

**THE VALIDATION AND APPLICATION OF BAHASA
MALAYSIA GENDER EQUITABLE MEN (GEM) SCALE:
AN ASSESSMENT OF EQUITABLE AND INEQUITABLE
GENDER NORMS AMONG MALE STUDENTS OF A
MALAYSIAN UNIVERSITY**

By

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**Thesis submitted in fulfilment of
the requirements for the
degree of Master of Social Sciences (Gender Studies)**

April 2013

ACKNOWLEDGEMENTS

It is a pleasure to thank all those who made it possible for me to complete this thesis. First and foremost, I am deeply indebted to my main supervisor, Professor Datin Dr. Rashidah Shuib and Co-supervisor, Associate Profesor Dr. Intan Osman for their utmost patience, supervisions, countless support, invaluable knowledge and endless editing throughout the process of the study. Without them this thesis would not have been completed or written.

I owe my deepest gratitude to my university, Universiti Sains Malaysia (USM) for funding my programme and hence commencing with the thesis. I am also indebted to all my respondents for their great cooperation and valuable time given in ensuring the survey was conducted successfully, enabling me to produce the first validated Bahasa Malaysia GEM Scale in Malaysia for future use.

I was also fortunate to have had support from other lecturers to whom I express my utmost appreciation. They were Professor Syed Hatim Noor, School of Medical Sciences, USM Health Campus, Professor T. Ramayah, School of Management, and Statisticians at the Institute of Postgraduate Studies., Dr. Cecilia Ng (former Visiting Professor, KANITA), Associate Professor Dr. Noraida Endut and Associate Professor Dr. Ramanathan. My sincere appreciation also goes to Fauziah Abdul Rahman and Siti Suriani Missan, librarians at the university where the validation phase was conducted, for their support.

All staff of the Women's Development Research Centre (KANITA), USM were wonderful in giving unending support. I would like to say "Terima Kasih" to Hasniza Mohd. Hasan, Siti Shahrizatil Husna, Norshilawati Mohd. Shibi, Siti Warringin Oon, Marina Cheah Abdullah, Azimah Abdul Manap, Abdul Ghaffur and Zainon Ishak. My friends in KANITA, especially Raiha Ahmad, Shariza

Kamarruddin, Lalithambigai Sekar, Ooi Pei Wen, Mazidah Musa, Noresma Jahya, Lai Wan Teng and Teo Sue Ann gave me their friendship and support. I really appreciate it.

It is also my honour and privilege to thank my parents, *Achan* and *Amma* for their unconditional love. Thank you both for your consistent support and patience throughout the tough times. I would also like to thank my lovely siblings, Sathiyar Sukumaran, Kavimathy Sukumaran and Luesvari Sukumaran, as well as my cousin sister, Caisha Nivenia Moses, for all your love, help and encouragement.

My in-laws, especially my sister-in-law, Mrs. Umathevy Vengidasalam, and other family members were wonderful in their support. .

My special appreciation goes to my *cheta*, Mr. Maganthiran, my pillar of strength, who always stayed beside me patiently during the hard times with a smile on his face. He made available his support and help in a number of ways throughout the completion of my thesis and it was more than a joy and a blessing to have him together with me in this academic journey. Thank you so much for encouraging me and believing in me when I thought I would not make it.

KRISHNA GURUVAYOORAPANE, thanking alone is insufficient for all your miracles and blessings until today. Without you in my life, I am nowhere.

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**VALIDASI DAN APLIKASI SKALA KESETARAAN GENDER LELAKI
(GEM): SATU PENILAIAN NORMA-NORMA GENDER YANG SETARA
DAN TAK SETARA DALAM KALANGAN MAHASISWA LELAKI DI
SALAH SEBUAH UNIVERSITI DI MALAYSIA**

ABSTRAK

Salah satu perkara yang dibangkitkan pada pelbagai persidangan antarabangsa adalah hubungkait di antara ketaksaksamaan gender dan ketaksetaraan gender dengan kesihatan seksual dan reproduktif. Beberapa dapatan penyelidikan yang lampau juga menunjukkan bahawa norma gender yang taksetara mempengaruhi tingkahlaku kesihatan seksual dan reproduktif secara negatif, dan mempunyai hubungkait dengan pelbagai bentuk keganasan terhadap wanita oleh lelaki. Ini menunjukkan kepentingan mentransformasikan norma masyarakat ke arah perhubungan yang lebih egalitarian di antara lelaki dan wanita, dan pentingnya instrumen untuk mengukur perubahan norma gender. Skala GEM yang dibangunkan oleh Horizons dan Institut Promundo ini adalah untuk mengenalpasti dan mengukur norma gender dalam masyarakat. Kajian ini bertujuan untuk mengesahkan kesahihan Skala GEM versi Bahasa Malaysia melalui proses validasi, dan menggunakan skala tersebut untuk mengenalpasti dan mengukur norma-norma kesetaraan gender dalam kalangan pelajar lelaki di salah sebuah universiti di Malaysia. Fasa pertama melibatkan penterjemahan skala ke dalam Bahasa Malaysia, mengubahsuai dan menjalankan validasi skala berkenaan dalam kalangan 215 penuntut lelaki universiti. Fasa kedua melibatkan aplikasi Skala GEM versi Bahasa Malaysia untuk mengumpul data daripada 661 penuntut lelaki di salah sebuah universiti di utara

Malaysia. Dapatan proses kesahihan menunjukkan bahawa Skala versi Bahasa Malaysia ini sah dengan Cronbach alpha bernilai 0.79 dan boleh diterimapakai di Malaysia. Pada keseluruhannya, dapatan kajian menunjukkan bahawa lebih daripada 60 peratus responden lelaki percaya kepada norma-norma kesetaraan gender, manakala ukuran tahap norma gender meletakkan responden (83%) dalam kategori kesetaraan gender yang tinggi. Walau bagaimanapun, perincian dapatan mengikut item menunjukkan majoriti responden masih berpegang kepada norma gender yang stereotip iaitu peranan reproduktif (menjaga rumahtangga dan memasak) adalah tanggungjawab wanita, dan dalam hubungan seks, lelaki sentiasa bersedia melakukannya. Dapatan daripada kajian ini menyumbang kepada kefahaman tentang norma gender dalam kalangan lelaki muda di Malaysia daripada dimensi *Seksualiti dan hubungan seksual, Kesihatan Reproduksi dan Pencegahan Penyakit, Keganasan Pasangan Intim, dan Kerja-kerja Domestik serta Penjagaan Kanak-kanak*. Skala GEM versi Bahasa Malaysia ini merupakan instrumen penilaian perubahan norma gender sah yang pertama di Malaysia dan boleh digunapakai untuk mengukur perubahan norma gender dalam kalangan responden yang mengikuti program intervensi kesetaraan dan kesaksamaan gender di negara ini.

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ABSTRACT

One of the concerns raised at various international conferences is the link between gender inequality and gender inequity, and sexual and reproductive health issues. Past research findings have shown that inequitable gender norms negatively affect sexual and reproductive health behaviours, and are also linked to all forms of violence against women by men. This indicates the importance of transforming norms in the society for a more egalitarian relationship between men and women, and the importance of having tools to measure changes in gender norms. The GEM Scale, developed by the Horizons and Institute Promundo, is designed to identify and measure the prevailing gender norms in the community. The objectives of the current study are to validate the Bahasa Malaysia GEM Scale, to use it to identify the prevailing gender norms, and to measure the level of gender norms among male students of a university in Malaysia. The first phase involved translating the scale into Bahasa Malaysia, adapting and then validating it among 215 university male students. The second phase was the application of the validated Bahasa GEM Scale. Data were collected from 661 male students from a university in northern Malaysia. The validation results showed that the Bahasa Malaysia GEM Scale is valid with the Cronbach Alpha value 0.79, and can be used in Malaysia. The overall findings on the prevailing gender norms showed that more than 60 per cent of the male respondents

believed in gender equitable norms while the level measured placed the respondents (83%) in the high equitable gender norms category. However, detailed analysis of individual items showed that majority of the respondents still held on to the stereotypical belief that women are primarily responsible for reproductive roles (domestic work and cooking), and that men are ever ready to have sex. The findings from this study have contributed to a better understanding of gender norms among Malaysian young men in the dimensions of *Sexuality and Sexual Relationships*, *Reproductive Health and Disease Prevention*, *Intimate Partner Violence* and, *Domestic Work and Child Care*. The Bahasa Malaysia GEM Scale is the first validated version of the GEM Scale in Malaysia which would be useful in measuring the changes of gender norms among respondents who have gone through any gender equity and equality intervention programmes.

CHAPTER ONE

INTRODUCTION

1.1 Overview of the First Chapter

This chapter begins with a brief introduction of the background of the study, particularly on the importance of identifying equitable and inequitable gender norms among men. This is then followed by the research problem that was studied, the research questions to be answered and the research objectives. This chapter also explains the potential contribution of this study to the existing dearth of literature on prevailing gender norms among Malaysian university male students which could be an important contribution to the planning of intervention programmes that promote gender disparity awareness, and that might encourage men to participate in domestic work, child care, women's rights and sexual and reproductive health issues in the future. An example of such programme is the gender training workshop on gender equity and equality especially designed for grassroots men, facilitated by Mr. Paul Sinnapan, who is a well-known gender trainer in Malaysia as well as in South East Malaysia (World Alliance for Breastfeeding Action [WABA], 2006). The chapter also introduces briefly the Gender Equitable Men (GEM) Scale as one of the contributions of this study and ends with the organisation of chapters for the whole thesis.

1.2 Background to the Study

Internationally, achieving gender equity and gender equality has become the most important vision in recent years as reflected in the discussions during the 1994 International Conference on Population and Development (ICPD), the 1995 Fourth World Conference on Women (FWCW) in Beijing and the Millennium Development Goals (MDGs), introduced in September 2000, during the United Nations Millennium Summit in New York. All the goals and the indicators in the MDGs, including achieving gender equality, gender equity, the empowerment of women, and the eradication of poverty and starvation were deemed as critical for achieving sustainable human development (Sachs, 2011).

The third goal of the MDGs, which is to “Promote Gender Equality and Empower Women”, specifically emphasises the need to promote gender equality by eliminating gender disparity in education, eliminate violence against women and taking steps to ensure the empowerment of women (United Nations Development Programme [UNDP], 2007). Ban Ki-moon, the Secretary General of the United Nations, mentioned in his most recent opening remarks at a press conference on the MDGs, that currently the MDGs are seen as the most important of goals and accorded the highest priority among all internationally agreed goals to be achieved by all countries around the globe (Ki-moon, 2012). However, it should be noted that gender equality and the empowerment of women (Goal 3) is actually an essential component of all the other goals. In short, it crosscuts all the other goals and therefore, if Goal 3 is not achieved, this will impact the achievement of the other goals as well.

It is debated that nations or countries, which neglect gender equality and gender equity, will find it almost impossible to achieve the MDGs (WHO, 2005). The entire Member States of the United Nations need to give their strong commitment in order to make sure that all the MDG goals will be achieved by 2015 (UNDP, 2007). However, a decade after gender inequality became a central agenda at the ICPD 1994, the United Nations Commission on the Status of Women (CSW) during its Forty-Eight Session (1-12 March 2004), acknowledged that gender inequalities still existed across the globe (United Nations Department of Public Information [UNPI], 1995; Pulerwitz, 2006).

One of the concerns arising from various international conferences, including the ones mentioned above, is the link between gender inequality and gender inequity, and sexual and reproductive health issues such as HIV/AIDS, family planning and utilisation of contraceptives, and violence against women. Numerous research findings and studies have shown that inequitable gender norms negatively affect sexual and reproductive health related behaviours and are also linked to all forms of violence against women by men (Barker 2000; Sen, Ostlin, & George, 2008; Pulerwitz & Barker, 2008; Verma et al., 2008). According to Pulerwitz & Barker, 2008, research with men and boys has shown how inequitable gender norms shape men's interaction with their partners, families and children on important issues, such as, preventing the transmission of sexually transmitted disease or infections and HIV, contraceptive use, violence (both against women and between men), domestic chores, parenting and their health seeking behaviour. Pulerwitz, (2006), Sen et al., (2007) and other researchers have argued that this unequal gender relationship is a

result of society's social construct. This indicates that norms in the society have to be changed for a more egalitarian relationship between men and women.

Recognising this, many organizations in Asia have voiced out the urgency to include boys and men in efforts to combat gender-based violence in the region (Neha, 2005). As quoted by Anthony Sardien (cited in Cleaver, 2003), representative of the Gender Education and Training Network in South Africa, "Achieving committed male support in advancing women is increasingly urgent"(pg.10). Thus, involving men will certainly help to eradicate gender-based violence against women. In order to have committed men who would continuously support efforts to eradicate gender-based violence, men need to practice gender equitable norms in their daily routine activities as this opens the door to a gender equitable and gender equal society. Thus, it is felt that specific intervention programmes addressing gender equity and gender equality issues should be developed targeting men as the participants, and changes in their attitudes should be measured.

There were many tools available to measure masculine attributes around the world (Pulerwitz & Barker, 2008). However, there were few studies to measure changes in attitudes towards gender norms using quantitative methods. As a result, only few tools were available to evaluate intervention programmes which attempted to measure the change in gender norms and sexual risk behaviours. In order to fill this gap, the Horizons and Institute Promundo researchers developed the Gender Equitable Men (GEM) Scale. The GEM Scale comprises of five major domains namely, women and men's roles in *Domestic Work and Child Care, Sexuality and*

Sexual Relationships, Reproductive Health and Disease Prevention, Intimate Partner Violence, and Homophobia and Relations between Men (Pulerwitz & Barker, 2008). The following section describes briefly the scale.

1.3 Introduction to the Gender Equitable Men (GEM) Scale.

This section presents a brief introduction to the Gender Equitable Men (GEM) Scale which was originally developed by Horizons and Institute Promundo. The Horizons is a global operations research programme designed to identify strategies to improve HIV/AIDS prevention programmes run by Institute Promundo which is a non-governmental organisation (NGO) located in Brazil. The scale is designed to provide information about the prevailing gender norms in a community as well as the effectiveness of any programme meant to influence the norms (Pulerwitz & Barker, 2008).

The GEM Scale originated from a formative qualitative research on gender norms with young men in low-income settings in Rio de Janeiro, Brazil (Barker, 2000). Grounded on that research, Horizons and Institute Promundo developed a scale that was used in a second study with men in both low and middle-income neighbourhoods in Rio de Janeiro, Brazil. In that research, the researchers tested 34 items on attitudes toward gender norms (Pulerwitz & Barker, 2008; Verma et al., 2008). After factor analyses and other psychometric tests were done, 24 items were finalized as the GEM Scale with 17 items categorized in the “**Inequitable**” subscale and seven items in the “**Equitable**” subscale.

The research team operationalized the term “gender-equitable” man as referring to a man who does the following (Pulerwitz & Barker, 2008, p.326):

“Seeks relationships with women based on equality, respect, and intimacy rather than on sexual conquest;

Seeks to be involved in household chores and child-care, meaning that they support taking both financial and care-giving responsibility for their children and household;

Assumes some responsibility for sexually transmitted infection prevention and reproductive health in their relationships;

Is opposed to violence against women under all circumstances, even those that are commonly used to justify violence (e.g., sexual infidelity);

Is opposed to homophobia and violence against homosexuals”.

1.4 Statement of Problem

To date, there is no known published or unpublished tool specifically to identify and measure the prevailing gender norms in Malaysia. In particular there is no known Bahasa Malaysia validated GEM Scale for use in Malaysia. Similarly, there is no study known or published measuring the gender equity levels among young men in Malaysia. Thus, this study aims to translate the English GEM Scale into Bahasa Malaysia and validate the translated version. Following that, the validated GEM Scale in Bahasa Malaysia will be used to identify and measure the prevailing gender norms among male students of a local university. Through this validation study and the application of the Bahasa Malaysia GEM Scale, the tool would be available for use by all non-government organisations (NGOs) and government agencies who deal with gender training, especially targeting men, in Malaysia. They would be able to identify and measure the prevailing gender norms and, at the same, could also measure the effectiveness of their intervention programmes in advancing gender equality and equity. This Bahasa Malaysia

translated GEM Scale will be the first reliable and valid gender tool for use to measure gender equity among men in Malaysia.

Findings from past studies suggest that the GEM Scale is sensitive, broadly applicable and cross culturally relevant sufficiently, so indicators can be applied in any specific cultural contexts and even comparable across varied settings (Pulerwitz & Barker 2008, Verma et al., 2008, Pulerwitz, Michaelis & Verma, 2010). Therefore, it is worthwhile to consider using this tool in the Malaysian context because the anticipated findings on gender norms among Malaysian men would definitely add to the body of knowledge on gender norms in this country.

The other supportive factor for choosing this tool is that it could measure multiple and multifaceted domains (women's and men's roles in domestic work and child care, sexuality and sexual relationships, reproductive health and disease prevention, violence, and homophobia and relations between men) within the construct of equitable and inequitable gender norms. The other strength of this tool is that it is easy to use and can be easily administered by the researcher and other users (Pulerwitz & Barker 2008, Verma et al., 2008).

1.5 Research Questions

Several research questions and research objectives were formulated to guide the implementation of this study.

1. What are the items from the GEM Scale developed in Brazil that would be appropriate in the Malaysian context?
2. What are the prevailing gender norms among Malaysian male university students identified by using the validated Bahasa Malaysia GEM Scale?
3. What is the level of equitable gender norms among Malaysian male university students as measured using the validated Bahasa Malaysia GEM Scale?

1.6 Research Objectives

1. To validate the Bahasa Malaysia Gender Equitable Men (GEM) Scale to be used as a tool to identify the prevailing gender norms and to measure the level of gender equitable gender norms in Malaysia.
2. To identify the prevailing gender norms among Malaysian male university students using the validated Bahasa Malaysia GEM Scale.
3. To measure the level of equitable gender norms whether low, medium or high among Malaysian male university students by using the validated Bahasa Malaysia GEM Scale.

1.7 Significance of this Study

Malaysia is a diverse country with three major ethnic groups; Malays, Chinese and Indians. Undoubtedly, interpretation of gender norms for men will be different in each culture and society. Even though in this study, data analysis was not based on ethnic groups but analysed as a whole, identifying the prevailing gender norms among men in Malaysia could help the Malaysian Government and other

stakeholders to formulate programmes accordingly in order to advance gender equality and gender equity as stated in the third goal of the MDGs.

Gathering information about gender norms among young people has another significant aspect. Young people in universities are prone to risky sexual behaviour such as having multiple partners and practising unprotected sex (Njiru, 2007). This scenario has led to serious sexual and reproductive health consequences that include unintended or unwanted pregnancies, sexually transmitted infections and HIV/AIDS, and unsafe abortions. Various media data show increasing cases of teenage pregnancy and abandoned babies in Malaysia (Ahmad et al., 2010). A study conducted in Negeri Sembilan, Malaysia found that students who were below 19 years were already engaged in sex (L. Lee, Chen, K. Lee & Kaur, 2006). Besides that, Zulkifli, Low & Yusof (2000) in their study indicated that the numbers of pre-marital sex activity have increased in Malaysia. At the same time, the findings also showed that there was a low prevalence of contraceptive usage among sexually active students and working men in Malaysia.

According to UNICEF Malaysia, young people in Malaysia are most prone to HIV infections. Based on the statistics from the Ministry of Health Malaysia, December 2008, 27% of new infections of HIV were among the youth aged between 13 to 29 years old in Malaysia. UNICEF Malaysia believes that “gender inequity”, “discrimination”, “silence”, “stigma” and “ignorance” are the most important aspects to the widespread of HIV in Malaysia (Chauly, 2004). Moreover, studies by Devaraj (2005) and Chandran (2002) have indicated that the textbooks used in the Malaysian education system contained gender biased portrayals of the roles of men and women. Male characters were portrayed as energetic participants in outdoor activities and

listed in a greater variety of occupations while female characters were listed in a limited number of occupations and also portrayed as passive participants in indoor activities (Chandran, 2002). These portrayals are not only biased but also do not reflect the reality on the ground.

The two scenarios above, that of increasing HIV infection among young men and the biased source of knowledge through textbooks in the Malaysian education system, further indicate the importance of addressing the prevailing gender norms among young and also adult men in Malaysia by developing appropriate interventions to promote more equitable gender norms among them. In addition, this study would make available the validated Bahasa Malaysia GEM Scale for use by NGO's and government agencies that deal with gender training specially for men in Malaysia to identify the existing gender norms among the participants, which could be used as the baseline indicator to see whether these norms change after the training. This change could be measured by the GEM scale thus indicating the effectiveness of those intervention programmes. In the long term, effective programmes could mean a transformed society and money saved.

1.8 Definitions of Key Terms

Definitions of several key terms are presented below to clarify the key terms being used in this study.

1.8.1 Gender

Gender refers to the socially constructed roles, expectations and definitions by a given society believed to be appropriate for men and women (Barker, Ricardo & Nascimento, 2007).

1.8.2 Male Gender Norms

“Male gender norms” is defined as the social expectations and roles given to men and boys in relation to or in contrast to women and girls. These portray that men should take risks, endure pain, being tough or should have multiple sexual partners to prove that they are “real men” (Barker et al., 2007).

1.8.3 Patriarchy

Patriarchy refers to power imbalance and cultural practices and systems that give men more power in society. These offer men extra benefits than women such as men are entitled and privileged to get more care and domestic service from women and girls in the family in the name of patriarchy (Barker et al., 2007).

1.9 Organisation of the Chapters

This thesis is presented in five chapters. Chapter One provides the background to the study undertaken for this thesis. It begins with addressing the main subject matter, followed by the statement of the problem, which guides the study, enumerates its research questions, objectives, significance of the study and lastly ends with the key terms. Chapter Two comprises the review of relevant and pertinent literature on the topic of this thesis and other related subjects. Chapter Three presents the methodology used in this study followed by Chapter Four which presents the findings. The discussion of this study is in Chapter Five which is the last chapter. It is in this chapter that the findings are further discussed to seek further understanding of the subject researched. The chapter also includes conclusions and recommendations based on the findings and suggest areas for future research.

1.10 Summary

This chapter provides the introduction and background to the study undertaken for this thesis. It clarifies the aims, objectives and the significance of the research. As mentioned earlier, this thesis has two parts: the first part is the validation of the Bahasa Malaysia GEM Scale and the second part is the application of the GEM Scale to identify and measure the prevailing gender norms among male university students in Malaysia. In the next chapter, past and current literature is reviewed to provide more in-depth background to the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The main purpose of the present study is to identify prevailing equitable and inequitable gender norms among Malaysian university male students by using the validated Gender Equitable Men (GEM) Scale. The chapter starts with a discussion of specific and relevant theoretical perspectives which includes the sociological theoretical perspectives with a focus on gender roles. Under the ambit of the sociological theoretical perspectives on gender roles, there are four important theories, namely, functionalism, conflict theory, symbolic interaction and feminist sociological theory. However, in this chapter the discussion is limited to only the feminist sociological theory because it is more applicable to this study. In addition, theories of patriarchy and the socio-ecological model framework are also included in the discussion because these theories are also relevant to this study.

A literature review was also conducted to explore existing evidence related to associations between gender norms and the key domains included in the Gender Equitable Men (GEM) Scale, such as *Sexuality and Sexual Relationships*, *Intimate Partner Violence*, and *Domestic Work and Child Care*. This review of literature also covered how prevailing inequitable gender norms amongst men have been shown to be the central factors underlying all types of gender based violence such as sexual violence amongst women. Given the importance of conceptual clarity in doing this

research, this chapter also explores the conceptual understandings and possible linkages between concepts such as masculinities and equitable and inequitable gender norms. On the same note, since this study was done in Malaysia, it was important to explore the literature on masculinity and gender equitable norms within the local context. This was actually a challenging task since not much work was done in this area in this country.

Since this study uses the GEM scale which was developed in another cultural context, this chapter also reviews the development, the application of the GEM Scale and several related theories. In addition, this chapter also describes the validation procedures that must be undertaken when a scale or a questionnaire is to be validated to serve as a guideline in the validation phase of this study. The research framework is also presented and discussed at the end of this chapter.

2.2 Theoretical Perspectives and Conceptual Framework

An important concept that underlies this study is that gender inequity exists in a society as a result of “norms and values” in that society. These norms and values are socially constructed and are associated with gender socialisation. In this socialisation process, the existing “norms and values” are transferred from past generation to the next. These transferred “norms and values”, accepted by the society, are the ones that shape men’s and women’s behaviour (Pradhan & Ram, 2009; Ryle, 2011). Often societal norms and values are perceived as unchangeable but in reality, these “norms and values” associated with men and women are changeable within a family and a culture within the same society (Pradhan & Ram,

2009). There are multiple theories that could directly or indirectly explain the socialisation process and gender inequity. This is explored further in the subsection below.

2.2.1 Theories linked to Gender Socialisation

There are many theories which attempt to explain gender socialisation from “male and female infants into masculine and feminine adults” (Bussey & Bandura, 1999; Pradhan& Ram, 2009). There are two types of socialisation which an individual will go through in life. These are the (a) “primary socialisation” and (b) “secondary socialisation” (Ryle, 2011; Mackie, 1987). In the primary socialisation, an individual forms his/her personality biologically whereas in the secondary socialisation an individual will learn more on “specific roles, attitudes, norms or beliefs in society” (Mackie, 1987). According to Ryle (2011) and Bussey and Bandura (1999), there are three types of theories which explain gender socialisation.

These are the psychoanalytic theory, social learning theory and cognitive developmental theory. However, these theories seemed to be more relevant to child development rather than provide a direct explanation of gender relations. However, the social learning theory does highlight the importance of behaviours being shaped through “a process of reward and punishments” which supports “appropriate and inappropriate behaviour” (Ryle, 2011). In a sense, this could be used to shape behaviours supportive of gender equity. In this study, a category of theories, which is seen to be important and better in explaining the gender inequity concept is the

sociological theoretical perspectives on gender roles. This is described in the following section.

2.2.1 (a) Sociological Theoretical Perspectives on Gender Roles.

Sociologists view gender as a social construction process rather than biologically driven through four main theoretical perspectives. These are (a) functionalism, (b) conflict theory, (c) symbolic interaction and (d) feminist sociological theory (Lindsey, 1997). In this chapter, the discussion is limited to only the feminist sociological theory, which is more applicable to this study.

2.2.1 (b) Feminist Sociological Theory

The Feminist sociological theory proposes that housework, motherhood and patriarchal family are the core of women's oppression. The theory also assumes that there exist unequal power relations between men and women; and that women, in general, are being "ruled" by men in all societies. It illuminates the "androcentric" biasness in sociology and "in broader society" (Lindsey, 1997). Thus it is important to empower women to enable them to make independent decisions regarding their own destinies and to break away from being oppressed (Gingrich, 2003; Lindsey, 1997). The theory also attempts to bridge the macro-micro gap between the relationship at the individual level and the institution. Just like other theories, there are some weaknesses in the feminist theory. However, the strength of the feminist theory is that, it can be used to challenge the "status quo" especially in understanding

and solving women's issues in society, particularly those of the marginalised or the vulnerable women.

The other strong feature of the feminist theory is that it recognises the links or the intersection between gender-race-class that is essential in order to analyse and understand the multifaceted problems faced by women around the world. For instance, poverty or health problems are faced and experienced by men and women differently. Women are affected severely by poverty than men because women need to balance their time to ensure household survival and economically productive activities. In order to analyse poverty and other issues from the view of a woman, it is necessary and important to consider the link among "race", "social class" and "marital status" (Lindsey, 1997). These are sites of multiple oppression that women often experienced. In short, women's issues tend to be complex and often need multidisciplinary approaches in doing research and introducing interventions.

Feminists strongly believe that the "traditional patriarchal family" as an institution, is a major contributor to the oppression of women (Lindsey, 1997). The main difference between other social institutions such as workplaces, schools and state institutions and the family institution is that the family institution seems to have more freedom of accepting policy changes towards advancing gender based equalities in the society. However, in reality, public social institutions are the ones under pressure to follow policy changes pertaining to gender based inequalities, whereas the family institution is isolated from these forces because it is a social institution that is considered to be in the private sphere, and therefore, often remains untouched by public policy changes. In most societies, the private sphere restricts

others from interfering with whatever happens within the family. In a patriarchal family, this gives the ultimate power to the household's male head to manage his family based on gender-based inequalities. The feminist sociological Theory is also in line with the Theory of Social Constructionist, particularly with regard to gender construction and identity but this will be discussed in the section relating to the development of the GEM Scale (refer page 42).

2.2.2 Theory of Patriarchy

Patriarchy is a term used to explain or describe the unequal power relationship between men and women in our society, with women being systematically disadvantaged and oppressed (London Feminist Network [LFN], 2012). Men have more power as a result of historical discrimination and societal norms and values which tend to favour men and are biased towards women. This gives men the advantage in decision-making, in access and control of resources, and in employment as men are seen to be the providers. Men are often in leadership positions, giving them authority, because they are seen as "natural" leaders in the households and in the society.

Theorists, such as Mirkin (1984) and Sarshar (2010), view men akin to "rulers who dictate their subjects" and that the patriarchy model represents a sole dominant male system (LFN, 2012). The system is claimed to be oppressive in many forms and in many societies within cultural, social, political and economic environment and is discriminatory because it uses power and control on women (Mirkin, 1984; Roberson, 2004). Many scholars agree that patriarchal system is

inherited from families and therefore families can be a source of patriarchal values and gender inequality and inequity. In other words, the patriarchal system is influenced and shaped by the society; an idea very much supported by the social constructionist theory (Khozaei, 1982; Mirkin, 1984; Roberson, 2004; Kambarami, 2006; Tracy, 2007; Sarshar, 2010). Given that patriarchy is pervasive in many societies, feminists argue that women in those societies tend to be “powerless victims” and they live a lifestyle defined by men (Mirkin, 1984). Many scholars have different interpretations about patriarchy but Reeves and Baden (2000) strongly believe that women’s reproductive role and sexual violence have always been seen through the patriarchal lens. Usually patriarchal oppression is connected with housework, paid work, the state, culture, sexuality and violence (Kambarami, 2006; Tracy, 2007).

There are some critiques about patriarchal theory because of its overarching framework. Scholars claim that this overarching framework could help to identify the “extent of gender inequality” but unsuccessful in handling its “complexity”. The theory assumes that “gender oppression” is static across “time and space”. Lately, the scholars started to realize that the assumption of this theory is unacceptable since women around globally are not “homogeneous” (Baden & Reeves, 2000), and that gender intersects with class, ethnic groups, sex and so forth. As a summary, in order to understand the prevalence of gender oppression among a group of women from any country, there is a need to identify their historical and cultural background as well as other related factors. Inevitably, interventions to transform women’s condition and position in the society need to be multi-pronged.

2.2.3 Socio-Ecological Model

The Socio-ecological model (SEM) explains the interwoven connection between the individual and other levels of their life environment (relationship, community and society). The SEM also helps to promote healthy changes among individuals within the targeted group (e.g. men or women) by recognising multiple factors that influence their characters or behaviours in approaching a complex subject matter, such as sexual violence, gender equality and equity. This model explains how various influences in each stage of the SEM are interwoven and “their relationship to another” must be understood in order to find solution for a complex subject matter. This model is often used in violence against women prevention work (Heise, 1998)

There are four levels, namely individual, relationship, community and society, in the Socio-ecological model. Each level demands diverse influences and strategies in handling a complex subject matter. The main objective of using the SEM model for an intervention purpose is to overcome a complex problem by inserting positive changes among the participants themselves as well as changes at the household, the community and the society. Basically, the model highlights the fact that intervention at the individual level alone is not sufficient to effect changes. The intervention based on the SEM model considers all problems faced at the different levels and address the problems according to each level’s condition. As an example, perpetrators (men) who have the risk of committing violence against women faced different conditions at different levels and these must be dealt with.

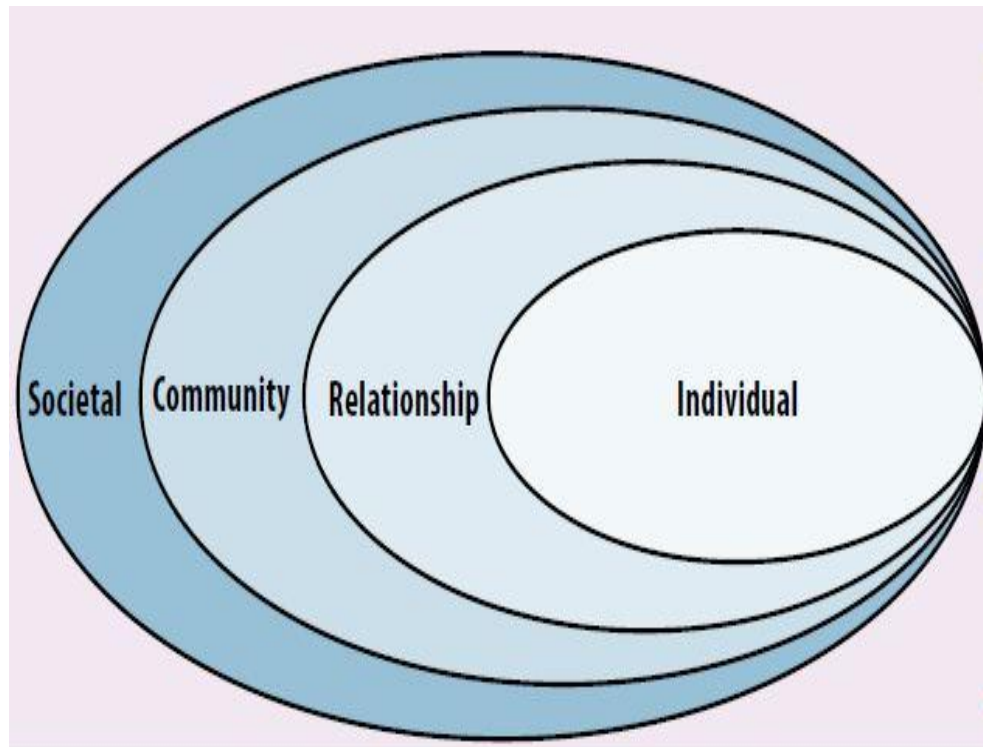


Figure 2.1: The Socio-Ecological Model from Heise, (1998)

At an individual level, the man could have witnessed marital violence between his father and mother or experienced abuse as a child by his father. At the relationship level, this man could undergo marital conflicts with his life partner because of his patriarchal attitudes which he learnt when he was growing up such as, control over the family's wealth and acting as a sole decision maker. The "age and education" difference between spouses also could be a cause for a man to behave violently towards his life partner (Washington Coalition of Sexual Assault Programs [WCSAP], 2011). Besides that, at the community level he would face "negative influences" from various factors and social peers such as being encouraged by his group of friends to act violently towards his wife and others to show-off his power and control as a man because those actions are considered normal in that particular community.

Lastly, at the societal level, “social norms” and “rigid gender roles” which support the concept of masculinity where men are expected to be dominant, aggressive and can act in a controlling way further strengthen the men’s dominant role. Social norms expect a woman to tolerate the “male control over female behaviour” and also support the belief that “violence as a conflict resolution method” in their family life should be the norm (WCSAP, 2011). The SEM model is also used in intervention programmes to promote gender equitable norms among young men in Brazil. These programmes used the Gender Equitable Men (GEM) Scale as a main tool to measure the changes among the participants. According to the findings, it showed that there were positive changes among the participants where most of them started to be supportive towards gender equitable norms.

2.3 Important Gender Related Concepts

2.3.1 Gender Norms

To understand the gender norms within the cultural context, there is a need for clarity of terms. First is the concept of gender itself. Often gender is used as a synonym for one’s biological sex. There are now many articles in the literature discussing gender as a concept and the elements inherent in gender analysis. Norms can be defined as “...patterns of behaviour that are widespread, are generally tolerated or accepted as proper, are reinforced by responses of others and are quite hard for individuals to resist even if they run against what is felt to be right.” (Tibandebage & Mackintosh, 2002 cited in Sen et al., 2008, pg. 13). According to Ricardo and Barker (2008), gender refers to a set of appropriate social roles for men

and women, of what it means to be a man and woman in a given context. In contrast, sex refers to the biological fact of being born male or female.

This definition is also supported by a study carried out by Pulerwitz et al., (2010) which defined gender as a concept referring to the widely shared expectations and norms within a society about appropriate male and female behaviour, characteristics, and roles. It is a social and cultural construct that differentiates women from men, and defines the appropriate ways of women and men interaction with each other (Gupta, Whelan, & Allendorf, 2003).

Gender norms mean a set of socially constructed rules which determine appropriate ideals, scripts and expectations for how a woman and man is to behave and the responsibilities of men as compared to women in a culture of any society (Mueller, 2012). According to Ryle (2011), gender norms is defined as sets of rules for ideal masculine and feminine characters in a given cultural setting. Ryle also supports the premise that in any culture, there will always be “a set of expectations” on how a man or a woman should behave. Each and every infant within the family and culture will always inherit these expectations. In other words, gender norms refer to a social and cultural construct differentiating women and men and defining the ways in which women and men interact with each other. Gender and gender roles are culturally specific, learned, and changeable over time, and are influenced by variables such as age, race, class, and ethnicity (Corrin, 2000 as cited in Strickland & Duvvury, 2003; Angel, 2005). Social expectations of gender norms differ in different countries and with different ethnicities, such as societal acceptance of men having multiple sexual partners or women are expected to remain silent even though

they experience violence because it is considered a private matter. The outcomes of this kind of social acceptance can be negative for both men and women, particularly in sexual and reproductive health. There are risks of getting sexually transmitted infections, HIV/AIDS, unwanted and forced pregnancies and many others.

There are evidences in the publications which show how attitudes and behaviours caused by inequitable gender norms play an important role in sexual relationships as well as sexual and reproductive health and risks (Barker, 2000; Gupta et al., 2003; Sen et.al, 2007; Verma et al., 2008; Pulerwitz & Barker, 2008). The acceptance of men having regular sexual relations with multiple partners, for example, are being looked at as a way for men to affirm their identity, but maintaining multiple sexual partners pose potential risks to men and to their partners. Unfortunately, these risky behaviours are normatively encouraged or at least accepted in many cultures.

Another example is that, there is a perception that if women buy and carry condoms with them, it shows that they have the intentions to have sex with men. Thus, these women are often classified as immoral women by society (Pulerwitz et al., 2010). Feminists further argued that due to “gendered power imbalances”, women are reluctant to suggest to their male partners to use condoms. Higgins, Hoffman and Dworkin (2010) also claimed that one of the important reasons for women to be prone to HIV infection and sexual transmitted diseases is due to gendered power dynamics and not because of sexual pleasure.

In contrast to the above findings, in the same research, the findings showed that some women did not encourage their male partners to use condom as women did not feel stimulated and did not experience “physical pleasure” when having sex with their partners (Higgins, Hoffman, & Dworkin, 2010). These findings clearly show that women too need to be educated and well informed on the importance of using condoms. Another issue, which is linked to gender inequity, is violence against women. Several studies, such as the WHO multi-country study on “women’s health and domestic violence against women” (Garcia-Moreno, Jansen, Elisberg et al., 2005; Haj-Yahia, 1998) have also linked all forms of violence against women to gender inequity and that there are many men and women in many societies who believe that men have the right to beat their wives.

The findings of these studies have also shown that addressing and promoting gender equitable norms among young men are important in order to prevent the perpetuation of violence against women, and to stop young men from preserving the norm that they can be dominant over their intimate partners and treat them inequitably. The causes and factors associated with men’s use of physical and sexual violence against women are complex. Nevertheless, various scholars theorize that, these are aspects of the social construction of masculinity (Jackson, 2003; Miedema, 2011). Flood (2008) cited in Guedes (2010) claimed that men are the “primary perpetrators” of all kinds of violence against women, thus there is a need to educate them with equitable gender norms in order to create a more gender equal and equitable society.

Men often occupy institutions which need to be involved to stop violence against women and to promote gender equitable norms. Thus, there is a need to get them involved in activities which could create awareness among them on the importance of adhering to gender equitable norms in order to lead a healthy life with their partners. Men should also play an active role of publicly challenging the traditional beliefs, values, and social norms in order to boost gender equality and equity within the society (Guedes, 2010).

2.4 Manhood and Masculine Ideologies

According to Connell (2000), feminists play a vital role through their debates and research in developing masculinity studies which encompass human sciences which have become known in all regions around the world. Even though the research on masculinity is diverse in “subject–matter” but its main focus has always been the social construction of masculinity in a particular setting or “milieu” (Connell, 2000) – Examples are “Exploring Masculinity and Fatherhood”, among a group of men from semi-rural, low income and coloured communities in South Africa (Cronje, 2012), “Addressing Masculinities as a Strategy to Reduce Sexual Risk Behaviour among Young Men from village in India” (Mehra, Das & Khan, 2005), or “Exploring Men and Masculinity in Men’s Stylish Lifestyle Magazine among educated men from Malaysia” (Jerome, 2008).

Beynon (2008) argued that masculinity is comprised of several forms of masculinity. He means that, all men have standard male body as a biological identification but the standard male body differ by shapes, appearances and sizes. Masculinity is always connected within the boundary of cultural, historical and geographical location. Furthermore, Beynon also claimed that masculinity could never be born within a male body. It is actually learned through each man's "class", "subculture", "age" and "ethnicity" among other factors. Often, easy generalisations are made on various groups of masculinities ("working class", "middle class", "gay" and "black"). Based on research evidence, it seems that there are different versions of masculinity within a same setting or entity such as school (Beynon, 1985, 1989, 1993 cited in Beynon 2008) or hospital (Beynon, 1987 cited in Beynon, 2008). In short, masculinity is not homogenous even when it is located within the same institution.

Hegemonic masculinity is a form of masculinity which appears to be "culturally dominant" within the given settings. According to Connell (2000), hegemonic masculinity could provide the authority leadership status within a cultural setting to a man but he will not dominate totally the whole culture with the status and authority he has. This is because there are other "forms of masculinity" existing within any one setting. What is claimed to be the hegemonic masculinity may not necessary be the most common form of masculinity. There are many criticisms made against hegemonic masculinity as many authors feel that it is not representative of masculinities in the society. Instead, what is considered to be masculine is made based on an assumption of men as defined by the ideal social norms (Lusher & Robins, 2009). In the literature there seems to be four themes of masculinity: "anti

femininity”, “status and achievement”, “inexpressiveness and independence” and “the sturdy oak” (Kilmartin and Alison (2007)). Fundamentally, these four themes describe how men should think and act as masculine men.

In the first theme, men are expected not to show feelings and emotions openly (except anger) to the public, friends, to people of the same sex and family members. This group of men are also strictly advised not to choose any kind of feminine jobs such as secretary or elementary school teachers. The second theme emphasises on status and achievement achieved through a job or sport that is a man’s success is only measured by his achievements in his jobs and sporting activities. In addition, men who have more status and achievement have the power or the licence to control other men and also women.

The third theme expects men to act like a machine all the time. He should always keep his mind on his task and should be capable of solving any problems which occur along the way. The fourth theme expects men to be sturdy (like an oak) and to be brave enough to take physical risks at any time. They are entitled to enjoy fast driving, as taking risks on the road will be seen as a mark of being a man. The authors, Kilmartin and Alison (2007) argued that these four themes have all the potentials of creating the risk of violence among men who practice such norms of masculinity as defined by those themes.

Male gender norms are the specific social expectations and roles assigned to men in relation to women. In this regard, men are expected to take risks, endure pain, be tough or stoic or have multiple sex partners to prove they are “real” men.

Thus to be masculine means to project the multiple ways that manhood is socially defined across historical and cultural contexts and the power differences which exist between different versions of manhood (Kimmel, 1993). Men and boys who believe and accept the rigid views about gender norms such as believing that men need sex more than women do or men should dominate women, including sexually in their daily life are associated with violence against their partners (Guedes, 2010; Pulerwitz & Barker, 2008). Besides this, Jewkes (2002) added that male privilege gender norms constitute also one of the strong reasons for a man to commit violence against his partner because he is made to believe that he has the right to behave in such a manner.

2.5 Sexual Initiation as an Identifier of Manhood

It has been mentioned earlier that sexual relations have been linked to men's identity and masculinity, and manhood is an important marker category. Researches over the past 20 years have shown how gender is embedded in social norms, institutions and practices and how this has created and perpetuated power imbalances. It has also been presented earlier that the norms related to masculinity are socially constructed and that sexual initiation is an identifier of manhood. It is indeed true that many men affirm and construct their identity and masculinity through their sexuality. According to Ricardo and Barker, (2008) Men have always been praised for their sexual prowess and their sexual desires which is believed to be impulsive and uncontrollable, hence the need for many partners.

2.5.1 Men's Sexual Violence against Women

Based on research, it is seen that there is a growing body of information on men's use of physical violence against women, but less is known about men and sexual violence. An existing sample survey data was collected from men mostly from North America (Bergen 2006; Jewkes et al., 2006 as cited in Ricardo & Barker, 2008). The recent WHO multi-country study on violence against women provides robust sources of information on the extent of men's use of sexual coercion and rape reported by women. Based on the study, almost 59 per cent of the women reported sexual violence from a partner. In most settings, women were reported to experience sexual violence due to physical force by men because women refused to have sexual relationships with the perpetrators (Garcia-Moreno et al., 2005).

Sexual violence is often a manifestation of rigid gender norms and power imbalances between women and men. These rigid norms include men's superiority and dominance as well as women's submissiveness. Research in South Africa found that young men construct and assess "masculinity" through "...on-going acts of competition in relation to male peers, with sexual conquest being regarded as a sign of status, whether achieved by wooing, begging, trickery or ultimately the use of force" (Jewkes, Sikweyiya & Morrell, 2005 cited in Ricardo & Barker, 2008, pg.21). In a study based in Kenya, adolescent boys said that they were defined as not being "man enough" or impotent if they did not have sex. Likewise, research in Cambodia about gang rape found that young men associated participation in gang rape as an affirmation of their masculinity.

Research in these different settings also found that much of the discourses that associate men's sexual experience with the affirmation of their masculinity is reinforced by norms which present men's sexual needs and desires as uncontrollable and that once aroused, it needs immediate satisfaction (Ricardo & Barker, 2008). However, it is important to emphasise that the norms and social meanings of masculinity and sexual violence vary tremendously by context. Men only use sexual violence with those they know they can get away with, or when they perceive few legal sanctions.

In formative research in India, it was found that men may be more likely to use sexual violence against low caste or street based women because they know they can get away with it (Verma et al, 2007). Those groups of women who are victims of these "opportunistic" men often are women who are socially isolated or excluded, immigrant and refugee women, or those working in mostly male professions (e.g. miners and soldiers) who are often far from home (Jewkes, Sikweyiya, Morrell & Dunkle, 2009).

The social norms about gender roles and sexuality in the context of marriage can also often diminish a woman's right and ability to say no to her husband. In the definition of rape, consent of both parties has always been the core issue especially in the particularly complex setting like marriage. The WHO multi-country study found out that in several settings, between 10 to 20 per cent of women felt that, as a wife, they did not have the right to refuse their husband's desire to have sex even though they did not want to have sex, were sick or if he was drunk or mistreating them (Garcia-Moreno et al., 2005).

There is also evidence from around the world that men's use of sexual violence, specifically in intimate relationships is associated with other forms of interpersonal violence (Ricardo & Barker, 2008). Moreover, 30 to 56 per cent of women in several countries have reported experiencing both physical and sexual violence by their intimate partner (Garcia-Moreno et al., 2005). Based on a study in the United States with 229 men, it has been found that almost 53 per cent of them had sexually assaulted their partners at least once and that these men were more likely to engage in severe acts of violence (Ricardo & Barker, 2008). This study really reveals how sexual violence is an expression of power over women.

Further studies with women provide insights to common patterns revolving around sexual violence in marriage. The WHO multi-country study on sexual violence provided an indicator on the extent of physical and sexual violence. The study found that in most settings, between 30 to 56 per cent of the women who reported sexual violence by an intimate partner were both physically and sexually abused (Garcia-Moreno et al., 2005). Some researchers also suggest that lower income men who are "disadvantaged", by being unemployed or underemployed, feel that they are denied the opportunity to achieve "successful" masculinity and try to compensate for this perceived loss of "manhood" by having more sexual partners, or by using violence including sexual violence (Silberschmidt, 2001 cited in Ricardo & Barker, 2008). However, there is also a research that suggests the opposite, that is, socially "advantaged" men are more likely to use sexual violence against women (Ricardo & Barker, 2008).

The study with young rural South African men found that more “advantaged” men, defined through material wealth and education are more likely to have raped someone. There were similar findings in India which showed that men with higher education and socio-economic status were most likely to have forced sex on intimate partners (Duvvury et al., 2002 cited in Ricardo & Barker, 2008). It seems that most likely it is not an issue of being “advantaged” or “disadvantaged” but the fact that men are driven by the power of being “man” that seems to result in violence.

2.6 Masculinity and Gender Equitable Norms in Malaysia.

A search for literature on the above topic has revealed that not much has been written or researched in Malaysia. This section describes the few that were found. First is the idea that there are several forms of masculinities. Researchers like Beynon (2008) argue that masculinity has many faces; it is composed by many types of masculinities, and this is reflected by the male body, which varies by size, shape, and appearance. As such, masculinity is always embedded in cultural settings, historical and geographical location. Hence, there is no one form of masculinity but many types of masculinities. Taken from this it is safe to assume that there are several versions of manhood in Malaysia that are: (i) socially constructed, and (ii) plural. There is no typical young man in Malaysia and no single version of manhood.

There are numerous Malaysian masculinities, urban and rural, and changing historically, including versions of manhood associated with war. There are indigenous definitions and versions of manhood, defined by tribal and ethnic group

practices, and newer versions of manhood shaped by religions; Islam, Hinduism, Buddhism, Christianity, as well as by Western influences, including the global media. In terms of patriarchy which defines a certain type of masculinity, Gill (2003) asserts that Malaysia is practicing a patriarchal system both at home and the work place. Status of women in general is still second to their male counterparts.

Adding to this point, Devaraj (2005) claims that the Malaysian education system is also based on a patriarchal system. She pointed out several examples in the standard four text book of *KajianTempatan* (Local Studies); for example, in a textbook it describes Zaki's father as "My father is the head of my family....provides basic needs, is loving, protective, guides and teaches, makes decisions" and Zaki's mother, "My mother is a housewife. As a loving mother, she is always carrying out all kinds of tasks in my house". This description is a stereotypical description of what Malaysian society expects from a father and a mother but does not reflect the reality on the ground. There are many more examples that are in the textbook, supporting the status quo of men. Devaraj argues that in order to establish an equal society, inequitable norms based on unequal power relationship between men and women have to be eliminated from our society. The textbooks should be more gender sensitive and should promote gender equity rather than describing a gender inequitable family which does not reflect the reality on the ground.

A study done among a group of Malaysian men, ranging in age from 21 to 75 years old revealed that the most important criteria or social requirement for achieving manhood in Malaysia is having a good job with great income, being a good family man and subsequently achieving some level of financial independence (Ng, Tan &

Low, 2008). It seems that having success with women, having an active sex life and being physically attractive were identified as the least important masculine attributes for a real man. It should be noted that the highest number of respondents in the study came from the age group of 21 to 29 years, which formed more than 30 per cent of the total population in 2005/2006. Thus, it makes sense that this group would identify financial independence and good income to be marks of masculinity.

Masculine attributes play an important role in a man's behaviour and attitude towards equitable and inequitable gender norms. Destructive attributes of masculinity, such as not keen in having, a successful relationship with women could lead man to disregard his wife or his life partner. According to Saibon and Karim (2010), bullying character is closely associated with destructive masculine attributes. The study was undertaken among male students from five various secondary schools in Penang, in the northern part of Malaysia. Saibon and Karim (2010) explained that young men or male students in these schools preferred to bully another student in order to show that they were powerful among the students. Bullying reflects the intention of showing power and control over other students.

Doss (2003) attempted to fill in the existing gap in gender studies by identifying prevailing gender norms through content analysis. Doss studied the representation of masculinity in a Malaysian English Magazine. Her study sought to determine how much of traditional masculinity is still evident in modern day Malaysia and the extent of the influence of capitalism on the concept of masculinity. Her findings indicate that traces of "traditional masculinity" were still evident among Malaysian males, although they were not so visible. So far, there is no published

study or research conducted on men's attitudes or opinions towards gender norms in Malaysia. However, identifying masculine attributes among Malaysian men is not the sole solution in creating a gender equitable society. What needs to be done is to acknowledge that there is a need to identify the prevailing gender norms among young men in Malaysia which will help in the design and implementation of intervention programmes that could promote a gender equitable society in future.

2.7 Background of the Gender Equitable Men (GEM) Scale.

Inequitable gender norms promote inequality behaviours. As an example, men who believe strongly in traditional masculine attributes such as being powerful, tough and aggressive will tend to have more sexual partners (Garcia-Moreno et al., 2005). Besides that, they feel proud to make their partner pregnant as they believe that "pregnancy validates manhood" (Pulerwitz et al., 2006; Pulerwitz et al., 2010). Men who practice these inequitable gender norms in their lives are inclined to have multiple partners or show power and control over their female partners (Pulerwitz, 2006; Pulerwitz & Barker, 2008; Verma et al., 2008).

These kind of inequitable gender norms increase the risks among young and adult men, and also women to HIV infection, sexually transmitted infections, partner and sexual violence (Pulerwitz et al., 2006; Pulerwitz & Barker, 2008; Verma et al., 2006). Addressing and changing such gender norms among men is increasingly recognized as a vital strategy to prevent all kinds of gender based violence, such as sexual violence as well as the spread of HIV.

Gender Equitable Men (GEM) Scale is a well-designed scale in order to identify the existing gender norms as well as to plan intervention programmes that can influence men to change their gender inequitable norms. The Horizons Program and Instituto Promundo, a Brazilian nongovernmental organisation based in Rio de Janeiro, developed the Gender Equitable Men (GEM) Scale and its scoring procedures, to directly measure attitudes or behaviours toward “gender equitable” norms. This scale is designed to provide information about the prevailing gender norms in a community as well as the effectiveness of any programme that hopes to influence those norms (Pulerwitz & Barker, 2008). The Scale will be able to measure changes in gender norms among the participants following intervention programmes. The GEM Scale is also designed to measure the level of equitable gender norms among the participants as well.

2.8 Development of the Gender-Equitable Men (GEM) Scale

The development of a scale in the masculine studies, especially related to a construct called “masculine ideologies,” or attributes is not new. Since the 1970s, various researchers have tried to measure masculine ideologies, defined as beliefs about the appropriate culturally described standards for male behaviour and the importance of men abiding by it (Ku, Sonenstein & Pleck, 1993). There are several scales on masculine attributes which are acknowledged to be valid and reliable (Thompson & Pleck, 1995, cited in Pulerwitz & Barker, 2008), but as mentioned earlier, measuring or identifying masculine attributes is not sufficient to push for change in the society. The idea of the Gender Equitable Men (GEM) Scale started with a formative qualitative research that was conducted among young men in low-

income settings in Rio de Janeiro (Barker, 2000). Following that, a second study was conducted involving both younger and older men in Rio de Janeiro as well. Both studies explored (a) the norms that men perceived about male-female relationships and interactions (almost all of the men self-identified as heterosexual); (b) phrases and expressions they used to describe those norms, and in some cases used to justify or describe their own behaviour; and (c) the dimensions or domains of male-female interactions in this setting (Pulerwitz & Barker, 2008).

Various research methods such as “observation”, “life history interviews”, “in-depth interviews” and “focus groups” were used to answer the objectives of both studies. Life history interviews were conducted with 25 young men aged 15 to 21 for the period of one year. The research team also interviewed family members of some of the young men, as the research team believed that the information gathered could add value to the findings and thus was included for further analysis. Based on the findings from the qualitative research and coupled with the literature review points, the research team operationalized the term gender equitable man as a man who: (Pulerwitz & Barker, 2008, p.326):

“Seeks relationships with women based on equality, respect, and intimacy rather than on sexual conquest; This includes believing that men and women have equal rights and that women have as much “right” to sexual agency as do men.

Seeks to be involved in household chores and child-care, meaning that they support taking both financial and care-giving responsibility for their children and household;

Assumes some responsibility for sexually transmitted infection prevention and reproductive health in their relationships; this includes taking the initiative to discuss reproductive health concerns with their partners, using condoms, or assisting their partners in acquiring or using a contraceptive method.

Is opposed to violence against women under all circumstances, even those that are commonly used to justify violence (e.g., sexual infidelity);

Is opposed to homophobia and violence against homosexuals”.

The research team for the GEM Scale in Brazil decided to acknowledge the statement “Is opposed to homophobia and violence against homosexuals” because the items in the homophobic domain was considered part of the locally defined notion of gender-equitable man in Brazil.

2.9 Validation of the Gender- Equitable Men (GEM) Scale

Thirty-four (34) items on attitudes toward gender norms were finalised by the research team in Brazil and included in the GEM Scale. These items were then tested on a community-based sample of 742 men aged 15 to 60 years old; including 223 young men aged 15 to 24 years. The research team oversampled the young men as they focused mainly on an intervention programme meant to promote equitable gender norms among young men. The neighbourhoods in Rio de Janeiro were chosen to administer the survey, covering both low-income areas (Bangu and Santa Marta) and middle- income area (Botofogo) (Pulerwitz & Barker, 2008).

Earlier findings from the initial testing of the GEM Scale showed a wide variety of more or less equitable attitudes toward gender norms found among respondents. Respondents from varied socioeconomic backgrounds, in both middle-income and lower-income neighbourhoods showed less equitable, or what could be considered more “traditional” attitudes. Men with lower educational levels tended to

hold more inequitable views on gender roles and what it means to be a man. Thus, a strong association was found between GEM Scale scores and key health-related outcomes, such as partner violence and contraceptive use ($p < 0.05$). As hypothesized, more equitable attitudes were associated with less reported partner violence and higher reported contraceptive use (Pulerwitz & Barker, 2008). The GEM Scale includes items in five key domains related to gender norms. These are, (1) *Intimate Partner Violence*, (2) *Sexuality and Sexual Relationships*, (3) *Reproductive Health and Disease Prevention*, (4) *Domestic work and Child Care*, and (5) *Homophobia and Relationships with Other Men*. Factor analyses and other psychometric tests showed that 24 items were selected out of 34 items.

Finally the 24 items chosen through factor analyses and other psychometric tests constituted the GEM Scale where 17 items are categorised as an “inegalitarian” subscale and seven items are categorised as “egalitarian” with a good Cronbach alpha subscale ($\alpha > 0.80$ for the full Scale). As for the intervention study with young men, the full GEM Scale was utilised in the baseline survey (Pulerwitz & Barker, 2008). Responses to the 17-item inequitable subscale of attitudes towards gender norms that were phrased as “inegalitarian” had a “great deal of variability”, showing that some young men supported and some did not support the statements given. The huge majority of the young men agreed at baseline level with the equitable seven gender norm statements that were phrased as more “egalitarian” by the research team. In addition, the “inegalitarian” subscale was considered more reliable at baseline level with a good Cronbach alpha value 0.78. Thus, based on the responses of the young men, the “inegalitarian” norms subscale was used as the gender norms measure in the intervention study (Pulerwitz & Barker, 2008).

2.10 Application of the GEM Scale

Based on the validation study results in Brazil, young men were given more attention, as they were the group that was more supportive of gender inequitable norms. This study also found out that support for more gender-equitable norms (e.g. higher GEM Scale scores) is significantly associated with less self-reported partner violence, more contraceptive use and a higher education level. Baseline findings revealed that agreement with inequitable gender norms was associated with greater risks. Respondents with a higher GEM Scale score (indicating greater support for inequitable gender norms) were significantly more likely to report sexually transmitted infection symptoms as well as physical and sexual violence against a partner than respondents with the lower GEM Scale scores (Pulerwitz & Barker, 2008).

The GEM Scale was successfully adapted for use in India to measure attitudes toward gender norms among young men in Mumbai. Through formative research findings and a review of the literature on women's status in India, additional India-specific items were proposed. For the adaptation, 34 items, including 17 original GEM Scale items and 17 new items, were used to finally select 15 items through factor analysis and internal consistency checks (Cronbach alpha 0.78) (Verma et al., 2008). The India specific items included: "A married woman should not need to ask her husband for permission to visit her parents/family; A real man produces a male child; A man is happily married only if his wife brings a big dowry; A real man is one who can have sex with a woman for a long time".

2.11 Conceptual Framework for Gender Equitable Men (GEM) Scale.

The idea of GEM Scale was based on the Theory of Social Constructionist perspective of gender identity (e.g., Connell 1987, 1995; Kimmel 2000 as cited in Pulerwitz & Barker, 2008). Hence it affirms that gender norms are: (1) socially constructed rather than driven biologically, (2) varies across historical and local context, and (3) interacts with other factors such as poverty and globalization. Social roles or norms among men in this world are not given by nature. On the contrary, it is socially constructed by variables such as race, class, culture, and locality.

Fundamentally, this framework explains that in any given cultural setting, a version, or multiple versions, of appropriate behaviours defined by society would be expected from men and women (Pulerwitz & Barker, 2008). According to Barker (2000), these gender norms, which are passed on to boys and young men by their families, peer groups, and social institutions among others, are interpreted and internalized by individual men. Individuals also “reconstruct” these norms, by putting their own “subjective spin” on the gender norms around them and as members of the society; these individuals also influence the broader norms. The family is one of the private social institutions that support inequitable norms to be sustained within the family sphere but also helps to preserve or perpetuate existing societal norms and values.

This conceptual framework highlights that certain models of manhood or masculinity are promoted in specific cultural settings but that individual men will vary according to how much they adhere to these norms. This is influenced by the gender norms and values they practice which is socially constructed and influenced by their social construction agents such as family, peer groups, school, society, media, working place and many more. These norms can evolve or change over time as individuals and groups reconstruct them.

Furthermore, this conceptual framework also recognizes gender to be embedded in power relations (in between husband and wife or between partners). It is also seen as “relational” or “created and reinforced” through ongoing communications between men and women (Pulerwitz & Barker, 2008). At the same time, “power hierarchies” and ‘income inequalities” which construct the norms about manhood give ultimate power to men, especially to those working as professionals. In short, gender norms and the social definitions of manhood within various dimensions of power and “social realities” are contextualised. It is important to highlight how men are influenced by the social norms to committing violence against women (sexual violence), and to take the “power and control” to dominate their life partners. Cultural norms and gender roles play important roles in determining how people, behaviours and ideas are perceived and valued.

2.12 Theoretical Framework of the Study.

The theoretical framework (Figure 2.2) of this study uses four main theories, namely Theory of social constructionist, socio-ecological model, feminist sociological theory and theory of patriarchy. Mainly, this study was guided by the two main premises of the feminist sociological theory:

- I. There is an existence of unequal power between men and women.
- II. Women in general ruled by men in all societies.

This study was also guided by the theory of patriarchy which has emphasis on three important premises:

- I. Men have more power because of societal norms and values, which tend to favour men and biased towards women.
- II. Men have an advantage in decision-making process. Men are seen to be the providers and are often elevated to leadership positions because they are perceived as natural leaders in the households and society.
- III. Patriarchal oppression is often connected with women's reproductive role, sexual violence, housework and other forms of violence.

Meanwhile, the socio-ecological theory and social constructionist theory could provide an understanding on the prevailing gender norms and how gender norms are inherited and promoted within family, peer groups in the community and society. However, in this study the analysis is limited to understand the prevailing gender norms among a group of male students but not analysed according to the strata in the socio-ecological theory. A common thread in all the four theories is the

believe that gender norms are not given by birth but is a result of social construction that can evolve or change over time as individuals and groups are constructed, and in return, reconstruct them.

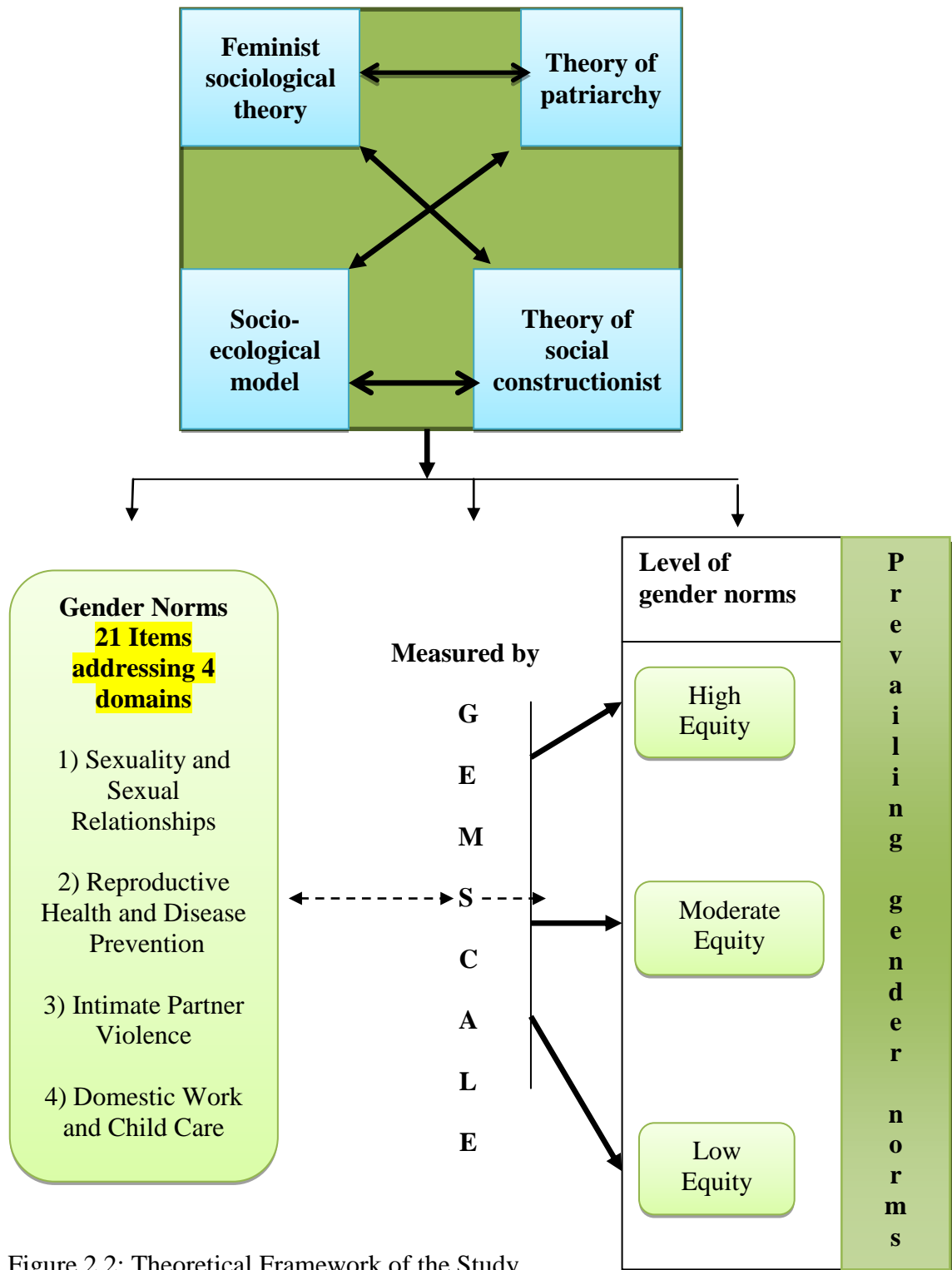


Figure 2.2: Theoretical Framework of the Study.

2.13 Summary

This chapter provides the literature review on the theoretical perspectives and conceptual framework. There are many related theories that can explain gender socialisation and gender norms but the focus in this chapter is on four selected theories, namely feminist sociological theory, theory of patriarchy, socio-ecological model and social constructionist theory as these are seen to be more appropriate. Moreover, these theories help to clarify the linkage between gender inequitable and equitable norms in the domains of sexual behaviour or sexual violence and relationships, partner violence, domestic life and childcare.

Discussion on masculinity and gender equitable norms in Malaysia is also included though there is little literature to be found. In this chapter, the background to the development and the application of the GEM Scale are also presented. The research framework is also presented and discussed at the end of this chapter. The next chapter presents the research methodology, the process of fieldwork and the data collection process.

CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter presents the research methodology and discusses the process of fieldwork and how data were collected. It also discusses the selection of the respondents and the study areas. In addition, it also presents and explains the translation and the validation procedures of the Bahasa Malaysia Gender Equitable Men (GEM) Scale for use in the Malaysian context; a critical step before the scale could be applied in the field. Finally, the chapter ends with a subsection on ethical concerns and ends with a summary, which provides the overview of Chapter three.

3.2 Research Design

This study is an attempt to gain an understanding of the gender equitable norms among Malaysian male university students using quantitative method with the validated Bahasa Malaysia Gender Equitable Men (GEM) Scale as an tool to collect data. It has been pointed out in Chapter Two that there is no known research investigating gender norms amongst young men in Malaysia. The very few studies mentioned in Chapter Two looked at masculine attributes as perceived by the Malaysian men but not specifically at gender norms.

Since not much is known and understood on the subject matter, this study could serve as a launching platform to do more research, to generate knowledge and to develop better understanding of gender norms in the future. Specifically, this study could provide an insight on the prevailing gender norms among young men in Malaysia even though the findings may not be generalisable as such because of the limitations of the sampling. Still, the findings could give an indication of the feasibility of undertaking a more extensive study in future.

For this study, the quantitative method was utilised in order to validate the tool and later to apply it to collect data from a rather big sample size. In short, validation of scales does need quantitative methodology with specific research methods and sample selection. Ideally, this study should utilise the strengths of both the quantitative and the qualitative methodologies with respective research methods in order to generate not only large data but also rich qualitative data that could explain nuances and subtleties which quantitative methods may not be able to capture. This could help the researcher to understand better the reasons for practising or supporting equitable or inequitable gender norms among university male students. Unfortunately, due to time and cost constraints, the researcher decided to use only the quantitative research methods for both the validation and the application phases of the GEM Scale. It should be noted, however, that for the pilot phase, the researcher did interview the respondents in order to seek clarifications on terms and concepts used in the items of the GEM scale. This was necessary because the original scale was developed in a different cultural context and certain terms and concepts in the items might not be suitable or culturally appropriate.

3.3 Research Procedures

This study is divided into two phases: (1) validation of the Bahasa Malaysia GEM Scale, and (2) the application of the validated Bahasa Malaysia GEM Scale among Malaysian male students in a public university in Malaysia. This section describes the validation phase which begins with a detailed translation process involving several steps including the pilot test of the pre-validation of the scale. Selection of the sample for this pilot test is also described. Following this is the description of the validation phase of the Bahasa Malaysia GEM Scale which also covers the study design and sampling. The final version of the validated research tool with the selected items is also presented. This section ends by describing phase 2 of the study which is the application of the validated scale on male university students in Northern Malaysia. Sampling design and data collection in this phase are also included in this section.

3.4 Phase1: Validation of the Bahasa Malaysia GEM Scale

The first step in this phase is the translation of the English GEM Scale into the Bahasa Malaysia version (Figure 3.1 shows the validation process). The rationale for translating the scale into Bahasa Malaysia is so that there is a tool in the local language for future use in the Malaysian context. The researcher chose the Bahasa Malaysia language because it is the national language for Malaysia and often used in formal and informal settings. Even though Malaysia is a plural society, Bahasa Malaysia is a compulsory subject taught in schools regardless of the school's medium of instruction.

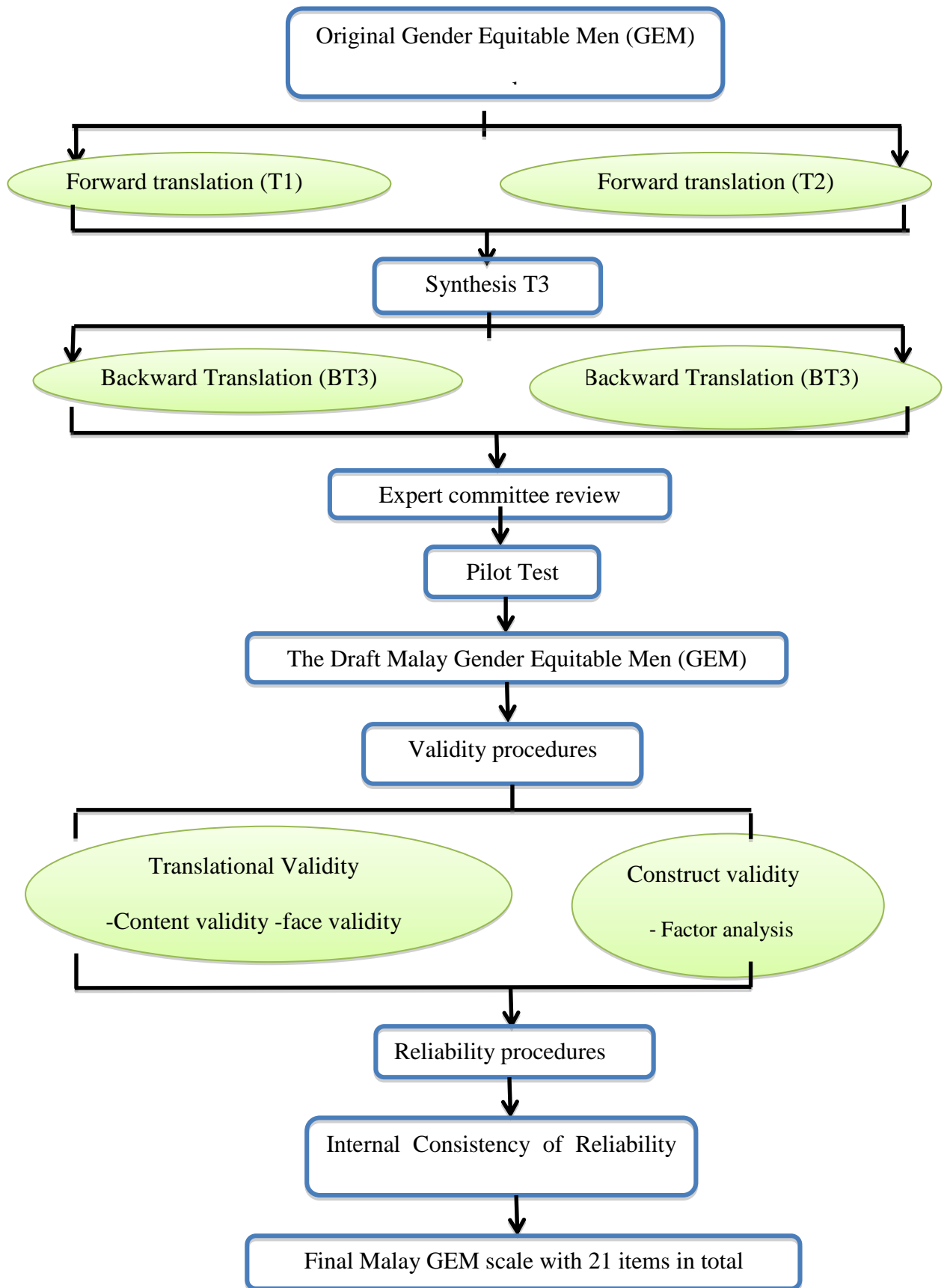


Figure 3.1: A Flow Chart Depicting the Process Used to Translate and Validate the Bahasa Malaysia Gender Equitable Men (GEM) Scale.

Majority of the students in public universities comes from public schools with Bahasa Malaysia as the medium of instruction. In this study, students sampled came from a public university. Nevertheless, the tool had to be translated because the idea is to have this tool for use by interested groups in the community after the study is done.

3.4.1 Translation of the English GEM Scale into the Bahasa Malaysia Version

According to many authors, a good translation of a questionnaire from one language (e.g English) into another language (e.g. Bahasa Malaysia) should involve two or three translators in the process of forward and backward translations (Fukuhara, Bito, Green, & Hsiao, 1998; Beaton, Bombardier, Guillemin, & Ferraz, 2000). It is important in this process that the translation produces a questionnaire which is not only comparable in terms of language (linguistic equivalence), but is conceptually comparable (conceptual equivalence) as well.

Following the translation, the reliability and validity of the translated questionnaire will need to be investigated again (Institute for Health and Care Research [IHCR], 2010). In the previous validation study conducted in Brazil, both English and Portuguese language versions of each item were developed. As recommended by Rosenthal & Rosnow (1991) (cited in Pulerwitz & Barker, 2008) all items were written in one language by a bilingual person and then tested through back-translation by a second individual. According to Doak, Doak & Root, (1995) (cited in Pulerwitz & Barker, (2008) by applying this method, double negatives were avoided.

Given that various studies (Fukuhara et al., 1998; Beaton et al., 2000; Sun, 2010) recommended using two translators in forward and backward translations, the researcher decided to adopt the guidelines currently used by the American Association of Orthopaedic Surgeon (AAOS) Outcomes Committee as they coordinate the translation of the different components of their outcome battery (Beaton et al., 2000). The researcher adopted these particular guidelines because the steps are clearly shown and easy to follow (refer Figure 3.2).

At the end of each step, the guidelines emphasized on the importance of preparing a written documentation to keep track of the steps. As an example, if a respondent finds difficulty in understanding the meaning or terms in any of the items during the field-testing, the researcher could easily find solution by reviewing the report written by the translators whether the translators had difficulty with that item, and how they resolve it (Beaton et al., 2000).

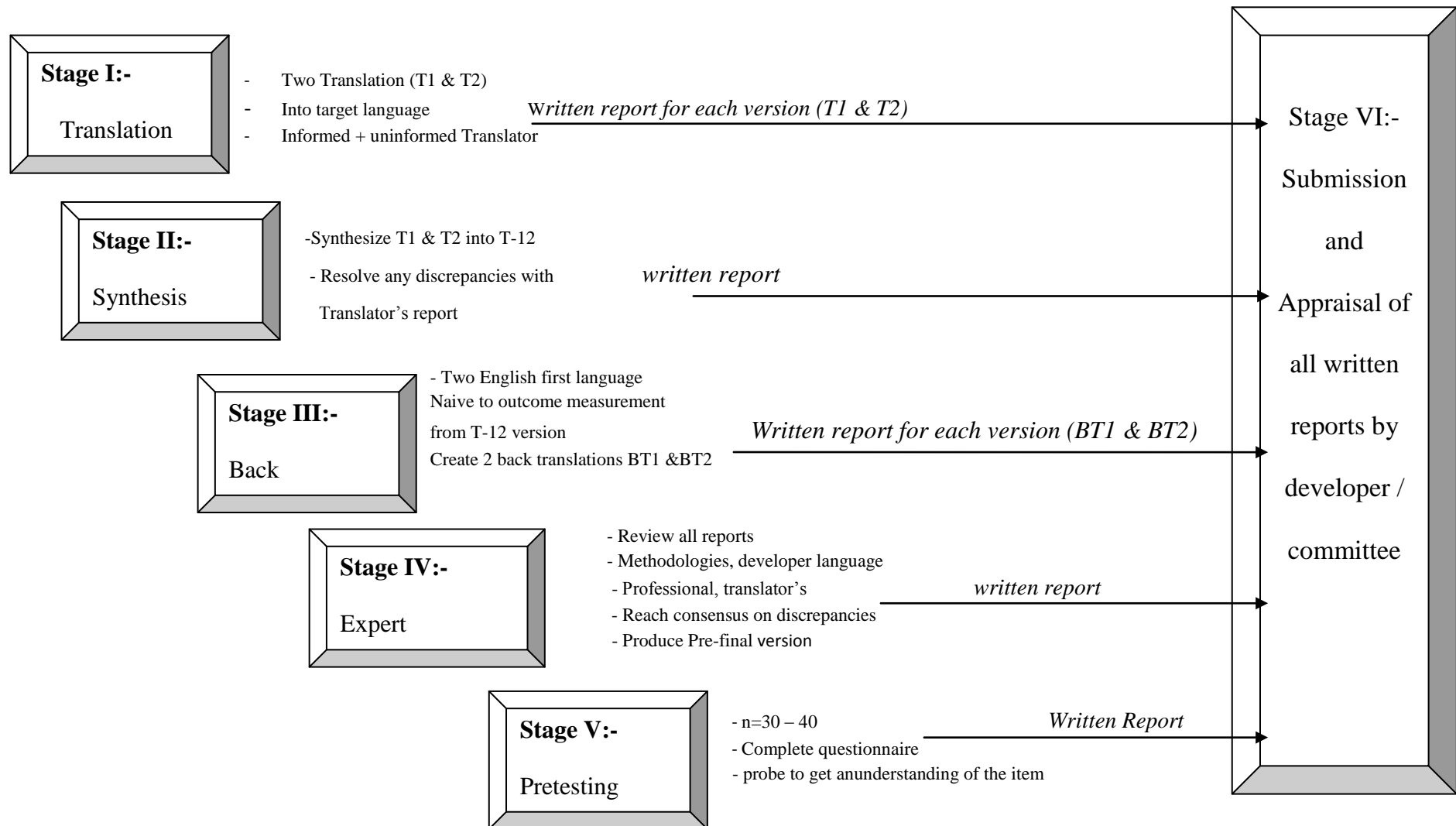


Figure 3.2. Graphic Representation of the Stages of Cross-Cultural Adaptation Recommended in the Translation Process. Adapted and Currently used by the American Association of Orthopaedic Surgeon (AAOS) (Beaton et al., 2000).

The researcher adapted these guidelines during the translation phase and had two translators to be involved in order to ensure better outcomes in both aspects; the language and content. Since the GEM scale approaches from the gender perspective, a translator who had the background knowledge in gender studies translated this scale. In this way, the translator would be able to identify and understand the gender terms and translate them according to the intended meanings of the content.

At the same time, another translator who was good in the Bahasa Malaysia language was recruited to check on the language structure and usage of grammar in the translation phase. In short, a content expert and a language expert were involved in the translation process. The adapted guidelines of the translation comprised five (5) stages. These are Stage I: Initial Translation, Stage II: Synthesis of The Translations, Stage III: Back Translation, Stage IV: Expert Committee and Stage V: Test of the Pre-final Version (Beaton et al., 2000).

3.4.2 Stage 1: Initial Translation

This stage is named as the forward translation. As mentioned earlier, at this stage, at least two forward translations have to be made of the tool from the original language (English) to the target language (Bahasa Malaysia). Through this method, poor wordings were identified and rectified through a discussion between the two translators. These translators were bilingual (Bahasa Malaysia and English) but their mother tongue was the targeted language (Bahasa Malaysia). Each translator produced a written report of the translation they completed to the researcher. In their reports, they commented on the unclear phrases and words contained in the original

English GEM Scale. Their rationale for their choices of translated items was also summarised in the written report.

The two translators for this study were chosen from two different profiles and backgrounds in order to reduce the biases; one translator was from the language background whereas the second translator had an academic background in gender studies. The first translator was totally unaware of the concepts and terms in gender studies, thus the translation was hinged on language accuracy (Bahasa Malaysia). On the contrary, the second translator with a background in gender studies translated the GEM scale into Bahasa Malaysia guided by the gender perspective. Both translators took about a month to complete the forward translation.

3.4.3 Stage II: Synthesis of the Translations

At Stage II, the two translators with the researcher work together to synthesize the results of the first stage translation and had to come to an agreement when terms were translated differently. This process resulted in one common version in the form of the translated questionnaire, T3, which was a combination of versions T1 and T2. A written report of this synthesised process in terms of how each of the issues were addressed and resolved was completed at this stage. Approximately four hours were spent for this stage.

3.4.4 Stage III: Backward Translation

At this stage, the T3 version of the Bahasa Malaysia translated GEM Scale was translated back to the original language of the scale by two different translators. According to the adapted translation guidelines, the two translators should have the source language as their mother tongue (in this case English) in order to produce the back-translations (BT1 and BT2). In the Malaysian context, the researcher was unable to locate a person whose mother tongue was English and who could read and understand the Bahasa Malaysia language as well. Due to time, cost and logical constraints, the researcher chose two different translators who were excellent in English and Bahasa Malaysia, judging by their spoken and written materials. These “backward” translators were not informed of the nature of the study nor did they have a background in gender studies. This was to avoid information bias and changing the meaning of the terms based on their knowledge in the translated questionnaire (T-12) (Beaton et al., 2000).

This is a process of validity checking to make sure that the translated version reflects the same item content as the original version. This step helps to identify unclear wordings in the translations. However, the backward translation is only one type of validity check in the translation process which helps to highlight conceptual errors in both translations. The translators needed four weeks to work on the backward translation.

3.4.5 Stage IV: Expert Committee

The Expert Committee is needed at this stage. Its members comprised the content expert, the language expert and the translators. In this study, the gender professionals, language professionals and the translators (forward and backward translators) had to be brought together. The researcher managed to get these gender experts and translators from a reputable public university to form this Expert Committee.

Based on the guidelines, the process recommended the Expert Committee to have close contact with the original developers of the scale. However, due to cost and logistical constraints, the researcher was unable to create the link between the original developers of the scale who were all located in Brazil, while the Expert Committee members were here in Malaysia.

The Expert Committee reviewed all versions of the translated GEM Scale and developed the best pre-final version of the questionnaire for use in the field-testing. The Committee took a unanimous decision to finalize the final Bahasa Malaysia translated GEM Scale based on four areas, namely “Semantic Equivalence”, “Idomatic Equivalence”, “Experiential Equivalence”, and “Conceptual Equivalence” (Beaton et al., 2000). First, the Expert Committee had to look for Semantic Equivalence to make sure the words meant the same thing. The Committee checked and confirmed that there were no multiple meanings to a given item and also no grammatical difficulties in the translation. Second, the Committee checked for Idiomatic Equivalence. This required the Expert Committee to review and to

confirm the translated “colloquialisms, or idioms” in the Bahasa Malaysia GEM Scale.

The third area is the Experiential Equivalence. The job of the Expert Committee was to identify the items which were not experienced or practised or found in the Malaysian culture. Those items were replaced by similar items which are more familiar to the Malaysians. The fourth area is the Conceptual Equivalence. The Expert Committee chose the final Bahasa Malaysia GEM Scale by reviewing and finalising all the words in the Bahasa Malaysia GEM Scale which had different conceptual meanings within the Malaysian context.

The translators also gave an assurance that the final Bahasa Malaysia GEM Scale would be understood by all men who were able to speak and read Bahasa Malaysia in Malaysia as it was written in the simple Bahasa Malaysia language. Understanding this Bahasa Malaysia GEM Scale (or in any other languages) is one of the important characteristics of a valid translated questionnaire or scales. Based on the four areas above, the Expert Committee finalised the final translated Bahasa Malaysia GEM Scale. It took them five hours to do so.

3.4.6 Stage V: Test of the Pre-validated Final Version (Pilot Test)

This stage, also known as the pilot test phase, is the final stage of the adaptation process. The aim of the pilot study was to explore and adapt certain issues according to the local context before undertaking a validation study. During the pilot test, each respondent was interviewed by the researcher after completing the

questionnaires. The interview aimed at seeking what the respondent thought of the meaning of each item of the questionnaire and the chosen response.

Both meanings and responses of the items were explored to ensure that the adapted version would be understood and responded in the field. At this stage, the researcher also gathered some useful information on how respondents interpreted the items. The pilot test did not address the construct validity, reliability or item response patterns that are also vital for a successful cross-cultural adaptation because this would be gathered at the validation phase

3.4.6 (a) Selection of Respondents and Analysis of Results

According to the literature, about 30 to 40 persons (Johanson & Brooks, 2010; Hertzog, 2008) should be a reasonable, acceptable number for a unit of analysis at this pilot stage. The pilot study was conducted on 46 male respondents, chosen from the student population of a public and a private university in Kuala Lumpur. These students were attending full time university courses. Respondents came from various academic years and programmes in the university. Respondent selection was limited to three main criteria, which were; (1) the respondent must be a Malaysian citizen, (2) the respondent must be able to read and understand the Bahasa Malaysia language, and (3) the respondent must be a male, between 18 and 60 years of age. This age range was adopted based on the previous validation studies about GEM Scale (Pulerwitz, 2006; Pulerwitz, & Barker, 2008).

These private and public universities were chosen because the validation phase was meant to be done with students from a state private university while the application of the validated GEM Scale was targeted at students from a public university. The two chosen universities also had male students from various socio-economic and academic backgrounds. From the total respondents, 16 (34.8%) of them were Malays, 15 (32.6%) were Chinese and 15 (32.6%) were Indians. Forty (40) respondents were 18 to 30 years old and six were 31 to 40 years old. The researcher located the respondents at three different cafeterias within the campus area.

The cafeterias became the research site because it was easy to find students there. The convenience sampling method was applied. The researcher tried to limit biases by using the counting system to choose a respondent who met the above criteria from each cafeteria. The researcher chose each person based on the numbers. The researcher had a box with folded papers which had numbers from one to 20 written in each folded paper. A respondent is requested to take a number from the box and if the respondent picked any even number within, two, to 20, he would be selected while those that picked up odd numbers would be rejected. Using this method the researcher managed to get a total of 46 respondents for the pilot.

Each respondent who completed the questionnaire was interviewed to probe more on his opinion about each item in the Bahasa Malaysia GEM Scale and the chosen responses. This helped the researcher to identify the problematic items, that the respondents found the meaning and the language difficult to understand. It was mainly the Chinese respondents who had difficulty answering the GEM Scale in

Bahasa Malaysia. On the other hand, the Malay and Indian respondents did not have any difficulty in answering the GEM Scale in Bahasa Malaysia.

After reviewing the feedback from the pilot study, several amendments were made to item 1 (*Lelakilah yang seharusnya menentukan jenis hubungan seks yang ingin dilakukan* to *Lelakilah yang seharusnya menentukan jenis hubungan seks yang ingin dilakukan dengan pasangan wanitanya*) and item 14 (*Saya akan berasa sangat marah jika isteri saya menyuruh saya menggunakan kondom* to *Saya akan berasa sangat marah jika sekiranya isteri saya menyuruh saya menggunakan kondom. ([Jika masih belum berkahwin, sila berikan pendapat anda])*) without altering the real content. These amendments made the items clearer and more specific. The results from the pilot study showed that the Scale scored very high reliability results. The overall reliability for the Bahasa Malaysia GEM Scale was $\alpha = 0.79$ for the 34 items. As the overall results of the reliability test showed a good Cronbach alpha value, the researcher decided that the Bahasa Malaysia GEM Scale was ready to be used for the Malaysian validation study.

3.4.7 Phase 1: Validation of the Bahasa Malaysia GEM Scale

3.4.7 (a) Study Design and Sampling

The population chosen for this phase were Malaysian male university students, fluent in the Bahasa Malaysia language of various ethnic groups. The respondents were recruited from a state-owned but private university in the state of Selangor. The researcher chose this particular university because the university's

focus was on industrial based programmes (e.g engineering and business management) which usually enrolled many male students. Moreover, the chosen university had two campuses located in Batang Berjuntai and Shah Alam, Selangor, thus giving the researcher a wider choice of the male respondents from the university.

Initially, the researcher planned to recruit the respondents based on a systematic random sampling to achieve the required sample size. Unfortunately, the researcher could not do so because the university refused to release the list of students for the research as it was against the university's policy. However, the researcher managed to get the total number of male students in that particular university, which was 6366, from the Ministry of Higher Education website (Private Higher Education Institution (Private HEI), 2010). Owing to this constraint, the researcher had to apply the convenience sampling method to gather data from the students in that particular university. The researcher decided to hand out the GEM Scale to each male student who came out from the library because many students were using the library to prepare for the upcoming examinations. All the cafeterias within the campus which could have been another site to approach students were closed as many students were busy preparing for their examinations during their one-week study leave.

The sample size for this validation study was decided based on the items of the GEM Scale and also tests conducted to determine the final outcome of the Bahasa Malaysia validated GEM Scale. Many scholars recommended that an appropriate cross sectional validation study should consist at least 100 respondents

(Sun, 2010; Vong, Cheing, L. Chan, C.Chan & Leung, 2009; Lim et al., 2007). On the contrary, Fah and Hoon (2009) believed that one of the important, “acceptable” and “preferable” criteria to conduct factor analysis was to have a sample size exceeding 200. However, the same authors, Fah and Hoon (2009) also suggested that to conduct factor analysis, a minimum sample size would be five for each of the variable or items studied in a research. As an example, in this study the Bahasa Malaysia GEM Scale has 34 items all together. Hence, the minimum sample size required for this study in order to do factor analysis was 170 (that is 5x 34). Based on the justification from previous studies, the researcher wanted to collect data from 250 respondents; a much bigger number than the minimum sample size of 170.

This idea was very much guided by the initial study in Brazil where data were collected from a total of 223 young men who were oversampled as that study targeted an intervention programme for the young men from the age group 15 to 24 years old (Pulerwitz & Barker, 2008). Unfortunately, due to time, cost and logistical constraints, the researcher of the current study only managed to collect data from 215 respondents (35 short of 250 respondents). Informed consent was obtained from all respondents prior to the distribution of the Scale and all confidentiality issues were also addressed.

The researcher only gave the GEM Scale to those students who agreed to be respondents for this study. The inclusion criteria for the chosen respondents were Malaysian male students, age 18 up to 60 years old at the time of survey and able to read and write fluently in Bahasa Malaysia. The age group 18 to 60 years was decided based on the previous GEM Scale validation study at the baseline level in

Brazil (Pulerwitz, 2006; Pulerwitz, & Barker, 2008). The researcher personally distributed the Bahasa Malaysia GEM Scale to the respondents from Monday to Friday, from 10 in the morning until 12 noon and two until four in the afternoon. It took about four weeks to complete the validation data collection. Since the main aim of this validation study was to validate the Bahasa Malaysia GEM Scale items according to the understanding within the local context, factors such as ethnicity or field of study were considered not relevant in this case for validation purposes.

3.5 Phase 2: Application of the Validated Bahasa Malaysia GEM Scale on the Malaysian Male University Students.

This Phase 2 is the most important stage in this study as this is the final phase of the study. The main objective was to identify the prevailing gender norms as well as to measure the level of equitable gender norms among Malaysian male university students by using the validated Bahasa Malaysia GEM Scale.

3.5.1 Sampling Design and Data Collection

The respondents in this study were male university students of a public university in the Northern region of Malaysia. The inclusion criteria for choosing the respondents were Malaysians, aged 18 up to 60 years at the time of survey and they were fluent in reading and writing in Bahasa Malaysia. The age group 18 up to 60 was decided based on the previous GEM Scale validation study at the baseline level in Brazil (Pulerwitz, 2006; Pulerwitz, & Barker, 2008). In deciding the sample size the researcher was guided by three criteria. These are the level of precision, the

confidence level and the degree of variability (Bartlett, Kotrlik, & Higgins, 2001; Israel, 2009). There are several other methods in deciding the sample size. One which is more convenient to use is using published tables which provides the sample size for a given set of criteria (Israel, 2009).

In this research, the researcher had used the table created by Manheim, Boyd and Bushmer (2006). This table provides the optimal sample size within a given population size, complete with a specific margin of error and a desired confidence level. The table below shows the optimal sample size which was used to determine the appropriate sample size for this study. The researcher chose this method to identify the sample size because the given values in the table were calculated using valid statistical formula (Manheim, Boyd & Bushmer, 2006).

In order to calculate the sufficient number of sample size, the total population and the list of respondents are vital. Initially the researcher planned to apply stratified sampling method to select the respondents because the student population of university consisted of multi-ethnic respondents from various backgrounds of studies. Unfortunately the university' administration was reluctant to reveal the list of male students according to ethnicity to the researcher, based on the basis that it was against the university's policy (a similar situation happened during the validation phase, even though the two universities were entirely different).

Table 3.1: The Required Sample Size

Population Size	Confidence = 95%				Confidence = 99%			
	Margin of Error				Margin of Error			
	5.0 %	3.5%	2.5%	1.0%	5.0%	3.5%	2.5%	1.0%
10	10	10	10	10	10	10	10	10
20	19	20	20	20	19	20	20	20
30	28	29	29	30	29	29	30	30
50	44	47	48	50	47	48	49	50
75	63	69	72	74	67	71	73	75
100	80	89	94	99	87	93	96	99
150	108	126	137	148	122	135	142	149
200	132	160	177	196	154	174	186	198
250	152	190	215	244	182	211	229	246
300	169	217	251	291	207	246	270	295
400	196	265	318	384	250	309	348	391
500	217	306	377	475	285	365	421	485
600	234	340	432	565	315	416	490	579
700	248	370	481	653	341	462	554	672
800	260	396	526	739	363	503	615	763
900	269	419	568	823	382	541	672	854
1,000	278	440	606	906	399	575	727	943
1,200	291	474	674	1067	427	636	827	1119
1,500	306	515	759	1297	460	712	959	1376
2,000	322	563	869	1655	498	808	1141	1785
2,500	333	597	952	1984	524	879	1288	2173
3,500	346	641	1068	2565	558	977	1510	2890
5,000	357	678	1176	3288	586	1066	1734	3842
7,500	365	710	1275	4211	610	1147	1960	5165
10,000	370	727	1332	4899	622	1193	2098	6239
25,000	378	760	1448	6939	646	1285	2399	9972
50,000	381	772	1491	8056	655	1318	2520	12455
75,000	382	776	1506	8514	658	1330	2563	13583
100,000	383	778	1513	8762	659	1336	2585	14227
250,000	384	782	1527	9248	662	1347	2626	15555
500,000	384	783	1532	9423	663	1350	2640	16055
1,000,000	384	783	1534	9512	663	1352	2647	16317
2,500,000	384	784	1536	9567	663	1353	2651	16478
10,000,000	384	784	1536	9594	663	1354	2653	16560
100,000,000	384	784	1537	9603	663	1354	2654	16584
300,000,000	384	784	1537	9603	663	1354	2654	16586

Source : Copyright, Manheim & Bushmer, (2006) All Right reserved.

Fortunately, the university agreed to give the total number of male students and the researcher had to be satisfied to work with the list that was given. Based on the total population, which was 3889 male students, obtained from the Registry Department of the university, and based on the table calculation, the researcher decided to choose 357 respondents as the unit of analysis. However, the researcher decided that the final sample size should be 777 students which was about 20 per cent of the total male students population. There were some valid reasons for the researcher's decision.

One, by collecting a larger sample size, the margin of error can be reduced. Second, the researcher used convenience sampling and the snowballing technique to gather the data for this study which, unlike a random sampling method, could introduce bias. The major part of the data collection was conducted during the examination period but it had to be extended as most students were on holidays as well. Thus, students who went home were contacted through the phone for appointments to be interviewed. In total, the researcher was only able to administer 701 questionnaires to collect data from the students but only 661) completed questionnaires were useable.

As mentioned earlier, the researcher was only able to get the total population of the male students (a total of 3889 undergraduates and postgraduates) in the selected public university for this study who were studying in semester 2 during the academic year of 2010/2011. Aware of the potential biases in convenience sampling and snowballing, the researcher took action to reduce the biases in the sampling selection. Since it was during the examination period, the researcher deliberately

chose the University examination hall as the site to get respondents. This was where majority of the students were found because they had to sit for their final examinations as it was already the end of the semester. In the researcher's opinion, this selected building could reduce bias as it had four big examination rooms which could cater to more than 1000 students in a single room. Students from different study areas and disciplines would be using the building to sit for their respective examinations. Each day during the examination period, the researcher waited outside the examination hall for the respondents, from 10.00 in the morning until 1.00 in the afternoon and from 3.30 until 6.00 in the afternoon, to collect data from the respondents when they came out from the respective examination rooms.

The researcher handed out the questionnaire personally to individual respondents using the hardcopy of the Bahasa Malaysia GEM Scale. This method allowed the researcher to explain the objectives of the study and to also immediately address queries raised by the respondents. All respondents were requested to completely answer the Bahasa Malaysia GEM Scale and were also encouraged to share their feedback on the Scale. All the respondents who participated in this study were given a small gift as a token of appreciation after they completed the survey.

3.6 The Research Tool

In this study, the tool used to collect data on gender norms and to measure the level of gender equitable norms in the local context was the validated Bahasa Malaysia GEM Scale. The Horizons Program and Instituto Promundo were the organisations who originally developed the GEM Scale by using young men aged 15 to 24 years as their unit of analysis (Pulerwitz & Barker, 2008). The original scale consisted of 24 attitudinal statements.

Out of 24 statements, 17 statements were specific to the inequitable gender roles and the remaining seven statements were specific to the equitable gender roles in various domains namely, domestic work and child care, sexuality and sexual relationships, reproductive health and disease prevention, intimate partner violence, and attitudes toward homosexuality and close relationships with other men (Pulerwitz & Barker, 2008).

As for the Malaysian adaptation, the original 24-item GEM Scale was combined with the remaining 10 items which were earlier dropped from the original Brazil GEM Scale (these were dropped because those items obtained negative loadings or loadings below than 0.35 based on the factor analyses loading results). However, according to the developers of GEM, these 10 items could be used in other countries if the items were relevant (Pulerwitz & Barker, 2008). The researcher felt that those 10 items were culturally relevant and decided to include them for validation. Thus, a total of 34 items were translated, tested and validated using factor analysis and internal consistency checks. Based on the results, a total of 21 items

(twelve inequitable items; nine equitable items) out of the 34 items were included (based on the factor analyses results in the validation phase) in the validated Bahasa Malaysia GEM Scale.

Like the original, the items in the Bahasa Malaysia validated GEM Scale have several domains: *domestic work and child care, sexuality and sexual relationships, reproductive health and disease prevention and intimate partner violence* except attitudes toward homosexuality and close relationships with other men (see Appendix A). Each item on the GEM Scale has three response categories: agree, partially agree, and do not agree. The calculation for this Scale was based on the respective scores obtained. Each item was scored one point for the least-equitable response, two points for the moderately equitable response, and three points for the most-equitable response. A three-point scale was given to the rating scale. Points were allocated as shown in Table 3.2.

Table 3.2: Allocated Points for both Subscale Items in the Validated Bahasa Malaysia GEM Scale

Subscale 1: In equitable		Subscale 2: Equitable	
Agree	1 point	Agree	3 points
Partially agree	2 points	Partially agree	2 points
Disagree	3 points	Disagree	1 point

Source: Pulerwitz & Barker, (2008)

Given this scoring system, a respondent who gave the least equitable response to all items would receive a total score of 21 and a participant who gave the most equitable response to all items would receive a score of 63. In order to make the results easier to interpret, respondents were categorized based on their total scores: low equity (1–21), moderate equity (22–42), and high equity (43-63).

In summary, the Bahasa Malaysia validated GEM Scale has two sections. Section A contained the socio-demographic information such as age, ethnicity, religion, marital status, year of studies, current degree being pursued and schools or departments. Section B contained 21 items which are related to the equitable and inequitable gender norms.

3.7 Ethical Concerns

Essentially, in any research, ethical issues need to be addressed. In this study, the researcher made sure that all respondents understood how they had been selected as a respondent. This helped to reduce the uncertainties and doubts from respondents, such as, “why me and not the other person”. Besides this, the respondents were informed about the research objectives before they started to answer the Bahasa Malaysia GEM Scale. All the respondents were also asked to read and sign the consent forms in order to ensure that they were participating voluntarily.

They were also assured of the confidentiality that no personal information would be made known. Anonymity of respondents and the participating universities in the pilot, validation and application phase was assured. In addition, all materials and documents used during data collection would be destroyed when they were no longer needed for this research. Respondents were also assured that data would not be disclosed or transmitted to unauthorized parties. Data in the study would be used solely for the purpose of this research and publications for academic purposes.

3.8 Summary

This chapter provides the research methodology and discusses the process of translating and validating a scale developed in another cultural context and the fieldwork which was undertaken for this thesis. It clarifies the method on how data were collected for this research. In addition, it also explains and presents the Bahasa Malaysia validated GEM Scale which was used to collect data for this study. Ethical concerns were also addressed. In addition, this chapter also shed some light on the validation procedures that must be undertaken when a scale or a questionnaire is to be validated. In the next chapter, the results and analyses of the validation of the Bahasa Malaysia GEM Scale and the analyses of the data gathered after applying the validated Bahasa Malaysia GEM scale to identify and measure the prevailing gender norms among male university students in Malaysia will be presented.

CHAPTER FOUR

RESULTS

4.1 Introduction

Basically, this chapter is divided into two sections. Section one presents the findings from Phase I that is the results of the factor analyses for the validation of the Bahasa Malaysia GEM Scale. Section two presents the findings of the Phase II and the analysis of the data gathered using the validated Bahasa Malaysia GEM Scale, which was meant to identify the prevailing equitable gender norms and inequitable gender norms among male university students. The GEM Scale was administered to 661 male respondents.

4.2. Section I: Findings from Phase I: Validation of the Bahasa Malaysia Gender Equitable Men (GEM) Scale.

The first section presents a brief socio-demographic profile of the respondents. A total of 215 male respondents participated in the study. The socio-demographic profile is presented below:

4.2.1 Brief Socio-demographic Profile of the Respondents

A total of 215 sets of Bahasa Malaysia GEM Scale were distributed to male university students of a selected Malaysian university for validation of the Scale. All the respondents completed their questionnaires giving a 100 per cent response rate. Table 4.1 shows the profile of those male students who were respondents in the validation phase according to age group, ethnicity, level of university education, marital status and religion.

Table 4.1: Brief Socio-demographic Profiles of Respondents

Demographic	Categories	Frequency (N = 215)	Percentage (%)
Age	18-30	138	64.2
	31-40	77	35.8
Ethnic	Malay	108	50.2
	Chinese	28	13.0
	Indian	73	34.0
	Others	6	2.8
Level of Education	Diploma	86	40.0
	Bachelor Degree	121	56.3
	Masters Degree	7	3.3
Marital Status	Single	147	68.4
	Married	66	30.7
	Divorced	2	0.9
Religion	Islam	114	53.0
	Hinduism	53	24.7
	Buddhism	21	9.8
	Christianity	24	11.2
	Others	3	1.4

From the 215 respondents who participated in this study, 64.2 per cent (138) of the participants were 18 to 30 years old while the remaining respondents (35.8%) were 31 to 40 years old. This result indicates that majority of the respondents belonged to the young adult group. This is to be expected since the respondents were mostly undergraduates and this meets the objective of the study in terms of identifying the gender norms among young men.

In terms of ethnicity, majority of the respondents were Malays (50.2%), Indians (34%), Chinese (13%), and others (2.8%). Muslims were 50.2 per cent since all Malays are constitutionally defined as Muslims in Malaysia. The other religions embraced by the respondents Hinduism (24.7%), Christianity (11.2%) and Buddhism (9.8%). With regard to the level of university study, 56.3 per cent (121) of the respondents were in their respective first-degree programmes, 40 per cent (86) were in their diploma programmes, while the rest of the participants were in their Master's degree programme.

Most of the respondents in this study (33.5 %) were in their third year. This was followed by the students in their fourth, second and first year consecutively with 32.6 per cent, 20.0 per cent and 12.6 per cent respectively. In terms of marital status, majority of the respondents (68.4%) were singles. Those married were 30.7 per cent while only 2 per cent of the respondents were divorced.

4.2.2 Factor Analysis

A factor analysis was performed to test all the 34 items in the Bahasa Malaysia GEM Scale. Based on the factor analysis, the scree plot identified three factors. Thus, a semi confirmatory factor analysis was conducted, restricting the distribution to three factors. Moreover the factor analysis was needed to ensure construct validity, which means enhancing the “goodness and correctness” of the Bahasa Malaysia GEM Scale according to the Malaysian context (Coakes and Steed, 2003). Factorability of the correlation matrix which was examined through Kaiser-Meyer-Olkin (KMO) Measures the Sampling Adequacy and Barlett Test of Sphericity (Fah & Hoon, 2009).

According to Barker, Ricardo & Nascimento (2007), there were two sub-scales in the original validated English Gender Equitable Men (GEM) Scale in Brazil namely, the Equitable gender norms and Inequitable gender norms. Based on the previous validation study of GEM Scale conducted by Pulerwitz & Barker (2008), the researcher extracted three factors (refer Table 4.2). All items which obtained factor loadings less than 0.35 and negative loadings were dropped. Items highlighted in yellow were included in the final factor loadings and were run to extract two factors to fit into the two sub-scales (Equitable and Inequitable gender norms) which were required for this study (refer Table 4.3)

Table 4.3 also shows nine items in the two factors which obtained factor loadings less than 0.35 or negative loadings and these were also not included for further analysis. The final factor analysis was conducted with the remaining twenty-one items which obtained factor loadings more than 0.35 for further analysis in the application phases. It is claimed that variables with measures with sampling adequacy less than 0.5 should have been excluded from further factor analysis (Fah & Koon, 2009). The measure of sampling adequacy should be larger than 0.5 in order to determine the sampling adequacy. As per in this study, the measure of sampling adequacy for all the items were larger than 0.5 which enabled factor analysis to be done further. Therefore, this study has further evidence of the factorability of the items, which determined the sampling adequacy of each variable, or items studied.

According to Fah and Koon (2009) the significant of the Kaiser-Meyer-Olkin Measure of Sampling Adequacy is greater than 0.6. A significant and large value is an important criterion to proceed with factor analysis. In this study, the “Kaiser-Meyer-Olkin Measure of Sampling Adequacy” is 0.835, which shows that the Bahasa Malaysia GEM Scale is valid for further analysis such as to perform Varimax rotation. The total variance outline that these two factors account for 43.23 per cent of the variance. The total percentage of variance for Bahasa Malaysia GEM Scale showed the variances in the items through Varimax rotation.

Table 4.2: Preliminary Factor Loadings for Items Contained in the Gender Equitable Men (GEM) Scale (N = 215)^a

Items _a	Factor 1	Factor 2	Factor 3
Item 1	.064	.616	.071
Item 2	.158	.624	.027
Item 3	-.046	.538	.331
Item 4	-.128	.449	-.300
Item 5	.109	.574	-.002
Item 6	-.038	.627	.239
Item 7	-.137	.445	-.210
Item 8	.132	.594	.141
Item 9	.092	.652	-.037
Item 10	-.057	.378	.193
Item 11	-.016	.152	.473
Item 12	.083	.267	-.094
Item 13	-.019	.505	-.164
Item 14	-.138	.510	.498
Item 15	-.045	.024	.724
Item 16	.336	.181	.285
Item 17	.160	.238	.259
Item 18	.857	-.055	.006
Item 19	.649	-.143	.052
Item 20	.519	.052	-.257
Item 21	.785	.055	-.128
Item 22	.856	-.023	-.155
Item 23	.773	-.067	-.088
Item 24	.331	.117	.016
Item 25	.696	.127	-.045
Item 26	-.096	-.116	.419
Item 27	-.018	-.063	.295
Item 28	.757	.063	-.091
Item 29	.301	.205	-.314
Item 30	.650	.114	.161
Item 31	.627	.094	.061
Item 32	.714	-.178	-.028
Item 33	.624	.090	.093
Item 34	.090	.234	.279

Table 4.3: Final factor loadings for items contained in the Bahasa Malaysia Gender Equitable Men (GEM) Scale (N = 215)^a

Items ^b	Factor 1	Factor 2
Item 1	.066	.636
Item 2	.150	.622
Item 3	-.064	.609
Item 4	-.073	.398
Item 5	.106	.553
Item 6	-.071	.663
Item 7	-.111	.421
Item 8	.139	.607
Item 9	.106	.653
Item 10	-.065	.428
Item 13	-.015	.464
Item 14	-.182	.589
Item 18	.864	-.035
Item 19	.687	-.100
Item 20	.566	.009
Item 21	.814	.057
Item 22	.862	-.029
Item 23	.803	-.044
Item 28	.758	.067
Item 31	.629	.099
Item 32	.741	-.153

Note: Factor with a loading greater than 0.35 are highlighted. Factor loadings are presented for analysis after imputation for missing values; ^aSee the appendix for full list of items^a; All items are listed in order of their final factor loadings^b

Factor one (equitable) which consists of nine items in the subscale, showed 24.972 variances and factor two (inequitable) which consists of 12 items in the subscale showed 18.262 within the items tested through Varimax rotation. Factor 1 comprises nine items (Item 18, Item 19, Item 20, Item 21, Item 22, Item 23, Item 28, Item 31, and Item 32) with factor loadings ranging from 0.566 to 0.864. Factor 2 (inequitable) comprises twelve items (Item 1, Item 2, Item 3, Item 4, Item 5, Item 6,

Item 7, Item 8, Item 9, Item 10, Item 13 and Item 14) with factor loadings ranging from 0.398 to 0.663.

Generally, factor loadings for each item or variable with a value higher than 0.6 is considered high while a value lesser than 0.4 is considered low to be used in the scale or questionnaire (Fah & Koon, 2009). According to Igbaria et al., (1995), each item should load 0.50 or greater on the one factor or 0.35 lower on the other factor. In the previous validation study on the GEM Scale in Brazil, items with a factor loading of less than 0.35 was decided as a cut of point to choose the items to be included in the English validated GEM Scale. Previous studies did not accept negative factor loadings to be included in the analysis thus items in this group were dropped from further analysis (Pulerwitz & Barker, 2008).

Based on this criterion, the current study removed 10 items with negative loadings and items which obtained factor loadings below 0.35 from the Bahasa Malaysia GEM Scale. Three items, which were in the subscale of equitable gender norms, were removed from the Bahasa Malaysia GEM Scale as well. According to the literature on gender equality theory and theory of patriarchy, those three items in the subscale could not be accepted as gender equal norms.

The items are listed below:

- A man always deserves the respect of his wife and children.
(Lelaki sentiasa berhak dihormati oleh isteri dan anak-anaknya).
- Above all, a man needs respect.
(Paling penting, lelaki perlu dihormati).

- Women should be virgins until they get married.

(Wanita harus mengekalkan daranya sehinggalah dia berkahwin)

Finally, the first factor was grouped and named as **Equitable gender norms**. The second factor was named as **Inequitable gender norms** (refer Table 4.4). These two final factors each contained items addressing the range of domains such as gender norms related to sexual relationships and violence. The results of the final factors for the first factor, categorised as **Equitable gender norms**, were the same as the previous validation study in Brazil except that this study excluded Items related to homophobia. (Item 24: It is important to have a male friend that you can talk about your problems with/ *Penting untuk mempunyai kawan lelaki yang dapat berbincang tentang masalah anda*. Note that in the Brazil study Item 24 was categorised in the homophobic domain).

Based on factor analysis, various range of items were included in the second factor, categorised as **Inequitable gender norms**. These Items were related to gender norms, such as in the domains of *Sexuality and Sexual Relationships, Intimate Partner Violence, Reproductive Health and Disease Prevention and Domestic work and Child Care* but it also excluded two homophobic items from the subscale. These were (Item 16: I would never have a gay friend/ *(Saya tidak akan sama sekali mempunyai kawan yang bersifat homoseksual (gay))* and Item 17, It disgusts me when I see a man acting like a woman/ *(Saya berasa jijik apabila melihat lelaki berkelakuan seperti wanita)*).

In conclusion, the two factors were labelled as “Equitable Gender Norms” (subscale 1) and “Inequitable Gender Norms” (subscale 2). The 21 items in the Bahasa Malaysia GEM Scale combined the two factors, termed subscales from this point onward, into one overall scale. The inequitable gender norms subscale consists of nine (9) items, and the equitable gender norms subscale has twelve (12) items. These scales were the ones used in the final application phase of the study.

Table 4.4: Final Factor Loadings for Items in Bahasa Malaysia Gender Equitable Men (GEM) Scale.

No	Items	Component (N=215)	
		Equitable	Inequitable
1	<i>Lelakilah yang seharusnya menentukan jenis hubungan seks yang ingin dilakukan dengan pasangan wanitanya.</i>	.066	.636
2	<i>Peranan paling penting seorang wanita adalah menguruskan rumah tangga dan memasak untuk keluarganya.</i>	.150	.622
3	<i>Lelaki lebih memerlukan seks berbanding dengan wanita.</i>	-.064	.609
4	<i>Kita tidak bercakap tentang seks, kita lakukan sahaja.</i>	-.073	.398
5	<i>Wanita yang membawa kondom bersamanya adalah wanita “murahan”.</i>	.106	.553
6	<i>Menukar lampin, memandikan anak dan memberinya makan merupakan tanggungjawab para ibu</i>	-.071	.663
7	<i>Wanita bertanggungjawab untuk mengelakkan daripada mengandung</i>	-.111	.421
8	<i>Lelaki harus memberi kata putus tentang semua keputusan di rumahnya</i>	.139	.607
9	<i>Lelaki sentiasa bersedia untuk melakukan hubungan seks</i>	.106	.653
10	<i>Adakalanya wanita patut dipukul.</i>	-.065	.428
13	<i>Wanita harus bersabar dengan keganasan agar keluarganya tidak berpecah-belah.</i>	.015	.464
14	<i>Saya akan berasa sangat marah jika sekiranya isteri saya menyuruh saya menggunakan kondom. (Jika masih belum berkahwin, sila berikan pendapat anda)</i>	-.182	.589
18	<i>Setiap pasangan harus membuat keputusan bersama jika mereka ingin mempunyai anak.</i>	.864	-.035
19	<i>Pada pendapat saya, wanita, sama seperti lelaki, boleh memberi cadangan untuk menggunakan kondom</i>	.687	-.100

Table 4-4. Continued

No	Items	Component (N=215)	
		Equitable	Inequitable
20	<i>Jika lelaki itu menyebabkan seseorang wanita mengandung, anak dalam kandungan itu menjadi tanggungjawab bersama.</i>	.566	.009
21	<i>Lelaki harus tahu apa yang pasangannya suka semasa hubungan seks</i>	.814	.057
22	<i>Penting bagi seorang bapa hadir dalam kehidupan anak-anaknya walaupun dia telah berpisah dengan isterinya.</i>	.862	-.029
23	<i>Lelaki dan wanita harus membuat keputusan bersama tentang jenis pencegah kehamilan yang digunakan</i>	.803	-.044
28	<i>Lelaki sejati boleh meaga anak seperti yang dilakukan oleh wanita.</i>	.758	.067
31	<i>Jika lelaki ternampak wanita dipukul oleh seorang lelaki, dia harus menghentikannya</i>	.629	.099
32	<i>Wanita mempunyai hak yang sama seperti lelaki untuk keluar belajar dan bekerja</i>	.741	-.153
Eigenvalue		5.244	3.835
Percentage Variance (43.234)		24.972	18.262
KMO Measure of Sampling Adequacy		0.835*	

4.2.3 Reliability Analysis

The reliability test was conducted to ensure the consistency or stability of the items (Sekaran, 2003). Reliability test is essential to determine the accuracy and preciseness of a measurement made on a certain variable by a research tool (Fah & Hoon, 2009). According to Ranjit Kumar, 1999 cited in Fah & Hoon, (2009), minimal errors could provide a higher reliable questionnaire or scale. One of the most commonly used is Cronbach alpha, which is based on the average correlation items within the test if the items are standardized. If the items are not standardized, it is based on the average covariance among the items. This is possible because

Cronbach alpha can be interpreted as a correlation coefficient and it ranges in value from 0 to 1 (Coakes and Steed, 2003). The generally agreed upon lower limit for Cronbach alpha is 0.70 (Smith, Garratt & Guest, 1999; Abu & Tasir, 2001). According to Sekaran (2003) and Fah & Hoon (2009), reliability less than 0.60 are generally considered to be poor, those in range of 0.70 to be acceptable and those over 0.80 to be good. The results of the validated Bahasa Malaysia Gender Equitable Men (GEM) Scale as in Table 4.5 gives the Cronbach alpha of 0.793. Each sub-scale of the Inequitable and Equitable gender norms in the above scale showed a good and excellent Cronbach alpha. The Cronbach alpha for the inequitable sub-scale was 0.802 and for the equitable sub-scale was 0.902. The following Table 4.5 summarized all the scores of the Cronbach alpha test.

Table 4.5: Cronbach Alpha Results for the Validated Bahasa Malaysia Gender Equitable Men (GEM) Scale.

GEM Scale & Sub Scales (N=215)	Number of Items	Cronbach Alpha (N=215)	Mean (N=215)	Standard Deviation (N=215)
Inequitable	12	0.802	27.00	5.408
Equitable	9	0.902	11.76	3.828
Bahasa Malaysia GEM Scale (combined inequitable and equitable)	21	0.793	38.77	6.599

4.3 Section II: Phase 2: The Application Phase of the Validated Bahasa Malaysia GEM Scale in a Malaysian Public University

Section two presents the results of the application of the validated Bahasa Malaysia GEM Scale among male university students of a public university in Northern Malaysia, which was used to identify the prevailing gender norms and level of equitable gender norms.

4.3.1 Brief Socio-demographic Background.

A total of 701 sets of Bahasa Malaysia GEM Scale were handed out in this phase. The refusal rate was only 6 per cent, meaning 40 students from the total male students population did not wish to respond fully to the Bahasa Malaysia GEM Scale rendering them unusable. Total of 661 students responded and completed the GEM Scale. The students took approximately 20 to 30 minutes to finish the task. All the 661 respondents who participated in this study were 18 to 30 years old, indicating a young age group. Majority of the respondents were undergraduates.

Looking at the ethnicity, the respondents were from various ethnic groups. The majority were Malays (80.5 %), 11.8 per cent of the respondents were Chinese respondents and 6.4 per cent of them were Indians. It is not surprising that majority of the respondents were Malays because Malay students formed the majority in that particular university. However, the representation of this data is acceptable because it represents the population breakdown in Malaysia in terms of ethnicity in Malaysia as well as the total population. With regard to the year of study, majority of the respondents (94.7%) were undergraduates while 4.1 per cent in their masters programme. In terms of marital status, majority (97.3%) of the respondents were single. There were only 2.6 per cent of them married and only one respondent stated that he was a divorcee.

Table 4.6: Brief Socio-demographic Profiles of Respondents

Demographic	Categories	Frequency	Percentage
Age	18-30	661	100.0
Ethnic	Malay	532	80.5
	Chinese	78	11.8
	Indian	42	6.4
	Others	9	1.4
\Religion	Muslim	532	80.5
	Buddhist	49	7.4
	Hindu	43	6.5
	Christian	36	5.4
	Others	1	0.2
Years of Study	First	238	36.0
	Second	147	22.2
	Third	242	36.6
	Forth	31	4.7
	Fifth	3	0.5
Marital Status	Single	643	97.3
	Married	17	2.6
	Divorced	1	0.2

4.3.2 Prevailing Gender Norms among Male University Students of a Public University in Malaysia

In total, items in Bahasa Malaysia GEM Scale consist of four domains, which were *Sexuality and Sexual Relationships* (five items), *Intimate Partner Violence* (three items), *Reproductive Health and Disease Prevention* (five items) and *Domestic work and Child Care* (eight items). Table 4.7 and 4.8 show the frequency of responses of public university male students on Inequitable and Equitable gender norms statement.

Table 4.7: Frequencies of Responses for the **Inequitable Gender Norms Items** in Bahasa Malaysia Gender Equitable Men (GEM) Scale.

Items	Questions	Agree (n = 661)		Partially agree (n = 661)		Not agree (n = 661)	
		Frequency	%	Frequency	%	Frequency	%
1	It is the man who decides what type of sex to have. <i>Lelakilah yang seharusnya menentukan jenis hubungan seks yang ingin dilakukan dengan pasangan wanitanya.</i>	247	37.4	165	25.0	249	37.7
2	A woman's most important role is to take care of her home and cook for her family. <i>Peranan paling penting seorang wanita adalah menguruskan rumah tangga dan memasak untuk keluarganya.</i>	253	38.3	222	33.6	186	28.1
3	Men need sex more than women do. <i>Lelaki lebih memerlukan seks berbanding dengan wanita.</i>	171	25.9	203	30.7	287	43.4
4	You don't talk about sex, you just do it. <i>Kita tidak bercakap tentang seks, kita lakukan sahaja.</i>	124	18.8	195	29.5	342	51.7
5	Women who carry condoms on them are "easy" <i>Wanita yang membawa kondom bersamanya adalah wanita "murahan"</i>	144	21.8	189	28.6	328	49.6
6	Changing diapers, giving the kids a bath, and feeding the kids are the mothers' responsibility. <i>Menukar lampin, memandikan anak dan memberinya makan merupakan tanggungjawab para ibu.</i>	147	22.2	224	33.9	290	43.9

Table 4-7. Continued

Items	Questions	Agree (n = 661)		Partially agree (n = 661)		Not agree (n = 661)	
		Frequency	%	Frequency	%	Frequency	%
7	It is a woman's responsibility to avoid getting pregnant. <i>Wanita bertanggungjawab untuk mengelakkan daripada mengandung</i>	99	15.0	163	24.7	399	60.4
8	A man should have the final word about decisions in his home. <i>Lelaki harus memberi kata putus tentang semua keputusan di rumahnya</i>	209	31.6	195	29.5	257	38.9
9	Men are always ready to have sex. <i>Lelaki sentiasa bersedia untuk melakukan hubungan seks</i>	217	32.8	213	32.2	231	34.9
10	There are times when a woman deserves to be beaten. <i>Adakalanya wanita patut dipukul.</i>	82	12.4	133	20.1	446	67.5
11	A woman should tolerate violence in order to keep her family together. <i>Wanita harus bersabar dengan keganasan agar keluarganya tidak berpecah-belah.</i>	154	23.3	160	24.2	347	52.7
12	I would be outraged if my wife asked me to use a condom. <i>Saya akan berasa sangat marah jika sekiranya isteri saya menyuruh saya menggunakan kondom. (Jika masih belum berkahwin, sila berikan pendapat anda)</i>	120	18.2	131	19.8	410	62.0

Table 4.8: Frequencies of Responses for the **Equitable Gender Norms Items** in Bahasa Malaysia Gender Equitable Men (GEM) Scale.

Items	Questions	Agree (n = 661)		Partially agree (n = 661)		Not agree (n = 661)	
		Frequency	%	Frequency	%	Frequency	%
13	A couple should decide together if they want to have children. <i>Setiap pasangan harus membuat keputusan bersama jika mereka ingin mempunyai anak.</i>	484	73.2	114	17.2	63	9.5
14	In my opinion, a woman can suggest using condoms just like a man can. <i>Pada pendapat saya, wanita, sama seperti lelaki, boleh memberi cadangan untuk menggunakan kondom</i>	427	64.6	157	23.8	77	11.6
15	If a guy gets a woman pregnant, the child is the responsibility of both. <i>Jika lelaki itu menyebabkan seseorang wanita mengandung, anak dalam kandungan itu menjadi tanggungjawab bersama.</i>	502	75.6	110	16.6	49	7.4
16	A man should know what his partner likes during sex. <i>Lelaki harus tahu apa yang pasangannya suka semasa hubungan seks</i>	471	71.3	135	20.4	55	8.3
17	It is important that a father is present in the lives of his children, even if he is no longer with the mother. <i>Penting bagi seorang bapa hadir dalam kehidupan anak-anaknya walaupun dia telah berpisah dengan isterinya.</i>	486	73.5	111	16.8	64	9.7

Table 4-8: Continued

Items	Questions	Agree (n = 661)		Partially agree (n = 661)		Not agree (n = 661)	
		Frequency	%	Frequency	%	Frequency	%
18	A man and a woman should decide together what type of contraceptive to use. <i>Lelaki dan wanita harus membuat keputusan bersama tentang jenis pencegah kehamilan yang digunakan.</i>	445	67.3	137	20.7	79	12.0
19	Men can take care of children just as well as women can. <i>Lelaki sejati boleh menjaga anak seperti yang dilakukan oleh wanita.</i>	440	66.6	155	23.4	66	10.0
20	If a man see another man beating a woman, he should stop it. <i>Jika lelaki ternampak wanita dipukul oleh seorang lelaki, dia harus menghentikannya</i>	418	63.2	167	25.3	76	11.5
21	Women have the same right as men to study and to work outside of the house. <i>Wanita mempunyai hak yang sama seperti lelaki untuk keluar belajar dan bekerja</i>	420	63.5	157	23.8	84	12.7

Overall, the respondents responded positively towards Equitable gender norms. The **items** to which respondents had shown **positive responses** were:

- *There are times when a woman deserves to be beaten* (Item 10),
- *I would be outraged if my wife asked me to use a condom* (Item 12),

- *A couple should decide together if they want to have children (Item 13),*
- *In my opinion, a woman can suggest using condoms just like a man can (Item 14),*
- *If a guy gets a woman pregnant, the child is the responsibility of both (Item 15),*
- *A man should know what his partner likes during sex (Item 16),*
- *It is important that a father is present in the lives of his children, even if he is no longer with the mother (Item 17),*
- *A man and a woman should decide together what type of contraceptive to use (Item 18),*
- *Men can take care of children just as well as women can (Item 19),*
- *If a man see another man beating a woman, he should stop it. (Item 20),*
- *Women have the same right as men to study and to work outside of the house (Item 21).*

From all the above items, nine items (Item 13 to Item 21) belong to the **subscale Equitable gender norms** whereas two items (Item 10 and Item 12) belong to the **subscale Inequitable gender norms**. Overall, about (60%) which is more than 400 respondents showed positive responses towards gender equitable norms by agreeing with the statement in Items 13,14, 15,16, 17, and 18, 19, 20 and 21 and disagreeing with the statement in Items 10 and 12. The results also showed that overall more than 60 per cent of the respondents showed positive feedback towards Equitable gender norms.

Items from number 1 to number 12 were included in subscale two, which falls under **Inequitable gender norms**. Overall, the respondents were not in favour towards Inequitable gender norms statements in the subscale one except for the statement in Item 2 which participants had shown positive responses towards Inequitable gender norms. The inequitable items to which participants had showed positive responses or in agreement is: *A woman's most important role is to take care of her home and cook for her family* (Item two). Three items (Item 7, Item 10 and Item 11) had many respondents disagreeing; 60.4 per cent, 67.5 per cent and 52.5 per cent respondents respectively. These items are listed below:

- *It is a woman's responsibility to avoid getting pregnant.* (Item 7)
- *There are times when a woman deserves to be beaten.* (Item 10)
- *A woman should tolerate violence in order to keep her family together.* (Item 11)

It could be concluded, that majority of the respondents practised gender equitable norms in their daily life. Besides that, based on the results, the researcher could gauge that majority of the respondents were aware of how to be respectful towards their life partners.

4.3.2 (a) Findings of the Prevailing Gender Norms based on Total Scores in Four Domains

i. Intimate Partner Violence

Figure 4.1 shows the total scores by the respondents obtained for three items (Item 10, Item 11 and Item 20) in the domain of *Intimate Partner Violence* by the respondents. It points out that the majority of the respondents showed positive responses towards the items, meaning they did not support Intimate Partner Violence, as most of the students, obtained the scores in the range from seven (7) to nine (9). This result proves that educated men seemed to believe in gender equitable norms. Thus, there are lesser risks of them perpetrating violence against their partners in the future.

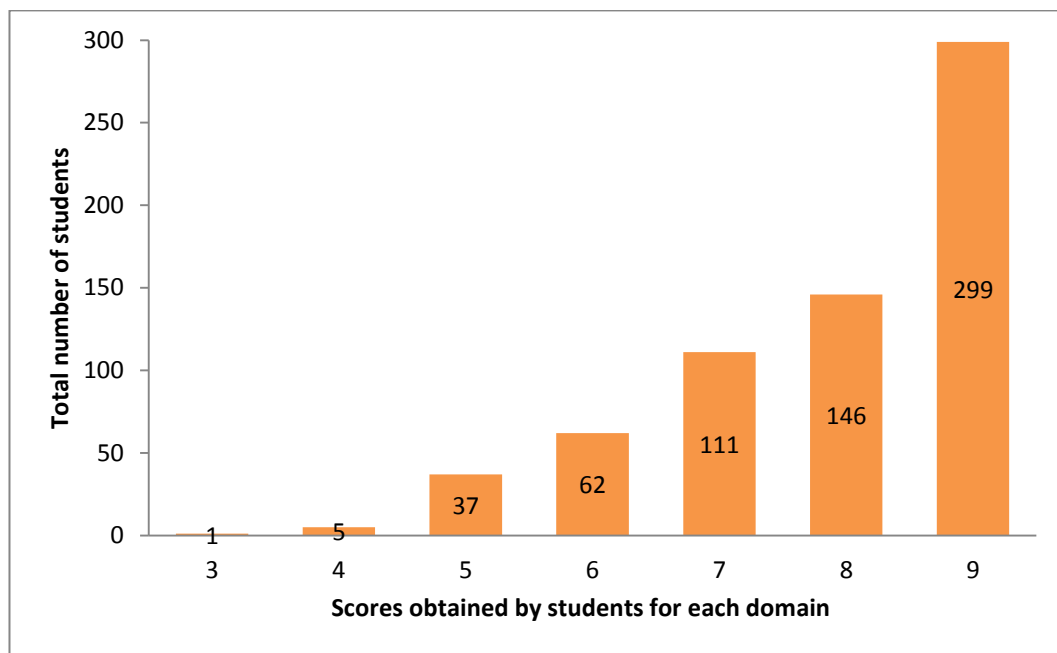


Figure 4.1: Frequency of the Scores for the Items in Domain *Intimate Partner Violence*. Note (scores): Low equity (1-3); Moderate equity (4-6); High equity (7-9)

ii. Sexuality and Sexual Relationships

Figure 4.2 shows the frequency of total scores for five items (Item1, Item 3, Item 4, Item 9, Item 16) in the domain of *Sexuality and Sexual Relationships*. The minimum, total score for this particular domain is five whereas the maximum scores is 15. Most of the respondents obtained the score in the range from seven to 13, which placed them in the moderate equity of the trichotomised score. The spread in the scores indicate a support for both equitable and inequitable gender norms. This indicates means that there was no clear support towards gender equitable norms in the Sexuality and Sexual Relationships domain.

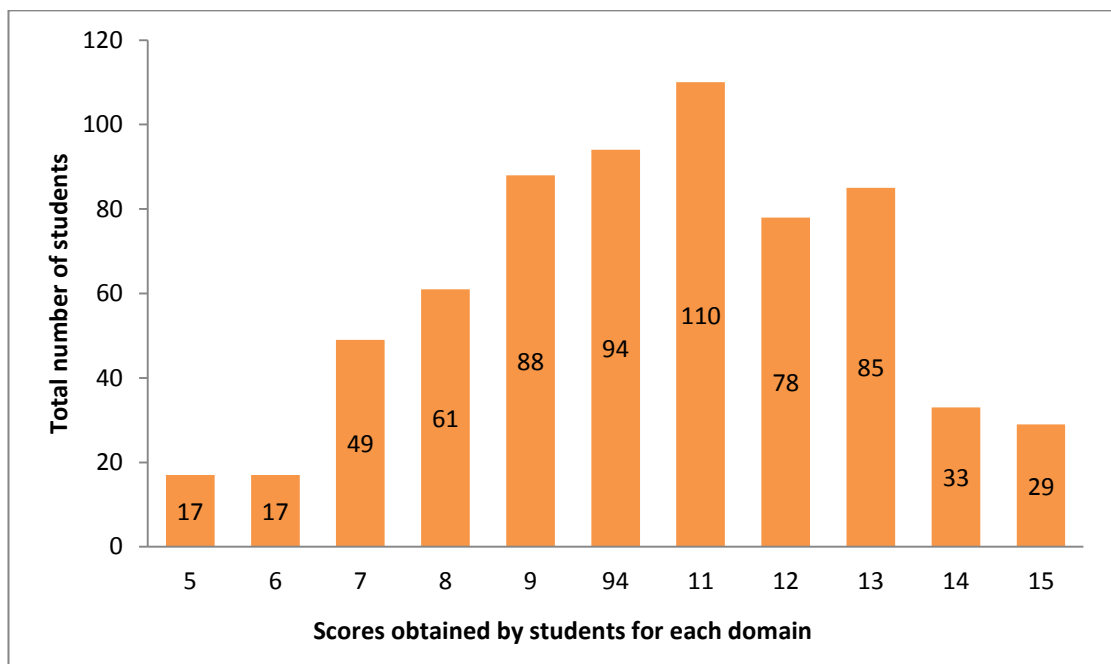


Figure 4.2: Frequency of the Scores for the Items in Domain *Sexuality and Sexual Relationships*. Note (scores): Low equity (1-5); Moderate equity (6-10); High equity (11-15)

iii. Reproductive Health and Disease Prevention.

Figure 4.3 shows the frequency of the scores for the items (Item 5, Item 7, Item 12, Item 14 and Item 18) in the *Reproductive Health and Disease Prevention* domain which contains five items. According to this score, only one respondent obtained the lowest score, fifty seven (57) respondents obtained the highest score, 15. Majority of the respondents were supportive towards gender equitable norms related to Reproductive Health and Disease Prevention because of their high scores which were from 11 to 14, , thus placing the scores in the high equity score category.

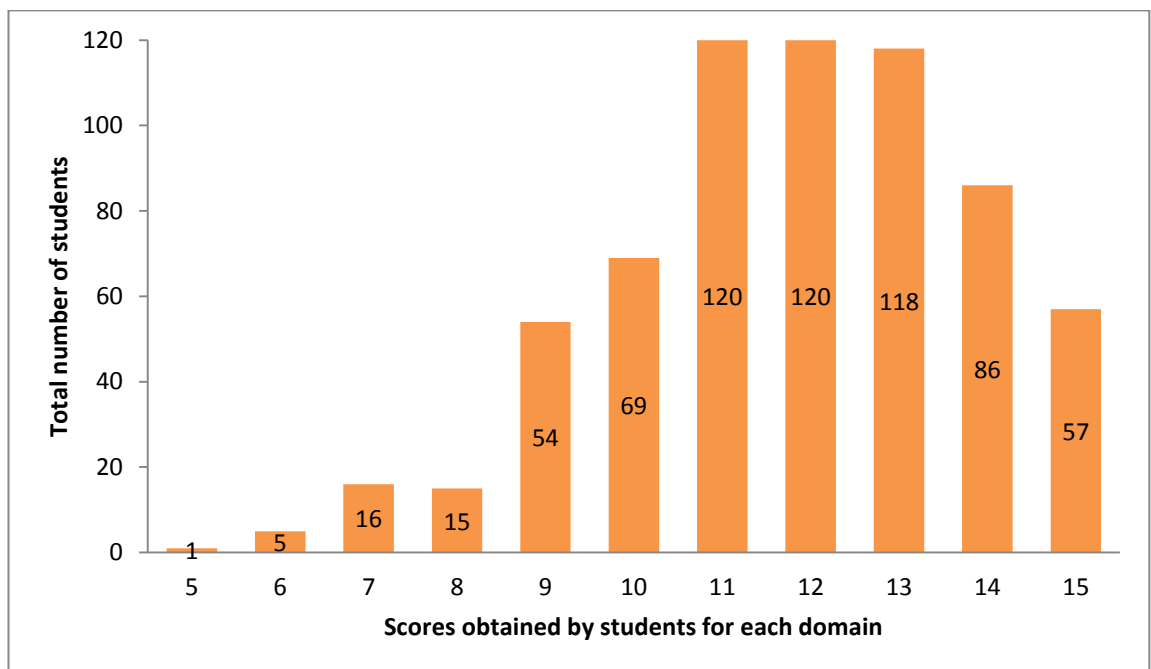


Figure 4.3: Frequency of the Scores for the Items in Domain *Reproductive Health and Disease Prevention*. Note (scores): Low equity (1-5); Moderate equity (6-10); High equity (11-15)

iv. Domestic Work and Child Care

Figure 4.4 shows the range of scores for the items (Item 2, Item 6, Item 8, Item 13, Item 15, Item 17, Item 19 and Item 21) in the domain of *Domestic Life and Child Care*. The result clearly indicates that most of the respondents seemed to show positive responses towards the eight items stated in the domain of *Domestic Life and Child Care*. The score ranging from 15 to 22 gained the most responses from the respondents who seemed to show overwhelming interest and support to share the responsibility with their future partners in childcare. Yet, the scores also showed that majority of the respondents were not willing to share household chores with their future partner, as they believe that household chores are purely women's responsibility.

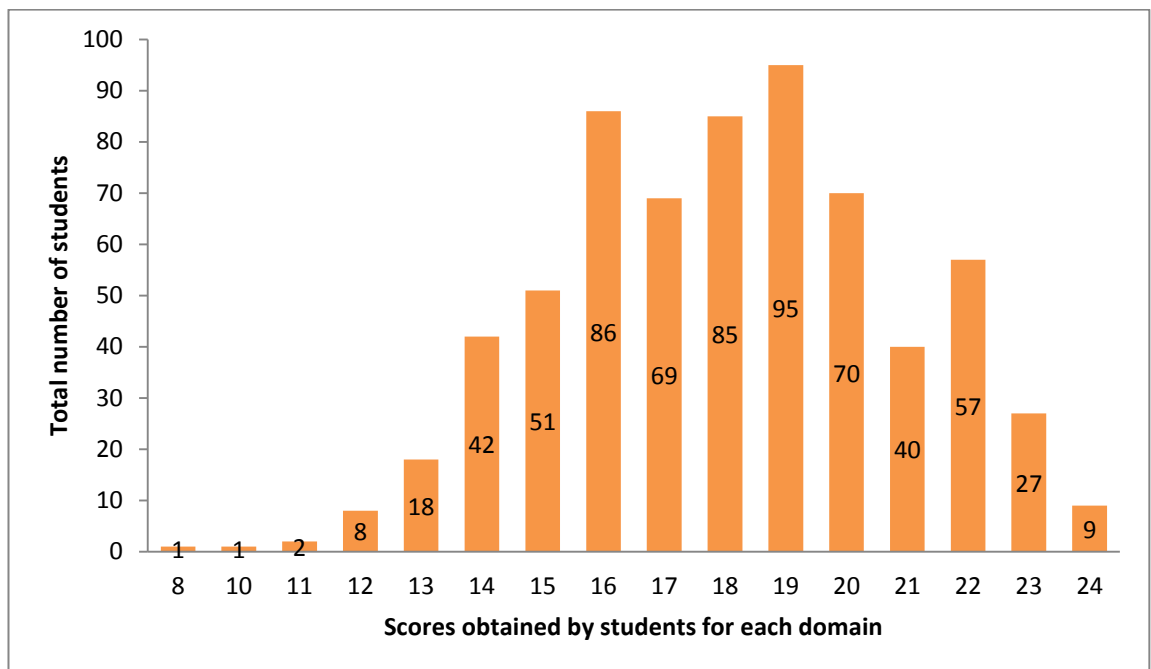


Figure 4.4: Frequency of the Scores for the Items in Domain *Domestic Work and Child Care*. Note (scores): Low equity (1-8); Moderate equity (9-16); High equity (17-24)

4.3.3 Findings of the Level of Equitable Gender Norms among Male University Students.

In this study, the Bahasa Malaysia GEM Scale was also used to measure the level of equitable gender norms based on a scoring system. Each item in the Bahasa Malaysia GEM Scale was scored on a three (3) point scale, (1) = Agree, (2) = Partially Agree and (3) = Not Agree. The high scores show high support for gender equitable norms. Items in the Equitable subscale where the high score reflects low support for gender equity are reverse coded. Thus, it allows all items with a high score to represent high support for gender equitable norms.

The 21 items in the validated Bahasa Malaysia GEM Scale are grouped into two different subscales namely, Equitable gender norms subscale with nine items and the Inequitable gender norms subscale with twelve items. Figure 4.5 shows the average total scores obtained by fellow respondents. Table 4.9 and Figure 4.5 shows the minimum and maximum scores obtained by the respondents. The minimum score is 28 while the maximum is 63. Based on the scoring system for the validated Bahasa Malaysia GEM Scale, respondents were categorised into three different levels based on their total scores. These were, “low equity (1-21), moderate equity (22 – 42) and high equity (43 -63)” (Pulerwitz & Barker, 2008).

Table 4.9: The Overall Maximum and Minimum Scores Obtained by the Respondents for the Validated GEM Scale and Sub Scales.

	Total score	Equitable	Inequitable
Valid	661	661	661
Std. Deviation	6.505	3.681	5.031
Minimum	28	9	12
Maximum	63	27	36

According to the overall scores, a gender equitable man would score 63 points in total while the gender inequitable man would score the least points of 21. In this study, the results showed that majority of the respondents (83%) belong to the high equitable group as many of them obtained 43 to 59 points. None of the respondents were categorised in the group of low equitable men, as the cut off point for that category is one to 21. It should be noted that these overall scores only show the equity level based on the total combined equitable and inequitable scores. However, to obtain a better picture it is important to also look at the specific scores for the respective subscales of equitable and inequitable gender norms. The following two sub-sections present those specific findings.

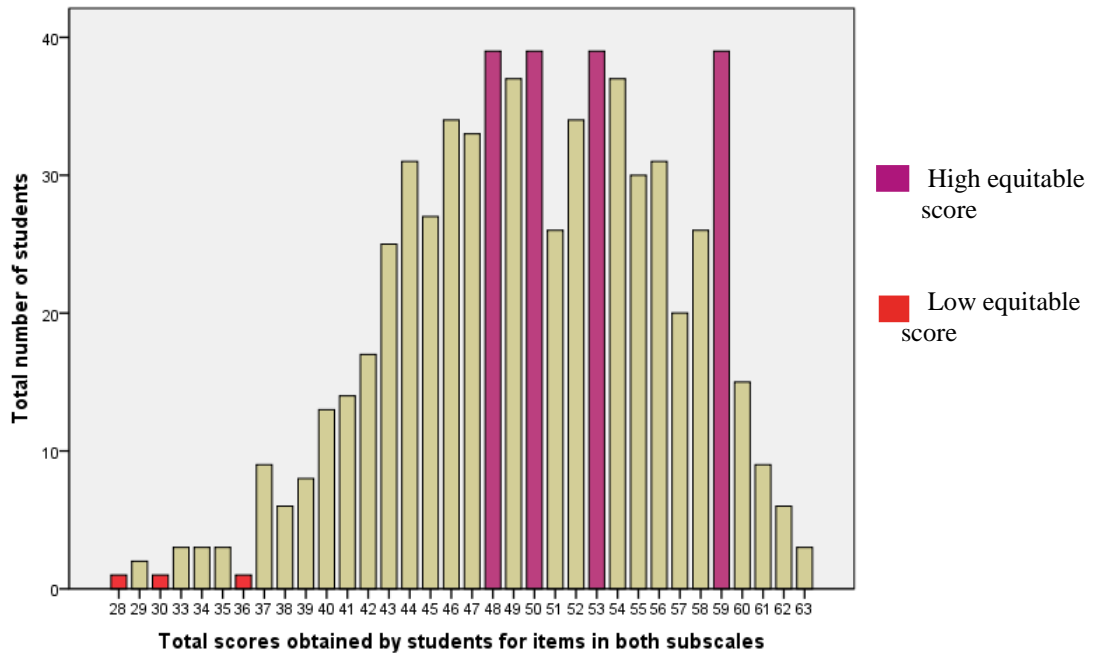


Figure 4.5: The Total Scores Obtained by Respondents for the 21 Items of the Bahasa Malaysia GEM Scale. Note (scores): Low equity (1-21); Moderate equity (22-42); High equity (43-63)

4.3.3 (a) Level of Equitable Gender Norms.

Table 4.10 and Figure 4.6 show the total scores for the equitable subscale. The minimum score is nine while the maximum is 27. Only 1.2 per cent of the respondents obtained the minimum score while 11.5 per cent respondents obtained the maximum score. About 66.5 per cent of the respondents obtained scores from 19 to 26 (27 is the highest score for the equitable subscale). Based on this result, it can be summarised that almost majority of the respondents fall under the group of high equity. The results showed that only the smallest number of respondents from the total population were not supportive towards gender equitable norms and were

categorised as being in the low equity level. Vast majority of the respondents seemed to show support for equitable gender norms.

Table 4.10: Frequency of the Scores Obtained by Respondents for the 9 Items in Sub Scale (equitable).

Scores	Frequency	Per cent
9	8	1.2
11	3	.5
13	3	.5
14	3	.5
15	8	1.2
16	6	.9
17	11	1.7
18	29	4.4
19	36	5.4
20	32	4.8
21	38	5.7
22	39	5.9
23	74	11.2
24	66	10.0
25	79	12.0
26	76	11.5
Total	661	100.0

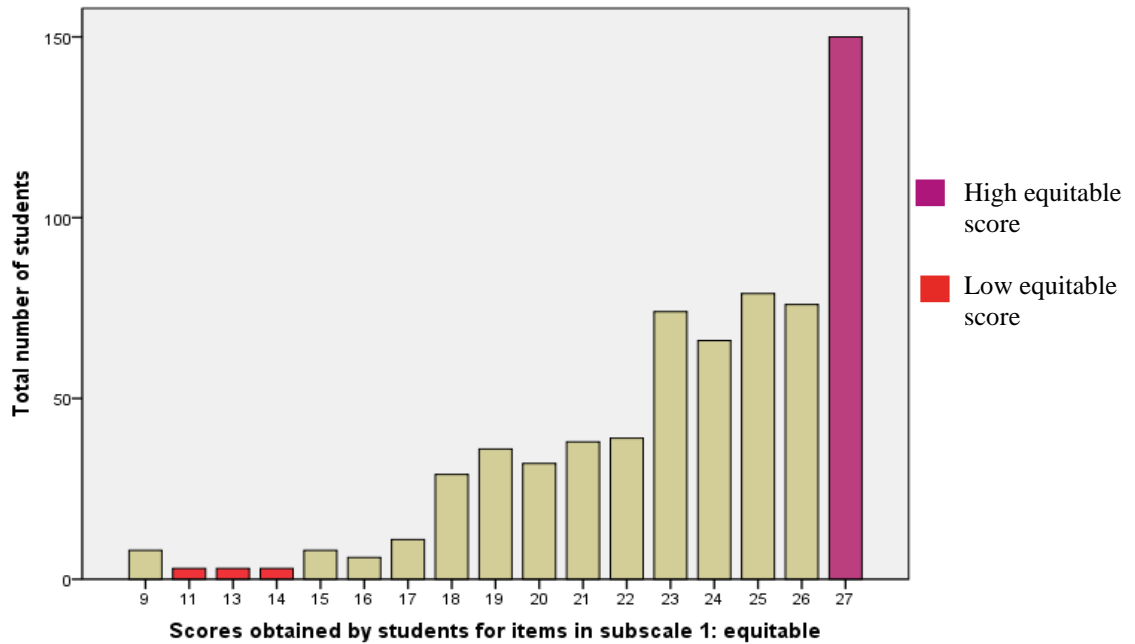


Figure 4.6: The Total Scores Obtained for the 9 Items of Subscale One: Equitable Gender Norms. Note (scores): Low equity (1-9); Moderate equity (10-18); High equity (19-27)

4.3.3 (b) Level of Inequitable Gender Norms.

Table 4.11 and Figure 4.3 show the total scores for the inequitable subscale; 12 was the minimum score and 36 was the maximum score for inequitable sub scale. According to the results, the lowest score, 12, was obtained by 1.4 per cent of respondents whereas the highest score, 36, was obtained by 2.6 per cent of the respondents. Most of the respondents (69.3%), obtained the score in the high equity range from 25 to 36. This indicates that the majority of respondents did not believe in inequitable gender norms, as majority of them seemed to show support towards equitable norms. In conclusion, the total scores show that majority of the respondents were supportive of gender equitable norms and also supported the results obtained for the equitable subscale.

Table 4.11: Frequency of the Scores Obtained by Respondents for the 12 Items in Sub Scale (Inequitable)

Scores	Frequency	Per cent
12	9	1.4
13	3	.5
14	3	.5
15	1	.2
16	6	.9
17	2	.3
18	11	1.7
19	16	2.4
20	19	2.9
21	27	4.1
22	33	5.0
23	29	4.4
24	44	6.7
25	50	7.6
26	60	9.1
27	46	7.0
28	59	8.9
29	46	7.0
30	30	4.5
31	38	5.7
32	38	5.7
33	36	5.4
34	25	3.8
35	13	2.0
36	17	2.6
Total	661	100.0

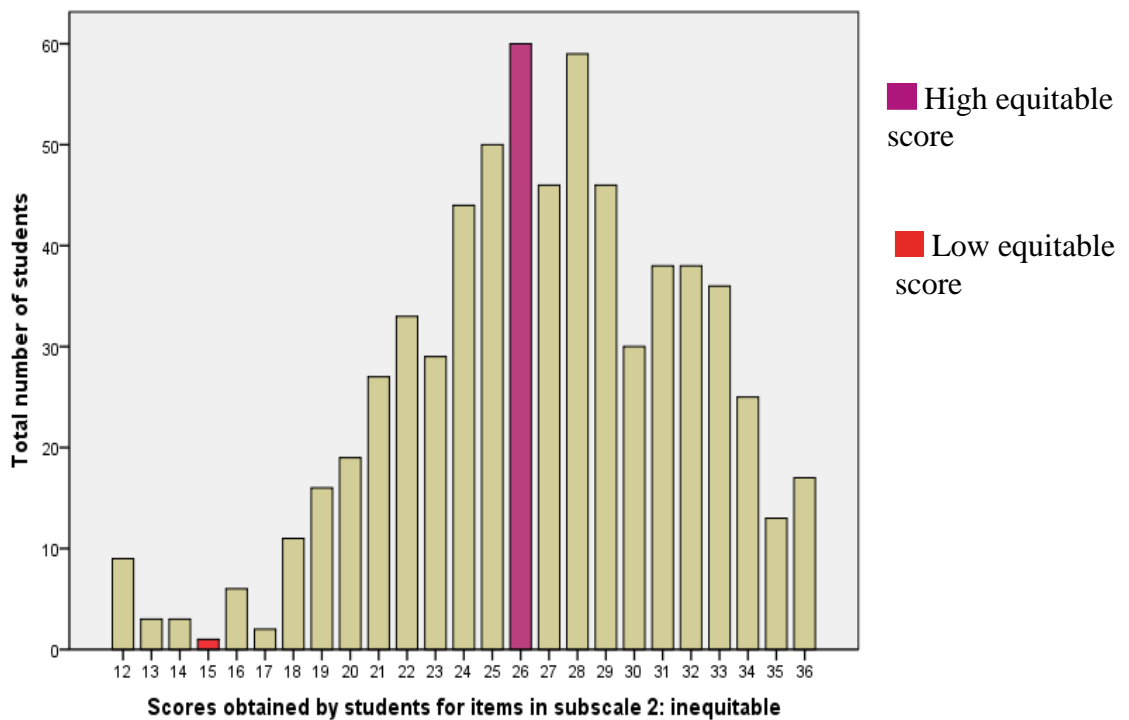


Figure 4.7: The Total Scores Obtained for the 12 Items of Subscale Two: Inequitable Gender Norms. Note (scores): Low equity (1-12); Moderate equity (13-24); High equity (25-36)

In summary, based on to the original study of the GEM Scale in Brazil, the Bahasa Malaysia GEM Scale scores can be analysed in various ways. The scores can be recoded into diverse formats for different types of analyses and clarifications. As one of the coding options, the GEM Scale was trichotomised into “high,” “moderate,” and “low” support for equitable gender norms by splitting the scale into three equal parts, which were used, in the current study.

4.3.4 Reliability Analysis

In this study it is important to have internal consistency by examining the inter-item correlations within a tool and indicates how well the items fit together conceptually (Parsian & Dunning, 2009). The overall results for the Bahasa Malaysia Gender Equitable Men (GEM) Scale as in Table 4.11 indicate that the Cronbach alpha for the Bahasa Malaysia GEM Scale was 0.761. Each sub scale, inequitable and equitable of the validated Bahasa Malaysia GEM Scale showed reasonable and good Cronbach alpha as well. The Cronbach alpha for the inequitable sub scale was 0.762 and for the equitable sub scale was 0.792. Table 4.12 summarized all the scores of the Cronbach alpha test. The Cronbach alpha for the real phase shows that the study tool, the Bahasa Malaysia GEM Scale is acceptable and also good to be used in future studies because the GEM Scale obtained Cronbach alpha more than 0.7 ($\alpha=0.761$) (Sekaran, 2003 and Fah & Hoon, 2009). In conclusion, the Bahasa Malaysia GEM Scale could produce minimal errors as it has a good Cronbach alpha value as an overall scale and also for the subscales (Ranjit Kumar, 1999).

Table 4.12: Cronbach Alpha Results for the Bahasa Malaysia Gender Equitable Men (GEM) Scale in the Application Phase.

GEM scale & Sub Scales N=661	Number of Items N=661	Cronbach Alpha N=661	Mean N=661	Standard Deviation N=661
Inequitable	12	0.762	26.73	5.031
Equitable	9	0.792	23.26	3.681
Bahasa Malaysia GEM Scale (combined in- equitable and equitable)	21	0.761	50.00	6.505

4.4 Summary of Results.

This chapter has presented the results obtained from the SPSS output analysis on the data collected in two phases, (I) validation phase and (II) application phase. In the validation phase, validation analyses such as, translational process and adaptation process were explained. Based on the factor analysis results and internal consistency of Cronbach Alpha, the Bahasa Malaysia GEM Scale was found to be reliable with a good value for Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy, which is 0.809 and a good value of Cronbach Alpha, 0.792 to be used as a research tool for the application phase (Phase II). Based on these results, the Bahasa GEM Scale was used in the application phase (Phase II) to identify prevailing gender norms and measure those prevailing gender norms by calculating scores based on the scores obtained among male students of a public university in Northern Malaysia. The results showed that majority of the young men in the study were supportive of gender equitable norms and obtained high scores.

CHAPTER FIVE

ANALYSES AND CONCLUSION

5.1 Introduction

This chapter discusses the results obtained from this study with possible explanations as to why certain results are obtained. The results of this study will also be compared with the results of other similar studies. To further understand the implications of this study, the discussions will also analyse the gender equitable norms obtained among the Malaysian male university students against the literature and the theoretical framework. This is important because this is the first study on gender equitable norm using a scale which was developed in another culture but validated in Malaysia. However, since there are two phases in this study, the discussions will begin briefly with the results from Phase I which is the validation phase, followed by the focus of this study which is the discussion of the results from Phase II; the application of the Bahasa Malaysia GEM Scale. Given the importance of this study, as mentioned in Chapter 1, this study will highlight the implications of this study and offer several recommendations, including further studies that ought to be conducted in the future.

5.2 Phase 1: Validation of the Bahasa Malaysia GEM Scale

In order to produce the Bahasa Malaysia GEM Scale, the scale was tested in the validated phase using multistage process in Phase I. The Bahasa Malaysia GEM Scale went through many stages of the validation process because items in the original scale were designed according to the Rio de Janeiro, Brazil cultural context. As suggested by Beaton et al., (2000) certain possible scenarios could arise, such as “...use in another country but same language, use in new immigrants but not English speaking, but in same source country and use in another country and another language”(p. 3187). This situation clearly indicates the importance of the validation process of the Bahasa Malaysia GEM Scale as the original was developed in a foreign country while the validated version was totally used in a new population in this study.

As mentioned above, the population sample in this study needs to be understood and discussed against the population sampled in the development of the original GEM Scale. In general, the sample of the respondents in this validation phase came from the young to the adult group, with majority of the respondents in the 18 to 30 years age group. However, in the Brazil’s validation study, the respondents were between 15–60 years of age. Oversampling from the age group of 15-24 (classified as young men) was also done, because, the main objective of the Brazilian research team was to target young men and to design intervention programmes which focused on promoting equitable gender norms among them (Pulerwitz & Barker, 2008). In the Malaysian study, attempts were made to keep one of the selection criteria similar to the Brazilian’s study in terms of age. However, to

avoid getting parental consent for respondents below 18 years old, the minimum age set was 18 years. The Malaysian study also did not get respondents who were 40 to 60 years old simply because the population sampled comprised university students whose ages were below 40 years old. Though there were postgraduate students who could have been above 40 years, the researcher found it difficult to trace them as many were pursuing their studies part time.

It could be questioned as to whether the age groups 18-40 would fulfil the definition of being “young”. In some countries, above 30 years old is not classified as young, but in Malaysia the Malaysian National Youth Policy defines men in the age group from 15 to 40 as a young group. In some countries, the age group in between 15 to 24 is defined as young. According to the United Nations, the Council of Europe and European Union defines the age group between 15 to 24 as acceptable to be defined as young. In developing countries, the young group age definition differs according to the respective countries, such as Kenya from 15 to 30 and South Africa from 15 to 35 years (Angel, 2005).

The other feature of the Malaysian sample is similar to the Indian validation study in terms of religion. In Malaysia, 50.2 per cent were Malays and they were Muslims followed by Hindus and Buddhists. The Indian study also had Muslims as the majority of its sample because the population sampled had majority Muslims, followed by Hindus and Buddhists. Another similar characteristic with the Indian study was that the respondents in the Malaysian validation study were singles. However, in the Malaysian study, religion was not taken into consideration because the researcher was not able to obtain the list of respondents according to religion

from the university's administration and there was no intention to compare results according to ethnic or religious groups. Nevertheless, the representation of this data is acceptable because it is representative of the population breakdown and reflects the ethnic breakdown of the total population in Malaysia.

The other difference was that the researcher of this current study was unable to proceed with the planned methodology as in India and Brazil, where the community-based surveys were conducted, because the cost to conduct the community based survey would have been too high and beyond the researcher's planned budget. Thus, for the sake of feasibility and to ensure getting young samples, the researcher decided to choose only university male students as the respondents. It is therefore to be expected that all respondents who were chosen for the Malaysian validation study were educated. On the contrary, in Brazil and India, the education level of the majority respondents were varied with most of the respondents found to be less educated and uneducated since the samples were randomly chosen from the community.

5.2.1 Validation Phase of the Bahasa Malaysia GEM Scale: Analysis of the Process and Results

The original GEM Scale consisted of thirty-four (34) items. Twenty-four items on attitudes toward gender norms were finalised and included in the GEM Scale by the Brazilian research team after factor analyses and other psychometric tests were done (Pulerwitz & Barker, 2008). However, the Brazilian research team suggested that the ten items dropped could be relevant to be used in different

countries or settings and cultures (Pulerwitz & Barker, 2008). The researcher decided to include the original 34 items in the validation phase to see whether the ten items could be useable in the Malaysian context.

In any validation study of foreign scales, the translation process is crucial. In this study, the translation process was needed in order to translate the original English GEM Scale to Bahasa Malaysia GEM Scale. The researcher chose to follow a detailed process encompassing seven procedures of translation. These were, (1) forward translation one, (2) forward translation two, (3) synthesised the forward translation one & two, (4) backward translation one, (5) backward translation two, (6) Expert committee reviewed all the reports and produced pre-final version, and finally (6) the pre-final version was pilot tested.

In Brazil, the research team did not assign two translators to do the forward and backward translation. Only a bilingual person translated all items in one language in the forward translation phase, followed by the second individual who tested the translated items in the back translation phase (Pulerwitz & Barker, 2008). However in the Brazil validation study, they conducted formative research before constructing the GEM items; a step that was not taken in the Malaysian study. The formative research helped the researchers to understand their culture better and enabled them to design the GEM items based on their cultural content. This could be one of the reasons for them to hire only one translator in each respective translation phase (forward and backward).

As for the Malaysian adaptation, the researcher strongly believed in hiring two translators in each respective phase as there was no formative research done before adapting the GEM Scale. Therefore, there was a need to follow the entire translation process to ensure the Bahasa Malaysia language used in the adaptation was appropriate according to the Malaysian culture and not biased towards any individuals and ethnic groups. The researcher followed the guidelines strictly based “...on a review of cross-cultural adaptation in the medical, sociological and psychological literature” (Beaton et al., 2000, p.3186) and found this process to be very useful.

The synthesising process for the forward translation was another important step that was followed. In this case, the content translator (who had the background knowledge in gender studies) used simple Bahasa Malaysia language compared to the language translator who used difficult Bahasa Malaysia language in translating the GEM items as the language translator was very knowledgeable in Bahasa Malaysia. It was during the synthesising process that both translators had a healthy discussion and finalised the synthesised version of the Bahasa Malaysia GEM Scale in the forward translation. The researcher highly recommends that this synthesis be done in future forward translations.

Backward translation could be done with one new multilingual translator but having more than one (in this study two), had produced a more precise scale or questionnaire. Discrepancies or differences in the translated words could be further discussed for resolution. In this study, these were brought to the Expert Committee. The researcher also found that the Expert Committee meeting was helpful in

finalising the version of the Bahasa Malaysia GEM scale to be tested during the pilot phase. During the Expert Committee meeting, there were some minor changes made to certain items. These were Items 5, 8, 14, 16, 19, 25, 26, 29 and 33. Major changes were made to five items. They were Items, 4, 14, 16, 29 and 33.

Item 4 was changed totally from *Jangan perbincangkan tentang seks, lakukan sahaja* to *Kita tidak bercakap tentang seks, kita lakukan sahaja*. The experts reformulated it because they felt that the previous sentence was not able to deliver the exact meaning to the respondents because the translation was too literal. For Item 14 an additional sentence was added in the bracket: *Saya akan berasa sangat marah jika sekiranya isteri saya menyuruh saya menggunakan kondom. (Jika masih belum berkahwin, sila berikan pendapat anda)*. This sentence was added as most of the respondents were expected to be singles since the chosen respondents were mostly male undergraduates. To them, this item would have been a hypothetical one.

Item 16, (*Saya tidak akan sama sekali mempunyai kawan gay*) was changed to (*Saya tidak akan sama sekali mempunyai kawan yang bersifat homoseksual [gay]*). Note that in the Brazil study Item 16 was categorised in the homophobic domain). According to the experts, these added words *yang bersifat homoseksual* could elaborate the meaning of “gay” as the word was not often used to mean homosexuals in the Malaysian cultural settings. There were several other changes made in terms of words or concepts. A lesson to be learned here is the importance of ensuring that local, contextual terms or concepts are to be used rather than merely good translations. In other words, having good translators do not necessarily mean that translations can be easily understood. The Expert Committee also made other

changes to words, such as in Item 29. Here the word *lelaki tulen* was changed to *lelaki sejati*.

Based on the results obtained from the validation analyses, 21 items were chosen to be the items in the Bahasa Malaysia GEM Scale. These 21 items covered four key domains related to gender norms. The four key domains are *Sexuality and Sexual relationships* (five items), *Reproductive Health and Disease Prevention* (five items), *Intimate Partner Violence* (three items) and *Domestic Work and Child Care* (eight items) (Appendix B is the Bahasa Malaysia GEM Scale items). There were three items, originally dropped from the Brazil validation study, but were included in the Bahasa Malaysia GEM Scale based on the factor loadings which obtained above 0.35. The items were as follows:

- *Jika lelaki ternampak wanita dipukul oleh seorang lelaki, dia harus menghentikannya. / If a man sees another man beating a woman, he should stop it.*
- *Lelaki sejati boleh menjaga anak seperti yang dilakukan oleh wanita. / A real man can take care of children just as well as women can.*
- *Wanita mempunyai hak yang sama seperti lelaki untuk keluar belajar dan bekerja. / Women have the same right as men to study and work outside of the house.*

There are certain aspects which need to be taken into account when adapting a foreign questionnaire or scale in another country with different social and cultural background (Appendix E is the list of items on the Brazil, Indian and Malaysia

adaptation of the GEM Scale). The state of “cultural sensibilities” differ from culture to another culture when handling any “wide range of topics” (Harkness, Villar & Edwards, 2010). The fact is that each country’s preference on gender norms will vary according to their local social and cultural contexts. In order to reduce the level of biasness of the items in a questionnaire or scale, it is very important to translate, validate and adapt it according to each country’s social and cultural background.

5.3 Phase II: Discussion and Analysis of the Prevailing Gender Norms among Male University Students Using the Bahasa Malaysia GEM Scale.

The Application Phase was the most important part in this study because the validated Bahasa Malaysia GEM Scale was used to identify the prevailing gender norms and also to measure the respondents gender equity norms, measured as low equity, moderate equity and high equity, based on the GEM scores (Pulerwitz & Barker, 2008).

5.3.1 Analysis of Prevailing Gender Norms Obtained from the Validated Bahasa Malaysia Gender Equitable Men (GEM) Scale.

One of the strengths of GEM Scale is that it has been designed to identify the prevailing gender norms in a society. The twenty-one item validated Bahasa Malaysia GEM Scale that was applied in this study showed an encouraging indicator of gender equity among the male university students who became respondents. The findings showed that the majority of the respondents supported gender equitable

items rather than inequitable items. The gender equitable items were found in all the four domains: *Intimate Partner Violence*; *Domestic Work and Child Care*; *Sexuality and Sexual Relationships*; and *Reproductive Health and Disease Prevention*. However, within the domains, there were certain items which reflected more inequitable gender norms. This needs to be analysed and understood. The following discussions will focus on the four domains.

i. Intimate Partner Violence

There are only three items in this domain which actually referred to violence against women. Overall, the results showed that the respondents did not agree with perpetrating violence against women with every item getting more than 50 per cent. A big per centage (67.5%) of the respondents did not agree to “beating the women”. The literature on violence against women has pointed out the complex mix of factors but there seems to be an overall agreement that gender inequality is one of the contributing factors (Neha, 2005; Sen et al., 2008; WHO, 2010). Therefore, the fact that the respondents in this study seemed to believe in gender equitable norms suggest that education could be one of the protective factors against violence against women or even against men. Using the Socio-Ecological Model, low education has been identified as one of the risk factors for both potential perpetrators and victims, at the individual level (WHO, 2010). Of course, this does not mean that educated men do not behave violently. For example, work done by Duvvury et al., (2002) (cited in Jewkes et al., (2009) and Ricardo & Barker, (2008) showed that socially “advantaged” men used sexual violence against women. However, the study was done in the African context, as explained below.

In the study with young rural South African men it was found that, more “advantaged” men are more likely to have raped someone. “Advantaged” men in this study have been defined through high education and material wealth. But most of these raped victims were poor, disadvantaged girls and women. Similar findings were identified in India, where men with “higher education” and “socio-economic status” were most likely to have forced sex with intimate partners. What should be highlighted here is that South Africa and India are two countries with a very huge gap between the few rich and the many poor. The “advantaged” young men are in a class that gives them power and control. This is an example of the intersection of gender with class, ethnic and so forth, that is highlighted in the feminist sociological theory. In Malaysia, the educated ones are not few, but many are in the middle income class, which is largest group in the country. The poor in Malaysia is not the majority. Nevertheless, the current study in Malaysia was conducted based with only one-group of university male respondents. Therefore, there is a need to identify gender norms from other university male respondents as well. This is important because there are significant gaps in the research literature on violence against women and young men in Malaysia and more research could help to fill this knowledge gap.

ii. Sexuality and Sexual Relationships

There are five items in this domain as in the original Brazilian GEM Scale. As presented in Chapter 4, Item 3 (*Men need more sex than women do*) and Item 4 (*You don't talk about sex, you just do it*) seemed to show high disagreement. These results do not support the stereotypical notion about men and boys who have faith in and accept the rigid views that men need sex more than women do or men should

dominate women, including sexually (Guedes, 2010; Pulerwitz & Barker, 2008), while for Item 1 (*It is the man who decides what type of sex to have*), Item 9 (*Men are always ready to have sex*) and Item 16 (*You don't talk about sex, you just do it*) showed split results between "Agree" and "Not Agree".

The pattern of results indicate that this group of respondents have had more exposure and awareness about sexual matters besides high level of education. However, if the responses were combined, "Agree" and "Partially Agree" it would give more than 60 per cent, which shows a leaning towards Inequitable gender norms. Even though the respondents were highly educated and aware, it would not be surprising that the respondents could be more inequitable in their beliefs. This implies that this group of respondents would still need awareness education on matters regarding sexuality and sexual relationships. This is an area much needed in the Malaysia education system that has not introduced sex education in schools where sexuality and sexual issues could have been addressed. It could be concluded here that the respondents had not really understood the issues; hence, many were unsure of the responses.

iii. Reproductive Health and Disease Prevention

There are five items which reflect on *Reproductive Health and Disease Prevention* gender norms. Overall, the respondents showed overwhelming support towards equitable responses for Item 7 (*It is a woman's responsibility to avoid getting pregnant*), Item 12 (*I would be outraged if my wife asked me to use a condom*), Item 14 (*In my opinion, a woman can suggest using a condom just like a man can*) and Item 18 (*A man and a woman should decide together what type of*

contraceptive to use). Most of the respondents showed disagreement towards Item 5 (*Women who carry condoms on them are “easy”*). The current study’s findings did not support the previous study findings done in Brazil and India, which showed the perception that if women were to carry condoms with them, they would have the intentions to have sex with men and be classified as immoral women (Pulerwitz, et al., 2010).

According to the “United Nations Millennium Development Goals’ report, Malaysia has a good record in achieving all the MDG targets by 2015, except in controlling the spread of HIV/AIDS (Low, 2009). But, the responses for Item 12 and Item 14 also showed that the respondents were willing to use condom and to accept their wives’ requests, both of which are important in the prevention of sexually transmitted diseases like HIV/AIDS. Similarly, they seemed to support that contraceptive usage should be the responsibility of both men and women. This is a good indication in terms of potentially men taking responsibilities in sexual and reproductive matters, though the condom use in Malaysia is actually very low. It is yet to be seen whether this positive attitude would translate into practice when these young respondents are married or sexually active.

Past research in Malaysia indicate that there were strong evidences of pre-marital sex among young people in Malaysia since 1992 (Lee et al., 2006; Low, 2009). A study done in seven districts in Negeri Sembilan revealed that there were young male respondents (mean age 15 years old) who reported that “they had made their partners pregnant” because they did not use contraceptive (Zulkifli et al., 2000). Similarly, unwanted pregnancies are still widespread in Malaysia. Though the study

reported here showed awareness of condom and contraceptive use and willingness to share responsibility, it must be noted that the respondents were 18 years and above, and an educated group. It means that attention to raising awareness on sexual and reproductive health should begin even with younger age group, particularly in getting boys and young men to be responsive in their sexual behaviour.

This strategy would go well with the recommendation made at the (ICPD) in Cairo which urged all countries around the world to join in the efforts to encourage and enable men to take responsibility for their sexual and reproductive behaviour. The main motive of these programmes is to get men used condom and to be involved in showing support towards “partner’s use of contraceptives”.

iv. Domestic Work and Child Care

There are eight items in this domain. The respondents showed positive responses towards all the childcare items. About 70 per cent of the respondents strongly believed in Item 17, (*It is important that a father is present in the lives of his children, even if he is no longer with the mother*). This result is contradictory to the statement given in the UNICEF fact sheet that in Malaysia, 50 per cent of fathers in Malaysia pay no child support at all (UNICEF, 2007), implying that they lacked the sense of responsibilities as fathers. Again, the respondents’ display of gender equitable norms is not congruent with the lived realities.

Historically, mothers were identified as primary care takers for children across cultures (Hossain et al., 2005) but in this study the result for Item 6 (*Changing diapers, giving the kids a bath and feeding the kids are the mothers’ responsibility*)

showed that previous statement is not acceptable as almost half of the respondents (43.9%) disagreed with that statement in Item 6 meaning that they did not see those roles just to be the mothers' responsibility. In addition, 66.6 per cent of the respondents strongly believed with Item 19 (*Men can take care of children just as well as women can*). These results show that the respondents are willing to accept the "mothering" responsibility and also believed that men can take care of their children.

As to Item 8 (*A man should have the final word about decisions in his home*), the results showed that respondents would fall into the group of supporting inequitable norms if the responses for "Agree" and "Partially Agree" were added together. This showed that the notion of patriarchy still exists among the respondents. Theorists such as Mirkin (1984) and Sarshar (2010) viewed men akin to "rulers who dictate their subjects" where men dominancy gave men advantage in decision-making, in access and control of resources, and in employment as men are seen to be the providers. Men are often in leadership positions, giving them authority, because they are seen as "natural" leaders in the households and in the society.

As mentioned in Chapter 2, the Social Constructionist Theory emphasised the importance of identifying local traditions, norms and masculine characteristics in order to show evidence that gender is not something given by birth but it is learned and constructed throughout a person's life. The present study findings fit with the theoretical framework of this study as it helped to understand the connection between

theories used in this study, namely, feminist sociological theory, theory of patriarchy, theory of social constructionist and socio-ecological model and gender norms.

In addition, this is further reinforced with the findings that show there is no one typical young man in Malaysia and single Malaysia version of manhood. Furthermore, a common thread in all the four theories is the believe that there is no universal distinct character that is masculine or feminine behaviours but is actually influenced by a range of factors including class, culture, ability, religion, age, body shape and sexual preference. Beynon (2008) also supports to the statement which claims that there is no universal distinct character that define masculine behaviours as he argues that masculinity has many faces and it is composed by “many masculinities”. As an example, based on the findings of the prevailing gender norms in the application phase, majority of the respondents supported gender equitable items in the Bahasa Malaysia GEM Scale and were in the “High Equity” category. Nevertheless, a closer look at the individual response towards the scale items were varied in the four domains.

Those respondents who showed equitable responses to the items in four domains failed to show equitable responses for the domestic life items such as Item 2, (*A woman’s most important role is to take care of her home and cook for her family*). The results obtained seemed to show that, the gender norms findings were socially constructed, and vary according to contexts. In conclusion, gender norms are: (1) socially constructed rather than driven biologically, (2) varies across local context and (3) interacts with other factors such as poverty and class.

5.3.2 Discussion on the Level of Equitable Gender Norms Measured among Male University Students of a Public University in Malaysia

One of the objectives of this study is to measure the level of equitable gender norms among male university students by looking at the combined scores of “equitable” and “inequitable” categories. Overall, the results showed high equity level towards gender norms. On the contrary, this result differed from the previous findings which were obtained at the baseline study in Brazil and India (Pulerwitz & Barker, 2008; Verma et al., 2008), where it was found that high level of support for inequitable norms were more evident than equitable norms.

The difference in results may be due to a number of factors. According to the study conducted by Lary, Maman, and Katebalila, (2004); Verma, et al., (2006); Pulerwitz & Barker, (2008), the samples were chosen from various socioeconomic backgrounds whereby some of them had no or low education. However, in this study, all the participants were university students and were a rather homogenous group.

Respondents were asked to mark their best choice of response or answer on a rating scale of ‘Agree’, ‘Partially Agree’ and ‘Not Agree’’. A three-point scale was given to the rating scale. Each item was scored such that one point was given for the least-equitable response, two points for the moderately equitable response, and three points for the most-equitable response.

Given this scoring system, a respondent who gave the least equitable response to all items would receive a total score of 21 and a participant who gave the most equitable response to all items would receive a score of 63. In order to make the results easier to interpret, respondents were categorised based on their total scores: low equity (1–21), moderate equity (22–42), and high equity (43–63). According to the validated Bahasa Malaysia GEM Scale scores, a gender equitable man would score 63 points in total whereas the gender inequitable men would score 21 which were the least points. This study showed that majority of the respondents belonged to the high equitable group as many of them obtained 43 to 57 points. Based on the results, none of the respondents were categorised in the group of low equitable men, as the cut off point for that category was 1 to 21. The total scores showed that more than half of the university male students believed in equitable gender norms.

The trichotomised final score after calculating their scores for each item in each country would be varied. This is because each country's GEM Scale consisted of different items from the original GEM Scale. Therefore, it is strictly not comparable with scores from other countries. Thus, it shows that "high proportion of men in the "high equity category" in any country does not mean that men in that particular country are highly equitable than men from other country. This is because the GEM scale items scores are merely based on that country's finalised and internally consistent scale (Pulerwitz & Barker, 2008; Verma et al., 2006).

In general, findings of the level of equitable gender norms showed that most of the respondents had a very similar response to the items in the Bahasa Malaysia GEM Scale. It can be said that majority of the respondents behaved as a single group with same ideas, knowledge and experience. As a conclusion, the high level of equitable gender norms among university male students of a public university in Malaysia indicate characteristics that fit the operationalized meaning of the term that is “seeks relationships with women based on equality, respect, and intimacy rather than sexual conquest”. This includes believing that men and women have equal rights and that women have as much “right” to sexual agency as do men. The operational definition also applies to men who seek to be involved in household chores and childcare, meaning that they support taking both financial and care-giving responsibilities for their children and household.

The same applies when these men assume responsibility for sexually transmitted infection prevention, reproductive health, and in relationships, including taking the initiative to discuss reproductive health concerns with their partners, using condoms, or assisting their partners in acquiring or using a contraceptive method, and is opposed to violence against women under all circumstances (Pulerwitz & Barker, 2008).

5.3.3 Equitable yet Inequitable Gender Norms: A State of Contradiction

The findings from previous GEM studies showed that certain key inequitable beliefs might coexist with generally equitable gender norms. For example, some young men in the Brazilian study, showed positive attitudes by disagreeing that violence against women should be perpetrated and also believed that discussing condom use with their partners was necessary. But, they also believed that men could have multiple sexual partners (Lary et al., 2004). Likewise the same pattern was identified in this present study. Majority of the respondents in Malaysia disagreed with perpetrating domestic violence against women, supported condom use with their partners and were willing to be involved in child care but they also agreed (with combined scores of “Agree” and “Partially Agree”) to the statement in the Item 2 (*A woman’s most important role is to take care of her home and cook for her family*) which fall under the domain of *Domestic Work and Child Care*. It means here that they are willing to be involved in childcare but they still see reproductive roles to be basically women’s role.

At the same time Malaysian respondents also believed that as a father they could perform a good job looking after the kids as a mother does. This result indicates that Malaysian young men were aware of gender equitable norms and most likely, were willing to practice it in their future married life. They may represent the new generation living in a world where both men and women are expected to work and sharing responsibilities has to be done.

According to previous studies, authors and researchers argued that traces of “traditional masculinity” are still evident among the Malaysian males, although not so visible (Chandran 2002; Gill, 2003; Doss 2003; Devaraj, 2005; Ng, et al., 2008; and Saibon & Karim, 2010). Perhaps this trace of masculinity helps to explain why majority of the male students showed more support to childcare yet they were not ready to assume household duties. It seems that the respondents held the normative belief that household work should still be the responsibility of the women. These findings reflects the consequences of the textbooks used in the Malaysian education system which contain gender biased portrayals of the roles of men (such as men being seen as energetic participants in outdoor activities, men as household leaders) and women (potrayed as passive participants, women as housewives, and being listed in a limited number of occupations) (Chandran, 2002 & Devaraj, 2005). This shows that textbooks in Malaysia should be more gender sensitive and should promote gender equity rather than describing a stereotypical, gender inequitable family system.

There are a number of risk factors listed by the socio-ecological model (SEM) that are associated with both domains of *Intimate Partner Violence* and Sexual Violence. The risk factors are divided and organised according to four levels namely, Individual, Relationship, Community and Societal of SEM. At the Individual level, young age and low education were identified as the potential risk factors for a man to commit all forms of violence against women. Thus, based on SEM it can be concluded that the potential risks of highly educated males committing any kind of violence against women are lower. This conclusion is also supported by the current study results as the majority of the respondents showed

supportive feedback towards *Intimate Partner Violence* items in the Bahasa Malaysia GEM Scale.

Furthermore, the current study findings also support the hypothesis made in the previous study that the more equitable views are associated substantially with higher educated male (Pulerwitz, 2006; Pulerwitz & Barker, 2008; Verma et al., 2008). This was proven as all the respondents who participated in the current study were highly educated and had more equitable opinions towards the Bahasa Malaysia GEM Scale items. Possibly, this is because young men who attended formal school, college or university tends to spend more time with other peers and teachers or lecturers who embrace gender equitable norms. Moreover, the learning methods at school or university facilitated critical thinking among of students. Thus, young men in this study would able to use their minds to think critically in order to question traditional and non-traditional gender norms.

However, the existence of supportive feedback for the inequitable gender norms items was still evident among the majority of the respondents. These items were mainly related to the *Sexuality and Sexual Relationships* domain, namely Item 1 (*It is the man who decides what type of sex to have*) and Item 9 (*Men are always ready to have sex*). The selection of items related to sex seemed to indicate men's belief in being privileged to decide the type of sex they wanted and they stereotypically believed that (*men are always ready to have sex*). Jewkes, (2002) highlighted the issue of men having "privileged gender norms". The items on sex which the respondents believed that they had the right to choose the type of sex and that they are ever ready to have sex, are reflection of such a privilege.

The findings for the two items in the domain *Sexuality and Sexual Relationships* do not concur with findings from previous studies. The first large-scale survey in Asia (includes Malaysia) that studied men's perception of masculinity, showed that the majority of the Malaysian men identified "having a good job" and "having lots of money" as the most important masculine attributes while "having an active sex life" was considered the least important of the masculine attributes (Ng et al., 2008). On the contrary, the results obtained for Item 9 in the Bahasa Malaysia GEM Scale showed that the majority of the respondents agreed that *Men are always ready to have sex*.

This response implied that men in Malaysia gave importance to having an active sex life. The possible explanation of different results obtained from these two studies could be the respondent's age group. In the study done by Ng et al, (2008), the age group of the respondents varied from 21 to 75 years, with the majority of the them (more than 68%) belonged to the adult group. This pattern of results emerged in another cross-national study of subjective sexual well-being among older women and men done by Laumann, Paik, Glasser, & Kang, (2006) as well. The findings showed that in all Asian countries (including Malaysia) men seemed to be have low levels of satisfaction with their relationships and their sexual function (Laumann et al., 2006).

From a similar study, it was found that Malaysian men listed "being a family man" as the second most important masculine attributes (Ng et al., 2008). This finding indicates the parallel connection between the results obtained through the Bahasa Malaysia GEM Scale as most of the men showed their support towards the

items which were categorised under *Domestic Work and Child Care* such as; Item 13 (*A couple should decide together if they want to have children*), Item 15 (*If a guy gets a woman pregnant, the child is the responsibility of both*) and finally, Item 19 (*Men can take care of children just as well as women can*).

Apart from the items in *Domestic Work and Child Care* domain, the respondents also strongly believed with Item 8 (*A man should have the final word about decisions in his home*) which gives prominence on man's sole decision-making. The results concurred with the point raised by theorists Mirkin (1984) and Sarshkar (2010) who viewed men as “rulers who dictate their subjects”. This implies that Malaysia is still a patriarchal society.

In summary, discussion on the state of contradiction unveiled that even though Malaysian university male students were educated and had been exposed yet they supported both equitable and inequitable gender norms. This showed that an intervention programme with a gender focused is required in order to change their inequitable views toward gender norms and related behaviours.

5.4 Limitations of the Current Study

There were a few limitations experienced while conducting this study. There were numerous challenges involved in carrying out research with men on gender norms. One was the items dealing with sensitive issues such as gender norms related to sexuality and “condom use”. The researcher observed that the respondents were not comfortable and this was reflected in the way they reacted to the items by

laughing, though they still answered all items. This could affect their honest response.

Second the sampling was done with certain constraints. The researcher had to choose only the educated males as respondents due to feasibility reasons, much as the researcher understood the strengths of random sampling. Therefore, the results could be biased since the findings only portrayed the response of an educated group. By the same token the respondents were selected conveniently at a place where many would gather. Thus, generalisation cannot be made. However, the researcher suggests that the findings could still be applied to other university male students in Malaysia because they are similar to the respondents profile in the study (university students), equally well educated and also tend to have a wider exposure of social issues.

In addition, the researcher also found out that there were limited literature and research on masculinity and gender norms in the Malaysian context. The researcher had to resort to studies done in other countries. Other factors such as time, cost and logistics posed greater challenges to the researcher in order to conduct this study as it involved three stages; translation, validation and the application of the Bahasa Malaysia GEM scale; each of which were demanding, taxing and took time.

5.5 Recommendations for Future Studies

This is the first known validation and application of the GEM Scale in Malaysia. Even though it was done with certain limitations, nevertheless the Scale ought to be applied to a bigger, representative sample of young Malaysian men so that a better, more reliable gender equitable norm could be identified and measured. In order for the research to be more representative of the whole population, an attempt is required to increase the sample size and widen the population sample, for instance by conducting a survey to a representative sample of the entire Malaysian male university students so that a true representation of the population can be obtained. It is also recommended to use a different type of sampling method in the future. For example, the researcher can use probability sampling method instead of non-probability sampling. The study will be more representative and will be able to generate more reliable data and possible inferences about the gender equitable norms of the population. More importantly, the findings could be generalised.

Secondly, the recommendation is also made that a qualitative study should also be conducted to explore more on the reasons for practicing or supporting equitable and inequitable gender norms. Quantitative study can help to identify prevailing gender norms and measures the level of gender norms in a larger scale but qualitative study could help the researcher to understand in-depth the Malaysian version of the prevailing gender norms among male university students. This would help to explain the variety of responses to the items, for example, what could really explain the reasons for young men to show certain prevailing equitable gender norms

but also the inequitable gender norms. This would help to strengthen the use of the GEM Scale.

The third and the most important recommendation is that the validated Bahasa Malaysia GEM Scale should be used in an intervention programme as the GEM Scale has shown that it can be used to measure the changes towards gender norms among respondents reliably across cultures. After all the development of the Scale was initially triggered by the need to develop tools that could measure the impact of these intervention programmes.

The researcher feels strongly that even though this study did not measure intervention programmes, the Scale should be used in the future for what it was designed. Intervention gender programmes could be developed and introduced on campus in Malaysia. Christopher Kilmartin operationalized a framework on how to create a prevention programme in creating awareness on gender related issues particularly in the campus settings (Kilmartin & Allison, 2007). The suggested “guiding principles” are, (a) seek diverse membership, and (b) create gender-aware programmes. An elaboration of these two principles are presented below:

a) Seek a Diverse Membership

This guideline is considered significant to the future planned gender related programme as it gives importance to the diverse representation of the students in the planned programme. Christopher Kilmartin defined diversity not only based on ethnicity and religion but also to include others such as, “homosexuals”, “heterosexuals” and “bisexuals”, “married man”, “single man”, “footballer”,

“swimmer”, “classical dancer” and many others. The main objective of this guideline is to have a “heterogeneous population”. This heterogeneity creates the diversity men, such as (homosexuals and soft men) to be involved in programmes where eventually men will learn to respect others who are different while working together towards achieving the same goal.

b) Create Gender-aware Programmes

Gender related matters in the context of patriarchy need to be addressed in order to create awareness among university male students on equitable norms which is related to masculinity. This kind of approach could reduce the assumptions made about men and by men and also to gender sensitise them. This would make them understand they must transform themselves and potential associates as agents of change in order to achieve gender equality and equity. Moreover, the Bahasa Malaysia GEM Scale could be also used in any gender related intervention programme to identify prevailing gender norms and to measure the level of gender norms among the respondents. Besides that, the GEM Scale also could be useful to measure the changes of the respondents in adhering to gender norms before and after the intervention programme.

5.6 Summary

This study is the first known study to validate a scale and to apply the validated Bahasa Malaysia GEM Scale in the Malaysian cultural setting. The original GEM Scale was translated into Bahasa Malaysia before testing it in the validation phase. This is an important criterion as the tool was developed in another

culture, language and country. In the validation phase, the Bahasa Malaysia GEM Scale showed high reliable Cronbach Alpha value 0.79 which means the scale could be applied in the application phase to identify prevailing gender norms and to measure the level of gender norms among university male students.

In the application phase, the overall findings showed that majority of the respondents seemed to lean strongly towards gender equitable norms. Most of the respondents obtained high scores and were in the highly gender equitable category. Even though the findings seemed to be positive yet there is evidence that inequitable gender norms were still evident among the respondents. It was found that the notion of patriarchy still existed among the Malaysian university male students. The internal consistency of reliability scored a good value 0.76 which means that the Bahasa Malaysia GEM Scale is a reliable tool to be used in different social backgrounds in Malaysia.

Though the study has limitations, nevertheless it has contributed to the body of knowledge about young men's perception and attitudes towards gender related issues, which are related to *Sexuality and Sexual Relationships, Reproductive Health and Disease Prevention, Intimate Partner Violence, and Domestic Life and Child Care* norms and how men response to those norms. This study has also shown how a validation study could and should be done in order to validate a scale developed in a foreign country and in a different cultural context. One of the strongest contributions of this study is to make available a tool which has been validated and which could be used in wider population in Malaysia.

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APPENDICES

APPENDIX A

Validated Bahasa Malaysia GEM Scale Items according to the 4 domains

Sexuality and Sexual Relationships
1. <i>Lelakilah yang seharusnya menentukan jenis hubungan seks yang ingin dilakukan dengan pasangan wanitanya.</i> It is the man who decides what type of sex to have.
2. <i>Lelaki lebih memerlukan seks berbanding dengan wanita.</i> Men need sex more than women do.
3. <i>Lelaki sentiasa bersedia untuk melakukan hubungan seks.</i> Men are always ready to have sex.
4. <i>Lelaki harus tahu apa yang pasangannya suka semasa hubungan seks.</i> A man should know what his partner likes during sex.
5. <i>Kita tidak bercakap tentang seks, kita lakukan sahaja</i> You don't talk about sex, you just do it.
Reproductive Health and Disease Prevention
1. <i>Wanita yang membawa kondom bersamanya adalah wanita "murahan".</i> Women who carry condoms on them are "easy"
2. <i>Wanita bertanggungjawab untuk mengelakkan daripada mengandung.</i> It is a woman's responsibility to avoid getting pregnant.
3. <i>Saya akan berasa sangat marah jika sekiranya isteri saya menyuruh saya menggunakan kondom. (Jika masih belum berkahwin, sila berikan pendapat anda.</i> I would be outraged if my wife asked me to use a condom.
4. <i>Pada pendapat saya, wanita, sama seperti lelaki, boleh memberi cadangan untuk menggunakan kondom.</i> In my opinion, a woman can suggest using condoms just like a man can.
5. <i>Lelaki dan wanita harus membuat keputusan bersama tentang jenis pencegah kehamilan yang digunakan.</i> A man and a woman should decide together what type of contraceptive to use.

Intimate Partner Violence
<p>1. <i>Adakalanya Wanita patut dipukul</i> There are times when a woman deserves to be beaten.</p>
<p>2. <i>Wanita harus bersabar dengan keganasan agar keluarganya tidak berpecah-belah</i> A woman should tolerate violence in order to keep her family together.</p>
<p>3. <i>Jika lelaki ternampak wanita dipukul oleh seorang lelaki, dia harus menghentikannya.</i> If a man see another man beating a woman, he should stop it.</p>
Domestic Work and Child Care
<p>1. <i>Peranan paling penting seorang wanita adalah menguruskan rumah tangga dan memasak untuk keluarganya.</i> A woman's most important role is to take care of her home and cook for her family.</p>
<p>2. <i>Menukar lampin, memandikan anak dan memberinya makan merupakan tanggungjawab para ibu.</i> Changing diapers, giving the kids a bath, and feeding the kids are the mothers' responsibility.</p>
<p>3. <i>Lelaki harus memberi kata putus tentang semua keputusan di rumahnya.</i> A man should have the final word about decisions in his home.</p>
<p>4. <i>Setiap pasangan harus membuat keputusan bersama jika mereka ingin mempunyai anak.</i> A couple should decide together if they want to have children.</p>
<p>5. <i>Jika lelaki itu menyebabkan seseorang wanita mengandung, anak dalam kandungan itu menjadi tanggungjawab bersama.</i> If a guy gets a woman pregnant, the child is the responsibility of both.</p>
<p>6. <i>Penting bagi seorang bapa hadir dalam kehidupan anak-anaknya walaupun dia telah berpisah dengan isterinya.</i> It is important that a father is present in the lives of his children, even if he is no longer with the mother.</p>
<p>7. <i>Lelaki sejati boleh menjaga anak seperti yang dilakukan oleh wanita.</i> Men can take care of children just as well as women can.</p>
<p>8. <i>Wanita mempunyai hak yang sama seperti lelaki untuk keluar belajar dan bekerja.</i> Women have the same right as men to study and to work outside of the house.</p>

APPENDIX B

Bahasa Malaysia GEM Scale with full items (34)

Skala Kesetaraan Gender Lelaki (skala GEM)

Versi Asal

Sila rujuk:

Pulerwitz, Julie dan Gary Barker. 2007. "Measuring attitudes toward gender norms among young men in Brazil: Development and psychometric evaluation of the GEM scale," *Men and Masculinities* diterbitkan secara *online* sebelum dicetak, 18 Mei.

Catatan:

- **Pilihan jawapan : Setuju (1), Agak setuju (2), dan Tidak Setuju (3)**

Arahan:

Sila bulatkan jawapan anda.

1. Lelakilah yang seharusnya menentukan jenis hubungan seks yang ingin dilakukan dengan pasangan wanitanya.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

2. Peranan paling penting seorang wanita adalah menguruskan rumah tangga dan memasak untuk keluarganya.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

3. Lelaki lebih memerlukan seks berbanding dengan wanita.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

4. Kita tidak bercakap tentang seks, kita lakukan sahaja.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju
5. Wanita yang membawa kondom bersamanya adalah wanita “murahan”.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju
6. Menukar lampin, memandikan anak dan memberinya makan merupakan tanggungjawab para ibu.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju
7. Wanita bertanggungjawab untuk mengelakkan daripada mengandung.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju
8. Lelaki harus memberi kata putus tentang semua keputusan di rumahnya.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju
9. Lelaki sentiasa bersedia untuk melakukan hubungan seks.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju
10. Adakalanya wanita patut dipukul.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju
11. Lelaki memerlukan wanita lain walaupun hubungan dengan isterinya baik.
(1) Setuju (2) Agak Setuju (3) Tidak Setuju

12. Jika seseorang menghina saya, saya akan mempertahankan nama baik saya, walaupun perlu menggunakan kekerasan jika terpaksa.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

13. Wanita harus bersabar dengan keganasan agar keluarganya tidak berpecah-belah.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

14. Saya akan berasa sangat marah jika sekiranya isteri saya menyuruh saya menggunakan kondom. (Jika masih belum berkahwin, sila berikan pendapat anda)

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

15. Tidak salah kalau lelaki memukul isteri jika isterinya enggan melakukan hubungan seks dengannya.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

16. Saya tidak akan sama sekali mempunyai kawan yang bersifat homoseksual (gay).

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

17. Saya berasa jijik apabila melihat lelaki berkelakuan seperti wanita.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

18. Setiap pasangan harus membuat keputusan bersama jika mereka ingin mempunyai anak.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

19. Pada pendapat saya, wanita, sama seperti lelaki, boleh memberi cadangan untuk menggunakan kondom.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

20. Jika lelaki itu menyebabkan seseorang wanita mengandung, anak dalam kandungan itu menjadi tanggungjawab bersama.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

21. Lelaki harus tahu apa yang pasangannya suka semasa hubungan seks.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

22. Penting bagi seorang bapa hadir dalam kehidupan anak-anaknya walaupun dia telah berpisah dengan isterinya.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

23. Lelaki dan wanita harus membuat keputusan bersama tentang jenis pencegah kehamilan yang digunakan.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

24. Penting untuk mempunyai kawan lelaki yang dapat berbincang tentang masalah anda.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

25. Lelaki sentiasa berhak dihormati oleh isteri dan anak-anaknya.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

26. Jika dia mahu, wanita boleh memiliki lebih daripada seorang pasangan hubungan seks.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

27. Tidak salah lelaki memukul wanita jika wanita itu menipunya.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

28. Lelaki sejati boleh menjaga anak seperti yang dilakukan oleh wanita.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

29. Lelaki sejati hanya melakukan seks dengan wanita.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

30. Paling penting, lelaki perlu dihormati.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

31. Jika lelaki ternampak wanita dipukul oleh seorang lelaki, dia harus menghentikannya.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

32. Wanita mempunyai hak yang sama seperti lelaki untuk keluar belajar dan bekerja.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

33. Wanita harus mengekalkan daranya sehinggalah dia berkahwin.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

34. Saya rasa tidak masuk akal bagi budak lelaki untuk bermain dengan anak patung.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

APPENDIX C

Questionnaire – Bahasa Malaysia GEM Scale

Skala Kesetaraan Gender Lelaki (skala GEM)

Versi Asal

Sila rujuk:

Pulerwitz, Julie dan Gary Barker. 2007. "Measuring attitudes toward gender norms among young men in Brazil: Development and psychometric evaluation of the GEM scale," *Men and Masculinities* diterbitkan secara *online* sebelum dicetak, 18 Mei.

Catatan:

- **Pilihan jawapan : Setuju (1), Agak setuju (2), dan Tidak Setuju (3)**

Arahan:

Sila bulatkan jawapan anda.

1. Lelakilah yang seharusnya menentukan jenis hubungan seks yang ingin dilakukan dengan pasangan wanitanya.

(2) Setuju (2) Agak Setuju (3) Tidak Setuju

2. Peranan paling penting seorang wanita adalah menguruskan rumah tangga dan memasak untuk keluarganya.

(2) Setuju (2) Agak Setuju (3) Tidak Setuju

3. Lelaki lebih memerlukan seks berbanding dengan wanita.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

4. Kita tidak bercakap tentang seks, kita lakukan sahaja.
- (1) Setuju (2) Agak Setuju (3) Tidak Setuju
5. Wanita yang membawa kondom bersamanya adalah wanita “murahan”.
- (1) Setuju (2) Agak Setuju (3) Tidak Setuju
6. Menukar lampin, memandikan anak dan memberinya makan merupakan tanggungjawab para ibu.
- (1) Setuju (2) Agak Setuju (3) Tidak Setuju
7. Wanita bertanggungjawab untuk mengelakkan daripada mengandung.
- (2) Setuju (2) Agak Setuju (3) Tidak Setuju
8. Lelaki harus memberi kata putus tentang semua keputusan di rumahnya.
- (1) Setuju (2) Agak Setuju (3) Tidak Setuju
9. Lelaki sentiasa bersedia untuk melakukan hubungan seks.
- (1) Setuju (2) Agak Setuju (3) Tidak Setuju
10. Adakalanya wanita patut dipukul.
- (1) Setuju (2) Agak Setuju (3) Tidak Setuju
11. Wanita harus bersabar dengan keganasan agar keluarganya tidak berpecah-belah.
- (1) Setuju (2) Agak Setuju (3) Tidak Setuju

12. Saya akan berasa sangat marah jika sekiranya isteri saya menyuruh saya menggunakan kondom. (Jika masih belum berkahwin, sila berikan pendapat anda)

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

13. Setiap pasangan harus membuat keputusan bersama jika mereka ingin mempunyai anak.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

14. Pada pendapat saya, wanita, sama seperti lelaki, boleh memberi cadangan untuk menggunakan kondom.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

15. Jika lelaki itu menyebabkan seseorang wanita mengandung, anak dalam kandungan itu menjadi tanggungjawab bersama.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

16. Lelaki harus tahu apa yang pasangannya suka semasa hubungan seks.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

17. Penting bagi seorang bapa hadir dalam kehidupan anak-anaknya walaupun dia telah berpisah dengan isterinya.

(1) Setuju (2) Agak Setuju (3) Tidak Setuju

18. Lelaki dan wanita harus membuat keputusan bersama tentang jenis pencegah kehamilan yang digunakan.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

19. Lelaki sejati boleh menjaga anak seperti yang dilakukan oleh wanita.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

20. Jika lelaki ternampak wanita dipukul oleh seorang lelaki, dia harus menghentikannya.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

21. Wanita mempunyai hak yang sama seperti lelaki untuk keluar belajar dan bekerja.

(1) Setuju

(2) Agak Setuju

(3) Tidak Setuju

Responden:**Respondents Consent form****BORANG MAKLUMAT DAN KEIZINAN PESERTA**

Suatu kajian terhadap norma gender dalam kalangan pelajar lelaki dari sebuah universiti di Malaysia dengan menggunakan Skala Kesetaraan Gender Lelaki (GEM) yang sah.

1) PENGENALAN

Sukacita saya sebagai penyelidik mempelawa anda menyertai secara sukarela dalam projek penyelidikan saya. Penyelidikan saya ini bertujuan untuk mengkaji kesahihan Skala Kesetaraan Gender Lelaki (Skala GEM) dan untuk mengenalpasti norma and tahap gender dalam kalangan pelajar lelaki. Kajian ini perlu dilakukan supaya dengan menggunakan skala kesetaraan Gender Lelaki (Skala GEM) dapat mengenal pasti norma dan tahap norma dalam kalangan pelajar lelaki berdasarkan konteks negara Malaysia.

2) TUJUAN PENYELIDIKAN

Objektif kajian adalah seperti berikut :-

- Untuk menilai keshaihan Skala Kesetaraan Gender Lelaki (Skala GEM) versi Bahasa Melayu dalam konteks Negara Malaysia.

3) PROSEDUR KAJIAN

Sesi temu bual ini akan mengambil masa selama 15 minit hingga 30minit atau lebih. Responden akan mengisi skala GEM secara bersendirian.

4) PEROLEHAN BARU

Sekiranya terdapat sebarang dapatan baru yang diperolehi semasa kajian soal-selidik ini dijalankan yang mungkin akan mempengaruhi soalan di dalam soal selidik ini, maka keizinan para peserta akan diperolehi semula.

5) FAEDAH PENYELIDIKAN

Para peserta akan mendapat faedah secara langsung atau tidak langsung daripada kajian ini. Walau bagaimanapun, penyertaan anda di dalam kajian soal-selidik ini akan menyumbang kepada pengumpulan maklumat-maklumat berkenaan norma-norma gender dari segi pendapat para lelaki di Malaysia.

6) RISIKO

Penyelidik tidak menjangkakan sebarang risiko dalam kajian ini. Walau bagaimanapun, mungkin terdapat risiko-risiko yang akan timbul memandangkan isu ini adalah sangat sensitif. Risiko-risiko ini mungkin dalam bentuk budaya, agama, emosi dan lain-lain.

7) PENERANGAN DAN PENAWARAN MENJAWAB SOALAN

Sekiranya terdapat sebarang kemusykilan berkenaan kajian atau hak-hak anda sebagai peserta kajian penyelidikan ini, maka soalan-soalan bolehlah diajukan kepada penyelidik secara emel di vasumathy20@yahoo.com

8) HAK UNTUK MENARIK DIRI TANPA SYARAT

Penyertaan di dalam kajian soal-selidik ini adalah secara sukarela. Anda dibenarkan untuk menolak penyertaan ataupun menarik diri pada bila-bila masa tanpa sebarang syarat dan/atau kehilangan apa-apa faedah.

9) KERAHSIAAN

Rekod-rekod kajian akan disimpan secara sulit dan ini adalah selaras dengan peraturan-peraturan kerajaan negeri dan persekutuan. Hanya penyelidik sahaja yang akan

mempunyai akses kepada data yang akan disimpan di dalam fail kabinet berkunci dalam bilik penyelidik.. Hasil daripada kajian soal selidik ini akan dibentangkan di mesyuarat-mesyuarat profesional, diterbitkan di dalam jurnal-jurnal profesional tanpa mendedahkan nama individu. Penggunaan sebarang imej hanya akan dibuat selepas keizinan anda diperolehi.

10) SALINAN KEIZINAN

Anda akan diberikan sesalinan borang maklumat dan keizinan. Sila tandatangan dan simpan untuk kegunaan anda sendiri.

11) KENYATAAN PENYELIDIK

“Saya mengaku bahawa semua keterangan-keterangan di atas telahpun diterangkan kepada individu di atas oleh penemubual dan individu tersebut telah memahami keadaan dan tujuan kajian, risiko-risiko serta faedah-faedah yang boleh disumbangkan kepada kajian soal selidik ini. Semua soalan yang dibangkitkan telahpun dijawab.

12) TANDATANGAN PENYELIDIK/ PENEMUBUAL

atau

.....
(Vasumathy Sukumaran)
Penyelidik

()
Penemubual

Tarikh :

Tarikh :

13) TANDATANGAN PESERTA

Untuk mengambil bahagian dalam penyelidikan ini sebagai peserta, anda atau wakil sah anda haruslah menandatangani lampiran yang disediakan.

APPENDIX E

Original GEM Scale Items (Brazil) and Adaptation of the GEM Scale Items in India and Malaysia

No	Items	Brazil	India	Malaysia
1	It is the man who decides what type of sex to have.	√		√
2	A woman's most important role is to take care of her home and cook for her family.	√		√
3	Men need sex more than women do.	√	√	√
4	You don't talk about sex, you just do it.	√	√	
5	Women who carry condoms on them are "easy"	√		√
6	Changing diapers, giving the kids a bath, and feeding the kids are the mothers' responsibility.	√	√	√
7	It is a woman's responsibility to avoid getting pregnant.	√	√	
8	A man should have the final word about decisions in his home.	√	√	√
9	Men are always ready to have sex.	√	√	√
10	There are times when a woman deserves to be beaten.	√	√	
11	A man needs other women, even if things with his wife are fine.	√	√	
12	If someone insults me, I will defend my reputation, with force if I have to.	√		
13	A woman should tolerate violence in order to keep her family together.	√	√	
14	I would be outraged if my wife asked me to use a condom.	√	√	√
15	It is okay for a man to hit his wife if she won't have sex with him.	√	√	
16	I would never have a gay friend.	√		
17	It disgusts me when I see a man acting like a woman.	√		
18	A couple should decide together if they want to have children.	√		√
19	In my opinion, a woman can suggest using condoms just like a man can.	√		√
20	If a guy gets a woman pregnant, the child is the responsibility of both.	√		√
21	A man should know what his partner likes during sex.	√		√
22	It is important that a father is present in the lives of his children, even if he is no longer with the mother.	√		√

No	Questions	Brazil	India	Malaysia
22	It is important that a father is present in the lives of his children, even if he is no longer with the mother.	√		√
23	A man and a woman should decide together what type of contraceptive to use.	√		√
24	It is important to have a male friend that you can talk about your problems with.	√		
25	A man always deserves the respect of his wife and children.			
26	If she wants, a woman can have more than one sexual partner.			
27	If a woman cheats on a man, it is okay for him to hit her.			
28	Men can take care of children just as well as women can.			√
29	Real men only have sex with women.			
30	Above all, a man needs respect.			
31	If a man see another man beating a woman, he should stop it.			√
32	Women have the same right as men to study and to work outside of the house.			√
33	Women should be virgins until they get married.			
34	I think it is ridiculous for a boy to play with dolls.			