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Jeong-Dae Lee

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**SOCIO-CULTURAL CONSTRUCTIONS OF TRADITIONAL MASCULINITY AND  
RELATIONSHIPS TO SPORT/PHYSICAL ACTIVITY VALUES AND BEHAVIORS**

By

Jeong-Dae Lee

A DISSERTATION

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## **ABSTRACT**

### **SOCIO-CULTURAL CONSTRUCTIONS OF TRADITIONAL MASCULINITY AND RELATIONSHIPS TO SPORT/PHYSICAL ACTIVITY VALUES AND BEHAVIORS**

By

Jeong-Dae Lee

This study documented the ways in which some men in contemporary society learn their attitudes and beliefs toward traditional masculinity. Furthermore, this study attempted to create awareness that traditional masculinity may also influence men's values and behaviors concerning their sport/physical activity experiences. The main purpose of this study was to investigate traditional masculinity reflecting socio-cultural influences on gender norms among college-aged male students and its relationship to sport/physical activity behaviors and values. Using collaborative approaches with both quantitative and qualitative methods, this study was designed to examine relationships among diverse social meanings and socio-cultural structures of traditional gender norms, traditional masculinity attitudes, sport/physical activity values, and masculine behaviors in sport/physical activity. Structural equation modeling (SEM) was conducted for quantitative aspects of the study and contents analyses of in-depth interviews were conducted for qualitative aspects of the study. The final sample used for the data analyses was 293 for quantitative analyses and 24 for qualitative analyses. As a result of the quantitative approach, a strengthened research model (Model 5) was developed through structural equation modeling. It was also found that there was a significant influence between traditional socio-cultural influences on gender norms (TSCIGN) and traditional masculinity attitudes (TMA). There was also a significant

relationship between traditional masculinity attitudes (TMA) and masculine behaviors and sport/physical activity values (MBS). Additionally, sport/physical activity values (SV) in the final model appear to be dichotomized and gendered where males are more likely to value catharsis, vertigo, and ascetic experiences as opposed to social, aesthetic, and health and fitness experiences in sport/physical activity. From the qualitative approach, the researcher found many different aspects of traditional masculinity in different societies and cultures. It can be suggested that gender and traditional masculinity were socially and culturally constructed within American society as well as different sub-cultures within and outside the dominant culture. It was also found that certain separate collective aspects of traditional masculinity in sport/physical activity reflected the dominant ideology of traditional masculinity. Many college males in the present study were socialized toward traditional masculinity such that many boys and men were taught to be dominant and controlling over weaker males and women. This gendered research focus should be continued in order to more fully understand different masculinities among boys and men that may help them to enjoy the full social, psychological, and physical benefits of sport/physical activity values. The socially and culturally constructed ideologies of traditional masculinity were found to impact selected, biased, and exclusive choices of males regarding their sport/physical activity participation.

Dedicated to

My father, Yoon-Jae Lee, the greatest teacher and supporter before I came here to study in the U.S. He would be the happiest person in the world if he were alive and could hear this good news of my dissertation completion and success.

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## **CHAPTER I. INTRODUCTION**

### **Statement of the Problems**

In traditional gender norms, dichotomous discourses are often applied solely to one gender or another. Society often maintains stereotypes and traditional gender norms for men and women, which state that traditional men must be dominant, self-reliant, competitive, tough, decisive, leaders, and independent; but women must be warm, social, and passive care-givers (Clasen, 2001; Cox & Thompson, 2000; Greendorfter, 1993; MacQueen, 2003; McCabe & Ricciardelli, 2003; Messner & Sabo, 1990; Worell, 2001). Of course, such assumptions are considered to be traditional biases, ideologies, or stereotypes of gender that have begun to change in contemporary society. In fact, many people are raised in an environment in which traditional gender role norms are clearly in conflict with contemporary perceptions. However, it could be argued that traditional gender norms are still undergoing a social change while they are stagnantly embraced as a socially dominant ideology in this decade (Baca Zinn & Dill, 1994). Many men and women succumb to the dominant ideology without question (Hall 1996). Sociological gender ideals are, in fact, disciplined as though the ideologies of men and women are never reconciled by socialization. Through socialization, men and women in society are often taught to be receptive to the socially constructed gender images and ideologies within the traditional gender norms. In terms of the gender socialization, socially and culturally influential agents such as parents, siblings, friends, the visual and print media, educational organizations, and/or sport/physical activity may influence them to accommodate traditional gender norms. These agents often function as predetermined

socio-cultural agencies that influence traditional gender norms. They teach youth and young adults to play cultural roles based on dominantly collective traditions and beliefs about sociological ideals of gender (Greendorfter, 1993). While gendered expectations are embedded in society, traditional gender norms are also firmly secured within proximal socio-cultural agents in the socialization process (Donnelly & Young, 2001). In this way, any negation of those norms may be discouraged in the socialization through selective social rewards or punishments.

Within the context of the traditional gender norms, masculinity is distinctively characterized in opposition to femininity. Many studies suggest that masculinity is (re)enhanced to maintain traditional gender norms and social questions of male dominated power relations. Masculinity is considered a traditional norm, connecting socially structured beliefs, attitudes, and ideologies associated with what it means to be a male in a particular society or culture (Connell, 2000; Hall, 1996). Those who accept the idea of masculinity conform to society and learn to be aggressive, tough, non-feminine, heterosexual, apathetic, breadwinners, superior in status, self-reliant, and many times violent (Birrell & Cole, 1994). Gender is polarized within contexts of femininity and masculinity (Casper & Moore, 1995; Clasen, 2001), and as a result of this polarity, a dichotomous gendered social imagination tends to 'superiorize' masculinity and 'inferiorize' femininity (Hasbrook & Harris, 1999). This type of polar ideology belittles anyone who is considered non-masculine; not only are women isolated as inferior, but also some men who seem to have deviated from the socially imagined norms of traditional maleness. In this way, non-masculinized men can also be isolated from the dominant ideology of masculinity. Therefore, those males who do not match the

traditional characteristics favored by the socially and culturally constructed legitimization of gender norms are, often, excluded from the 'superiorized' traditional masculine group (Hasbrook & Harris, 1999). This aspect of traditional masculinity is consistent with hegemonic systems in which there is always a power struggle, and in which dominant men overpower others while displaying and practicing masculinity.

Many aspects of masculinity are often intricately adopted as a collective form of traditional masculinity throughout a whole society (D. M. Miller, 1992). However, this collective masculinity is more aggressively learned and agreed upon in sport/physical activity (Messner & Sabo, 1990). As sport/physical activity displays many masculine features characterized by performances of aggression, toughness, violence, intimidation, competitiveness, restrictive emotionality, and homophobia, it is obvious that masculinity is regarded as an inevitable feature of sport/physical activity, (Connell, 2000; Kidd, 1987; Laberge & Albert, 1999; Levant & Fischer, 1998). Reflecting upon these aspects of masculinity in sports/physical activity, this study documented the ways in which some men in contemporary society learn their attitudes and beliefs toward traditional masculinity. Furthermore, this study attempted to create awareness that traditional masculinity may also influence men's values and behaviors concerning their sport/physical activity experiences.

Levent and Kopechy (1995) suggested that men involved in sport/physical activity are more likely to enjoy competitive activities with physical and verbal aggression, while they do not, on the other hand, tend to express intimacy. From a structural-functional theoretical perspective, sport/physical activity of this decade is often imbued with a great deal of social, psychological, and physical values. Sport/physical

activity has traditionally been considered to be socially, psychologically, and physically beneficial, and therefore valued as such by individuals and groups. However, in a critical theoretical view, aspects of traditional masculinity may undermine the notion of the beneficial values of sport/physical activity such as aesthetic or health values. For example, when traditional masculinity is enacted in conjunction with dichotomous and hierarchical gender relations, a dominant relationship among men may occur and influence their intention to develop positive social relationships with other men (Connell, 2000; Laberge & Albert, 1999; Levant & Kopecky, 1995). This suggested social relationship values in sport/physical activity experiences could be skewed or limited among some men with the traditional masculinity in/out of the sport/physical activity terrain. For another example, many male athletes demonstrating traditional masculinity may have higher rates of injury in the course of involvement in their sporting activities because of their traditional masculine orientations. Players' and coaches' tacit agreement to use traditional masculinity in sport/physical activity and games encourages aggressiveness, toughness, and often violence that may cause players to display a willingness to take more risks which may cause further physical problems. Evoking masculinity before, during, or after games may bring players an intrinsic and extrinsic motivation to increase 'bravery', or 'confidence' and physical display of aggression for better performance (Brown, 2004). Therefore, a negative association between traditional masculine attitudes and certain health values in sport/physical activity may be demonstrated. Consequentially, it is clear that evoking masculinity could also raise negative attitudes and behaviors which impair the development of many beneficial values of sport/physical activity.



## **Backgrounds of the Study**

The initial background surrounding and contextualizing this study was not limited to its inquiry about relationships between masculinity and sport/physical activity. A need for various methodological approaches was evoked as the background of the study. Masculinity was often termed as socially constructive and collective within the dominant gender ideology (Connell, 2000). This ideology suggested that studies would have examined many constructive and collective aspects of masculinity and sport/physical activity using various methods. However, a majority of studies focused on examining complexities, varieties, and contradictions of masculinity regarding sport/physical activity, using limited methodological approaches (i.e. qualitative study).

Undeniably, masculinity was very complex within diverse cultural aspects of society. Because of this, most of the masculinity studies in sociology of sport were practically focused on ethnographic approaches to the complexity at the micro level. However, they focused heavily only on individual meanings and perceptions about masculinity respectively, and provide straight depictions of investigated individual experiences. It would be beneficial, when these micro perspectives about traditional masculinity were examined within invisible everyday lives, to gain a particular understanding of detailed individual practices, and immediate social and cultural events in a local setting (Erickson, 1986). At a micro level, individual attitudes, identities, social meanings, values, and interactions with others could considerably be emphasized in this context. These individual details could provide a focus on more interpretive descriptions based on discourse with sport/physical activity. In this way, a closer look at society, social relations, or cultural aspects with regard to relationships between masculinity and

sport/physical activity could be explored. However, macro frameworks were also needed for the issue of masculinity and sport/physical activity as a social and cultural study. In a macro level analysis, society was viewed as a way of incorporating structure, function, organization, and relationship into a social system. According to a classical structural functionalist theory, society at the macro level was identified as a place in which societal influence was pervasively transmitted via the production of social practices and the construction of interactive social terrains (Parsons, 1965). A broad picture of a whole social environment was depicted in this approach. Along with this, predictive perspectives about the constructive relations within the societal contexts of masculinity and sport/physical activity could be provided.

Therefore, both micro and macro perspectives about masculinity and sport/physical activity were needed so that unaddressed questions about the intricate aspects of masculinity socialization and sport/physical activity values could be examined from an in-depth and broader standpoint. To fulfill this need, it was suggested that macro level and micro level frameworks for analyzing socio-cultural perspectives and aspects had to be considered essential. It would be beneficial when both macro and micro approaches were employed in order to formulate a complete picture of existing social complexities, dynamics of social structures, and social relationships. In order to incorporate both the macro and micro approaches, various methodological approaches, such as qualitative and quantitative methods, would be needed. Towards the study of masculinity, it would be highly beneficial for sport sociologists to have a critical attitude, because that would force them to use various sociological lenses to examine such complex, but many times collective, social phenomena, both at a macro and a micro level.

That is, various ‘methodological’ lenses should be required. While qualitative methods provided critical and symbolic analyses, quantitative methods practically offered structural and functional results in the study. These methods provided an extensive initiative base for postulated critical discussions that addressed transmitted complex socio-cultural ideologies and practices (Gudykunst, 2001).

A pilot study was conducted to see how the collaborative approaches could address the complicated socio-cultural aspects within the study subjects. Using quantitative and qualitative methods in the pilot study, it practically demonstrated that various methodological approaches could be beneficial. Quantitative analyses revealed many results with correlations<sup>1</sup> (See Appendix A for the pilot study findings). In the qualitative analyses, some findings were different from the quantitative analyses. Qualitative approaches analyzed data in-depth, while quantitative approaches discuss or identify objective and statistical data. Single-method approaches might limit data analyses and in-depth understandings, but mixed method approaches were more advantageous as they allowed quantitative and qualitative methods to support each other. It allocated for a more comprehensive examination of the study variables and social issues.

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<sup>1</sup> According to the results, positive statistical significances between (a) ‘socio-cultural influences on gender norms’ and ‘sport/physical activity values’, (b) ‘traditional masculinity attitudes’ and ‘traditional masculinity behaviors in sport/physical activity’ and (c) ‘sport/physical activity values’ and ‘masculine behaviors in sport/physical activity’;  $n = 36$ ,  $r = .425$  ( $p < .01$ ),  $.666$  ( $p < .01$ ), and  $.406$  ( $p < .05$ ) respectively. In terms of correlations between ‘traditional masculinity attitudes’ and ‘sub-sport/physical activity values’, health and fitness, catharsis, and asceticism values had positively significant relationships with traditional masculinity attitudes;  $r = .339$  ( $p < .05$ ),  $.566$  ( $p < .01$ ), and  $.487$  ( $p < .01$ ) respectively. In addition, aesthetic value had a negatively significant relationship with traditional masculinity attitudes;  $r = -.374$  ( $p < .05$ ). Finding these correlations was helpful to find a rough sense of the relationships among the study variables for the basic research model.

This study ultimately intended to complete a theoretical examination and a triangulation with quantitative and qualitative approaches focused on the relationships of traditional masculinity on study participants sport/physical activity values and behaviors. These methodological approaches promoted and supported each other to establish a more critical and constructive analysis in the study.

### **Purpose of the Study**

The main purpose of this study was to investigate traditional masculinity reflecting socio-cultural influences on gender norms among college-aged male students and its relationship to sport/physical activity behaviors and values. This study investigated the ways in which traditional masculinity norms were formed, and relationships impacted sport behaviors and attitudinal values in sport/physical activity. For that purpose, this study first attempted to find whether college-aged males living in contemporary society learned their masculinity attitudes and behaviors through the socialization process, and a collection of socio-cultural norms that were learned and confirmed by socializing agents as a part of that process. Along with this process of socialization, this study's focus was to see whether the socio-cultural influences on gender norms, particularly by such socializing agents as parents, siblings, friends, sport programs, and the media, were determinants of attitudes towards traditional masculinity, sport behaviors, and sport/physical activity values (Harris & Clayton, 2002).

### **Research Questions**

Under the research purpose stated above, this study raised several specific research questions regarding traditional masculinity, sport/physical activity values, and

sport behaviors among college males in order to explore their socio-cultural constructions. Along with these research questions, the following research questions were extensively examined through an in-depth literature review and mainly by qualitative approaches in the study. The proposed research questions are as follows:

1. What are the socio-cultural influences on gender norms?
2. How are socio-cultural influences on gender norms related to traditional masculinity attitudes?
3. Who are the significant socializing agents in the development of college age males' masculinity norms, attitudes, values, and behaviors and what are their specific and unique experiential influences?
4. How have the socializing agents influenced college males to believe and value traditional masculinity norms, attitudes, and behaviors? What are the traditional masculinity attitudes that socializing agents encourage, specifically, in college males?
5. What are considered to be traditional masculine behaviors in sport/physical activity?

6. What is the relationship of traditional masculinity attitudes to sport/physical activity behaviors?
7. What are the college male students' values for participating in sport/physical activity?
8. How are their traditional masculinity attitudes related to sport/physical activity values?

### **Hypotheses**

Based on the research questions and research design, this study probed socio-cultural influences on gender norms, traditional masculinity attitudes, sport/physical activity values, and masculine behaviors in sport/physical activity as follows:

**Hypothesis 1:** Socio-cultural influences (socializing agents' influences) on traditional gender norms are positively related to traditional masculinity attitudes in the study population.

**Hypothesis 2:** Traditional masculinity attitudes positively are related to masculine behaviors of men in sport/physical activity in the study population.

**Hypothesis 3:** Traditional masculinity attitudes positively or negatively relate to certain specific sport/physical activity values of men in the study population.

Traditional masculinity will relate negatively to health and fitness, social relations, and aesthetic experience values towards sport/physical activity. Masculinity attitudes will relate positively to a pursuit of vertigo, catharsis, and ascetic experience values towards sport/physical activity<sup>2</sup> in the study population.

**H 3-1.** There is a negative relationship between traditional masculinity and values of social relations in sport/physical activity.

**H 3-2.** There is a negative relationship between traditional masculinity and aesthetic values in sport/physical activity.

**H 3-3.** There is a negative relationship between traditional masculinity and health and fitness values in sport/physical activity.

**H 3-4.** There is a positive relationship between traditional masculinity and a pursuit of vertigo values in sport/physical activity.

**H 3-5.** There is a positive relationship between traditional masculinity and catharsis values in sport/physical activity.

**H 3-6.** There is a positive relationship between traditional masculinity and ascetic experience values in sport/physical activity.

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<sup>2</sup> Here sport/physical activity values are adapted from Gerald G. Kenyon's Attitudes Toward Physical Activity (1968). Details about these variables will be discussed later in the literature review.

## **Rationales for Hypotheses**

The examination of these given research hypotheses were conducted mainly through a quantitative approach and structural equation modeling. The rationales for the hypotheses were based on review of previous studies and theories. Hypothesis 1, ‘socio-cultural influences (socializing agents influences) on gender norms are positively related to traditional masculinity,’ was based on suggestions from Harris and Clayton (2002), Laberge and Albert (1999), and Messner and Sabo (1990), urging that traditional ideology produced and enhanced traditional masculinity.

Hypothesis 2, ‘traditional masculinity attitudes are positively be related to masculine behaviors of men in sport/physical activity,’ was derived from several studies which suggested that masculine features such as toughness, aggression, intimidation, and competitiveness were essential behaviors in sport/physical activity among male players (Connell, 2000; Folery, 1990; Kidd, 1987; Messner, 2000).

Hypothesis 3, traditional masculinity attitudes are positively and negatively related to certain specific sport/physical activity values of men,’ was derived from Coakley (2004); Foley (1999); Papas, Mackenry, and Catlett (2004), who stated that traditional sport/physical activity had a long history of providing an occasion to celebrate men’s masculinity as a ritual and culture of men. In this regard, Caillois (1961) and Connell (2000) suggested that men were socialized to be masculine without much social negation and play, sport, and physical activity were cultural sites to display their masculinity.

Each specific sport/physical activity value in this hypothesis was intended to investigate the negative and positive relationships with masculinity. The specific values toward sport/physical activity isolated in this study were: social experiences, health and



fitness, aesthetic experiences, a pursuit of vertigo, catharsis, and acetic experiences. All of this study's inquiries addressing these values were exploratory, because no specific studies dealing with their relationship to traditional masculinity had been previously conducted. Even though this was true, there were studies reviewed that made suggestions concerning these relationships. In place of masculinity, several gender studies specifically dealt with gender differences regarding values toward sport/physical activity (Acord, 1977; Dotson & Stanley, 1972; Harvey, 1989; Hendry, 1975; Mize, 1979; Mullins, 1969), and they were, therefore, reflected in the hypotheses as theory bases.

### **Significance of the Study**

Socio-cultural influences, attitudes, behaviors, and values are often revealed in a collective mode, but they also become complex social phenomena at the same time. The complexity tends to be situated in a certain locale, and is subjectively facilitated in the interpretation of studies about social relations. In sports, traditional aspects of culture and masculinity are obvious because people interact and share their beliefs, values and symbols in places where they are playing and watching games. Sports require people to engage and interact with socially constituent members. Therefore, individual meanings and interactions are regarded as important premises to explore cultural status quo in sports. In this study, the cultural backdrop was a key element in the investigation of meanings, values, attitudes, and behaviors regarding gender, masculinity, and sport/physical activity values. Because social meanings and values are very closely related as facilitators in revealing attitudes and behaviors, culture provided the necessary framework within which to study gender, masculinity, and sport/physical activity values

in society. Therefore, this study provided predictive insights into socio-cultural meanings of individuals and constructions of societal systems.

Although this study was focused upon sport/physical activity, it is suggested that exploring masculinity in sport/physical activity would have a great benefit for re-identifying socio-cultural aspects of gendered constructions in society, because sport/physical activity represent a major socio-cultural production that interests people in American society (Miller, Sabo, Farrell, Barnes, & Melnick, 1999). Masculinity in sport/physical activity extensively interplays with complex social structures and cultural practices (Wiegers, 1998). This occurs when sport/physical activity repeatedly displays masculinity as one of the main features and people accept in their socialization. It has particularly empowered certain men over others in a hegemonic social system and in sport/physical activity arenas.

Understanding and extending knowledge bases about social phenomena are the first steps to empowered social changes, in that it provides strength for a critical voice and a more logical implementation. As this following translated script of Michel Foucault's idea about 'knowledge and power' suggests, examining human relations in light of new knowledge can be an agent for empowerment. Critical analyses of the traditional masculinity ideology may provide one piece of the knowledge required for many people to be free from social and cultural dominance so that they become empowered to change society for the better.

No body of knowledge can be formed without a system of communications, records, accumulation and displacement which is in itself a form of power and which is linked, in its existence and functioning, to the other forms of power. Conversely, no power can be exercised without the extraction, appropriation, distribution or retention of knowledge. On this level, there is not knowledge on the one side and society on the other, or science and the

state, but only the fundamental forms of knowledge/power... (Sheridan, p.131, 1980).

Along with the understanding of knowledge and power, this study would be a sociological endeavor which provides an understanding of the social construction of traditional masculinity and how it relates to values and behaviors in sport/physical activity. It does this in hopes of empowering people to move away from ideological dominance as a hierarchical and oppressive form of human relations.

Further, by confronting some aspects of traditional masculinity, the study would suggest that selected, biased, and exclusive choices of sport/physical activity participation based upon socially and culturally constructed ideas of masculinity might prevent participants from enjoying the full social, psychological, and physical benefits of sport/physical activity values.

### **Definitions of Terms**

Several terms were operationally defined for better understanding of this study.

1. **Culture:** A shared, learned, and symbolic system of values, beliefs and attitudes that shapes and influences perception and behavior (Hall, 1990). Culture is identified as a set of invented ways of thoughts, beliefs, behaviors, and communications (Coakley, 2004). Lock (1997) stated that culture is a series of thoroughly defined processes of meaning. According to Gudykunst (2001) culture is produced, transformed, and changed through communication. Culture is extensively and collectively transmitted under the domain of social life,

combining structural factors that make a distinction of one social sphere from another (Snow & Oliver, 1994b).

2. **Masculinity:** A traditional belief, attitude, value, and behavior associated with what it means to be male in a society. Masculinity is based on biological, physical, psychological, and social-cultural characteristics of maleness, but, in this study, it was defined as a traditional belief, attitude, or behavior about the meaning of maleness that is historically, socially, and culturally constructed (Connell, 2000; Messner & Sabo, 1990).
3. **Masculinities:** A distinctive term opposed to a singular form of 'masculinity,' as it is based on diversified-conceptual perceptions about masculinity. Masculinities are diverted from many characteristics of traditional masculinity, reflecting complicated socio-cultural aspects, and applying different social and cultural acceptances. Levant and Kopecky (1995) isolated masculinities in a traditional manner of avoiding femininity, rejection of homosexuality, self-reliance, aggression, achievement/status, attitudes toward sex, and restrictive emotionality. However, in a more contemporary context, 'masculinities' refers to diversity, including ranges of behaviors so that traditional and non-traditional males can demonstrate different attitudes, values, and behaviors as men.
4. **Traditional masculinity:** A long-established ideology about what it means historically and conservatively to be a man. Despite the diverse, inconsistent, and

contradictory masculinities over different societies, cultures, and history, traditional masculinity is defined as a socially constructed and dichotomous constellation and expectation of stereotypical masculinity such as being strong, aggressive, dominant, competitive, in charge, the head, authoritative leader, high risk taking, achievement-oriented, demonstrating agency, etc. Hegemonic constructs of dominance and power are included within the concept of traditional masculinity.

5. **Socio-cultural influences (SCI):** Socially and culturally influential agents include father, mother, brother, sister, friend, coach, education, sport, the media, etc. These social agents play a proximal role to socialize one to believe and accept social norms and ideologies (Donnelly & Young, 2001; McCabe & Ricciardelli, 2003).
6. **Traditional gender norms (TGN):** A long-established ideology about gender norms. It is defined as a socially constructed constellation and expectation of what society defines and differentiates as ‘traditional’ for males and ‘traditional’ for females. For instance, traditional males in American culture have been socialized to be breadwinners and tough, but traditional women earlier may have been socialized to be submissive, dependent, and warm (Cox & Thompson, 2000; Greendorfter, 1993; Worell, 2001).

7. **Masculine behaviors in sports/physical activity (MBS):** Traditional manners and actions associated with norms of maleness. Behaviors that demonstrate competitiveness, toughness, aggression, intimidation, risk- or injury-taking, verbal accusation, drug, tobacco or alcohol use, etc., are defined as traditionally masculine behaviors in sport/physical activities (Connell, 1990; Hasbrook & Harris, 1999; Kidd, 1987; Pappas, MaKenry, & Catlett, 2004).
8. **Sport/physical activity:** Sport is formally organized and competitive activity, using rules, leagues, schedules, scoring, record keeping, and timing. Physical activity is any vigorous body movement such as exercise, fitness aerobics and jogging, and dance (Coakley, 2004). The term sport/physical activity in this study employs comprehensive notions of activities from sport and exercise.
9. **Values:** It is defined as a worth accepted by an individual or a group of people. Values are changed and transmitted as different societies and cultures coexist with people (Hofstede, 1979). Within the socio-cultural diversity of a complex society, values of people enhance beliefs, communications, and behaviors.
10. **Sport/physical activity values (SV):** One's view of the worth of sport/physical activity. Kenyon (1968) isolated specific sport/physical activity values of social experience, health and fitness, a pursuit of vertigo, aesthetic experience, catharsis, and ascetic experience.
11. **Sub-sport/physical activity values (SVs)**

- a) **Sport/physical activity value of *social experience* (SV Social):** A social integration value to obtain a social membership through sport/physical activity
- b) **Sport/physical activity value of *health and fitness* (SV Health):** A value of as physical wellness for people to engage in sport/physical activity to maintain their body's health and fitness
- c) **Sport/physical activity value of *a pursuit of vertigo* (SV Vertigo):** A value of taking a risk, thrilling dynamic and speedy actions, or challenging a dangerous situation in sport/physical activity
- d) **Sport/physical activity value of *aesthetic experience* (SV Aesthetic):** A value of observing or performing beautiful or artistic movements in sport/physical activity
- e) **Sport/physical activity values of *catharsis* (SV Catharsis):** A value of an experience of relaxing and releasing stress and pent-up emotions through sport/physical activity
- f) **Sport/physical activity values of *ascetic experience* (SV Ascetic):** A value of disciplined debasement or sacrifice of the body through sport/physical activity, putting off delights for difficult competitions and painfully arduous training.

12. Structural equation modeling (SEM): A statistical test for evaluation of “overall measures of goodness-of-fit (Vinokur, 2005, p.801)” of a model. SEM includes combined estimations of factor analysis, path analysis, and regression using a correlation or covariance matrix.

## **Limitations of the Study**

This study was limited to college male subjects aged 18 to 25 at a Midwestern university and their perceptions of traditional masculinity influences, ideologies, behaviors, attitudes, and perceptions. Focusing closely on finding a constructive model of masculinity attitudes within a single gender, this study purposefully selected only men with a premise that gendered relations could occur within a single gender with many social cultural aspects. It was anticipated, however, that this study was an auspicious initial examination of traditional masculinity and its relationships to sport/physical activity values.

There were limitations of the study based on methodological concerns because the study was basically conducted with survey and interview methods (House, 2004).

1. There might be possible omissions of distinctive population members from the sampling frame, such as non-Michigan college-aged men, excluding the ability of survey and interview statistics to describe the full population of college men in the U.S. In this study, college/university male students in Michigan were sampled and recruited, so the study might not be able to generalize masculinity to all U.S. male populations. Male college students in Michigan might have different socio-cultural influences and different perceptions of masculinity, sporting experience attitudes toward sport/physical activity. Also selected groups of males at different colleges were not selected to participate in the study.



2. There might be possible omissions of some sampled persons/units from the respondent pool (e.g., because of their refusal to participate in the survey and interview process). To reduce the non-response rates in the survey, initial emails were sent to male college students at a Midwest university. In addition, replacement emails with survey questions were sent three times at about 2 weeks intervals. However, the limitations of sampling could be one of the concerns, and could make it difficult to generalize the data and the results to all college men.
3. There might be selective perceptions of respondents due to mismatches between the underlying construct and the measures, variation with how questions in the survey and interview were comprehended, failure to reveal embarrassing personal attributes, and the influence of interviewers, questionnaires, and mode of data collection on respondent behavior. Meanwhile, measurement concerns could appear, due to the degree of respondents' commitment and willingness, which influenced the response rate and the accuracy of answers (Grooves & Singer, 2004). Their completion of the survey and interview might be influenced by their individual schoolwork, which could cause a distraction, or loss of commitment to the survey. Therefore, the investigator was not guaranteed that all students would complete the survey and interview without distraction. As a result, the consistency of the responses in the survey and interview might vary.

4. In this study, the influence of hypothesized variables on socio-cultural influences on traditional masculinity that were based on theories was tested for a fit-test. However, possibly underestimated or overestimated socio-cultural influence variables might be found because of respondents' ability to reflect on society and culture's complexities.
5. It could be possible that a researcher's status adversely affects respondents' answers in interviews. There might be a cautious or guarded manner of respondents, which could be characterized as 'impression management (Goffman, 1990).' Also, subjects' answers might reflect their political awareness to social agreements on sensitive issues such as race, gender, and socio-economic status (Howe & Eisenhart, 1990).

## **CHAPTER II. LITERATURE REIVIEW**

Masculinity has been an appealing subject in sport sociology within the context of gender in recent years. Many sociological studies of masculinity were focused upon the context of sport/physical activity particularly associated with traditional masculinity (Drummond, 2002; Hall, 1990). Consequently, sport/physical activity was largely suggested as a very realistic site that embraces and practices traditional masculinity. The literature review in this study focused on the socio-cultural contexts of masculinity and the relationships of traditional masculinity to sport/physical activity behaviors and values. Literature reviewed would provide an understanding of the importance of problems and major issues related to this study. Social theories used for the study would also be discussed. Topics to be addressed in this literature review are (a) Socio-Cultural Influences on Gender Norms, (b) Social Constructions of Gender and Masculinity, (c) Traditional Masculinity in Society, (d) Masculinity in Sport/Physical Activity, (e) Sport/Physical Activity Values and Masculinity, and (f) Social Theories Used in the Study.

### **Socio-Cultural Influences on Gender Norms**

Society is composed of people who interact, communicate, share, and exchange material or immaterial social products such as capital, beliefs, attitudes, social meanings, cultural ideologies, and relationships so that the main characteristics of social structures are complexity, power, and interconnection. Meanwhile, social events are identified as a result of people engaged continuously in adjusting their behaviors to fit in with the

attitudes and values from significant others (Becker & McCall, 1990). In response to earlier actions, people interact and establish the manner of their lives and social relations through processes of socialization and enculturation (Donnelly & Young, 2001). Furthermore, personal-psychological, social, cultural, or political levels of interactions are also often symbolized (Rubin, 1994).

Under these social aspects, culture is identified as a set of invented ways of thoughts, beliefs, behaviors, and communications (Coakley, 2004). In society, social experiences often proceed with cultural intercourse. According to Benton and Craib (2001), social experiences are affected by different cultural values. However, culture is sometimes presented as a metaphoric discourse in social scopes due to its frequent mutual transition over different places and times (Lippe, 2002a). On the other hand, Lock (1997) stated that culture is a series of thoroughly defined processes of meaning. According to Gudykunst (2001), culture is produced, transformed, and changed through communication. Culture is extensively and collectively transmitted under the domain of social life, combining structural factors that make a distinction of one social sphere from another (Snow & Oliver, 1994b).

Under social and cultural scopes, collectivistic acceptance of norms and values of men and women in society are often determined to compliment dominant agreements which are implicitly or explicitly accepted among social constituent members (Williams, 1980). This may speak to the power of the dominant social contexts of norms and values. In accordance with this social practice, culture is transmitted and changed through a general agreement on accepted traditional-social rules among people with different social locations and status (Gudykunst, 2001). The present study has paid particular attention to

the influences of these socio-cultural influences as they are reflected on constituted gendered social and cultural contexts.

A perceptible trace of socio-cultural interaction and its reactive behaviors could be found in various settings. Family, friends, teachers, coaches, education, and the media are considered major sources of influence and transmission of socio-cultural messages for communications, interactions, and behaviors (McCabe & Ricciardelli, 2003). These socio-cultural agencies are bound up in proximally located communities while people live with similar and different social values and share their ideas and thoughts regarding society and culture within their own community, race/ethnicity, class structure, educational level, religion, and ideology. Therefore, traditional belief systems within their proximal and intergenerational socio-cultural locations are often readily conferred upon men and women, who are disciplined to believe as their influential socio-cultural agencies readily suggest.

Manhood is a socially constructed process and has culturally reinforced characteristics of gender even though it is also a biological and psychological process (Connell, 2000). Therefore, it will be important to understand how socializing agents play a role and what interactions take place for young men to believe and practice traditional masculinity ideologies. In light of evidence that masculinity is (re)enhanced as a socially constructed presupposition of the quality of men, which is by and large opposed to femininity and homosexuality, the process of accepting, denying, confirming, or ignoring the socially constructed practice of masculinity should be examined. In that process, socializing agents such as parents, coaches, and friends play a key role helping males reach an understanding of traditional masculinity. Most of all, proximity of social and

cultural locations of the socializing agents affect the important impact on acceptance of gender and masculinity ideologies and perceptions in the socialization process. As the socializing agents interact with a person, sharing similar socio-cultural meanings and values of gender and masculinity within their own backgrounds of race/ethnicity, socioeconomic status, religions, and cultural ideologies, socialized traditions are more likely to be readily accepted. The present study has examined the perceptions of antecedent socializing and pre-socializing agents' influences on traditional masculine gender ideologies and attitudes of college men. As suggested, social agents such as family, siblings, peers, and the media influence one's social learning and socialization (Donnelly & Young, 2001). Family is often considered the first socio-cultural institution to influence perceptions, attitudes, values, and behaviors. This is due to the close social distance, continuity of social interactions, and the extended and prolonged period of shared space between members of a family (Carron, Hausenblas, & Mack, 1996; McCabe & Ricciardelli, 2003; Mullis, 1999; Shin & Nam, 2004). Primary members interact to teach and socialize through systems of communication, power, and social support, while they accept, deny, or negotiate a socio-cultural ambiguity. As many people during this modern time are experiencing rapid social changes in their ways of life, there might be a large or small social gap between one generation and the next depending on the culture or family social organization. Therefore, the later generations may have to decide whether or not to agree or disagree, or find a middle ground with their parents' ideas.

Meanwhile, selected friends are also regarded as important influential social agents that deliver and inform socio-cultural practices (McCabe & Ricciardelli, 2003; Mullis, 1999). They also have a very close social distance. Even though the social

distance is not considered as permanent as family relationships, it generates a new family-like kinship. Influences from friends affect socio-cultural interaction, perceptions, and behaviors in the same way as the influences of the family.

The media is also an important socio-cultural structure, influencing traditional gender norms and masculinity. The media present and re-present social phenomena in a limited space; therefore, they generally transmit powerful messages or prominent images of society and culture. The viewers who are being influenced by the media often form a distorted imaginative view, or are forced to look at societies and cultures from a certain re-presentation of messages from a dominant perspective (Birrell & Cole, 1994; Sabo, Jansen, Tate, Duncan, & Leggett, 1996; Trujillio, 2001; Weiss, 1996).

Cognitive social psychology also suggested that 'oneself' is also an important factor for gender and masculinity socialization. Male and female children learn their gender identity and then try to be consistent with that identity. It is a cognitively perceptual and active social learning process that begins in early childhood. It is a starting medium for males and females to help determine their own social identity and behaviors (Billings & Eastman, 2000; Menneson, 2000). Therefore, the process of viewing the self as a certain type of person is constructed cognitively and socially. In order to produce change or reinforce existing perceptions, self-identities and social meanings serve as antecedents for behaviors and social interactions. In other words, a male child has to learn to identify himself as a male, and then he will actively construct male social meanings and masculine behaviors (Newkirk, 2002). Therefore, in exploring traditional masculinity, socio-cultural influences on gender norms also include the self as well as other socializing agents such as the family members, coaches, teachers, and friends. The

influence of these socializing agents on traditional masculinity attitudes has been explored in this study.

### **Social Constructions of Gender and Masculinity**

There are multiple constructions of gender and masculinity in society. Some of these social constructions are based on traditional gender ideologies. Some are based on sexuality, while others are based on power relationships and dominance.

By and large, socializing agents, including the self, under various socio-cultural contexts, socialize a person. However, traditional gender ideologies may be accepted or denied through a process of gendered social construction either with or without the person's intention (Donnelly & Young, 2001). Furthermore, ignorance of denying or accepting the traditional gender ideologies in the socialization process also occurs. This is due to an absence of a clear understanding of distinctive gender classification that leads to more vague and metaphoric gender ideologies.

To avoid acceptance, negation, or ignorance, negotiated gender perspectives can also be generated, but they create more complexity and contradictions with the traditional gender ideologies behind socio-culturally constructed dominant gender ideologies (Baca Zinn & Dill, 1994). Social construction of traditional gender ideologies can occur when the negotiation of gender perspectives is disciplined by social dominance without one's own consciousness (Grant, 1993). This argument is supported by the following statement;

In truth, ideology has very little to do with consciousness, even supposing this term to have an unambiguous meaning. It is profoundly unconscious. Ideology is indeed a system of representations, but in the majority of cases usually images and occasionally concepts, but it is about all as structures that they impose on the vast majority of men, not via their consciousness (Grant, 1993, p. 161).



This statement illuminates the subconscious ways in which males and females are imprinted with structured gender ideologies. Reflecting on these gender aspects, Hall (1990) suggested that gender plays an important role in apprehending social relations and systems, (Hall, 1990). The relationships between men and women are often regarded as an indicative element of social phenomena because men and women must confront their differences in order to preserve the survival of the species. Particularly in this study, it is suggested that men and masculinity are a very useful implement to comprehend the social sphere as they create a compelling interest in arguments about gender ideologies as a social dominance. In fact, men and masculinity are frequently considered as an inevitable social status quo in the social gender process.

Many studies focused on gender suggested that masculinity is (re)enhanced within a traditional gender ideology (Harris & Clayton, 2002; Laberge & Albert, 1999; Messner & Sabo, 1990). In the traditional gender ideology about men, there is much discourse which indicates that men should be active, self-reliant, competitive, tough, and independent (Worell, 2001). In this contemporary society, the attribution of these characteristics solely to one gender is politely regarded as a gender stereotype, since society has traditionally and recently recognized them in both genders (Drummond, 2002).

Nonetheless, the traditional gender ideologies about men still noticeably indicate a necessary resistance to social change, as they are so stagnantly embraced to be a socially dominant ideology. With regard to gender boundaries, men have been depicted to be more transgressive as if they are 'normal' while women have strictly been bound up within sexual and reproductive body images, as if they are 'others.' Casper and Moore

(1995) supported this idea by arguing that the socially structured heterosexual paradigm has impacted gender ideologies to reflect masculinity as normal and femininity as not normal. They also argued that an interest of colonization – men over women – could potentially be produced within the heterosexual scheme under the dominant gender ideologies.

In this context, a dichotomous gendered social imagination that tends to ‘superiorize’ masculinity and ‘inferiorize’ femininity was created (Clasen, 2001; Hasbrook & Harris, 1999). All in all, as gender is socially disciplined as though the ideologies of men and women are never reconciled, the dichotomized genders have become more isolated from one another in traditional masculinity contexts. Furthermore, it is taken for granted that homosexuality is more alienated from traditional gender norms and masculinity divisions (Wedgwood, 2004).

### **Traditional Masculinity in Society**

Traditional masculinity is established historically from the past to the present, but often in a way that is intertwined in a complex socio-cultural environment. Over the past few decades, scholars began to document the issues of traditional masculinity within social and cultural scopes in contemporary society and found that masculinity might be studied from multiple perspectives including psychological and sociological dimensions.

Gudykust (2001) argued that masculinity employs ‘traditional’ societal gender norms in its context. His argument suggested that men are supposed to be tough, ambitious, and material-success oriented, while women are supposed to be warm, tender, modest, and quality-of-life oriented. In Casper’s (1995) study dealing with discussions of

bodies, sex, and gender, it was suggested that masculinity is a traditionally distinctive hierarchical stratum that is dominant over femininity, and that male bodies are socially and culturally bracketed as a norm in a heterosexual and dualistic paradigm. Haenfler (2004) stated that masculinity plays a role in legitimating traditional characteristics of heterosexual and dualistic masculinity within the social hierarchical view. It is obvious that, in many places, social and cultural norms of masculine dominance over femininity have still traditionally been used to legitimate masculinity as a socio-cultural gender norm in contemporary society. That is, masculinity is a traditional-social agenda within selected cultures used to rationalize socially constructed gender ideologies. Given the notion of traditional masculinity, Connel (2000) suggested that masculinity could have complex discontinuous and contradictory interactions in the context of traditional socio-cultural norms. Not only does traditional masculinity pertain to the scope of complex social relations, but it is also formed as complicated and diverse cultural idealization. An empirical study by Hofstede (1979) found that traditional masculinity is one of the significant cultural dimensions that shape an intricate cultural status quo. Attributes of traditional masculinity often vary in different places and situations as a type of multiplicity, hierarchy, discipline, and contradiction (Connell, 1990, 2000; Haenfler, 2004). Many studies argued that it has been hard to grasp its single definition of masculinity, and to understand the traditional masculinity within complicated societies and cultures.

Traditional masculinity can be considered a socially constructed constellation and collective expectations of masculinity exist despite the diverse, inconsistent, and contradictory views of masculinity in different societies, cultures, and history. The

characteristics of traditional masculinity are collectively isolated in several traits. Therefore, common norms of traditional masculinity are employed. These norms of traditional masculinity can be very intricate and have countless characteristics because of the complex nature of societies and cultures. In fact, traditional masculinity is often different from its plural term, 'masculinities' in that this latter term focuses on a range of flexible constructions of masculinity. Traditional masculinity is based on constructed-conceptual perceptions from various normative qualities of masculinity, reflecting complexity of conformity to cultural norms. Levant and Kopecky (1995) made a constellation of the complex social-psychological characteristics of traditional masculinity and isolated the following key characteristics: avoiding femininity, rejection of homosexuality, self-reliance, aggression, achievement/status, attitudes toward sex, and restrictive emotionality.

Traditional masculinity also includes hegemonic masculinity, which focuses on males being dominant over others in society, families, and other social institutions in society. Traditional masculinity is maintained and enhanced with hegemonic features of masculinity that are deeply rooted in traditional masculinity. Social members are defined as disciplined objects in this power relation, because that power is practiced in controlling and socializing people (Foucault, 1977). Power relations are also identified as relations of hegemony and resistance, and contested power relations are (re)produced as dialectic embracement (Crosset & Beal, 1997). Foucault (1977) discussed the nature and practice of power within traditional masculinity in his book, *Discipline and Punish: the Birth of the Prison*, suggesting that traditionally people in society are disciplined by a power relationship. He suggested that people with power and their desires regiment many

aspects of society. The people with power in large part play a significant role in shaping social systems in order to rationalize their own social status and privileges (Chen, 1999; Mills, 1959). In these shaped social systems, it can be seen that people behave, interact, and are influenced through social structures to believe as dominant people would wish them to do. Regarding gender, male dominance is a key element to understanding societal power reflections. As a matter of fact, society has long been structured and maintained with male dominance in both the social and cultural domains. It should be noted that many traditional gender norms and ideologies have very pervasively been learned as undeniable social ideologies throughout many social systems under male dominance. Regardless of gender, both men and women receive and respond to the gender norms and ideologies constituent with hegemonic masculinity. In this decade, many feminists and independent women's movements have made steps to change the traditional gender norms and ideologies in the wake of the Civil Rights Movement, Women's Movements, and Title IX (Smith, 2000), however, one always wonders to what extent people have changed their dominant ideologies about traditional gender norms.

Traditional masculinity employs hegemonic constructions and features of power relationships of subordination of others internally within gender and externally across gender on the basis of masculinity and a matrix of domination (Bairner, 1999; Carlson, 1995; Collins, 1991; Connell, 2000; Haenfler, 2004; Hasbrook & Harris, 1999). Dominant hegemonic relations can be taken into account as a more fundamental concept of traditional masculinity, and frequently appear to be taken for granted as a social aspect in a collective mode (Carlson, 1995). Hasbrook and Harris' (1999) study evidenced hegemonic features of traditional masculinity by depicting young wrestlers' perceptions

about masculinity. In that study, masculinity was expressed as a means to display physical prowess and dominance. Particularly, subjects behaving to marginalize others who had less physicality were examined as a hegemonic feature of traditional masculinity. As a result, the characteristics of traditional masculinity were imprinted with hegemonic dominance to show prowess or a desired superiority amongst men and boys over others.

### **Masculinity in Sport/Physical Activity**

Sport/physical activity is considered a reflection of society, but it can also be argued *vice versa* that society often is a reflection of sport/physical activity. For instance, society is also regarded as a reflection of sport/physical activity because many aspects of sport/physical activity are displayed in society, reflecting cultural repercussions such as wearing sports attire in everyday life or having most men engaging in sport talk. Sport/physical activity is also channeled as an important agency of cultural production, so people reflect the features of sport/physical activity in other areas of their lives (Bairner, 1999; Coakley, 2004).

Structural functional theory describes skills development, social integration, relaxation, education, and self-efficacy as major features of sport/physical activity (Coakey, 2004). Yet, as sport/physical activity has been professionalized, commercialized, and industrialized, masculine features such as aggression, toughness, and homophobia have become more prominent (Lippe, 2002; Trujillio, 2001). One of the main aspects of sport/physical activity is masculinity (Miller et al., 1999). According to Miller et al. (1999), "Sport had traditionally been a training ground for manhood. Indeed,

athletic participation for boys prioritizes trademark masculine traits" (Miller et al., 1999, p.370). They particularly pointed out that sport in American culture has been practiced to signify masculinity within its cultural values such as promoting vigorousness, hardship, competition, aggressiveness, toughness, dominance, and physicality.

In many studies of sport sociology, researchers found that many of these traditional masculinity characteristics are socially and culturally learned and accepted in sport/physical activity. The promotion and encouragement of masculinity is taken for granted. In fact, sport/physical activity has historically been developed as an essential element geared toward socializing boys and men in society to examine and strengthen their masculinity or maleness (Coakley, 2004). In accordance with this, many studies argued that sport/physical activity is practiced to commemorate and celebrate masculinity (Connell, 2000; Foley, 1990; Kidd, 1987; Messner, 2001).

Even though sport/physical activity values often promote health, fitness, and social benefits for broad populations including women, children, seniors, and people with disabilities, sport/physical activity has undeniably been celebrated and developed in the past as a venue for boys and men to be socialized away from women and exhibit their masculinity. Historical sport/physical activities such as the Olympic games in ancient Greece, gladiatorial bouts in Rome, knightly tournaments in the Middle ages, scholar athletes in the Renaissance era, peasant festive physical activities and games in the Enlightenment era, laborer recreational activities in the Industrialization period, and many professional sport/physical activities in the modern era have been engaged in predominantly by men (Coakley, 2004). This historical aspect of sport/physical activity

remains in the consciousness and cultural ideology of modern people, who still cannot deny that sport/physical activity is used to socialize boys and men into masculinity.

Sport/physical activity is inevitably represented as an opportunity for men to practice masculinity. Papas, MacKenry, and Catlett's (2004) study of male ice hockey players suggested that sport traditionally offers masculine features such as aggression, toughness, or risk-taking as cultural traditions among the male players, so that sport exists in conjunction with masculinity. In Foley's (1999) study, which depicted football games as a socio-cultural ritual in a local setting, masculinity is evident in a major display of the gendered practice called 'machoism'. In another study, which is about England soccer games, it was found that aggression and violence are sanctioned and promoted from spectators as though they are all bonded with players to battle as men in a war (Bairner, 1999). This study suggested that masculinity associated with warriorship is tied to traditional hegemonic masculinity.

As suggested throughout these studies, sport/physical activity has been a venue in which the ideologies of traditional masculinity are heavily practiced and featured. Its characteristics are overtly and covertly accepted within its competitive contexts even though they may be elsewhere considered deviant and violent in contemporary society – against the rules of social conformity (Coakley, 2004). In fact, masculinity permeates the whole society throughout its structures or ideologies (D. M. Miller, 1992). It is even more aggressively legitimated and sanctioned in sport arenas than in society in general (Messner & Sabo, 1990).

Many studies suggested sport/physical activity has gone far to celebrate masculinity with a display of and a focus on features of toughness, aggression,



intimidation, and competitiveness, which are considered traditionally essential for better performances (Connell, 2000; Foley, 1990; Kidd, 1987; Messner, 2001). To that extent, sport/physical activity and traditional masculinity are undeniably related. Historically and culturally, sport/physical activity has developed in society, however, it should be noted that masculinity has been an inevitable feature of these activities. It is important to understand how and why sport/physical activity was promoted with masculinity. People come to sport/physical activity arenas to watch and play games, but the tough, aggressive, and competitive spectacles are overtly or covertly expected, experienced, learned, and accepted.

### **Sport/Physical Activity Values and Masculinity**

In the study, 'Men, Play and Games,' a French intellectual, Caillois (1961) theorized that play and games are a production of cultural transformation and social derivation in which people experience competitiveness (*agón*), chance (*alea*), simulation (*mimicry*), and vertigo (*ilinx*). In this theory, play and games are viewed as a place that people, particularly men, practice and display what men are 'supposed to be' in a society and in a culture. His theory suggested that sport/physical activity, as 'the' play and games, are played for purposes of demonstrating men's own superiority and for simulating gender social orders through such uncertain tough scrimmages and bouts. Because one may feel unsteady in tough, aggressive, and intimidating competitions, such scenarios of play and games provide a simulation in which men's superiority can be tested.

However, different attitudes and values towards sport/physical activity were determined as women and men, elders, youths, and people with disabilities generated

diverse perspectives. Sport/physical activity has been changing in recent decades as an increased variety of people have had more opportunities to participate and pursue very diverse benefits and values beyond engaging in masculinity-related competition. Sport/physical activities are now played regardless of gender, age, culture, and physical capability; however, sport/physical activity still continues to be a major gender socialization structure for boys and men.

Kenyon (1968) isolated attitudes towards physical activity to look at various values of sport/physical activity. He attempted to examine social psychological perceptions and attitudes towards sport/physical activity values. Examining these attitudes, his study investigated attitudes and meanings people found in sport/physical activity. From his investigation, which was empirically conducted, attitudes towards the benefits and values of sport/physical activity were categorized as (a) a social experience, (b) health and fitness, (c) an aesthetic experience, (d) a pursuit of vertigo, (e) catharsis, and (f) an ascetic experience. His theory was largely taken from Caillois' (1961) who defined qualities previously discussed in this chapter as competitiveness (*agón*), chance (*alea*), simulation (*mimicry*), and vertigo (*ilinx*) experiences.

A number of studies dealing with gender and its relationship to sport/physical activity values were conducted. Most of the studies found that women are more likely to have more positive values on social experience, health and fitness, and aesthetic experience as opposed to those on a pursuit of vertigo, catharsis, and ascetic experience as men would have (Acord, 1977; Dotson & Stanley, 1972; Harvey, 1989; Hendry, 1975; Mize, 1979; Mullins, 1969). Reflecting on the results of those studies, the present study

attempted to investigate whether men with traditional masculinity would perceive differentiated values on sport/physical activity.

Kenyon (1968)'s first suggestion of 'social experience' as one of the values was relevant to a social integration value: obtaining a social membership through sport/physical activity. However, the chances of developing social relationships in sport/physical activity may be devalued among men. Traditional hegemonic masculinity employs practicing behaviors using power and strength over others rather than developing social relationships through sport. Of course, it could be argued that men favor developing friendships with male peers through sport participations, but usually by going through adversarial training and competitions together. Coakley (2004) pointed out that men usually try to avoid expressions of caring for others in sports. Instead, he argued that they tend to favor teasing, 'one-upsmanship', or mocking others. His point implied that the benefits of a social experience through sport/physical activity could be limited within the bounds of competition and confirmation of masculinity experiences with other males.

Levant and Kopecky (1995) pointed out that social relationships among men are different from those among women. They mentioned,

Male friends are loyal to each other. They stand by each other. They come through for each other, when one needs the other, the other is there - no question asked... The point is that they tend to do that extending in the traditional masculine way, which is by swinging into action on a friend's behalf. What men tend to be less good at is extending themselves to a friend in the more traditional feminine way, which is by "being there" on a purely emotional level - by making clear that they're available and ready to listen anytime the friend wants to talk over a problem... That's often the missing piece in male friendships (Levant & Kopecky, 1995, p.268).

Along with this argument, they suggested that social relationships among men appear to be different from those among women. Therefore, this study assumed that men would

devalue social experience within the traditional meanings implied in sport/physical activity as men have greater values for traditional masculinity. Also, the study assumed that men might value sport competitive interactions, but might not value the emotional-social aspects of social relationships traditionally valued by women.

Secondly, the 'health and fitness value' was conceived as a facet of physical wellness. With this value, people engaged in sport/physical activity to maintain their body's health. The value of 'health and fitness' may also be argued to be devalued when applying the ideal to traditional masculinity. Women's participation in sport/physical activity in this modern era has been rapidly increased because of Title X and the health and fitness movements and women's growing interest in promoting health benefits and wellness through sport/physical activity (Coakley, 2004; Conniff, 1996). Yet, relating to masculinity and health and fitness, several studies suggested that masculinity causes many health problems for men through violence, injury, drug use, and risk taking behaviors (Brown, 2004; Eitzen, 1999; Frey, 1991; Keller, 2005; Pappas, MaKenry, & Catlett, 2004; Robertson, 2003; Sowti, 2004).

According to Frey (1991), risk-taking should be viewed as a problem because sport and physical activities often include players who participate when in pain, engage in violence, or use drugs. However, this problem has often been ignored as many male "athletes are expected to tough it out" (Brown, 2004, p.218). Such deviated features of sport/physical activity are often tacitly coerced as socialization and acculturation in sport arenas (Pappas, MaKenry, & Catlett, 2004). Interest in health among men is also often de-centralized due to an uncritical preference for masculinity (Robertson, 2003). In a study about men's health by Sowti (2004), men's health condition declined because of

their distorted imagination of maleness and a male appearance, causing excessive over-workout, development of eating disorders, and use of steroids as a part of a masculinity culture.

There was also another case regarding men's health problems in the representative male sport of football (Keller, 2005). In a local newspaper, football players' health problems were reported as follows:

Of course, there is the danger that just comes with playing game. Five players died of football-related injuries last year at the youth league, high school, collegiate, and professional levels. As players get bigger, collisions between them become more powerful and, as a result, more dangerous. There's also risk that comes from being a large person doing strenuous physical activity in oppressive conditions. Another nine players died last year from heat stroke, dehydration or heart failure while playing... Lugging extra weight around all the time increases the risk of diabetes, high blood pressure and other cardiovascular disease later in life. Heavy players are also at higher risk for sleep apnea, which interrupts breathing during sleep and can produce an irregular heartbeat and other cardiovascular problems (Keller, 2005, ¶ 3).

This article showed that, in recent years, players were getting bigger and bulkier so that many health problems appeared. Therefore, this study also attempted to examine a negative relationship between traditional masculinity and health and fitness values.

'Aesthetic experience' was thirdly suggested as one of the sport/physical activity values. It reflected one's attitude toward values of observing or performing beautiful or artistic movements in sport/physical activity. This value suggests that people pay more attention to how beautiful and aesthetically pleasing bodily movements look instead of just how powerfully and dynamically the body movement is performed. It could be assumed that this 'aesthetic experience' value in sport/physical activity could also be valued more for femininity and devalued according to traditionally masculine men in

sport/physical activity as more females do engage in aerobic dance, ballet, figure skating, rhythmic gymnastics, and synchronized swimming. Such activities are traditionally acculturated in and performed by women for an aesthetic purpose in performance (Coakley, 2004; Duquin, 1989; National Collegiate Athletic Association, 2004; National Sport Goods Association, 2004). For example, according to '2002-2003 NCAA Gender-Equity Report' by the National Collegiate Athletic Association (2004), there are few, if any male participants in certain sports such as rhythmic gymnastics and synchronized swimming which has been culturally structured for the aesthetics and competition of girls and women. Lower percentages of males in several sport/physical activities were reported in these sports according to '2004 Women's Participation – Ranked by Median Age – Male – Female' by the National Sporting Goods Association (2004). These activities in which men were unlikely to have high participation rates included aerobic dance (26.2% male and 73.8% female) and figure skating (36% male and 64 % female). These activities mainly focus on aesthetics such as beauty of body movements and artistic performances. Of course, it could also be argued that many illustrated pictures of men's sport/physical activity, such as football and baseball provide aesthetic figures such as dynamic jumps, strides, and beautiful throws. However, many of these movements are socially and culturally constructed to look 'cool' or masculine but are not performed, judged, or defined purposefully for social constructions of aesthetics in male sports. That is, beautiful and artistic movements are illustrated but are not purposely valued, performed, or considered symbolically aesthetic as main features of men's sport/physical activity participation.

Fourth, 'a pursuit of vertigo' refers to taking a risk, thrilling dynamic and speedy actions, or challenging a dangerous situation in sport/physical activity. This could be related to the term, 'vertigo'; a state of out of body thrill and adventure or dizzying experience that could result from an amusement park ride such as a roller coaster. However, Kenyon (1968) pointed out that the vertigo from an amusement park ride could not be controlled by riders. Sport/physical activity, on the other hand, could be somewhat controlled by players in that they could give up or stop performing whenever they want. This type of vertigo could also be experienced in sporting events such as various types of outdoor challenge or adventure sports such as skiing, rollerblading, snowboarding, or sky diving. He also argued that the notion of pursuit of vertigo is attenuated within an element of sport/physical activity as in the following statement:

Physical activity as the pursuit of vertigo is considered to be those physical experiences providing, at some risk to the participant, an element of thrill through the medium of speed, acceleration, sudden change of direction, or exposure to dangerous situations, with the participant usually remaining in control (Kenyon, 1968, p.100).

The context of vertigo in sport/physical activity was, in fact, suggested to be a way of creating a challenge, and separating physical ability from the real world. It can provide a sensation of freedom from the limitations of time, space, and physicality. In the present study, it was assumed that masculinity had a positive relationship with the pursuit of vertigo values in sport/physical activity because sport/physical activity participants often experienced the challenges of speed, acceleration, rapidly changing direction, and risky performance within a limited time, space, and physical ability (Henderson, 1999).

The fifth value, 'catharsis,' was claimed to be an experience of using sports to release tension or to get out aggression and frustration, then relaxing and releasing the

aggression, stress, and pent-up emotions through sport/physical activity. In terms of 'catharsis' Kenyon (1968) pointed out the following:

...by narrowing the conception to physical activity perceived as providing a release of tension precipitated by frustration through some vicarious means. The notion that a reduction in tension is achieved by expressing hostility and aggression, either directly, by attacking the instigator of the frustration, or more commonly, through venting one's hostilities through some equivalent form of aggression behavior, is the catharsis hypothesis (Kenyon, 1968, p.101).

According to this statement, sport/physical activity could be performed to release frustration and tension through a desire for toughness and aggression that are rarely allowed legitimately elsewhere in society (K. E. Miller, Sabo, Farrell, Barnes, & Melnick, 1999; Pappas, MaKenry, & Catlett, 2004; Robertson, 2003). This value is more psychological and sociological, but it is important to see if men are encouraged to value sport/physical activity because they are seeking a way of releasing their socially and culturally inspired masculine aggression. Therefore, the present study hypothesized that there would be a positive relationship between masculinity and the catharsis value in sport/physical activity.

Lastly, 'ascetic experience' was defined within a context of disciplined debasement or sacrifice of the body<sup>3</sup>. According to Kenyon (1968), this definition of asceticism could be associated with a notion of 'punishment of the body' (Kenyon, 1968, p.101) in sport/physical activity because certain activities often demand a hardship; putting off delights for difficult competitions and painfully arduous training. There is a motto that many athletes and coaches use to encourage themselves; 'no pain, no gain.' Although it is often regarded as an old-fashioned saying, this phrase implies

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<sup>3</sup> "People who are ascetic have a way of life that is simple and strict with no luxuries or physical pleasures, usually because of their religious beliefs" (Collins COBUILD English language dictionary, 1987, p.72).



sport/physical activity participants must engage in hard work to win. For the sake of the hardship, the participants often sacrifice themselves away from pleasures and easy lives to achieve success in competition. This could be a context of the religious notion of asceticism (Kenyon, 1968). This notion of ascetic experience in sport/physical activity becomes more apparent when a characteristic of competitiveness in sport/physical activity comes into play. Fundamentally, competitions in sport/physical activity socially determine which player is athletically superior to the other, and almost every sport/physical activity adopts this characteristic of competitiveness. Therefore, participants strive to be stronger and faster, to jump higher, to have more agility, and more endurance than other competitors. Even in non-competitive sport/physical activity, a goal of 'healthier and fitter' than others is pursued as a type of self-competition feature. That is, people in sport/physical activity desire superiority to others and often desire to have strict training regimens. In this individualistic competitive feature of sport/physical activity, people may believe that ascetic attitudes are necessary.

According to Caillois (1961), 'desired superiority' is the main aspect of the competitiveness value. He stated that competitiveness, which is termed *agón*, is one of the fundamental classifications of play and games. Furthermore, Caillois (1961) asserts that play and games simulate social role norms, and men and boys play and practice those with competitiveness. Given this argument, Kenyon (1968) claimed that the value of asceticism in sport/physical activity relates to the value of competitiveness in sport/physical activity. He also stated that people value sport/physical activity because it provides a place where people can seek their desired superiority over others or their current self-status by playing and practicing hard. As traditional society often socializes

men and boys to be tougher, stronger, and more competitively aggressive to overcome adversarial situations as a traditionally masculine man, the ascetic value of competitiveness (*agón*) is certainly emphasized in sport/physical activity (Drummond, 2002). Therefore, it was suggested that traditional masculinity also had a positive relationship to ascetic values in this study.

All in all, as a critical point of view, this study assumed that masculinity might be socialized and attributed to limited traditional attitudes about the values of sport/physical activity participation. Therefore, it was suggested that masculinity attitudes could relate selectively to different attitudes and values of traditionally masculine men about sport/physical activity (Drummond, 2002). In this context, it is assumed that masculinity as a gendered ideology for men could affect selected men to be more stereotypically and traditionally masculine so that they also have differently perceived values and attitudes towards their sport/physical activity participation (Daddario, 1997; Harris & Clayton, 2002; Lippe, 2002a; Wedgwood, 2004).

Given differential gendered socialization towards masculinity and selected sport/physical activity values and attitudes, the present study also examines the relationship of traditional masculinity and traditionally masculine behaviors in sport/physical activity to gain an understanding of men's prioritized values in sport/physical activity.

### **Social Theories Used in the Study**

This study, as a sport sociological investigation, used several sociological theories for the construction of the research design, implementation, and discussion of

triangulated data. The social theories used were structural functionalism theory, symbolic interaction theory, and critical theory. Each theory was applied within the study to determine which issues were to be examined, how the study was to be designed, what study analyses were to be conducted, and how those analyses were culturally discussed. The application of these social theories was give an opportunity to use different lenses to view various societal perspectives of traditional masculinity socialization and to suggest a mixed methodological approach.

### **Structural functionalism theory**

Structural functionalism theory assumes that a sociological study can be achieved to discover social truths about how societies operate and then develop into a social system of laws that control and maintain society (Coakley, 2004). Structural functionalism theorizes that the social order will be kept and positively processed if social systems such as the family, education, and sport maintain and socialize people to agree with social and cultural traditions or norms. As the social connections between people are promoted and strengthened, the systems are protected and maintained.

One of the classic structural functionalism theorists, Talcott Parsons (1971), suggested social actions comply with the ‘behavioral organism’ in social structure and systems. According to Parsons:

The behavioral organism is conceived as the adaptive subsystems, the locus of the primary human facilities which underlie the other systems. It embodies sets of conditions to which action must adapt and comprises the primary mechanism of interrelation with the physical environment, especially through the input and processing of information in the central nervous system and through motor activity in coping with existence of the physical environment” (Parsons, 1971, p.6).

This theory suggested that social structures have to be constructed, applying an organic view that society is controlled within itself in order to maintain its basic functions.

Talcott Parsons also suggested that social structures are maintained with inter-functional systems of socialized personality, institutionalized society, and regulated cultural norms and beliefs (Parsons, 1971; Waters, 1994). From earlier work in functionalism, this theory was supported by Emile Durkheim (Turner & Turner, 1998) who argued that four basic types of structural mechanisms are taken into account for understanding the structural society: (a) collective conscience and collective representations as a cultural mechanism, (b) structural interdependencies and subgroup formation as a structural mechanism, (c) ritual and the ensuing sense of effervescence and social solidarity as an inter-personal mechanism, and (d) classification and modes of symbolization as a cognitive mechanism (Turner & Turner, 1998). As can be seen in this theory, the function of the social structures can be explained in society.

On the other hand, it was suggested that the essence of this theory focuses on the examination of social arrangements reflecting their contribution to the whole society in structure (Sharrock, Hughes, & Martin, 2003). Regarding this argument, the structural functionalism theory begs the question in terms of sport/physical activity: how does sport/physical activity match with social life, contributing stability and progress in social relationships? It suggests that structural functionalism theory leads people to encourage sport/physical activity to accentuate what people perceive to be traditional ideals in social and cultural circumstance. Along with this, structural functionalism theory focuses on revealing many positive effects of social actions, behaviors, and attitudes. In sport/physical activity, character building, skill development, health and fitness, etc., are

considered positive effects, reflecting structural functionalism theory. In this study, the presence of masculinity in sport/physical activity was examined using quantitative approaches. Many structural functional perspectives suggested that interrelated aspects of personal socialization, social structures, and cultural regulation positively construct social norms, values, and strata (Andersen & Kaspersen, 2000; Waters, 1994). Therefore, this study attempted to first see if there was a positive societal influence and relationship with traditional gender norms, masculinity, and sport/physical activity as constructive social relations. This resulted in a structural model; so structural functionalism was used for the quantitative design of the research model. Results and analyses in this theoretical application were sought to define quantifiable factors and effects of the social structures and functions in this matter.

### **Symbolic interaction theory**

Symbolic interaction theory assumes that our interactions with other social members create social norms, roles, relationships, and structures (Blumer, 1962). Symbolic interaction theory focuses on identity that is individual, social, or cultural senses of who I am in the social world. This theory studies people as choice makers and creators of meaning, identity, and relationships. Herbert Blumer (1962), one of the eminent symbolic interactionists, addressed symbolic interaction theory as the following.

The terms 'symbolic interaction' refers, of course, to the peculiar and distinctive character of interaction as it takes place between human beings. The peculiarity consists in the fact than human beings interpret or 'define' each other's actions instead of merely reacting to each other's actions. Their 'response' is not made directly to the actions of another but instead is based on the meaning which they attach to such actions. Thus, human interaction is mediated by the use of symbols, by interpretation, or by ascertaining the meaning of one another's actions. This mediation is equivalent to inserting a process of interpretation between stimulus and response in the case of human behavior (Blumer, 1962, p. 180).

According to this statement, symbolic interaction analyses focus on not only individual identities and relationships among/with others but also the influence of environment and interactive meanings of information.

In accordance with these traits of symbolic interaction theory, Goffman's (1990) 'dramaturgical impression management' could also be utilized to examine traditional masculinity through understanding how people interact and behave with others. Before the discussion, it should be noted that Goffman did not regard himself as a symbolic interaction theorist. Rather, he considered himself an anthropologist (Waters, 1994). However, as he was very influential to the modern symbolic interaction theory, this study discusses his work in this chapter. For instance, his work was largely discussed on micro-sociological analyses and qualitative component parts of the interactive social processes (Sharrock, Hughes, & Martin, 2003). Turning to the discussion of Goffman's theory, 'dramaturgical impression management,' it could be seen that this theory argued that people changed their actions and behaviors depending on where they were located and with whom they were interacting, just as actors or singers showed different attitudes and behaviors on and behind the stage and outside the theater. Thinking of socially constructed dominant ideologies as a big theater, this theory argued that people acted and behaved in a certain collective way, apart from their own wills, personalities, or even their desired manner of behavior. Facing the dominant ideologies as a theater with crowded audiences, people might be afraid or concerned about how they had to act, behave, and learn. In a paradigm of symbolic interaction theory reflecting the dramaturgical impression theory, the concept of collective masculinity presented a condition in which men were socialized to adhere to symbolized dominant concepts of

masculinity without ever knowing their own real, unique, individual 'self.' Some merely counted themselves as men among other men in society. A traditionally masculine man could try to identify himself as just a heterosexual man who must be aggressive or tough in accepting masculinity, rather than one's own individual self (Birrell & Cole, 1994). In this context, symbolic interaction theory could be utilized to understand masculinity meaning and identity issues and interactive experiences in sports (Coakley, 2004). It gave an idea that social reality could be in the minds and social relations with people who participated in sport/physical activity in a social setting. This study could repeatedly argue that socializing agents such as parents, siblings, either male or female peers, and coaches could be major providers of social relationships that enhanced social realities, identities, and socially and culturally symbolized ideologies in society and within sport. However, it could also be the male himself who actively socializes himself based on his self-identity, social meanings, and social reality. In fact sport was recognized as a major site for the construction and demonstration of traditional masculinity ideology (Messner, 2001).

In the present study symbolic interaction perspectives were used to design the interview and to examine in-depth social meanings of traditional masculinity and relationships through semi-structured interviews for the qualitative aspects of the study. A theoretical application of symbolic interaction was used for the qualitative methods of analyses of interview data. It allowed the study to analyze respondents' socio-cultural sense of who they were and how they interacted, learned, accepted, or denied social realities and relations with 'others' in an interaction and symbolic sense. Along with this attempt, the study provides views of more interactive and in-depth relationships with

others in social and cultural practices regarding influences on traditional masculinity (Becker & McCall, 1990).

## **Critical theory**

Critical theory emphasizes the need for social changes and the need to understand complex societal relationships and phenomena in history, in contemporary times, or in the future. Socio-cultural transitions from the past to the contemporary containing the complexities of diversified cultures based on nationality, race/ethnicity, gender norms, socio-economic class, etc., influence social ideologies, including the ideology of masculinity (Smith, 2000).

This theory has the advantage of considering various and contradictory social viewpoints in questioning and revealing complex social issues. It critiques dominant social structures, power relations, and socio-cultural practices (Andersen & Kaspersen, 2000; Habermas, 1975). Therefore, it can be a valuable tool for understanding because this theory sophisticatedly focuses on specific social issues and problems and considers the elimination of oppression and exploitation, while promoting equalitarianism, equality, and openness. In addition, critical theory is many times utilized to serve as stimulation for people to recognize contradictory social problems with complex societal constructions of power and money (Turner & Turner, 1998).

With regard to sport/physical activity, critical theory addresses the various ways to examine and critique complex social issues in sport/physical activity with specific social and cultural aspects at a certain time and place in history. It often focuses on challenging the existence of dominant norms and values in society and sport. Critical theory attempts to empower some marginalized and disadvantaged individuals or group



of people who have been oppressed. The critical theory leads to a discourse of social structures, oppression, power relations, and social change within structured dominant ideologies, attitudes, and values. It also discusses the operations, shifts, and changes of power in society. Therefore, self-reflection and in-depth cultural analysis are encouraged as they can be empowering processes and intermediary steps to emancipation (Andersen, 2000).

As one of the critical theories, feminism theory suggests that women have been devalued and exploited in societies under the dominant ideologies. In this theory, a question arose about how sports were involved in creating and changing gendered social relations and culture. Regarding sport/physical activity, feminist theory considers sport/physical activity as gendered activities to reproduce the attributes related to traditional gender norms and masculinity in society. Therefore, feminist theory as an example of critical theory raises many issues about the expression of gender, heterosexism, and homophobia in sport/physical activity.

Thus, this study utilized an overall critical theory analysis for discussion and analyses of traditional gender norms that were significant elements which contribute to the enhancement of traditional masculinity. Ramsay (2000) defined critical theory as “a theory that at the same time is both critical of society and critical of theories concerning this society and scientific methods to approach it” (Ramsay, 2000, p.143). This study used a critical standpoint in terms of analysis of methods and results. That is, this study did not use only a single method, adhering to either a quantitative method or a quantitative method; instead this study pursued various methods because societies and cultures are complex and contradictory. For instance, people are often oppressed by

dominant ideologies. Therefore, the result of this study was examined from the multiple perspectives. Thus, a triangulation of literature, quantitative, and qualitative approaches from a critical standpoint was used to discuss and analyze in-depth socio-cultural realities.

### **CHAPTER III. RESEARCH METHODS**

The research methods chapter will give an overview of the research design, survey and interview, instrumentation, data collection procedures, and data analyses used in the study. A mixed methods approach was used in this study using quantitative and qualitative methods. Using mixed methodological approaches, this study investigated traditional masculinity and sport/physical values and behaviors that could explain (a) social processes of collected behaviors and attitudes that provide a predictive insight into structural socialization at a macro and (b) in-depth social meanings, symbols, and interactions that provide individual perceptions and interpretations at a micro level.

#### **Research Design**

Using collaborative approaches with both quantitative and qualitative methods as suggested, this study was designed to examine relationships among diverse social meanings and socio-cultural structures of traditional gender norms, traditional masculinity attitudes, sport/physical activity values, and masculine behaviors in sport/physical activity. In the study design, major variables were examined to determine their relationships and strength of association with one another. For the quantitative method portion of this study, 'survey' methods were utilized and structural equation modeling was adapted to analyze specifically detailed relationships between individual variables and the larger structured relationships among all the variables as a single model. For the qualitative methods portion, semi-structured 'interview' methods were used to get a more in-depth and close look at personal, social, and cultural meanings and experiences. Through these mixed methods, this study attempted both a positivistic and a

critical examination of traditional masculinity constructions and relationships to sport/physical activity values and behaviors.

## Major variables

The study design used four major variables and was based on social theories and research from related studies in sociology, psychology, and kinesiology. Table 1 presents the basic research paradigm with the major study variables, analysis dimensions, descriptive measures, and sources of instruments.

Table 1. Study variables in the research paradigm

<b>Variables (abbr.<sup>4</sup>)</b>	<b>Analysis Dimensions</b>	<b>Measures</b>	<b>Methods of Securing Data</b>	<b>Sources of Instruments (also see Appendix B)</b>
<b>Socio-Cultural Influences on Gender Norms (SCIGN)</b>	Socio-cultural aspects of family, friends, education, and sport/physical activity	Antecedent Socio-cultural Influences of Social Agents	a. Survey: rating scale b. Interview: semi-structured	MaCabe & Ricciardelli (2003), Worrell (2001), etc.
<b>Traditional Masculinity Attitudes (TMA)</b>	Social-personal aspects	Traditional Masculinity Attitudes	a. Survey: rating scale b. Interview: semi-structured	Brannon (1985), Levant & Fischer (1998), Sargent (1985), etc.
<b>Masculine Behaviors in Sport/Physical Activity (MBS)</b>	Sport/Physical Activity Outcomes	Sport/PA Behaviors/ Acceptance	a. Survey: rating scale b. Interview: semi-structured	Connell (2000), Kidd (1987), McKay, et al. (2000), etc.
<b>Sport/Physical Activity Values (SV)</b>	Sport/Physical Activity Outcomes	Sport/PA Attitudes and Values	a. Survey: rating scale b. Interview: semi-structured	Caillois (1961), Kenyon (1968), etc.

<sup>4</sup> Abbreviations of SCIGN, TMA, MBS, and SV in the table will be shown from now on in the paper, but their full names will also be displayed together in this chapter. It is for the readers to get accustomed with the abbreviations. However, the next chapter will use only the abbreviations most of the time.

The first major variable category was Socio-Cultural Influences on Gender Norms (SCIGN). This variable examined socio-cultural antecedent socializing agents that were assumed to influence traditional masculinity attitudes in males (McCabe & Ricciardelli, 2001; MacQueen, 2003, Worrel 2001). By surveying with the questionnaire, the extent of socio-cultural influences on gender norms was measured. In the study, social influences from family, friends, coaches, sport teammates, school physical education classmates, and school physical education class teachers were rated on a limited Likert scale to reveal how much they influenced the college males' perceptions about traditional gender norms. This scale indicated the degree to which traditional gender norms are influenced by these socializing agents, who may encourage a person to accept traditional gender norms. At the same time, through interviews during the qualitative phase of the study, the more in-depth aspects of these experiences were investigated.

The second major variable was Traditional Masculinity Attitudes (TMA). It examined and measured the extent of attitudes held by study participants towards traditional masculinity concepts through the use of Likert rating scales within the survey. The traditional masculinity attitudes variable was based on a social construction of masculinity that involves attitudes associated with the contexts of male power and dominance, avoidance of femininity, restricted emotions, self-reliance, achievement/status, aggression, rejection of homosexuality, and attitudes toward sex. The variable of Traditional Masculinity Attitudes (TMA) was measured and used to investigate its relationships to the Socio-cultural Influences on Gender Norms (SCIGN), Sport/Physical Activity Values (SV), and Masculine Behaviors in Sport/Physical Activity

(MBS) measures. Traditional masculinity attitudes were also examined through interviews for the qualitative aspects of the study.

As the third variable, Masculine Behaviors in Sport/Physical Activity (MBS) were measured and studied as the second outcome dimension. This variable was based on the behavioral contexts of masculinity that take place in sport/physical activity. These include behavioral demonstrations of dominance, competitiveness, toughness/aggression, self-reliance, restricted emotions, avoidance of feminine behaviors, competing without regard for risk and injury taking, verbal accusations, and drug, alcohol, and tobacco use. Representation of the Masculinity Behaviors in Sport/Physical Activity variable was made by measuring to what extent a person demonstrated, experienced, or behaved in a traditionally masculine manner in sport/physical activity. A Likert scale measured the extent of masculine behaviors in sport/physical activity and its relationships to Traditional Masculinity Attitudes. Interviews were also conducted to study masculine behaviors and experiences for the qualitative phase of the research.

The last variable was Sport/Physical Activity Values (SV). It was considered as an outcomes dimension in the analysis. This variable was constructed using the 6 sub-domain values in sport (Kenyon, 1968): Social Experience (SV Social), Health and Fitness (SV Health), Aesthetic Experience (SV Aesthetic), A Pursuit of Vertigo (SV Vertigo), Catharsis (SV Catharsis), and Ascetic Experience (SV Ascetic). Therefore, sport/physical activity values were represented with the combination of these 6 sub-domains, measuring how much a person valued each of the observed variables. This variable was designed to look at the sport/physical activity values a person might hold.

For this variable, both survey and interview methods were used to obtain measures and descriptions for in-depth data analyses.

### **Relationships between the major variables in the research design**

With the four major variables, the following figure presents the basic research design model displaying relationships between the major variables in the study. This basic research design simplified the overall relationships among the major variables, suggesting that socio-cultural aspects and social-personal aspects of masculinity would be related to sport/physical activity values and behavioral outcomes.

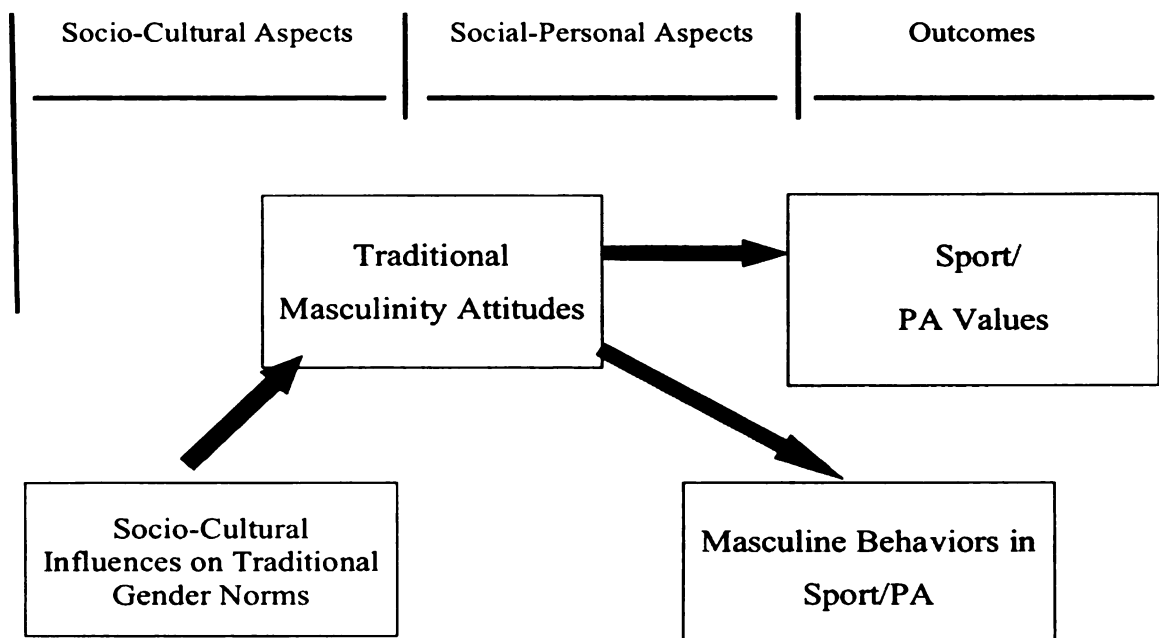


Figure 1. Basic research design

This figure displays an initial research design model with relationships among the four basic major variables. The arrows in the figure represent relationships between the variables. This is a recursive model that has unidirectional relationships; there are no

feedback loops between variables in the model. The directions of these relationships were determined based on the previous studies and literature (Bagozzi & Yi, 1989; Knoke, 2005; Vinokur, 2005).

Along with the recursive relationships, Socio-cultural Influences on Gender Norms (SCIGN) was first considered as an initial independent variable that has an impact on Traditional Masculinity Attitudes (TMA). This variable was presented as a socio-cultural aspects dimension because this study assumes traditional gender norms are likely to be formed a result of socialization among the family, friends, education, and sport structures in the macro society. Secondly, the Traditional Masculinity Attitudes (TMA) variable was suggested as a mediator variable that had impacts on Masculine Behaviors in Sport/Physical Activity (MBS) and Sport/Physical Activity Values (SV) while it was affected by Socio-Cultural Influences on Gender Norms (SCIGN) at the same time. In the design, The Traditional Masculinity Attitudes (TMA) variable was considered to be both social and personal attitudes. This is because traditional masculinity attitudes could not only be determined by a personal acceptance and belief but also by socio-cultural influences and experiences. Next, Masculine Behaviors in Sport/Physical Activity (MBS) was placed as one of the dependent variables and consequential outcome dimension impacted by Traditional Masculinity Attitudes (TMA). In the research design, the measure of Masculine Behaviors in Sport/Physical Activity was a social outcome because behaviors were influenced by others and interactions of the self with others at the same time (Connell 2000: Hasbrook & Harris, 1999). Therefore, the assessment of Masculine Behaviors in Sport/Physical Activity in this study was examined as an outcomes measure in analyses. Finally, Sport/ Physical Activity Values (SV) was placed as another



dependent variable influenced by the Traditional Masculinity Attitudes (TMA). This variable was also suggested on a consequential outcome dimension in the model design.

After the initial research design, there was an in-depth examination of the design for structural equation modeling. Because this study further attempted to investigate different directional influences on different sub-domains (sub-SVs) of Sport/Physical Activity Values (SV), this structural modeling investigation was considered the main process of the examination. Therefore, for the purpose of the structural equation modeling, the following structural equation modeling was proposed.

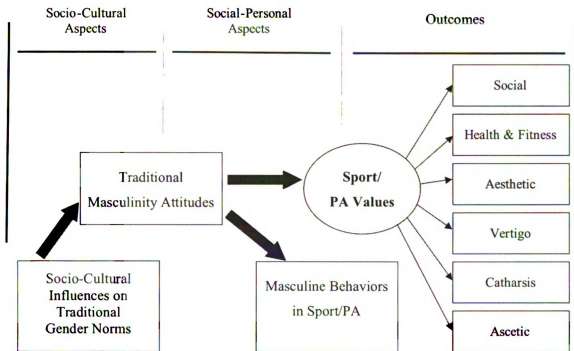


Figure 2. The research model for Structural Equation Modeling (SEM)

In the research model for structural equation modeling (SEM), Sport/Physical Activity Values (SV) is represented along with six sub-domains of values (sub-SVs) as a social

experience (SV Social), health and fitness (SV Health), an aesthetic experience (SV Aesthetic), a pursuit of vertigo (SV Vertigo), catharsis (SV Catharsis), and an ascetic experience (SV Ascetic). This model displays the study's examination of the manner in which Traditional Masculinity Attitudes (TMA) have different influences on each sub-domain of Sport/Physical Activity Values (SV). This structural equation modeling (SEM) design was reflected in the research questions and hypotheses.

Other main variables such as Socio-Cultural Influences on Gender Norms (SCIGN), Traditional Masculinity Attitudes (TMA), and Masculine Behaviors in Sport/Physical Activity (MBS) used a combined mean score for each variable for purposes of statistically analyzing relationships among variables. These variables were first examined without consideration of the sport/physical activity value sub-domain scores based on committee recommendations to avoid too much complexity in the data analyses. However, Sport/Physical Activity Values (SV) analyses used sub-domain scores to determine unique relationships of specific values to traditional masculine attitudes. This more focused in-depth analysis followed the introduction of the basic research design.

### **Survey Instrumentation**

The instrumentation for the quantitative aspect in this study employed survey methods. The quantitative study instrument was designed as a self-administered survey. The survey was composed of five major categories using the Personal Background Questions, Socio-cultural Influences on Gender Norms (MaCabe & Ricciardelli, 2001; Worell, 2001), Traditional Masculinity Attitudes (Levant & Fischer, 1998),

Sport/Physical Activity Values (Kenyon, 1968), and Masculine Behaviors in Sport/Physical Activity (Connell, 2000; Kidd, 1987; Messner, 2001; Pappas, MaKenry, & Catlett, 2004) inventories. These measures investigated complex social-constructions of these study subjects.

### **Feedback from the Pilot Study**

A pilot study had been conducted in order to refine and develop instruments (n = 36). Instruments for the pilot study were modified slightly from previously developed measurements (Kenyon, 1968; Levant & Fischer, 1998; McCabe & Ricciardelli, 2001). All the instruments were tested for reliability and validity (see Appendix C). These methodological processes were conducted in the interest of improved validity and reliability and to increase rates of response by modifying the questionnaire and decreasing the length for the dissertation study. In addition, there was a need in the pilot study to revise the wording of a question that focused on more than one concept. There were many compound questions that would cause a respondent's failure to produce correct and consistent results. Thus, some questions were revised to avoid addressing more than one concept in a question. Vague questions with multi-concepts cause respondents to have unclear interpretations (Clark & Schober, 1992). To address these problems, the researcher revised some questions to make them more exact and straightforward. Therefore, an attempt was made to reduce the number of survey items, mainly to shorten the instruments and prevent problems of boredom and fatigue in responding while maintaining the consistency of the instrument (John & Benet-Martínez, 2000).

The total questionnaire items in the pilot study were 198; (a) Personal Background Questions: 37, (b) Socio-Cultural Influences on Gender Norms: 12, (c) Traditional Masculinity Attitudes: 57, and (d) Masculine Behaviors in Sport/Physical Activity: 33, and (e) Sport/Physical Activity Values: 59. Factor analysis was conducted to reduce the number of the items. Through this procedure, items were incorporated or deleted, given extracted initial factors that included highly correlated items in factor loading (D. C. Miller & Salkind, 2002). This factor analysis was also used to reconstruct measurements. In the end, the modifications reduced the total number of the question items from 198 to 100 (See Appendix B. Theory and Reference Based Instruments).

The researcher based on the advice from social science experts decided to use forced-choice Likert scales, which used even numbers of scales such as 4 or 6 instead of odd numbers of scales such as 3 or 5. Lacy and Hastad (2003) stated that even numbers of Likert scales are more advantageous than odd numbers of scales, which employ a 'Neutral', 'Undecided' or 'Don't Know' option in self-administrative surveys. Therefore, the forced-choice Likert scales could induce respondents' opinions out of a neutral position (DeVellis, 2003). This reinforced the use of even numbers for response choices in the present study. The Personal Background Questions inventory employed various methods to answers such as short answer and single or multiple choices, but it used forced-choice scale in case of Likert scale questions. The previously developed instrument for Socio-Cultural Influences on Gender Norms instrument (McCabe & Ricciardelli, 2001) had used 5 Likert scales, but it used 4 Likert scales in the main stage of this study. Instruments for the Traditional Masculinity (Levant & Fischer, 1998) and Sport/Physical Activity Values (Kenyon, 1968) has used 7 points Likert scale each, but

the study used 6 point forced-choice Likert scales for both in the main stages of investigation based on the recommendations of Lacy and Hastad (2003) and DeVellis (2003).

To verify the surveys' reliability and validity, internal consistency and face validity, statistical analyses, and experts' confirmation were conducted. Experts in areas of sport sociology, sport psychology, kinesiology, physical education, and sociology participated in the face validity verification.

### **Socio-Cultural Influences on Gender Norms Instrument (SCIGN)**

In the Socio-Cultural Influences on Gender Norms instrument (SCIGN), respondents answered to what degree they believed that socializing agents such as their parents, siblings, friends, and sport programs encouraged and influenced the formulation of their perceptions about traditional gender norms. That is, corresponding to survey items, the respondents answered how much they perceived that specific socializing agents encouraged them to accept non-traditional or traditional gender norms (e.g., 'men should be more emotional than women'; 'women should be more emotional than men'). Therefore, the instrument measured the degree to which respondents accepted the influence of specific socio-cultural influences.

In developing this instrument during the pilot study, consideration was given to the Perceived Sociocultural Influences on Body Image and Body Change questionnaire by McCabe and Ricciardelli (2001). Their instrument was mainly used for the basic construction of the survey questionnaire's socializing agents and measurement scales for this study, but the content in their instrument was not adapted for this study because it

was mainly about body images and changes. The content about socio-cultural influences on gender norms was adapted from works such as ‘Gender Stereotypic Characteristics Associated with Women and Men’ by Worell (2001), ‘Boys and Girls’ by MacQueen (2003), and ‘Gender Role Stereotypes and Early Childhood Socialization’ by Greendorfer (1993). These studies’ instrument items and question topics were reviewed and adapted when their content addressed traditional characteristics of gender norms.

It would be noted that McCabe and Ricciardelli (2003)’s instrument used parents, siblings, peers, and the media as major socio-cultural influences, but the present study deleted the broad category of media as recommended by the dissertation committee and added personal-social and sport/physical activity specific social influences such as ‘myself,’ ‘coach(es),’ ‘sport teammate(s),’ and ‘school physical education classmates,’ and ‘school physical education teachers’ in addition to parents, siblings, and friends. Deletion of ‘the media’ was due to lack of specificity of the term with complex interpretations about different forms of the media. The ‘myself’ variable was used to express the extent to which one was active in one’s own socialization and decisions in terms of relating cooperative identity to acceptance of socio-cultural gender norms (Eccles, 2005). The ‘coach(es),’ ‘sport teammate(s),’ ‘school physical education classmates,’ and ‘school physical education teachers’ factors were employed to indicate the extent of socio-cultural influences from sport/physical activity structures.

The resulting instrument had 12 items for analyses. However, the respondents answered how each socio-cultural agent influences their perceptions of each specified non-traditional and traditional gender norm item. Therefore, the actual total number of

items were 122: 11 social agents x 12 traditional gender norm items = 122 items (See Appendix E). This instrument used a 4 point Likert scale with no neutral position: 'Not at all,' 'Very little,' 'Somewhat,' and 'Usually.' 'Usually' was scored as a 4, and 'Somewhat' as a 3. Then 'Very little' was scored as a 2 and 'Not at all' as a 1. For the non-traditional gender items, scores were reversed. Then, overall scores were averaged and the mean scores were used for analyses.

The original work for this inventory by McCabe and Ricciardelli (2000) verified content validity with other contextually similar instruments. In addition, they verified reliability with overall internal consistency,  $\alpha = .84$  ( $n = 780$ ). In a pilot study for this instrument, reliability for internal consistency was re-verified with a Cronbach Alpha,  $\alpha = .94$  ( $n = 36$ ) over all. In the study, convergent and discriminant validity was tested for the construction validity in the pilot study. Looking at correlations and explorative factor analyses, almost every item was statistically correlated with other items under the same factor, but many of these items were also highly correlated with other items underlying different factors. The present study did not have the concern with construct validity of items within sub-categories because its over all score was used for analyses. However, the attempt for the construct validity was made to see whether the research could possibly use the sub-domains of Socio-Cultural Influences on Gender Norms (e.g. father, mother, siblings, etc.) as part of structural equation modeling. As a result, the sub-factors could not be divided statistically. Therefore, the researcher decided to parcel all the sub-factors as a single factor. This parceling of all sub-factors for SCIGN was presented in the basic research design. In the basic research model, the sub-categories were avoided to simplify

the model for a process of structural equation modeling. However, face validity was also conducted to validate the contents of the instrument. During the face validity process, the survey questions in this instrument were modified with experts in sport sociology, sport psychology, and physical education by rewriting, adding, or deleting questions for the purpose of reducing compound literal meanings and concepts and confusing words.

Table 2. Reliability summary of the original instrument and the Socio-Cultural Influences on Traditional Gender Norm instrument in the pilot study (SCIGN)

	Sub-Domain	Original Instrument <sup>5</sup>		Pilot Study	
		Items	Reliability	Items	Reliability
<b>Socio-Cultural Influences on Gender Norms (SCIGN)</b>	Myself	None	$r > .84$	12	$\alpha = .94$
	Father	13		12	
	Mother	13		12	
	Brother	None		12	
	Sister	None		12	
	Male Friend	13		12	
	Female Friend	13		12	
	The Media	10		12	
	<b>Total</b>	<b>62</b>		<b>96</b>	

### Traditional Masculinity Attitudes Instrument (TMA)

The Traditional Masculinity Attitudes instrument (TMA) was used to examine attitudes toward traditional masculinity ideologies. It consisted of several sub-content attitudes: avoidance of femininity, rejection of homosexuals, self-reliance, aggression, achievement/status, attitudes towards sex, and restrictive emotionality. Respondents answered how much they believed or accepted traditional masculinities (i.e., ‘Men should be detached in emotionally charged situations’). In this instrument, 6 point Likert scales

<sup>5</sup> Perceived Sociocultural Influences on Body Image and Body Change Questionnaire, McCabe and Ricciardelli (2001)



were used: 'Strongly agree,' 'Agree,' 'Slightly agree,' 'Slightly disagree,' 'Disagree,' and 'Strongly disagree.' They were scored from 6 to 1 respectively. This instrument also had no neutral position. Over all scores were averaged and the average scores were used for analyses.

The Traditional Masculinity Attitudes assessment (TMA) was modified from Levent and Fischer (1998)'s original inventory, 'Male Role Norm Inventory.' Their inventory had been verified for reliability and construct validity. Cronbach Alphas for reliability ranged from  $\alpha = .84$  and  $.88$  in two examinations ( $n = 691$  and  $793$ ). Correlation coefficients with other associated measurements were examined for content validity. The pilot study with the original inventory tested internal consistency for reliability and resulted in  $\alpha = .91$  ( $n = 36$ ). There were originally 57 items in the previous study, but the items were reduced throughout explorative correlation and factor analyses. In the correlation and factor analyses, the researcher attempted to find items that were correlated with other items under the same category of traditional masculinity attitudes, but the researcher found many of these items were also highly correlated with other items underlying different categories. This attempt was also to see whether the research modeling could possibly use the sub-factors of Traditional Masculinity Attitudes (TMA). However, the researcher decided to parcel all the sub-factors as a single factor as it was found that sub-factors could not be divided statistically. This parceling was also practically presented in the basic research design. Therefore, in the study, all the sub-categories were averaged under a sole mean score to represent the variable of Traditional Masculinity Attitudes (TMA). Instead of construct validity by correlations and factor analyses, face validity was again verified with experts in sport sociology, sport

psychology, and physical education. Given their suggestions, the instrument was modified. The final number of items in the main stage of this study was twenty-one (See Appendix E). After modification by deleting items, the Cronbach Alpha was still .91 overall (See Table 3).

Table 3. Reliability summary of the original instrument and the Traditional Masculinity Attitudes (TMA) instrument in the pilot study and after the modification by deleting items

	Sub-Domain	Original Instrument <sup>6</sup>		Pilot Study		Modification	
		Items	Reliability	Items	Reliability	Items	Reliability
<b>Traditional Masculinity Attitudes (TMA)</b>	Avoidance Femininity	7	$\alpha_1 = .84$ $\alpha_2 = .88$	7	$\alpha = .91$	3	$\alpha = .91$
	Rejection of Homo-sexuality	4		4		3	
	Self-Reliance	7		7		3	
	Aggression	5		5		3	
	Achievement / Status	7		7		3	
	Attitudes toward Sex	8		8		3	
	Restricted emotions	7		7		3	
	Non-traditional attitudes	12		12		None	
	<b>Total</b>	<b>57</b>		<b>57</b>		<b>21</b>	

### **Masculine Behaviors in Sport/Physical Activity Instrument (MBS)**

The Masculine Behaviors in Sport/Physical Activity instrument (MBS) was intended to investigate the extent of traditionally masculine behaviors in sport/physical activity. In response to instrument items, the respondents answered how much they

<sup>6</sup> Male Role Norms Inventory, Levent and Fischer (1998)

tended to exhibit masculine behaviors in sport/physical activity. They also answered how much they 'would' accept/ accepted these masculine behaviors in a few cases because some of the masculine behaviors, such as tobacco, drug, or alcohol consumption might never be experienced due to ages, religions, or some other social or cultural circumstances.

In this instrument, 6 point Likert scales were used: 'Strongly agree,' 'Agree,' 'Slightly agree,' 'Slightly disagree,' 'Disagree,' and 'Strongly disagree.' They were scored from 6 to 1 respectively. This instrument also had no neutral position. Scores were summed and averaged. Then the average scores were used in the analysis.

To develop the Masculine Behaviors in Sport/Physical Activity (MBS) instrument, the pilot study was conducted, employing contexts about traditionally defined masculine behaviors in sport/physical activity. (See Appendix B, Theories and References Based Instruments). The content was adapted from Bremner's (2002) 'Construction of Masculinity in Sporting Culture,' Connell's (2000) and Hasbrook and Harris' (1999) 'Hegemonic Masculinity in Sports,' Gill's (2002) 'Gender and Sport Behavior,' Kidd's (1987) 'Patriarchal and Hierarchical Masculinity in Sports,' Pappas, et. al.'s (2004)s 'Masculinity Culture Among Male Athletes', and Robertson's (2003) 'Contradictory Masculinity in Sports,' etc. Using this content, there were 33 items suggested in the pilot study.

As a result, internal consistency tests produced satisfactory Cronbach Alpha,  $\alpha = .91$  over all items. At the same time, a factor analysis was also conducted as a process of constructing a new inventory. There was an expectation that the sub-domains would come out with 5 or more. However, the factor analysis produced only three rotated

components matrix by factor loadings with an eigen-value of '1'. Thus, the number of factors in extracting was controlled in an alternative way, and the results were referred to dividing items into 8 sub-domains. Although the researcher failed to get 5 or more sub-domains through the explorative factor analysis as expected, the alternative way was manually conducted to strengthen the construct of the measure for the Masculine Behaviors in Sport/Physical Activity (MBS). This process was to maximize the likelihood of goodness fit in the structural equation modeling. Upon these considerations, the researcher set up 8 sub-factors in this alternative factor analyses with priority assumptions based literature. This might be considered a confirmatory factor analysis. Using all the internal consistency tests, factor analyses, and correlation tests, the instrument was finally determined with 25 items under 8 behavior sub-domains; (a) Competitiveness, (b) Toughness/Aggressiveness, (c) Self-Reliance, (d) Restricted Emotions, (f) Avoidance of Femininity, (g) Risk/Injury taking, (h) Verbal Accusation, and (i) Drug/Alcohol/Tobacco use. Each sub-domain possesses 3 or 4 items (See Table 5 and Appendix E). In this development and modification stage for the instrument, face validity was also sought using experts in sport sociology, sport psychology, and physical education to review each item. Their suggestions were applied to modify the instrument. However, this instrument did not emphasize respondents' psychological perceptions, but rather, their social, experiential, attitudinal, and behavioral occurrences. So this instrument measures more than behaviors. The instrument was modified by deducting items of the initial instrument. All the sub-factors were all combined as a single factor, and internal consistency was re-tested and it yielded .87 of overall Cronbach Alphas.

Table 4. Reliability summary of the Masculine Behaviors in Sport/Physical Activity (MBS) instrument in the pilot study and the modification

	Sub-Domain	Pilot Study		Modification	
		Items	Reliability	Items	Reliability
<b>Masculine Behaviors in Sport/Physical Activity</b>	Competitiveness	33	$\alpha = .91$	3	$\alpha = .87$
	Toughness/Aggressiveness			4	
	Self-Reliance			3	
	Avoidance Femininity			3	
	Restrictive Emotions			3	
	Risk/ Injury Taking			3	
	Verbal Accusation			3	
	Drug/ Alcohol/ Tobacco			3	
	<b>Total</b>			<b>25</b>	

### **Sport/Physical Activity Values Instrument (SV)**

The Sport/Physical Activity Values instrument (SV) was used to measure individual meanings and values about physical activities. The instrument consisted of six sub-domains of variables: social experience, health and fitness, aesthetic experience, a pursuit of vertigo, catharsis, and ascetic experience, and respondents were asked to identify their values in sport/physical activity. This inventory used a 6 point Likert scale and there was no neutral option. The scale responses were ‘Strongly agree,’ ‘Agree,’ ‘Slightly agree,’ ‘Slightly disagree,’ ‘Disagree,’ and ‘Strongly disagree.’ They were scored from 6 to 1 respectively. The original inventory had 59 items. The correlation and factor analyses in the pilot study were conducted to reduce the reduced number of items. Then, the modified inventory that was used in the main stage had 18 items.

The Sport/Physical Activity Values measurement (SV) had been developed and researched by Kenyon (1968); Attitudes Towards Physical Activity Inventory. It was previously verified for reliability with Hoyt r-scores from .72 to .89. There are a number of studies which researched attitudes toward sport and physical activity (Acord, 1977; Duan, 1985; McPherson & Yuhasz, 1968; Mize, 1979; Mullins, 1969; Neale, Sonstroem, & Metz, 1969; O'Bryan & O'Bryan, 1969; Vincent, 1967; Wilkins, 1974). However, a few of the previous studies examined the relationships between traditional masculinity attitudes and sport/physical activity values and behaviors focusing on the socio-cultural relations. In addition, few studies using the Attitudes Towards Physical Activity were conducted in recent years; the inventory was used mostly in the 1970's and 1980's. However, its contribution to conceptualization of socio-cultural influences on individual values in sport/physical activity (Duan, 1985) inspired its use in the study.

A pilot study with the original inventory was also conducted to verify reliability and construct validity of the Sport/Physical Activity Values (SV). In this pilot study, particular reliabilities on each sub-domain were carefully examined. This was because each sub-domain under the Sport/Physical Activity Value (SV) factor was individually tested to examine different directional relationships with the Traditional Masculine Attitudes (TMA) variable. In this consideration, reliabilities were verified with internal consistencies on each sub-domain with Cronbach Alphas ranging from  $\alpha = .76$  to  $.91$  ( $n = 36$ ). Along with this, correlation and factor analysis was also conducted to reduce items and reliabilities were re-verified. These examinations were also to maximize the likelihood of goodness of fit in structural equation modeling, so absolute verification for the construct of the measure was not required. As a result, the Cronbach Alphas of each

sub-scale still met the acceptable ranges from .61 to .84 with the reduced number of items (John & Benet-Martínez, 2000). See Table 4. The number of items in the final scale for SV ranged from 2 to 3. Two items under the sub-factors of SV (Social Experience and Ascetic Value) might be considered as a small number in general, but they were adopted based on recommendations from several scale development studies (DeVellis, 2003; Jacoby & Matell, 1971; Lunney, 1970; Peabody, 1962).

In this inventory, construct validity was carefully assessed because sub-domains (sub-SVs) under the Sport/Physical Activity Values (SV) factor in structure were to be applied in the analysis. Every item was highly correlated with other items within the same sub-domain, and also moderately correlated with other items underlying different other sub-domains. This type of construction ensured that the Sport/Physical Activity Values (SV) factor was determined with a sub-domain structure. Though there were small samples in the pilot study, the verification of this construct validity was important because the study hypotheses specified ‘each’ specific sub-scale (sub-SVs) of Sport/Physical Activity Values (SV) to examine its relationship with Traditional Masculinity Attitudes (TMA).

Even though the construct validity was verified, face validity examinations also were conducted with experts in sport sociology, sport psychology, and physical education. Given their suggestions, the instrument has been modified slightly, particularly in the wording. In the main stage, larger samples were obviously collected and the construction validity were re-examined by confirmatory factor analyses.

Table 5. Reliability summary of the original instrument and the Sport/Physical Activity Values (SV) instrument in the pilot study and after the modification by deleting items

	Sub-Domain (sub-SVs)	Original Instrument <sup>7</sup>		Pilot Study		Modification	
		Items	Reliability	Items	Reliability	Items	Reliability
<b>Sport/ Physical Activity Values (SV)</b>	Social Experience	10	Hoyt r = .68 - .72	10	$\alpha = .91$	2	$\alpha = .61$
	Health & Fitness	10	Hoyt r = .79 - .83	10	$\alpha = .79$	3	$\alpha = .84$
	Aesthetic Experience	10	Hoyt r = .82 - .87	10	$\alpha = .83$	3	$\alpha = .74$
	A Pursuit of Vertigo	10	Hoyt r = .86 - .89	10	$\alpha = .81$	3	$\alpha = .67$
	Catharsis	9	Hoyt r = .77 - .79	9	$\alpha = .76$	3	$\alpha = .75$
	Ascetic Experience	10	Hoyt r = .74 - .81	10	$\alpha = .80$	2	$\alpha = .66$
	<b>Total</b>	<b>59</b>	<b>N/A</b>	<b>59</b>	<b><math>\alpha = .84</math></b>	<b>18</b>	<b><math>\alpha = .69</math></b>

### Interview Questionnaire

The quantitative survey yielded statistical objective data but a quantitative method could not produce introspective, 'rich,' verbatim data regarding more open-ended aspects of the respondents' everyday lives, experiences, or immediate events at locally different social and cultural settings (Crapanzano, 1986; Erickson & Gutierrez, 2002; Peshkin, 1982). According to Crapanzano (1986), societies and cultures have to be interpreted like languages through translations of socio-cultural practices. The qualitative approach was, therefore, designed to use open-ended interview methods. Respondents identified their own experiences with regard to their traditional masculinity and values and behaviors in sport/physical activity. The interview was divided into five major sections; (a) Socio-Cultural Backgrounds and Sport/Physical Activity Participation, (b) Socio-Cultural

<sup>7</sup> Attitudes Toward Physical Activity, Kenyon (1968)



Influences on Gender Norms, (c) Traditional Masculinity Attitudes, (d) Masculine Behaviors in Sport/Physical Activity, and (e) Sport/Physical Activity Values. There will be semi-structured and open-ended questions (See Appendix F).

To develop this interview questionnaire, pilot interviews had also been conducted and several panels of sport sociologists participated in a review, and the instrument was altered to reflect their comments. The interview was semi-structured so the questions could be modified with probes during the interview. During interviews, the researcher wrote down major points from the respondents' answers, and the interviews were digitally voice-recorded at the same time. The recording was conducted only after permission was given by the respondents. In the study, there was nobody who did not want to be recorded. Meanwhile, the interview contents were read back at the end of the interview to confirm and verify what was said and to add more comments. This helped increase the accuracy or validity of the interview data.

The data from interviews were mainly used to interpret personal and social meanings, practices, and circumstances. Interview methods and qualitative analyses in this method provided understandings based on the major variables to yield more various individual and cultural perspectives, explanations, and contents; this method supported the quantitative aspects of the study and was another form of empirical data (Geertz, 1975); (Kvale, 1994); (Lather, 2002). These procedures would be helpful to avoid bias and researcher's subjectivity or political intervention that might cause misinterpretations of the overall results of the study.

## **Data Collection Procedures**

Based on this study's research methodology and design, quantitative and qualitative approaches had different procedures of sampling, instrumentations, data collection, and analyses. Discussions about these procedures will be shown in the following sections.

## **Study Participants**

With the emphasis on examining college males' socio-cultural perceptions, attitudes, behaviors, and values, the researcher collected data from college age men who identified themselves as willing to participate in the study. These study participants were considered as a particular universe in this study (Sjoberg & Nett, 1968). The specific targeted population for the study was a sample of university male students ages 18 to 25 at a Midwest university who had previously or currently participated in sport/physical activity at various levels. As a target population, the university male students were considered to be a good sample to illuminate dominant socialization trends within American society (House, 2004). Even though they might be often referred to as a convenient sample, the environments of universities continue to expose students to seasonal sports competition events, many intramural sport/physical activity programs, and easily accessible facilities. This was a considerable reason to choose the university students as the population of the study sample (Sjoberg & Nett, 1968). Besides this, many college-aged male student respondents actively showed their interests in the study subject of traditional masculinity and sport/physical activity because of their own male identities. The study used this advantage of gender identity and norms assimilation effects (Tourangeau, 1999).

From the study population pool, the frame of the study population was delimited to a Midwest university. This university was a public institution so that diversity of socio-economic status, race/ethnicity, gender, geographic region/local community, or religion exists in the population. Therefore, the researcher expected the diversity and representativeness within this college as a typical university to reflect the Midwest and possibly be somewhat representative of other large American universities. Two hundred ninety three students participated as a result. Reflecting the complexity of the study design, these numbers were considered to secure statistical effects and power. The number of qualitative interview participants were twenty four. This was a reasonable number from which to gather rich and experiential data and to generalize the study findings from the qualitative aspects of the study (Arcury & Quandt, 1999). Details of the study participants will be described later in the results chapter.

## **Sampling**

To obtain study participants, a convenient sampling method was used. However, a combination of purposive sampling and cluster sampling was also considered for the purpose of the study examination (McTavish & Loether, 2002). Researchers purposefully went to intramural sports facilities, regular sport/physical activity classes, and regular academic lecture classes at the university to recruit participants. The reason why this study sampled from the intramural sport facilities and sport/physical activity courses was to recruit those who have currently participated in sport/physical activities. Because there were various types of sport/physical activity in the intramural sport programs and in the physical activity courses, it was expected to have students who participate or have

participated in diverse sport/physical activities so they could respond to the survey and interview with their various sport/physical activity experiences.

In the meantime, this study looked for male students in regular academic lecture classes because of a desire to avoid samples merely from those who currently participate in sport/physical activity but to access those students who previously participated. There were only three samples who did not currently participated in sport/physical activity, but the years of sport/physical activity experiences were diverse from one month to twenty-five years. If there were only current sport/physical activity participants with many years, the results of the study might not be able to include general college-aged students who might or might not currently participate in sport/physical activity, or those who merely had past sport/physical activity participation experiences. In addition, if the researcher only visited sports facilities, this study might also miss other general male college students' socio-cultural perceptions, attitudes, and behaviors about traditional masculinity and sport/physical activity values. Obtaining the variety of sport/physical activity participation experiences of the college age males from various places in the school was to avoid the skewness of the sample for the study.

### **Data collection**

The data collection methods employed both on-line and paper surveys for the convenience of the participant sample. An on-line survey was suggested because college-aged males were assumed to be fairly accustomed to using computer techniques. Therefore, some might have been motivated to participate in an on-line survey because this has become a common practice. The survey had been developed previously and piloted, and there were no problems found in completing surveys using either the paper

or the online method. Another advantage of using the Internet was using a professional company that used a feature of passwords to address security concerns and protection from repeated survey completion by a single respondent. With these strategies in collecting data, researchers contacted students personally and used advertisements to obtain their participation in both on-line and paper surveys.

For purposes of collecting data from the intramural sports facilities, researchers met with directors or assistant/associate directors to get permission to collect data using surveys and interviews. After obtaining permission, researchers contacted students who used the intramural sports facilities before, during, or after their sport/physical activities. An introduction to the study was made, and the students were asked to complete the survey and interview. A consent form with the study purpose and descriptions, investigators, informed consent with confidentiality statements, rewards, time, risks, benefits, and contact information was provided during this contact in order to help students understand the nature and content of the study (See Appendix D). Those wishing to participate in the study at that time had to agree with the consent form before being given the survey.

In order to collect data from classrooms of both physical activity and academic lecture courses, instructors in the classrooms were contacted and asked to announce the researchers request for participation in the study or they were asked to give permission for researchers to visit their classrooms. Once an approval was obtained, the researcher visited their classrooms and information sheets about the study were distributed to students in the classrooms. In case some of the students might try to respond to the survey twice or more later on, a password was given for them to get only one access to

the Internet survey. Paper surveys were also given if students preferred a paper version. For these students, researchers asked students to fill out the informed consent form and the survey after their classes. Only one survey was collected from each student as the researcher reminded them that they could complete only one survey for the study. To assure this, they were asked to sign out with their school email addresses when the researcher collected the surveys.

To maximize the number of participants, the researcher also put advertisements on the approved bulletin boards, walls, and other sites around the intramural facilities and classrooms that were easily visible to students. In the advertisement, there were also brief descriptions of the study, investigators, rewards, contact information, and procedures for getting involved in the study. In the advertisement, those who were interested in participating in the study were able to tear off a slip of paper with the researcher's email address to access the Internet survey or make a contact to complete a paper survey.

A monetary reward was given to increase the participation rate. In the study, one participant was selected in raffles to receive \$150, and those who agreed to participate in follow-up interviews received \$20 at the completion of the interviews -survey participants were asked to be involved in a follow-up interview for the qualitative methods at the end of their surveys. A revisiting process to the intramural sport facilities and different classrooms as well as email reminders was utilized until the minimum number was met. The re-visitation plan occurred up to three times. Increasing rewards or visiting other departments and colleges was considered. Besides these strategies, dates for data collection were carefully planned to avoid mid-term, final, or other busy weeks during academic terms. Using this careful approach, researchers expected that non-

response rates arising from the respondents' being busy could be minimized (Brehm, 1993). The response rate was about thirty percent<sup>8</sup>. Finally, the data from the completed surveys and interviews were collected and stored in a locked file cabinet and personal computer.

### **Confidentiality and anonymity**

Subject rights of confidentiality were guaranteed by the protection accorded them under the Institutional Review Board (IRB) approval of the study (See Appendix D). Both the survey and the interview ensured voluntary participation, withdrawal from the study at any time without penalty, and strict confidentiality. Specific individual information such as identification numbers or social security numbers was not included in the survey. No names were used on the survey instruments and the participants were asked not to give any names of private social relations. In the interview as a qualitative method, confidentiality was more carefully assured during the face-to-face interviews. Any name given was changed by the use of pseudonyms for analyses and reporting in order to minimize potential risks and to maintain confidentiality. In deference to confidentiality, the interview was conducted individually in a room alone or in an area away from others. However, totally isolated private places were avoided. The interviewees were asked to give permission for recording of the interview. A voice recorder in interviews digitally recorded the contents of the interview based on permission given by the interviewees, and the researcher stored the data in a locked cabinet and personal computer. To protect individuals' privacy, the data would be

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<sup>8</sup> It was hard to estimate the exact response rate because the research also used bulletin boards to recruit samples.

discarded after the research reports are finalized. All data were validated for accuracy of transcriptions.

## **Data Analyses**

### **Quantitative analyses**

The study analyses for quantitative methods involved four stages; (a) descriptive statistics, (b) correlations and regressions of variables, and (c) structural equation modeling (SEM), and (d) hypotheses testing summation.

The descriptive statistics described simple frequency distributions of the characteristics of the samples and the responses on the major variables; (a) Socio-Cultural Influences on Gender Norms (SCIGN), (b) Traditional Masculinity Attitudes (TMA), (c) Masculine Behaviors in Sport/Physical Activity (MBS), and (d) Sport/Physical Activity Values (SV). Secondly, the correlations coefficient tests were conducted to see relationships between the demographic data with the major variables. The demographic data include gender identity, race/ethnicity, age, major, socio-economic status, current and previous sport/physical activity participation, geographic residence area, family structure, and educational levels. These demographic data were not included for the study of structural equation modeling (SEM). They were simply used to describe general characteristics of the samples.

A recursive structural equation modeling (SEM) on the third stage represented a graphic depiction of the effects of the variables on the outcome measures and predictive inferences related to the strength of the effects of all the variables. Vinokur (2005) defined this method as follows.



The results of SEM [structural equation modeling] analysis include both overall measures of goodness-of-fit that permit the evaluation of how well the model fit the data. They also include the estimated values for the correlations, the directional paths of influence on factors and indicators (i.e., factor loadings), and the estimated variance accounted for in the dependent variables and factors (Vinokur, 2005, p.801).

This test included; (a) confirmative factor analyses for each measurement, (b) causal modeling for a path analysis, (c) regression model for correlation coefficients, and (d) correlation and covariate structure analysis using matrix. In these SEM procedures, all the analyses were performed at the same time and they allowed for interpreting relationships among the set of variables that present a prior causal ordering. In that analysis, the test rendered strengths of relationships between the diverse variables providing correlation coefficient values by utilizing an ordinary-least-squares regression test with a correlation matrix. The matrix yielded estimates of the standard error of the observed sample correlation. The estimates generally allowed judging if the predicted population correlations could have generated the observed sample correlation. Throughout this procedure, the structural equation modeling (SEM) tested the hypotheses to see if all the variables fit as a whole model. The goodness of fit indexes from the test to be reported are: (a) the Model Chi-Square ( $\chi^2_M$ , also known as the Likelihood Ratio Chi-Square), (b) the Root Mean Square Error of Approximation (RMSEA), (c) the Comparative Fit Index (CFI), (d) the Bentler-Bonett Normed Fit Index (NFI), and (e) the Non-Normed Fit Index (NNFI)<sup>9</sup>. To obtain these indexes, one of the structural equation modeling (SEM)

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<sup>9</sup> Goodness of fit indexes;

- (a) **Model Chi-Square ( $\chi^2_M$ )**: Overall test values of fit in SEM. Assessing the magnitude of discrepancy between the sample and the fitted covariance matrices. Interpretation of the significance varies, based on the sample sizes.
- (b) **Root Mean Square Error of Approximation (RMSEA)**: Overall test values of fit in SEM. Less affected by sample size than model chi-square. Perfect fit when RMSEA = 0; Close fit when < .05 to .08; fair fit when < .08 to .10; poor fit when > .10.

analysis softwares, EQS 6.0, was utilized. This method was useful to provide a great deal of information at a time that generally comes in complex socio-cultural studies. The hypothesized model was strongly based on theories and previous studies (Kline, 1998). This study had already used many theories and previous study reviews while reviewing a great deal of literature, therefore, the requirement for the theory base was satisfied.

### **Qualitative analyses**

For analyses in qualitative methods, interview contents were coded according to variations to facilitate the examination of theories, studies, assumptions, and research questions by writing on the margins of the interview notes. Then, they were organized by categories, themes, variations, and quotes (Berg, 2001; Emerson, Fretz, & Shaw, 1995) . The variations to be examined were based on the participants' ideas, social meanings, experiences, and perceptions of socio-cultural influences on gender norms, traditional masculinity attitudes, sport/physical activity values, and masculine behaviors in sport/physical activity. The variations then were analyzed through the process of reduction derived from textual analyses and of qualitative data display based on the themes and the categories of the study interests as the interview-generated data were used to substantiate quantitative data or more in-depth discussing personal and socio-cultural experiences in the family, community, schools, and sport/physical activity, and to generate final conclusions and discussions.

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- (c) **Comparative Fit Index (CFI)**: An incremental fit index. Assessing a model with a null model where all relationships are nested in the model. Useful for when the sample size is relatively small. Acceptable when NFI >.900.
  - (d) **Bentler-Bonett Normed Fit Index (NFI)**: An incremental fit index. Assessing by comparing a model with a null model where all observed variables are assumed to be uncorrelated. Acceptable when NFI >.900.
  - (e) **Non-Normed Fit Index (NNFI)**: An alternative fit index to NFI. Including the chi-squared and degrees of freedom ratio. Acceptable when NNFI > .900.

Lastly, the qualitative results and conclusions of the study were compared with quantitative data analyses and literature during the triangulation phase of the research which was formed in the discussion chapter (Berg, 2001).

## **CHAPTER IV. QUANTITATIVE RESULTS**

This chapter will focus on the quantitative data analysis from the surveys. The demographic statistics are first reported, and then the research model and the research hypotheses are examined, using the survey data.

### **Demographic Statistics for the Sample**

There were a total number of 323 male college students age 18 to 25 who participated in the quantitative study using survey methods. For the survey data, there were 141 participants from online surveys and 182 participants from paper surveys. However, there were 30 exclusions for the final analyses because 2 respondents (one each from the online and paper survey) did not meet the age criteria and 28 respondents (23 from the online and 5 from the paper survey) who did not complete their surveys. Therefore, the final number used for the data analyses was 293.

In the usable surveys, online respondents were 114 (39 %) and paper survey respondents were 179 (61%). Two hundred eighty (96%) of the sample identified themselves as male heterosexuals, eight (3%) identified themselves as non-heterosexuals (homosexual or bi-sexual), and four (1%) did not respond in terms of his sexual identity. Races/ethnicities consisted of majority white/Caucasians (n = 234, 80%), African Americans (n = 21, 7%), Asian Americans (n = 20, 6.8%), Hispanics (n = 7, 2.4%), American Indian (n = 1, 0.3%), and others (bi-racial or mixed race; n = 3, 1.0%). See the following table for the race/ethnicity distribution.

**Table 6. Race/ethnicity distribution of the survey samples**

	Frequency	Percent	Valid Percent	Cumulative Percent
White/Caucasian	234	79.9	79.9	79.9
African American	21	7.2	7.2	87.0
Chicano	3	1.0	1.0	88.1
Hispanic	7	2.4	2.4	90.4
American Indian/Alaskan Native	1	0.3	0.3	90.8
Asian American	20	6.8	6.8	97.6
Asian Heritage/Non-American	3	1.0	1.0	98.6
African Heritage/Non-American	1	0.3	0.3	99.0
Other	3	1.0	1.0	100.0
<b>Total</b>	<b>293</b>	<b>100.0</b>	<b>100.0</b>	

Age distributions consisted of 18 year-olds (n = 33, 11.3%), 19 year-olds (n = 70, 23.9%), 20 year-olds (n = 46, 15.7%), 21 year-olds (n = 56, 19.1%), 22 year-olds (n = 58, 19.8%), 23 year-olds (n = 20, 6.8%), 24 year-olds (n = 3, 1.0%), and 25 year-olds (n = 7, 2.4%).

**Table 7. Age distribution of the survey samples**

	Frequency	Percent	Valid Percent	Cumulative Percent
18	33	11.3	11.3	11.3
19	70	23.9	23.9	35.2
20	46	15.7	15.7	50.9
21	56	19.1	19.1	70.0
22	58	19.8	19.8	89.8
23	20	6.8	6.8	96.6
24	3	1.0	1.0	97.6
25	7	2.4	2.4	100.0
<b>Total</b>	<b>293</b>	<b>100.0</b>	<b>100.0</b>	

The school years consisted of 1st year (n = 77, 26.3%), 2nd year (n = 61, 20.8%), 3rd year (n = 57, 19.5%), 4th year (n = 76, 25.9%), 5th year (n = 19, 6.5%), and 6th or more (n = 3, 1.0%). See the following tables for the age and school year distributions.

**Table 8. School year distribution of the survey samples**

	Frequency	Percent	Valid Percent	Cumulative Percent
1st year	77	26.3	26.3	26.3
2nd year	61	20.8	20.8	47.1
3rd year	57	19.5	19.5	66.6
4th year	76	25.9	25.9	92.5
5th year	19	6.5	6.5	99.0
6th year or more	3	1.0	1.0	100.0
<b>Total</b>	<b>293</b>	<b>100.0</b>	<b>100.0</b>	

The numbers of parents by educational levels completed consisted of High School Diploma or lower was (n<sub>Father</sub> = 44, 15.5%; n<sub>Mother</sub> = 56, 19.5%), Bachelor's Degree, Attended College, or Associate Degree (n<sub>Father</sub> = 157, 55.3%; n<sub>Mother</sub> = 175, 60.9%), Master's Degree or higher (n<sub>Father</sub> = 73, 28.4%; n<sub>Mother</sub> = 56, 19.5%), and No-Response (n<sub>Father</sub> = 9, 3.1%; n<sub>Mother</sub> = 2, 2.0%). Therefore, the educational levels of parents were typically average to high with most having attended or graduated from college with a Bachelor and Master's degree. See the following table for the parents' educational levels.

Table 9. Fathers' educational levels distribution of the survey samples

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than HS	4	1.4	1.4	1.4
Attended HS	4	1.4	1.4	2.8
HS/GED	36	12.3	12.7	15.5
Attended College	34	11.6	12.0	27.5
Associate Degree	21	7.2	7.4	34.9
Bachelor's Degree	102	34.8	35.9	70.8
Master's Degree	57	19.5	20.1	90.8
Doctorate	26	8.9	9.2	100.0
<b>Response Total</b>	284	96.9	100.0	
Missing	9	3.1		
<b>Total</b>	293	100.0		

Table 10. Mothers' educational levels distribution of the survey samples

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than HS	2	.7	.7	.7
Attended HS	2	.7	.7	1.4
HS/GED	52	17.7	18.1	19.5
Attended College	41	14.0	14.3	33.8
Associate Degree	36	12.3	12.5	46.3
Bachelor's Degree	98	33.4	34.1	80.5
Master's Degree	48	16.4	16.7	97.2
Doctorate	8	2.7	2.8	100.0
<b>Response Total</b>	287	98.0	100.0	
Missing	6	2.0		
<b>Total</b>	293	100.0		

The income levels of most male college student participants consisted of less than \$10,000 (n = 235, 80.8%), \$10,000 to \$24,999 (n = 51, 17.5%), and \$25,000 to \$44,999 (n = 5, 1.7%), No-Response (n = 2, 0.7%). The income levels of their parents were distributed through a range with most described as middle to upper-middle class. The distribution by income consisted of \$44,999 or less (n = 39, 15.5%), \$50,000 to \$99,999 (n = 78, 31%), \$100,000 to \$199,999 (n = 94, 37.5%), and \$200,000 or more (n

= 40, 13.7%), and No-Response (n = 42, 14.3%). See the following table for complete details.

**Table 11. Male college students' income distribution of the survey samples**

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than \$10,000	235	80.2	80.8	80.8
\$10,000-14,999	37	12.6	12.7	93.5
\$15,000-24,999	14	4.8	4.8	98.3
\$25,000-34,999	4	1.4	1.4	99.7
\$35,000-44,999	1	.3	.3	100.0
<b>Response Total</b>	291	99.3	100.0	
Missing	2	.7		
<b>Total</b>	293	100.0		

**Table 12. Parents' income distribution of the survey samples**

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than 10,000	6	2.0	2.4	2.4
\$15,000-24,999	8	2.7	3.2	5.6
\$25,000-34,999	6	2.0	2.4	8.0
\$35,000-44,999	19	6.5	7.6	15.5
\$50,000-74,999	36	12.3	14.3	29.9
\$75,000-99,999	42	14.3	16.7	46.6
\$100,000-149,999	63	21.5	25.1	71.7
\$150,000-199,999	31	10.6	12.4	84.1
\$200,000 or more	40	13.7	15.9	100.0
<b>Response Total</b>	251	85.7	100.0	
Missing	42	14.3		
<b>Total</b>	293	100.0		

In all, most of the respondents identified as White/Caucasian heterosexual males. In terms of the age, most of the respondents were 18 to 23 years old with a range in age of 18 to 25. The school years of participants were almost evenly distributed between 1st year to 4th year. Their parents' education levels were distributed more on Bachelor and



Master's degree. However, over 65 percent of fathers had a Bachelor's to Doctoral degree. Over 50 percentage of mothers had a Bachelor's to Doctoral degree. This indicates that students' parents were well educated. The income levels of the respondents were less than \$10,000, which was not surprising given that the respondents were all college age males. Parent's income levels were somewhat evenly distributed on every income level from \$50,000 to over \$100,000, but they had typically middle to upper-middle class incomes (70% of parents' income ranged between \$ 50,000 and \$100,000). Finally, respondents' majors were not distributed across all majors but they were distributed across a variety of majors in the university.

## **Results and Analyses**

This chapter focuses on analyzing the data collected from the quantitative survey and presents the findings. Descriptive statistics, including frequencies, means, standard deviations, and correlations were used. A further statistical procedure used for an in-depth analysis in the study was Structural Equation Modeling (SEM). Therefore, this chapter also provides preliminary data analyses to test whether the data were appropriate for SEM. Afterward, reliabilities and correlation analyses are reported to determine the significance of relationships between the study variables. Finally, the SEM procedures to examine the study model are presented. Then, the study hypotheses will be discussed based on the study model.

## Descriptive statistics for the variables

Descriptive statistics were examined before the preliminary data analyses to explore the basic characteristics of the data. The following table reports the numbers of the cases, minimum and maximum values, means, and standard deviations that were used for analyses in the study.

Table 13. Descriptive statistics of major variables

Variables		Abbreviations	N	Min.	Max.	Mean	SD
Socio-Cultural Influences on Gender Norms		<i>SCIGN</i>	293	2.46	4.00	3.04	1.34
Traditional Masculinity Attitudes		<i>TMA</i>	293	1.52	5.10	3.57	1.67
Masculine Behaviors in Sport/Physical Activity		<i>MBS</i>	293	1.88	6.00	3.22	1.60
Sport/ PA Values (Abbr.: SV)	Value as a Social Experience	<i>SV Social</i>	293	1.00	6.00	3.45	1.98
	Value as an Aesthetic Experience	<i>SV Aesthetic</i>	293	1.00	6.00	3.15	1.99
	Values as Health and Fitness	<i>SV Health</i>	293	1.67	6.00	4.24	1.92
	Values as Catharsis	<i>SV Catharsis</i>	293	1.33	6.00	3.83	1.90
	Values as a Pursuit of Vertigo	<i>SV Vertigo</i>	293	1.00	6.00	4.12	1.08
	Value as an Ascetic Experience	<i>SV Ascetic</i>	293	1.00	6.00	4.13	1.08

These descriptive statistics showed that there were 4 major variables examined in the study; Socio-Cultural Influence on Gender Norms (SCIGN), Traditional Masculinity Attitudes (TMA), Masculine Behaviors in Sport/Physical Activity (MBS), and Sport/Physical Activity Values (SV) along with its sub-factors (sub-SVs: SV Social, Aesthetic, Health, Catharsis, Vertigo, and Ascetic - see subsequent columns related to SV in the table). Two hundred ninety-three cases and the variables' means ranging from 3.04

to 4.24 and standard deviations ranging from 1.34 to 1.08 were observed. In the descriptive statistics, the means of SCIGN, TMA, and MBS presented the grand means for each variable, and those of sub-SVs indicated the means of each sub-factors for Sport/Physical Activity Values (SV).

### **Preliminary Analyses**

After the brief observation of the descriptive statistics, multivariate normality and homogeneity, univariate normality, transformations, outliers, and missing data were examined as main preliminary data analyses. This procedure was required to screen data for SEM (Kline, 1998). First of all, the multivariate normality and homogeneity examined scatter-plots to see the univariate distributions among the variables. As a result, all the univariate and joint distributions appeared between the variables to be normal and every scatter plot was observed to be linear and homogeneous. These assumptions of multivariate normality and homogeneity were also examined via assessing a curve fit on every joint of relationships between every individual's dependent and independent variables. The researcher then found the fit to be linear.

Following the data screening for multivariate normality, univariate normality was examined to assess whether every variable fits into a normal distribution. From the examination, it was found that all the values of skewness on every variable fell between -2.0 and 2.0 and those of kurtosis on every variable were between -8.0 and 8.0. These values suggested that the variables in the study satisfied the acceptable range on the univariate normality assumption; therefore, no transformation was required. Yet, the researcher examined the skewness and kurtosis with transformed data in case there might

be some changes in the normal distribution. In this process, the raw data were transformed to z-scores and centered-scores. However, no changes were found. Therefore, the researcher determined that no transformation procedure was needed. In the meantime, outliers were also searched with several assessments such as standardized residuals (good if lower than 3), Cook's distance (good if lower than 1), Mahalanobis (good if lower than 15), and DFBeta (good if lower than 1) (Cohen & Cohen, 2003). According to the results, a few outliers were found in the relationship between SCIGN and TMA. However, the researcher decided to retain these outliers. It was because that these outliers might still affect some other variables such as Masculine Behaviors in Sport/Physical Activity (MBS), Sport/Physical Activity Values (SV), or the sub-SVs in relationship at the same time.

In terms of missing data, the researcher found some missing data on SCIGN while other variables had very few. This missing data were primarily due to the acknowledged absences of one's family members, friends, coaches, etc. In detail, the missing data for father, mother, brother, sister, male friend, female friend, coach, teammate, physical education teacher, physical education classmates, and oneself (myself) were respectively 3, 4, 64, 62, 4, 7, 21, 17, 18, 19, and 3 out of the total of 293. Due to some missing data for each participant, the researcher used the mean scores for each category of socializing agents (Aiken, West, & Pitts, 2003; Venter & Maxwell, 2000). For example, missing data for 'father' were replaced with the average of the scores on 'father'. According to Kline (2005), this method may tend "to distort the underlying distribution of the data, reducing variability and making distributions more peaked at the mean" (Pp.54). However, it was confirmed that using this method of mean substitution of each item did not change the

overall distribution of the data and variable means before and after the substitution of the mean. Finally, multicollinearity was assessed to see whether there were relative variances among the variables. However, no significant problem was found as the values of Variance Influence Factor (VIF) close to 1.0 and Tolerance close to zero was found among all the variables.

All in all, the preliminary data analyses indicated that most of the assumptions were satisfied for SEM analyses. With the few concerns such as outliers and some missing data, decision procedures were utilized for treatment.

### **Reliabilities**

Before SEM, reliability tests were conducted in order to see if variables were steadfast in the use of SEM analyses. For the reliability test, Crobach's coefficient alphas ( $\alpha$ ) were estimated in the study. This test was to verify internal consistency reliabilities. The reliability test reported the values of  $\alpha$  ranged from .61 to .88. With no values below .60, these values suggested that reliabilities on each variable were acceptable in reliability (John & Benet-Martínez, 2000). See the following tables for the internal consistency reliabilities.

**Table 14. Internal consistency reliabilities of the variables**

Variables	Cronbach's Alphas	N of Items
SITGN	.84	10
TMA	.88	21
MBS	.86	26
SVs	SV Social	.61
	SV Aesthetic	.84
	SV Health	.74
	SV Catharsis	.67
	SV Vertigo	.75
	SV Ascetic	.66

### **Correlation Analyses**

Along with the reliability tests, correlations among the variables were assessed. In the test, the relationships between (a) Socio-Cultural Influences on Gender Norms (SCIGN) and Traditional Masculinity Attitudes (TMA), (b) TMA and Masculinity Behaviors in Sport/Physical Activity (MBS), and (c) TMA and sub-Sport/Physical Activity Values (sub-SVs: SV Social, SV Aesthetic, SV Health, SV Catharsis, SV Vertigo, and SV Ascetic) were examined as these associations were to be used in SEM. According to the results, SCIGN and TMA were not significantly correlated with each other ( $r = -.012, p = .834$ ) in the first model, but TMA and MBS were significantly correlated ( $r = .571, p < .01$ ). In terms of the relationships between TMA and sub-SVs, TMA was significantly correlated with 5 of the sub-SVs. The findings on these correlation tests presented significantly positive correlations between TMA and SV Social ( $r = .165, p < .01$ ); SV Vertigo ( $r = .228, p < .01$ ); SV Catharsis ( $r = .125, p <$

.05.); and SV Ascetic ( $r = .387, p < .01$ ). From the findings, it was also found a negative correlation between TMA and SV Aesthetic ( $r = -.158, p < .01$ ). However, the researcher did not find a significant correlation between TMA and SV Health ( $r = .058, p = .320$ ).

The following table shows the correlations.

Table 15. Correlations among the variables

	1	2	3	4	5	6	7	8	9
1. SCIGN	1								
2. TMA	-.01	1							
3. MBS	-.14*	.57**	1						
4. SV Social	-.20**	.17**	.03	1					
5. SV Aesthetic	-.15*	-.16**	-.13*	.15**	1				
6. SV Health	-.07	.06	.05	.16**	.20**	1			
7. SV Catharsis	-.06	.23**	.23**	.17**	-.04	.18**	1		
8. SV Vertigo	-.05	.13*	.29**	-.01	-.01	.14*	.13*	1	
9. SV Ascetic	-.18**	.39**	.50**	.15**	-.07	.00	.32**	.17**	1
<b>Standard Deviation</b>	.34	.67	.60	.98	1.00	.95	.90	1.10	1.10

\* Correlation statistically significant at the  $p$ -value of .05 ( $p < .05$ , two-tailed).

\*\* Correlation statistically significant at the  $p$ -value of .01 ( $p < .01$ , two-tailed).

### Structural Equation Modeling (SEM) Tests

Using the given correlations among the variables presented in the previous section, Structural Equation Modeling (SEM) was executed. In the SEM test, SCIGN, TMA, and MBA were defined as ‘manifest’ variables. Then, SV was termed as a ‘construct variable’ because it was structured with the sub-categories of SV. In the structure, the six sub-categories were called sub-factors in the study and applied as ‘indicators’ in the SEM analysis. At the same time, characters of variables in relation were also determined with the terms, ‘exogenous’ and ‘endogenous’. In the study, SCIGN was employed as an

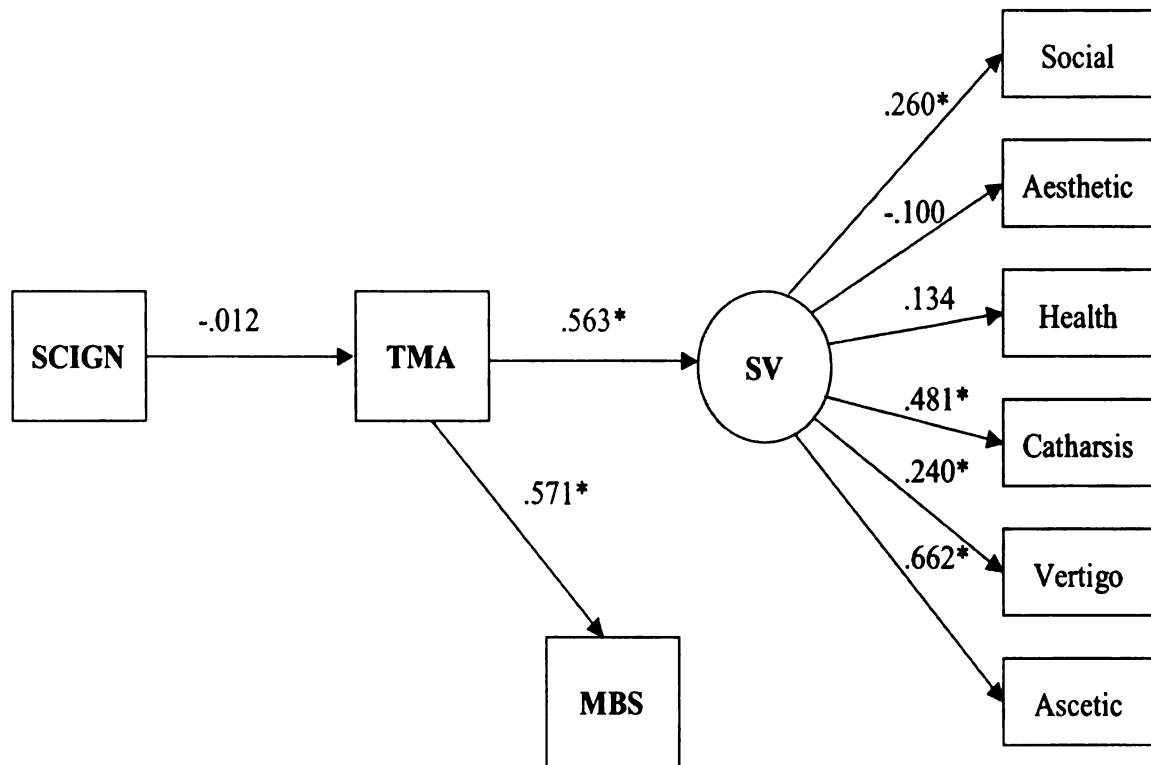
‘exogenous’ variable because it was used as equivalent to an independent variable. At the same time, TMA, MBS, and SV were defined as endogenous variables because they were used as equivalent to dependent variables. In the SEM test of the study, SCIGN were treated as exogenous variables that affect TMA, MBS, and SV as ‘endogenous’ variables. Using these variables, a SEM test was initially conducted for the hypothesized model suggested after the literature review.

According to the result, the initial SEM test failed to find the first hypothesized model as a fit model. Therefore, modifications were suggested, and the best-fitted model was finally completed throughout several modifications. The following section presents the research models that were tested.

### **Model 1 (Exploratory research model)**

Using EQS 6.1 (Structural Equation Modeling software), the research hypothesized model was examined for a SEM test. The model tested in this stage was named *Model 1*. This model test entered an exogenous variable (SCIGN) and endogenous variables (TMA, MBS, and SV) into the analysis. The relationships between the variables in the model were; (a) SCIGN → TMA, (b) TMA → MBS, and (c) TMA → SV. See the diagram in Figure 3. In the diagram, correlation coefficients were reported to demonstrate strengths of the relationships between the variables in *Model 1*.





### **Legend**

- **SCIGN**: Socio-Cultural Influences on Gender Norms
- **TMA**: Traditional Masculinity Attitudes
- **MBS**: Masculine Behaviors in Sport/Physical Activity
- **SV**: Sport/Physical Activity Values
- \* Statistically significant,  $p < .05$

Figure 3. The diagram of *Model 1* (Exploratory research model)

According to the diagram of *Model 1*, there was no statistical significance found between SCIGN and TMA ( $\beta = -.012$ ), but the researcher found a statistical significance between TMA and MBS ( $\beta = .571$ ) and between TMA and SV ( $\beta = .563$ ). In the meantime, the sub-factors of SV also resulted in several statistical significances ( $p < .05$ ). They were displayed between TMA and SV Social ( $\beta = .260$ ); SV Catharsis ( $\beta = .481$ ); SV Vertigo

( $\beta = .240$ ); and SV Ascetic ( $\beta = .662$ ). However, no statistical significances were found between TMA and SV Aesthetic ( $\beta = -.100$ ) and SV Health ( $\beta = .134$ ).

Along with the relationships between variables in *Model 1*, the SEM test reported the goodness of fit indexes to demonstrate whether the model fitted or not. In the SEM test at this stage, it was suggested that the total model failed as a fit model. According to the results, *Model 1* could not obtain all acceptable values of the fit indexes; the goodness of fit indexes summary indicated that none of the indexes met the recommended fit criteria<sup>10</sup>;  $\chi^2_M = 145.215$  ( $df = 27, p < .01$ ), NFI = .610, NNFI = .531, CFI = .648, RMSEA = .122. The recommendation for the cut-off value of NFI, NNFI, and CFI was above .9 and RMSEA was below .5 (Kline, 2005). The following table shows the goodness of fit indexes for *Model 1*.

Table 16. Goodness of fit indexes summary of *Model 1*

$\chi^2$	Df	$\chi^2/df$	NFI	NNFI	CFI	RMSEA
145.215	27	5.378	.610	.531	.648	.122

<sup>10</sup> Goodness of fit indexes;

- (a) **Model Chi-Square ( $\chi^2_M$ )**: Overall test values of fit in SEM. Assessing the magnitude of discrepancy between the sample and the fitted covariance matrices. Interpretation of the significance varies, based on the sample sizes.
- (b) **Root Mean Square Error of Approximation (RMSEA)**: Overall test values of fit in SEM. Less affected by sample size than model chi-square. Perfect fit when RMSEA = 0; Close fit when < .05 to .08; fair fit when < .08 to .10; poor fit when > .10.
- (c) **Comparative Fit Index (CFI)**: An incremental fit index. Assessing a model with a null model where all relationships are nested in the model. Useful for when the sample size is relatively small. Acceptable when NFI > .900.
- (d) **Bentler-Bonett Normed Fit Index (NFI)**: An incremental fit index. Assessing by comparing a model with a null model where all observed variables are assumed to be uncorrelated. Acceptable when NFI > .900.
- (e) **Non-Normed Fit Index (NNFI)**: An alternative fit index to NFI. Including the chi-squared and degrees of freedom ratio. Acceptable when NNFI > .900.

In the meantime, the following table summarized parameters, estimates, and standard errors that were used for the *Model 1* test.

Table 17. Parameter summary of *Model 1*

Parameter	Estimate *	SE	Parameter	Estimate	SE
<u>Direct Effects</u>			<u>Measurement Error Variances &amp; Disturbance</u>		
SCIGN (V1) → TMA (V2)	-.012	.06	E <sub>V1</sub>	1.000	.08
TMA (V2) → MBS (V3)	.571	.05	E <sub>V2</sub>	1.000	.08
TMA (V2) → SV (F1)	.563	.05	E <sub>V3</sub>	.821	.06
<u>SV Indicators</u>			E <sub>V4</sub>	.966	.08
SV (F1) → SV Social (V4)	.260	-	E <sub>V5</sub>	.995	.08
SV (F1) → SV Aesthetic (V5)	-.100	.30	E <sub>V6</sub>	.991	.08
SV (F1) → SV Health (V6)	.134	.32	E <sub>V7</sub>	.877	.08
SV (F1) → SV Catharsis (V7)	.481	.58	E <sub>V8</sub>	.971	.08
SV (F1) → SV Vertigo (V8)	.240	.38	E <sub>V9</sub>	.750	.09
SV (F1) → SV Ascetic (V9)	.662	.78	D <sub>F1</sub>	.826	.03

\* Refers to standardized solutions

In this table, *parameter* indicates the relationships between the variables, and ‘estimate’ demonstrates the correlation coefficients. In addition, ‘SE’ represents the standard errors of the variables. Noticing these values, it is also important to remark that the correlation coefficients of sub-SVs (V4, V5, V6, V7, V8, and V9) represent their relationships with TMA.

Overall, it was suggested that the hypothesized model as *Model 1* failed to reach all the satisfactory goodness of fit index criteria. Therefore, a modification was recommended. In the modification, reassessment of correlations among major variables was suggested. It was particularly needed because one of the major variables, SCIGN, did not show a significant association with other major variables. This variable of socio-cultural influences on gender norms had both traditional and non-traditional directional

influences which neutralized the variable's relationships to other variables in the model. Therefore, a modification in the variable was needed.

## **Model 2 (Explanatory research model)**

For *Model 2*, a modification took Socio-Cultural Influences on Gender Norms (SCIGN) into consideration to be carefully inspected as mentioned. However, Traditional Masculinity Attitudes (TMA) was not considered for the inspection because it sustained fairly significant relationships with other variables. The inspection was conducted mainly for the association of SCIGN with TMA (recall that this relationship was entered into the hypothesized research model). In the inspection, it was found that the items in the SCIGN scale could be divided into two different characteristics. In fact, when the measurement for SCIGN was developed for the study, questions on 'traditional gender norms'<sup>11</sup>, and 'non-traditional gender norms'<sup>12</sup>, were combined. Therefore, the researcher divided it into the two specific categories and examined each of the relationships through correlations to TMA.

When separating SCIGN into 'Non-Traditional Socio-Cultural Influences on Gender Norms (NTSCIGN)' and 'Traditional Socio-Cultural Influences on Gender Norms (TSCIGN)', it was shown that the scores on NTSCIGN showed a statistically negative significance in relation with TMA ( $r = -.302, p < .01$ ) and TSCIGN presented a statistically positive significance ( $r = .289, p < .01$ ). In addition, it was found that the scores on NTSCIGN and TSCIGN had a negative relationship at a statistically significant level, too ( $r = -.151, p < .05$ ). These inspections suggested NTSCIGN offset the positive

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<sup>11</sup> For example, 'women should be passive'.

<sup>12</sup> For example, 'Men should be passive'.

effects of TSCIGN to TMA so that the original complex variable of SCIGN could not have the expected association with TMA. Therefore, there was a decision that the items for NTSCIGN were excluded from the model, and the items for TSCIGN in the scale were appropriately applied to the second fit model test procedure. See the diagram below to see the relationships between TSCIGN and NTSCIGN and how they were associated with TMA.

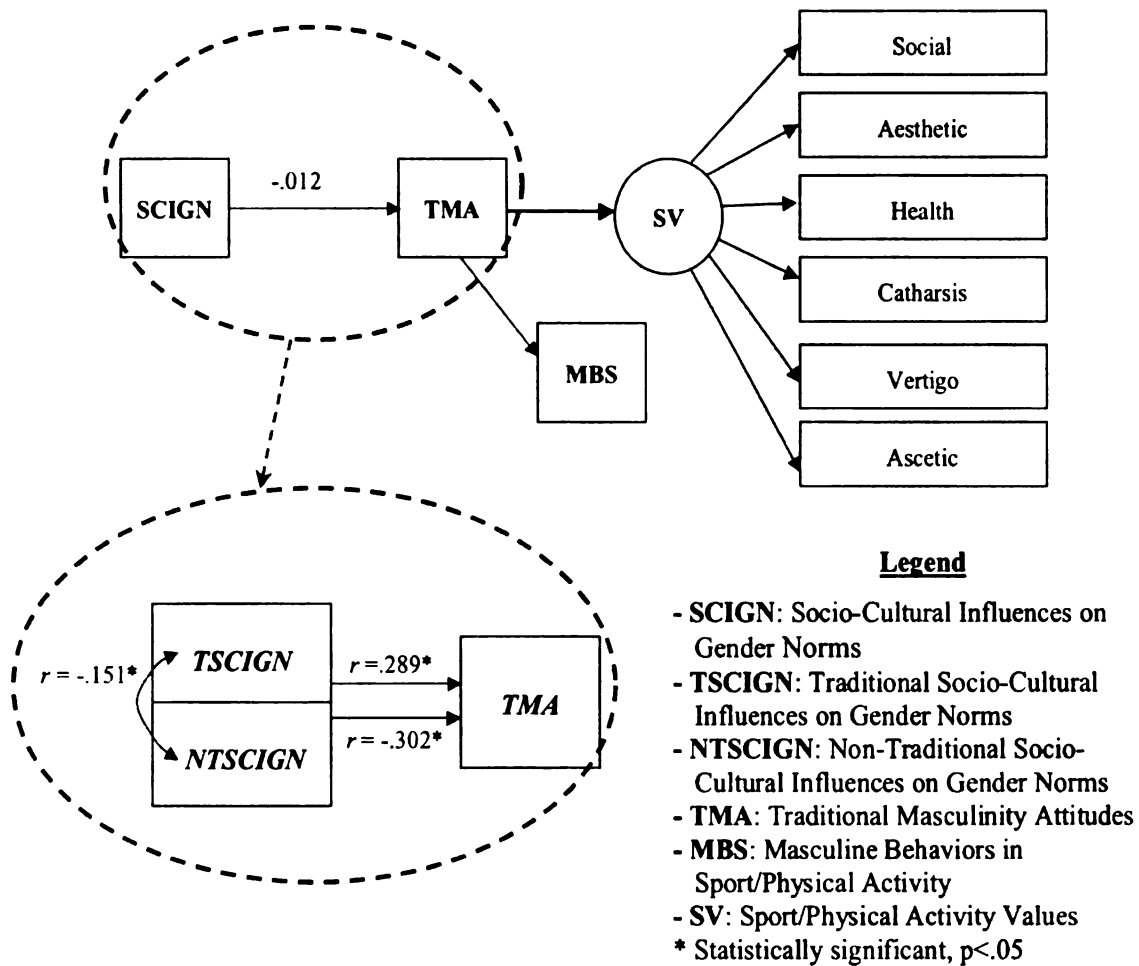


Figure 4. TSCIGN and NTSCIGN and their relationships to TMA in *Model 1*

Consequently, the new modified variable, *Traditional Socio-Cultural Influences on Gender Norms* (TSCIGN), was used instead of the original variable, *Socio-Cultural*

Influences on Gender Norms (SCIGN). Then, data screening was re-executed for TSCIGN. As a result, there was no considerable problems and no outliers were found in the relationship between the modified variable, TSCIGN, and TMA (this problem had been considered in relation between the original variable, SCIGN, and TMA in the previous stage). Along with the new variable of TSCIGN, the variable and data were now more consistent than previously applied. Using TSCIGN, correlations were also re-analyzed. The following table demonstrated the re-analyzed correlations.

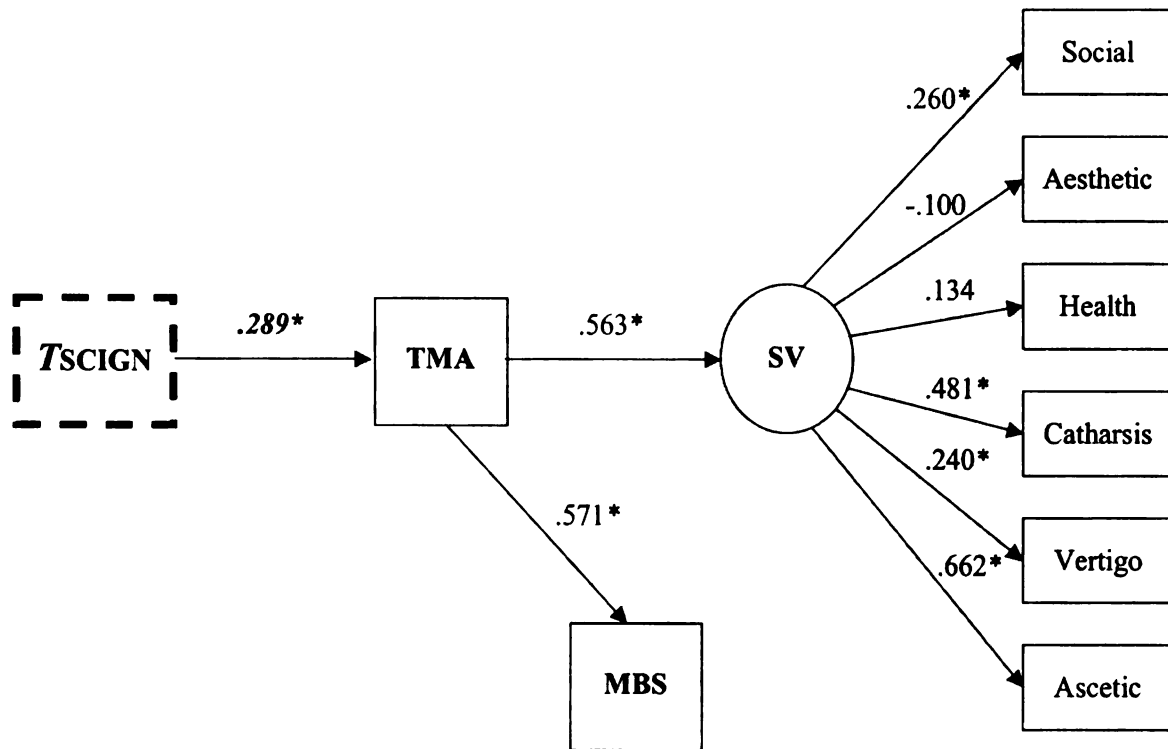
Table 18. Relationships of Traditional Socio-Cultural Influences on Gender Norms on study variables

	1	2	3	4	5	6	7	8	9
1. TSCIGN	1.00								
2. TMA	<b>.29**</b>	1.00							
3. MBS	.15*	.57**	1.00						
4. SV Social	.10	.17*	.03	1.00					
5. SV Aesthetic	-.06	-.16**	-.13*	.15**	1.00				
6. SV Health	-.03	.06	.05	.16**	.20**	1.00			
7. SV Catharsis	.04	.23**	.23**	.17**	-.04	.18**	1.00		
8. SV Vertigo	.06	.13*	.29*	-.01	-.01	.14*	.13*	1.00	
9. SV Ascetic	.03	.39**	.50**	.15**	-.08	.00	.32**	.17**	1.00
<b>Standard Deviation</b>	.52	.67	.60	.98	1.00	.95	.90	1.08	1.08

\* Correlation statistically significant at the  $p$ -value of .05 ( $p < .05$ , two-tailed).

\*\* Correlation statistically significant at the  $p$ -value of .01 ( $p < .01$ , two-tailed).

As mentioned before, the table with TSCIGN reported the significant relationship between TSCIGN and TMA. For the second model test, this correlation was used, but there was no change in the figure of the relationships among the endogenous and exogenous variables. Replacement of TSCIGN with SCIGN was the only modification in the *Model 2* test. See the following diagram for *Model 2*.



### Legend

- SCIGN: Socio-Cultural Influences on Gender Norms
- TMA: Traditional Masculinity Attitudes
- MBS: Masculine Behaviors in Sport/Physical Activity
- SV: Sport/Physical Activity Values
- \* Statistically significant,  $p < .05$

Figure 5. The diagram of *Model 2* (Explanatory research model)

The diagram in Figure 5 presented demonstrates a significant correlation coefficients between SCIGN and TMA ( $\beta = .289$ ) while the correlation coefficients between (a) TMA and MBS ( $\beta = .571$ ), (b) TMA and SV ( $\beta = .563$ ), and (c) the sub-factors of SV remained the same as the previous model.

The second model test also reported goodness of fit indexes. According to the results, *Model 2* produced a better fit indexes than *Model 1*;  $\chi^2_M = 119.991$  ( $df = 27, p$

<.01 ), NFI = .678, NNFI = .632, CFI = .724, RMSEA = .102. However, it still did not meet satisfactory fit criteria. . The model was considered a better model than *Model 1* but was not yet considered to be the most acceptable model. The following table demonstrates comparisons of *Model 2* to *Model 1*.

Table 19. Goodness of fit indexes summary of *Model 2*

	$\chi^2$	Df	$\chi^2/df$	NFI	NNFI	CFI	RMSE A
<b>Model 2</b>	<b>119.991</b>	<b>27</b>	<b>4.444</b>	<b>.678</b>	<b>.632</b>	<b>.724</b>	<b>.109</b>
Model 1	145.215	27	5.378	.610	.531	.648	.122

The correlation coefficients were summarized with estimates and standard errors in the following table. There was no significant change except the correlation coefficient between TSCIGN and TMA as discussed.

Table 20. Parameter summary of *Model 2*

Parameter	Estimate*	SE	Parameter	Estimate	SE
<u>Direct Effects</u>			<u>Measurement Error Variances &amp; Disturbance</u>		
TSCIGN (V1) → TMA (V2)	.289	.06	E <sub>V1</sub>	1.000	.08
TMA (V2) → MBS (V3)	.571	.05	E <sub>V2</sub>	.957	.08
TMA (V2) → SV (F1)	.563	.05	E <sub>V3</sub>	.821	.06
<u>SV Indicators</u>			E <sub>V4</sub>	.966	.08
SV (F1) → SV Social (V4)	.260	-	E <sub>V5</sub>	.995	.08
SV (F1) → SV Aesthetic (V5)	-.100	.30	E <sub>V6</sub>	.991	.08
SV (F1) → SV Health (V6)	.134	.32	E <sub>V7</sub>	.877	.08
SV (F1) → SV Catharsis (V7)	.481	.58	E <sub>V8</sub>	.971	.08
SV (F1) → SV Vertigo (V8)	.240	.38	E <sub>V9</sub>	.750	.09
SV (F1) → SV Ascetic (V9)	.662	.78	D <sub>F1</sub>	.826	.03

\* Refers to standardized solutions



For *Model 2*, a Lagrange Multiplier test suggested that the model could have a better fit if a relationship between MBS and SV was added in the model. Taking this into consideration, the researcher accepted the suggestion due to the fact that a significant correlation between the two variables was found in an earlier correlation test ( $r = .288, p < .01$ ). However, this relationship was added as a correlation ( $r, \leftrightarrow$  in the figure). The reason to use a correlation instead of a regressive correlation coefficient ( $\beta, \rightarrow$  in the figure) was that it was determined that a correlational relationship was more applicable between these two variables. In other words, ‘masculine behaviors in sport/physical activity’ and ‘sport/physical activity values’ were correlational rather than predictive from one to the other. Therefore, the researcher proceeded to the *Model 3* test with the modification by adding the correlational relationship between MBS and SV.

### **Model 3 (In-depth aspects of the model A)**

As suggested in the previous model stage, a new relationship between Masculine Behaviors in Sport/Physical Activity (MBS) and Sport/Physical Activity Values (SV) was added in *Model 3*. See the diagram. The diagram for *Model 2* reported that the correlation coefficient between MBS and SV appeared statistically significant,  $\beta = .541$  ( $p < .05$ ). Along with this additional relationship, slight changes were made on most of the correlation coefficients between the major variables in the model;  $\beta = .289$  between Socio-Cultural Influences on Gender Norms (SCIGN) and Traditional Masculinity Attitudes (TMA),  $\beta = .571$  between TMA and MBS, and  $\beta = .550$  between TMA and SV. Furthermore, statistical significances between TMA and sub-SVs also remained similar to *Model 2* with slight changes in value; TMA and SV Social ( $\beta = .170$ ), SV Catharsis ( $\beta = .419$ ), SV Vertigo ( $\beta = .299$ ), and SV Ascetic ( $\beta = .715$ ) Then, non-statistical

significances of TMA with SV Aesthetic ( $\beta = -.100$ ) and SV Health ( $\beta = .134$ ) were also reported with slight changes.

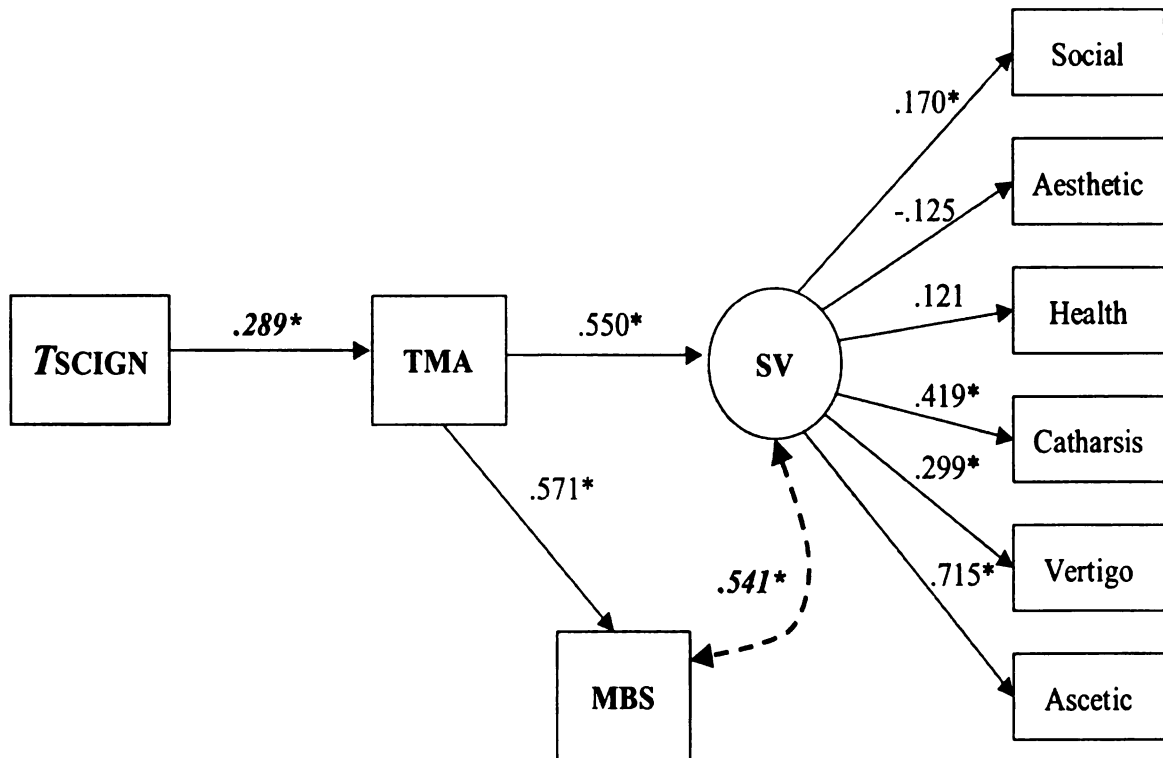


Figure 6. The diagram of *Model 3* (In-depth aspect of the model A)

*Model 3* reported goodness of fit indexes<sup>13</sup> and it was found that *Model 3* made considerable improvement;  $\chi^2_M = 77.467$  ( $df = 26, p < .01$ ), NFI = .792, NNFI = .788, CFI = .847, RMSEA = .082. Despite the improvement, the model still did not meet all recommended fit criteria. In fact, none of the fit indexes reached the value of .900, and RMSEA also was still higher than .05. However, it was suggested that *Model 3* was significantly different from *Model 2*;  $\Delta\chi^2 = 42.524$  ( $df = 1, p < 0.01$ ). Looking at another

<sup>13</sup> Goodness of fit indexes: **Model Chi-Square** ( $\chi^2_M$ ), **Root Mean Square Error of Approximation** (RMSEA), **Comparative Fit Index** (CFI), **Bentler-Bonett Normed Fit Index** (NFI), and **Non-Normed Fit Index** (NNFI)

comparison criteria – Akaike Information Criterion (AIC)<sup>14</sup>, *Model 3* was better than *Model 2* as its value of AIC was lower than that of the *Model 2* (25.467 < 65.991) The following table demonstrates the summary of *Model 3* and comparisons to the previous *Model 3*.

Table 21. Goodness of Fit Indexes Summary of *Model 3*

	$\chi^2$	df	$\chi^2/df$	NFI	NNFI	CFI	RMSEA	$\Delta\chi^2$	AIC
<b>Model 3</b>	<b>77.467</b>	<b>26</b>	<b>2.980</b>	<b>.792</b>	<b>.788</b>	<b>.847</b>	<b>.082</b>	<b>42.524</b> (M <sub>2</sub> : M <sub>3</sub> )	<b>25.467</b>
Model 2	119.991	27	4.444	.678	.632	.724	.109	—	65.991
Model 1	145.215	27	5.378	.610	.531	.648	.122	—	91.215

The correlation coefficients and correlations were summarized with standard errors in Table 22. There were additional relationships in the model and several minor changes in the correlation coefficients among variables as discussed above.

<sup>14</sup> Akaike Information Criterion (AIC). This measure is used to select the best model among a number of candidate models. The smallest value of AIC is considered the best.

Table 22. Parameter Summary of *Model 3*

Parameter	Estimate*	SE	Parameter	Estimate	SE
<u>Direct Effects</u>			<u>Measurement Error Variances &amp; Disturbance</u>		
TSCIGN (V1) → TMA (V2)	.289	.06	E <sub>V1</sub>	1.000	.08
TMA (V2) → MBS (V3)	.571	.05	E <sub>V2</sub>	.957	.08
TMA (V2) → SV (F1)	.550	.04	E <sub>V3</sub>	.821	.06
<u>SV Indicators</u>			E <sub>V4</sub>	.985	.08
SV (F1) → SV Social (V4)	.170	-	E <sub>V5</sub>	.992	.08
SV (F1) → SV Aesthetic (V5)	-.125	.50	E <sub>V6</sub>	.996	.08
SV (F1) → SV Health (V6)	.093	.47	E <sub>V7</sub>	.908	.08
SV (F1) → SV Catharsis (V7)	.419	1.07	E <sub>V8</sub>	.954	.08
SV (F1) → SV Vertigo (V8)	.299	.82	E <sub>V9</sub>	.699	.09
SV (F1) → SV Ascetic (V9)	.715	1.76	D <sub>F1</sub>	.835	.04
<u>Correlation</u>					
E <sub>V3</sub> ↔ D <sub>F1</sub>	.541	.03			

\* Refers to standardized solutions

Overall, *Model 3* improved the goodness of fit indexes and was a better model than the previous models with slight changes in the relationships among variables. However, a modification was also required for acceptable fit indexes. In terms of the modification, another possibility to improve the model was found as the researcher found more specifically significant relationships *between MBS and sub-SVs* and *among the sub-SVs*. Therefore, these relationships were carefully inspected and entered into the model tests.

#### **Model 4 (In-depth aspects of the model B)**

In the modification process, the researcher inspected significant correlations among sub-SVs in reference to the correlation matrix (Table 17). However, a certain pattern was found that was divided into two categories. In fact, it was reflective of the context of gendered and dichotomous sport/physical activity values that the literature

suggested; male and female-preferred. The literature argued on dichotomized sport/physical activity values by gender; (a) women were more likely to have positive attitudes toward the values of sport/physical activity as a social, aesthetic, and health & fitness experience; (b) men were more likely to have positive attitudes toward sport/physical activity as a catharsis, vertigo, and ascetic experience (Acord, 1977; Dotson & Stanley, 1972; Harvey, 1989; Hendry, 1975; Mize, 1979; Mullins, 1969). Therefore, through careful inspection of the correlations among the sub-Sport/Physical Activity Values (sub-SVs), the dichotomous tendencies suggested by the literature could be confirmed in that the first three sub-SVs (SV Social, SV Aesthetic, and SV Health) were all significantly correlated within each other and so were the last three sub-SVs (SV Catharsis, Vertigo, and Ascetic). See Table 23 for the correlations.

Table 23. Correlations among the sub-Sport/Physical Activity Values (sub-SVs)

Sub-SVs	1	2	3	4	5	6
1. SV Social	–					
2. SV Aesthetic	<b>.15<sup>a</sup></b>	–				
3. SV Health	<b>.16<sup>a</sup></b>	<b>.20<sup>a</sup></b>	–			
4. SV Catharsis	.17	-.04	.18	–		
5. SV Vertigo	-.01	-.01	.14	<b>.13<sup>b</sup></b>	–	
6. SV Ascetic	.15	-.08	.00	<b>.32<sup>b</sup></b>	<b>.17<sup>b</sup></b>	–

a. The bolded correlations with “a” are statistically significant correlations among SV Social, SV Aesthetic, and SV.

b. The bolded correlations with “b” are statistically significant correlations among SV Catharsis, SV Vertigo, and SV Ascetic.

In reference to the gendered sport/physical activity values, I found another rationale to divide sub-SVs dichotomously was suggested from the correlations.

Investigating correlation residuals, it was observed that the residuals among the first three sub-Sport/Physical Activity Value (sub-SVs) presented values smaller than the grand mean of sub-SVs residuals, which was .027, when they were entered into analysis within themselves. The similar pattern was observed among and within the last sub-SVs. In the following table, the underlined residuals demonstrated the small residuals indicating that they were convergent within themselves; the first three and the last three sub-SVs. Furthermore, the correlation residuals reported that most of the first three sub-SVs (Social, Aesthetic, and Health) had larger correlation residuals than the grand mean of the residuals when they were entered into analysis with the last three sub-SVs (Catharsis, Vertigo, and Ascetic). The large correlation residuals indicated that the first three variables were divergent from the last three sub-SVs in relation. Therefore, this correlation residuals test supported the dichotomously gendered sub-SVs that the first and the last three sub-SVs were treated as different characters from one another in relation. See the bolded residuals in Table 24.

Table 24. Correlation residuals among the sub-Sport/Physical Activity Values (sub-SVs)

Sub-SVs	1	2	3	4	5	6
1. SV as Social	–					
2. SV as Aesthetic	<u>.000</u>	–				
3. SV as Health	<u>.000</u>	<u>.000</u>	–			
4. SV as Catharsis	<b>.032</b>	<b>.024</b>	<b>.126</b>	–		
5. SV as Vertigo	<b>-.075</b>	<b>.022</b>	<b>.110</b>	<u>.014</u>	–	
6. SV as Ascetic	<b>-.033</b>	.008	<b>-.076</b>	<u>.013</u>	<u>.014</u>	–

- The mean of the correlation residuals is .027.
- The **bolded** residuals are above the mean of the correlation residuals in their absolute values.
- The underlined residuals are below the mean of the correlation residuals in their absolute values.

Along with the dichotomous relationships between the first and last three sport/physical activity values, the researcher attempted to find some other potential relationships that improved the goodness of fit indexes. Throughout the earlier stage of correlation assessment, it was found that the last three sub-SVs were significantly correlated with MBS while the first three sub-SVs were not related to MBS (See the correlation matrix). This did not suggest that Masculine Behaviors in Sport/Physical Activity (MBS) wholly dichotomized the sub-Sport/Physical Activity Values (sub-SVs), but it was still supportive of the dichotomous division of them in this context. In the meantime, there was another significant correlation between Traditional Socio-Cultural Influences on Gender Norms (TSCIGN) and Masculine Behaviors in Sport/Physical Activity (MBS), but the Lagrange Multiplier test did not suggest this relationship could improve the model, so it was not added.

All in all, because of (a) the dichotomous relationships between the first three sub-SVs (SV Social, SV Health, and SV Aesthetic) and the last three sub-SVs (SV Vertigo, SV Catharsis, and SV Ascetic), (b) the correlations among the first three sub-SVs and those among the last sub-SVs, and (c) the correlations between the last three sub-SVs and MBS, new relationships were added;  $r$ 's between (a) SV Social and SV Aesthetic, (b) SV Social and SV Health, (c) SV Health and SV Aesthetic, (d) SV Catharsis and SV Vertigo, (e) SV Catharsis and SV Ascetic, (f) SV Vertigo and SV Ascetic, (g) MBS and SV Catharsis, (h) MBS and SV Vertigo, (i) MBS and SV Ascetic. See the following modified model with the newly added relationships among the variables. The dotted lines in the diagram indicated the new expanded relationships.

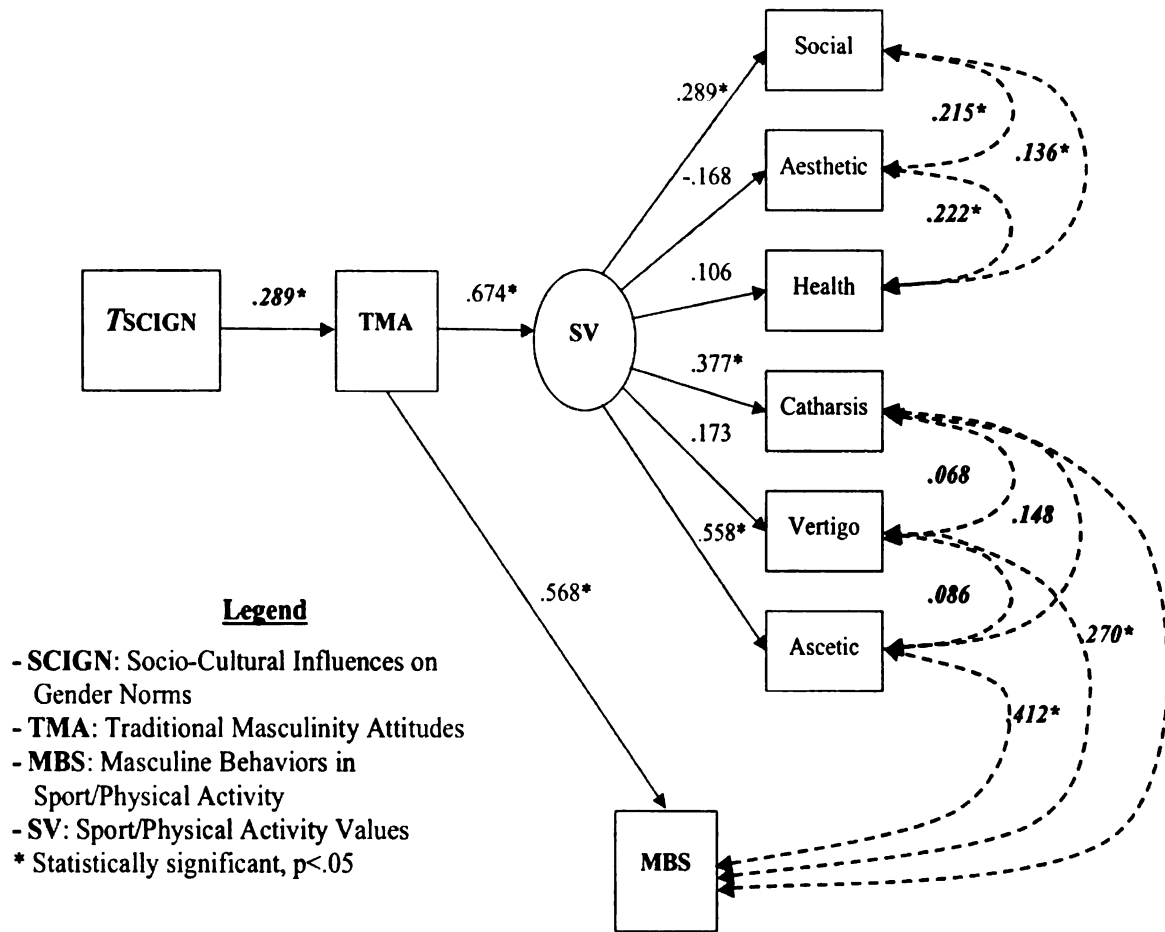


Figure 7. The diagram of *Model 4* (In-depth aspects of the model B)

In *Model 4*, there were changes on some correlation coefficients from the previous model due to the new relationships among sport/physical values (SVs) and those with masculine behaviors in sport/physical activity (MBS). Statistically significant correlation coefficients ( $p > .05$ ) were observed between (a) TSCIGN and TMA,  $\beta = .289$ , (b) TMA and MBS,  $\beta = .568$ , (c) TMA and SV,  $\beta = .674$ , (d) TMA and SV Social,  $\beta = .289$ , (e) TMA and SV Catharsis,  $\beta = .377$ , and (f) TMA and SV Ascetic,  $\beta = .558$ . On the other hand, no significance was found between (a) TMA and SV Aesthetic,  $\beta = -.168$ , (b) TMA and SV Health,  $\beta = .106$ , and (c) TMA and SV Vertigo,  $\beta = .173$ . The statistically



significant correlations ( $p > .05$ ) in the 4<sup>th</sup> model were (a) MBS and SV Catharsis,  $r = .135$ , (b) MBS and SV Vertigo,  $r = .270$ , (c) MBS and SV Ascetic,  $r = .412$ , (d) SV Social and SV Aesthetic,  $r = .215$ , (e) SV Social and SV Health,  $r = .136$ , and SV Health and SV Aesthetic,  $r = .222$ .

Non-significant correlations were found between (a) SV Catharsis and SV Vertigo,  $r = .075$ , (b) SV Catharsis and SV Ascetic,  $r = .174$ , and (c) SV Vertigo and SV Ascetic,  $r = .095$ . These relationships had been statistically significant in a correlation test (see Table 21), but the significances do not appear in this model. The researcher speculated that the non-significances could be because of the indirect and attenuation effects of MBS to sub-SVs (Kline, 2005). It suggested that these sub-SVs could establish redundant residuals because too many relationships had taken place within themselves and from MBS simultaneously.

However, the researcher found dramatic improvement in the model fit, along with the new relationships added for *Model 4*. According to the results, the goodness of fit indexes<sup>15</sup> were;  $\chi^2_M = 28.262$  ( $df = 18, p = .06$ ), NFI = .924, NNFI = .936, CFI = .970, RMSEA = .044. All the indexes met the fit criteria that NFI, NNFI, and CFI were above .900 and RMSEA was below .05. Having *Model 4* satisfied all the fit index criteria for SEM, the researcher compared Chi-square and AIC (Akaike Information Criterion) values to the previous models. In comparison to *Model 2*, it was suggested that *Model 4* was significantly different from the model;  $\Delta\chi^2 = 91.730$  ( $df = 9, p < 0.01$ ). In the meantime, the researcher examined the AIC differences to determine which model was

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<sup>15</sup> Goodness of fit indexes: **Model Chi-Square** ( $\chi^2_M$ ), **Root Mean Square Error of Approximation** (RMSEA), **Comparative Fit Index** (CFI), **Bentler-Bonett Normed Fit Index** (NFI), and **Non-Normed Fit Index** (NNFI)

the best among the four models. Then it was found that *Model 4* was the best model from the previous models as its AIC value was the lowest (-7.738). See Table 25 for the fit indexes and comparisons to the previous models.

Table 25. Goodness of Fit Indexes Summary of *Model 4*

	$\chi^2$	Df	$\chi^2/df$	NFI	NNFI	CFI	RMSEA	$\Delta\chi^2$	AIC
<b>Model 4</b>	<b>28.262</b>	<b>18</b>	<b>1.570</b>	<b>.924</b>	<b>.936</b>	<b>.970</b>	<b>.044</b>	<b>91.730</b> (M <sub>4</sub> : M <sub>3</sub> )	<b>-7.738</b>
Model 3	77.467	26	2.980	.792	.788	.847	.082	42.524 (M <sub>3</sub> : M <sub>2</sub> )	25.467
Model 2	119.991	27	4.444	.678	.632	.724	.109	—	65.991
Model 1	145.215	27	5.378	.610	.531	.648	.122	—	91.215

Table 26 reported the parameters, estimates, and standard errors used in *Model 4*. In the table, additional relationships (*r*) in the model and some changes on the correlation coefficients among variables were presented.

Table 26. Parameter Summary of *Model 4*

Parameter	Estimate*	SE	Parameter	Estimate	SE
<u>Direct Effects</u>			<u>Measurement Error Variances &amp; Disturbance</u>		
TSCIGN (V1) → TMA (V2)	.289	.07	E <sub>V1</sub>	1.000	.02
TMA (V2) → MBS (V3)	.568	.04	E <sub>V2</sub>	.957	.03
TMA (V2) → SV (F1)	.674	.08	E <sub>V3</sub>	.823	.02
<u>SV Indicators</u>			E <sub>V4</sub>	.966	.08
SV (F1) → SV Social (V4)	.289	-	E <sub>V5</sub>	.984	.08
SV (F1) → SV Aesthetic (V5)	-.168	.33	E <sub>V6</sub>	.995	.07
SV (F1) → SV Health (V6)	.106	.25	E <sub>V7</sub>	.938	.07
SV (F1) → SV Catharsis (V7)	.377	.41	E <sub>V8</sub>	.987	.10
SV (F1) → SV Vertigo (V8)	.173	.36	E <sub>V9</sub>	.850	.12
SV (F1) → SV Ascetic (V9)	.558	.64	D <sub>F1</sub>	.659	.03
<u>Correlations</u>					
E <sub>V3</sub> ↔ E <sub>V7</sub>	.135	.03	E <sub>V5</sub> ↔ E <sub>V6</sub>	.222	.06
E <sub>V3</sub> ↔ E <sub>V8</sub>	.270	.03	E <sub>V7</sub> ↔ E <sub>V8</sub>	.068	.06
E <sub>V3</sub> ↔ E <sub>V9</sub>	.412	.03	E <sub>V7</sub> ↔ E <sub>V9</sub>	.148	.07
E <sub>V4</sub> ↔ E <sub>V5</sub>	.215	.06	E <sub>V8</sub> ↔ E <sub>V9</sub>	.086	.07
E <sub>V4</sub> ↔ E <sub>V6</sub>	.136	.05			

\* Refers to standardized solutions

Finally, this model was successful in that all the fit index criteria were met. Yet, the researcher was still concerned with the model because the model did not present convergent relationships among the last three sub-SVs (SV Catharsis, SV Vertigo, and SV Ascetic) and the relationships between TMA and SV Vertigo – the relationships among the last three sub-SVs and between TMA and SV Vertigo were presented as statistically significant in the previous model and correlation tests. Therefore, another modification was suggested for a better fit.

### Model 5 (The final model)

As mentioned before, *Model 4* did not demonstrate significant correlations (*r*) among the last three sub-SVs; SV Catharsis, SV Vertigo, and SV Ascetic and a

significant correlation coefficient ( $\beta$ ) between TMA and SV Vertigo. Therefore, in the modification process for *Model 5*, there was an attempt to exclude these relationships to avoid the complexity of the model. However, it was still considered that the dichotomous sub-SVs had to remain; (a) convergent each within the first three sub-SVs and within the last three sub-SVs and (b) divergent between the first three sub-SVs and the last three sub-SVs. Therefore, the non-significant correlations among the last three sub-SVs presented in *Model 4* were deleted. However, the relationships between the last three sub-SVs and MBS were still kept in the model to demonstrate their convergence as they were still related to each other while all of them were all relating to MBS. This suggested that the last sub-Sport/Physical Activity Values (sub-SVs) came together as they were all related to Masculine Behaviors in Sport/Physical Activity (MBS). Figure 8 displayed the modified model, which is *Model 5*.

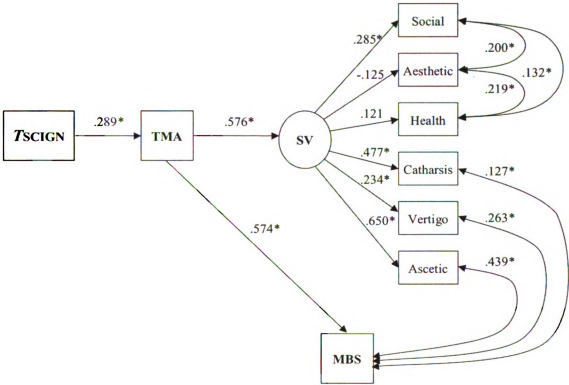


Figure 8. The diagram of *Model 5* (The final model)

Presented in the *Model 5* diagram, the significances for the correlation coefficients ( $p < .05$ ) were almost the same with slight changes; (a) TSCIGN and TMA,  $\beta = .289$ , (b) TMA and MBS,  $\beta = .574$ , (c) TMA and SV,  $\beta = .576$ , (d) TMA and SV Social,  $\beta = .285$ , (e) TMA and SV Catharsis,  $\beta = .477$ , (f) TMA and SV Vertigo,  $\beta = .234$ , (g) TMA and SV Ascetic,  $\beta = .650$ . The non-significances for correlation coefficients also remained almost the same with small changes, (a) TMA and SV Aesthetic,  $\beta = -.125$ , and (b) TMA and SV Health,  $\beta = .121$ . The remaining correlations among the first sub-SVs still presented their significances ( $p < .05$ ) with minor changes; (a) SV Social and SV Aesthetic,  $r = .200$ , (b) SV Aesthetic and SV Health,  $r = .219$ , (c) SV Health and SV Social,  $r = .132$ , (d) MBS and SV Catharsis,  $r = .127$ , (e) MBS and SV Vertigo,  $r = .263$ , and (f) MBS and SV Ascetic,  $r = .439$ . At this point, the researcher found that the significant correlation coefficient between Traditional Masculinity Attitudes (TMA) and Sport/Physical Activity Value as a Pursuit of Vertigo (SV Vertigo) reappeared. In terms of relationships among sub-SVs within themselves and to Masculine Behaviors in Sport/Physical Activity (MBS) in the model, the dichotomous division of sub-SVs become inevitable in that; (a) the first three sub-SVs were significantly related to each other; and (b) the last three were significantly related to MBS at the same time.

In the goodness of fit indexes test, it was still found that there were fairly acceptable values<sup>16</sup>;  $\chi^2_M = 30.530$  ( $df = 21$ ,  $p = .08$ ), NFI = .918, NNFI = .951, CFI = .972, RMSEA = .039. Some small changes were made on each index, but the overall fit

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<sup>16</sup> Goodness of fit indexes: **Model Chi-Square** ( $\chi^2_M$ ), **Root Mean Square Error of Approximation** (RMSEA), **Comparative Fit Index** (CFI), **Bentler-Bonett Normed Fit Index** (NFI), and **Non-Normed Fit Index** (NNFI)

was still satisfied like *Model 4*. In comparison to *Model 4*, it was found that *Model 5* did not differ from *Model 4* significantly ( $\Delta\chi^2 = 2.263$ ,  $df = 3$ ,  $p = 0.52$ ). Meanwhile, the researcher also compared the AIC of *Model 5* to that of *Model 4*. Then, it was found that *Model 5* was better as its AIC value was lower than the other previous model ( $-35.149 > -7.738$ ). Both of the two models, *Model 4 and 5*, have suggested that the dichotomously gendered sport/physical values can be established as a constructive model with the relationships with traditional gender norms, one's masculinity attitudes, and masculine behavior experiences in sport/physical activity, but *Model 5* is suggested as a better fit than *Model 4*. See Table 27 to view the goodness of fit indexes and comparisons to the previous models.

Table 27. Goodness of Fit Indexes Summary of *Model 5*

	$\chi^2$	$df$	$\chi^2/df$	NFI	NNFI	CFI	RMSEA	$\Delta\chi^2$	AIC
<b>Model 5</b>	<b>30.530</b>	<b>21</b>	<b>1.454</b>	<b>.918</b>	<b>.951</b>	<b>.972</b>	<b>.039</b>	<b>89.461 (M<sub>5</sub> : M<sub>2</sub>)</b> <b>2.263 (M<sub>5</sub> : M<sub>4</sub>)</b>	<b>-35.149</b>
Model 4	28.262	18	1.570	.924	.936	.970	.044	91.730 (M <sub>4</sub> : M <sub>2</sub> )	-7.738
Model 3	77.467	26	2.980	.792	.788	.847	.082	42.524 (M <sub>3</sub> : M <sub>2</sub> )	25.467
Model 2	119.991	27	4.444	.678	.632	.724	.109	—	65.991
Model 1	145.215	27	5.378	.610	.531	.648	.122	—	91.215

In Table 28, the correlation coefficients and correlations were summarized with the parameters, estimates, and standard errors used in *Model 5*. There were several small changes in the correlation coefficients and correlations among the variables as discusses before.

Table 28. Parameter Summary of *Model 5*

Parameter	Estimate*	SE	Parameter	Estimate	SE
<u>Direct Effects</u>			<u>Measurement Error Variances &amp; Disturbance</u>		
TSCIGN (V1) → TMA (V2)	.289	.06	E <sub>V1</sub>	1.000	.08
TMA (V2) → MBS (V3)	.574	.05	E <sub>V2</sub>	.957	.08
TMA (V2) → SV (F1)	.576	.05	E <sub>V3</sub>	.817	.06
<u>SV Indicators</u>			E <sub>V4</sub>	.956	.08
SV (F1) → SV Social (V4)	.285	-	E <sub>V5</sub>	.992	.08
SV (F1) → SV Aesthetic (V5)	-.125	.30	E <sub>V6</sub>	.993	.08
SV (F1) → SV Health (V6)	.121	.26	E <sub>V7</sub>	.879	.08
SV (F1) → SV Catharsis (V7)	.477	.48	E <sub>V8</sub>	.972	.08
SV (F1) → SV Vertigo (V8)	.234	.33	E <sub>V9</sub>	.760	.09
SV (F1) → SV Ascetic (V9)	.650	.64	D <sub>F1</sub>	.817	.03
<u>Correlations</u>					
E <sub>V4</sub> ↔ E <sub>V5</sub>	.200	.06	E <sub>V3</sub> ↔ E <sub>V7</sub>	.127	.04
E <sub>V4</sub> ↔ E <sub>V5</sub>	.132	.06	E <sub>V3</sub> ↔ E <sub>V8</sub>	.263	.05
E <sub>V5</sub> ↔ E <sub>V6</sub>	.219	.06	E <sub>V3</sub> ↔ E <sub>V9</sub>	.439	.05

\* Refers to standardized solutions

Reflecting on all the results from *Model 5*, no further modification was recommended as the model satisfied every goodness of fit index. Thus, the model was determined as the final research model, as the researcher found a better look in figure and a better AIC than *Model 4*.

In conclusion, the researcher found the several research models in the earlier stages could be strengthened as they failed the fit criteria, but every model was improved by modification processes. Inspections of correlations, correlation residuals, correlation coefficients, and model differences in Chi-square and AIC were reflected for the modifications. Then, the modification stages ended up with the fifth model as the final model. However, the initial improvement was made when the scores only from the items of *traditional* gender norm influences were applied while those on non-traditional gender norm influences were excluded. Lastly, the 5th model was established as the final

research study model by an application of more specific relationships among sub-SVs and with MBS. Therefore, as supposed by literature (Acord, 1977; Dotson & Stanley, 1972; Harvey, 1989; Hendry, 1975; Mize, 1979; Mullins, 1969), it can be suggested that sport/physical activity values can be dichotomously gendered as reflected quantitative analyses of socio-cultural influences on traditional gender norms, traditional masculinity attitudes, and experiences of masculine behaviors in sport/physical activity.

### **Hypotheses Testing**

The researcher examined the study hypotheses after the procedure of SEM tests. The final study model, *Model 5*, decided from the SEM tests, was used for the hypotheses testing. According to the result, most of the hypotheses were consistent with the literature review and the previous research studies (Acord, 1977; Dotson & Stanley, 1972; Foley, 1999; Harrison & Clayton, 2002; Harvey, 1989; Laberge & Albert, 1999; Messner and Sabo, 1999). At the same time, some additional findings to the hypothesized relationships were also observed. They were generated through the SEM tests in the study. These additional findings will be reported after the hypotheses test in this section.

**Hypothesis 1:** *Socio-cultural influences (socializing agents' influences) on gender norms are positively related to traditional masculinity attitudes in the study population.*

After the items for the contexts of non-traditional gender norms were excluded, it was found that the correlation coefficient between Traditional Socio-Cultural Influences on Gender Norms (TSCIGN) and Traditional Masculinity Attitudes (TMA) was significant in the study model ( $\beta = .289, p < .05$ ). It was suggested that application of only the contexts of traditional gender norms was the most valid to show one's socio-



cultural influences on gender norms in the context of traditional gender norms. Therefore, the hypothesis was supported. This acceptance of the hypothesis suggested that traditional socio-cultural influences on gender norms by socializing agents such as parents, siblings, friends, and sport/physical activity could influence and are related to one's attitudes toward traditional masculinity. Of those socializing agents, the relationships of father, mother, brother, male and female friends, physical education teachers and classmates to Traditional Masculinity Attitudes (TMA) were statistically significant. Even though some of the individual socializing agents such as sister(s), coaches, and teammates did not show the statistical significance to TMA in the quantitative analyses, the total scores on TSCIGN demonstrated the statistical significance of family members, male and female friends, and sport/physical activity settings in schools.

**Hypothesis 2:** *Traditional masculinity attitudes are positively related to masculine behaviors of men in sport/physical activity in the study population.*

This hypothesis was also supported because the correlation coefficient between TMA and MBS was statistically significant in the model ( $\beta = .574, p < .05$ ). This suggested that men were more likely to have masculine behaviors in sports/physical activity or positive attitudes toward those masculine behaviors as they had more positive attitudes toward traditional masculinity. The contexts for masculine behaviors in sport/physical activity in the study included competitiveness, toughness, aggressiveness, self-reliance, restricted emotions, avoidance of femininity, risk/injury-taking behaviors, verbal accusations, and usage of drugs, alcohol and tobacco (Connell, 2000; Foley, 1990,

Kidd, 1987; Messner, 2001; Messner & Sabo, 1990; Papas et. al., 2004). Therefore, traditional masculinity attitudes were related to specific social behaviors in sport/physical activity.

**Hypothesis 3:** *Traditional masculinity attitudes are positively or negatively related to sport/physical activity values of men in the study population.*

The relationship between TMA and SV was significantly related as the correlation coefficient between was significant in the model ( $\beta = .576, p < .05$ ). This result could suggest that one's traditional masculinity attitudes had a positive relationship with his sport/physical activity values. The values in the test included sport/physical activity values as social, aesthetic, health and fitness, catharsis, a pursuit of vertigo, and ascetic experience. Relationships of TMA to each specific value for hypothesis 3-1 to 3-6 are discussed in the following sections.

Hypothesis 3-1: *There is a negative relationship between traditional masculinity and values of social relations in sport/physical activity.*

The hypothesis 3-1 was rejected. The study assumed that one's attitudes toward traditional masculinity would have a negative relationship to his social experience value in sport/physical activity. However, the correlation coefficient between TMA and SV Social resulted in a positive relationship in the model ( $\beta = .285, p < .05$ ). This finding is further discussed with qualitative study findings in that many respondents in the qualitative study agreed that men valued sport/physical activity as a social experience to make a friendship but, many times, for male-bonding relationships. This finding was not

evidenced consistently in previous study on gendered values in sport (Coakley, 2004; Levant & Kopecky, 1995)

Hypothesis 3-2: *There is a negative between traditional masculinity and aesthetic values in sport/physical activity.*

The hypothesis 3-2 was also rejected. The researcher found the relationship was negative, but a statistical significance was not observed ( $\beta = -.125, p > .05$ ). Yet, it should be noted that the statistical significance was found in the correlation test ( $r = -.158, p < .01$ , See Table 14 or 17). Therefore, it could be suggested that the negative relationship hypothesized could be sustained when the relationships were to be proved as relational, but not as predictive. This finding supported the literature review stating that traditional masculinity attitudes had a negative relationship to the value of aestheticism in sport/physical activity.

Hypothesis 3-3: *There is a negative relationship between traditional masculinity and health and fitness values in sport/physical activity.*

This hypothesis was not supported because the correlation coefficient between TMA and SV Health was not only positive but also non-significant ( $\beta = .121, p > .05$ ). Literature stated that many men did not take care of their health and fitness as they tended to take risks and have injuries. Often, overwhelmingly, men sought muscular images of athletic men so that they might be at risk of injuring themselves or having other major health issues. Corresponding to that argument, the quantitative study results suggested that men did not significantly value health and fitness benefits from sport/physical

activity, but those who were with lower TMA appeared to value health and fitness. This finding was consistent with the literature.

Hypothesis 3-4: *There is a positive relationship between traditional masculinity and catharsis values in sport/physical activity.*

There was a significant correlation coefficient between TMA and SV Catharsis ( $\beta = .477, p < .05$ ) in the model. Therefore, the hypothesis was supported. This result suggested that men with traditional masculinity attitudes in the study tended to value the expression of themselves as men releasing tension, aggression, and stress through sport/physical activity. This finding is consistent to the discussion in the literature review.

Hypothesis 3-5: *There is a positive relationship between traditional masculinity and a pursuit of vertigo values in sport/physical activity.*

Another statistically significant correlation coefficient was found between TMA and SV Vertigo ( $\beta = .234, p < .05$ ) in the model; thus, this hypothesis was also supported. This was consistent with the literature review, arguing that men valued the pursuit of vertigo in (adventure and challenge) sport/physical activity because they sought many dynamic and challenging situations.

Hypothesis 3-6: *There is be a positive relationship between traditional masculinity and ascetic experience values in sport/physical activity.*

Finally, the hypothesis 3-6 was supported because a statistical significance was found between TMA and SV Ascetic in the model ( $\beta = .650, p < .05$ ). It was suggested

that traditional masculinity attitudes could relate to men's value on sport/physical activity as an ascetic experience. This finding was consistent with the literature review arguing that men were encouraged to be ascetic by working hard and sacrificing their bodies and themselves for higher spiritual or athletic pleasures.

### **Additional Findings to the Study Hypotheses**

The study hypotheses were examined from the final study research model.

However, the extended SEM modeling process and several stages of modifications presented a few more additional relationships besides the hypothesized relationships. The findings reported that the gendered values were associated with each other dichotomously. According to the Sport/Physical Activity Value results, SV Social, SV Aesthetic, and SV Health were significantly related to each other at  $p < .05$ ; SV Social and Aesthetic,  $r = .200$ ; SV Social and Health,  $r = .132$ ; and SV Aesthetic and Health,  $r = .219$ . The researcher found SV Catharsis, SV Vertigo, and SV Ascetic were also associated with each other, by connecting to Masculine Behaviors in Sport/Physical Activity (MBS); SV Catharsis related to MBS,  $r = .127$ ; SV Vertigo related to MBS,  $r = .263$ ; related to SV Ascetic related to MBS,  $r = .439$ . The relationships between the first three sub-SVs and the last three sub-SVs were divergent into two gendered categories while the first three and the last three sub-SVs were not related each other. These relationships were also supported with correlation residuals.

### **Summary of the quantitative results**

Overall, a strengthened research model (Model 5) was developed through structural equation modeling. Hypothesis testing revealed significant relationships

between the study variables. It was focused that there was a significant influence between traditional socio-cultural influences of parents, brothers, male and female friends, and physical activity school setting and traditional masculinity attitudes. There was also a significant and positive relationship between traditional masculinity attitudes and masculine behaviors and sport/physical activity values. Additionally, some sport/physical activity values in the final model appear to be dichotomized and gendered where males are more likely to value catharsis, vertigo, and ascetic experiences as opposed to social, aesthetic, and health and fitness experiences in sport/physical activity.

## CHAPTER V. QUALITATIVE RESULTS

This chapter will focus on the qualitative data analyses that were based on the data collected from in-depth interviews. Reflecting the research questions, the in-depth interviews were conducted as a follow-up interview to the quantitative survey. All the participants were recruited from those participating in the quantitative aspects of the study. Twenty-four of the survey participants agreed to be involved for the qualitative portion of the study. All the interview participants had already met all the study's participation criteria of being college males between 18 to 25 years old. They all successfully completed their interviews, which lasted from 31 minutes to 1 hour and 18 minutes. In the qualitative data analysis and reporting of data, the names of the participants will all be pseudonyms. The following table shows the interview participants' cultural and academic affiliations.

Table 29. Interview participants in the study

	Frequency	Percent	Cumulative Percent
White/Caucasian	14	58.3	58.3
African American	4	16.7	75.0
Latino	3	12.5	87.5
Asian American	3	12.5	100.0
<b>Total</b>	<b><u>24</u></b>	100.0	

**Majors \*** (Number of participants) : Music (1), Food Science (2), Pre-Med (2), Spanish (2), Criminology (1), Psychology (1), Kinesiology (2), Accounting (2), Education (1) International Relationship (1), Packaging (1), Nursing (2), Physical Science (1), Economics (2), Business (1), Advertising (2), Pre-Law (1), and Civil Engineering (1)

\* Notes: There were some double majors

## **Qualitative results and analyses**

The findings from the qualitative aspects of the study provided more immediate and proximate socio-cultural perspectives on traditional masculinity and sport/physical activity values within the participants' everyday lives and sport/physical experiences. The researcher found that the qualitative results and analyses were mostly consistent with the literature. Furthermore, the qualitative findings supported the quantitative data analyses. When the results are reported following each research question throughout the chapter, quotes will be used to help answer the research questions. And finally, themes that emerged from the data related to the research questions will be discussed (Berg, 2001; Emerson, Fretz, & Shaw, 1995).

**Research Question 1:** What are the study participants' socio-cultural influences on traditional gender norms?

Corresponding to Research Question 1, it was found that socio-cultural influences on traditional gender attitudes were grounded in the socio-cultural experiences that were associated with social institutions in society such as the family, community, education, and sports. For the purpose of the study, the interviewees were asked to identify who played a significant role in forming their perspectives about traditional gender norms.

From the interviews, the researcher found that many of the respondents replied that parents, siblings, friends or peers in school, physical education classes (teachers and classmates), coaches, and sport teammates played a role in influencing their views of traditional gender norms at different levels and in various ways. In this section, one example of each socializing agents' influence on gender norms will be given to highlight



the study participants' gender experiences. This work will be an introductory process to explore the study issues. The details about how these socializing agents play roles for traditional gender norms will be elaborated more in the next section of research questions. One of the interviewees, Kyle (Business administration and pre-law major, Junior) stated that both of his parents were involved in his socialization toward traditional gender norms.

As far as a traditional gender norms I got them from my mother...you know...she told me how to be a gentleman, also [she] taught me how to be a man. And it's the same thing my father did. He'd also take time to show me...you don't be rough to the girl, as a kid because...you know...when you grow up you will start liking girls and things like that, so you know...of course guys aren't playing with Barbie dolls cause that is a little girls' toy. I mean...you know... just normal stuff as growing up as a kid and I guess you know in a way growing up at school. So if guys express for their mother its fine and dandy cause that's his mother...you know...so if he expresses to his father, he wouldn't do it the same way as he would do it to his mother. In a way he would say I love you, but it wouldn't be the same way. You know, I don't hug my father and everything like that, she is not the same way. You kiss your mom...you know...you give a tight hug...you know... your dad you shake his hand.

Besides mother's and father's influence on traditional gender norms, it was found that sisters and peers also played a role in influencing the gender norm. Aaron (Food science major, Freshman) stated his experiences with his sister.

My sister she tries to, ever since I was really little. She's always helped me with style and stuff like that, just trying to help me look and act popular and stuff like that...However, she does believe that you should have that manly atmosphere like macho type person. I agree that you should have that... (Aaron, Food science major, Freshman)

In terms of peer's influences on traditional gender norms, he also demonstrated that his peers could be another socializing agent regarding femininity and masculinity ideology.

When I was in high school, there was a guy. He walked...he seemed feminine. They made fun of him like "what are your girls like...you're a girl, or you...you're weak and sissy!" I can even remember seeing guys at high school like, if in a gym class, we saw a guy who couldn't throw a ball normally. Guys made fun of him "you throw like a girl!" I mean

there are things you would say that you would associate it with men as women like you call them basically a woman if he couldn't do things like a man could (Aaron, Food science major, Freshman).

From his statement, it was found that peers play a role in influencing gender norms through name calling and categorizing some males as less masculine. However, typically negativity is associated with the opponent's sex in the context of heterogeneity of gender. In addition, the researcher also found that social interactions among students and teachers in physical education and among coaches were other socializing influences for the traditional gender norms. Jeffrey (Music major, Senior) and Devin (Civil engineering major, Senior) commented about physical education classes and coaches in regards to gender differences in sports.

For most of my high school years, women played volleyball and men played basketball in physical education class. However, the men's basketball would get the better time and volleyball would have to work in sometime after that. It would give us precedence that just the way it was. Things were like girls weren't expected to be good or get the best treatment (Jeffrey, Music major, Senior).

Yeah...they [coaches] say things like that of course they mention comments like that, "why are you guys playing like a bunch of little girls out there", "why are you guys playing like women?" or "what's wrong with you guys?" So...at that age when you're growing up you emulate what you see around you so you see other people behaving that way. You think that's the norm... 17:50 (Devin, Civil engineering major, Senior).

Besides parents, siblings, physical education classes, and coaches, it was found that teammates also played a role as a socializing agent for the traditional gender norms.

I think they [teammates] say like, "I can never be like a girl. I can't talk to a sissy boy. I do not listen to a certain type of soft music that appeals more to girls". And...um...I think that's a good explanation of gender norms. A lot of my teammates say this. I'm sure they are not open" (Justin, Pre-med major, Junior).

In addition, some respondents in the study commented that the media played a role as a socio-cultural influence on traditional gender norms (Birell & Cole, 1994; Lippe, 2002; Sabo, Jansen, Tate, Duncan, & Leggett; Trujillio, 2001; Weiss, 1996). Nathan (Packaging major, Freshman) and Samuel (Physical science major, Senior);

Media affects especially younger men...about what you think...what you gonna do. I did watch a lot of TV shows as a kid. And, I probably got a lot of gender images such as muscular guys or tiny little girls from that (Nathan, Packaging major, Freshman).

I think a lot of time they've shown only men in a lot of commercials like men who are working out. They only show men working, they don't always show women working out when women do in fact work out. So I think it's the absence of women that is the issue. They don't actively say men are better than women, but they imply it definitely in their commercials (Samuel, Physical science major, Senior).

All the examples introduced in this section supported the literature and suggested that socio-cultural influences on traditional gender norms by the socializing agents played roles in college males' early socialization and acculturation as perceived by the respondents (Benton & Craib, 2001; Donnelly & Young, 2001; McCabe & Ricciardelli, 2003; Lippe, 2002).

**Research Question 2:** How are socio-cultural influences on gender norms related to traditional masculinity attitudes?

In this section, the researcher uncovered more specific findings on how men were influenced to form their perceptions about traditional masculinity by their socializing agents. The findings suggested that one's perceptions about traditional gender norms that were influenced by socializing agents are related to sex and gender stereotyping as well as traditional masculinity attitudes. Particularly, traditional features of male norms on

physical traits, characteristics, role norms, sexuality, avoidance of femininity, and homosexuality were often used in the process of socializing traditional masculinity attitudes. Here is the first example. It shows discourse about different physicality and physical traits of men and women.

I sort of consider...um...just the physical aspects of males and female. And, it's just to me...a sort of...obvious that there are certain things guys do that...physically...girls aren't able to, just...maybe because they are smaller body size or something like that. I think that the main thing I could think of would be different sports. There are certain sports available to guys and different sports for girls such as...where the guys had a football team and girls had a cheerleading team. That was just a sort of how it was. There is no one really saying that girls couldn't play football and guys couldn't do cheerleading. But, that was just a sort of how it was (Jeffrey, Music major, Senior).

This statement demonstrated perceived physical differences in terms of what men and women could or would not be able to do. Especially, types of sports were dichotomized as either men's or women's sports; football versus cheerleading. There was seemingly no understanding that people created this social construction of difference.

One of the interviewees also mentioned women's differences in sports by imagining if he were a woman. He was saying that stereotypically he would not be competitive because women were considered less attractive when athletic and competitive.

Um...if I were a girl, I don't think that...kind of in our society...I probably wouldn't be very competitive in sports because I think a lot of times guys kind of find girls that have an athletic build not really...as attractive. Girls who are like really good at a sport like softball or basketball; guys don't really look at as attractive where as they find the kind like skinny, 'I don't do athletics' girl more attractive. They find more really competitive athletic girls as less attractive than just moderately athletic girls, so I think I'd probably go into the moderately athletic competitive mode (Carlos, Economic major, Junior).

Meanwhile, the researcher found that college age men perceived that some other stereotypical characteristics of men and women could be associated with one's traditional masculinity attitudes. Devin (Civil engineering major, Senior) and Brandon (Spanish major, Sophomore) stated the following about traditional gender norms, using certain characteristics of men and women. They said that characteristics of indecisiveness and emotionality in females and anger as emotional behavior in males were perceived as less expected gender characteristics. In addition, girls were stereotyped as less rational and thoughtful than guys.

Being a man you get to, I feel like you don't have to deal with a lot of indecisiveness. Girls, indecisiveness, well a lot of times I feel like girls are a lot moodier and so guys I think are more stable emotionally sometimes, and they're able to act more rationally sometimes. I know it's a horrible thing to say but a lot of times I feel like when I hang around with girls its like how can you think, just their thought process is totally completely different than mine, so I think the rationality is more towards the guys (Devin, Civil engineering major, Senior).

I think another thing that comes from my family is that is rooted in my grandpa and my dad's side is anger. I think often anger is associated with men that are active and that are very physical. They want to use their strength because they don't have that aspect of emotionalness. They will yell and they use their strength in their voice to try to make sure they're heard. And that people hear them as they're who they are. I think one aspect of men that really I hate and I don't want to be around is just that aspect of anger or yelling or just being loud all the time because I think it's good to be able to have that if it's needed (Brandon, Spanish major, Sophomore).

In the next case, traditional male 'role norms' were indicated in interviews. The male role norms were frequently portrayed as a context of social dominance in the social hierarchy so that male status and achievement were implicated as an important quality/property for men to have. Also men's responsibilities were perceived as more important than women's in the society.

He [father] told me that a man is supposed to make the money and a man is supposed to be the dominant figure in the household. He is supposed...you know...to provide everything...um...and then my mom, she altered his influence and put her two cents in and told me that a man is supposed to, well, be all those things if that is what he is (James, Criminology and psychology major, Freshman)

There's more pressure on the guy to be able to support a girl if or when he marries. I feel like sometimes a lot of the girls I know have an easier life in terms of they wouldn't have to deal with having to be the primary wage earner for the family so it seems like it's a little bit easier in that sense but I think there's more responsibility in the man's part to do that kind of stuff at least that's the way I feel about it. That could be a plus or a minus too. I feel there's a lot of pressure because you know you're going to have to do that as a guy. I feel like I know I'm going to have to get a good job. I feel pressured to be able to earn a good living when I'm out of college. The men are, most women a lot of times don't work; they take care of the home and everything. Yeah it's totally a guy thing, the work place is almost always dominated by the males (Devin, Civil engineering major, Senior).

The quotes presented above suggests that there has not been a lot of social changes in gendered role norms since the seventies and eighties by some men (Maccoby & Jacklin, 1978)

Lastly, sexuality was also described as associated with another feature of traditional masculinity. In the following statement, a sexual activity was mentioned as necessary for a typically traditional man in society. In that context, women were described as sexual objects.

A lot of guys brag about what they did with girls. This is what I did...they would make themselves look better. They would promote what they did. They feel more masculine if they had sex with a girl. If they made out with a girl, they kissed a girl. They did something with the girl, felt up a girl. If a guy had a girl friend, they would hook up. They would either have sex or they'd make out or do something with a girl. And then, when they were talking to other guys, they would brag like "what did you do with this girl last night. "Oh! You know I did this and this and this... oh! what'd you do at that party last night with, whoever...." They'd get excited about what guys would do with girls. Guys do it. (Brandon, Spanish major, Sophomore)

All in all, the findings on Research Question 2 showed that many of the traditional masculinity features were often continuously taught, modeled, and encouraged by sexist expectations and heterosexist attitudes. They were consistent with the literature and the quantitative data findings (Laberge & Albert, 1999)

**Research Question 3:** Who are the significant socializing agents in the development of college age males' masculinity norms, attitudes, and behaviors and what are their specific and unique experiential influences?

Inquiring about significant socializing agents in the development of traditional masculinity in Research Question 3, it has been shown that the prominent influential socializing agents for the male respondents to form their traditional masculinity attitudes were fathers, mothers, friends, and coaches. The following examples demonstrate how fathers taught their boys traditional masculinity.

I grew up and my father... he taught me that, well, he didn't really teach me that from an example but he told me a man is supposed to make the money and a man is supposed to be the dominant figure in the household. He is supposed...you know...to provide everything (James, Criminology and psychology major, Freshman).

It wasn't even verbalized. But, I think, through actions, he definitely pushes that. I can remember my dad wanted me to be active. He would do things with me. We'd go outside and would take bike rides. He would play soccer with me in the backyard. And, I remembered my dad wanted me to be involved in at least one sport...I think just through his encouragement of being involved in sports. As for gender roles like being strong...it might have been by an example. I mean...my dad does provide. He is a head of household. He makes a lot of decisions. He has authority, kind of rules. I kind of saw that it was a norm, but I think more than anything like school and movies, like going to school...um...kids talk about that you have to be the man, you have to stand...you can look at a

woman being controlled. They said them as jokes. But...you know...they learned that from their father. (Brandon, Spanish major, Sophomore).

From these statements, it was found that masculinity socialization could be accounted for as a cultural process in that culture expresses itself as a way of life about what is important to men in the society regarding family responsibility, physical activity, and sports. As ideology is socially constructed, shared, and normalized among social and cultural others, the experiential aspects of traditional masculinity stated above were displayed in the families through social interactions of many respondents as a cultural process reflecting societal meanings, values, and dominant masculine ideology.

Devin (Civil engineering major, Senior), a former football player, stated that friends played a role in his traditional masculinity socialization which focused on avoidance of femininity and emotional expression and over exaggeration of machoism. This statement displayed how friends interacted with him.

Some people throw that word around: metro for a guy who dresses nicely. There are a lot of things you make jokes to other guys, wearing a pink shirt or something. If your friends are wearing these...I can remember my friend...he works with computers and so he's always talking about computers and everything...He dresses well...so it kind of feeds into that. He's heterosexual, but my friends and I make him gay, that word gets thrown around a lot. That word gay, "why are you being gay?". Whenever someone's doing something silly or something. It's friendly, but I can understand if someone else is homosexual, not with us, but around us and heard that he might be offended. It seems like...yeah... homosexuality probably...gets demonized a lot between the friends and everything...so, anything that you're not supposed to do, or if you look as if you're dressing too nicely. Maybe "what's wrong with you, gay or something? What are you doing or whatever?" "Why are you not talking to the girls today, you gay or something?" Restricted emotionally...amongst guy friends, emotion seems like the girls. They get emotional and sometimes they cry, but the guys...I've never seen any of my friends cry that much very, rarely...The guys don't really show that much emotion as much as the girls do. Aggression...toughness...machoism... Guys...you want to be able to drink more than the other guy...to make you seem more macho if you...the other guy gets drunk before you do so you have these little...always it's always a



competition. It seems like between the guys to see who's more macho. We'll go to the bars to see the other guys. Some people are saying ...get buzzed already...so I don't know...my friends would do stupid things at the bar too. Like if the other guy isn't looking tough...they'll punch him in the stomach just for a joke. We just act goofy. I guess more macho tendencies come out when we're at the bar (Devin, Civil engineering major, Senior).

This statement demonstrates that friends are socializing agents to encourage masculinity through toughness, machoism, drinking, and competition. However, it was found that the encouragement of masculinity usually came with message supporting avoidance of homosexuality and toughness.

In addition, Devin (Civil engineering major, Senior) talked about his football coach, and his coach appeared to be another socializing agent influencing traditional masculinity attitudes. In his statement, he remembered that the coach expressed his thoughts about coaching boys and girls by stating how he would treat them if he coached them.

Yeah I guess of course there's always a perception that you want to be tough and everything. And there's a thing that my coaches would tell me that sometimes...they'd coach the girls too...so they'd tell us things that they wouldn't tell the girls certain things...how to play and how to be aggressive in certain ways and everything. I think there's a difference the way they treated the boys and the girls obviously and there's more of an emphasis to be more aggressive and more physical and more competitive with the boys (Devin, Civil engineering major, Senior).

In this case, the coach expected the boys to be more physical, aggressive, and competitive than girls. This apparently suggested the coach's masculine attitudes included the message of encouragement for toughness, physicality, and aggressiveness. Of course, treating men and women differently may be discouraged in the contemporary American society since the women's movement and Title IX, but it is still often found in sport based on coaches messages as stated above. According to literature, sport is a venue

where ideologies of traditional masculinity are practiced, and traditional masculinity in male sports is often aggressively legitimated (Coakley, 2004; Messner & Sabo, 1990). In sports, coaches play a significant role in affecting males' masculinity perspectives as they lead the teams using these legitimated traditional masculinity attitudes.

The results of Research Question 3 are highly suggestive that family members, friends, and sports coaches were the significant influences on college males' attitudes toward traditional masculinity. Fathers, close male friends, and team sport coaches particularly played a role in the socialization of masculinity attitudes and expectations. It was found that they were the primary socializing agents for these men to develop their traditional masculinity attitudes under the culturally sanctioned constructions of dichotomous femininity and masculinity (Clasen, 2001; Hasbrook & Harrison, 1999).

**Research Question 4:** How have the socializing agents influenced males to believe and value traditional masculinity norms, attitudes, and behaviors? What are the traditional masculinity attitudes they encouraged, specifically, in college males?

In analyzing Research Question 4, the researcher found some perceived images of traditional male role norms that boys and men usually observed from their socializing agents. The following quotes demonstrate examples of how a father encouraged traditional masculinity and what images of men the respondents of college males have usually perceived.

Particularly with father, I mean my mom was much more open on both of us [my sister and I]. We...to be more emotional...I mean we both learned how to cook. We both had a kind of, little bit of both stereotypical men and necessarily typical women role. My father was a little bit more conservative with this usually. I mean I said my sister is always the princess who...you know...playing with the dolls and this thing and the

other thing, and I was the boy who is expected to be playing sports...you know...that whole mainly you're a boy...you're supposed to do this and this...you're a girl...you're supposed to be this way and this way (Justin, Pre-med major, Junior).

The general image that I grew up with is that a man needs to be physically strong...um...a man needs to be the main provider, breadwinner, and that a man just needs to be a hard worker...and mostly because as I saw it in my dad and in other people around me. That was a sort of image that was in my community, schools, even in TV or the media...(Jeffrey, Music major, Senior)

In these statements, male and female traditional norms and behaviors are displayed comparing what boys' roles and play in sports, with what girls play with; males were described from the perspective of a father image as being the hard-working strong provider.

Another image of traditional masculinity was often associated with playing sports, being physically active, and having a competitive athletic image. However, the following statement further demonstrates the ideal desire to be a 'renaissance men': an accomplished athlete and scholar and to be good looking and attractive to women.

If I had to...you know...if I was a guy like I picked...you know...what I want to look like...you know...I'd be 6'2" 205 pounds. Just rock solid...great athlete and smart at the same time.... Something like sports, cartoons and TV shows, you have your real solid athletes, like great looking, with their blond hair hard combed, who could go and meet over all the women around (Aaron, Food science major, Freshman).

From interviews, it was also found that socio-cultural influences encouraged traditional masculinity through peer pressure. Many of the interviewees also agreed that their male and female peers' perceptions often pressured them toward traditional masculinity attitudes. See the following statement.

From what I recall...there was a sort of peer pressure...there was a sort of peer pressure to perform well in gym class whatever...you know.... I think when boys are together, you wanted to sort of display your masculinity

when girls were around you. You didn't want to appear to be... you know... the weaker guy or any thing like that. You kind of felt embarrassed a little bit because sort of you wanted to do better and show up that I can do this. Then you didn't meet your own expectations and you sort of think to yourself, other people think that I'm not as good now, so you sort of feel a little self-conscious and embarrassed about it (Jeffrey, Music major, Senior).

In the same vein, Caleb (Education major, Freshman) stated his peers often forced him to feel competitive in the context of traditional masculinity.

What makes me competitive is probably a number of things. But, one would be a peer pressure to fit in...and be competitive. If you're a guy who is not competitive, you're looked at...as kind of weird. If you're not a competitive person...I mean if you're out with a group of people...the competitive people are going to win over the compliant people (Caleb, Education major, Freshman).

In the interviews, it was found that traditional masculinity was also encouraged through a denouncing attitude of femininity. An interesting story from James (Criminology and psychology major, Freshman) recalls an association from the masculinity literature defined as 'avoidance of femininity'. James (Criminology and psychology major) said he had a hard time with peers because of his light voice and feminine attribute; he denied he was homosexual. His experiences demonstrated his peers' discouragement and rejection of him due to his absence of a traditional deep masculine voice. So, physical traits were often sexualized and categorized by gender with negative social consequences.

I had a light voice; I was really skinny...I had a really high-pitched voice when I was younger. And, due to that, I was ridiculed by being called a 'faggot'...'sissy' and stuff like that. They were pretty harsh with it so... I was only physically active for like 3 years and then I stopped. And then, after that, I was in my house and read books. I felt really bad...I got my first girlfriend and...you know...life was good...Um... girls in my school never really ridiculed me except for those girls in high school were like the girlfriends of the really cool guys. Other than that...I never really had

problems with the girls...you know... But, they started teasing my girl friend like “you’re going with a gay boy” or something like that because I had a light voice in middle school. It was really light, so she wrote a letter to me breaking up with me because of that...That was a really harsh way of just breaking up with somebody (James, Criminology and psychology major).

In this case, the incidence of rejection for his assumed lack of traditional masculinity was clearly demonstrated by both male and female peers. He had another case for the same reason, but this case took place with his family members. He stated that his siblings never supported him when he encountered a problematic situation due to his perceived lack of physical masculinity. Therefore, being taunted with gendered insults in physical activity and games took place among peers and siblings and; it socialized this man away from sports.

They...my brothers and sisters...teased a little; they joined in a little bit with the teasing, but it was mainly my twin brother and my older brother who were the large part of it. They’d join in with the other boys teasing me during the games or they would...you know...stand by and let it happen...you know...they never...they never ever actually fought for me or tried to defend me in anyway. It was always on me. Um...they...Ok, I’ll just give you an example. We were playing basketball in our back yard one day, and we were playing a game called...elimination. You touch balls and you shoot them at the hoop and the first one who makes it wins. Um...I touched balls with this guy named Timothy. He lived down the street from us and he was one of the cool guys on the block. Yeah, cool guys on the block...you...know he was like physically fit and all that. We shot at the same time my ball hit his and his ball got knocked away and mine went in. And then, he got mad and he started getting the other guys to call me a “gay” and a “faggot” and a “sissy” and all the other stuff. And so...I really didn’t start saying anything to them and I just looked at my brother and my twin brother for some type of support and I received none. And they just stood there and just let it happen. And that was the last game. I stopped playing games for good.

In this situation, there was social isolation, name calling, disrespect, and jealousy targeted from the more dominant, physically fit, and powerful boy. However, the situation of being teased and having no social support from his siblings was also experienced as his

siblings' social rejection and conformity to peer pressure and societal attitudes toward traditional masculinity took place. Based on the power of traditional masculinity ideas and constructs, the respondent was rejected and socially isolated in this sporting and family situation.

With Research Question 4, what the researcher found, overall, was that many traditional images of males were still being encouraged from many socializing agents such as parents, siblings, and peers. Traditional masculinity attitudes and behaviors were encouraged from family members by rejecting perceived femininity characteristics in boys. The college males studied were also encouraged to be a traditional father and family provider and to be athletic, tough and aggressive.

**Research Questions 5 and 6:** What are considered to be traditional masculine behaviors in sport/physical activity? What are the relationships between traditional masculinity 'attitudes' and masculine 'behaviors' in sport/physical activity?

Findings on Research Questions 5 and 6 were combined since the findings from both of the research questions were related contextually with each other. From the interviews, I found that many masculine behaviors in sport/physical activity were linked with aggression, competitiveness, intimidation, injury taking, verbal accusation, drugs and alcohol as the literature suggested (Pappas et. al., 2004). Regarding the masculine behaviors in sport/physical activity, I found a significant relationship between 'traditional masculinity attitudes' and 'masculine behaviors in sport/physical activity' in the quantitative aspects of the study. In this qualitative portion of the study, I, additionally, found the masculine behaviors in sport did not take place within a vacuum, but they were

more complicated and interrelated with socio-cultural and stereotypical masculine attitudes and selected sport values. Most of the behaviors found in this qualitative study were consistent with the gendered literature suggesting that more traditional males are involved in high risk taking behaviors, playing while injured, being violent, tough, and highly competitive, using obscene language and gestures, and abusing chemicals such as alcohol, cigarettes, and drugs. Traditional masculinity behavior was also constructed based on perceived male-female sexual relations frequency, on being a leader and being strong.

Andy (Advertising major, Sophomore) described many traditionally masculine behaviors related to his sport/physical activity experiences.

A lot of guys....they measure masculinity about how many people you beat up or how many girls you have sex with... or how many bones you break while you're playing sports. When I play sports... the sports I'm not familiar with...I'm not much of a risk taker...but...I'll take a risk in a certain sport. I think I can run pretty fast so...I've stayed in injured before...um...the important thing is not to tell the coach...sometimes like you got injured further to just stay in...but if we end up winning the game then...it's worth it. I do use verbal accusations....um...more vulgar language than 'sissy' and more...more vulgar than that. Can I say it? 'Fucker'...'shit head'...'cheater'...'Cheater' is a big one... no one likes it in sports. If someone calls you cheater, then he usually resorts to violence so...[it happens] when my team is not winning. They do the same thing or hand gestures like the middle finger. That's how you show your emotions. It works...the team would work better when there is a selective leader. But there is like consensus; everybody knows who the leader is although he is not elected. People...um...ball hogs...the guy that is gonna keep the basketball the whole time. He just shoots it every time. He gets the ball...he never passes...um...I don't like people like that.... I know a lot of people would use that drugs...do use that stuff. But... some of...most of the ones I've experienced them using were illegal. Some people take like that...the creatinine stuff that's not legal. But it's not you either. I mean you can't...you don't get a sense of accomplishment like...um...like you would winning just by like practicing hard and training hard and like...I mean if you can't. They use it a lot in weight lifting if you can't lift as much as you want. You take creatinine. You're gonna end up hurting yourself. If you're really athletic, you can do it without drugs or

anything. As far as alcohol and cigarettes, that's gonna slow you down anyway. For celebration...yes...a lot of guys drink. Sometimes drink too much (Andy, Advertising major, Sophomore).

Inquiring into these masculine behaviors in sport/physical activity, I received another statement that was about one's development of masculine behaviors in sport/physical activity and how highly males were influenced by coaches. Many of the interviewees agreed that coaches often played significant roles for these displays of traditional masculinity behaviors in sports. The following quotes demonstrate how coaches influenced their male athletes to be more manly, competitive, and aggressive.

He taught all that toughness and violence. I liked him doing that...as long as they are controlled, not to just go crazy. This is...how to be controlled here; but like just in a sport you need to be violent. (Myles, Nursing major, Freshman).

Yeah it's more acceptable I think when you're playing. You know the coach if you're being too sensitive in a basketball game, the coach would ask, "What's wrong with you?" You have to be aggressive and you have to be...you have to give everything...you have to give your full effort. You have to sacrifice your body and do things you normally wouldn't do. Typically you won't do that in the school day. Sometimes you have to be more selfish too if you're a good player and those are the things that aren't as acceptable when you're off of the court (Devin, Civil engineering major, Senior).

In line with these stories, interview data showed that coaches treated very self-confident and 'cocky' athletes better than those who were not. Jose (Kinesiology major, Sophomore) said, "My football coach...he...um...he favored the kids that were really 'cocky' the ones that played all the time, so he'd always treated them better so I didn't like that as much".

I heard that some interviewees agreed that masculine sport behaviors were associated with competitiveness. With regard to competitiveness, the majority of the interview participants agreed with the statement, "I think a lot of it, for me at this point in



my life, is just trying to keep myself kind of competitive. I think it's manly". In terms of competitiveness, Devin (Civil engineering major, Senior) also said that "A lot of kids that play sports...they're very...they're too competitive. I think when they're playing...they're trying to win and do whatever they can do to win". From these statements, it was apparent that there was a connection between competitiveness in the context of traditional masculinity and masculine behaviors in sport/physical activity. The following example shows one of the masculine behaviors driven by competitiveness.

In front of other teams, everyone had to show up and look more masculine...you know...puffed up, chest out a little bit; everybody had to be...you know...bigger than the other one. It was just kind of silly. You know...looking back on it. You had to be a certain way. You had to listen to angry music and you sat around. It was all about beating the other guy (Justin, Pre-med major, Junior).

This statement was related to competitiveness, beating out the other guys, and being bigger than others, but it also showed a behavior of intimidation by coaches at a certain level. With regard to intimidation, many interviewees stated that intimidation with aggressive expressions was often used not only within one's team but also against opponents, because it made the opposite team's players uncomfortable, so that their performances might be disturbed in the games.

Intimidation played a big part especially with wrestling...you know. You had to be like/look mad. If you could shoot a laser beam from your eyes and start the other guy on fire, you'd try... Someone was...you know...really intense and trying to like just be angry with me sometimes...Yeah...it was always like you already had a big angry manly face toward it. Eventually I just came to the conclusion that...if you don't, you are anything but intimidating; often times I'd like make them angrier (Justin, Pre-Med, Junior).

Masculine behaviors in sport/physical activity often occurred with an attitude germane to adopting a behavior of 'universal confidence' and power by not letting one's guard down. See the following example.

My attitude in sports was I'm gonna walk in with my head high like I've conquered the world; walking in every wrestling match, every race, every soccer event. I'm gonna walk in with my head high, like I'm gonna do good. And it didn't matter who the person was. I'm gonna walk in that way...and I see how that's the same ways socially, when I walk into a place where I don't know anyone. I walk in with my head high like I'm "Brandon". You want to get to know me. Come and get to know me. But I also see that once I get to know someone...I let my guard down. It's kind of athletic jock attitude coming into it (Brandon, Spanish major, Sophomore).

Even though this behavior of universal confidence was not discussed in the literature review, it could be suggested as an exaggerated masculine behavior in sport/physical activity. Previous literature on gender differences discussed that boys and men are often associated with a competence or masculinity cluster which includes competitiveness, toughness, aggressiveness, or withholding emotionality by showing 'universal confidence' for male socialization (Maccoby & Jacklin, 1978). The findings in this study show that the male participants acknowledged their continuing and developing masculinity socialization in sports.

Next, injury or risk-taking behaviors were also found as one of the major masculine behaviors in sport/physical activity as it was related to toughness in the context of traditional masculinity. Risk-taking was associated with an ascetic sport value of debasing the body for a higher goal like winning or mental toughness.

If I would ask to sit out...he's like, "Brandon! You can either sit out or you can keep wrestling and you can only get stronger. And like my coach never believed people when they were hurt in wrestling because he realized that wrestling is one of the hardest sports. So he thinks that...if you're gonna play this hard sport, you gotta get hardened mentally. You

gotta get strong. So he, that first year, pushed me to keep wrestling, and so I began to keep wrestling. I'd just...I took some pain medicine after I wrestled, then, hopefully it would heal. But it didn't heal for the whole season that lasted five more weeks. I just wrestled through it. It hurt a lot. I kept wrestling until that season was done and then healed. But that was more like...if I try like, for example, during practice. If I get up for my wrestling, I sat on the side just to give myself a break. He would say "Brandon, get back in there! Keep wrestling!" I hated him for it because it hurt so much, but he made me keep wrestling. If I sit back, it hurts me because it's allowing you to be weak mentally 'cause you've stepped out, you're saying to yourself when it hurts I can step out. But the thing is during a match, if it hurts you, you can't step out. You can just lose basically. You'd rather see that pain, fight through that pain and that way you go towards winning rather than toward losing (Brandon, Spanish major, Sophomore).

In this occasion, the coach forced him to keep playing while injured. However, there was an acceptance of it at the same time, for the purpose of winning in a competition.

In addition to the coaches' influences on playing through pain, I found that fathers could also play a role to encourage boys and men to keep playing with injuries. The following case showed how a father reacted when Aaron (Food science major, Freshman) was injured and did not want to play.

I can remember the time when I was injured and wanted to sit on a bench...and dad wanted...he would say...he was like... "Don't be a wimp! You're not really that hurt! That's not that bad! You should be tough! Don't be a wimp," that sort of thing (Aaron, Food science major, Freshman).

In a similar context, the injury or risk-taking masculine sport behavior could be associated with toughness. The following example showed how one could find someone's tough injury-taking behavior to be impressive.

I met him on the basketball court actually. This guy is really athletic so I think there is something I can learn from him physically and mentally because he's like a super genius and just figures stuff out really...really quick. I play basketball with him and he was injured but he didn't show how injured he was. On a scale from 1 to 10 on being painful 10 being

the most pain. He was about a 7 with his knees. He still kept on playing basketball no matter what happened... I could tell how tough he was. He didn't show how hurt he was throughout the whole basketball game. I didn't figure that out until he started telling me stories. (Lucas, Political science major, Senior)

Besides the aggressiveness and toughness associated with masculine attitudes and behaviors, verbal accusations were also mentioned. In the interview with Kevin (Accounting major, Senior), it was revealed that many boys and men were socialized to "insult the other team just to make them feel like they have a mental edge over the opponent's team". From many other interviews, various derogatory terms were used in sport/physical activity. For example, Justin (Pre-Med, Junior) said that when their teammates performed poorly, the coach as well as players often said to them, "Don't be a skull!". Here, 'skull' means 'girl' he said. In many cases, the verbal remarks were heterosexist. In some cases, the verbal accusations were conducted with some aggressive actions like yelling and screaming.

I've gotten in yelling and fights with my friends and ...if somebody tries to say something to me, I would get mad about it, and I would scream back at him, instead of talking more. Sometimes like...somebody starts saying stuff to me. They are like talking normal...but they are upsetting me. I might scream at them or something (Samuel, Physical science major, Senior).

In the case of the male cheerleader I interviewed, I heard that some stereotypical heterosexist verbal activity came in the form of derogatory terms against him. He stated that he often received verbal abuse while performing cheerleading in sporting events. I found that these terms were closely connected to the context of males' 'avoidance of femininity' or even misogyny in traditional masculinity. See the following statement.

Some guys do give me a hard time. It seems like a lot of people are strongly one way or the other about it. Some people either are just ready to throw all kinds of curses at you or people are really supportive of

it...you know...that thing is cool. I have been yelled at a couple of times during the games. Somebody, you know, just decides to lay into you, or whatever... “cheerleading fag” or “get out of my way asshole”...things like that. It just seems a little ridiculous to me how that one thing apparently is such a big deal. Sport has so much sexuality tied into it, between people either attacking it or assuming. I’ve heard on numerous occasions people think that because I’m a cheerleader, I’m an excellent lover or something...you know...which is for some reason...people correlate it to that. There’s sexuality in cheerleading (Justin, Pre-Med, Junior)

The ‘avoidance of femininity’ attitude was also stated within a selected physical activity that was often regarded by some men as a feminine sport/physical activity. Also, some men feel that working out must be very physical, and it must hurt or burn as Brandon said (Spanish major).

I would be just stupid. Here is a good example in wrestling. My junior year in high school, I remember a girl came in and we did kick boxing, not kick boxing... but like Taebo...Taebo is often associated as what women do to stay in shape sometimes, so I looked at it from the start and laughed. I was like “are you serious?” The whole time I thought, “Am I really doing this?”...I think yoga might be the same thing. If I was simply involved in yoga, I would be thinking that I’m not being active. I would feel like I’m stretching. And I feel like stretching is a before or after event to sports. I want to feel it. I want to hurt. I want to feel the burn and I would be sore the next day (Brandon, Spanish major, Sophomore).

With regard to the rigidity of traditional masculinity ideology in the case of homophobia and avoidance of femininity, another case demonstrates how one could be discouraged from participating in sport/physical activity due to perceived appearances or misperceived characteristics that were in conflict with traditional masculinity. James (Criminology and psychology major) stated,

When I was younger, I was never picked even though I was physically fit...when we were racing around the playground or basketball. I was never bad at basketball when I was younger...I was never the worst but I was always the last to get picked because of...ah...I had a light voice...I wasn’t...as you see...my voice wasn’t

deep like all the other kids so you...you know...it played a factor (James, Criminology and psychology major, Freshman).

Even though many younger males' voices have not yet changed to a deeper voice, this young man was singled out and ostracized. This again relates to gendered societal stereotypes. In addition, it shows avoidance of femininity and heterosexism.

The researcher also found cases where males used drugs and alcohol to self-medicate to negatively improve health and fitness. Preston (Pre-med major, Freshman) stated, "I think they wish that they were better athletes. I think that is why we get the drugs and steroids, they're performance enhancing." He stated that male athletes used drugs for enhancing performances, but he also mentioned that drugs and alcohol were problematic 'chemicals' among his teammates. These problems were also identified as being used during prolonged celebrations of his team's win in a big championship.

My senior year... of football... we had a lot of problems; off-field issues...um... I think kind of like the mentality that we celebrated...we were the best, but we didn't have to work as hard; we kind of kicked in and I think a lot of guys kind of got into more partying and drugs and alcohol. It kind of took a forefront instead of working hard and playing hard, we didn't even make the playoffs. I think that was upsetting; the fact that we couldn't even defend the title we had won 3 years in a row (Preston, Pre-med major, Freshman).

So, some masculine behaviors associated with sports are dysfunctional to success in sports and improvement of health and fitness. In line with the drinking issue, Brandon (Spanish major, Sophomore) said that his teammates smoked. He denied smoking cigarettes as a totally bad behavior, but that some aspects of tobacco were stupid. Another fact that the researcher found from his statement was that smoking and drinking came along with the celebration of winning a competition among his male teammates.

My teammates drank in high school. Everyone in my wrestling team chewed tobacco. They had a dip in their mouths and they'd spit in the

shower after wrestling practice and I thought it was disgusting. I think it's stupid. If you're involved in a sport, smoking and drinking and doing tobacco a lot, it's terrible for your lungs. It's dumb. I smoke cigars and I smoke a pipe, but I don't inhale. If I do it, I just pull smoke in my mouth for the taste, to spend time with other guys. It's a recreation thing, it's not to get that buzz. A lot of guys on my team even smoked or they would go drink, and they go party afterwards. You usually smoke cigarettes when you drink alcohol...and so...they'd do that as a celebration after they won a big match or after an event (Brandon, Spanish major, Sophomore).

So far, some of the traditional masculine behaviors in sport/physical activity when men play with other men were demonstrated. Many of these behaviors are associated with trying to be tough, aggressive, highly achieving, and celebrating with male teammates after winning a competition. However, it was also found that the traditional masculinity attitudes and behaviors were different when men played sports with girls and women. Now the emphasis switched to having fun, not hurting the 'weaker' gender and impressing the girls.

It's tough. I guess...um...the social experience with the teammates and everything obviously it changes in the sports, too. If it's an individual sport there might not be as much of that. Depends, I don't know which ones more important but if I'm weight lifting it's purely probably just to make myself look better. It's not the enjoyment because if I wanted to enjoy I'd play a sport instead of weight lifting. So, I don't know I guess for me the most important is when I play sports, team sports so I guess the challenge of it and the social experience of being with your friends and having fun. Yeah, just guys. I've never, I played IM sports co-ed team with the girls but that's just for fun. That's just a social experience because my friends invited me to play. With girls, I try not to be as rough. I'm not going to slide tackle into a girl when I'm playing soccer. Yeah, I try to be more careful and not be as...yeah, if you're playing with guys you get more of that, you try harder and you're not as worried about the other guy as much as you don't want to hurt a girl. You don't want to injure someone that you feel is weaker than you. Yeah, I guess playing in front the girls you have a tendency to show off more I think so that's a difference because you want to impress the girls too sometimes. So it depends. Playing with girls is totally different than playing with guys in that sense (Devin, Civil engineering major, Senior).

In conclusion, the social experiences of men playing sports found in the study suggested that many different types of traditionally masculine behaviors were apparently displayed in sport/physical activity. The quantitative data analysis and literature were consistent with the qualitative findings that related traditional masculinity attitudes to sport/physical activity behaviors. Socio-cultural agents such as peers, teammates, siblings, parents, and coaches particularly influenced traditional masculine attitudes. Masculine behaviors in sport/physical activity were associated with team sports competitiveness, aggression, toughness, avoidance of femininity attitudes, risk and/or injury-taking, verbal accusations, drug, alcohol, and tobacco use and abuse.

**Research Question 7:** What are the college male students' values for participating in sport/physical activity?

With regard to Research Question 6, the researcher found different men's values on sport/ physical activity. In this section, their perceived values focused on sport/physical activity that related to traditional masculinity will be reported.

First of all, findings showed that social values were often stated as one of the most agreed-upon sport/physical activity values for these college males. Devin (Civil engineering major, Senior) stated, "I play sports because when I first started playing them when I was little, um...I played sports with friends and it was pretty enjoyable." In addition to this, the following examples demonstrate the social values that are associated, particularly with one's desire to be with friends in sport/physical activity as much of the sociological and social psychological literature state (Coakley, 2004; Horn, 2002; Motl, Dishman, Saunders, Dowda, & Pate, 2004).



More than anything, I think it was friends that convinced me, too, to play sports. "Hey you should come out to play soccer and you should join the track team. Usually male friends would convince me to do that, or I would be friends with the group of people and not have any sports affiliation with them...but, then see how much enjoyment they got out of a certain sport. It would convince me that I should join them and try to do that (Aaron, Food Science major, Freshman).

I met a lot of my friends through basketball...I was about to make friends with all the other kids that played sports, too. A lot of friends that I met in high school were through basketball...playing on the basketball team with them or playing pick up games at the park... The main purpose was to play basketball, but indirectly I would make friends and then my friends that I had always were ones that I played sports with. I like the camaraderie and playing sports with friends. (Devin, Civil engineering major, Senior).

In addition, there was a finding about the relationship of health and fitness values to sport/physical activity. Jeffrey (Music major, Senior) mentioned that he was often motivated toward sport/physical activity as a healthy activity.

I think one of the biggest positive things about being able to go out jogging is that I feel better...you know...I feel healthier and...uh... it's because ... good to be able to go out and run for a little while and I think in general it just makes me feel good (Jeffrey, Music major, Senior).

In terms of health and fitness values, only a few respondents made a comment on it, so I could not collect much data on health and fitness values. It might be as some of the literature suggests that males tend to focus on other values for sport/physical activity rather than health and fitness values in sport/physical activity (Confitt, 1996; Brown, 2004; Frey, 1991; Keller 2005; Robertson, 2003; Sowti, 2004).

In terms of aesthetic values in sport/physical activity, it was found that most of the interviewees did not value sport/physical activity as an aesthetic experience; that is, they did not refer to beauty and grace of movement as a value. This tends to support the literature (Coakley, 2004; Duquin, 1989). However, there was one respondent who

described the sport of cheerleading, unlike most male sports as having aesthetic value.

This was revealed from a current male cheerleader at the college level.

For the other sports like that aesthetic one, it's such a big deal... a lot more is placed on functionality. Like in wrestling, nobody cares if you're graceful as you hit your moves...whatever... Like in football, nobody cares...you know. Cheerleading though, aesthetics are huge. You not only have to do what you're supposed to do, but you're supposed to do it on time and cleanly. Things that I wouldn't even think of are often times stressed as far as like if a girl [should be] pointing their toes or if you're expected to smile. I mean that was completely new to me. This aesthetic value there is so much more like we sit and talk about which uniforms are best for the games, like I've never had to worry about that before (Justin, Pre-med major, Junior).

Next, I found that some responses were associated with the value of catharsis in sport/physical activity. Jeffrey (Music major, Senior) and Devin (Civil engineering major, Senior) stated that relieving emotional stress and pressure was an important purpose in sport/physical activity.

If I'm feeling particularly stressed about something, maybe school work or I just need to take a break from whatever I'm doing. It's nice to... you know...put on some tennis shoes and just go out and it helps to clear your mind. And you stop worrying for a little while and things... a sort of a physical activity just helps you to physically relax and that's a sort of a good way to do that (Jeffrey, Music major, Senior).

There was something I was mad about...I was able to play sports, which helped me a lot to reduce the madness. If it weren't for basketball... playing through high school and everything...that helped relieve a lot of my pressure and take my mind off of things in life that were bothering me. Those were the things...basketball... playing any sports helps you take your mind off of things and take out your frustration too...Basketball, definitely for me, did that (Devin, Civil engineering major, Senior).

There were additional values found in interviews. From the interview with Austin (International relationship major, Junior), I found that sport/physical activities were valued by some as an experience of enjoyment and goal achievement for psychological

well-being. This relates to sport being associated with emotional health and psychosocial development.

I play sports because when I first started playing them when I was little... Um...I played sports with friends and it was pretty enjoyable...Now I do it for the enjoyment. The exercise...but also...for me...develops self-esteem and self-confidence. When I know that I'm capable of a certain physical level, it's kind of like achieving a goal (Kevin, Accounting major, Senior).

The value of enjoyment was also evident in the interview with Jose (Kinesiology major, Sophomore). His statement about the value of enjoyment was explained by his desire to exercise and have fun. Having fun has been documented as one of the highest benefits of participations in sport (Petlichkoff, 1992; Scanlan & Lewthwaite, 1986).

Just actively getting out there having fun and getting exercise at the same time. Just go out there have fun and get exercise. It's the best way to get exercise, have fun doing something active. I think grades come first and stuff like that, but if you can do well in school and play a sport...you want to play a sport...hey! More power to you. Go ahead. That's great. (Jose, Kinesiology major, Sophomore)

Relating the value of sport/physical activity toward achievement of social status, Andy (Advertising major, Sophomore) mentioned a similar desire. He said that he valued sport/physical activity as an experience that brought with it an elevation of social status especially with the 'opposite sex'.

I would say sports...um...for me...I played sports for my whole life... and I would see sports definitely as...um...if you win a game...you get that sense of achievement. That's what I play for...um...your social status would go up especially with opposite sex. I mean the guys those who play sports get the girls, or unless you're a really nice guy (Andy, Advertising major, Sophomore).

In relation to the context of achievement of social status and power, Austin (International relationship major, Junior) also extended the sport/physical activity values encouraged by his parents. According to him, his parents encouraged him to play golf

more than other sports or physical activities because they believed that playing golf would help him, as an Asian American man to have more social opportunities and to make connections to people with money and power.

For my parents...my parents especially my father really obsessed with trying to get me into golf because...um...he was telling me its not much of a physical activity that it offers you. More like its about the socialization with socializing with other high class people or those people who like...I think he has this prejudice that whoever plays golf is very wealthy and talented well...not talented not necessarily talented but more of a ...like very right people to...this is very awkward but...uh...so...he really truly encouraged me to play golf, and I do agree with him that it's not much about athletics [just playing sports but meeting with higher status people]. I mean you can see all those senior American Caucasians. They don't play basketball...they...everyone plays golf. Everyone has 2 or 3 clubs and a cart. Not necessarily upper classes. I mean upper-class people have like nice golden clubs, but like middle class has like I mean at least plays those kind of things and my father also pointed out that this would be its very good and a good source to get you into this American society cause he treats lots of American clients for his business, and he gets lots of it...and my father isn't exactly a speaker but when he plays golf its like, "oh impressive and we'll order 30,000 dollar clubs. My mother also says "golf is cool". It's all about getting into this high society and...um...so...um...a couple of my other teachers also taught me that three things you have to know are golf, real-estate, and social life networking (Austin, International relationship major, Junior).

In conclusion, the researcher found respondents related to various values on sport/physical activity. Some of the findings were consistent with the literature review, but there were additional values to those found in the literature such as increased enjoyment, gendered social status with females, and upward social mobility in the society.

**Research Question 8:** How are traditional masculinity attitudes related to sport/physical activity values?

In addition to the values of sport/physical activity for college men discussed in the previous section, I will discuss some other aspects of sport/physical activity values that were associated with traditional masculinity in this section.

First of all, many interviewees stated that they valued sport/physical activity as a social experience as they could make male friends. In this case, the social values were more related to a pursuit of making friendships with other men by sharing pain and sweat through sporting experiences, which are relatively associated with a desire to experience masculinity, closeness with other male friends, and 'male-bonding'. Justin (Pre-med major, Junior), Caleb (Education major, Freshman), and Brandon (Criminology and psychology major, Freshman) pointed this out through their experiences.

That just came from like...honestly...I think it came from hard practices where you're sitting there. You're sweating and you hurt everywhere and you know...everyone else does, too. But, you keep going...you know...between the sweat and the blood. You just became close with people. I mean some of my wrestling friends. I mean I may not even talk to them that often or having known them that well. You sweat with this person which is essential. You're just kind of fighting. You've got to know someone [throughout sports] to make him a lot closer (Justin, Pre-med, Junior).

I do strengthen my relationships with the friends I'm playing with. I think it's good, that's a kind of masculinity thing to do: play sports and bond over it cause I think that's really how guys can get...to get friends is by playing sports well. You know... you can pick on your friends if they make a bad shot in tennis or something...or support them when they do really well...just kind of strengthening your relationships in that respect (Caleb, Education major, Freshman).

A lot of men in sport don't want to touch another man. It's like you don't want to be seen like you're gay. But in wrestling, you're grabbing everyone all the time in the sport. So it doesn't matter; no one thinks that. And so, in the sport I think a lot of time, you're seen as almost brothers... You just start wrestling with them just kind of having fun and joke around... I think you just have to be close to them because when you wrestle with them, you wrestle with them all the time like...um...you're so close. I mean, yeah, you're grabbing each other. You're holding each

other basically as you wrestle. I think also what makes you close is the team sport. It's such a team sport, but it's such an individual sport at the same time because even though there is only one person out there. How the team supports him determines how that guy is gonna do. If it's a close match...if two guys are on opposing teams that are really close, and if your team gets up yells as loud as you can. That's gonna make all wrestlers wrestle harder because they're supporting you. It makes you a lot closer as a team. I think we sometimes intimidate the opposing team if you're so loud and if you're yelling (Brandon, Spanish major, Sophomore).

Brandon (Spanish major, Sophomore), in the statement above, discussed male touching, which was acceptable in some sports such as wrestling, and the development of social relationships with his teammates which he considered male-bonding. Recalling that the social value had shown a significant relationship with traditional masculinity attitudes, the researcher suggested the findings from this qualitative study were consistent with the quantitative study findings. These findings countered some gendered focused, sex role stereotyped sports science literature, and one's study hypothesis that there would be a negative relationship between men's social values in sport and traditional masculinity attitudes. The qualitative data show that categorical variables of gender, traditional masculinity, and social values often need to be studied in greater detail through qualitative research to be more freely understood (Hall, 1990; Hall & Smith, 1998; Smith, 1992).

However, the researcher also found a case in which the social values could be more complicated in sport. In other words, there were times when one had to avoid making friends, particularly with opponents. This case demonstrated that social relationships, especially with opponents, were undesirable and needed to be avoided to maintain competitiveness.

I didn't know my opponent. I never want to know how good they are, what their record was, where they came from, and who they wrestled...because if they get inside your head; you get to think about them...you're not going to give 100% for the sport...So I always thought it was better if I didn't know who my opponents were until the end because that way I'm gonna give it a 100% regardless of what happens. And I can remember...one of my years we made wrestling finals and I got to the final match, championship match, and I had beaten him once before in the year. He had beaten me twice. So I knew that I can beat him but also knew that I could lose to him. We were kind of friends... I saw afterwards that the second I began to talk to him and became friends with him I lost, that's why I would lose because he was a friend. He wasn't an opponent. Once you make the connection as a friend, you support him. You can't face him like an opponent. He isn't an opponent. He is a friend. And it's almost...[as if] there is a same team. So I think if it's in competition, you and I are on either one team or the other team. There's no middle ground because you have to go out there to win. You're not going up there to make friends. (Brandon, Spanish major, Sophomore).

From the statement above, I found that competitiveness in the context of traditional masculinity caused negativity and undesirable social relationships with opponents in sport/physical activity. In fact, this finding is consistent with the literature review and the study hypothesis. In line with this topic, negative social behaviors and attitudes were diverted toward opponents, weaklings, and girly guys in sport/physical activity. Devin (Civil engineering major, Senior) stated that this was particularly true for those who were non-athletes and were less aggressive.

My friends played on the football team. Sometimes I could tell they hang together and there's a very big sense of masculinity around them and the way they act towards girls and everything....they liked to fool around with the girls and be meaner towards the other guys and try to establish...yeah...you can tell that they're there...like the way kids...the bullies in school...the ones that typically they're good at sports and maybe they carry over some of their aggression towards...their behavior in the classroom or in school...and so the kids that don't practice sports are usually the ones that take more of the harassment. I don't know...just...you know...whenever they see them. They just give them a little bump or something or just the friends that they kept were always the guys that played basketball and then they wouldn't really talk to the kids that didn't play sports very much. I don't know....They compete, maybe,

arm wrestling in class, and they'd say the other kids are weak. They were weaklings or fruity which implies maybe the girly guys something like that...More in terms of just ignoring the other people...then, in terms of interacting with them negatively...that's what I felt more from the athletes. I used to hang around with...it's more of an ignoring of the other kids (Devin, Civil engineering major, Senior).

From this statement, it is suggested that traditional masculinity attitudes could be related to negative social relationships based on achieving higher athletic status among some men as well as ignoring outsiders and weaklings. Athletic status allowed some to practice ignoring or treating others with aggression and harassment. So, there appeared to be a more positive association with sports insiders and more negative social relationships with men who were sports outsiders.

Devalued aesthetic aspects of sport/physical activity were also stated. In the previous section, the researcher reported an interview with a male cheerleader who stated that a man could value an aesthetic experience in sport/physical activity, specifically in cheerleading. However, most of the interviewees stated that they devalued sport/physical activity as an aesthetic experience since this was not a socially constructive characteristic of their own sports. Here are some examples that demonstrated college men's adverse attitudes toward perceived feminine sport/physical activities such as dance and figure skating that usually values graceful movements and rhythmic motor skills.

Dance? That's one thing, I don't know. I hate how...I think its cool...but, if a guy...if someone can dance...but if you're a guy generally in today's society, you're considered like a flamer if you like take dancing classes. It's weird (Jose, Kinesiology major, Senior).

I've watched them [figure skating] before like I'd still consider them as a sport. But I'm not interested in it. I usually like watching the team sports I like and try to watch them win. I want them to win and I get into the game (Myles, Nursing major, Freshman).



In the statements above, it was found that these males would not be interested in such sports as dance and figure skating that focused toward aesthetics in sport/physical activity. Similarly, a political science major, Lucas, stated that he felt awkward when he saw that a man's performance happened to be both graceful and tough in sport/physical activity. Both statements demonstrated an uncomfortableness with aesthetic sports and 'avoidance of femininity' in the context of team sports and traditional masculinity.

I remember this one kid...he looked feminine...because just liked how he moved his legs. He'll do...like...the 800m or the 400m dash and I swear after a certain point where he had to pace himself, he looks like a cheetah. You know how cheetahs move gracefully; that's how he looked and I thought that was weird and creepy at the same time. It's funny because I admire tough people...but it creeps me out when someone is really tough and really graceful at the same time. I just can't put that together in my brain, tough and feminine at the same time unless it was...like...a woman (Lucas, Political science major, Senior).

The statements shown above were consistent with the literature review (Coakely, 2004; Duquin, 1989) and the quantitative finding about a negative 'correlation' between 'aesthetic value' and 'traditional masculinity attitudes' – particularly in the context of avoiding femininity would be found among many traditional males.

With regard to the health and fitness values in sport/physical activity, it was found that some interviewees valued sport/physical activity as a health and fitness experience. However, many of them also stated they were forced by male coaches to take risks and endure injuries that might displace the health and fitness value of sport/physical activity (Brown, 2004; Frey, 1991; Keller 2005; Robertson, 2003; Sowti, 2004).

I played line [in football]...like...my job was there to hit the guy in front of me. It wasn't about being...you know...I guess we do well for power, but I didn't think that's what healthiness comes down, too...They're powerful, but not healthy. With wrestling, I thought it was a good muscular work out, the endurance was built up. That was good. I mean

barring some sort of serious traumatic injuries like a broken bone or something, maybe sprained your ankle or something. Coaches are gonna tell you to "keep going!" I mean it hurts and whatever else, but you don't want to be the guy who's all 'This hurts! I can't do it!' So there is that drive to be manly so if you keep going even if coaches never explicitly said that. But there is always a kind of undertone we knew you didn't want to be the kid who's hurt or something...especially in practice. I mean once or twice I tried and I hated it, just sitting on a side line during practice and cause you hurt or whatever you just feel like...you know...you wanted to get back in practice. You just felt sad, just don't value yourself over there (sidelines) and just a kind of...you know...like taken out of the group like you weren't a part of it anymore, just being there (Justin, Pre-med, Junior).

From this statement, traditional masculinity attitudes could affect injuries that were related to health and social disconnection from the team. Often implicit and explicit pressure from coaches cause many male athletes to put too much pressure on themselves to continue to play after injury. In addition, it was certain that a coach's aggressive persuasion could marginalize athletes through the fear of forfeiting one's status on the team.

Many interviewees stated that they liked sport/physical activity because they liked challenge and competition. It was related to the pursuit of vertigo values, challenge and excitement as Kenyon (1968) suggested. In the quantitative data analyses, traditional masculinity attitudes also showed a statistically significant relationship to the pursuit of vertigo value in sport/physical activity. Therefore, it was suggested that most of the qualitative findings were consistent with the previous quantitative analysis findings.

I like challenging sports...um...I mean I really enjoy playing in the game where the opposite team just couldn't defend themselves. You get more of a rise if you defeated the team that is very challenging. Your sense of accomplishment is higher. And then if you're real like...say Michigan State is playing HGU or something like 65 and zero...it depends on who're playing against. Make sure your teams are even. I'd like to do that (Andy, Advertisement, Sophomore)

I was on defense. My job usually was as a tackle on a body who came around outside. I like football and miss it. I just want to just go outside and...you know...hit some people and run scores...compete and then...you know there is adrenaline rush...and I get everything. I don't know I just like going out there. I kind of miss it (Myles, Nursing, Freshman).

From these statements, the researcher found challenge, adrenaline rush, aggression, and achievement to be positively associated with men who play sports and their traditional masculinity attitudes. These were related to one's sense of challenge and suspense in the pursuit of vertigo value in sport/physical activity.

The next example demonstrates a context for catharsis values in sport/physical activity. Catharsis means purification, releasing negative emotions, or gaining spiritual healing through physical activity and sport participation. However, valuing catharsis in sport was not fully reported in the study. The following statement shows a limited approach to catharsis by one respondent releasing stress through fun and exercise.

Just actively getting out there, having fun and getting exercise at the same time. It's the best way to reduce emotional stress through getting exercise and having fun...and doing something active. I think, in school, grades come first...but if you can play and do well in a sport as a guy...more power to you...that's great (Nathan, Packaging major, Freshman).

According to the respondent, 'power' was mentioned as a 'social status' over others in his school. In fact, this statement implies somewhat about releasing the traditional masculinity desire of achievement/status (Levant & Kopecky, 1995) and hegemonic masculinity in line with the catharsis value (Bairner, 1999; Carlson, 1995; Collins, 1991; Connell, 2000; Haenfler, 2004; Hasbrook & Harris, 1999).

Lastly, I found sport/physical activity values included values related to asceticism. In this case, study participants usually worked hard through pain and sacrificed themselves or their bodies in sports because they were perceived it would help the team.

This context was associated with 'achievement', 'sacrifice for the team', and 'proving themselves' according to traditional masculinity.

I think maybe when I see someone on the football field... a sort of putting themselves at risks of being hurt himself. I think you can't help but sort of feel like...proud of them because they are on your own team. Obviously they are giving 100%. They're trying to do well for your score. You're sort of supportive even though you may not be. If you see someone out in the football field, you would do something that might hurt their bodies but it's helping the football team. Everyone in the stand, they get up and start cheering because they like that. Even though it may be or may not be the best for their bodies, people still like to see that because it appears they're trying harder than anyone else (Jeffrey, Music major, Senior).

The next case would also show an aspect of the asceticism value. In this case, the respondent played sports to prove himself as a tough man to himself and his coach.

Debasing one's body to prove how strong he is would be the main contextual factors that influenced his attitude toward the ascetic value in sport/physical activity.

I think, during 7th and 8th grade years, that's when I began to see how guys are developing. You're going through puberty and so men are beginning to get stronger and their voices begin to deepen and all these things are happening and so what men want to do is they want to begin to prove himself. I think through high school my freshman and sophomore year, probably my 7th grade until my sophomore year in high school, it was a kind of like a proving time. You wanted to prove yourself as a man as strong as someone that could stand up and challenge that they can compete. I think I remember my freshman year in wrestling. I had a hard time, like I broke a rib of that year to kind of prove myself. I wanted to keep wrestling and I wanted to prove to my coach that I was strong. I wanted to prove to teammates that I was strong and I can do it. I wanted to prove it to myself, and to my dad. I wanted to prove to people that I was strong enough to keep going and to be an athlete. And I liked that challenge and I think from there I really enjoyed the challenge of sports. And even now as I look back on it, I enjoyed the challenge and I enjoy competition. I mean...I enjoy running races. I ran a marathon. I like doing time trials when I run. I just like to run around the track and do that (Brandon, Spanish major, Sophomore).

Ascetic values are taught early through boys' sport socialization. For example, coaches may teach boys to devalue their bodies and sacrifice themselves to prove that they are strong and manly. In the context, males may even risk major injuries, by giving up or sacrificing their body. This is as important as being brave or proving just how tough or manly one is.

In conclusion for Research Question 8, the researcher found traditional masculinity influenced some college men's sport/physical activity social values related to an interaction, pursuit of vertigo, catharsis, and asceticism. Most of these values were related to traditional masculinity attitudes such as avoidance of femininity, high achievement/status, aggression, and toughness (Levant & Kopechy, 1995) which were found to be related to college men's sport/physical activity behaviors. Social messages about being tough, not being a sissy, and sacrificing one's body for the team by the coach created circumstances influencing males' loss of health and risk of injury in sport/physical activity in the study.

### **Additional Findings: Explorations on Culture, Masculinity, and Sport/PA**

There were additional exploratory study findings focused on culture, masculinity and sport. The analyses from the interviewees often provided experiences and perceptions on cultural traditional masculinity, and sport/physical activity within college males' own unique social and cultural perspectives. These different aspects discussed by the study participants demonstrated that society and culture affected college age males' unique perspectives and experiences of gender, masculinity, and sport/physical activity as socio-

cultural constructions. Therefore, in this section of the qualitative results, the cultural perspectives relating to the interviewees' data will be interpreted.

It was found that many interviewees such as Americans of different sub-cultures and ethnicities agreed that they had experienced a traditionally masculine and gendered socialization within their families. This next case showed that there was generally a collective acceptance of a perceived separation of the genders with exclusionary behaviors for males and females around holidays and sporting experiences found in American society.

We have...if we have family coming in town for like Thanksgiving whatever...um...I noticed that all the women and my sisters....and that...they would stay in the kitchen...and socialize, and we [men] would watch a Detroit football game. (Andy, Advertising major, Sophomore)

In the statement above, Andy (Advertising major, Sophomore) suggested that cultural holidays often bring about some of this gendered behavior in social institutions like the family and sport.

In line with the study focus, many of the study participants indicated that their perceptions about socio-cultural gender influences, traditional masculinity attitudes, sport/physical activity values, and sporting behaviors were often in agreement with other college males' social and cultural perspectives. In other words, many were concerned with what others (males and females) thought about them as men. However, Aaron (Food science major, Freshman) stated, "I think a lot of men today are worried about what other men think of them more". The following statement showed that males not only worry about what men think, but also about what women think about them.

Um...well, defining masculinity in American culture in our society...I'm trying to define the region between my personal idea of masculinity and American culture's idea of masculinity and try to find a space between

them...A lot of guys have problems with that as far as being too worried about what other people think and how girls perceive them at the same time. I still have to be aware of what women think about me anyhow (Aaron, Food science major, Freshman).

This case could be demonstrated as the conflict between a personal choice and conformity to the American dominant culture. However, it was also displayed as a socially constructed perspective led by the perception of others' views in the family, peer groups, and in society. This implied that man's behaviors and attitudes are constructed and shaped based on dominant socio-cultural ideology, patterns, and expectations of both men and women in American society.

In terms of cultural benefits in society based on gender and ethnicity, both African American males and Caucasian males agreed that Caucasian males have an advantage in society. An African American participant provided a statement about American society as a society where Caucasian men predominantly dominate the society. Particularly, his statement showed one college- aged African American male's perspectives about men in the United States.

I may sound crazy here, but I recognize it; you see it in everything you do. There's automatically a standard, a male standard that has to be met in whatever you're doing...Um...you can go and do anything...ah...even applying for a job. The average person or what they call white privileged, everybody is...um...measured up against...you know...the average American, which is a 25 or 35 year old, white protestant male and if you're...a white protestant male...they're Christian and they're a white male. Other than that, if you're not that, then you're considered, classified as a minority so and...you know...being a minority you automatically have strikes against you...I see that there is a standard out there that you have to meet. The United States...at an earlier time, it was male dominated, and the power was in religion, the preachers...And then, later on the politicians came into rule and they were male protestants. And now even today, almost every single profession is dominated by males and if they're not dominated by males, the highest paid people in those professions are males [even in professions] such as nurses. There's more female nurses than men, but the highest paid nurses are male.

And...you know...it's that in itself tells you what the United States' culture is (James, Criminology and psychology major, Freshman).

From the statement above, it was found that he regarded white males as those who were powerful and dominant in American society and he insisted that white males set a societal ideology and image for all men in America. This dominant social hierarchy has historical roots, he suggests. From an interview with a Caucasian man, the researcher found that Caucasian men agreed and also felt that as a cultural group, they had more advantages as whites. Brandon (Spanish major, Sophomore) saw himself and Caucasian men as respected leaders and protectors in society with economic power.

I think in the U.S. definitely I have an advantage as I'm a [white] male. People look to me. People look to men for answers, they look to them for respect, and they look to them for leadership, for money, for protection (Brandon, Spanish major, Sophomore).

Therefore, both men agreed on the supremacy of the male gender in society and upon the supremacy of race as a primary construct for rewards in American culture.

On the other hand, it was found that African American men could have different experiences in sport/physical activity based on ethnicity, because they might have a highly perceived or ascribed social status more than others in sport/physical activity, even if they do not play sports well. James (Criminology and psychology major, Freshman) talked about his experience, and how others stereotypically described him as being skilled, athletic, and aggressive in sport/physical activity as an African American man without really knowing him.

They think that you're automatically athletic. Uh...I got an example of that...we had physical training or you know, like exercise time. And, they decided to play basketball. It was...it was all white males...Then, I was the first one picked. But I can't play basketball well. You know...they pick me, thinking, "we're going to win, we're going to win". And then, once they saw that I couldn't play it, everybody had this shocked



expression on their face, and I was like oh yeah, FYI... I can't play basketball...you know? They was [sic] like oh...! You know...looking at me like I'm crazy or something's wrong with me. You know? It was really funny and I laughed for a while, but that was like one of the stereotypes that I've actually had personal experience with. As a black man, they automatically think you're aggressive. They think you are really aggressive and they'll watch what they say to you (James, Criminology and psychology major, Freshman).

From this statement, it was found that a number of African American males were generally regarded and stereotyped as those who had better athletic ability, which may initially increase their social status in sport/physical activity and their likelihood of being selected early to play. This demonstrated a race ideology and prejudice toward African American males in selected sports. Along with this, the researcher interviewed an Asian American man. He described his assumption about himself as being less masculine than other races and ethnicities such as Caucasian or African American.

When I see like Caucasian guys or African American guys, there's an advantage...they usually have more...um...they're more masculine. What it makes you...just kind of get into a daydreaming phase. Um...in terms of race and sports...well in terms of assessing my own masculinity...sometimes I find myself thinking that, if I were Caucasian or African American, it would be easier to obtain a higher physical level. Like...for example, myself...I put a lot of effort into getting into shape...but I think perhaps if I had...um...I were of a different race perhaps...that same level of effort would have yielded different results. I don't know anything about genetics...you know. I don't know anything about that so I wonder sometimes (Austin, International relationship major, Junior).

This statement demonstrated distinctive cultural perceptions about different races, sporting abilities, and physical levels, and masculinity. It was found that Austin (International relationship major, Junior) was discouraged from being active in sport/physical activity as a cultural practice so that he did not perceive that his efforts would yield positive results with many physical activities. According to his statement, his

parents encouraged his academic performance based on cultural values while discouraging sports/physical activities at the same time. He wished he had been encouraged to be more active in sport/physical activity consistent with American cultural and sport/physical activity values. This is an example of sub-cultural socialization within the larger American society since many Americans usually socialize boys to be athletic and academically competent at the same time.

In my case I wish that they [my parents] discouraged me from activities like video gaming or those kinds of things. They just traded the video games for a reward for high academic achievement. So, in fact, I wish that they had discouraged me from those kind of things like computers. Rather I wish they would buy me a baseball bat, or golf balls and stuff like that and encourage me more to play sports cause as you see I'm a very skinny guy and sometimes I kind of wish that I was a little bigger and just more like manly...I think most of the Asian societies are like that; they expect good grades. Even though externally they will say like "Dad, I won! I got the black belt now." And then, he'd say "Oh, that's great..." They would say that but they're not as impressed as when you say "Hey! I got 4.0's." So...um...in that case, compared to that in American society, you can see like they see... just good grades and successful academic achievement (Austin, International relationship major, Junior).

Related to the statement above, one can observe the impact of specific cultural values on sport/physical activity socialization and values. Similarly, an interview with one who served in the United States army in South Korea shared different cultural aspects of masculinity he observed in the foreign country, compared to the United States.

The culture in Korea, it's totally a male dominant society. When you compare the sexes, the females they're timid; they won't be the first to speak but the men are. They [Korean men] were always the first ones to speak. Even if you were speaking directly to a female, the men would answer. Here is another example. I was talking to a female college student. I was just talking to her because I like to flirt and I was just talking. There was a group of guys, it was two guys...it was two girls. A girl and her sister and this group of guys came up and uh, they said you don't talk to her you don't...they just got loud. We were trained to if someone was to confront you, we had to turn around and walked away while they were yelling and everything. You know it was strange but it

was again showing just a little side of the male dominated society (James, Criminology and psychology major, Freshman).

This story demonstrated an Asian male's dominant attitudes and behaviors; men are expected to be active, aggressive, and intentionally protective of women.

The next example shows some aspects of Arabian masculinity. Abdul (Computer engineering, Junior), whose father was Arabian, described Arab men regarding traditional masculinity.

In the Arab world we think women are housewives. Men go out and go to school, do their work and get the money. The mom stays at home, looks after the kids, and makes the dinner...and does all the house stuff. If you're a guy, you're in good shape because over there it's very hard for women to achieve equality in business and culture. I think if that's the way you want to be as a man, you might as well go to the Arab culture because the Middle East women are suppressed unfortunately. In the Arab culture, men always marry girls like 15 years younger. Okay... Funny story is that my dad is one of 6 kids, 2 sisters and 3 brothers. Like I said, in the Arab culture men are always marrying young. My dad is the odd ball. My mom is actually 3 years older than my father. His brothers are 15, 20 years older than their wives, so you see a difference? Oddball...something special about my dad. My grandfather...he is a man...he won't take his medications because he feels like, "Oh! I don't need this. I'm fine." We try to tell him...you know...my dad says, "dad, come on! You got to take the blood thinner." His blood pressure is so high. "Take your medication." You know...and he'll keep eating fat when he knows he's not supposed to and he does it. I mean, he's stubborn...you know (Abdul, Computer engineering major, Junior).

This story shows images of very traditional males in society and in the home. Men's power over women was acculturated based on traditions of economics, power, and age.

This also gives a glimpse of some perceived masculine characteristics. The interpretation provides no evidence that recent generations continue to accept these features of traditional masculinity, however, chances are still there for men in various cultures to follow these traditions. Another interviewee commented about Arab men. James (Criminology and psychology major, Freshman) described the continuing cultural

gendered aspects he witnessed when he traveled in an Arab country, Iraq, for his military service.

The men? Oh! They're aggressive. Just, they're just aggressive. You talk to them...they talk back...uh...and not only do they talk back...they ask questions...you know...you have the rifle in your hands but they're still asking questions. Some of them can be like really jolly. They can be friendly just like...they're friends with you. They'll treat you as an equal. But if there's a female they treat that female like she's your servant...in some way...even though she may outrank you, they don't treat her like they treat the men. And so they expect you to treat them the same. They expect women to treat them on their society's terms, so that if you're female and you're talking to them...they expect you to treat them like a superior. They are quite aggressive. In Iraq...the females are submissive. They are supposed to be. Um...the females can't show you their hair. They can't be touched by you. They can't talk to you. You can only talk to the guy, the male of the family and that's it. Um...she has no say in anything. A guy can have 2 or 3 wives and a girl can only have one man, one husband (James, Criminology and psychology major, Freshman).

This story demonstrated a different socio-cultural aspect of male dominance over females in various cultures. The next case also described some other aspects of traditional masculinity from a Latin American cultural perspective.

In terms of masculinity I think I guess in the US there's been more of a movement towards gender equality, but masculinity is a little differently defined in Latin America...well...at least in Brazil. It seems like...in Latin America...they can show maybe more emotion...But, I think, in terms of activities that girls and boys can do, I think it's much more masculine there [Latin America]...girls are still more looked down upon if they are participating in sports. Then, if they are here [the U.S.], it's very common for girls to participate in sports. Latin America...I feel like it's Latin culture... Girls are supposed to learn certain feminine tasks so it's a little different in that sense. People don't look towards women as leaders as much I think. It varies a little, but yeah...you can be emotional. I meet my uncle and everything. If I go to Brazil I'll kiss him on the cheeks. Here if they did that, guys don't do that here. My cousins, too. My boy cousins...I go to Brazil and meet them. I give them a big hug and kiss them on the cheeks so it's a little bit different (Devin, Civil engineering major, Senior).

Cultural expressions of emotionality of Latin males were described in the statement above as a unique masculine characteristic. Therefore, culture was shown by the interviewees to impact masculine attitudes, perceptions, values, and behaviors of different men within American, Latino, Asian, and Arab societies. These cultural constructions of masculinity impact physical activity participations attitudes and sport values and behaviors.

In conclusion, the researcher found many different aspects of traditional masculinity in different societies and cultures. It can be suggested that gender and traditional masculinity were socially and culturally constructed within different societies and various social structures. It was also found that certain separate collective aspects of traditional masculinity in sport/physical activity reflected the dominant ideology of traditional masculinity. Many college males in the present study were socialized toward traditional masculinity such that many boys and men were taught to be dominant and controlling over weaker males and women. However, there was collective evidence that some men, regardless of different racial/ethnic backgrounds in America, valued sport/physical activity. That is, it is suggested that boys and college men from different racial and ethnic groups have been encouraged or discouraged to accept certain cultural masculinity ideology and sport/physical activity values through the process of socialization and acculturation.

### **Qualitative Summary (Categories and Themes)**

Qualitative data findings suggest many practical aspects of traditional gender norms, masculinity attitudes, and values and behaviors in sport/physical activity

regarding traditional masculinity mostly in accordance with the quantitative findings. The findings are reported with emerged themes related to the study foci categories. The following table summarizes the qualitative findings with the emerging themes.

Table 30. Themes and categories from the qualitative data findings

Categories	Qualitative Themes
Socio-Cultural Influences on Traditional Gender Norms	<ol style="list-style-type: none"> <li>1. Direct and indirect social and cultural influences were found.</li> <li>2. Family members (parents and siblings) played a significant role in influencing gender norms; Fathers were the most significant.</li> <li>3. Friends and peers in the community, school and physical education classes, coaches, and sport teammates were influential socializing agents.</li> <li>4. Sports were also reported as a major socializing agent influencing traditional gender norms.</li> </ol>
Traditional Masculinity Attitudes	<ol style="list-style-type: none"> <li>1. Fathers, peers, and male coaches impact masculinity values of toughness, aggression, homophobia, and heterosexuality as a culture of masculinity.</li> <li>2. The heterosexist and homophobic attitudes stated by peers and male coaches were often used in negatively judging selected males.</li> </ol>
Masculine Behaviors in Sport/Physical Activity	<ol style="list-style-type: none"> <li>1. Men practice masculine behaviors in sport/physical activity such as playing tough, aggressive, intimidating others, playing injured, using vulgar languages, and chemical abuse (drugs, alcohol, and tobacco).</li> <li>2. Masculine behaviors in sport/physical activity were expected and taken for granted as normative and traditional.</li> </ol>
Sport/Physical Activity Values	<ol style="list-style-type: none"> <li>1. Social values emerged as an important value for males in sports/physical activity. Social experiences were used for male bonding with other boys; some negative social experiences take place with intimidation, verbal accusation, or emotional abuse toward others.</li> <li>2. Males valued competitiveness in sport/physical activity.</li> <li>3. Preferences of catharsis and ascetic values were found.</li> <li>4. Vertigo values were also agreed with their desire of challenging experience in sport/physical activity.</li> </ol>
Exploratory Findings; Cultures of Gender, Masculinity, Sport/Physical Activity	<ol style="list-style-type: none"> <li>1. Men in different American sub-cultures (Caucasian, African American, Latino, Arab, and Asian) felt they were socialized toward traditional masculinity.</li> <li>2. In observing other cultures, men observed differences between American culture and other societies. Other cultures were viewed as more traditional.</li> <li>3. Most men were expected to be dominant in society and within their families.</li> <li>4. Relationships of attitudes and values of masculinity culture to sport/physical activity were additionally found. Culturally most men were socialized to value sports/physical activity, but not all men.</li> </ol>

Looking at the table above, it can be seen that the researcher found that socializing agents played roles in influencing traditional gender norms. Their influences often came with direct and indirect verbal and behavioral actions. Among the socializing agents in the family, it was found that fathers were the most significant figures in influencing the adoption of traditional gender norms. Many of the respondents prioritized their gendered experiences with their fathers in their family structure and sport settings. In terms of traditional masculinity attitudes, the researcher also could extend other socializing agents' influences on traditional gender norms. The socializing agents in addition to fathers were peers, and coaches. They, too, often played socializing roles for boys and men to form their traditional masculinity attitudes by mainly claiming the values of toughness, aggression, homophobia, and avoidance of femininity. Heterosexual and homophobic attitudes were also often used negatively and selectively to give power to some males who would be considered 'real men'.

In the contexts of traditional gender norms and masculinity attitudes, cultural aspects could be seen in that the respondents' discourses about gender were revealed as a way of life. They thought it was normal, acceptable, inherited, and important among others (both men and women) within the society. Moreover, it would also be important to note that sporting experiences with socializing agents were significant experiences for their gender norm perspectives and traditional masculinity attitudes. Most participants stated meanings and values of masculinity they received in sports/physical activity. In fact, many respondents agreed that they practiced or experienced traditional masculinity in their sporting behaviors such as being tough, less emotional, aggressive, and highly competitive. Along with these attitudes and behaviors, they also stated that they took



risks, used many offensive terms, put themselves at risk for injury in sport, and sometimes got involved in chemical abuse with teammates. These masculine behaviors in sport/physical activity that many respondents agreed with were rarely denied and avoided because these behaviors were habitually expected and taken for granted as normative in sport/physical activity. Therefore, males who did not display traditional masculine characteristics were often ostracized, harassed, and degraded.

The study also found that sport/physical activity values were selective. Most of the male respondents in interviews showed their preferences of social, catharsis, and ascetic values. Along with these, a pursuit of vertigo value was also agreed upon as it is related to their desire for challenge experiences in sport/physical activity. These findings were consistent with the quantitative data findings. Of the sport/physical activity values, the respondents showed negative and positive attitudes toward social values in sport/physical activity. Some respondents did not value certain social relationships through sport/physical activity, particularly because of some negative interactions with their opponents. Negative experiences with their teammates or other athletes who misbehaved in their schools, teams, and communities were also stated with heterosexist intimidation, verbal accusations, or emotional abuse toward others. However, many respondents agreed that there were positive social values in sport/physical activity. According to them, male-bonding with other men would be associated with their important social experience in sport/physical activity.

Finally, qualitative data found that there were cultures of traditional masculinity in different sub-cultures within American society. Traditional masculinity is still expected to be dominant although changing in American society and sport/physical

activity. The researcher particularly found that these college age males were assumed to have been socialized as the dominant figure within their future families from the qualitative study data. However, different values and meanings for sport/physical activity relating to traditional masculinity within American culture were also revealed.

## **CHAPTER VI**

### **SUMMARY, DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS**

The study yielded a constructive model presenting relationships among socio-cultural influences on traditional gender norms, traditional masculinity attitudes, sport/physical activity values and behaviors. The study explored a confluence of these relationships into a single model. As a result, an acceptable structural research model was yielded throughout a statistical examination procedure. However, this statistical procedure was not the only facet to present findings, but in-depth findings from the qualitative data analyses were the other complementary aspect of the study. The qualitative approach yielded rich data to support the quantitative findings. In this chapter, the findings obtained both from the quantitative and qualitative approaches will be discussed with literature to triangulate, summarize, and discuss the results. Following the discussion, the conclusions will be made and several recommendations for further studies will be given.

#### **Summary of Results**

The results can be summarized according to the research categories.

##### Socio-culture influences on traditional gender norms

- Parents, siblings, peers, coaches, teammates in sports, physical education classes, and sport experiences are significant socializing agents on traditional gender norms.
- Traditional gender norms exist that positively and negatively influence men.
- There are positive relationships between traditional gender norms and traditional masculinity attitudes.

### Traditional masculinity attitudes

- Traditional masculinity attitudes are statistically associated with socio-cultural influences on traditional gender norms.
- Fathers, peers, and male coaches play significant roles to affect men's traditional masculinity attitudes.
- Traditional masculinity attitudes are socialized for boys and men, but they also impact the boys and men's behavior with girls and women.
- Traditional masculinity attitudes are associated with heterosexism and homophobia in a sport and a cultural context.

### Masculine behaviors in sport/physical activity

- Masculine behaviors in sport/physical activity are statistically and positively associated with traditional masculinity attitudes and values in sport.
- Masculine behaviors in sport/physical activity focus on physicality and are practiced by playing tough and aggressive, intimidating others, taking risks and injuries in sports, using vulgar languages, and using chemical products such as drugs, alcohol, and cigarettes.
- Masculine behaviors in sport/physical activity are expected and learned as normal. They are taught by coaches, fathers, and sport teammates.

### Sport/physical activity values

- Sport/physical activity values are selectively associated with traditional masculinity attitudes and masculine behaviors in sport/physical activity. Statistical evidence shows.
  - Positive relationships between (a) Social, (b) A pursuit of vertigo, (c) Catharsis, and (d) Asceticism values and Traditional Masculinity Attitudes
  - Positive relationships between (a) A pursuit of vertigo, (b) Catharsis, and (c) Ascetic values and Masculine Behaviors in Sport/Physical Activity.

- In qualitative aspects of the study, the social value in sport/physical activity is stated with both positive (male bonding) and negative experiences (intimidation, verbal accusation, and emotional abuse).
- In a few cases, health/fitness and aesthetic values in sport/physical activity were also reported with positive experiences.
- Almost all of the men participated in sports to have fun, competitiveness and challenge.

#### Additional exploratory findings

- Men in different sub-cultures in America have different and similar ideological aspects of traditional masculinity.
- The traditional masculinity in different cultures beyond America was stated as more traditional.
- Most of the men in the different sub-cultures are socialized to value sport/physical activity.

### **Discussion**

#### **Socio-cultural influences on traditional gender norms**

Literature suggested that traditional gender norms were socially and culturally influenced by socializing agents such as the family, peers, schools, coaches, and sport teammates through communication, interactions, sharing, learning, and teaching (Carron, Hausenblas, & Mack, 1996; Donnelly & Young, 2001; Gudykunst, 2001; McCabe & Ricciardelli, 2003; Mullis, 1999; Shin & Nam, 2004). This argument was supported from the qualitative data analyses. According to the qualitative findings, parents, siblings, peers, sport coaches, and physical education classes were the prominent socializing agents influencing traditional gender norms. However, it should be noted that many socialization experiences were constructed based on a dominant cultural ideology

regardless of the gender of the socializing agents. This qualitative data showed that not only men influenced boys and men, but girls and women such as mothers, sisters, and girl friends also affected men's traditional gender perspectives and behaviors based on their perceived expectations of what females wanted them to do.

Traditional masculinity socialization still occurred during these recent times in spite of the Women's Movement, the Civil Rights Movement, and gender social changes. In addition, the study samples were educated college students so that one wondered if they were possibly more or less open to traditional gender norms than past generations. Therefore, the researcher assumed that this younger generation was continuing to be socialized with traditional values although there was increased awareness of gender issues through their experiences. Many cases in the study showed the discourses on traditional gender norms and the college males' decisions to accept them were often made early in their lives and later negotiated. The study gave evidence that traditional gender norms were encouraged in everyday life at various ages and levels by significant socializing agents.

As the researcher opened conversations on this issue, it was found that the study subjects often became more aware of socio-cultural imaginations of men and women throughout their lives. In fact, many of them often did not seriously think about the traditional gender norms as they are socially and culturally constructed. All in all, it is suggested that the socializing agents played significant roles in influencing traditional gender norms directly and forcefully as well as indirectly in everyday life.

## **Traditional masculinity attitudes**

The findings about socializing agents' socio-cultural influences on traditional gender norms were extensively explained with the relationship to traditional masculinity attitudes in the study. According to the literature, it was argued that traditional gender norms are enhanced by masculinity ideologies (Harris & Clayton, 2002; Laberge & Albert, 1999; M. A. Messner & Sabo, 1990; Worell, 2001). Supporting this argument, the quantitative aspects of the study showed that the socio-cultural influences on traditional gender were associated with traditional masculinity attitudes based on a statistically significant relationship between these variables. This finding is also shown in the qualitative aspects of the study.

According to the qualitative findings, parents, siblings, coaches, peers, and sports play significant roles to affect one's traditional masculinity attitude as they were often dealt with stereotypically based on physical characteristic traits of men and women, gender role norms, sexuality, and homophobic attitudes. From the findings, it was also found that some socializing agents such as teammates, fathers, and coaches often encouraged, taught, and provided negative derogatory feedback.

As literature suggested that gender socialization takes place as a process of learning (Donnelly & Young, 2001), the findings also revealed that men possessed a growing awareness that they had learned and accepted the traditional masculinity attitudes and behaviors as socially and culturally taken for granted. Because of adult men's power in their lives, they always considered what others would think about them as men. In this context, socializing agents as others gave awareness, power, and threat to the boys and young men to accept the traditional masculinity (Connell, 2000; Eitzen,

1999; Kidd, 1987; Messner, 2001; Messner & Sabo, 1990; Pappas, MaKenry, & Catlett, 2004; Robertson, 2003).

### **Masculine behaviors in sport/physical activity**

In terms of masculine behaviors in sport/physical activity, the literature argued that sport/physical activity has been constructed and played largely by boys and men to celebrate their manhood, while masculine behaviors such as playing tough and aggressive, displaying excessive competitiveness, homophobic name calling, and physical dominance are culturally promoted (Lippe, 2002; Miller et al., 1999; Trujillio, 2001). From the quantitative data results, the researcher found that these masculinity behaviors were significantly associated with traditional masculinity attitudes. This finding suggests there was a web of traditionally masculine ideologies promoted through the social processes with family, friends, education, and sports. In this process, collective forms of masculine expressions tended to socialize behaviors in sport/physical activity for boys and men to claim their male identities or be ostracized by other males and females.

In the qualitative aspects of the study, it was found that many study participants in interviews stated that their masculine behaviors in sport/physical activity took place while playing sport/physical activity in the community and in school. Some men even accepted play while injures, using offensive languages, and alcohol and chemical abuse as consistent with how men do sport/physical activity. The majority of masculine behaviors in sport/physical activity were stated in a cultural context displaying specific expressions, attitudes, and behaviors that were shared with, learned from, and transmitted from other men in families and in sports. These masculine behaviors practically were often collectively learned and experienced as a shared culture without question. Also,



there were dominant male networks of hierarchical power from fathers, coaches, and team leaders to lower status males. All were to be interactive and interdependent to maintain and demonstrate the status quo. Those dominant masculine behaviors were often rationalized as normal.

### **Sport/physical activity values**

Sport/physical activity values were described with social, health and fitness, aesthetics, a pursuit of vertigo, catharsis, and ascetic values (Caillois, 1961; Kenyon, 1968). The literature suggested that men could have selective sport/physical activity values distinctively different from women (Acord, 1977; Dotson & Stanley, 1972; Harvey, 1989; Hendry, 1975; Mize, 1979; Mullins, 1969). According to the literature, men would devalue the social, health and fitness, and aesthetic experiences in sport/physical activity while valuing a pursuit of vertigo, catharsis, and ascetic experiences because of men's traditional masculinity attitudes (Brown, 2004; Coakley, 2004; Daddario, 1997; Duquin, 1989; Eitzen, 1999; Frey, 1991; Harris & Clayton, 2002; Henderson, 1999; Keller, 2005; Pappas et al., 2004; Levant & Kopecky, 1995; Lippe, 2002; Robertson, 2003; Sowti, 2004; Wedgewood, 2004). Most of the men's valued and devalued sport/physical activity experiences suggested by the literature were supported from the quantitative data and qualitative analyses. In the quantitative aspect of the study, several significant associations between traditional masculinity attitudes and each sport/physical activity value were found in the final model. In detail, traditional masculinity attitudes showed non-significant or negative relationships to health and fitness and aesthetic sport/physical activity values and positive relationships to a pursuit of vertigo, catharsis, and ascetic values. The quantitative aspects of the study especially

could not support the hypothesis about the relationship of masculinity attitudes to the social value. It was hypothesized to have a negative relationship to traditional masculinity attitudes, but the study data showed that it had a positive relationship for this sample of men. Meanwhile, the values of a pursuit of vertigo, catharsis, and asceticism were associated with masculinity behaviors in sport/physical activity. These results present sport/physical activity values that are gendered and related to traditional masculinity and masculine behaviors in sport/physical activity.

The qualitative aspects of the study also supported these quantitative aspects of the study. In terms of the social value, most men in the study agreed and some disagreed with the social value experienced through sport/physical activity. The agreement was stated specifically by most men when there was a desire for a male bond with other men through sports. The disagreement, on the other hand, was often stated with masculinity-associated behaviors such as intimation, restricted emotion, and derogatory terms to others. From these findings, it was suggested that there could be both negative and positive social aspects of sport/physical activity that influenced men's participations positively and negatively.

The qualitative findings especially supported the literature and suggested that the values were associated with the features of competitiveness and challenges in sport/physical activity. The gendered sport/physical activity values can be interpreted with a critical point of view in that the sport/physical activity values historically can be associated with men's symbolic meanings to socially and culturally be with their male friends, to obtain and maintain their power status among other men through competition, winning, and challenge (Messner, 2001).

## **Exploratory findings; cultures of gender, masculinity, and sport/physical activity**

There were additional exploratory findings that were related to cultural differences of masculinity. These findings simply demonstrated that aspects of traditional masculinity could be culturally constructed in similar and different ways within different sub-cultures and societies. This argument could not be supported from the quantitative aspects of the study, which looked at the sample of male college students as a whole, but the qualitative aspects of the study looked more deeply at male experiences. The data presented that male positioning and power were prominent in many different societies and sub-cultures mentioned in the context of masculinity. However, it could be also argued that there was a collective ideology concerning traditional masculinity attitudes and behaviors in different cultures and societies. Most men studied believed in male-dominated-societal power relations with women and non-traditional men (Andersen & Kaspersen, 2000). Given a critical point of view, it could be argued that different cultures had cited a dominant practice of masculinity collectively germane to the sub-cultures and American society. This dominant ideology meant that some men perceived as more feminine or less skillful were not accepted in sports, and others perceived as self-confident and competitive leaders were seen very positively.

Overall, the study found that the literature, and the quantitative and qualitative aspects of the study were supportive of each other in finding the socio-cultural constructions of traditional masculinity attitudes and sport/physical activity values and behaviors. In the study gendered aspects are clearly found in line with traditional masculinity while the values of sport/physical activity are associated with traditional masculinity attitudes and masculine behaviors in sport/physical activity. All of the study

constructs were found to be associated with traditional socio-cultural influences and social meanings taught early to young boys and men, which were continuously reinforced, rewarded, or modeled for most of the respondents based on these constructions.

### **Social theoretical retrospective discussion**

The study employed several sociological theories; (a) structural functionalism, (b) symbolic interaction, and (c) critical theory. These theories led this study to sociological analyses of the issues on traditional masculinity and its relationships to sport/physical activity values and behaviors. There will be brief theoretical retrospective discussions based on the study findings.

For the research design of the study, structural functionalism theory was used to explore relationships between the variables. Using this sociological theory, the researcher examined the structural aspects of traditional masculinity (gender norms and attitudes) and sport/physical activity values and behaviors, and a constructive model was drawn from a statistical examination of structural equation modeling. This statistical presentation displays constructive social norms, attitudes, and behaviors with regard to perceived and experienced socio-cultural traditional masculinity and its relationships to sport/physical activity values (Sharrock, Hughes, & Martin, 2003). Within a functional context of a social system, it is also suggested that family, friend/peers, sports, and physical education teachers/classes, etc., are societal agents who play significant roles in establishing the social constructions of gender and masculinity. These social agents are considered as significant others who teach social norms, values, attitudes, and behaviors while maintaining the constructions of traditional masculinity within sport/physical activity (Andersen & Kaspersen, 2000; Parsons, 1971; Turner & Turner, 1998; Waters,

1994). In the study, it is suggested that these social agents socialize boys and men to meet constructed socio-cultural norms associated with being a traditional man as normative (Coakley, 2004).

Secondly, symbolic interaction theory was also used to construct the interviews and to examine respondents' interactive social meanings and realities of traditional masculinity and sport/physical activity. In the qualitative aspects of the study, college age men's social meanings and realities of masculinity were explored by examining symbolic meanings of various men's experiences in society and sport/physical activity. College men, during their youth, were influenced by traditional male images advanced by social others such as parents, friends, teammates, or coaches. One of the significant social settings for the interactive social meanings, realities, and identities for being a man in society was often symbolically discoursed with sport/physical activity. Male socialization through sport carries many imaginary features of male identity through social interactions that advance traditional forms of masculinity (Messner, 2001). These interactive and symbolic aspects of traditional masculinity were observed within the dominant American culture, but they were also often found within the sub-cultures of the respondents in different ways. Many interactive aspects in sports/physical activity were also found as men were often prompted to share dominant cultural attitudes and behaviors. These shared attitudes and behaviors in sport/physical activity took place with a symbolic construction of unconscious traditional masculinity. In terms of self-identities, it was found that men often depicted themselves along the line with socially approved and symbolically perceived images of men's traditional roles and behaviors in the family,

sport, and society (Birrell & Cole, 1994). Masculinity socialization in this context becomes a shared reality of unconscious manhood.

Lastly, the study applied a critical theoretical analysis to the study findings. Employing this critical theory, it was suggested that there were complex social relations of power among various social structures such as the family, schools, community, and sports (Habermas, 1975; Turner & Turner, 1998). Along with this, the acceptance of power relations was evident between traditionally masculine men, other men, and women. The study found that 'gender norm influences' and 'traditional masculinity attitudes' are still continuing today, yet undergoing social changes (Baca Zinn & Dill, 1994). In fact, it was found that traditional and hegemonic masculinity ideology continues to exist, and it causes some men to continue to be dominant and privileged in society and sport while others are disadvantaged. Some aspects of marginalizing and disempowering selected men were observed among the experiences of the respondents within the context of dominant and traditional masculinity ideology. Critical theory advances this focus on masculinity power and domination not only among men but also among relationships between men and women. All in all, it is suggested that traditional masculinity plays a role with socio-cultural acceptance of a dominant cultural ideology for boys and men; (a) to make standards to judge all men, (b) to agree with "objective intention"<sup>17</sup> (Bourdieu, 2001, p.26)" against 'other' men (i.e., less masculine men) and women, and (c) to created a legitimate pride for boys and men to be masculine men. The study also found that most

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<sup>17</sup> The objective intention of denying the female part of the male...of serving attachments to the mother...Countless acts aims to separate the boy from his mother – using objects made with fire and tending to symbolize cutting (and male sexuality): knife, dagger, ploughshare, etc.

of the college men perceived similarly gendered and exclusive values and behaviors in sport/physical activity.

Combining all the sociological theories this study used, the researcher has disclosed critical aspects of relationships and comprehensive understandings of social and cultural structures of traditional masculinity that affect sport/physical activity values and behaviors.

## **Conclusion**

In conclusion, the data from both quantitative and qualitative aspects of the study indicate that there is a significant association between socio-cultural influences on traditional gender norms, traditional masculinity attitudes, masculine behaviors in sport/physical activity, and sport/physical activity values as they are shown to be socially and culturally constructed. While the social construction was found and supported through a quantitative statistical examination, personnel, social, and cultural senses of traditional gender norms, traditional masculinity attitudes, and sport/physical activity experiences were documented through the qualitative aspects of the study. It can be argued that contextualization of traditional gender and masculinity occurred in socializing boys and men to think and behave a certain way in formulating actions and thoughts reflecting acceptable culturally perceived interests, values, and actions advocated and supported by significant social others. There is reciprocity between socializing agents, collective groups of men and women, and those being socialized. However, many social institutions such as the family, education, sport, and determinants develop and maintain dominant ideologies much of the time. Many of these social institutions communicate,

teach, and reward traditional values and behaviors through selected experiences, particularly associated with gender and traditional masculinity ideologies as a socio-cultural construction. Fathers, male coaches, friends, and teammates were actively involved in this masculinity socialization process of the college male respondents in the study.

Along with traditional masculinity in our culture, everyday lives, and sport/physical activity, stereotypically heterosexual domains of gender were considered a major factor which influenced important qualities for men to pursue. In the development of traditional masculinity attitudes based upon the influences on traditional gender norms, it cannot be denied that the traditional masculinity and other social constructions were used as a basis for individual and collective male development and achievements. However, some problems occurred during the developing process of traditional masculinity attitudes with different social interactions, learning, modeling, and sharing feedback with others. The study findings suggested that comparisons, judgments, or labeling of some men was a part of hegemonic and traditional masculinity social relations where dominant males carried out their desires to make themselves superior to or dominant over other men (Connell, 2000). This was achieved through aggressive, name calling, and other acts of intimidation, and it occurred when selected men in the study sample were criticized in sport as being weak, gay, or less athletic. The sport/physical activity socialization process for many males was constructed based on traditional masculinity ideology and dominant hegemonic relationships. A few college men suggested that they observed idealized images of masculinity in the media in addition to being socialized into traditional masculinity by their families, education, and



sport/physical activity. The following quote by Glassner (1990) suggested that idealized images of people are often reinforced through the media.

There were countless images of idealized bodies people see every day in television, magazine, and billboard advertising have become dominant symbols, thanks to their pivotal position in structures of social exchange. They channel capital and serve as a common resource for judging the adequacy of self and others.

From the statement above, we could see that the traditional masculinity could often be assessed as a symbolic conduit for many men to be in touch with or in control of the social self and others. Cases in the study showed that some men suffered from social isolation whereas others were socially connected. It was found that self or others' perceptions about one's self or themselves due to the constructed social imagination of 'average' men in society often caused social isolation for men of different masculinities. In the literature, it was shown that some boys and men were often isolated within the socio-cultural imagination of traditionally masculine men in society, when they were subjected to power relations of dominance, discrimination, oppression, or marginalization (Bairner, 1999; Carlson, 1995; Collins, 1991; Connell, 2000; Haenfler, 2004; Hasbrook & Harris, 1999).

In terms of sport/physical activity values, the study suggested that traditional masculinity socialization led some men to determine their behaviors in and values on sport/physical activity as the literature had suggested. Several values such as social (male-bonding), catharsis, a pursuit of vertigo, asceticism in sport/physical activity were related to masculine sport behaviors and traditional masculinity attitudes. Attitudes toward sport/physical activity of college men with traditional masculinity attitudes were

often isolated into binary gender categories along with their masculine behaviors in sport/physical activity. In the context of traditional masculinity, heterosexism was conveyed through sport/physical activity. Masculinity values (masculine versus less masculine or masculinity versus femininity values) were evident in play, games, and sports as well as society.

### **Recommendations**

Recommendations will be given for future research and social practices in sport/physical activity.

### **Recommendations for further research**

There are several recommendations for further studies. Most of all, I would suggest that future research would have a larger sample from diverse geographic areas and several universities. In this study, the population of the sample was delimited to one university in the Midwest. Future sample frames would possibly be broader so that the findings could be more generalizable and diversified to larger groups of men from different social and cultural groups. Various age and sub-cultural groups, national origins, and sexual orientations could also be studied. In order to study 'masculinities' in sport/physical activity, it is important to get larger and more diverse sample frames to continue this line of research. Given the importance of the study focus on traditional masculinity, this research area should become more integrated into gender studies in sport sociology and sociology where it will be important to investigate different masculinities in society and sport/physical activity.

In addition, the researcher also recommends that more interdisciplinary research be conducted between faculty in the areas of kinesiology, physical education, education, sociology, communication, politics, and economics since the integration and intersection of disciplines will allow for more depth of study in the area. The perceptions, beliefs, values, behaviors, communications, and social decisions of men are established or studied based upon more than one factor, academic discipline, or social institution in society. It would be helpful to employ more comprehensive socio-cultural understandings from multiple perspectives. The researcher cannot deny, however, that it may be very difficult in dealing with scholars across disciplines. The study might become more complex with countless outcomes when it employed considerably numerous perspectives from different disciplines. However, if well-designed and organized, masculinity gendered studies should create more sophisticated research foci, in-depth analyses, outcomes and theories that could inform study participants and researchers across fields.

In addition, future studies could employ different kinds of women's perspectives on the issues of masculinities. Their knowledge bases could be different, but be another very important factor, as men in the present study confirmed that women's perspectives influenced their masculine attitudes and behaviors. These women's general perspectives about men in society could be very helpful for the study of masculinity to be more critical. It would enable us to discuss issues on traditional masculinity more profoundly since there would be an opportunity to see subjective and objective from gendered positions. At the beginning of the study, it was argued that 'masculinity' could never strictly be a men's issue that all men may not practice. Therefore, as long as masculinities are

discoursed as a gender issue, women's perspectives on men and masculinities would be a very important topic to research to deliver critical messages about men.

It is also recommended to employ various time settings and methodologies to the study of masculinities as this study has done. These are needed to understand the social and cultural complexities and their social changes in contemporary society. Employing various time settings and methodologies would be very helpful to interpret the current trends in society and culture and to possibly predict more openness to diverse masculinities in the future. This may provide us with an understanding of how socio-cultural dynamics from place to place and time to time impact masculinity attitudes, behaviors, and values in sport/physical activity.

### **Recommendations to improve social practices**

Drawing on the journey for explorations of a socio-cultural construction of traditional masculinity and its relationships to sport/physical activity value and behaviors, this study gives attention to gender relations which are one of the critical dimensions in determining one's traditional masculinity attitudes and his values toward and behaviors in sports/physical activity.

The way people define sport/physical activity is not based solely on physical development, skills, psychological cognitions, or biological domains. However, it would be true that men are rarely free to choose their sport/physical activity ideologies, values and meaning. How they behave and act relates to how they will be accepted, praised, or privileged individually in sports with a group of men. In this case, more competitive, organized, and commercialized settings in sport/physical activity such as some youth sports, high school and college sports may be seriously situated in this matter. For these

reasons, this study itself would strongly be recommended for parents, coaches, and sport leaders to re-explore socio-cultural constructions of masculinity and human relationships, experiences and interactions in sport/physical activity. Accepting this recommendation for gender understanding and education of parents and sport leaders would create more opportunities for people including different boys and men to have more open minds for better social relationships with others in, through, and out of sport/physical activity.

Society is always in a state of social change; it is incumbent upon sport/physical activity to change with an understanding of complex gender dynamics in society. Parents, coaches, and sport leaders have social power to try and make changes to keep the society healthy. This study may be able to make a contribution to those empowered to make changes in social institutions such as the family, education, and sport/physical activity. However, this is because social change may be challenging the dominant social practice of traditional masculinity where some of the dominant social figures in structures do not want to or see the need to make changes, which causes dominant ideology to be maintained. The findings from this study would be recommended to re-educate parents and professionals in sport teams, sport organizations, and physical education, hoping that the study draws social attention to the construction of traditional gender norms and masculinity attitudes in order to make social changes. This study may reinforce structures of gender socialization as well as help in the reorientation of boys and men, coaches, parents, educators, and administrators to an understanding of the impact of socialization for different masculinities in sport/physical activity.

This study's results are not focused on the improvement of performances and skills, but the main reason that I proposed this study is to increase our understanding of

gender and masculinity in society and sport/physical activity values, and to have a sociology of sport that matters (Nixon, 1991). Young male and female athletes need to find their full opportunities and benefits from sports away from an oppressed traditional masculinity ideology for the pursuit of winning all at cost and male dominance in sports. Men as well as women need to have more opportunities and more flexible options with pure purposes of playing games and having fun. In addition, the players who are not traditionally privileged through gender would find better and fuller meanings in sport/physical activity, so that they would begin to value and enjoy these experiences and play healthier and longer. Therefore, the researcher recommend that parents and sport leaders have youth sport workshops discussing gender and its relationship to sports, social meanings, and self-esteem. This would facilitate the social re-construction of sport/physical activity as a more educational institution. Critically educated leaders and professionals in sport/physical activity would reconstruct social relationships of gender and create healthier cultures among people, especially boys and men regarding masculinities. Sport/physical activity is not merely for highly skilled athletes and highly developed competitions, but for everybody regardless of who they are. If understandings from this study are employed, sport/physical activity would no longer heavily focus on a few selected privileged males, and the future of sport/physical activity would be more optimistic for 'everybody'.

## **APPENDIX A. CORRELATIONS FROM THE PILOT STUDY**

Table 31. Correlations between the major variables (n=36)

	SCIGN	TMA	SV	MBS
SCIGN	1			
TMA	.223	1		
SV	** .425	.309	1	
MBS	.302	** .666	* .406	1

SCIGN: Socio-cultural Influences on Gender Norms

TMA: Traditional Masculinity Attitudes

SV: Sport/Physical Activity Values

MBS: Masculine Behaviors in Sport/Physical Activity

\* Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).

Table 32. Correlations between Traditional Masculinity Attitudes and Sport/Physical Activity Values (n=36)

	TMA	SV_ Social	SV_ Health	SV_ Aesthetic	SV_ Vertigo	SV_ Catharsis	SV_ Ascetic
TMA	1						
SV_Social	-.160	1					
SV_Health	* .339	.105	1				
SV_Aesthetic	* -.374	.133	-.021	1			
SV_Vertigo	.123	-.072	.012	.253	1		
SV_Catharsis	** .566	.252	** .682	-.257	-.005	1	
SV_Ascetic	** .487	.071	.233	-.259	** .513	** .446	1

SCIGN: Socio-cultural Influences on Gender Norms

TMA: Traditional Masculinity Attitudes

SV: Sport/Physical Activity Values

MBS: Masculine Behaviors in Sport/Physical Activity

\* Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).



## **APPENDIX B. THEORY AND REFERENCE BASED INSTRUMENTS**

## THEORY AND REFERENCE BASED INSTRUMENTS

### **Personal Background Questions (24 items<sup>18</sup>)**

Child Development Laboratory Parent Survey, Michigan State University (2004). A Sample Survey Questionnaire.

Clark, H., & Schober, M. (1992). Asking questions and influencing answers. In J. M. Tanur & Social Science Research Council (U.S.). Committee on Cognition. (Eds.), *Questions about questions : inquiries into the cognitive bases of surveys* (pp. 15-43). New York: Russell Sage Foundation.

Consumer Product Survey of America (2004). A Sample Survey Questionnaire.

Dillman, D. A. (2000). Mail and internet surveys : the tailored design method (2nd ed.). New York: J. Wiley.

House, J. S. (2004). The development and contribution of survey research as a scientific instrument and social institution. In J. S. House (Ed.), *A telescope on society : survey research and social science at the University of Michigan and beyond* (pp. 1-20). Ann Arbor: University of Michigan Press.

Institute of Social Research at University of Michigan (2005). The University of Michigan Office of Evaluation & Examinations Teaching Questions, Spring/Summer 2005.

James A (1993). General Social Surveys, 1972-1993, CT: The Roper Center for Public Opinion Research

Kinesiology Socio-Cultural Research Group (2005). Survey Instruments for A Health Dimensions of People of Color Study.

McCabe, M. P., & Ricciardelli, L. A. (2003). Sociocultural influences on body image and body changes among adolescent boys and girls. *The Journal of Social Psychology*, 143(1), 5-26.

Sparrow Southside Pediatrics Medical Survey, Sparrow Health System, (2004). A Sample Survey Questionnaire.

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<sup>18</sup> Original Items - 28

### **Socio-Cultural Influences on Gender Norms (12 Items<sup>19</sup>)**

- Clasen, P. (2001). The female athlete: dualism and paradox in practice. *Women and Language*, 24(2), 36-41.
- Cox, B., & Thompson, S. (2000). Multiple bodies: sportswomen, soccer, and sexuality. *International Review for Sociology of Sport*, 35(1), 5-20.
- Greendorfer, S. L. (1993). Gender role stereotypes and early child socialization. In G. L. Cohen (Ed.), *Women in sport : issues and controversies* (2nd ed., pp. 3-14). Newbury Park, CA: Sage.
- McCabe, M. P., & Ricciardelli, L. A. (2003). Sociocultural influences on body image and body changes among adolescent boys and girls. *The Journal of Social Psychology*, 143(1), 5-26.
- MacQueen, K. (2003). Boy vs. Girl. *Macleans*, 116(21), 26-32.
- Menneson, C. (2000). 'Hard' women and 'Soft' women: the social construction of identities among female boxers. *International Review for the Sociology of Sport*, 35(1), 21-33.
- Shin, E. H., & Nam, E. A. (2004). Culture, gender roles, and sport: the case of Korean players on the LPGA Tour. *Journal of Sport and Social Issues*, 28(3), 223-244.
- Worell, J. (2001). *Encyclopedia of women and gender : sex similarities and differences and the impact of society on gender*. San Diego, Calif. London: Academic.

### **Male Role Norms (Masculinities) (21 Items<sup>20</sup>)**

- Brannon, R. (1985). A scale for measuring attitudes about masculinity. In A. G. Sargent (Ed.), *Beyond sex roles* (2nd ed., pp. 110-116). St. Paul: West Pub. Co.
- Connell, R. W. (2000). *The men and the boys*. Berkeley: University of California Press.
- Kidd, B. (1987). Sports and masculinity. In M. Kaufman (Ed.), *Beyond patriarchy* (pp. 250-261). Toronto: Oxford UP.

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<sup>19</sup> Original Items - 12

<sup>20</sup> Original Items - 57

- Levant, R. F., & Fischer, J. (1998). The male role norm inventory. In C. M. Davis (Ed.), *Handbook of sexuality-related measures* (pp. 469-472). Thousand Oaks, Calif.: Sage Publications.
- Sargent, A. G. (1985). *Beyond sex roles* (2nd ed.). St. Paul: West Pub. Co.
- Townsend, R. (1985). The texture of men's lives. In A. G. Sargent (Ed.), *Beyond sex roles* (2nd ed., pp. 340-351). St. Paul: West Pub. Co.

### **Attitudes Toward Sport Activities (18 Items<sup>21</sup>)**

- Caillois, R. (1961). *Man, play, and games*. [New York]: Free Press of Glencoe.
- Kenyon, G. S. (1968). A conceptual model of characterizing physical activity. *Research Quarterly*, 39(1), 96-105.
- Acord, D. M. (1977). *Attitudes toward physical activity in coeducational and non-educational physical education programs*. Unpublished Ph.D. Dissertation, Southern Illinois University, Carbondale.
- Duan, C. (1985). A study of attitudes towards physical activity among secondary school students in Beijing, China. *International Review for Sociology of Sport*, 20(4).
- Mueller, D. J. (1986). *Measuring social attitudes : a handbook for researchers and practitioners*. New York: Teachers College Press.
- Ryan, S., Fleming, D., & Maina, M. (2003). Attitudes of middle school students toward their physical education teachers and classes. *The Physical Educator*, 60(2).

### **Masculine Behaviors in Sport Activities (25 Items<sup>22</sup>)**

- Bremner, K. (2002). Gender, sexuality and sport. *Canadian Woman Studies*, 21(3), 6-11.
- Connell, R. W. (2000). *The men and the boys*. Berkeley: University of California Press.
- Gill, D. L. (2002). Gender and sport behavior. In T. Horn (Ed.), *Advances in sport psychology* (pp. 355-375). Champaign, IL: Human Kinetics Publishers.

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<sup>21</sup> Original Items - 59

<sup>22</sup> Original Items - 33

- Hasbrook, C. A., & Harris, O. (1999). Wrestling with gender: physicality and masculinities among inner-city first and second graders. *Men and Masculinity*, 1(3), 302-318.
- Kidd, B. (1987). Sports and masculinity. In M. Kaufman (Ed.), *Beyond patriarchy* (pp. 250-261). Toronto: Oxford UP.
- McKay, J., Messner, M. A., & Sabo, D. F. (2000). *Masculinities, gender relations, and sport*. Thousand Oaks, Calif.: Sage Publications.
- Messner, M. A., & Sabo, D. F. (1990). *Sport, men, and the gender order : critical feminist perspectives*. Champaign, IL.: Human Kinetics Books.
- Pappas, N. T., MaKenry, P. C., & Catlett, B. S. (2004). Athlete aggression on the rink and off the ice: athlete violence and aggression in hockey and interpersonal relationships. *Men and Masculinities*, 6(3), 291-312.

## **APPENDIX C. RELIABILITIES FROM THE PILOT STUDY**

Table 33. Detailed Reliabilities on the Original Instrument and the Socio-Cultural Influences on Gender Norm Instrument in the Pilot Study

	Sub-Domain	Original Instrument		Pilot Study	
		Items	Reliability	Items	Reliability
<b>Socio-Cultural Influences on Gender Norms</b>	Myself	None	$r > .84$	12	$\alpha = .81$
	Father	13		12	$\alpha = .83$
	Mother	13		12	$\alpha = .76$
	Brother	None		12	$\alpha = .92$
	Sister	None		12	$\alpha = .93$
	Male Friend	13		12	$\alpha = .80$
	Female Friend	13		12	$\alpha = .85$
	The Media	10		12	$\alpha = .91$
	<b>Total</b>	<b>62</b>		<b>96</b>	<b><math>\alpha = .94</math></b>

Table 34. Detailed Reliabilities on the Original Instrument and the Traditional Masculinity Attitudes Instrument in the Pilot Study

	Sub-Domain	Original Instrument		Pilot Study		Modification	
		Items	Re-liability	Items	Re-liability	Items	Re-liability
<b>Traditional Masculinity Attitudes</b>	Avoidance Femininity	7	$\alpha = .77 - .82$	7	$\alpha = .91$	3	$\alpha = .82$
	Rejection of Homosexuality	4	$\alpha = .54 - .58$	4	$\alpha = .70$	3	$\alpha = .69$
	Self-Reliance	7	$\alpha = .54 - .51$	7	$\alpha = .85$	3	$\alpha = .60$
	Aggression	5	$\alpha = .52 - .65$	5	$\alpha = .61$	3	$\alpha = .64$
	Achievement/ Status	7	$\alpha = .67 - .69$	7	$\alpha = .86$	3	$\alpha = .81$
	Attitudes toward Sex	8	$\alpha = .69 - .81$	8	$\alpha = .78$	3	$\alpha = .72$
	Restricted emotions	7	$\alpha = .75 - .81$	7	$\alpha = .67$	3	$\alpha = .74$
	Non-traditional attitudes	12	$\alpha = .57 - .56$	12	$\alpha = .85$	None	None
	<b>Total</b>	<b>57</b>	<b><math>\alpha = .84 - .88</math></b>	<b>57</b>	<b><math>\alpha = .91</math></b>	<b>21</b>	<b><math>\alpha = .91</math></b>

Table 35. Detailed Reliabilities on the Original Instrument and the Sport/Physical Activity Values Instrument in the Pilot Study

	Sub-Domain	Original Instrument		Pilot Study		Modification	
		Items	Reliability	Items	Reliability	Items	Reliability
Sport/ Physical Activity Values	Social Experience	10	Hoyt r = .68 - .72	10	$\alpha = .91$	3	$\alpha = .82$
	Health & Fitness	10	Hoyt r = .79 - .83	10	$\alpha = .79$	3	$\alpha = .78$
	Aesthetic Experience	10	Hoyt r = .82 - .87	10	$\alpha = .83$	3	$\alpha = .85$
	A Pursuit of Vertigo	10	Hoyt r = .86 - .89	10	$\alpha = .81$	3	$\alpha = .82$
	Catharsis	9	Hoyt r = .77 - .79	9	$\alpha = .76$	3	$\alpha = .70$
	Ascetic Experience	10	Hoyt r = .74 - .81	10	$\alpha = .80$	3	$\alpha = .72$
	<b>Total</b>	<b>59</b>	<b>None</b>	<b>59</b>	<b><math>\alpha = .84</math></b>	<b>18</b>	<b><math>\alpha = .66</math></b>

Table 36. Detailed Reliabilities on the Masculine Behaviors in Sport/Physical Activity Instrument in the Pilot Study and on the Modification

	Sub-Domain	Pilot Study		Modification	
		Items	Reliability	Items	Reliability
Masculine Behaviors in Sport/ Physical Activity	Competitiveness	33	$\alpha = .91$	3	$\alpha = .80$
	Toughness/ Aggressiveness			4	$\alpha = .72$
	Self-Reliance			3	$\alpha = .65$
	Avoidance Femininity			3	$\alpha = .58$
	Restrictive Emotions			3	$\alpha = .60$
	Risk/ Injury Taking			3	$\alpha = .73$
	Verbal Accusation			3	$\alpha = .74$
	Drug/ Alcohol/ Tobacco			3	$\alpha = .68$
	<b>Tota</b>			<b>25</b>	<b><math>\alpha = .87</math></b>



## **APPENDIX D. INFORMED CONSENT FORMS**

## **Informed Consent Form**<sup>23</sup>

### **Socio-Cultural Constructions of Traditional Masculinity and Sport/Physical Activity Values**

You are invited to participate in a survey. The purpose of the survey is to examine socio-cultural influences on traditional gender norms, masculinity roles and sport/physical activity values. The results will add to the body of knowledge about ways that gender may influence the benefits of sport/physical activity. This study is conducted by JD Lee, a Ph.D. candidate in the Department of Kinesiology at Michigan State University.

This study has an age restriction. If you are under 18, you are not eligible to participate in the interview. Your participation will require approximately 30-45 minutes to complete a questionnaire. You will be asked to: (a) indicate your beliefs of socio-cultural influences on traditional gender norms, masculinity, sports in general, and your sports participation; (b) assign agreement ratings to those beliefs; and (c) provide some demographic information.

But, your participation in this study is completely voluntary. There are no foreseeable risks associated with this project. However, if you feel uncomfortable answering any of the questions, you can withdraw from the survey at any point. Your survey responses will be strictly confidential and data from this research will be reported only in the aggregate.

Your privacy will be protected to the maximum extent allowable by law. Specific confidentiality provisions include: (a) You are instructed not to type your name or any other private information such as identification numbers on the survey questionnaire. Thus, no one will have a record of who participated in this survey. (b) The survey questions do not probe possibly sensitive areas; and you have the right to skip any questions you do not wish to answer. (c) Completed survey will be kept in a computer file with a secured password and in a locked file cabinet. (d) Only the main investigators will have access to the completed survey.

It is very important for us to learn your opinions. The likely benefit is that your participation will help professionals to develop and promote social relationships in many sport/physical activity programs. As a way of thanking you for your participation, your name will be entered in a drawing to win \$150.

At the end of this survey, you will be asked for a follow-up interview. If you would like to participate in the interview, please contact JD Lee at [leejeon7@msu.edu](mailto:leejeon7@msu.edu). For your participation in the follow-up interview, you will be paid \$20 at the conclusion of the interview as a way of thanking you for your participate in the interview.

If you understand this informed consent form, now you can begin this survey. You will indicate your voluntary agreement to participate in this study by completing the survey. If you have any questions regarding this survey, please contact JD Lee at 517) 432-7121

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<sup>23</sup> This consent form will be used for the online and paper survey.

[leejeon7@msu.edu] or Yevonne Smith, Ph.D., at 517-353-3262 [smithy@msu.edu]. If you have any further questions or concerns regarding your rights as a study participant, or are dissatisfied at any time with any aspect of this study, you may contact - anonymously, if you wish - Peter Vasilenko, Ph.D., Director of Human Research Protections by phone: (517) 432-4503, fax: (517) 432-4503, email: irb@msu.edu, or regular mail: 202 Olds Hall, East Lansing, MI 48824-1047.

Thank you for your time and cooperation.

Sincerely,

JD Le

## **Informed Consent Form**<sup>24</sup>

### **Socio-Cultural Constructions of Traditional Masculinity and Sport/Physical Activity Values**

You are invited to participate in an interview. I first would like to say thank you for your participation in this follow-up interview. Your participation in the on-line/paper survey was very helpful, and this interview should also be very helpful. The information you provide is very important to investigate a social construction of gender and masculinities and their relationships to sport/physical activities. This study is conducted by JD Lee, a Ph.D. candidate in the Department of Kinesiology at Michigan State University.

The purpose of this interview is to find out what socio-cultural aspects of masculinity and sport/PA values people have. Therefore, You will be asked to talk about your beliefs of socio-cultural influences on traditional gender norms, masculinity, sports in general, and your sports participation. This study has an age restriction. If you are under 18, you are not eligible to participate in the interview.

Your participation will require approximately 40-60 minutes to complete this interview. Your participation in this study is completely voluntary. There are no foreseeable risks associated with this project. However, if you feel uncomfortable answering any of the questions, you can withdraw from the interview at any point. Your privacy will be protected to the maximum extent allowable by law. Specific confidentiality provisions include: (A) You are instructed not to identify private information. (B) The interview questions do not probe possibly sensitive areas; and you have the right to skip any questions you do not wish to answer. (C) Completed interview contents will be kept in a computer file with a secured password and in a locked file cabinet. (D) Only the main investigators will have access to the completed interview contents.

It is very important for us to learn your opinions. The likely benefit is that your participation will help professionals to develop and promote social relationships in many sport/physical activity programs. As a way of thanking you for your participation, you will be paid \$20 at the conclusion of the interview.

If you understand this informed consent form, now you can begin this interview. You will indicate your voluntary agreement to participate in this study by completing the interview. If you have any questions regarding this survey, please contact JD Lee at 517) 432-7121 [leejeon7@msu.edu] or Yevonne Smith, Ph.D., at 517-353-3262 [smithy@msu.edu]. If you have any further questions or concerns regarding your rights as a study participant, or are dissatisfied at any time with any aspect of this study, you may contact - anonymously, if you wish - Peter Vasilenko, Ph.D., Director of Human Research Protections by phone: (517) 432-4503, fax: (517) 432-4503, email: irb@msu.edu, or regular mail: 202 Olds Hall, East Lansing, MI 48824-1047.

Thank you for your time and cooperation.

Sincerely,

JD Lee

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<sup>24</sup> This consent form will be used for the follow-up interview.

## **APPENDIX E. SURVEY QUESTIONNAIRE**

## **Instructions and Sample Questions (Practice Questions)**

In this section, you will be provided with several sample questions. Completion of this section will be helpful for you as you progress through the survey.

**[Sample question 1]** What is your favorite color? [Instruction] To answer this question, simply type your answer in the box provided.

**[Sample question 2]** What is your favorite city in the U.S.? [Instruction] To answer this question, simply check one of the cities that corresponds to your choice. In case you have some other answer, describe it on the line below.

1. New York
2. Chicago
3. Los Angeles
4. Las Vegas
5. Other \_\_\_\_\_

**[Sample question 3]** What are your favorite foods? [Instruction] To answer this question, simply check on the food item you desire. You can select as many as you want.

1. Hamburger
2. Tacos
3. Pizza
4. Pasta
5. Steak
6. Hot dogs
7. Other

**[Sample question 4]** How much do/did you like the following classes? [Instruction] There are rows (English, Math, Gym, and Art) and columns (Not at all, Very little, Somewhat, and All the time) in the question. To answer this matrix-type question, check on how much you like each class.

	Not at all	Very little	Somewhat	All the time
English .....				
Math .....				
Physical Education/Gym .....				
Art .....				

**Good work! I think you are ready to go now.**

## **Personal Background Questions**

This section requests your personal background information including sport activity experiences. Please respond to the following questions by checking on your answer choice or writing in the space provided.

**1. What is your gender?**

- a. Male
- b. Female

**2. Do you identify yourself as;**

- a. Heterosexual
- b. Homosexual
- c. Bisexual
- d. Don't want to answer

**3. What is your race/ethnicity?**

- a. White/Caucasian American, Non-Hispanic
- b. Black/African American, Non-Hispanic
- c. Chicano/Mexican American
- d. Hispanic/Latino
- e. American Indian/Alaskan Native
- f. Hawaiian/Pacific Islander
- g. Asian American
- h. Asian Heritage/Non-American
- i. African Heritage/Non-American
- j. European Heritage/Non-American
- k. Other \_\_\_\_\_

**4. Are you a U.S. citizen?**

- a. Yes
- b. No
- c. I don't know

**5. How old are you?**

- a. 19
- b. 20
- c. 21
- d. 22
- e. 23
- f. 24
- g. 25
- h. 26 or older

**6. What is your school year in the degree program?**

- a. 1st year
- b. 2nd year
- c. 3rd year
- d. 4th year
- e. 5th year
- f. 6th or more

**7. What is your major/ area of study?**

**8. Indicate the type of community you have lived in the longest until now?**

- a. Small town
- b. Urban area
- c. Rural
- d. Suburban area
- e. Other \_\_\_\_\_

**9. What type of family were you raised in?**

- a. Patriarchal (father-centered)
- b. Somewhat patriarchal
- c. Matriarchal (mother-centered)
- d. Somewhat matriarchal
- e. Neither patriarchal nor matriarchal (equal relationships between parents)
- f. Other \_\_\_\_\_

**10. Has your father been a major part of your life as you grew up?**

- a. Yes
- b. No --- answer to the next question

**10-1. If your father has NOT been a major part of your life or you do not have your father, who else has been the most influential male adult in your life in place of your father?**

**11. Has your mother been a major part of your life as you grew up?**

- a. Yes
- b. No --- Answer to the next question



**11-1. If your mother has NOT been a major part of your life or you do not have your mother, who has been the most influential female adult in your life in place of your mother?**

**12. What is the educational level completed by your father? (or by the person [male adult], you indicated in the previous question 11-1, who has been influential in your life in place of your father).**

- a. Less than high school
- b. Attended high school
- c. High school diploma/GED
- d. Attended college
- e. Associates degree
- f. Bachelor degree
- g. Masters degree
- h. Doctorate
- i. Don't know
- j. Other \_\_\_\_\_

**13. What is the educational level completed by your mother? (or the person [female adult], you indicated in the previous question 12-1, who has been influential in your life in place of your mother).**

- a. Less than high school
- b. Attended high school
- c. High school diploma/GED
- d. Attended college
- e. Associates degree
- f. Bachelor degree
- g. Masters degree
- h. Doctorate
- i. Don't know
- j. Other

**14. What was your own estimated personal annual income last year before taxes?**

- a. Less than \$10,000
- b. &10,000 - 14,999
- c. \$15,000 - 24,999
- d. \$25,000 - 34,999
- e. \$35,000 - 49,999
- f. \$50,000 - 74,999
- g. \$75,000 - 99,999
- h. \$100,000 - 149,999
- i. \$150,000 - 199,999
- j. \$200,000 or more

**15. What is your parent's estimated annual income last year before taxes?**

- a. Less than \$10,000
- b. &10,000 - 14,999
- c. \$15,000 - 24,999
- d. \$25,000 - 34,999
- e. \$35,000 - 49,999
- f. \$50,000 - 74,999
- g. \$75,000 - 99,999
- h. \$100,000 - 149,999
- i. \$150,000-199,999
- j. \$200,000 or more
- k. Don't know

**16. Are you financially independent of your parents?**

- a. Yes
- b. No --- Answer to the next question

**16-1. If you are NOT financially independent of your parents, how much do they support you annually?**

**17. How frequently do you participate in sport/physical activities? ex.) 3 times a week for 40 minutes each session**

- a. \_\_\_\_\_ Times a week
- b. \_\_\_\_\_ Minutes on average each session

**18. Please list the top three sport/physical activities that you have done most frequently. Then, indicate the time period, type/level, and reason to participate in.**

	<b>Activity</b> (ex. jogging, basketball, soccer, judo, etc.)	<b>Time Period</b> (ex. 1998 - 2000, 2004 - now, etc.)	<b>Type/Level</b> (ex. recreational, intramural, varsity, etc.)	<b>Reason</b> (ex. for fitness, social, extracurricular, etc.)
a				
b				
c				

**19. Did the following persons actively participate in sport and physical activities “when you were growing up”? (At least three days a week and 30 minutes each session) Please answer by checking for each of the following person. If you do not have any of the following persons such as brothers or sisters, check on Not Applicable.**

	Never	Seldom	Somewhat	Usually	Always	Not Applicable
Father (or other influential male adult in your life)						
Mother (or other influential female adult in your life)						
Brother(s)						
Sister(s)						
The Best Male Friend(s)						
The Best Female Friend(s)						
Myself						

**21. Do the following persons actively participate in sport activities “currently”? (At least three days a week and 30 minutes each session) Please answer by checking for each of the following person. If you do not have any of the following persons such as brothers or sisters, check on Not Applicable.**

	Never	Seldom	Somewhat	Usually	Always	Not Applicable
Father (or other influential male adult in your life)						
Mother (or other influential female adult in your life)						
Brother(s)						
Sister(s)						
The Best Male Friend(s)						
The Best Female Friend(s)						
Myself						

## **Questionnaire A** <sup>25</sup>

Please read each statement carefully and indicate how much you agree or disagree with the statement by checking one that best describes you. Please note that there are no right or wrong answers.

	Strongly Disagree	Dis-agree	Slightly Dis-agree	Slightly Agree	Agree	Strongly Agree
1. The most effective way to relieve severe emotional strain is through some form of sport/physical activity.						
2. Among desirable forms of physical activity are those that show the beauty and form of human movement, such as modern dance and synchronized swim.						
3. I prefer those sports which require very hard training and involve intense competition such as interscholastic and intercollegiate athletics.						
4. Developing physical fitness and health would be my most important purpose for participating in sport/physical activities.						
5. There are better ways of relieving the pressure of today's living than having to engage in sport/physical activity.						
6. I am given great pleasure when I see the form and beauty of human motion.						
7. There are better ways of getting to know people than through sport/physical activities.						
8. The least desirable sport/physical activities are those providing a sense of danger and risk of injury such as skiing on steep slopes, mountain climbing, or parachute jumping.						
9. I enjoy sport/physical activities mostly because they give me a chance to meet new people.						
10. Practically the only way to relieve frustrations and pent-up emotion is through some form of sport/physical activities.						

	Strongly Disagree	Dis-agree	Slightly Dis-agree	Slightly Agree	Agree	Strongly Agree
11. Of all the types of sport/physical activities, I most prefer those requiring a lot of socializing.						
12. One of the things I like most in sport/physical activities is the great variety of ways human movement can be shown to be beautiful.						
13. Of all sport/physical activities, my first choice would be those whose purpose is primarily to develop and maintain physical fitness and health.						
14. If I had to choose between still-water canoeing and rapid canoeing, still-water canoeing would be better alternative.						
15. Sport/physical activities having a strong element of daring or requiring one to take chances are highly desirable.						
16. The fun is sometimes taken out of games in sport/physical activities when they become too highly organized, overly competitive, and too demanding of the participants.						
17. My main purpose to participate in vigorous sport/physical activities is to maintain my general fitness and health.						
18. Since competition is fundamental to sports, athletes need to be much more demanding and competitive.						

## **Questionnaire B** <sup>26</sup>

This section explores your meaning of certain concepts of norms of maleness. Please read each sentence carefully and indicate how much it is like you and your belief by checking one that best describes you. Please note that there are no right or wrong answers.

	Strongly Disagree	Dis-agree	Slightly Dis-agree	Slightly Agree	Agree	Strongly Agree
1. A man must be able to make his own way in the world.						
2. A man should make the final decision involving money.						
3. A man should prefer football over needle craft.						
4. A man should not continue a friendship with another man if he finds out that the man is homosexual.						
5. It is important for a man to be good in bed.						
6. Boys should be encouraged to find a means of demonstrating physical aggression and prowess.						
7. A man should try to win at any sport he participates in.						
8. A man who takes a long time and has difficulty making decisions will usually NOT be respected.						
9. It is disappointing to learn that a famous athlete is gay.						
10. When the going gets tough, men should get tough.						
11. Boys should prefer to play with trucks rather than dolls.						
12. Men should always take the initiative when it comes to sex.						

	Strongly Disagree	Dis-agree	Slightly Dis-agree	Slightly Agree	Agree	Strongly Agree
13. Fathers should teach their sons to mask fear.						
14. Being a little down in the dumps is not a good reason for a man to act depressed.						
15. A man should always be ready for sex.						
16. A man who has no taste for adventure is not very appealing.						
17. A man should always be the major provider in his family.						
18. Men should be detached in emotionally charged situations.						
19. A man should not count on someone to get the job done.						
20. It is too feminine for a man to use clear nail polish on his fingernails.						
21. Being called a derogative term such as gay is one of the worst insults to a man.						

## **Questionnaire C** <sup>27</sup>

This section examines behaviors in sport/physical activities. Please read each sentence carefully and indicate “how much would be like you (even if you haven’t experienced, like drinking alcohol for some reason)” by circling or checking one that best describes you. Please note that there are no right or wrong answers.

	Strongly Disagree	Dis-agree	Slightly Dis-agree	Slightly Agree	Agree	Strongly Agree
1. I work hard to be the best, most successful competitor.						
2. I play hard because I want to prove I’m tough.						
3. I run faster, lift more, and workout longer if somebody is doing a same thing around me.						
4. I play aggressively to intimidate my opponents in sport.						
5. I use violent illegal actions intentionally while playing sports.						
6. I’m very ambitious in the pursuit of winning in sports.						
7. I do whatever I have to in order to work towards winning.						
8. Even at the risk of a long-term injury or a certain health problem, I usually stay in the game.						
9. I exercise to build bulky muscles rather than a slim body shape.						
10. I use drugs or supplements to build up muscles or to enhance muscle strengths.						
11. I usually do not smile or joke around while playing games.						
12. I do not show any fear or hesitation when confronted with a sports/fitness challenge.						

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<sup>27</sup> Masculine Behaviors in Sport/Physical Activity Assessment



	Strongly Disagree	Dis-agree	Slightly Dis-agree	Slightly Agree	Agree	Strongly Agree
13. When I want to improve my performance, I never ask others to help me get up.						
14. I often enjoy playing dangerously in sports that may cause an injury.						
15. Even when I have an injury that might be dangerous to play with, I will stay in the game.						
16. I do not listen to others who tell me what to do in sport games except coaches.						
17. I often exchange derogatory comments with my opponents.						
18. I do not show friendship towards my opponents when playing sports.						
19. I do not usually discuss my feelings and emotions with others while playing sports.						
20. I have teased other players by calling them sissy when they perform poorly.						
21. I usually tell others what they have to do instead of taking advice from them.						
22. I advocate promiscuity and discuss it with my teammates in and out of sports activity.						
23. Given the opportunity, I would participate in a yoga class.						
24. Given the opportunity, I would participate in an aerobic dance class.						
25. I have used (would use) alcohol as a means for celebration after a game.						
25. I have smoked or used (smokeless) tobacco products in a game.						

## **Questionnaire D**<sup>28</sup>

Please read this instruction carefully. This section examines how much people like parents, siblings, or friends have **"encouraged you to believe"** gender norms.

For example, if your father **"Usually"** encouraged you to believe that "boys shouldn't cry", you will check on **"Usually"** in the **"Father"** row. Then, you will repeat this process for the following persons (mother, sisters, brothers, friends, etc., listed).

\*If you do not have any one of the following persons such as brothers or sisters, check on 'Not Applicable.'

### **1. Women should be warm and caring.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

## 2. Men should be warm and caring.

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

## 3. Women should be more emotional than men.

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**4. Men should be more emotional than women.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**5. Women should be passive.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**6. Men should be passive.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**7. Women should be active.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**8. Men should be active.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**9. Women should be competitive and tough.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**10. Men should be competitive and tough.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**11. Women should be breadwinners.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					

**12. Men should be breadwinners.**

	Not at all	Very little	Somewhat	Usually	Not Applicable
Father ..... (or other influential person (male) in your life)					
Mother ..... (or other influential person (female) in your life)					
Brother(s) .....					
Sister(s) .....					
The Best Male Friend(s) .....					
The Best Female Friend(s) .....					
My Self .....					
Coach(es) .....					
Sport Teammate(s) .....					
School Physical Education Class Teachers					
School Physical Education Classmates .....					



### **Follow-up Interview**

This study is a very important research project that will help us understand how men are socialized in and out of sport/physical activities based on traditional masculinity. Therefore, this study would need more in-depth interviews as a follow-up. It would take about 45 to an hour. If you participate in it, you'll be paid \$20 instantly at the conclusion of the interview. If you are interested in, please indicate whether you want to participate in it. **You will be contacted upon selection.**

- a. Yes, I want to participate in the follow-up interview.
- b. No, I do not want to participate in the follow-up interview.

Thank you so much for taking time to complete the survey. You are the man! If you have any comments or suggestions for improvement on this survey, please provide them in the box.

## **APENDIX F. FOLLOW-UP INTERVIEW QUESTIONNAIRE**

## Interview Questionnaire

### **Socio-Cultural Backgrounds and Sports/PA Participations and Values**

1. Could you tell me about yourself and who you are without giving your name?
  - a. Age:
  - b. Gender identity:
  - c. Race/Ethnicity identity:
  - d. Place where you grew up: Urban\_\_\_ Rural\_\_\_ Suburban\_\_\_ Small town\_\_\_ Big city\_\_\_
  - e. School (Year, major, degree, etc.):
  - f. Nationality:
  - g. Anything else that describes who you are:
2. Can you tell me about your past and present living circumstances and relationships with family and community in terms of sport/physical activity participation? How important were specific family members, friends, school, and community leaders to your involvement in sport/physical activity? (Probes)
  - a. Family
  - b. Friends
  - c. School
  - d. Work (if you have any)
  - e. Community
3. Can you tell me about your sport/physical activity participation (Categories, types of activities, reason for participation, levels, years you played)? (Probes)

Categories	Types of Activities	Reason	Levels (Local, state, national, international, JV, recreational, etc.)	Period (yrs)
<input type="checkbox"/> Youth Sports				
<input type="checkbox"/> High School				
<input type="checkbox"/> College				
<input type="checkbox"/> Adult				
<input type="checkbox"/> Other				

4. Can you tell me about 2 or 3 experiences in sport/physical activity that may be positive or negative (social, cultural, psychological, physical, etc.)? *[Use an answer for this question at the sport/physical activity values section later in this interview.]*

(Probes in general)

- a. Positive experiences:
- b. Negative experiences:

(Specific probes relating to the study issues) Can you share with me several specific experiences in sport/physical activity that relate to your values in sport/physical activity, for examples:

- ♣ Social experiences (Working and relating with others)
- ♣ Health & fitness experiences (Injuries, over-workout, inappropriate fitness levels)
- ♣ Challenge or adventure experiences
- ♣ Aesthetic experiences (Artistic, beautiful, or graceful movement)
- ♣ A pursuit of vertigo (Challenge or adventure)
- ♣ Catharsis (Using sport for reasoning aggressions and tensions and then being relaxed or being mentally or spiritually renewed)
- ♣ Ascetic experiences (Self-denial/debasement of the body (WT, food starvation, play through pains, or over train)

### **Socio-Cultural Influences on Traditional Masculinity and Femininity Gender Norms**

5. There are traditional gender norms such as ‘women should be more emotional, passive, care giving, etc., and men and boys be strong (boys shouldn’t cry in public). What do you think about these gendered societal stereotypes? Do you agree or disagree with these ideas? What characteristics make a man a man and a woman a woman?
6. Did any member of your family or persons around you in sports encourage you to accept or dismiss traditional gender norms? How did they encourage and teach you to accept these views as you grew up? Can you give me any specific experiences or examples of how this happened with you inside the family, with friends, coaches or teachers, or in sport/physical activity situations?
- a. Father (or other influential male in your life)
  - b. Mother (or other influential female in your life)
  - c. Brother

- d. Sister
  - e. Male friend
  - f. Female friend
  - g. Coach
  - h. Sport teammate
  - i. School physical education teacher
  - j. School physical education classmate
  - k. Your self
7. Would you mind if you identify your own sexuality? You may answer or not want to answer. Let me know if you prefer not to answer this question.
- \_\_\_\_ Prefer not to answer      \_\_\_\_ Heterosexual      \_\_\_\_ Homosexual      \_\_\_\_ Bi-sexual      \_\_\_\_ Others
8. Reflecting on your race/ethnicity, community, or national background, are there any particularly cultural circumstances influencing your beliefs or attitudes towards traditional gender norms

### **Traditional Masculinity Attitudes**

9. If you agree that there are some traditional male role norms in society and sport such as being strong and tough, do you think you accept and follow them as social and cultural norms? Can you give me an example of how you do this?
10. Who are among the most influential persons in your life encouraged traditional male norms and behaviors? Can you tell me how they encouraged the traditional male norms and whether you agreed with them?
11. Reflecting on your own race/ethnicity, religions, community, national background, are there any particular cultural values that have affected your beliefs or attitudes towards traditional male role norms, and masculinity? Can you identify some of these and how they have affected you?

### **Traditional Masculine Behaviors in Sport**

12. Are there certain “manly” or masculine behaviors that you have seen or demonstrated in sport/physical activity?
- a. Can you give examples of these?

- b. What masculine behaviors were taught to you and reinforced through sport/physical activity?
- c. How did sport/physical activity affect your masculine behaviors?
13. Do you usually play sports aggressively? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example?
14. Do you (did you ever) have violent or illegal actions intentionally while playing games? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example?
15. Do you exercise to build bulky muscles rather than a slim body shape? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example?
16. Have you ever tried or would you try using steroid drugs to build up muscles? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example of an experience?
17. Do you smile or behave in a certain way for a good relationship with teammates or opponents during sport/physical activity? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example of the social behavior you might display? Why do you do this?
18. Do you enjoy a risk taking behavior or a dangerous performance that may cause an injury? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example and describe how it makes you feel?
19. Do you often exchange intimidating or derogatory comments with your opponents? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example?
20. Do you praise or promote promiscuity and discuss it with teammates in and out of sport/physical activity? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example or an experience when this has occurred?
- 20-1. Have you seen or witnessed other athletes doing this? (Yes\_\_\_\_ No\_\_\_\_) What has been your reaction to this situation?
21. Have you ever participated or would you try to participate in aerobic dance or yoga classes? (Yes\_\_\_\_ No\_\_\_\_) If you say yes, can you give me an example? Tell me when and how you responded to this activity.

22. Have you ever used (would) you use alcohol or tobacco as a means for celebration behaviors after a game? (Yes \_\_\_\_ No \_\_\_\_ ) If you say yes, can you give me an example? Tell me when and how did you and/or other teammates behave in that situation?
23. Reflecting on your own race/ethnicity, community, nationality background, are there any particular cultural circumstances influencing your behaviors in sport/physical activity? Do you tend to act different in sport from other cultural groups? Can you describe your group behaviors?

**Sport/Physical Activity Values As a Man**

24. What are your values for participating in sport/PA?
25. What are some of the most valuable benefits for all people when they participate in sport/PA? Why are these values important?
- 25-1. Can you list and rank order the most important benefits or values in sport/PA for you?
- 25-2. Why are these important values for you?
26. Then, what do you think is **most valuable** for A MAN (YOU AS A MAN) to achieve or value about participation in sport/physical activity? Can you tell me why? (Probes)
- a. Social experiences
  - b. Health & fitness
  - c. Aesthetic experiences (i.e. displaying a beauty of movement of MEN; You may want to relate it to muscular images, strength, and power of men)
  - d. A pursuit of vertigo (challenge and adventure as a man)
  - e. Catharsis (i.e. a place to relax by exposing/revealing your aggression and toughness as a man that you may not want to show in public)
  - f. Ascetic experience (i.e. a place to prove yourself as a man who works so hard or even sacrifice yourself; in sport/physical activity, no pain no gain concepts)
27. Reflecting on your own race/ethnicity or community background, are there any particular cultural circumstances influencing your beliefs or attitudes towards sport/physical activity?

28. Are there any additional comments in terms of people who influenced your gender norms and traditional masculinity attitudes, and values and behaviors in sport/physical activity that you would like to share?

Thank you so much for sharing your perspectives with me.



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