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Masculine ideology in adolescent male relationships : a quantitative study

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ABSTRACT

This research sought to investigate the following: is there a correlation between levels of

happiness in interpersonal relationships and personal resistance to masculine norms? It was

hypothesized that there will exist a positive correlation between resistance to masculine norms

and positive relationships - as levels of resistance to masculine norms increase, self-reports of

positive interpersonal relationships will increase as well. In order to examine this possible

correlation, this study analyzed 42 males between the ages of 14 and 17. All participants were

enrolled in high school in Boston, Massachusetts. The study utilized the most contemporary

scale of masculinity in adolescents available - the Adolescent Masculine Ideology in

Relationships Scale (AMIRS), developed by Chu, Porche, and Tolman (2005), as well as

Bukowski, Hoza, and Boivin's (1994) Friendship Qualities Scale (FQS), in order to examine the

sample population. Results showed that a medium negative correlation exists between these two

variables, $t(40) = -.37$, p < .01. Thus, the data supports the hypothesis of this study - that as

AMIRS scores decreased, FQS scores would increase. These findings suggest that adolescent

males who show resistance to masculine norms are happier in their relationships – a factor that

has wide implications for clinical social workers. Further study is needed to deepen our

understanding of how contemporary adolescent males identify with masculinity, however we

believe that this research contributes to that building that understanding.

MASCULINE IDEOLOGY IN ADOLESCENT MALE RELATIONSHIPS:

A QUANTITATIVE STUDY

A project based upon an independent investigation,
submitted in partial fulfillment of the requirements
for the degree of Master of Social Work.

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TABLE OF CONTENTS

CHAPTER I

Introduction

In examining the nature of masculinity, there exist a number of gaps in our current knowledge. Primarily, as contemporary society begins to grapple with shifting definitions of gender and sexuality, our collective definitions of masculinity cannot remain static. While much past research has focused on traditional masculinity (and traditional male roles), these cultural shifts are especially salient for adolescent males, many of whom are struggling with a disconnect between their internal definition of masculinity and the societal definition (Chu, 2014; Way, Cressen, Bodian, Preston, Nelson, & Hughes, 2014). In an exploration of the existing literature, there seems to be a lack of contemporary research on the links between the expression of masculinity and self-perception of positive relationships. Thus, this research seeks to investigate the following: is there a correlation between levels of happiness in interpersonal relationships and personal resistance to masculine norms? As this investigation moves forward, it will be beneficial to ground the research in a theoretical framework.

The postmodern ideology of masculinity posits that in order to reconstruct its notions of masculinity, society must move away from the essentialist ideas that the male gender is shaped into a masculine role in part by suppressing the more "feminine" aspects of character (Philaretou & Allen, 2001). By grounding research in the postmodern theory that masculinity must be shaped through an acceptance of the historical, social and cultural determinants of sexuality while embracing both the masculine and feminine traits of our character, research into how the adolescent views and experiences masculinity (both personally and in relationships) can be understood more concretely. Way et al. (2014) explore this in their discussion of the patterns of resistance that adolescent boys show in preadolescence through late adolescence. In examining

the ways in which boys do not subscribe to "boy code" (i.e. being emotionally stoic, ruggedly individualist, and physically tough), we can begin to see the ideals of a more modern masculinity emerge – one in which boys are more willing and able to allow those "feminine" aspects of personality to both exist in and even guide their interpersonal relationships. Chu (2014) expands on this idea, exploring the ways that we can support adolescent males in their resistance to the norms of masculinity – importantly connecting these concepts to the facilitation of forming close relationships, which Resnick et al. (1997) have demonstrated is the single most important protector against psychological risk. Thus, it is hypothesized that there will exist a positive correlation between resistance to masculine norms and positive relationships - as levels of resistance to masculine norms increase, self-reports of positive interpersonal relationships will increase as well.

In order to examine this possible correlation, this study analyzed 42 males between the ages of 14 and 17. All participants were enrolled in high school in Boston, Massachusetts.

The study utilized the most contemporary scale of masculinity in adolescents available - the Adolescent Masculine Ideology in Relationships Scale (AMIRS), developed by Chu, Porche, and Tolman (2005), as well as Bukowski, Hoza, and Boivin's (1994) Friendship Qualities Scale (FQS), in order to examine the sample population. These measures will be used to quantify participants' resistance or acceptance of masculine norms and ideologies, as well as how they report on the quality of their interpersonal relationships.

Procedurally, participants were informed of the nature of the study, and asked to provide consent from their parents or guardians in order to participate. Once informed consent was obtained, students were provided the survey and given adequate time to complete the questions. Questions from both measures were randomized in their presentation. Participants

were also prompted to answer several demographic questions to determine their age and racial identity.

In order to determine if these findings are statistically significant, several analyses were utilized. Primarily, this investigation sought to show that there is a relationship between resistance to masculine norms and positive relationships – specifically that as resistance to masculine norms increases, self-reports of happiness in personal relationships increases as well. Thus, correlation statistics were gathered to determine if these two variables are positively or negatively related.

Furthermore, this study split the participants into two groups based on their AMIRS scores – one group that shows resistance to masculine norms, and one that does not. Subsequently, these groups were analyzed using a t-test to determine if there was a statistically significant difference in their level of reported positive interpersonal relationships.

Through the application of a postmodern lens, this investigation aims to explore our contemporary understanding of masculinity in adolescent male relationships. Departing from the notion that masculinity must be constructed through suppressing the more "feminine" aspects of character and identity, it is necessary to look at how adolescent males reject these hegemonic and outdated masculine ideologies – and more importantly, how this impacts their personal relationships.

Although every attempt was made to collect a diverse and representative sample, the feasibility of this study was limited by several factors. Primarily, the intended population was a vulnerable one – parents or guardians must provide informed consent before individuals can participate. Furthermore, due to time constraints, participants were students from a Boston area private high school – the sample therefore suffers from the lack of racial and socioeconomic

diversity in that institution. However, the researchers still believe that this study provides valid and meaningful results in exploring the role of masculinity in adolescent male relationships.

It is hypothesized that there is a relationship between resistance to masculine norms and positive relationships – that as levels of resistance to masculine norms increase, self-reports of positive interpersonal relationships will increase as well. Through the administration of these measures, and the subsequent statistical analyses, this study explores if this hypothesis is valid or if the results support the null hypothesis. Furthermore, the study investigates whether the levels of relationship satisfaction are significantly different between boys who subscribe to masculine ideologies and boys who do not.

Importantly, this study will lend clarity into the shifting nature of masculinity in adolescent males in our contemporary society. As our ideologies and cultural definitions of masculinity shift and change, it is crucially important to know how those ideas manifest in the minds of our young men and how those ideas shape their actions. This study hopes to serve as an entry point into a more open and scientific exploration of masculinity in adolescent males, something that has far-reaching implications.

This thesis is organized in five chapters. Chapter II reviews the relevant literature, and explores the implications of this study for the field of Social Work. Chapter III describes the methodology used to test this study's hypotheses. Chapter IV presents the findings from the application of that methodology. Finally, Chapter V discusses this study's findings in relation to Social Work, explores the implications of these results, addresses biases and limitations, and provides suggestions for future research.

CHAPTER II

Literature Review

The following literature review contains four sections related to the study's topic of masculine ideology in adolescent male relationships. The first section provides the theoretical framework that informs the study, and explores the differences between the concepts of traditional and contemporary masculinity. The second and third sections present a review and critique of the existing investigations into adolescent masculinity and adolescent relationships, while the fourth section provides a summation of the biases and limitations of the available literature.

Postmodern Masculinity

Throughout the latter part of the 20th century, theorists began to apply the critiques and criticisms of the postmodern movement to the areas of law, government, and culture. Following in the path of early thinkers like Foucault and Jameson, the skepticism that marked postmodernism's rejection of the laws and structure that governed art, literature and philosophy began to be seen in new interpretations of human sexuality - specifically, a rejection of the essentialist notions of sex and gender. Through the lens of postmodernism, masculinity is redefined as a fluid and contemporary identity - one that is accepted as socially constructed and especially pertinent to the adolescent male. By understanding the essentialist foundations of masculinity, we are able to more fully grasp the nuances and complexities of the contemporary male identity - a crucial step in investigating the correlation between adolescent masculinity and adolescent relationships.

As Hare-Mustin and Marecek (1988) explore in their investigation of postmodernism and gender theory, the theory of constructivism asserts that we create our social reality, as opposed to

discovering the "true" nature of an observable world. Constructivism is interested primarily in the assumptions that are interwoven into all that we take as "fact" - assumptions that are particularly necessary to address with regard to masculinity. "Theories of gender, like other scientific theories, are representations of reality organized by particular assumptive frameworks and reflecting certain interests" (p. 456). These assumptive frameworks are reflective of the historical, social and cultural determinants of sexuality - ideas that men must be powerful and emotionless creatures. As will be explored in many of the existing literature, as well as in this study, these historical determinants are very much alive today - masculine ideals that no longer fit with our modern society yet are ingrained in our identity as men. Hare-Mustin and Maracek (1988) present this constructionist framework in order to challenge one of our more deeply held beliefs in society - the idea that there is a difference between men and women. While this study will not attempt to argue for or against this concept, it is pertinent here because it allows us to see the facets of traditional male identity - the trope of a powerful, emotionless, provider - not as an inherent and concrete truth about men but rather a construction built upon long standing assumptions.

Indeed, while initial scholarly conceptualizations were based in the essentialist idea that the male gender is shaped into a masculine role in part by suppressing the more "feminine" aspects of character (Philaretou & Allen, 2001), postmodern theorists embrace a more androgynous existence (Gilbert, 1993; Hare-Mustin & Marecek, 1988). Heinrich's (2014) exploration of the past several decades of the Men's Movement (an attempt by male ethicists to redefine the rules and norms of masculinity in American culture) explores this theme of androgyny further, and importantly points out that this necessarily does not mean a total rejection of the hegemonic masculine ideals. While the pendulum must indeed swing back away from

traditional masculinity - away from boys teasing each other to police masculinity and believing that they cannot express emotion or feelings and still be seen as a man - Heinrich (2014) argues that there must be a balance to the system, and this balance is found in the androgynous nature of postmodern masculinity. She states that the modern definition of masculinity "allows men to retain those masculine ways of being worth retaining, ways that have value and that they should rightly take pride in, while rejecting those that do not, ways that have restricted men's emotional, physical and psychological wellbeing" (Heinrich, 2014, p. 251).

As Hare-Mustin and Maracek (1988) explain, however, the application of this theory presents a lofty goal. In order to allow men to hold aspects of traditional masculinity while rejecting the negative aspects, there will inherently be contradictions and conflict over what is positive and what is negative. As they explain, "From a postmodernist perspective, there is no one "right" view of gender, but various views that present certain paradoxes" (Hare-Mustin & Maracek, 1988, p. 462). Essentially, by focusing on the differences between the genders, Hare-Mustin and Maracek (1988) argue that this marginalizes and obscures the interrelatedness of women and men - interrelatedness of which we must be cognizant during our interpretations of masculine behavior. Furthermore, we are essentially participating in a large scale and theoretical iteration of the policing of masculinity that we see as so damaging to adolescents.

However, despite these paradoxes and problematizations, postmodern masculinity presents a sound theoretical basis upon which to build this study. It is a widely accepted view that traditional masculinity was harmful not only to men themselves, but to the power structures and frameworks of our society. Traditional masculinity has directly contributed to war, the marginalization of women, abuse and violence, and increased health risk among millions of males (Philaretou & Allen, 2015). By grounding research in the concept that masculinity must

be shaped through an acceptance of the historical, social and cultural determinants of sexuality while embracing both the masculine and feminine traits of our character, research into how the modern adolescent views and experiences masculinity (both personally and in relationships) can be understood more concretely.

Adolescent Masculinity

In examining the nature of adolescent masculinity, there exists a wealth of contemporary knowledge. Crucially, however, as society continues to grapple with shifting definitions of gender and sexuality, our collective definitions of masculinity cannot remain static. While much research has been conducted on the ways in which masculinity is expressed in adolescents, the contemporary teenage experience – particularly with the influence of social media – creates a world in which the definition of masculinity is no longer as simple and rigid as it was for past generations. This cultural shift is especially salient for adolescent males, many of whom are struggling with a disconnect between their internal definition of masculinity and the societal and historical definitions (Chu, 2014; Way et al., 2014). Although the literature has long viewed masculinity as a static characteristic, there is some recent evidence to suggest that researchers are shifting their understanding of masculinity to account for the changing definitions of masculinity (both in adolescents and in older males as well). This section provides a review of the existing literature regarding masculinity in adolescent males.

In one of the most important contemporary examinations of adolescent masculinity, Farkas and Leaper (2016) performed a meta-analysis of the existing social science research into boys' attitudes on a range of topics, including gender roles, relationships, body image, aggression, and academic achievement. Notably, the investigation uncovered a wealth of differences between how boys and girls attach to social norms, as well as a worrying pattern of

acceptance of traditional attitudes among boys in particular. Specifically, Farkas and Leaper

(2016) found that boys are more likely than girls to endorse traditional gender attitudes. This

includes masculinity and gender role equality, and leads to what they term "ambivalent sexist

attitudes" among young men that they believe stem from several key factors (p. 361). Primarily,

and crucially important for future research, they also demonstrate that boys feel more societal

pressure to conform to traditional gender roles and attitudes than do girls. This pressure is

reflected in many of the other studies presented in this section, and paints a bleak picture of our

progress in helping boys reject the hegemonic masculinity of the early 20th century.

Furthermore, this pressure may lead to negative impacts for adolescent boys - "endorsing

traditional masculine norms may be related to lower self-esteem and higher anxiety among boys"

(p. 360).

The study also explores the connections between boys' own attributes and their own

gender group - essentially, examining how boys feel about fitting in with other boys - and found

levels of higher gender typicality and contentedness than in girls (p. 361). Thus, although boys

feel more pressure to fit in with their gender group, and more pressure to ascribe to traditional

masculine norms, boys feel more confident than girls about the level to which they "fit in" with

other boys. In their analysis, Farkas and Leaper (2016) claim that this interplay between higher

contentedness and higher pressure to conform leads boys to have a much harder time engaging in

behaviors that are considered traditionally feminine. Importantly, much of the stress and

pressure that Farkas and Leaper (2016) explore within their meta-analysis can be seen through

the lens of the gender role strain paradigm (GRSP), which is presented in Levant's (2011) study

of the psychology of men and masculinity, and investigated further in Kiselica, Benton-Wright,

and Englar-Carlson's (2016) article pushing for a new model of masculinity in therapy with men and boys.

Levant's (2011) article on men and masculinity presents the GRSP as a concrete framework from which we can extrapolate much about the nature of masculinity - and in particular, its impact on the lives and psyches of men and boys. Furthermore, this investigation lays out several common labels that can be attached to masculinity - labels that are quantified in the numerous measures that Levant (2011) goes on to review in the article. These labels, Levant (2011) argues, stem from the three main social roles that males traditionally hold throughout the world - "procreation (father), provision (worker), and protection (soldier)" (p. 768). In the subsequent analysis, the article contends that all masculine ideologies - and thus inherently the gender roles that form the foundation for the GRSP - can be linked to the basic roles of father, worker, and soldier that men view as necessary to their identity. However, while these roles are indeed central to traditional masculine ideology, it is important to investigate how these ideals have changed with more contemporary issues and expectations for males - especially adolescents.

Levant's (2011) investigation is also of further use due to its examination of the existing measures of masculinity, including the Adolescent Masculinity Ideology in Relationships Scale (AMIRS). Levant et al.'s (2012) article expands on these existing measures, providing an investigation into the factor analysis and construct validity of the existing measures of masculinity ideology - again with an important section on the AMIRS. Similarly, Thompson and Bennett's (2015) critical review of the existing masculine ideology measures provides even more depth to the analysis of how to quantify and measure beliefs and ideas - this information is

crucial to the quantitative nature of this investigation, and will be explored further in the methodology chapter.

In exploring the pressures that face non-conforming males, Kiselica et al. (2016) also lean heavily on Pleck's (1981, 1993a, 1993b) theory of gender role strain. Essentially, it was theorized that "some men tend to experience a particular type of psychological distress known as gender role strain when they fail to live up to internalized notions of masculinity" (p. 123). This distress, subsequently, was theorized to lead to many of the common problems that society sees as linked to masculinity - aggression and violence, homophobia, misogyny, and detached fathering. Although Kiselica et al. (2016) argue that the GRSP promotes a "deficit view" of boys, men, and masculinity, they do espouse that there are irrefutable negative effects to male health that stem from the constricting nature of masculinity. This interpretation closely matches the negative impacts that Farkas and Leaper (2016) saw as stemming from similar pressures - however Kiselica et al. (2016) specify that this can be especially detrimental to relationships between males.

In a more specific examination of the relationship between perfectionism and masculine ideology in adolescent boys, Adams and Govender (2008) hypothesized that there is a positive correlation between subscription to masculine norms and the development of perfectionist tendencies. In studying 141 boys from ages 15 to 19, they utilized the Traditional Masculine Ideology (TMI) Scale and Frost et al.'s (1990) Multidimensional Perfectionism Scale (MPS), finding that there is a strong relationship between the two measures. In their sample, boys with a strong connection to masculine norms tended to also score highly on the MPS. While these findings are important, their sample size of 141 is quite small, and suffers from the fact that all

11

the boys were students in a single-sex public school. The study also neglects to account for the role of race in constructions of masculinity.

Martin and Govender (2011) provide a subsequent investigation of how the GRSP can be viewed in adolescents - focusing their research on the relationship between traditional masculine ideology and muscularity in adolescent males. Muscularity, in this instance, was marked as linked to self-esteem and body image - both factors that were explored in the meta-analysis conducted by Farkas and Leaper (2016). In studying 508 adolescent boys ages 15-19, they utilized the TMI to measure conformity to hegemonic masculine ideology - allowing them to link their findings on body image and self-esteem to the pressures that accompany conformity (Farkas & Leaper, 2016; Kiselica et al., 2016; Levant, 2011, 2012; Pleck, 1981, 1993a, 1993b). Utilizing the Rosenberg Self-esteem Scale and the Drive for Muscularity Scale alongside the TMI, they found a significant positive correlation between traditional masculine ideology and body image discrepancy - "as adherence to hegemonic masculine beliefs increases, so too does the distance between the subjective body reality and body ideal perceived by boys" (p. 232). Importantly, this suggests that masculine ideology is self-perpetuating - essentially that as adherence to masculine ideology rises, so does the level of masculinity that boys see as the "ideal man." Martin and Govender (2011) fully demonstrate both the power of masculine ideology (in warping how young men view their bodies as well as how they view an ideal body), as well as a real world example of the detrimental physical effect a strong acceptance of hegemonic masculinity can have on an adolescent. As one explores the existing literature, this theme of health risk becomes disturbingly common.

Similarly, Basterfield, Reardon and Govender (2014), looked at the connections between masculine ideology and both health risk behaviors and overall mental health. Using the TMI

scale as well, their study of 568 school age boys in South Africa found a strong correlation between masculine ideology and sexual activity. Importantly, both of these articles suggest that boys are indeed aligning their definitions of masculinity with hegemonic ideals - something that is showing a variety of consequences. Much like the investigation by Adams and Govender (2008), this study is limited by demographics. Despite the larger sample size, all participants were upper-middle class students in an urban setting, and the majority identified as White. Although these articles both have limitations, they utilize standard measures of masculinity in investigating other factors - a crucial factor in generalizability to future research.

In a methodological departure from these studies, Bell, Rosenberger and Ott (2014) used qualitative interviews with adolescent males to examine the interrelationship between concepts of masculinity and romantic and sexual heterosexual relationships. In interviews with thirty-three 14-16-year-old males, researchers inquired about recent relationships, ideas about sex and sexual relationships, and recent sexual experiences. The results of these interviews showed a departure from the existing literature which states that adolescents primarily conform to hegemonic gender norms. Participants expressed a willingness to be emotionally close, denied that relationships should be based on sex, and denied that the male should be the aggressor/initiator in sex and relationships (p. 206).

While these findings do not match those of Adams and Govender (2008) and Basterfield, Reardon and Govender (2014), it is important to note the differences in methodology and how this might impact the results. Although they do not couch their research in empirical tests such as the TMI Scale or MPS, Bell et al.'s (2014) findings signal a possible departure from the adolescent views on masculinity that align with the hegemonic norms, and may more closely link to the postmodern ideology of masculinity that Philaretou & Allen (2001) explore in their

theoretical discussion of reconstructing sexuality and masculinity. They argue that many of

these hegemonic ideas of masculinity originate in an essentialist framework - one that defines

and perpetuates the rigid gender roles that are still very much in place. If young men are

beginning to see the value in embracing a more postmodern view of masculinity, and beginning

to see these social norms challenged, we may see scores on the TMI Scale and MPS begin to

drop.

Although marking a slight departure from the simple conforming/non-conforming binary

that marks many of the previously explored articles, McCormack's (2012) investigation of

homophobia includes an interesting conceptualization of the sub-forms that are encompassed in

the umbrella of *hegemonic masculinity*. By theorizing that masculinity can either be "complicit"

or "subordinated" with regard to hegemonic norms, McCormack (2012) is able to problematize

the idea that men either conform or do not conform to those norms. Complicit masculinity

"conceptualize(s) men who, while not embodying the archetype of hegemonic masculinity or

practicing its tenets, nonetheless gain from male privilege", while subordinate masculinities

"represent men who actively suffer due to the stratification of masculinity — men who

experience exclusion through tangible and substantive cultural practices" (p. 38). Thus, this

theory importantly removes the idea that men *desire* to be either accepted or rejected by

masculinity as a social construct, and also importantly holds that even men who do not embody

all of the key ideals of masculinity still benefit from the existence of that overarching hegemony.

However, at the core of this argument still lies the concept that men (and by extension adolescent

men), either benefit or suffer due to a social construct that they were born into. While

McCormack (2012) expands on this to examine the issues of hegemonic masculinity on society

as a whole, for the purposes of this investigation his exploration of complicit and subordinate

masculinity is crucial to understanding how resisting these masculine norms can have far-reaching effects on the lives of men.

Way et al. (2014) explore this theme in their discussion of the patterns of resistance that adolescent boys show in preadolescence through late adolescence. Grounding their study in a similar conceptual foundation, the researchers defined "boy code" as the set of rules and expectations that govern how young men are supposed to act in social situations. This is inherently grounded in the hegemonic masculine norms that are evident in many of the other studies explored here, and mark an important shift towards defining those norms with an adolescent focus. Specifically, the study marks that boys are meant to be "emotionally stoic, a rugged individualist, and physically tough" (p. 241). While utilizing slightly different language, these are directly linked to the power and control ideals that mark traditional masculinity as a whole. In order to examine the ways in which boys do not subscribe to "boy code" (i.e. being emotionally stoic, ruggedly individualist, and physically tough), Way et al. (2014) theorized that we can begin to see the ideals of a more modern masculinity emerge – one in which boys are more willing and able to allow those "feminine" aspects of personality to both exist in - and even guide - their interpersonal relationships. In conducting semi-structured interviews with 55 boys over several years, the investigators were able to mark how resistance to masculine norms shifted over the course of adolescence, as well as how that resistance impacted the social lives of those boys. They found that resistance was typically higher during the middle school years (6th-8th) and declined during high school (9th-11th) - an unfortunate marker that the pressure to conform continues to grow throughout adolescence. Importantly, they found that early resistance to norms of masculinity enhanced psychological and social adjustment, and was also a marker for higher levels of later resistance. Chu (2014) and Smiler (2014) expand on this idea, exploring

the ways that we can support adolescent males in their resistance to the norms of masculinity –
and importantly connecting these concepts to the facilitation of forming close relationships,
which Resnick et al. (1997) have demonstrated is the single most important protector against
psychological risk.

Adolescent Relationships

As this investigation aims to explore the connections between adolescent masculinity and
adolescent relationships, it is crucially important to review the existing literature that explores
this extension of hegemonic masculinity. Many of the following articles are closely linked to the
previously examined studies on adolescent masculinity, and provide a valuable foundation from
which to move forward.

We can again begin our review with Farkas and Leaper's (2016) extensive meta-analysis
of the existing social science research on attitudes in young men. As they state, when examining
the gender development through the lens of peer relationships, it is necessary to first differentiate
between group dynamics and dyad dynamics. Since children are more likely to be impacted by
social pressures when interacting in friend groups (p. 366), it is crucially important for this
investigation to examine boys' attachment to group friendships - the assumption being that
higher levels of hegemonic masculine pressures would occur in this setting. Indeed, as Farkas
and Leaper (2016) state, "In childhood, boys are more likely on average than girls to interact in
large friendship groups" (p. 367). Furthermore, and in support of Farkas and Leaper's (2016)
previously reviewed findings with regard to gender groups, boys are more likely than girls to
desire in-group acceptance and worry about their place in the social hierarchy. Although this
preference for group dynamics diminishes over time, boys still choose group friendship over
individual friendship throughout adolescence. Coupled with the fact that boys report less

intimacy and self-disclosure in close friendships (considered adaptive for emotional health), adolescent males show many signs of being negatively impacted by the intersection between their adherence to masculine norms and their peer relationships.

This intersection is further explored in Jaramillo-Sierra and Allen's (2013) analysis of young men's opinions concerning the "good provider role" in romantic and dating relationships. While their investigation of romantic relationships does not directly relate to the peer relationships that this study aims to explore, there are key themes across both tracks that are crucial to understanding the adolescent experience. Primarily, their examination of the "good provider role" allows for a close examination of traditional masculine norms - the provider being a key masculine role laid out by Levant (2011). As Jaramillo-Sierra and Allen (2013) explain, "considering that the good-provider role is a feature of traditional masculine ideology, men who continue to hold on and enact the good-provider role are possibly at greater risk of experiencing depression, anxiety, high levels of stress, and low self-esteem as compared with men who have alternative ideas regarding the masculine-provider role" (p. 389). Thus, this role is crucially linked both to the health risk explored in previous studies, as well as the negative self-esteem that has been linked to adolescent adherence to masculine norms (Martin & Govender, 2011; Farkas & Leaper, 2016). While this study examines the provider role in the context of young men's (18-25 years old) romantic relationships, we can also draw correlates to peer friendships and personal intimacy in adolescents.

In a similar study, Reigeluth and Addis (2015) looked at the policing of masculinity (POM) among adolescent males, and notably marked a relationship to friendships. In semi-structured interviews with boys ages 14-19, they examined the forms by which and the reasons behind the ways that adolescent boys police masculinity within groups. While the identified

several key themes in their research, they crucially found two major reasons behind POM that relate directly to this current study. Primarily, they discovered that POM exists in order to enforce masculine norms - stating that all participants referenced POM behaviors serving to uphold traditional masculine conventions. Furthermore, the boys interviewed seemed to have explicit motivations for these behaviors, and the investigators state that "many participants discussed using POM to apply pressure to other boys with the intent to promote hegemonic masculine behaviors, such as perseverance through a difficult emotional experience or demonstrating power and strength" (p. 5). This promotion of hegemonic masculinity is a theme that we can begin to see runs throughout the relationships of adolescent males, and extends to the next theme that Reigeluth and Addis (2015) identify: friendship enhancement. Although this is in contrast to previous findings (Chu, 2014; Way, 2011), participants in the study identified that POM helped them feel closer to their peers, however also specified that this must be done within the context of existing and trustworthy friendships. Essentially, this behavior allows adolescents to feel closer to their peers and to further develop the trust that must already be in place - "Many boys talked about POM functioning to make them feel closer to friends, when they could engage in back-and-forth policing behaviors without the other person feeling hurt or insulted" (p. 6). What is crucially important in this situation is the idea that adolescent males are unwittingly deepening their adherence to traditional masculine norms through a practice that they believe strengthens their existing friendships - a practice which also negatively impacts their ability to form intimate, emotional bonds. Participants in the study identify that POM takes on a more hostile and negative meaning when directed at strangers or non-friends, but cannot see that the detrimental effects of POM itself exist regardless of situation or friendship.

In a similar experiment, Oransky and Maracek (2009) looked at peer relationships and social practices of adolescent boys in the context of their assumptions and expectations about masculinity. Although not termed POM here, the semi-structured interviews conducted in this study revealed many similar themes and behaviors to Reigeluth and Addis' (2015) previously explored investigation. Much like previous studies, Oransky and Maracek (2009) identify several key areas in which adolescent boys show a severe deficit - intimacy, affection, companionship, and disclosure. As these are accepted tenets of positive interpersonal relationships, this study sought to determine how boys' behavior and adherence to masculine norms impacted the quality and emotionality of their peer relationships. In conversations with 23 boys from ages 14-16, Oransky and Maracek (2009) noted seven themes that arose with regard to behavior and masculinity - several of which are crucial for this study. Primarily, their findings matched the central theme seen in Reigeluth and Addis' (2015) study - that their behaviors are designed to match the traditional masculine norms that are concretely in place throughout their lives. Specifically, participants in this study stated directly that "boys must show no feelings" (p. 225), and if they do show feelings this is taken as a sign of weakness (or, more drastically, homosexuality). Participants held that showing no feelings was vital to creating a "masculine image," which was universally held as a positive trait - here, we see the insidious nature of hegemonic masculinity begin to take shape. Furthermore, this desired masculine image in compounded by boys stating that they avoided disclosing feelings for several reasons - for fear of ridicule, but also because "boys choose to keep their emotions private and handle business on their own" (Oransky & Maracek, 2009, p. 227). While the fear of ridicule is concerning, it is even more concerning that the ideals of hegemonic masculinity are so deeply held that boys think that a preference for non-disclosure is simply something that boys have; that these norms

19

have become something that adolescents think is an inherent trait should be a much larger cause for concern.

Oransky and Maracek (2009) also demonstrated a significant theme of social policing in their investigation. Matching almost exactly the findings from Reigeluth and Addis (2015), boys in this study stated that they often teased peers both to "shore up each other's' masculinity" and to "regulate each other's emotional practices" (Oransky and Maracek, 2009, p. 227-230). This led into a further discussion of the idea that boys see it as a benevolent act to help police the emotions of other boys - believing (perhaps rightly) that this is something that all boys do with their peers. Furthermore, boys saw it as a necessary social factor - that it is a playful way to show your affection that also serves to help your friend be more macho. Essentially, everyone wins. Unfortunately, much like previous studies have shown, these behaviors continually perpetuate the hegemonic masculine norms of our society, and create an environment in which adolescent boys develop with a lack of emotional intelligence.

Biases and Limitations

Across the literature, there is a general lack of accountability for many important social and personal identities. While there is some acknowledgement of the possibility that an adolescent who does not identify as heterosexual will have vastly different conceptions of masculinity, there is no mention of the problems that may arise for individuals who do not identify with the male gender. Overall, the studies included here are inherently heteronormative. While this is primarily a product of the existing definitions of masculinity, these studies therefore largely dismiss the experiences of transgender individuals by rigidly delineating between male and female throughout their investigations. Furthermore, while they attempt to account for racial differences, the demographics of participants are largely homogenous and white.

Through building on this existing research - examining standardized scales of masculinity in relation to positive interpersonal relationships - this study will move forward in examining modern definitions of masculinity in adolescents. Importantly, this study will utilize standardized scales in order to maximize reliability, ease future replication of trials, and to build on existing psychometric validation. Furthermore, by focusing on the correlations with positive interpersonal relationships, connections can be made between evolving masculine ideologies and the expression of those ideologies in the real world.

CHAPTER III

Methodology

The following chapter describes the purpose of this quantitative study and the methodology used to conduct this research. The purpose of this study was to examine the masculine ideologies of adolescent males, as well as to determine if there existed a correlation between levels of adherence to masculine ideology and quality of interpersonal relationships. This study aimed to connect the previous research findings of Chu, Porche, and Tolman (2005) - which explored adolescent masculine ideology - with the previous research findings of Bukowski, Hoza, and Boivin (1994) concerning friendship quality during adolescence, utilizing the measures developed by each team to investigate possible correlations between masculine ideology and relationship quality. Through combining Chu, Porche, and Tolman's (2005) Adolescent Masculine Ideology in Relationships Scale (AMIRS) with Bukowski, Hoza, and Boivin's (1994) Friendship Qualities Scale (FQS), the present study aimed to answer the following question: Does a correlation exist between happiness in interpersonal relationships and personal resistance to masculine norms?

It is hypothesized that there is a relationship between resistance to masculine norms and positive relationships – that as levels of resistance to masculine norms increase, self-reports of positive interpersonal relationships will increase as well.

Research Method and Design

In examining the correlation between these variables, this study utilized a cross-sectional, relational design. The research took place over the course of eight months, and was conducted in the greater Boston, Massachusetts area. The Human Subjects Review Board at Smith College's School for Social Work approved the methodology of this study prior to beginning this research

22

(Appendix A). Convenience sampling – utilizing participants who were easy to access – was used to identify participants. This influenced the recruitment process, as I identified potential participants through personal contacts at high schools in the Boston area as well as through contacts during my work at Boston Children's Hospital.

A contact at a local, private Boston high school was emailed a letter (Appendix B) requesting permission to conduct research on students in their school. The letter included information on the purpose of the study, sampling techniques used, and an explanation of confidentiality. Contacts at high schools communicated with school administrators or shared contact information for administrators with this researcher. The study received the approval of administrators on April 27th, 2016, and this researcher communicated again with the contact at the school that same day. This researcher set up an appointment to speak with students on May 2nd, 2016. On this day, this researcher received ten (10) minutes of class time to present information on this study, answer questions from students, and distribute parental consent forms (Appendix C) and participant assent forms (Appendix D) to potential participants in 4 different classes. Participants were asked to read, sign, and return the informed assent form, and to have their parent or guardian read and sign an informed consent form that they would also return. Participants were informed that the study would take approximately 7-10 minutes of their time, and that upon completion of the research participants would receive a summary of findings. This researcher returned to the school on May 3rd and on May 4th to answer questions from students and to work to remind students to complete and have their parent/guardian complete consent and assent forms. A script for speaking with students was utilized by this researcher (Appendix E).

All meetings with classes were held on Monday of the week. Participants were informed that during their regularly scheduled lunch period on the Thursday of that same week, the study

would be available for their participation in a previously agreed upon location - typically an empty computer lab. Students who arrived to the location on Thursday with both their informed assent and parental informed consent forms completed were accepted for participation. Consent forms were collected from participants one at a time, and each participant was given a second brief introduction to the study, including an explanation of the survey and a confirmation of understanding that participants could leave items blank or exit the study at any time. The survey itself (Appendix F) combined the 12 items from the AMIRS (Chu, Porche, and Tolman, 2005) with the 21 items from the FQS (Bukowski, Hoza, and Boivin, 1994). In accordance with Chu, Porche, and Tolman's (2005) design, participants indicate their agreement to each of the 12 belief statements through a five-point scale, ranging from disagree a lot (1), to neither agree nor disagree (3), to agree a lot (5).   Negatively worded statements receive a reversed score (items 3, 4, 6, 10, and 12 in Appendix F Survey). Thus, there were 33 items total, and they were randomized in their presentation. Once participants felt comfortable, they were then directed to a randomly selected desk with a copy of the survey on the desk. Participants were asked to remain quiet while completing the survey. Once participants had completed the survey, they were thanked for their involvement and were free to return to their lunch period. In order to incentivize participation, pizza was provided by researchers on the day of the study, and all participants were eligible to receive two slices of pizza following successful completion of the study.

Sample

Participants in the study included males between the ages of 14 and 17, and reflected the racial and ethnic make-up of the school at large. All participants were students enrolled in high school in Boston, Massachusetts. As a private, Boston area high school, white students make up

a majority of the student body. Per US News and World Report, the school is made up of 68% white students, 21% Asian students, and 11% Black and Latino students. This make-up is not reflective of the demographics of Boston as a whole, and thus the sample was not as demographically diverse as possible. Because the study was focused on adolescent male masculinity and relationships, individuals older than 17 and younger than 14 were excluded. Individuals of the female gender were also excluded. Because of the limited scope and resources for this project, participants were required to be able to read and write in English. Due to convenience sampling, the location of participants was limited to the region of Boston - including the metro area and suburbs.

The original sample included 75 participants – all of whom were given consent forms and introduced to the project. A main challenge faced in obtaining participants and collecting findings was the additional restrictions that accompany conducting research on vulnerable populations - in this case, research with minors. Due to the fact that participants were required to take home the informed consent form, have their parent or guardian read and sign this, and return this to school within a limited time-frame, many individuals who expressed interest in participating were unable to follow through on the initial requirements. Of 75 consent packets handed out, 43 were returned completed. Of these 43 participants, 1 dropped out of the survey before completion. Thus, the final sample included 42 participants.

Type of Data

Participants were asked to provide basic demographic data upon the start of the survey (Appendix G). Permission to utilized the AMIRS to investigate masculine ideology was granted by Judy Chu, on February 7th, 2016 (Appendix H). These items were combined with the items from the FQS - used to determine quality of interpersonal relationships. Permission to utilize the

FQS was granted by William M. Bukowski, on February 7th, 2016 (Appendix I). Internal consistency calculations for both measures show high reliability - AMIRS Cronbach's alpha = .70 (Chu, Porche, and Tolman, 2005, p.160), while FQS Cronbach's alpha = .71-.86 depending on subscale (Bukowski, Hoza, and Boivin, 1994, p.479). Data gathered in this experiment can be compared to original data from both the AMIRS and FQS studies.

Data was coded and organized by this researcher using Excel.

Ethics and Safeguards

Because the purpose of this study is to elicit unbiased answers about the impact of traditional masculine ideologies on relationship quality in adolescent males, participants were informed that they were participating in a study looking at how happy adolescent boys are with their friendships, and how much they identify with qualities that are typically associated with males. Participants were not informed of the direct purpose of the study in order to minimize participant bias.

Because this study involved participants from the vulnerable population of children aged 14-17, many safeguards were put in place to protect those participants. Informed consent forms were provided to the parents/guardians of each participant, and informed assent forms were provided to each participant. Participants and their parents/guardians were informed that all surveys would remain anonymous, and that while their participation in the study would be known to teachers and school administrators, no school official would have access to any survey information or any results. Additionally, parents/guardians and participants were informed in the informed consent and informed assent forms of their ability to exit the study at any point by handing in their survey to the researcher and stating that they did not wish to continue. None of

their survey answers up to that point would be recorded, and they could exit the study with no consequences.

Parents/guardians and participants were informed that after completion of the survey, this researcher would retain possession of the completed surveys. Survey results would not be tied in any way to the identity of the participant, and no personal details were collected from participants at any time. All physical data collected (informed consent forms and informed assent forms) will be kept in a secure location for a period of three years as required by federal guidelines. All electronic data will be protected through the use of a password and encryption.

Data Analysis

In order to determine if these findings are statistically significant, several analyses will be utilized. Primarily, this investigation seeks to show that there is a relationship between resistance to masculine norms and positive relationships – specifically that as levels of resistance to masculine norms increase, self-reports of positive interpersonal relationships will increase as well. Thus, correlation statistics will be gathered to determine if these two variables are positively or negatively related. Importantly, however, correlation is not causation – these analyses will permit the researchers to make statements about the relationship between the variables, but not to say that one causes the other. By calculating the Pearson product-moment correlation coefficient (r), the study will support either the null hypothesis (that there is no relationship), or the alternative hypothesis (that there is a relationship).

Furthermore, this study will likely split the participants into two groups based on their AMIRS scores – one group that shows resistance to masculine norms, and one that does not. Subsequently, these groups will be analyzed using a t-test to determine if there is a statistically significant difference in their level of positive interpersonal relationships.

CHAPTER IV

FINDINGS

This study assessed the relationship between adherence to masculine norms and reported relationship quality in adolescent males aged 14-17. Utilizing two pre-existing scales - Chu, Porche, and Tolman's (2005) Adolescent Masculine Ideology in Relationships Scale (AMIRS) and Bukowski, Hoza, and Boivin's (1994) Friendship Qualities Scale (FQS), the survey was designed to investigate the level to which adolescent males identified with traditional masculine norms, as well as the level of happiness that each participant reported in their personal relationships. The data collected showed a medium negative correlation between FQS scores (happiness levels in friendships) and AMIRS scores (identification with masculine norms) - as AMIRS scores increased, FQS scores decreased. Other significant findings include that there was no significant difference found in reported friendship quality between groups designated as "high-scoring" and "low-scoring" on the AMIRS measure.

The findings that follow begin with participant demographics, including age and race. Next, results from each measure will be presented independently. Following this, the correlational evidence and statistical analyses between groups will be presented.

Participant Demographics

The data from 42 participants was used for this study. The sample of participants was between 14 and 17 years of age, with 38% being 14 years old, 36% being 15 years old, 19% being 16 years old, and the remaining 7% being 17 years old. The sample also reflected the demographics of the small private school where research was conducted, and was therefore not a diverse sample. 76% of participants identified as white, 14% of participants identified as Black or African-American, and 10% of participants identified as Hispanic or Latino. Per US News

28

and World Report (2016), the school itself is made up of 68% white students, 21% Asian students, and 11% Black and Latino students. Interestingly, the sample included no students who identified as Asian. Demographic characteristics collected are illustrated in Table 1.

Table 1

Demographic Characteristics of the Participants

n=42		
Age	14	38% (16)
	15	36% (15)
	16	19% (8)
	17	7% (3)
Race/Ethnicity	White	76% (32)
	Black/African-American	14% (6)
	Hispanic/Latino	10% (4)

The first section of the survey, presented in Table 1, inquired about participant's demographic information. These questions can be seen in Appendix G. Following the demographic questions, participants completed a 33 item survey comprised of questions from Chu, Porche, and Tolman's (2005) Adolescent Masculine Ideology in Relationships Scale (AMIRS) and Bukowski, Hoza, and Boivin's (1994) Friendship Qualities Scale (FQS). Results from these measures will be presented independently.

Adolescent Masculinity Ideology in Relationships Scale (AMIRS)

Chu, Porche, and Tolman's (2005) Adolescent Masculine Ideology in Relationships Scale (AMIRS) is comprised of 12 questions and is designed to measure the level at which an adolescent male identifies with traditional and hegemonic masculine ideals. A copy of the survey instrument can be seen in Appendix F, and the AMIRS makes up the first 12 questions of that instrument. In accordance with Chu, Porche, and Tolman's (2005) design, participants

indicate their agreement to each of the 12 belief statements through a five-point scale, ranging from disagree a lot (1), to neither agree nor disagree (3), to agree a lot (5). Negatively worded statements receive a reversed score (items 3, 4, 6, 10, and 12 in Appendix F Survey). Composite scores are calculated by taking the mean across statements, and higher scores reflect "a greater alignment with norms of hegemonic masculinity within the context of interpersonal relationships." (p. 103). Thus, a score of 5 would indicate complete alignment with hegemonic masculinity, while a score of 1 would indicate complete rejection.

Based on the responses to the AMIRS questions, the participants in this study fell within a small range of scores. Descriptive statistics for AMIRS scores across the sample can be found in Table 2.

Table 2

AMIRS Scores

n=42	
Mean	2.58
Std. Dev.	0.66
Min	1.5
Max	3.5

The mean AMIRS score for this sample (2.58) indicates that on average, the adolescent males who participated in this study show a medium level of alignment with traditional masculine norms. In comparison to the sample of high school boys tested in Chu, Porche, and Tolman's (2005) development of the scale, this current sample showed slightly higher AMIRS scores (2.58 compared to 2.09).

Friendship Quality Scale (FQS)

Bukowski, Hoza, and Boivin's (1994) Friendship Qualities Scale (FQS) is comprised of 21 questions and is designed to measure the level of happiness an individual adolescent feels in their relationships with their friends. The measure is designed to investigate five themes in friendships that were identified as being central - *companionship, conflict, help, closeness, and security* (p. 473). These questions can be seen in Appendix F, and the FQS makes up questions 13-33 of the survey instrument. In accordance with Bukowski, Hoza, and Boivin's (1994) design, participants indicate their agreement to each of the 12 belief statements through a five-point scale, ranging from disagree a lot (1), to neither agree nor disagree (3), to agree a lot (5). Composite scores are calculated by taking the mean across statements, and higher scores reflect a higher level of happiness with an individual's friendships, including within the dimensions of companionship, conflict, help, closeness, and security. Thus, a score of 5 would indicate complete happiness with a friendship, while a score of 1 would indicate no identification with any of those themes.

Based on the responses to the FQS questions, the participants in this study again fell within a small range of scores. Descriptive statistics for FQS scores across the sample can be found in Table 3.

Table 3

FQS Scores

n=42	
Mean	3.59
Std. Dev.	0.42
Min	2.67
Max	4.24

These results indicate that, on average, the sample of adolescent boys tested report a high level of happiness in their interpersonal friendships.

Correlational Hypothesis

This study hypothesized that there would exist a correlation between masculine ideology and happiness in interpersonal friendships in adolescent males, such that as scores on the AMIRS decreased, scores on the FQS would increase. In order to analyze this relationship, this study examined the scores for each participant and compiled correlation statistics to determine if a relationship (either positive or negative) existed between the two variables. In an analysis of the data, the sample of FQS scores and the sample of AMIRS indicated a medium negative correlation exists between these two variables, $t(40) = -.37$, $p < .01$. Thus, the data supports the hypothesis of this study - that as AMIRS scores decreased, FQS scores would increase. This relationship is shown in Figure 1, with the line of best fit showing the medium negative correlation that exists between the variables.

Figure 1

Correlation Between FQS and AMIRS Scores
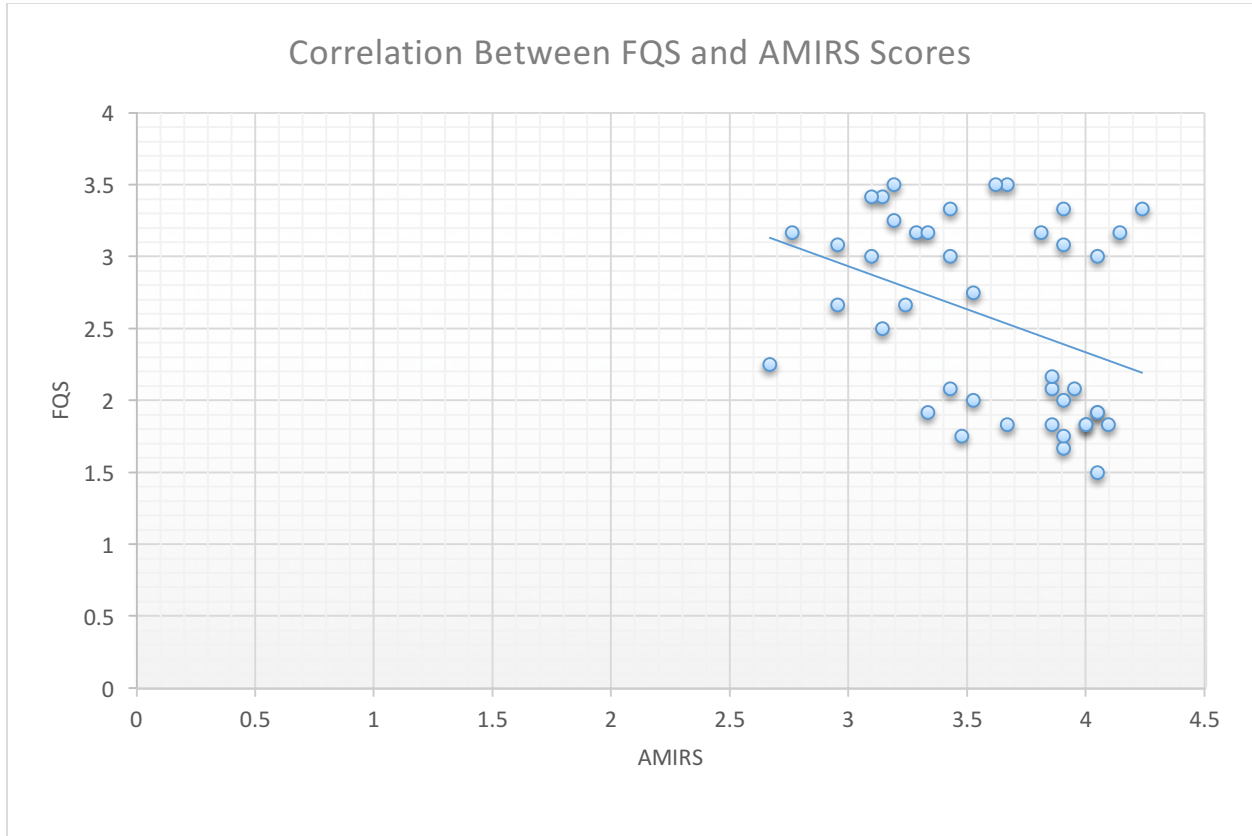
FQS Scores by AMIRS Groups

In addition to examining the correlation between the variables of FQS scores and AMIRS scores, this study investigated the difference in FQS scores between two groups of participants – those who rated as "high" on the AMIRS, and those who rated as "low." The groups were determined through using a score of 3.0 as a benchmark on the AMIRS – all participants who scored 3.0 or higher were placed in the High AMIRS group, and all participants who scored 2.9 or lower were placed in the Low AMIRS group. Prior to analyzing the differences between the samples, the High AMIRS and Low AMIRS groups were analyzed to determine if the variances between the samples were equal or unequal.

The High AMIRS group was comprised of 19 participants, while the Low AMIRS group was comprised of 23 participants. Descriptive statistics for both groups can be found in Table 4.

Table 4

High AMIRS Group

n=19

	AMIRS	FQS
Mean	3.24	3.49
Std. Dev.	0.17	0.43
Min	3	2.76
Max	3.5	4.24

Low AMIRS Group

n=23

	AMIRS	FQS
Mean	2.04	3.67
Std. Dev.	0.33	0.39
Min	1.5	2.67
Max	2.75	4.10

In an F-test of the samples, the High AMIRS group showed a variance of 0.183 and the Low AMIRS group showed a variance of 0.155 (F=1.18, F Critical one-tail=2.10). As the variances of the samples were shown to be equal, the data was analyzed using a t-Test assuming equal variances. This study hypothesized that a significant difference would exist between the High AMIRS and Low AMIRS groups. However, the data did not show a significant difference in FQS scores between the High AMIRS and Low AMIRS groups, $t(40) = -1.45$, $p = 0.15$. As Figure 2 shows below, although FQS scores among the High AMIRS were slightly lower than FQS scores among the Low AMIRS group, the difference was not statistically significant. This data fails to reject the null hypothesis that no difference between the groups exists.

Figure 2

FQS Scores for High and Low AMIRS Score Groups

(Box plot chart. X-axis: FQS Score, ranging from 0 to 4.5. Y-axis: AMIRS Groups, labeled 1 and 2. Legend: LOW AMIRS (gray), HIGH AMIRS (blue).)
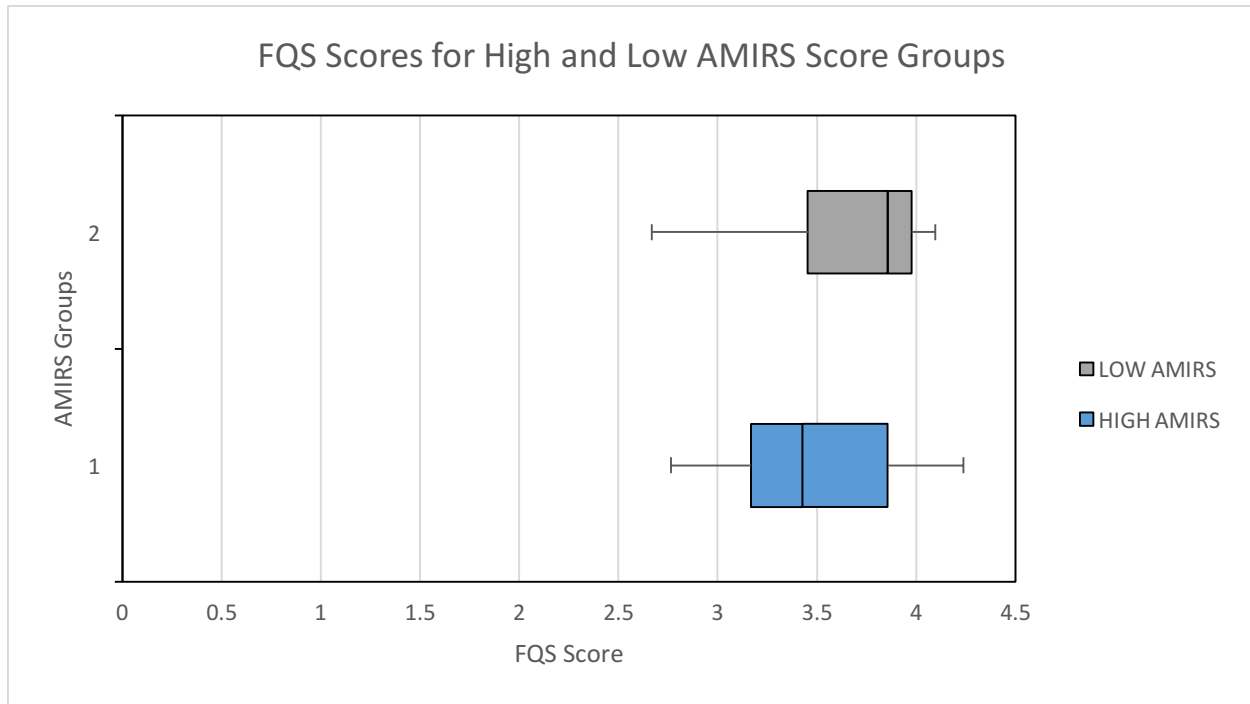
While the difference between these groups was not significant, the data does support the hypothesis that there is an interaction between these two variables. The implications of these statistical findings will be discussed further in the following chapter.

CHAPTER V

Discussion

The present study sought to address the following exploratory questions: 1) Is there a correlation between levels of resistance to masculine norms and levels of reported happiness in interpersonal relationships among adolescent males? 2) Is there a significant difference in reported happiness in relationships between adolescent males with high scores on the Adolescent Masculinity Ideology in Relationships Scale (AMIRS) and adolescent males with low scores? This chapter will discuss the findings presented in the previous chapter, beginning with an examination of the sample demographics before moving on to include the limitations of the study, suggestions for future research, and the implications for clinical social work practice.

Sample Demographics

While the present study sought to examine the population of males between age 14-17, the sample collected was heavily skewed towards the younger end of that range. Of the 42 participants used in the final sample, 31 (74%) fell between age 14-15. This was largely a result of the fact that this researcher was allowed access primarily to Freshman and Sophomore classes in the high school where the study was conducted. Due to this lack of access to older age classrooms, the study includes a large number of younger adolescent males and a smaller number of older adolescent males.

The sample was also heavily skewed towards white males, with 32 (76%) of the 42 participants identifying as white, 6 (14%) of the participants identifying as Black or African-American, and the remaining 4 (10%) participants identifying as Hispanic or Latino.   Per US News and World Report (2016), the school itself is made up of 68% white students, 21% Asian students, and 11% Black and Latino students, meaning that the sample in this study had higher

numbers of white, Black, and Latino students than make up the student body of the school itself, as well as much lower numbers of Asian students. One explanation for this skew may be that only males were invited to participate in the study, and there is no data regarding how the demographics of the school are split with regard to gender.

Importantly, however, the results from this study disproportionately reflect the ideologies and attitudes of white males from age 14-15. The impact of this disproportionality will be discussed further in the limitations section of this discussion.

AMIRS

This discussion will begin with an analysis of results from the Adolescent Masculine Ideology in Relationships Scale (AMIRS), created by Chu, Porche, and Tolman (2005). Results from the current study indicate that the adolescent boys in this sample show slightly higher adherence to traditional masculine norms than the sample of adolescent boys tested in Chu, Porche, and Tolman's (2005) development of the scale. In using the scale, participants indicate their agreement to each of the 12 belief statements through a five-point scale, ranging from disagree a lot (1), to neither agree nor disagree (3), to agree a lot (5). Negatively worded statements receive a reversed score (items 3, 4, 6, 10, and 12 in Appendix F Survey). Composite scores are calculated by taking the mean across statements, and higher scores reflect "a greater alignment with norms of hegemonic masculinity within the context of interpersonal relationships." (p. 103). Therefore, as outlined in the results, a composite score of 1 would indicate a total rejection of hegemonic masculine norms, and a composite score of 5 would indicate total acceptance. In this study, the sample returned a mean composite score of 2.58, indicating that there is an overall resistance to hegemonic masculine norms across the sample. This resistance demonstrates that the adolescent boys surveyed identify with moderate

levels of masculinity. It is helpful to look at the results from this sample in comparison to Chu,

Porche, and Tolman's (2005) original sample - which returned a mean composite score of 2.09 -

lower than the mean in this study of 2.58. Thus, Chu, Porche, and Tolman's (2005) sample

showed a higher resistance to traditional masculine norms than the current sample.

There are some important differences between the current sample and the original sample

from Chu, Porche, and Tolman (2005). Most notably, their sample (n=264) included seventh

grade boys, eighth grade boys, and high school age boys - making the age range for their sample

much broader than the 14-17-year-old age range used here. In examining the literature, Way et

al.'s (2014) experiment conducted semi-structured interviews with 55 boys over several years in

order to mark how resistance to masculine norms shifted over the course of adolescence. They

found that resistance was typically higher during the middle school years (6th-8th) and declined

during high school (9th-11th). In relation to these current findings, these results provide a

framework from which to draw conclusions about the difference between the composite scores

for the current sample and Chu, Porche, and Tolman's (2005) sample. The higher composite

AMIRS scores in the current sample reflect Way et al.'s (2014) findings that resistance typically

declines during high school. This decline in resistance may indicate that the "pressure to

conform" that many boys experience in their adolescence grows as they near adulthood -

specifically, that boys must be "emotionally stoic, a rugged individualist, and physically tough"

(Way et al., 2014, p. 241). Importantly, however, these current results still show medium levels

of resistance to hegemonic masculine norms among the 14-17-year-old boys tested - indicating

that they do not fully identify with the contemporary ideals of masculinity that have historically

shaped how men interact.

Essentially, the AMIRS is exploring the degree to which boys do or do not subscribe to "boy code" (i.e. being emotionally stoic, ruggedly individualist, and physically tough). These current results support Way et al.'s (2014) theory that we are beginning to see the ideals of a more modern masculinity emerge – one in which boys are more willing and able to allow those "feminine" aspects of personality to both exist in - and even guide - their interpersonal relationships. We will move now to explore the findings from the Friendship Quality Scale (FQS) before examining the interactions between the two measures.

FQS

Bukowski, Hoza, and Boivin's (1994) Friendship Qualities Scale (FQS) is comprised of 21 questions and is designed to measure the level of happiness an individual adolescent feels in their relationships with their friends. Composite scores are calculated by taking the mean across statements, and higher scores reflect a higher level of happiness with an individual's friendships - a score of 5 would indicate complete happiness with a friendship, while a score of 1 would indicate unhappiness. In this study, the adolescent boys surveyed had a mean composite FQS score of 3.59 - indicating medium-high levels of happiness within their interpersonal relationships. As outlined in the methodology, the FQS was designed to investigate five themes in friendships that were identified as being central - *companionship, conflict, help, closeness, and security* (Bukowski, Hoza, and Boivin, 1994, p. 473). Therefore, the current results show that the adolescent boys surveyed in this sample feel strong companionship, closeness, and security in their friendships, as well as high levels of trust that their friends will help them when they need it. In relation to the literature, Farkas and Leaper's (2016) meta-analysis showed that boys are more likely than girls to desire in-group acceptance and worry about their place in the social hierarchy. Importantly, although this preference for group dynamics diminishes over time, boys

still choose group friendship over individual friendship throughout adolescence - "In childhood, boys are more likely on average than girls to interact in large friendship groups" (p. 367). These current results show that boys report relatively high levels of happiness within their friend relationships - especially important considering the assumption that hegemonic, masculine pressure will occur more often in group settings. The interactions and correlations between the AMIRS scores and FQS scores give us a unique and important tool to examine the ways that masculine ideology impacts happiness in friend groups - we will now move to an examination of those interactions.

AMIRS and FQS

Results from the AMIRS and FQS support the hypothesis that there is a relationship between resistance to masculine norms and happiness in friendship - such that as scores on the AMIRS decrease, scores on the FQS increase. Thus, as adolescent boys reject more of the hegemonic masculine ideals outlined in the review of the literature, the happier they are in their friendships.

Importantly, correlation is not causation - therefore, we cannot definitively say that the increased relationship happiness seen in the sample is directly due to the resistance to masculinity that the sample also shows. However, we can draw important conclusions from the literature and from these results with regard to why we might be seeing this interaction between the two variables. Looking again at Farkas and Leaper's (2016) meta-analysis of existing social science research with young men, we know that adolescent boys feel more pressure than girls to fit into their gender group (p.361), and also that they report lower levels of intimacy and self-disclosure in those friendships (p. 369).

This leads our analysis to an inclusion of the Gender Role Strain Paradigm (GRSP), outlined in the review of the literature, and something that can be used to concisely define the pressures that Farkas and Leaper (2016) explore throughout their analysis. Essentially, these pressures to conform to "boy code" - or to meet the expectations of traditional masculine roles, create anxiety and stress in adolescent boys - creating strain in their lives based on the gender roles that shape their world as well as shaping the ways that they interact with their peers. Connecting these themes from Farkas and Leaper (2016) with the themes that Bukowski, Hoza, and Boivin (1994) based their Friendship Qualities Scale (FQS) upon - *companionship, conflict, help, closeness, and security* - it becomes clear that the pressure and anxiety created by adolescent boys policing of masculinity is a major detriment to forming healthy and stress-free friendships.

FQS Between Groups

The current study also examined the differences in FQS scores between two groups of participants – those who rated as "high" on the AMIRS, and those who rated as "low." The difference between the two groups was not found to be statistically significant - thus, this data does not support the hypothesis that individuals with high levels of resistance to masculine norms (low scores on the AMIRS) will always have higher levels of relationship happiness (high scores on the FQS). Essentially, these findings say that there is no difference in reported happiness in friendships between individuals who have medium-high resistance to masculine norms and individuals who have low to medium resistance to those norms.

These results may be due to several important factors. The two groups in question were divided based on composite AMIRS scores, and included both quartiles below or both quartiles above the middle value on the survey instrument. If scores between the highest and lowest

AMIRS quartiles were compared (or rather, the individuals who showed the *most* and the *least* resistance to traditional masculine norms), there may have been a significant difference with regard to FQS scores. Furthermore, this is an indication that complicating factors exist in this study – confounding variables that were not adequately controlled for.

Limitations

The small size of the sample (n=42) significantly limits the generalizability of the presented findings. Furthermore, the sample was overwhelmingly white and fell into the lower age range (14-15) of the desired range (14-17). In particular, the fact that the racial makeup of the sample does not reflect the demographics of Boston, Massachusetts or the United States as a whole is incredibly problematic. Furthermore, although socioeconomic data from participants was not collected, the study was conducted at a high school in a wealthy Boston suburb, and the students are largely representative of that social strata. Future research would strongly benefit from efforts to ensure that the sample participants were racially and socioeconomically diverse - important to ensure that the findings are reflective of many different life experiences and backgrounds.

Another limitation stems from the recruitment tactics used in the study. Due to geographic and logistical constraints, the participants were all students of one high school in a Boston suburb. This may have significantly influenced the results - particularly in a study of masculine ideology - as the culture of masculinity may be dependent on the social hierarchy of that particular school. Ideally, any future studies would include a range of schools from across the country to ensure that findings are generalizable.

The study design also presented a limitation, as there were several factors that may have influenced the results. Importantly, in asking participants to rate their happiness in friendships,

the study did not include a question determining the gender of an individual's friend or friends. In a study of masculinity, it can be assumed that masculine ideologies will impact adolescent boys who are friends with mostly other boys in a much more direct way. If participants were friends with mostly girls, or an equal mix of boys and girls, their experience of masculinity may be significantly different. Future research should look to explore whether there exists a connection between masculine ideologies and makeup of friend or peer group.

The study design also did not account for the experiences of adolescents who may not identify as male, or those individuals who may be struggling with their gender identity. In a contemporary society where the definitions of gender and sexuality are increasingly fluid, it is crucially important (especially in social work), to be cognizant of the role research plays in a heteronormative and patriarchal society. It is here that social work can extract itself from the role that research has so often played and use this information to make an impact in the lives of other human beings.

Applications for Social Work Practice

Social workers play a deeply important role in the lives of adolescents – providing support in myriad ways through what is often a significantly difficult and tumultuous time. For adolescent boys, their teenage experience is now subject to the additional pressures created by increases in social media, as well as a shift away from the simple and rigid definitions that defined traditional masculinity. While this shift marks a positive and important change, it still presents unique challenges for contemporary boys – becoming especially salient for young men who may be struggling with a disconnect between their internal definition of masculinity and the societal and historical definitions (Chu, 2014; Way et al., 2014).

These results indicate that there is a meaningful relationship between resistance to masculine norms and happiness in relationships. As social factors – from the highs of group acceptance to the lows of bullying and ostracism – usually form the most important area of the life of an adolescent, our clinical work in this realm must not only be sensitive to these issues but use them as tools in our arsenal. If we know that there exists a correlation between resistance to masculine norms and happiness in interpersonal relationships, and we also know that personal relationships are hugely important for adolescent mental health, we should work as hard as possible to ensure that education about traditional and contemporary masculinity – as well as support and sensitivity around issues regarding masculine ideologies – are given attention and care during work with adolescent boys.

Beyond the scope of this study, many results from the literature support the need for increased attention to masculinity in adolescents. Way et al. (2014) found that early resistance to norms of masculinity enhanced psychological and social adjustment, and was also a marker for higher levels of later resistance. Resnick et al. (1997) have demonstrated that forming close relationships is the single most important protector against psychological risk. In a world with increasing rates of depression and suicide among adolescents, it is increasingly necessary for us to find new and innovative ways to address the issues that face adolescents, and these results strongly support that addressing confusion and mismatches in masculine ideologies can provide a step in the right direction. Importantly, we must attempt to turn our clinical work as much as possible from a model of treatment to a model of prevention – something that can at least partially be accomplished through a stronger focus on masculinity in adolescent boys.

In a concrete sense, there are many options for addressing adolescent masculinity. Chu (2014) and Smiler (2014) explore the use of adolescent boys' groups with a focus on "What it

means to be a man." Clinicians can also use the language developed in the measures of masculinity – the questions from the AMIRS measure in particular provide invaluable tools for assessing teenagers' feelings towards masculinity and a framework for discussing how those themes may or may not impact that individual's life. Future research into the most effective ways to engage adolescents around masculinity would also be highly beneficial.

Conclusion

Despite the lack of significant difference between the high AMIRS and low AMIRS groups, these results still have meaningful applications to work with adolescents. Indeed, the medium negative correlation between AMIRS and FQS scores strongly supports the idea that an acceptance of traditional masculine norms impinges on the abilities of adolescent boys to create meaningful and supportive friendships - and strongly indicates that we should be working with adolescent males to help them reject these norms in favor of the more contemporary and postmodern definitions of masculinity. Through doing so, we can shift the ways that men interact with each other from an early age - changing the narrative of what makes a man.

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Appendix A – HSR Approval

SMITH COLLEGE

School for Social Work
Smith College
Northampton, Massachusetts 01063
T (413) 585-7950   F (413) 585-7994

March 8, 2016

William Hall

Dear William,

You did a very nice job on your revisions. Your project is now approved by the Human Subjects Review Committee.

Please note the following requirements:

Consent Forms: All subjects should be given a copy of the consent form.

Maintaining Data: You must retain all data and other documents for at least three (3) years past completion of the research activity.

In addition, these requirements may also be applicable:

Amendments: If you wish to change any aspect of the study (such as design, procedures, consent forms or subject population), please submit these changes to the Committee.

Renewal: You are required to apply for renewal of approval every year for as long as the study is active.

Completion: You are required to notify the Chair of the Human Subjects Review Committee when your study is completed (data collection finished). This requirement is met by completion of the thesis project during the Third Summer.

Congratulations and our best wishes on your interesting study.

Sincerely,

Elaine Kersten, Ed.D.
Co-Chair, Human Subjects Review Committee

Appendix B – Email to School

To whom it may concern,

My name is William Hall, and I am an MS student at the Smith College School for Social Work.

I am writing to request permission to conduct a research project that will utilize some of your

students as participants. Attached you will find a short executive summary of the project – please

feel free to contact me with any questions or concerns you may have. Thank you for your time.

Email Attachment – Executive Summary

Project Title: Masculine Ideology in Adolescent Male Relationships
Primary Researcher: William Hall, BA
Master's Student
Smith College School for Social Work
whall@smith.edu
(xxx) xxx-xxxx

Introduction:
- This research aims to investigate the correlation between masculine ideologies and positive interpersonal relationships
- This research will work to assist school psychologists, social workers, and teachers in connecting to their adolescent male students, and will provide valuable insight into the masculinity, relationships, and overall mental health of the adolescent male
- It is hypothesized that there will exist a positive correlation between resistance to masculine norms and positive relationships - as levels of resistance to masculine norms increase, self-reports of positive interpersonal relationships will increase as well

Methodology:
- Participants in the study will include 50 males between the ages of 14 and 17
- All eligible participants will be accepted provided written consent is obtained from parents, and all participants will be enrolled high school in Boston, Massachusetts
- Short survey - 5-7 minutes of student time
- Survey will include questions from the Adolescent Masculine Ideology in Relationships Scale (AMIRS), developed by Chu, Porche, and Tolman (2005), as well as the Friendship Quality Scale (FQS) developed by Bukowski, Hoza, and Boivin (1994)
- Surveys will remain completely anonymous to protect student's privacy
- No personal information will be collected at any time

Impacts and Benefits:
- This study will create important new data in the ongoing investigation of adolescent mental health

- This study will help increase knowledge for school clinicians and teachers regarding the relationship and friendship difficulties adolescent males face
- This investigation will allow school officials to better address and understand the needs and drives of the adolescent male
- This study will allow students to participate in the scientific process and see first-hand how academic research is conducted

SMITH COLLEGE

2015-2016
Parental-Guardian Consent to Participate in a Research Study
Smith College School for Social Work ● Northampton, MA

....

Title of Study: Masculine Ideology in Adolescent Male Relationships

Investigator(s): William Hall, Smith College School for Social Work, (xxx) xxx-xxxx

....

Introduction
- Your child is being asked to be part of a study of how teenage boys feel about themselves and their friendships.
- He was picked to be a part of this study because he is a boy between the ages of 14-17.
- I ask that you read this form and ask any questions that you may have before letting your child to be a part of this study.

Purpose of Study
- The purpose of the study is to explore how teenage boys feel about themselves and their friendships.
- This study is part of a research requirement for my master's in social work degree at Smith College School for Social Work.
- This research may be published or presented at professional conferences.

Description of the Study Procedures
- If you decide to allow your child to be a part of this study, he will be asked to do the following things: they will be asked to sit at a computer and answer some short questions. These questions should take them no more than 10 minutes to complete. If they do not want to answer any of the questions, they may leave them blank.

Risks/Discomforts of Being in this Study
- There are no risks for your child if he chooses to be a part of this study.

Benefits of Being in the Study
- Your child will benefit from being a part of this study by seeing how research studies happen.
- This study will help Social Work by showing people what is important to teenage boys and helping people do a better job of working with teenage boys.

Confidentiality

- This study will ensure your child's privacy by not sharing any survey results with the school. Teachers and other people at the school will know your child is a part of the study, but no one will ever see your child's answers to the study questions except me. I will not be keeping any information about your child.

Payments

- Your child will be offered a pizza lunch for their participation in this study.

Right to Refuse or Withdraw

- The decision to be a part of this study is up to you and your child. You can be with your child during the study if you want to. Your child can change his mind about being in the study at any time. Your child has the right not to answer any single question, as well as to stop being a part of the study at any time by clicking on 'esc' at the top left of the keyboard. The questions your child already answered will stay in the computer, but these will not be used in the study.

Right to Ask Questions and Report Concerns

- You have the right to ask questions about this study and to have those questions answered by me before, during or after the study. If you have any questions about the study at any time, feel free to contact me, William Hall at whall@smith.edu or by telephone at (xxx) xxx-xxxx. If you would like a copy of the study results, a copy will be sent to you once the study is completed. If you have any other concerns about your child's rights as a part of this study, or if you have any problems because of your child being in the study, you may contact the Chair of the Smith College School for Social Work Human Subjects Committee at (413) 585-7974.

Consent

- Your signature below tells me that you have decided to let your child be a part of this study, and that you have read and understood the information you read. You will be given a signed and dated copy of this form to keep.

………………………………………………………………………………………….

Name of Parent/Guardian (print): _____

Signature of Parent/Guardian: _____   Date: _____

Signature of Researcher(s): _____   Date: _____

SMITH COLLEGE

2015 – 2016
SCHOOL FOR SOCIAL WORK
CHILD (14-17) Assent to Participate in a Research Study
Smith College ● Northampton, MA

....

Title of Study: Masculine Ideology in Adolescent Male Relationships

Investigator(s): William Hall, Smith College School for Social Work, (xxx) xxx-xxxx

....

Introduction
- You are being asked to be part of a study of how teenage boys feel about themselves and their friendships.
- You were picked to be a part of this study because you are a boy between the ages of 14-17.
- I ask that you read this form and ask any questions that you may have before deciding to be a part of this study.

Purpose of Study
- The purpose of the study is to explore how teenage boys feel about themselves and their friendships.
- This study is part of a research requirement for my master's in social work degree at Smith College School for Social Work.
- This research may be published or presented at professional conferences.

Description of the Study Procedures
- If you decide to be a part of this study, you will be asked to do the following things: you will need to sit at a computer and answer some short questions. These questions should take you no more than 10 minutes to complete. If you do not want to answer any of the questions, you can leave them blank.

Risks/Discomforts of Being in this Study
- There are no risks if you choose to be a part of this study.

Benefits of Being in the Study
- You will benefit from being a part of this study by seeing how research studies happen.
- This study will help Social Work by showing people what is important to teenage boys and helping people do a better job of working with teenage boys.

Confidentiality
- This study will ensure your privacy by not sharing any survey results with the school. Teachers and other people at the school will know you are a part of the study, but no one will ever see your answers to the study questions except me. I will not be keeping any information about you.

Payments
- Your child will be offered a pizza lunch for your participation in this study.

Right to Refuse or Withdraw
- The decision to be a part of this study is up to you and your parent or guardian. You can have your parent or guardian with you during the study if you want to. You can change your mind about being in the study at any time. You have the right not to answer any single question, as well as to stop being a part of the study at any time by clicking on 'esc' at the top left of the keyboard. The questions you already answered will stay in the computer, but these will not be used in the study.

Right to Ask Questions and Report Concerns
- You have the right to ask questions about this study and to have those questions answered by me before, during or after the study. If you have any questions about the study at any time, feel free to contact me, William Hall at whall@smith.edu or by telephone at (xxx) xxx-xxxx If you would like a copy of the study results, a copy will be sent to you once the study is completed. If you have any other concerns about your child's rights as a part of this study, or if you have any problems because of your child being in the study, you may contact the Chair of the Smith College School for Social Work Human Subjects Committee at (413) 585-7974.

Consent
- Your signature below tells me that you have decided to be a part of this study, and that you have read and understood the information you read. You will be given a signed and dated copy of this form to keep.

………………………………………………………………………………….

Name of Participant (print): _____

Signature of Participant: _____ Date: _____

Signature of Parent/Guardian: _____Date: _____

Signature of Researcher(s): _____ Date: _____

………………………………………………………………………………….

Appendix E – Script for Schools

Good morning. My name is William Hall, and I am a student at the Smith College School for Social Work. As a part of my program, I am completing an independent research study on how teenage boys feel about themselves and their friendships. As a student here at Boston Latin, you have the opportunity to be involved in this study as a participant.

This study asks you to answer some questions about two different things. Some of the questions are about your relationships with your friends, and some of the questions ask you how you feel about yourself. You do not have to answer any questions that you do not want to, and you can stop at any time if you want. No one will see your answers to the questions besides me, and these answers will not be connected to your names at all. Your teachers will know that you are participating in the study, but they will never see your answers to the questions.

If you want to be a part of the study, I have two forms to send home with you. One is a form for you to read and sign, the other is a form for your parent or guardian to read and sign. If you bring both of these back on Thursday of this week (TO X ROOM IN SCHOOL), you can be a part of the study. There will be pizza available for lunch for those of you who participate.

Are there any questions?

Thank you for your time.

Appendix F – Survey Instrument

1- Disagree a lot   2 – Disagree   3 - Neither agree nor disagree   4 – Agree   5 - Agree a lot

1. It's important for a guy to act like nothing is wrong, even when something is bothering him.

      1   2   3   4   5

2. In a good dating relationship, the guy gets his way most of the time.

      1   2   3   4   5

3. I can respect a guy who backs down from a fight

      1   2   3   4   5

4. It's ok for a guy to say no to sex

      1   2   3   4   5

5. Guys should not let it show when their feelings are hurt.

      1   2   3   4   5

6. A guy never needs to hit another guy to get respect.

      1   2   3   4   5

7. If a guy tells people his worries, he will look weak.

      1   2   3   4   5

8. I think it's important for a guy to go after what he wants, even if it means hurting other people's feelings.

      1   2   3   4   5

9. I think it is important for a guy to act like he is sexually active even if he is not.

      1   2   3   4   5

10. I would be friends with a guy who is gay.

      1   2   3   4   5

11. It's embarrassing for a guy when he needs to ask for help.

      1   2   3   4   5

12. I think it's important for a guy to talk about his feelings, even if people might laugh at him.

        1   2   3   4   5

13. I believe all the information given by my friends.

        1   2   3   4   5

14. My friends never break a promise.

        1   2   3   4   5

15. I am confident that my friends will not share my secrets.

        1   2   3   4   5

16. My friends never lie to me.

        1   2   3   4   5

17. I always listen to my friends' advice.

        1   2   3   4   5

18. I feel safe when my precious belongings are kept by my friends.

        1   2   3   4   5

19. I inform my friends immediately if I encounter problems in school.

        1   2   3   4   5

20. I feel safe when accompanied by my friends.

        1   2   3   4   5

21. I always joke with my friends.

        1   2   3   4   5

22. I understand my friends' moods.

        1   2   3   4   5

23. I always chat with my friends even if we are from different classes.

        1   2   3   4   5

24. My friends and I always share our life experiences.

1   2   3   4   5

25. I understand the background of my friends.

1   2   3   4   5

26. I would not feel shy when performing something humorous in front of my friends.

1   2   3   4   5

27. My friends forgive me easily.

1   2   3   4   5

28. My friends and I can overcome differences in our opinion immediately.

1   2   3   4   5

29. My friends treat me well.

1   2   3   4   5

30. My relationships with my friends are like brothers and sisters.

1   2   3   4   5

31. My friends help me with my homework if I ask.

1   2   3   4   5

32. My friends always help me when I have problems in completing my homework.

1   2   3   4   5

33. My friends help me to solve problems.

1   2   3   4   5

Appendix G – Demographics

Please answer the following questions – You may leave any of the following questions blank if you choose to do so

Age: _____

Race or Ethnicity:
White __
Hispanic or Latino __
Black or African-American __
Native American or American Indian __
Asian or Pacific Islander __
Other __

Appendix H – Permission (FQS)

William Hall <whall@smith.edu>   Feb 7

to William.Bukows.

Hi Dr. Bukowski!

My name is William Hall, and I am a graduate student at the Smith College School for Social
Work. As part of my graduate thesis, I was hoping to use your Friendship Qualities Scale (FQS)
as one measure in an investigation of masculine ideology and relationship quality in adolescent
males. Please let me know if utilizing the scale will require anything else from my end - I'm not
very familiar with this process. Thanks for your time!

William M. Bukowski
                                                                                Feb 7

to me

Mr Hall,

Thank you for your interest in our measure.

I have attached two papers for you.

I ask users for one small favour: If you use the scale and if you like it please think about giving
the equivalent of $10.00 CDN to a charitable group.   I try to direct people to
the Daniel Pearl Foundation (see http://www.danielpearl.org/) but it is completely up to you.

Good luck with your study. Will you let me know about your results?

Thank you.

W Bukowski

Appendix I – Permission (AMIRS)

William Hall <whall@smith.edu>   Feb 7

to judy.chu

Hi Judy!

My name is William Hall, and I am a graduate student at the Smith College School for Social Work. As part of my graduate thesis, I was hoping to use your AMIRS as one measure in an investigation of masculine ideology and relationship quality in adolescent males. Please let me know if utilizing the scale will require anything else from my end - I'm not very familiar with this process. Thanks for your time!

J Chu <judychu72@gmail.com>   Feb 7

to me

Hi William,

Thank you for your interest in my work. Your thesis topic sounds great. The instructions for using the AMIRS (along with the scale items) can be found in:

Chu, J. Y., Porche, M. V., & Tolman, D. L. (2005). The Adolescent Masculinity Ideology in Relationships Scale: Development and validation of a new measure for boys. *Men and Masculinities*. p. 93-115.

You should feel free to adapt the items to refer specifically to whichever types of relationships are the focus of your study.

Best wishes,
Judy

Appendix J – HSR Amendment Approval Letter

SMITH COLLEGE

School for Social Work
Smith College
Northampton, Massachusetts 01063
T (413) 585-7950   F (413) 585-7994

April 26, 2016

William Hall

Dear William,

I have reviewed your amendment and it looks fine. The amendment to your study is therefore approved. Thank you and best of luck with your project.

Sincerely,

Elaine Kersten, Ed.D.
Co-Chair, Human Subjects Review Committee

CC: Rob Eschmann, Research Advisor