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Development of Traditional Masculinity Ideology Scale and Its Association with Ambivalent Sexism

Geleneksel Erkeklik İdeolojisi Ölçeği'nin Geliştirilmesi ve Çelişik Duygulu Cinsiyetçilik ile İlişkisi

Beril Türkoğlu[1] iD, Nuray Sakallı[2] iD

[1]Assoc. Prof., TED University, Faculty of Arts and Sciences, Department of Psychology, Ankara, Türkiye
[2]Prof. Dr., Middle East Technical University, Faculty of Arts and Sciences, Department of Psychology, Ankara, Türkiye

ABSTRACT

Research in social psychology has concentrated on measuring masculinity ideology since the 1950s, primarily using samples from White and European American populations. In Türkiye, researchers have employed adapted versions of established scales such as the Male Role Norms Scale, neglecting the potential cultural nuances associated with masculinity. Addressing the research gap in non-Western cultures, we present the Traditional Masculinity Ideology Scale (TMIS), specifically tailored to the cultural context of Türkiye. In Study 1, we developed the TMIS as a novel measure, assessing its relationship with Ambivalent Sexism and Ambivalence toward Men for content and construct validity. The sample included 297 men and 294 women university students through convenient sampling. Exploratory factor analyses identified a four-factor structure for the TMIS, encompassing 22 items related to respectability/responsibility, disdain for gay men, emotional restriction, and dominance. Convergent validity was established through correlations with hostile and benevolent sexism, and hostility toward men. The low correlation between the TMIS and benevolence toward men demonstrated divergent validity. In Study 2, the four-factor structure was confirmed with 209 non-student participants (96 women and 113 men) using convenient sampling. Confirmatory factor analysis supported the bi-factor model over the second-order and single-factor models. In the bi-factor model, each item is loaded onto specific sub-factors and an overarching traditional masculinity ideology factor, eliminating hierarchy among sub-factors by accounting for shared variances. Results affirmed the TMIS's four-factor structure and provided a global-factor measure for future applications. We discussed the intersections and divergences of the TMIS with the existing literature on masculinity measures, emphasizing its cultural relevance and potential for broader applicability.

Keywords: Turkish culture, masculinity ideology, ambivalent sexism, validity, reliability, bi-factor model

ÖZ

Sosyal psikoloji alanında yapılan araştırmalar 1950'lerden beri erkeklik ideolojisinin nasıl ölçüleceğine, özellikle Beyaz ve Avrupalı-Amerikalı örneklemler kullanarak odaklanmaktadır. Türkiye'deki araştırmacılar için İngilizceden uyarlanmış erkeklik ideolojisi ölçekleri olsa da (örn., erkek rol normları ölçeği), bu ölçeklerin kelime ve cümle yapısı ile içerdiği psikolojik yapılar kültüre ve gündelik hayata dair ayrıntıları iyi yansıtmayabilir. Batılı olmayan kültürlerde erkeklik ideolojisini ölçmeye yönelik araştırmaların azlığından hareketle bu çalışma, yeni bir erkeklik ideolojisi ölçümü geliştirmeyi amaçlamaktadır. Bu araştırmada, Türkiye'de yapılmış iki ayrı çalışma sunulmaktadır. Çalışma 1'de, yeni bir ölçüm aracı olarak Geleneksel Erkeklik İdeolojisi Ölçeği (GEİÖ) geliştirilmiştir. Ölçeğin içerik ve yapı geçerliliği Çelişik Duygulu Cinsiyetçilik ve Erkeklere İlişkin Çelişik Duygular

ile olan ilişkisi incelenerek gösterilmiştir. Kolaylıkla bulunabilen örnekleme yöntemine dayanan ilk çalışmanın örneklemi 297 erkek ve 294 kadın öğrenciden oluşmaktadır. Açımlayıcı faktör analizinin sonuçları, GEİÖ'nün 22 maddeden oluşan dört faktörlü bir yapısı olduğunu göstermiştir; saygınlık/sorumluluk, eşcinsel erkekleri küçümseme, duygusal kısıtlama ve baskınlık. GEİÖ, düşmanca ve korumacı cinsiyetçilik ile erkeklere yönelik düşmanca tutumlar arasında orta düzeyde korelasyon görülmüş ve bu da ölçeğin yakınsak geçerliliğine dair bir kanıt teşkil etmiştir. GEİÖ ile erkeklere yönelik korumacı tutumlar arasında ise beklendiği şekilde düşük korelasyonlar görülmüş ve bu sonuç da ölçeğin ıraksak geçerliliği için kanıt oluşturmuştur. Çalışma 2'de, dört faktörlü ölçek yapısı kolaylıkla bulunabilen örnekleme yöntemiyle ulaşılan ve öğrenci olmayan 209 (96 kadın ve 113 erkek) kişiyle doğrulanmıştır. Doğrulayıcı faktör analizinin sonuçlarına göre, test edilen model en iyi uyum değerlerini bi-faktör model ile vermiştir. Bi-faktör modelde her bir ölçek maddesi ilgili alt faktörlere ve birleşik bir model içindeki kapsayıcı bir geleneksel erkeklik ideolojisi faktörüne yüklenir; böylece tüm maddeler tarafından paylaşılan ortak varyansları hesaba katarak alt faktörler arasındaki hiyerarşiyi ortadan kaldırır. Bulgular, GEİÖ'nün gelecek araştırmalarda hem dört faktörlü yapıyla hem de tek bir geleneksel erkeklik ideolojisi yapısıyla kullanılabileceğini göstermiştir. GEİÖ'nün mevcut alanyazında diğer erkeklik ideolojisi ölçümleriyle olan kesişimleri ve farklılıkları bulgular ışığında tartışılmıştır.

Anahtar Kelimeler: Türkiye kültürü, erkeklik ideolojisi, çelişik duygulu cinsiyetçilik, geçerlilik, güvenilirlik, bi-faktör model

Traditional masculinity ideology encompasses cultural beliefs regarding the appropriate roles for men, involving the endorsement of prescriptive and proscriptive social norms about manhood (Thompson & Bennett, 2015; Thompson & Pleck, 1995). Research on traditional masculinity ideology and its measurement has predominantly occurred in Western cultures, as evidenced by previous studies (Gerdes et al., 2017; Smiler, 2004). While a limited number of investigations have explored non-Western representations of masculinity in African (Luyt, 2018) and Asian cultures (Iwamoto et al., 2010), there remains a noticeable scarcity of research on measuring masculinity ideology in non-Western contexts. Consequently, we aimed to develop a scale to measure the endorsement of traditional masculinity ideology in Turkish culture. We explored the scale's associations with ambivalent sexism (Glick & Fiske, 1996) and ambivalence toward men (Glick & Fiske, 1999) to provide evidence of its validity.

Research on masculinity has benefitted from two separate but complementary approaches: the trait and normative approaches. The trait approach claims that people are differentiated in terms of their masculine and feminine traits, which are strictly attached to the sex assigned at birth. The measures holding the trait approach ask men and women whether they have specific masculine and feminine characteristics (Thompson & Bennett, 2015), assuming masculinity as "a fixed individual attribute" (Luyt, 2015, p. 212). However, the normative approach conceptualizes gender as a multidimensional ideology. It defines masculinity ideology as cultural standards for being a proper man according to societal norms and traditional values, usually under the influence of historical, regional, or traditional changes (Thompson & Pleck, 1995). The current study adheres to a normative approach, identifying culturally constructed gender patterns shaped by both micro and macro cultural influences.

There is a variety of research on masculinity ideology measurement tools. For instance, the Brannon Masculinity Scale (BMS: Brannon & Juni, 1984) assesses adherence to general norms about masculinity in the US, such as avoiding femininity and concealing emotions; being a breadwinner, being admired and respected; being a tough guy; engaging in violent and adventurous behaviors. Similarly, other studies have provided universal codes of traditional masculinity such as physical and emotional toughness, avoidance of femininity, status and achievement, being admired and respected/self-reliance, aggression, dominance, achievement, power over women, being a playboy, hatred of homosexuality, and violence (Levant, 1992; Levant et al., 2007; Mahalik et al., 2003; Thompson & Pleck, 1986).

However, the portrayals of masculinity ideologies have predominantly been shaped by Western ideals of what constitutes a "real" man. However, there may be emic patterns specific to various cultures, especially those outside the Western sphere (Doss & Hopkins, 1998; Janey et al., 2013). For instance, Janey and colleagues (2013) highlighted that existing masculinity scales fail to align with national or local norms about masculinity in Russia, leading to the development of the Russian Male Norms Inventory. They found that Russian masculinity is generally characterized by duty/reliability, privilege/pleasure, and being inexpressive/impassive. Luyt (2018) also established a new measure focusing on (young and educated) South African masculinity, which is represented under the forms

of "sexuality, toughness, independence, status, responsibility, and homophobia" (p.162). Non-Western studies have highlighted the need for culture-based approaches to demonstrate how masculinity is expected to be performed in different cultures.

In Türkiye, traditional masculinity norms and roles are firm and distinctive (Sancar, 2009). Considering that Türkiye has an honor culture (Glick et al., 2015), masculinity is attached to a good reputation in the eyes of others (Uskul et al., 2012). This reputation is based not only on individual dignity but also on providing for the family as breadwinners, taking care of the family, and protecting and controlling the loved ones, especially women (Türkoğlu, 2013). A similar pattern was observed in gender stereotypes about Turkish men. People see traditional Turkish men as the one who is trustworthy, responsible, protective, dominant, independent, breadwinner, risk-taker, and aggressive (Sakallı Uğurlu et al., 2021). In that manner, the way masculinity is acquired, performed, and acknowledged might rely more on accountability and capacity to hold assigned responsibility while understanding masculinity in Türkiye. From this perspective, an attempt to understand the masculinity in Turkish culture will consider different cultural nuances and help transform masculinity in Türkiye eventually.

Although existing research has critically examined the multidimensional nature of masculinity in Türkiye (Bolak-Boratav et al., 2017; Sakallı Uğurlu et al., 2021), it has rarely addressed the measurement of its multidimensional structure, except for scale adaptation studies. For example, Lease and colleagues (2009) adapted the Male Role Norms Scale (MRNS) of Thompson and Pleck (1986) to Turkish. However, items' contents and structure were criticized as they are not reflective of emic norms within the culture (Türkoğlu & Cingöz-Ulu, 2019). Recognizing these gaps, we aimed to develop the TMIS, which captures the cultural nuances of masculinity and manhood in Türkiye while incorporating etic norms. To achieve our objectives, we conducted two studies using separate samples. In Study 1, we developed the Masculinity Ideology Scale (TMIS) and explored its validity and reliability in a student sample. In Study 2, we employed confirmatory factor analyses to confirm the scale's factor structure in a non-student sample.

Study 1

Study 1, we developed the TMIS and presented evidence of its content and construct validity in Türkiye. First, we provided the evidence for content validity through a detailed item construction process and exploratory factor analysis (EFA). During the item construction process, using a "third person language" instead of "first person language" differentiates gender ideology measures from trait measures in gender research (Luyt, 2015, p. 219). Thus, we expected that careful inspection of language and the norm-based structure of the items (e.g., "A man must be brave") would be the indicators of content validity. Second, we considered EFA and the correlation between the TMIS and ambivalent sexism to show the scale's construct validity. In that sense, we utilized the Ambivalent Sexism Inventory (ASI; Glick & Fiske, 1996) and the Ambivalence Toward Men Inventory (AMI; Glick & Fiske, 1999) because of their comprehensive coverage of crucial sources of sexism toward women and men. These scales encompass patriarchy, gender role distinctions, and heterosexual intimacy, encapsulating widely held assumptions about traditional masculinity

and its associated power dynamics. Furthermore, their reliability and validity are well established in the Turkish cultural context (Glick et al., 2004; Sakallı-Uğurlu, 2002).

Ambivalent sexism theory, which consists of hostile sexism (HS) and benevolent sexism (BS), is based on the coexistence of male structural power and female dyadic power. HS is shaped by dominative paternalism, competitive gender differentiation, and hostile heterosexuality. In contrast, BS is shaped by protective paternalism, complementary gender differentiation, and heterosexual intimacy (Glick & Fiske, 1996). Both the HS and the BS support men's power/dominance and patriarchal order in society (Sakallı, 2001).

On the other hand, ambivalence toward men (Glick & Fiske, 1999) encompasses beliefs that support male dominance but also resentment of male privilege and control. Glick and colleagues (2004) argued that male dominance and women's dependence are taken for granted under the patriarchal assumption that men are protectors and providers in many cultures. Ambivalence toward men consists of hostile attitudes toward men (HM, represented as resentment of paternalism, compensatory gender differentiation, and heterosexual hostility) and benevolent attitudes toward men (BM, represented as maternalism, complementary gender differentiation, and heterosexual attraction). BM indicates beliefs that admit traditional gender roles, power relations, and antagonism toward men. However, it doesn't directly address traditional masculinity ideology's norms and beliefs about men.

Research has demonstrated that increased endorsement of masculinity ideology is correlated with increased sexist attitudes toward women (Leaper & Van, 2008; Lease et al., 2020). Similarly, HS paved the way for disliking women and men who violate societal expectations. In contrast, BS led to more favorable attitudes toward traditionally stereotypical women and men (Glick et al., 2015). Moreover, the endorsement of the *toughness* mandate of masculinity ideology directly predicts men's HS (Gallagher & Parrott, 2011). The previous research supports the idea that existing measures and representations of masculinity ideology theoretically share beliefs in favor of male superiority and privilege and predict sexism. Therefore, we expected that the TMIS sub-factors would be positively and significantly correlated with HS and BS, which may provide evidence of convergent validity.

As indicated above, ASI and TMIS theoretically intersect with traditional gender ideology. However, ASI focuses more on the relational representation of male power in terms of how people perceive women and produce prejudice against women. Unlike ASI, the TMIS aims to capture people's beliefs about men, which are socially constructed by traditional norms that define, prescribe, and proscribe men (Thompson & Bennett, 2015). Thus, we hypothesized that the TMIS' sub-factors would show significant positive correlations with BM, which favors men's dominance, thereby providing further evidence for the TMIS's convergent validity. However, HM includes resentment of patriarchy and opposition to men's dominance (Glick & Fiske, 1996), which theoretically opposes the assumption of traditional masculinity ideology. Accordingly, we hypothesized that the TMIS would show a negative, low, or non-significant relationship with HM, supporting divergent validity.

Method

Participants

Six hundred forty-three women and 297 men (940 students) completed the questionnaire. To balance the women/men ratio, we created a new sample in SPSS using an equal random sampling function. First, we split the file by gender, and randomly chose similar numbers of women and men. The final sample included 591 (297 men, 294 women) participants after eliminating two cases which did not identify their gender. While determining the sample size, we benefit from the conventional criteria of 5:1 (see Costello & Osborne, 2005; Kyriazos, 2018). Accordingly, we calculated the sample size as five participants per item for 80 items in the item pool. Thus, the current sample size (N = 591) met the minimum requirement of 400 people following the given rule of thumb for EFA. The ages of the participants ranged from 17 to 38 (M = 21.63; SD = 2.32).

Materials

Masculinity Ideology Scale

We developed 80 items to measure different dimensions of masculinity ideology. These dimensions were status and achievement; toughness, violence, risk-taking; avoiding femininity; restricted emotionality/emotional control; admired and respected/self-reliance; breadwinning and the importance of work; dominance over women, disdain for gay men; and culture-specific issues, such as circumcision and military service (see OSF1 in supplementary files). Participants rated each item on a scale ranging from 1 (strongly disagree) to 6 (strongly agree). Higher scores indicated greater support for masculinity ideology. The factor structure of the TMIS and reliability information are presented in the results section.

Ambivalent Sexism Inventory

We measured participants' attitudes toward women using the ASI, including HS and BS as sub-scales (Glick & Fiske, 1996). The HS assesses overtly negative attitudes toward women (11 items, e.g., "Most women fail to appreciate fully all that men do for them"). The BS assesses subjectively positive but patronizing sexist attitudes by covertly underestimating women (11 items, e.g., "In a disaster, women ought to be rescued before men"). Sakallı-Uğurlu (2002) adapted the scale into Turkish using the same factor structure. Participants rated the items on a 1 (strongly disagree) to 6 (strongly agree) Likert-type scale. Higher scores indicated high levels of sexism. The internal consistency of HS and BS were .87 and .78, respectively.

Attitudes toward Men Inventory

We measured participants' attitudes toward men using the Turkish version (Sakallı-Uğurlu, 2008) of AMI (Glick & Fiske, 1999), which consists of BM (9 items, e.g., "Men pay lip service to equality but cannot handle it") and HM (10 items, e.g., "Every woman needs a man who will cherish her"). Participants rated the items on a 1 (strongly disagree) to 6 (strongly agree) Likert-type scale. Higher scores indicated higher levels of BM and HM. The internal consistency of BM and HM was .83 and .82, respectively.

Demographic Information Form

Participants' gender and age were used as demographic variables.

Procedure

After obtaining ethical approval from Middle East Technical University's institutional review board, we distributed the survey to undergraduate students from various cities of Türkiye (e.g., Ankara, İstanbul, Van, Trabzon, Konya, and İzmir) through a convenient sampling strategy. The participants received bonus points for their participation in the study.

Data Analysis

To assess different indicators of reliability and validity for the newly developed TMIS, we conducted various analyses on SPSS and JASP, which are statistical package programs. First, we conducted an exploratory factor analysis (EFA) to explore the factor structure of the TMIS in a Turkish sample. In this way, we have demonstrated that TMIS has construct-related validity. Second, we conducted a bivariate correlational analysis to explore the divergent and convergent validity of the TMIS by examining its relationships with ASI and AMI. Finally, we conducted reliability analyses on different subscales of the TMIS to provide evidence for its internal consistency.

Results

Construct-Related Validity

We performed factor analysis (principal axis factoring, not principal component analysis) with Promax rotation using EFA. We let the analysis suppress values lower than .40 (Tabachnick & Fidel, 2012). The significant value of Barlett's test of sphericity showed the factorability of the correlation matrix, $\chi^2(91)$; df = 3160; $p < .001$ (Bartlett, 1954). A KMO value of .97 indicated that the sample is adequate for employing factor analyses (Kaiser, 1974).

We used the Kaiser criterion of eigenvalues greater than 1.0, parallel analysis, Cattell's Scree plot test, and interpretability of factors to determine factor structure. The initial solution suggested ten factors with eigenvalues over 1.0 and explained 58.31% of the total variance, whereas parallel analysis (χ^2 (2548) = 5.779,165, $p < .001$) and Cattell's scree plot suggested eight and four factors, respectively. Following these suggestions, a series of EFA was conducted on 80-item TMIS to theoretically achieve the most interpretable factor structure. We eliminated items that failed to load to suggested factors at $\geq .40$ (Tabachnick & Fidel, 2012) and loading to more than one factor because they are theoretically indistinguishable. Finally, the scree plot alternatively suggested a four-factor solution (Cattell, 1966), which included 22 conceptually and theoretically interpretable items. In the final solution, the four-factor structure explained 69.14% of the total variance of 22 items with the entire sample (RMSEA = .06, 95% CI [.063-.074], see Table 1).

Table 1. *Results from Exploratory Factor Analysis of Masculinity Ideology Scale*

Items	1	2	3	4	M(SD)	Item-Total Correlation
Respectability/responsibility (α =. 92)						
A man must be brave. (*Bir erkek cesur olmalıdır*)	**.86**	-.01	.05	-.01	4.47 (1.39)	.83
When faced with danger, a man must stay cool. (*Bir erkek tehlikeyle karşılaştığında soğukkanlılığını korumalıdır*).	**.80**	-.13	-.01	.01	4.58 (1.30)	.68
A man should take care of his family and take them under his wing. (*Bir erkek ailesine sahip çıkıp, kol kanat germelidir*)	**.80**	.06	-.12	.00	4.95 (1.29)	.76
A man must stand behind his word. (*Bir erkek verdiği sözün arkasında durmalıdır*).	**.80**	.03	-.07	-.07	5.01 (1.27)	.72
A man must be able to arouse respect in the eyes of others. (Bir erkek duruşuyla karşısındakinde saygı uyandırabilmelidir).	**.74**	.00	.06	.03	4.06 (1.49)	.75
When faced with danger, a man should be able to take the responsibility. (*Bir erkek tehlike anında kendini ortaya atabilmelidir*).	**.73**	-.00	.03	.06	3.97 (1.46)	.74
A man should be able to earn enough amount of money to support his family. (*Bir erkek ailesini geçindirebilecek kadar para kazanabilmelidir*).	**.70**	.02	.04	.01	4.42 (1.43)	.75
A man should be able to stand on his own feet without other's help. (*Bir erkek başkalarının yardımına bağlı olmadan kendi ayakları üzerinde durabilmelidir*).	**.70**	.16	-.01	-.05	4.28 (1.47)	.72
Disdain for Gay Men (α =. 94)						
I doubt the masculinity of a gay man. (*Eşcinsel bir erkeğin erkekliğinden şüphe duyarım*).	-.05	**.88**	.02	.04	3.19 (1.81)	.81
A gay man is not a real man in the full sense of the term. (*Eşcinsel bir erkek tam anlamıyla erkek sayılmaz*).	-.02	**.81**	.02	.09	3.18 (1.82)	.83
I don't think well of a man who walk coquettishly. (*Kırıtarak yürüyen bir erkek hakkında iyi düşünmem*).	.08	**.78**	.02	.02	3.48 (1.79)	.82
A man's feminine behavior make me uncomfortable. (*Bir erkeğin kadınsı bulduğum davranışları beni rahatsız eder*)	.10	**.78**	.13	-.11	3.61 (1.72)	.83
A man must be sexual only with women. (*Bir erkek cinselliği yalnızca kadınlarla yaşamalıdır*).	.13	**.76**	-.10	.08	3.87 (1.95)	.85
Emotional Restriction (α =. 82)						
I find it embarrassing for a man to cry in front of others. (*Bir erke in herkesin önünde a lamasını utanç verici bulurum*).	.03	.02	**.82**	-.02	2.22 (1.33)	.65
I find it unmanly if I see a man crying. (*Ağlayan bir erkek görsem bunu erkekliğine yakıştıramam*).	-.01	-.06	**.73**	.04	1.76 (1.09)	.66

Table 1. continued

I find it unmanly if I see a man crying in a sad movie. (*Hüzünlü bir film izlerken ağlamayı bir erkeğe yakıştıramam*).	.02	.12	**.72**	-.08	2.07 (1.25)	.73
A man must conceal his emotions in public. (*Bir erkek toplum içinde duygularını belli etmemelidir*).	.15	-.03	**.55**	.13	2.26 (1.30)	.61
It is not a weakness for a man to express his feelings (R)*. (*Bir erkeğin duygularını ifade etmesi zayıflık değildir*)	.10	.00	**-53**	-.00	5.21 (.94)	.44
Dominance (α =. 84)						
It is normal for a man to be respected by his family just because he is a man. (*Bir erkeğin erkek olduğu için ailesinden saygı görmesi normaldir*).	-.01	-.02	.01	**.76**	2.25 (1.47)	.67
In society, men must be more dominant than women. (*Toplumda erkekler kadınlardan baskın olmalıdır*).	-.05	.16	.00	**.75**	1.98 (1.29)	.62
A man should be proud of having a son. (*Erkek çocuk sahibi olmak erkeğe gurur vermelidir*).	-.00	-.00	.02	**.66**	3.45 (1.85)	.74
At home, the man should have the last word. (*Evde son kararı erkek vermelidir*).	.05	.01	.15	**.65**	2.22 (1.45)	.70

Note. $N = 591$. The rotation method was an oblique (Promax with Kaiser Normalization) rotation.
*R = Reverse-scored items

After careful examination of factor contents and the theoretical background that masculinity studies provide, we named the first factor *respectability/responsibility*, the second factor *disdain for gay men*, the third factor *emotional restriction*, and the fourth factor *dominance* (see Table 1 for sample items, item-total correlations, and the internal consistency scores). The *Respectability/Responsibility* (Factor 1) factor consisted of eight items explaining the need for being a strong, brave, respectful, and responsible man whom others can rely on and explained 44.33% of the variance. The *disdain for gay men* factor had five items that imposed the norm that being gay jeopardizes manhood status and explained 10.30% of the total variance. The *emotional restriction* factor consisted of five items featuring proscriptions about showing emotion in front of others. It measured tolerance for men's emotionality and explained 3.92% of the total variance. The *dominance* factor had four items reflecting one's acceptance of a man's privileged and dominant status in the family and society, explaining 2.57% of the total variance. These factors were significantly correlated (see Table 2 factor correlations). The factor structure and explained variances indicated the construct validity of the scale.

Convergent Validity

Correlations between the sub-factors of the TMIS and BM ranged from .54 to .76 ($p <$ .001), with the disdain for gay men sharing the highest coefficient. Correlations between TMIS and HS sub-factors ranged from .45 to .63 ($p <$ .001). Among these correlations, the correlation between disdain for gay men and HS was the highest among all participants ($r =$ .63, $p <$ .001) and for men ($r =$ .69, $p <$ .001). The correlations between total TMIS and BS

ranged from .43 to .71 ($p < .001$). The TMIS's correlation with respectability/responsibility was the highest among all participants. Since the correlations between total TMIS and BM ($r = .83$), HS ($r = .70$), and BS ($r = .75$) were high, it was also questioned whether they could measure the same constructs to address this high correlation. In addition to the existing factor analyses, we conducted several exploratory and confirmatory factor analyses with 64 items, including all subscales of the TMIS, AMI, and ASI (see "OSF4-Additional Factor Analyses" word file for further results here).

The results of the additional analyses showed that TMIS items were clearly aligned with their respective factors with no intersections with AMI and ASI items. These results imply that the dimensions of TMIS and the other scales refer to different psychological constructs. However, the reason for this high relationship may stem from support for patriarchy as a global factor that explains masculinity ideology and sexist attitudes toward men and women. In summary, these significant correlations provide evidence of the TMIS's convergent validity for the entire sample. The correlation patterns of the separate and merged samples were similar (see Table 2).

Divergent Validity

As shown in Table 2, the sub-factors of TMIS had low correlations with HM (*rs* between .11 and .29, $p < .001$). In contrast, dominance was not correlated with HM ($r = .06, p > .05$) in the entire sample. The correlation patterns were dissimilar between women and men. For men, disdain for gay men ($r = .11$) and dominance ($r = .18, p < .05$) had low correlations with HM, whereas other dimensions of the TMIS had non-significant correlations. As expected, these results provide evidence of divergent validity.

Table 2. *Descriptives and Correlations for Study Variables*

Subscales		M	SD	1	2	3	4	5	6	7	8	9
1.	Respectability/Responsibility	4.47	1.12	—								
2.	Disdain for gay men	3.47	1.62	.67***	—							
3.	Emotional restriction	2.70	.75	.43***	.58***	—						
4.	Dominance	2.19	1.18	.45***	.65***	.62***	—					
5.	HM	3.92	.85	.29***	.21***	.11**	.06	—				
6.	BM	3.26	1.10	.70***	.76***	.54***	.67***	.30***	—			
7.	HS	3.42	1.10	.62***	.63***	.45***	.54***	.22***	.73***	—		
8.	BS	3.43	1.12	.71***	.67***	.43***	.50***	.44***	.80***	.63***	—	
9.	TMIS General	3.42	.98	.85***	.91***	.71***	.77***	.24***	.83***	.70***	.75***	—

Note. *$p < .05$, **$p < .01$, ***$p < .001$. TMIS: Masculinity Ideology Scale, HM = Hostility toward men, BM = Benevolence toward men, HS = Hostile sexism, BS = Benevolent Sexism, TMIS General: Mean of 22-item Masculinity Ideology Scale. The subscales have missing cases and the exact numbers are presented in the table for each scale and sample.

Reliability Analyses

Cronbach Alpha estimates were .92, .94, .82, and .78 for respectability/responsibility, disdain for gay men, emotional restriction, and dominance, respectively. Furthermore, item-total correlations ranged between .44 and .85 for the entire scale and between .68 and .83 for respectability/responsibility, .81 and .85 for disdain for gay men, .44 and .73 for emotional restriction, and .46 and .69 for dominance (see Table 1). The results provide evidence of the scale's internal consistency.

Study 2

Study 2 aimed to confirm the factor structure of the TMIS in an adult sample by conducting different models of confirmatory factor analyses (CFA). Previous studies have demonstrated that masculinity ideology can be assessed with one global factor as an "overarching traditional masculinity ideology concept" in addition to different sub-factors (latent variables) by testing a bifactor structure in CFA (Levant et al., 2013, p.237; McDermott et al., 2017). In bifactor models, each scale item loads both to related sub-factor and an overarching traditional masculinity ideology factor within a single model (see Figure 1). The bifactor model eliminates the hierarchy among the sub-factors by accounting for the common variances shared by all the items, whereas second-order factors explain the variances and relationships among the identified first-order factors. This way, any variability in responses to scale items can be captured by a global factor (i.e., traditional masculinity ideology), even when some items do not perfectly load to existing sub-factors (Reise, 2012).

To attain the best fitting model, we tested the four-factor model of TMIS against a) the single-factor model, b) the second-order factor model, and c) the bifactor model to determine whether it shows a good fit to the data compared with the alternative models. Accordingly, we expected that the TMIS would exhibit better goodness-of-fit statistics than single-factor and second-order factor models. However, considering that the correlations between the sub-factors of the TMIS were high and the first factor (i.e., the respectability/responsibility) explained 47% of the variability in the responses, we also expected that the bifactor model would provide a better fit to the data. That is, the existence of a global traditional masculinity ideology as a latent factor would account for the high correlations and common variance shared by the four sub-factors (McDermott et al., 2017). Thus, we hypothesized that the bifactor model would fit the data better than the four-factor model (see Figure 1). If the bifactor model shows a better fit, this would mean that we can measure traditional masculinity ideology multidimensionally with four different factors and unidimensionally with one global factor because it allows us to use total item scores. This would also further support the construct validity of the TMIS. In the CFAs, we did not differentiate the participants by gender because the current research validates the same factor structure for both men and women (Levant et al., 2013, McDermott et al., 2020). Conceptually, everyone but not only men in a given culture may endorse the expectations of being a "proper" man (Lease et al., 2009).

Method

Participants

Two hundred and nine adults (96 women and 113 men) whose ages ranged from 21 to 64 ($M = 35.69$, $SD = 9.51$) voluntarily participated in the study through convenient sampling.

Figure 1. *Bifactor model of the 22-item Masculinity Ideology Scale*
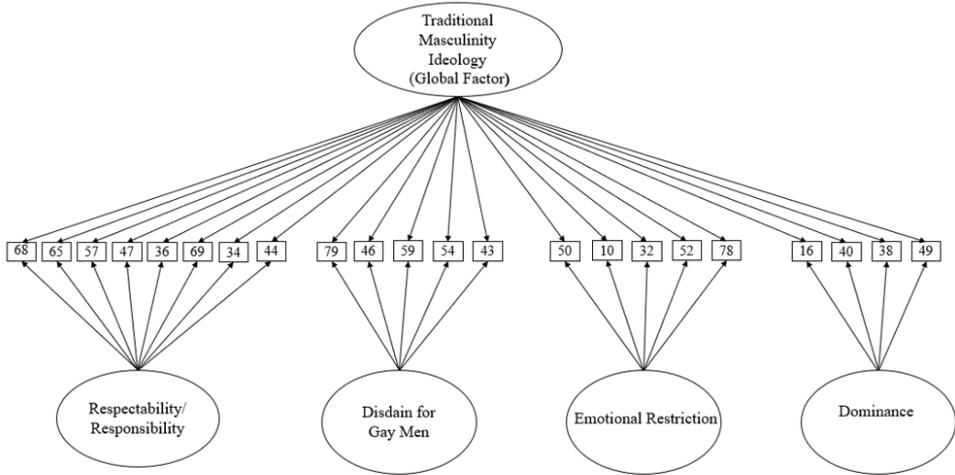
Note. For each factor, their first items were constrained to 1 for scaling purposes. The items in the middle of the figure indicates the retaining items after EFA was conducted in Study 1. Thus, they are not given in numerical order. For the global model, item 38 was constrained to 1 for scaling purposes. The error variances, covariances, and disturbance terms are not given for the sake of clarity.

Our sample met the criteria that suggest that a sample size should exceed 200 cases to conduct CFA (Kline, 2016).

Materials

The materials used in this study were the same as those used in Study 1.

Procedure

The study's ethical approval was obtained together with Study 1 from the Institutional Review Board of Middle East Technical University. An online link was distributed to the participants via Facebook and Twitter.

Data Analysis

We conducted CFA using the Maximum Likelihood Estimation technique with a standard method using 95% confidence intervals (CI) for error calculations using JASP and AMOS. We first performed CFA to confirm a measurement model of the four-factor TMIS. Then, we tested three alternative models—single factor, second-order (i.e., hierarchical), and bifactor models, against the four-factor models (see Table 3 for the fit indices and comparisons).

Results

Confirmatory Factor Analysis

We evaluated the adequacy of the model fit in terms of chi-square (χ^2) goodness-of-fit statistics and χ^2/df ratio. χ^2 value closer to zero with a non-significant p-value and χ^2/ df ratio of 2 or 3 indicate a good fit (Bollen, 1989). However, chi-square statistics are overly sensitive to sample size. Thus, we used alternative statistics such as the comparative fit index (CFI), goodness of fit index (GFI), root-mean-square error of approximation (RMSEA) with 90% confidence intervals, Bayesian information criterion (BIC), and Akaike information

criterion (AIC) (Kline, 2016). Accordingly, RMSEA below .06; 90% confidence interval (CI) between 0 and .10; and CFI above .90 indicate a good model fit (Hu & Bentler,1999). To compare non-nested models, BIC and AIC statistics with smaller values indicate better data fit (Kline, 2016). In several CFAs, we compared the four-factor structure of the TMIS to the single-factor, second-order factor, and bifactor models in terms of χ^2 difference tests.

First, we tested a single-factor CFA model on the responses of all participants. In this model, we used each TMIS item as a separate indicator of one latent factor, and each item was loaded on this single factor. The chi-square test was statistically significant, χ^2 (209) = 983.974, p < .001 and χ^2/df ratio was 4.71, exceeding the acceptable ratio for the model's goodness. Other indices also showed that the single-factor model did not fit the data well (CFI = .73, RMSEA = .13, 90% CI [.13, .14]), BIC = 13404.85, AIC = 13257.784. Second, we tested the four-factor model, in which each item was loaded on a related factor explained in the EFA conducted in Study 1. The model showed a good fit, χ^2 (203) = 340.358, p < .001, χ^2/df = 1.68, CFI = .95, RMSEA = .057, 90% CI [.046, .067], BIC = 12693.28, and AIC = 12626.17. Because the four-factor model was nested in the single-factor model, we employed a chi-square difference test to determine whether the four-factor model had a better fit. The difference test was statistically significant, $\triangle\chi^2$(6)= 643.616, p < .001. As CFI increased to .95 and BIC and AIC values declined, the four-factor model had a better fit than the single-factor model. Third, we tested the fitness of the second-order model. In this model, there were lower and higher levels of latent factors. First, 22 items were separately loaded into the related sub-factor, and then these four sub-factors were loaded into a second-order higher latent factor. In this model, the relationship between the four subscales of the TMIS can be understood in reference to their common relationship with a higher-order factor (i.e., traditional masculinity ideology). This model also showed a good fit, χ^2 (205) = 349.901, p < .001, χ^2/df = 1.70, CFI = .95, RMSEA = .058, 90% CI [.048, .068], BIC = 12792.14, AIC = 12631.71. However, the non-significant Chi-square difference test revealed that the second-order model did not show a better fit than the four-factor model, $\triangle\chi^2$ (2) = 9.54, p < .001 with the cutoff 13.816. Thus, we decided to continue using the four-factor structure. Fourth, we examined the bifactor model and compared it to the four-factor model. In this model, we loaded each indicator item with factors determined in the four-factor structure and a global traditional masculinity ideology factor that accounted for the common variance between the separate factors. The model indicated a very good fit, χ^2 (187) = 282.396, p < .001, χ^2/df = 1.51, CFI = .97, RMSEA = .05, 90% CI [.037, .061], BIC = 634.990, and AIC = 414.396. Based on the significant Chi-square difference test, the bifactor model has a better fit than both the four-factor $\triangle\chi^2$ (16) = 57.962, p < .001 with a cutoff score 39.252. When other fit indices were examined, the CFI value increased by .02 points, and the BIC and AIC values were observably smaller than the indices of the four-factor model. As can also be observed from Table 3, the bifactor model of the TMIS indicated the best fit to the data with the best goodness-of-fit statistics.

In conclusion, the results demonstrated that employing the bifactor model is an effective approach for evaluating the comprehensive structure of the TMIS (see Table 3). This model not only facilitates the use of the TMIS as a multidimensional scale, indicating four distinct sub-factors representing different masculinity norms, but also supports the utilization of the total scale score as a unidimensional representation of a global masculinity ideology

factor. Additionally, the better goodness-of-fit values observed in the bifactor model than in the other models serve as additional evidence supporting the scale's construct validity.

Table 3. *Model Fit Indices for the CFA of the Adult Sample and Comparisons of Alternative Models*

Model	χ^2	df	χ^2/df	CFI	RMSEA	RMSEA 90% CI	AIC	BIC
Single-Factor	983.974*	209	4.71	.73	.133	.125, .142	13257,784	13404,847
Four-Factor	340.358*	203	1.68	.95	.057	.046, .067	12626.17	12793.28
Second-Order	349.901*	205	1.70	.95	.058	.048, .068	12631.71	12792.14
Bifactor	282.396*	187	1.51	.97	.05	.037, .061	414.39	634.99

Model Comparisons	$\Delta\chi^2$	Δdf	Conclusion
Four Factor vs. Single Factor	643.616*	6	Retain Four-Factor
Four Factor vs. Second-Order Factor	9.54***	2	Retain Four-Factor
Second-Order Factor vs. Bifactor	67.505*	18	Retain Bifactor
Four-Factor vs. Bifactor	57.962*	16	Retain Bifactor

Note. RMSEA = root-mean-square error of approximation; CI = 90% confidence intervals for RMSEA; CFI = comparative fit index; AIC = Akaike information criterion; BIC = Bayesian information criterion
*$p < .01$. **$p < .001$, ***$p < .05$.

Discussion

This study aimed to develop and validate a scale measuring the endorsement of masculinity ideology in the cultural context of Türkiye. Study 1 revealed that masculinity ideology in Türkiye consists of four dimensions; respectability/responsibility, disdain for gay men, emotional restriction, and dominance. The study also provided strong evidence for the scale's reliability and validity. These findings contribute to a multidimensional understanding of traditional masculinity ideology. Study 2 confirmed the scale's four-factor structure among a non-student sample and supported the use of the bifactor structure. The evidence for the convergent validity of the scale was supported by its high correlations with hostile and benevolent sexism (Glick & Fiske, 1996) and benevolence toward men (Glick &

Fiske, 1999). These measures support the traditional gender ideology, which also safeguards the masculinity ideology in Türkiye. On the other hand, evidence for divergent validity has been established by showing that each subscale has low or non-significant correlations with hostility toward men. Ideologically, people who highly endorse traditional masculinity ideology should not have hostile feelings toward men. At the same time, they may support other gender ideologies that place men at higher levels (see Davies & Greenstein, 2009).

Overall, the TMIS integrates emic and etic perspectives by interpreting the dimensions of cross-culturally valid masculinity measures and including culturally representative wording. Its dimensions directly match the vastly used and reliable etic values such as "fear or hatred of homosexuals, restrictive emotionality, dominance" in the Male Role Norms Inventory-Revised (MRNI-R: Levant et al., 2007) and "emotional control, disdain from homosexuals, dominance" in the Conformity to Masculine Norms Inventory (CMNI: Mahalik et al., 2003). On the other hand, some TMIS dimensions share etic values with the Masculinities Representations Inventory (Luyt, 2018) and the Russian Male Role Norms Inventory (Janey et al., 2013).

The TMIS partly coincides with the Turkish-adapted version of the MRNS. However, it also measures different dimensions. In their study, Lease and colleagues (2009) demonstrate that both the four-factor MRNS (i.e., status/ rationality, tough image, antifemininity, violent toughness) and the original three-factor MRNS (status, antifemininity, toughness) can be used in the Turkish sample. In our analyses, the dominance factor coincided with status and disdain for gay men with the antifemininity dimension of MRNS. However, respectability/responsibility and emotional restriction appeared as separate masculinity dimensions. Differing from the MRNS, the TMIS captures the prevailing belief in Turkish culture that men should be responsible and respectable and that they should restrict their emotions (Sakallı Uğurlu et al., 2021; Türkoğlu, 2013).

Unlike Western measures, the respectability/responsibility dimension melts some norms in the same pot, such as bravery, standing alone, protecting one's family, and being a man of his word. Together, these items constitute the dominant norm for respectable men in Türkiye. This finding is consistent with previous studies that presented stereotypes about being a man in Türkiye (Sakallı Uğurlu et al., 2021; Türkoğlu, 2013) and the status dimension of BMS (Brannon & Juni, 1984). This result also supports Townsend's (2002) argument that being a father includes having a paid job, owning a house, and having responsibility.

The respectability/responsibility of a man is also a requirement for male honor in Turkish culture, which guarantees a good reputation in the eyes of others (Uskul et al., 2012). Honor culture prevailing in Türkiye obliges men to protect both the core and the extended family; otherwise, it can taint their good reputation as a reliable and respectable man (Sakallı-Uğurlu & Akbaş, 2013). This may indicate some overlap with emic masculinity values in non-Western cultures such as Russia and South Africa. For example, masculinity in South African culture is heavily represented by men's responsibility (Luyt, 2018). This responsibility is underlined by the respect and success gained by holding a leading role in familial and social relations. Similarly, the "duty/reliability and inexpressive/impassive" dimension of masculinity in Russia is heavily based on familial responsibilities that make a man earns respect (Janey et al., 2013). In this manner, the Turkish and Russian cultures

may share male dignity as an indigenous value that defines respect as a *must* for being considered a man.

Vastly used masculinity scales present physical toughness and risk-taking under *toughness* (Levant et al., 2013; Thompson & Pleck, 1986) or *risk-taking* dimension (Mahalik et al., 2003). Thus, one may ask why some items featuring the need for toughness are clustered under the respectability/responsibility dimension. This may have resulted from the meaning of the emic term *delikanlı* for the Turkish people. *Delikanlı* in Turkish is defined as a young adult man who embodies certain characteristics, such as being tough, respectable, reliable, and honorable (Turkish Language Institution Dictionary, n.d.). It also pictures a risk-taking and courageous man in the eyes of others, which may extend the requirements of being tough. Thus, it may draw a picture of a culturally representative man who harbors all the desired characteristics of respectable and responsible men.

The TMIS also introduces *emotional restriction* as a separate dimension of masculinity. Although "Boys don't cry" is a universal and constructive discourse on masculinity, it may have different roots in different cultures. To illustrate, Bolak-Boratav and colleagues (2017) showed these cultural roots in a large-scale mixed study conducted in Türkiye that the father-son relationship in Türkiye cultivates men's emotional inexpression. Although one may expect that emotional detachment between a father and a son is more salient in traditional families, emotional expression is limited regardless of family type or education level, in Turkish culture (Bolak-Boratav et al., 2017). In this manner, *emotional restriction* as a sub-factor of the TMIS supports the cultural representation of traditional Turkish masculinity.

Dominance is another dimension of the TMIS that reflects the acceptance of men's hegemony. This is parallel to the status factor of MRNS (Thompson & Pleck, 1986) and the dominance factor of MRNI-SF (Levant et al., 2013). However, it also captures men's dominance over extended family relations in Türkiye. For example, the item related to having a son may imply that there is still an implicit acknowledgment of a man having a son in Türkiye. The idea that sons carry the family's surname to the next generations is widely accepted and serves as a tool for men's dignity (please see the item "A man should be proud of having a son"). Furthermore, the Turkish legal system helps justify the importance of men's surnames. This system supports the privileged position of men in a patriarchal system and eventually guarantees male dominance and power.

As Table 2 shows, the four dimensions of masculinity ideology have positive and (frequently) high correlations with other gender ideologies, such as HS, BS, HM, and BM. Men's endorsement of masculinity ideology dimensions has very low and non-significant correlations with HM. High HM contradicts one of the basic constructs of traditional masculinity ideology (i.e., status) and thus the power status of men. As traditional masculinity norms guide masculine socialization, men's identity and self-involvement with these norms may have created extra vigilance toward HM items (McDermott et al., 2017). The same contradicting patterns are observed in Luyt's (2018) Masculinities Representation Inventory and nontraditional attitudes toward men.

Lastly, one may question whether the TMIS measures the same construct as ASI and AMI because they are highly correlated. It is not surprising to find high correlations

between them because they reflect men's dominance over women and men's superiority. However, they separately address the issues from women's or men's perspectives. Endorsing masculinity ideologies may produce and reproduce gender hierarchies and inequalities (Thompson & Bennett, 2015). Both types of attitudes indicate an endorsement of unequal gender ideologies based on the assumption that men are superior (Glick & Fiske, 1996, 1999). Earlier studies (Leaper & Van, 2008) also presented a high correlation ($r = .58$) between sexism (Neosexism Scale of Tougas et al., 1995) and masculine ideology (MRNI of Levant, 1992).

Limitations and Future Directions

The current study has some limitations. First, the TMIS's current dimensions excluded violence or violent toughness, which is a reconstructive power of masculinity. Although items related to male violence and violent toughness were included in the item pool, they did not form a separate dimension. The absence of violence in the TMIS does not mean that traditional Turkish masculinity are free from violence. Nation-level research indicates the severity of male violence against women in Türkiye (Hacettepe University Institute of Population Studies, 2015). However, disapproval of men's violence, driven by increasing salience on social and mainstream media through activism and campaigns, may provide a basis for the underrepresentation of violence within the scale. Another notable aspect is the absence of a dimension addressing male sexuality, unlike some measures of masculinity that include distinctive items to capture male sexuality (e.g., "Men should always like to have sex"; Levant et al., 1992, 2013). Items relevant to sexuality issues are briefly seen in the disdain for gay men (e.g., A man must be sexual only with women) as indicating the acceptance of heterosexual sexuality only. Türkiye-based research has demonstrated that people have strong stereotypes about men because they are sexually attractive playboys and womanizers (Sakallı Uğurlu et al., 2021). However, talking about sexuality for men may still be taboo in Türkiye because of its attachment to honor concerns, as is the case for women (Sakallı-Uğurlu & Glick, 2003). Future studies should examine sexual norms and expectations prescribed to men within the cultural context of Türkiye. In addition to these aspects, future research also needs to examine the invariance of the factor structure and metrics of TMIS for different groups like men, women, and different age and ethnic groups to ascertain possible flexibility across different time periods.

Conclusion

The Masculinity Ideology Scale (TMIS) is a comprehensive and culturally sensitive tool for measuring masculinity ideology in Türkiye. Benefiting from both cross-culturally valid measures and the culturally representative use of the Turkish language, the TMIS integrates emic and etic perspectives. In addition, it reveals the culturally underlined dimensions specific to Türkiye that are highly reflected in the respectability/responsibility dimension and dominance within a familial structure. Another aspect that the TMIS brings to the picture is that specific expectations are not free from honor culture and the impact of family on the construction of masculinity in Türkiye. It fuses different norms captured in other masculinity measures (e.g., the fusion of respectability and toughness) with cultural nuances prevailing in the multifaceted nature of performing masculinity in Türkiye.

Data Availability Statement:

The data described in this article are openly available in the Open Science Framework at https://osf.io/z6nky/?view_only=b42a5ae0f3444f48b687810b86545ecd with other supplementary files.

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