

Masculinity Ideology in Korean Society: Structure and Validity Using the Multicultural Masculinity Ideology Scale

Bradley A. Janey
Marywood University

Hee-Yeong Lee
Pusan National University

The purpose of this study was to examine the factor structure of male role norms according to the Multicultural Masculinity Ideology Scale(Doss & Hopkins, 1998). The sample was composed of 365 (202 men and 163 women) Korean graduate and undergraduate students from two large, public, urban universities. Participants completed 1) a brief demographic data questionnaire, 2) Male Role Norms Scale, 3) Multicultural Masculinity Ideology Scale, and 4) Marlowe-Crowne Social Desirability Scale. Results of oblique rotation with a sample of two-hundred and two Korean men indicated a four factor solution. The two factors of masculine pose and achievement are consistent with previous use of the scale, and also demonstrated acceptable psychometric properties. Group differences between men and women indicated significant disagreement on the masculine pose factor and consensus on achievement. Limitations, implications for conceptualization of men's issues and future testing research are discussed.

Keywords: masculinity ideology, Korean masculinity, male role norms, sex role

Much has been learned about masculinity ideology and its variability among sub-populations in the United States and other western nations. At present however, research in this field in non-western cultures is sparse.

Few studies have been conducted which investigate the variability of masculinity ideology in non-Anglo-American and Western European nations using available instruments. Therefore, the purpose of this study is to

expand our understanding of masculinity ideology by exploring its variability in Korea and to take an opportunity to test construct validity of the Multicultural Masculinity Ideology Scale (Doss & Hopkins, 1998) using a Korean sample.

To understand masculinity ideology as an approach to the study of men, it must be placed in context with the other more widely known androgyny, or sex role orientation paradigm. According to Pleck, Sonenstien and Ku (1993) masculinity ideology is defined as "the endorsement and internalization of cultural belief systems about masculinity and the male gender, rooted in the structural relationship between the two sexes" (p. 88). It assumes that the male role is socially constructed to meet the needs of a particular culture during a particular era (Brod, 1987; Kimmel, 1986). The variable of interest according to this approach is the level of personal endorsement of culturally and historically specific beliefs about the male role (i.e., what men should or should not be) which are traditional and patriarchal in nature, and of which both men and women are assumed to be aware. Implicit in the definition is the allowance for variability over time, across cultural milieus and consideration for how historical definitions of masculinity maintain the masculine power base (Kimmel, 1986).

In contrast to this method, which Thompson, Pleck and Ferrera (1992) designate

as a norms-based conceptualization, the sex role orientation or androgyny perspective assesses personality traits presumed to distinguish between males and females (Thompson et al., 1992). This approach has been accepted virtually world-wide and the instrument most often associated with this conceptualization has been the Bem Sex Role Inventory (Bem, 1974). It has been revised for use with children (Boldizar, 1991) and has been translated into many languages, including Korean (Chung, 1990). Despite the broad appeal, inconsistent findings have caused researchers to question the validity of trait-based assessments such as the BSRI (Ashmore, 1990; Cook, 1985).

One of the central assumptions of the sex role orientation paradigm that a high androgyny score (i.e., high on both M and F scales) would be positively correlated with self esteem and global measures of mental health. Research testing such hypotheses in western samples did not confirm this assumption (Lenny, 1979; Spence, 1984). Working with adults, Spence (1984) found that a high score on masculinity alone was the best predictor of mental health. Similar findings were reported by Boldizar (1991) using a child version of the BSRI. More recent criticisms have centered on item selection procedures, interpretation of scores and concerns regarding respondents classifications, which apparently demonstrate considerable instability, depending on whether the long or short form is used (Hoffman &

Borders, 2001). Similar problems have been observed using the Korean Sex Role Inventory (Chung, 1990) necessitating the use of adjustment coefficients to be added to raw scores (Kim, Chung & Park, 1997). This was to counter the problems of a disproportionate number of men scoring as androgynous and too many women scoring as undifferentiated using traditional median-split scoring procedures (Kim et al., 1997).

Considerable research on the norms-based perspective has accrued which demonstrates the construct and predictive validity of a normative approach to the study of men and masculinity. In a survey done by Riley (1991), results indicated that men who scored higher on Thompson and Pleck's (1986) anti-femininity scale (i.e., rejection of all things feminine) ended therapy much sooner than those men who obtained lower scores, especially if they were working with a male therapist. In this study, an extended version of the Personal Attributes Questionnaire (Spence & Helmreich, 1978) was used, which is another trait-based assessment of gender orientation, analogous to the BSRI. Findings indicated that PAQ scores were less effective in predicting length of stay in therapy (Riley, 1991). This finding suggests that masculine ideology is distinct from gender role orientation. Other research has found similar results (Sinn, 1993).

These results are also consistent with other studies which found an inverse relationship

between an individual's endorsement of the traditional male role and intimacy with other men (Stark, 1991; Thomson, Grisanti, & Pleck, 1985). Sinn (1993) also confirmed these findings, and in addition, found that males who held strong traditional beliefs about the male role were less likely to elicit self-disclosure from others. High levels of homophobia were also strongly associated with higher levels of endorsement of traditional masculinity (Sinn, 1993; Stark, 1991) and with higher levels of hostility (Sinn, 1993).

Research findings also indicate a highly salient nexus between various forms of violence against women. Thompson (1990) found that traditional male role norm beliefs were correlated with the use of psychological violence in courtship. High levels of endorsement also lead to less condom use (Marsiglio, 1993; Pleck et al., 1993, 1994), less concern about unwanted pregnancy (Marsiglio, 1993), and more frequent sexual encounters with less intimacy. Also linked are adversarial beliefs (i.e., a lot of women seem to get pleasure in putting men down) about heterosexual relationships (Good, Heppner, Hillenbrand-Gunn, & Wang, 1995; Marsiglio, 1993; Pleck et al., 1993, 1994; Sinn, 1993). Using a national sample of males from the age of 15-19, Pleck et al. (1994) found that traditional beliefs about the male role were associated with suspension from school, substance use, frequency of being picked up by the police, and tricking or

otherwise forcing sexual encounters. The latter is consistent with earlier findings (Bunting & Reeves, 1993) regarding endorsement of the traditional male-role norms and the likelihood of supporting rape myths such as rape really isn't so bad or women ask for it. This finding was supported by Good et al. (1995). In a cross-generational study of fathers and sons, Luddy and Thompson (1997) identified endorsement of traditional masculine norms as a covariate of perception of rape for both fathers and their sons.

Recent research in the field of career choice also indicates that American men who are in traditionally male dominated fields (i.e., engineering and computer science) endorse more traditional attitudes for the male role than men in non-traditional fields(nursing, community counseling, elementary education, social work and dietetics) (Jome & Tokar, 1998). To summarize, this review appears to confirm the suggestion by Pleck et al. (1993) that "the behaviors (and choices) of males is a function of males beliefs about masculinity, as opposed males possessing a masculine gender role orientation" (p. 16).

The social constructionist perspective on men and masculinity does not assume there is one universal standard for the male role which transcends culture, sexual orientation, regions or cohort. As previously stated, belief systems about the male role are based on societal needs and may be culturally specific (Pleck et al.,

1993) According to Gilmore (1990), however, the common denominators of male as protector, provider and impregnator seem to appear with great regularity. Societies in which resources must be struggled for, or where men are conditioned toward combat, traditional patriarchy is emphasized. When men are conditioned to flight, such traditionality is virtually absent (Gilmore, 1990).

The United States experienced dramatic changes at the turn of the twentieth century in which industrialization stimulated a massive migration to urban areas from rural agricultural settings so men could seek employment in manufacturing. Hence, men were expected to work long hours away from home in competition with other men, and women were left to be responsible for domestic tasks and childcare (Rotundo,1990). Through this period of industrialization, subsequent economic depression and two world wars, engendered social roles in the United States were centered around various aspects of breadwinner and homemaker (Rotundo,1990). Civil rights advocates and feminists of the late twentieth century began to make clear that change was necessary, because the needs of women and society at large were no longer being met. As a result, gender roles in American culture have experienced sweeping changes and women have taken on a much more salient social and economic role in American society.

Brannon (1976) was one of the first to

articulate prototypical masculinity in American society during this era. In his *Blueprint for Manhood* he outlined the four broad themes which defined the masculine role: 1) avoidance of all things feminine, 2) steadiness, reliability and toughness, 3) power and dominance, 4) risk-tasking and competition. These themes provided the theoretical foundation for scales designed to measure endorsement and internalization of masculine ideals in American culture, and as suggested by Levant, Wu and Fischer (1996) patriarchal masculinity in general (For a review of these instruments, see Thompson et al., 1992).

Like other Asian cultures, Korean society is heavily influenced by Confucian principles. Family structure is hierarchical. It begins with children's respect, loyalty and devotion to both parents. At the next level is a wife's submission to the husband as the ultimate household authority (Min, 1998). Consistent with the Confucian family structure, are the findings of Kim (1994) in which 82% of Korean women agreed with the statement 'Women should have only a family oriented life, devoted to bringing up the children and looking after the husband'. Male authority was institutionalized between 1948-1991 with family law reflecting the neo-Confucian principle of patrilineage, which virtually excluded women from domestic authority (Moon, 1998). Moreover, Korean women frequently experience victimization and subjugation due to male

dominance in a variety of contexts including domestic violence, which ranges from destruction of property to attempted murder (Song, 1992). According to Rhee (1997), such spousal abuse occurs in Korean families at higher levels than in any other immigrant population in the United States.

In consideration of these findings and aspect of Korean culture, it would be reasonable to view Korean society as patriarchal and to expect that the character of masculinity ideology would be traditional. There is a general paucity of research literature on masculinity ideology in Korea. These authors were not able to locate any studies of masculinity ideology from the Republic of Korea, via the PsychINFO computer data base. A Korean translation of the Bem Sex Role Inventory (Bem, 1974) has been used in previous research (Chung, 1990) but will not be reviewed here since previous findings have indicated that sex role orientation is a construct which is quite different from masculinity ideology (Sinn, 1993; Thompson & Pleck, 1995).

Though masculinity ideology instruments have not previously been used with Korean participants, one study was conducted by Levant et al. (1996) comparing conceptions of masculinity ideology of between American and Chinese participants. It is reviewed here because although China differs considerably in terms of history and political climate, it shares Confucian philosophies (Min, 1998). Overall,

results from this study indicated that Chinese men and women held a more traditional view of masculinity ideology than did their American counterparts. Also there was more consensus about norms for the male role between Chinese men and women than between American men and women (Levant et al., 1996). The authors speculate these findings may be explained by collectivism which makes it necessary for women to subordinate their views to that of the group, thereby reinforcing traditional gender roles.

Though there have been no studies assessing masculinity ideology in Korea, there have been two studies (Choi, 1995; Jo, 2000) which assessed the related construct of gender role conflict (O'Neil, 1981). Gender role conflict is defined as a psychological state in which socialized gender roles have a negative impact on the person or others (O'Neil, 1981). It is assessed using the 37-item Gender Role Conflict Scale which is scored for four factor-analytically derived sub-scales: (a) success, power, and competition (SPC), (b) restrictive emotionality (RE), (c) restrictive affectionate behavior between men (RABBM), and (d) conflicts between work and family relations (CBWF) in addition to an overall score (O'Neil, Helms, Gable, David, & Wrightsman, 1986).

In a study of Korean college men, Choi (1995) found that depression was positively correlated with all four sub-scales of the

GRCS. Help-seeking attitudes were also negatively correlated with SPC and RE. Consistent with the findings of Choi (1995), Jo (2000) found that depression was positively related to all four sub-scales of the GRCS and self-esteem was negatively related to two factors (RE and RABBM). Results also indicated a relationship between overall scores and anxiety. Emotional expressivity was negatively correlated with all four sub-scales, while affect intensity was related to all factors of the GRCS except RE (Jo, 2000).

Kim (1998) conducted lengthy interviews with Korean men and women during the transition to a civilian government in the late 80s. Though masculinity ideology was not assessed quantitatively, participants were questioned on their views regarding the role of men and women in Korean society. Findings indicated that male interviewees did not consider sexual relations outside their marriages as adultery, but as entertainment and relief from stress. Male participants also demonstrated a persistent pattern of justifying male dominance by emphasizing male biology. The women interviewed perceived men as insensitive and unloving, and left they view women as objects rather than intimate partners. According to Kim (1998), many patriarchal notions have been openly challenged and a softer masculinity has since emerged. However women are still routinely victimized, and considered secondary and insignificant compared

to men (Kim, 1997).

Based on evidence which indicates that there is a convergence of masculine themes across patriarchal cultures and that Korean culture is patriarchal, it is hypothesized that the Multicultural Masculinity Ideology Scale (MMIS; Doss & Hopkins, 1998) will correlate significantly with the Male Role Attitudes Scale (MRAS; Pleck et al., 1993) and sub-scales of Male Role Norms Scale (MRNS; Thompson & Pleck, 1986). It is also hypothesized that principal component analysis of the MMIS will reveal core components of masculinity that are common to other male-dominated societies, while also revealing components of masculinity ideology which are unique to Korean society. Finally, because previous research in China indicates agreement on male role norms between men and women (Levant et al., 1996), it is hypothesized that there will be no significant difference in levels of endorsement of traditional male roles between male and female respondents.

Method

Participants

The sample was composed of 365 (202 men and 163 women) graduate and undergraduate students from two large, public, urban universities in Pusan Korea. All participants

were volunteers. The age of participants ranged from 18-28 ($M = 21.67$ $SD = 2.52$). Additional data describing the sample is listed in Table 1.

Questionnaires

Male Role Norms Scale.

The Male Role Norms Scale is a widely used measure designed to assess the endorsement of masculinity related norms. It is a 26-item scale which is an abbreviated form of the Brannon Masculinity Scale, Short Form (1985; as cited in Thompson & Pleck, 1986) which is theoretically based on Brannon's Blueprint for Manhood (Brannon, 1976). Principal component solutions indicated three factor solution of Toughness, Anti-Femininity, and Status. Internal reliability estimates range from .74-.81. The MRNS is scored on a five-point Likert scale, with 1 being anchored at "strongly disagree" and 5 at "strongly agree." Higher scores indicate higher levels of endorsement of traditional masculinity.

Multicultural Masculinity Ideology Scale.

The MMIS is a 35-item scale designed to assess masculinity in a manner similar to the MRNS. The empirical and non-empirical masculinity literature that items were derived from, included non-Anglo sources (For a complete review of sources, see Doss & Hopkins, 1998). Principal component analysis from the original study used samples from

Chilean, African-American and Anglo-American cultures. Results revealed common etic components of Hypermasculine Posturing and Achievement. Alpha coefficients for equal-n samples were .81 and .72 respectively. Etic components for the Chilean sample were Toughness ($\alpha = .59$), Pose ($\alpha = .58$), and Responsibility ($\alpha = .48$). The only etic components in the African-American and Anglo-American samples were Sexual Responsibility ($\alpha = .43$) and Sensitivity ($\alpha = .70$) respectively.

Marlowe-Crowne Social Desirability Scale.

The 13-item long form of the Marlowe-Crowne Social Desirability Scale (SDS; Crowne & Marlowe, 1960) was used to test for cultural differences in social desirability and to examine divergent validity of the MMIS. The original study used the 6-item short form, but since alpha coefficients were deemed to be notably low (.39-.47), it was decided a more thorough test of this variability in this sample would be desirable.

Translation.

All scales for the complete questionnaire were translated into the Korean language by the second investigator who is fluent in English and Korean. This translation was evaluated and corrected by a second bilingual Korean faculty member. In the MMIS, there was only one

item that refers directly to homosexuality ("A man should not have male friends who are homosexual"). Because homosexuality is a much less salient social issue in Korean culture (Jo, 2000), this item was not changed. Though care was used in translation, structured methods for back-translation were not performed, representing a limitation of this study.

Results

A total sample of 365 (202 male, and 163 female participants) was obtained. Because of significant differences found in component scores between men and women in every culture in the original study (Doss & Hopkins, 1998), it was decided to use only the male data sets for examination of factor structure. Prior to major analysis, data were examined for the presence of outliers and missing values. No case was found through Mahalanobis distance with $p < .001$ (Tabachnik & Fidell, 1996). There were 4 missing cases and cases with missing values were replaced with means, leaving 202 cases for subsequent analyses. In terms of sample size for factor analysis, Kass and Tinsley (1979) suggest that 5-10 subjects per variable is appropriate. Since the MMIS contains 35 items, a sample of 175 data sets would be indicated according to this standard. Thus a sample of 202 was judged to be

sufficient.

Factor Analysis.

Principal components analysis was performed prior to rotation to estimate the number of factors to retain. Number of factor to be retained for rotation was determined according to four criteria: a) eigenvalues greater than 1.0, b) percentage of total variance explained by each factor, c) Cattell's (1966) Scree test and d) interpretability of the factor solution. Scree plots indicated the presence of twelve factors with eigenvalues greater than 1.0, with a marked discontinuity occurring after three. Therefore, factor solutions which were investigated ranged from two to thirteen.

Correlations between factors were large $r(202) = < .01$ ranging from $r = .10$ to $.38$, which exceeds the recommendations of Tabachnik and Fidell (1996) for orthogonal rotation, therefore oblique rotation was utilized for further extractions. Factors were retained if they were interpretable as a masculinity construct, and had four or more items loading at $.32$ or higher. Factor solutions from five to thirteen resulted in factors with three or fewer items loading at the specified limit. A three factor solution resulted in a reproduced correlation matrix with 37% of residuals with absolute values $> .05$, suggesting the presence of another factor. Thus a four factor solution which accounted for 34% of the variance, was retained for further testing. Components

included masculine pose, achievement, and two others which appeared to represent elements of toughness and sexuality. Pattern loading matrix is presented in Table 2.

Reliability.

Alpha levels for masculine pose and achievement were $.70$ and $.74$ respectively. Alpha levels for the remaining two factors were $.10$ and $.34$ respectively. As these components did not demonstrate acceptable levels of internal consistency, further results will not be reported. The remaining two factors of masculine pose and achievement accounted for 24.2 % of the variance.

One sample t-tests revealed that males in this sample scored in the direction of disagreement for the masculine pose component ($M = 2.95$) $t(201) = 66.45$, $p < .0001$, and agreement for achievement ($M = 5.05$) $t(201) = 81.05$, $p < .0001$. As noted by the original authors (Doss & Hopkins, 1998), a lack of endorsement of a clear element of masculinity ideology or prototypical theme of the masculine role does not demonstrate nor negate the validity of the construct. Rather, it may be interpreted as a reaction to an existing theme of masculinity by a group of individuals (Doss & Hopkins, 1998).

Validity.

Construct validity was tested using the Male Role Norms Scale (MRNS; Thompson &

Pleck, 1986) and the Male Role Attitudes Scale (MRAS; Pleck et al., 1993). Correlations of all variables are presented in Table 3. Masculine Pose demonstrated strong positive correlations with all factors of the MRAS with values ranging from $r = .33$ for the status scale, to $r = .45$ for toughness. As would be expected, the achievement factor was significantly related to the status sub scale of the MRAS ($r = .51$). Correlations with the MRAS were somewhat lower (masculine pose, $r = .15$; achievement, $r = .27$), but still significant. Divergent validity was established using the long form of the Marlowe-Crowne Social Desirability Scale. Cronbach alphas for the SDS obtained in this study were .91 and correlations with factors on both masculine pose and achievement were $r < .11$. Thus neither factor was significantly affected by tendencies to respond in socially desirable ways.

Group Differences.

To examine the level of consensus regarding the performance of the male role in Korean society, component scores for men and women were compared. With regard to the achievement component, there was no significant difference between men and women ($df = 362$, $t = 1.55$, $p = .121$), however there was significant disagreement regarding masculine pose, ($df = 362$, $t = 8.2$, $p = .0001$). To further investigate differing beliefs about the male role, independent sample t-tests were

conducted on each item (see Table 2). Results for the achievement factor indicate that for six out of the eight items, there was no significant difference between the responses of male and female participants. Responses differed significantly for nine out of the eleven items describing the masculine pose factor, with women disagreeing more strongly than their male counterparts.

Discussion

Two factors from the MMIS demonstrated favorable psychometric properties, lending partial support to the hypothesis that the MMIS reveals core components of masculinity that are common to other male-dominated societies. Internal consistency ratings were acceptably high for both masculine pose and achievement factors. Evidence for convergent validity was exhibited by significant positive correlations with the status sub scale of the MRNS, and with overall scores of the MRAS. Non-significant correlations with the Marlowe-Crowne Social Desirability Scale are evidence for divergent validity, indicating that scores are not unduly influenced by social desirability.

The most intriguing results of this study were the findings of masculine pose and achievement. Both themes closely resemble factors obtained in previous use of this

instrument; similar factors were found in samples of Chilean, African American and Anglo-American men (Doss & Hopkins, 1998). This may represent evidence of common threads of masculinity that extend beyond culture, similar to the man-as-provider theme which appeared in the findings of Gilmore (1990). It is also plausible that this commonality is due to the spread of western culture to other parts of the world. In Korea this is a particularly salient issue for two reasons. The first is the large and ongoing presence of American military personnel since the second half of the twentieth century. The second is the rapid industrialization and economic growth in Korean society in the 1970's and 1980's, which made material wealth much more salient and attainable. This may have served to add a new dimension to the male role in terms of providing additional resources and opportunities for family.

When male responses are compared with the responses of their female counterparts, a contradictory picture emerges. On one hand, the women in this sample indicated significantly stronger disagreement with items from the masculine pose theme which pertained to male restriction of emotion and sexual attitudes insensitive to women. Yet on the other hand, women demonstrated considerable consensus with regards to the achievement factor. This sentiment was also somewhat contradictory, with women having significantly more flexible

expectations on two items from the achievement factor, yet demonstrating no significant difference in attitude with regard to item #25 (see table 2) which loaded onto the masculine pose factor, and pertained to a man gaining the most lucrative employment possible for the benefit of his family.

These discrepant attitudes may be an indication that gender roles in Korean society are experiencing a transitional period. One in which women are no longer satisfied with emotionally distant men who harbor unfeeling attitudes regarding intimate relations, yet seem content to allow the male to continue to have a strong orientation towards achievement. In order to gain a more comprehensive understanding of shifting gender role beliefs in Korea, future researchers may wish to investigate male attitudes regarding female achievement.

An important caveat regarding the achievement theme should be noted. In individualistic western cultures, success for men is a route through which self-aggrandizement is achieved. Because Korean society is collectivistic, the meaning of achievement for Korean men may differ from their western counterparts. For Korean men, achievement may be a reflection of an obligation to honor family rather than an opportunity for elevation of self, as is the case of cultures such as the United States or Western European nations (Sue, 2001).

Also notable is the absence of factors representing risk-taking, aggression, or assertiveness which has been found in other samples (Fischer, Tokar, Good, & Snell, 1998) and which has been hypothetically linked to the male role (Brannon, 1976). It is conceivable that this aspect of masculinity exists in Korean culture, yet the MMIS scale was unable to identify it as a reliable factor. What may be more likely however, is that this absence is a reflection of Asian values which discourage the display of strong emotion in favor of harmonious and peaceful relations. Consistent with the teachings of Confucius, abrasive or overbearing behavior is avoided at all times (Lee & Cynn, 1991).

There were several limitations associated with this study which should be considered in the interpretation of these results and in planning for future research. First is the homogeneity of the sample. It is clear that the academic field of engineering was over-represented. Subsequent researchers should make an effort to diversify the fields of study and occupations that are represented by the sample. Also, as is often the case with research conducted in a college or university setting, results may not generalize to non-college educated men, or males in middle or late adulthood. This is a particularly relevant issue for the field of masculinity research since previous studies have demonstrated that older men from Western cultures are more flexible in

the expression of their gender role (Levant et al., 1992). And although great care was taken in translating instruments from English into Korean, full back-translation procedures were not utilized. It is unclear how this may have affected the construct validity of the assessment used.

Finally, the literature reviewed in the original study used resources which were not based on North American standards of masculinity as was the case for other instruments designed to assess masculinity ideology. However, studies examining Korean conceptions of masculinity were not included. This limitation may offer suggestion for future masculinity ideology research in Korea. We feel that items from the two stable themes of masculinity provide a solid foundation for further scale development, but since the hypothesis stating that the MMIS would reveal components of masculinity ideology unique to Korean society was not supported, and there were no components which could be interpreted as being endemic to Korean men, more testing research should be conducted. Future researchers may wish to explore facets of Korean masculinity ideology which might be unique to Korean society. One possibility may be filial piety (Choi, 1995). In Korean society, a father's manhood is questioned if he appears to have failed to inculcate his family with traditional Korean values (Sue, 2001). Items which speak to this element may enable

scholars to enhance the construct validity of the MMIS which could be used with Korean populations. Such an instrument would have distinct advantages over trait-based measures such as the KSRI (Chung, 1990), and open up new avenues of inquiry in the field of gender studies in Korea.

An area of particular concern which may merit further investigation is the relationship between endorsement of traditional masculinity and the mistreatment of women in the context of rape and domestic violence. Studies which investigate this relationship between masculinity ideology and violence against women may yield important insight as to the perpetration and maintenance of these types of behavior, which may lead to more effective interventions. Also useful would be to test the relationship between endorsement of traditional masculinity and emotional difficulties such as depression and anxiety. Such studies might reveal important issues that men and women live with at different life stages, as a result of the expectations Korean society places upon men because of their gender.

Finally, counseling approaches which are sensitive to Korean culture typically come from cognitive behavioral interventions (Sue, 2001). Perhaps this appeal is based on Confucian principles which focus on conscious thinking processes and accurate perceptions of reality (Chung, 1992). Such an orientation seeks to reveal and challenge irrational beliefs, thereby

changing emotional responses. As previously noted, problematic behaviors often are a function of male's beliefs about masculinity. Since the ideological approach could speak to those beliefs directly in a way that a trait-based gender role orientation does not, male clients in Korea could benefit substantially from conceptualizing male issues from this orientation.

References

- Ashmore, R. D. (1990). Sex, gender and the individual. In L. A. Pervin (Ed.), *Handbook of personality theory and research* (pp. 486-526). New York: Guilford.
- Bem, S. L. (1974). The Measurement of psychological androgyny. *Journal of Consulting and Clinical Psychology*, 42(2), 155-162.
- Boldizar, J. P. (1991). Assessing sex typing and androgyny in children: The children's sex role inventory. *Developmental Psychology*, 27(3) 505-515.
- Brannon, R. (1976). The male sex role: Our culture's blueprint for manhood and what its done for us lately. In D. David & R. Brannon (Eds.), *The forty-nine percent majority: The male sex role* (pp. 1-48). Reading, MA: Addison-Westly.
- Brod, H. (1987). *The making of the*

- masculinities: The new men's studies.* Boston: Unwin Hyman.
- Cattell, R. B. (1966). The scree test for number of factors. *Multivariate Behavioral Research, 1*, 245-276.
- Choi, M. S. (1995). *The effect of male gender role conflict on help-seeking attitudes.* Unpublished manuscript.
- Chung, D. K. (1992). The confusion model of social transformation. In S. M. Furuto, R. Biswas, D. K. Chung, K. Murase & F. Ross-Sheriff (Eds.), *Social work practice with Asian Americans* (pp. 125-142). Newbury Park: Sage.
- Chung, J. K. (1990). Korean sex role inventory. *Korean Journal of Social Psychology, 5*(1), 82-92.
- Cook, E. P. (1985). *Psychological androgyny.* New York: Pergamon.
- Crowne, D. P., & Marlowe, D. (1960). A new scale for social desirability independent of psychopathology. *Journal of Consulting Psychology, 24*, 349-354.
- Doss, B. D. & Hopkins, J. R. (1998). The multicultural masculinity ideology scale: Validation from three cultural perspectives. *Sex Roles, 38*, 719-741.
- Fischer, A. R., Tokar, D. M., Good, G. E., & Snell, A. F. (1998). More on the structure of male role norms: Exploratory and multiple sample confirmatory analysis. *Psychology of Women Quarterly, 22*, 135-155.
- Gilmore, D. (1990). *Manhood in the making: Cultural concepts of masculinity.* New Haven: Yale University Press.
- Good, G. E., Heppner, M. J., Hillenbrand-Gunn, T. L., & Wang, L. F. (1995). Sexual and psychological violence: An exploratory study of predictors in college men. *Journal of Men's Studies, 4*, 59-71.
- Hoffman, R. M. & Borders, L. D. (2001). Twenty-five years after the Bem Sex-Role Inventory: A reassessment and new issues regarding classification variability. *Measurement and Evaluation in Counseling and Development, 34*, 39-55.
- Jo, E. (2000). *Gender role conflict in Korean college men.* Paper presented at the 2000 APA symposium.
- Jome, L. M., & Tokar, D. M. (1998). Dimensions of masculinity and major choice traditionality. *Journal of Vocational Behavior, 52*, 120-134.
- Kass, R. A., & Tinsley, H. E. A. (1979). Factor analysis. *Journal of Leisure Research, 11*, 120-138.
- Kim, B. (1994). Value orientations and sex-gender role attitudes: On the compatibility of Koreans and Americans. In H. Cho & O. Chang (Eds.), *Gender division of labor in Korea.* (pp. 227-255), Seoul: Ewha Women's University Press.
- Kim, E. H. (1998). *Men's talk: A Korean*

- American view of South Korean constructions of women, gender and masculinity. In E. H. Kim & C. Choi (Eds.), *Dangerous women: Gender and Korean nationalism* (pp. 67-117). New York: Routledge.
- Kim, N., Chung, J., & Park, K. (1997). Scoring the KSRI: Adjustment of the raw scores and establishment of the sample-free cut-off points. *Korean Journal of Social and Personality Psychology*, 11(2), 77-90.
- Kimmel, M. S. (1986). Introduction: Towards men's studies. *American Behavioral Scientist*, 29, 517-529.
- Lee, J. C. & Cynn, V. E. H. (1991). Issues in counseling 1.5 generation Korean Americans. In C. C. Lee & B. L. Richardson (Eds.), *Multicultural issues in counseling: New approaches to diversity* (pp. 127-140). Alexandria, VA: American Association for Counseling and Development.
- Lenney, E. (Ed.) (1979). Androgyny: Some audacious assertions toward its coming of age. *Sex Roles*, 5, 703-719.
- Levant, R. F., Wu, R., & Fischer, J. (1996). Masculinity ideology: A comparison between U.S. and Chinese young men and women. *Journal of Gender, Culture, and Health*, 1, 207-220.
- Luddy, J. G., & Thompson, E. H. (1997). Masculinities and violence: A father-son comparison of gender traditionality and perceptions of heterosexual rape. *Journal of Family Psychology*, 11, 462-477.
- Marsiglio, W. (1993). Adolescent males orientation toward paternity and contraception. *Family Planning Perspectives*, 25, 22-31.
- Min, P. G. (1998). Changes and conflicts: *Korean immigrant families in New York*. New York: Allyn & Bacon.
- Moon, S. (1998). Begetting the nation. In E. H. Kim & C. Choi (Eds.), *Dangerous women: Gender and Korean nationalism* (pp. 33-66). New York: Routledge.
- O'Neil, J. M. (1981). Male sex role conflicts, sexism, and masculinity: Psychological implications for men, women, and the counseling psychologist. *The Counseling Psychologist*, 9, 61-80.
- Pleck, J. H., Sonenstien, F. L. & Ku, L. C. (1993). Masculine ideology: Its impact on adolescent males' heterosexual relationships. *Journal of Social Issues*, 40, 11-29.
- Pleck, J. H., Sonenstien, F. L. & Ku, L. C. (1994). Problem behaviors and masculinity ideology in adolescent males. In R. D. Kitterlinus & R. D. Lamb (Eds.), *Adolescent Problem Behaviors: Issues & Research* (pp. 165-186). Hillsdale, NJ: Lawrence Erlbaum.
- Riley, D. P. (1991). *Men's endorsement of male sex role norms and time spent in*

- psychotherapeutic treatment*. Unpublished doctoral dissertation. Boston University.
- Rhee, S. (1997). Domestic violence in the Korean immigrant family. *Journal of Sociology and Social Welfare, 24*(1), 63-77.
- Rotundo, E. A. (1990). *American manhood: Transformations in masculinity from the revolution to the modern era*. New York: Basic Books.
- Sinn, J. S. (1993). *Masculine Ideology: Establishing convergent and discriminate validity*. Unpublished masters thesis. Old Dominion University.
- Song, Y. I. (1992). Battered Korean women in urban United States. In S. M. Furuto, R. Biswas, D. K. Chung, K. Murase & F. Ross-Sheriff (Eds.), *Social work practice with Asian Americans* (pp. 213-226). Newbury Park: Sage.
- Spence, J. T. (1984). Masculinity, femininity and gender-related traits: A conceptual analysis and critique of current research. In B. A. Maher & W. B. Maher (Eds.), *Progress in experimental personality research* (pp. 1-97). New York: Academic Press.
- Spence, J. T. & Helmreich, R. L. (1978). *Masculinity & Femininity: Their psychological dimensions, correlates & antecedents*. Austin, TX: University of Texas Press.
- Stark, L. P. (1991). Traditional gender role beliefs and individual outcomes: An exploratory analysis. *Sex Roles, 26*, 639-650.
- Sue, D. (2001). Asian American masculinity and therapy: The concept of masculinity in Asian American males. In G. R. Brooks & G. E. Good (Eds.), *The new handbook of psychotherapy and counseling with men: A comprehensive guide to setting, problems, and treatment approaches* (pp. 780-795). San Francisco: Jossey Bass.
- Tabachnik, B. G., & Fidell, L. S. (1996). *Using multivariate statistics* (3rd ed.). New York: HarperCollins.
- Thompson, E. H. (1990). *Courtship violence and the male role*. *Men's Studies Review, 7*, 4-13.
- Thompson, E. H., Pleck, J. H. (1986). The structure of male role norms. *American Behavioral Scientist, 29*, 531-543.
- Thompson, E. H., Pleck, J. H. (1995). Masculinity ideology: A review of research instrumentation on men and masculinities. In R. F. Levant & W. S. Pollack (Eds.), *A new psychology of men*. New York: Basic Books.
- Thompson, E. H., Grisanti, C., & Pleck, J. H. (1985). Attitudes toward the male role and their correlates. *Sex Roles, 13*, 413-427.
- Thompson, E. H., Pleck, J. H., & Ferrera, D. L. (1992). Men and masculinities: Scales

for masculinity ideology and masculinity related constructs. *Sex Roles*, 27, 573-607.

Truman, D. M., Tokar, D. M., & Fischer, A. R. (1996). Dimensions of masculinity: Relations to date rape supportive attitudes and sexual aggression in dating situations. *Journal of Counseling and Development*, 74, 555-562.

다문화 남성성 이데올로기 척도에 따른 한국 대학생의 남성 역할 기준의 요인 구조

Bradly A. Janey

이 회 영

Marywood University

부산대학교 교육연구소

본 연구는 Doss와 Hopkins(1998)에 의해 개발된 다문화 남성성 이데올로기 척도 (Multicultural Masculinity Ideology Scale)를 사용하여 한국 대학생의 남성 역할 기준의 요인 구조를 알아보기 위해 수행되었다. 본 연구의 대상은 부산광역시 소재 2개 4년제 대학교의 대학생 및 대학원생 365명(남학생, 202명; 여학생, 163명)이었다. 이들에게 1) 간단한 개인 신상 설문지, 2) 남성 역할 기준 척도, 3) 다문화 남성성 이데올로기 척도 및 4) Marlowe-Crowne의 사회적 바람직성 척도를 실시하여 자료를 수집하였다. 수집된 자료는 요인 분석을 사용하여 분석하였다. 202명의 남학생을 대상으로 사교 회전법을 사용하여 주성분 분석(Principal Component Analysis)을 실시하였다. 요인 분석 결과 4개의 요인 즉, 남자다운 체하는 태도(masculine pose), 성취(achievement), 강인함(toughness)과 성(sexuality)이 추출되었으나 이 중 남자다운 체하는 태도와 성취 요인만이 수용할 만한 심리측정적 특징을 보여주었다. 이 두 요인에 대하여 남녀간에 차이가 있는지를 알아본 결과 성취 요인은 남녀간에 차이가 없으나 남자다운 체하는 태도에는 남녀간에 차이가 있는 것으로 나타났다. 마지막으로 본 연구의 결과가 남성 문제의 개념화에 주는 시사점을 논의하였고, 연구의 제한점과 후속 연구 방향을 제시하였다.

주요어: 남성성 이데올로기, 한국인의 남성성, 남성 역할 기준, 성역할

Table 1. Demographic Characteristics of the Sample

	Men(N=202)	Women(N=163)
Age(mean)	22.4	20.76
College year	23.3	14.7
First	52	28.8
Second	14.4	15.3
Third	9.9	38
Fourth	0.5	3.1
Graduate		
Course of Study	5.4	3.7
Natural Science	2.5	6.7
Social Science	3.5	25.8
Arts	11.4	1.2
Business	69.8	26.4
Engineering	7.4	26.4
Other	0	9.9
Family status		
Intact	83.2	90.8
Divorced	4.5	3.7
One parent living;		
other deceased	10.9	5.5
Both deceased	1.5	0
Marital Status		
Single	99.5	99.4
Married	0.5	0.6
Religion		
Catholic	6.4	10.4
Buddhism		
Protestant	25.7	25.2
Other	21.3	18.4
No religion	2	0
	44.6	46

Table 2. Pattern loading matrix

Masculinity Ideology Items	Masculine Pose	Achievement	Mean	S.D
1. Men should always be courteous to women.	-0.19	0.24	5.7	1.15
2. A man should let people know how he feels.	-0.04	0.01	3.99	1.45
3. A man should not have male friends that are homosexual.*	0.02	0.02	3.72	1.92
4. A man should prove his masculinity by having sex with a lot of people.*	0.37	0.06	2.36	1.32
5. Men should not try to solve problems by fighting.*	-0.1	0.18	5.31	1.39
6. Providing for his family should be a man's main goal in life.	0.31	0.35	4.21	1.79
7. Male friends should not show affection for each other.	0.65	-0.12	2.2	1.04
8. A man should look for a date who has a good personality rather than one who is really good looking.*	-0.01	0.49	4.79	1.53
9. Men should have a positive attitude towards life and not let things get them down.#	-0.07	0.62	5.38	1.43
10. A man should be confident in everything he does.#	0.07	0.65	5.09	1.39
11. In a relationship, men should have sexual intercourse as often as possible. *	0.2	0.09	3.21	1.47
12. To be a man, you've got to be tough.	0.31	0.29	3.39	1.48
13. Strong anger is a natural emotion for a man to show.*	0.31	0.13	3.22	1.42
14. A man should have long-term goals for his life.#	-0.17	0.72	5.74	1.31
15. A man should not show affection to those he loves.*	0.63	-0.13	2.1	1.24
16. A man should put his best effort into every part of his life.#	-0.15	0.69	5.72	1.33
17. Courage should not be a necessary part of being a man.	-0.07	0.09	4.43	1.46
18. Being a virgin should not be an embarrassment to a man.	-0.38	0.12	5.59	1.33
19. Even if a man is not rich, he should try to look that way.*	0.55	-0.07	2.43	1.29
20. A man should always have a woman that he is dating.*	0.67	0.03	2.45	1.16
21. Men should not cry even when something really bad happens.*	0.61	0.06	2.88	1.54
22. A man doesn't have to be aggressive to get what he wants out of life.	0.02	-0.12	4.44	1.49
23. In a relationship, men should have sexual intercourse before having oral sex.#	0.47	-0.01	3.27	1.33
24. A man should not always have to protect his family.	0.01	-0.08	2.65	1.43

Table 2. Pattern loading matrix

Masculinity Ideology Items	Masculine Pose	Achievement	Mean	S.D
25. The best way a man can care for his family is to get the highest paying job he can.*	0.33	0.29	2.67	1.53
26. Men should be competitive.#	0.22	0.52	4.09	1.71
27. A man should have sexual intercourse only in emotionally committed relationships.	0.18	0.09	4.53	1.64
28. Even when things get really difficult, a man should keep trying. #	-0.05	0.66	5.48	1.35
29. A man should not look for danger just for the thrill of it.	0.07	-0.02	4.74	1.38
30. Being athletic or good at a sport should be important for a man.*	-0.08	0.01	4.55	1.49
31. A man should have sexual intercourse as early as he can in life.*	0.36	0.08	2.85	1.39
32. Showing emotion is a sign of weakness for a man.	0.58	-0.03	2.43	1.27
33. A man should take risks to reach his goal.#	0.02	0.29	4.55	1.48
34. For a man, sexual intercourse should not be the goal of making out.	0.07	0.1	4.59	1.38
35. A man should be independent and not get to attached to others.	0.26	0.3	4.47	1.42

Note: In Doss & Hopkins(1998) *items loaded on Hypermasculine Posturing, and # loaded on Achievement across American, Chilean, and African American cultures.

Table 3. Intercorrelation of all variables

	1	2	3	4	5	6
(1) Masculine Pose						
(2) Achievement	.27**					
(3) Anti-Femininity	.42**	.06				
(4) Status	.33**	.51**	.22**			
(5) Toughness	.45**	.30**	.41**	.57**		
(6) MRAS	.15**	.27**	.35**	.60**	.40**	
(7) Social Desirability	-0.8	.11	-0.2	.30	.10	-0.5

Note. * = .05, ** = .01(two-tailed)