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Developing a Filipino Gender Trait Inventory and predicting self-
esteem and sexism**

Vivienne Velez Valledor-Lukey
Syracuse University

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Abstract

This study focused on the construction of a gender trait inventory from a Filipino perspective, guided by social constructionist, symbolic interactionist, and feminist theories. Traits that were identified as being typical of Filipino men and women were grouped into positive (i.e., socially desirable) and negative (i.e., socially undesirable) subscales. Development and validity testing were conducted using data from 296 Filipino university students. Confirmatory Factor Analysis (CFA) was used to develop the subscales of the instrument. The Filipino femininity subscale included positive traits such as being caring and supportive and negative traits such as being timid or keeping things to one's self. The Filipino masculinity subscale included positive traits such as being principled and having affinity with others and negative traits such as being boastful and impetuous. Criterion validity was assessed by using structural equation modelling (SEM), which indicated that while the Filipino inventory had similarities with an established measure of gender, there were distinct differences in how they operationalized and measured masculinity and femininity. Predictive validity was assessed by using SEM to test separate models for self-esteem and sexism. Model testing indicated that Filipino femininity and masculinity predicted self-esteem, but only predicted a specific type of sexism. The discussion focused on the implications of using an emic approach to understanding gender and future directions of research.

PAGKABABAE AT PAGKALALAKE (FEMININITY AND MASCULINITY)
DEVELOPING A FILIPINO GENDER TRAIT INVENTORY AND
PREDICTING SELF-ESTEEM AND SEXISM

by

Vivienne V. Valledor-Lukey

B.A. University of the Philippines, 1995
M.A. Michigan State University, 2000

Dissertation

Submitted in partial fulfillment of the requirements for the degree of
Doctor of Philosophy in Child and Family Studies.

Syracuse University
December 2012

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This work - and my graduate career - would have eternally been in limbo without the following people:

- Drs. D. Bruce Carter, Ambika Krishnakumar, and Joseph Fanelli
- My friends and colleagues
- All the respondents to my survey, and,
- My family.

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Dedication

This is for my family.

My husband, Drew.

My siblings Monk, Chai, and Pie.

My grandmas, aunts and uncles: Yeye, Onat, Auntie Vi, Nana Sen, Tita Jo and Tito Bobot, Tita Ting, Tita Helen and Tito Jun, Tita Viols and Tito Romy, Tita Beck and Tito Butch.

My in-laws, cousins, nieces and nephews, and friends: I am lucky in that your names would fill this page.

But more than anything this is for Ma and Dad:

To Geraldine Velez Valledor and Victorio Cabangon Valledor –

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Pagkababae at Pagkalalake (Femininity and Masculinity)

Developing a Filipino Gender Trait Inventory and

Predicting Self-Esteem and Sexism

In the Philippine Normal University in Manila, effeminate gay students are barred from sporting long hair, using make-up, or wearing earrings while inside the university... In San Beda College in Manila, masculinity tests used to be imposed on presumably gay students. Students can't enroll if they fail the arbitrary test administered by a panel composed of school officials and faculty members who rate a student according to their perception of masculinity. (Bagas, 2008, June 8)

Hence, in the December 1989 (coup attempt), (President Corazon) Aquino wore those executive tops that mirrored her command of the situation without killing her femininity. (M. C. Enriquez, 2009, August 8)

Introduction and Background

Gender is a product of people, society, and culture, brought to fore within different situations. It is something that is created, redefined, and reconfigured in the context of social interactions (West & Zimmerman, 1987). In order to understand gender, we have to examine it within the context of the society or culture that “defines” or “does” gender. As evidenced in the quotes above, Philippine society seems to have fairly traditional and rigid ideas on gender. Even in the face of a military coup d'état, Filipino journalists emphasized the continued “femininity” of then Philippine president Corazon Aquino. Filipino masculinity, on the other hand, seems to be tied to heterosexuality – to go against masculine stereotypes (i.e., be “effeminate”) would be evidence of homosexuality and “aberration”.

As culturally defined, gender can be measured in terms of: (a) traits that characterize masculinity, femininity and androgyny; (b) ideologies that prescribe roles or traits for men and women; (c) behaviors such as those associated with societal roles that indicate conformity to gendered beliefs; and, (d) socialization processes (usually within the family) that direct individuals toward gender norms (Smiler & Epstein, 2010). The current study focuses primarily on the first category, using traits to define gender.

Men and women have long been thought of as possessing different traits. Men are stereotypically characterized as having agentic or instrumental traits, while women are more likely to have traits that emphasize communion or expressiveness (Spence & Helmreich, 1978). Agentic or instrumental traits refer to valuing the self as an agent of action (i.e., being self-assertive, self-protecting, etc.) or being concerned with adapting to critical physical and social conditions such as providing food and shelter (Bakan, 1966; Parsons & Bales, 1955). A sense of communion or expressiveness, on the other hand, refers to possessing traits that infer selflessness or addressing the emotional concerns of others (Bakan, 1966; Parsons & Bales, 1955). While these are clearly stereotypical and not necessarily true of all individuals or cultures, gender measures have often used this dichotomy as a guide for defining masculinity and femininity.

In categorizing masculinity and femininity, authors of gender measures either subscribe to a unidimensional or multidimensional approach (Constantinople, 1973). A unidimensional approach places masculinity and femininity on opposite ends of a single spectrum, that is, being masculine means being the bipolar opposite of being feminine (Spence & Helmreich, 1978). On the whole, cultures appear to take this unidimensional approach to classifying gender-related characteristics

(Constantinople, 1973; Spence & Helmreich, 1978). Thus, if a culture defines being feminine as being emotionally sensitive and dependent on others, being masculine is likely to mean being stoic and valuing independence. A multidimensional approach to gender, on the other hand, conceives of masculinity and femininity as two separate constructs that could conceivably exist at the same time in the same individual (Constantinople, 1973; Spence & Helmreich, 1978). Thus, an individual can possess stereotypically feminine (e.g., being emotionally sensitive) and masculine (e.g., being independent) traits. Being equally masculine and feminine would then be considered typical of androgyny.

One's sex (i.e., being biologically male or female) and gender (i.e., being masculine and/or feminine) have long been linked to self-esteem. Theorists have proposed that having an "appropriate" relationship between one's sex and gender leads to better levels of self-esteem (Antill & Cunningham, 1980). That is, a man who is highly masculine will tend to have a better view of himself than a man who is not as masculine, in the same way that a feminine woman would have higher self-esteem than a non-feminine woman. With the concept of androgyny, however, some theorists contend that individuals who are both highly masculine and feminine have higher self-esteem than those who have stereotypically "sex-appropriate" traits (Antill & Cunningham, 1980; Bem, 1974; Spence, Helmreich, & Stapp, 1975).

In Filipino culture, while women are viewed as playing a central, valued role in the family (Aguilar, 1989; Estrada-Claudio, 1990), there are still stereotyped, sexist expectations of their weakness and therefore dependence on men (Jimenez, 1983a). The relationship between one's gender trait typology (e.g., being masculine and/or feminine) and how one thinks of men's and women's roles in society (e.g., traditional/sexist versus egalitarian attitudes) has been previously studied in

countries other than the Philippines. The nature of that relationship, however, varies. Traditional, sexist views (i.e., men and women adhering to traditional gender roles) have been associated with sex-appropriate traits (i.e., men who are masculine, women who are feminine), as well as with having predominantly masculine traits. Others contend that there is little to no relationship between the two concepts – that is, knowing whether one is masculine and/or feminine does not necessarily provide any information as to one's views about men and women being equal (Spence et al., 1975). All these, however, depend on how masculinity and femininity are defined.

In the Philippines, the emphasis has been on examining Filipinos using an emic approach, studying Filipinos from a Filipino perspective, including the development of indigenous psychological instruments (Enriquez, 1979, 1994; Guanzon-Lapena, Church, Carlota, & Katigbak, 1998). Within the Philippine culture, one's personality – including gender – has two defining components, loob (internality) and labas (externality) (Salazar, 1985). Loob (literally "inside") refers to cognitions regarding one's core personality, gendered identity, social roles, sexual preferences and emotional connections (Garcia, 1996; lleto, 1979; Torres, 2002). Labas (literally "outside") refers to external components such as sex (i.e., whether one is physically/genetically a man or a woman), clothing, mannerisms and behaviors (Garcia, 1996; Torres, 2002). Although there have been studies on the roles that men and women play, few studies were aimed at developing a measure of how Filipinos define masculinity and femininity. The current study focused on identifying traits that Filipinos use to characterize gender. The relationship between Filipinos' gender traits and their self-esteem was examined, as well as their views regarding sexism. The theoretical foundations that guided this study are discussed below.

Theoretical Foundation

To fully understand how Filipinos define gender, one must understand it from their position. In order to do this, these concepts were approached from three theoretical orientations: social constructionism, symbolic interactionism, and feminist theories.

Social constructionism. Social constructionism proposes that our definition, interpretation, and application of concepts are shaped by historical and cultural factors (Marecek, Crawford, & Popp, 2004). In essence, concepts are not innate and fixed realities, but are instead dynamic, socially constructed definitions. The definition, categories, and interpretations associated with gender, for example, depend on cultural factors, and continually change over time and significant events. These changes are dependent on human interaction, the exchange of meanings and subsequent adjustments to personal understandings of concepts such as sexuality. What remains or becomes the dominant definition is dependent on which section or group of society has the power to progress their favored meanings and suppress contrary interpretations. Words and phrases represent these definitions, and are often used to effectively reinforce these meanings and diffuse it to the larger population.

Assumptions. Social constructionist thought is based on several core assumptions. They are enumerated below, and discussed in terms of their implication to the study of gender.

- (1) What we consider to be “real” should be questioned and examined (Gergen, 1985). Belief should be suspended in what society considers to be matters of “well-known fact”. As an example, the belief that there are two (opposite)

genders is an artifact of social construction and not a “universal truth” (Kessler & McKenna, 1978).

- (2) Social constructionism emphasizes the dynamic creation, evaluation, and reconstruction of meanings (Marecek et al., 2004). The construction of the meanings and interpretations of gender have undergone numerous changes in Philippine culture. An example would be from valuing “effeminate” men as spiritual advisors known as “*babaylan*” in pre-colonial time, to the heteronormative ideals from Spanish colonization that led to labeling effeminate men and homosexuals as being “aberrant” (Brewer, 2001; Fleras, 1993; Garcia, 1996).
- (3) The language we use to describe or explain our reality is socially constructed and dynamic (Gergen, 1985; Marecek et al., 2004). Language is also often used to demonstrate and negotiate dominance and suppression. For Filipinos, a “real” man (“*tunay na lalake*”) would not exhibit any “feminine” features such as being emotional (Garcia, 1996; Manalansan, 2003). The word *bakla* (the Filipino term for a gay man) is thought to be a combination of the Tagalog words for female (*babae*) and male (*lalake*), indicating the combination of both masculine and feminine characteristics (Manalansan, 2003).
- (4) Social constructionists explain that, as knowledge and “reality” are constructed within society, there are some forces within culture that have more power over these processes (Gergen, 1985; Marecek et al., 2004). Those who belong to upper levels of the hierarchical structure have the power and the means to promote the ideas and interpretations they prefer and, at the same time, they can silence or make alternative views

unavailable for consideration. Traditionally powerful agents of Philippine society such as the Roman Catholic Church have been very effective in terms of prescribing the definition of what “real” men, women, and families “should” look like or aspire to be (Brewer, 2001; Catholic Bishops' Conference of the Philippines, 2000; Garcia, 1996; Latupan, 1999). Messages from organizations such as the Roman Catholic Church, however, are funneled through the family – a strong and central component of Filipino society and the development of individuals (Medina, 1991, 2000).

Social constructionists view knowledge as a “living thing” that continuously changes due to cultural and historical changes within a society (Marecek et al., 2004). Because the value-laden concept of gender is constantly changing, there are implications for how the concept is studied within a Filipino context. One cannot assume that Western conventional definitions and measures of gender are applicable as well in Philippine society. This emphasis on context is echoed in symbolic interactionism.

Symbolic interactionism. From a symbolic interactionist perspective, meaning is created by people – not innate to objects, structures or relationships (Stryker, 1990). Individuals and groups are continually constructing, analyzing and reforming these constructed meanings, usually in the context of interactions with other members of the group or environment. In these interactions, people’s behaviors and emotions are based on their interpretations of the meanings behind the interactions (Blumer, 1969). Thus, the theory focuses on the underlying meanings of behaviors, emotions and interactions, rather than the observed actions or events.

Basic concepts. Understanding the mind and self, and their influence on how we define situations is important in symbolic interactionism. The *mind*, according to theorists, refers to how a human being thinks before acting, how we analyze symbols and actions and then make decisions based on our personal analyses (Mead, 1934, 1982; Winton, 1995). This is directly connected to the notion of the *self*, or how people are capable of seeing themselves as being part of the larger environment, and thus analyze their place within that environment (Mead, 1982; Winton, 1995). Our interpretations of ourselves includes incorporating or reflecting on what others say about us (Cooley, 1964). People then use the understanding of the mind and the self to *define situations* – these subjective interpretations of ourselves and our place in the environment color our understanding of situations (LaRossa & Reitzes, 1993).

Of particular importance to the study of gender is the concept of *roles*. Symbolic interactionists define roles as shared norms within societies or cultures and are used to interpret our position within the environment, as well as our responsibilities and rights (Heiss, 1981). The definition and conceptualization of these roles also depend on the *context* – that is, cultural, societal and historical events, and structures influence the definition of these roles (Longmore, 1998). If what culture and society (especially family) expects in terms of the roles assigned to an individual are too great or too many, then the person is susceptible to *role strain* (LaRossa & Reitzes, 1993). *Role conflict*, on the other hand, occurs when society mandates competing roles on one person – or if the person's own needs and goals conflict with his/her role in the family.

Assumptions. Blumer (1969) enumerates the four core assumptions of symbolic interactionism: (1) Individuals and groups of individuals act and react based on the meanings they give to objects and events; (2) Interactions and relationships

between individuals are in the form of a process wherein each tries to share their understanding of concepts, as well as try to decipher the other person's interpretations; (3) Social acts such as parenting or housework are created and defined through societal and individual meanings; and, (4) The relationships between undertakings in processes of organizations and institutions are dynamic and continually changing.

LaRossa and Reitzes (1993) extended the general assumptions of symbolic interactionism and applied them to a more specific topic, that of self-concept. According to their formulation, self-concept is: (1) not innate but a product of interactions; (2) the motivating factor for behavior, such that a person is continuously driven to protect his/her self-concept; (3) influenced by larger cultural and societal processes, thus being a product of interactions with individuals as well as broader cultural influences; and, (4) integral in how people assess their position in interactions with other individuals, as well as their position in the larger environment.

Constructs under self-concept such as gender and self-esteem are, therefore, a product of interactions with critical parts of our environment, such as family and society. While social constructionism and symbolic interactionism both speak to the underlying processes of how our understandings of constructs develop, feminist theories identify the social framework that is particularly relevant in understanding gender construction and politics.

Feminist theories. There are several theories under the larger umbrella of feminism (Osmond & Thorne, 1993). Liberal feminism's stand is that men and women are essentially equals, which drives theorists' work towards reforms to address the current inequality across genders. Radical feminism's main goal is to

liberate women from sexual and reproductive oppression. Lastly, socialist feminism believes that patriarchy and capitalism are the reasons behind the oppression of women in society. Under this version of feminism, power is related to economic resources and is not equally shared by men and women due to the lack of equal opportunity and the undervaluing of women's work.

Philosophy and assumptions. The primary themes that drive feminist theories are as follows (Osmond & Thorne, 1993; Thompson & Walker, 1995):

- (1) Feminists consider the centrality, normality, and value of the female experience. This, however, does not mean that the male experience is marginalized or erased altogether. Instead, feminists insist on making the female experience as important and as visible as that of the male experience.
- (2) Gender is a socially constructed variable and a core organizing concept. Gender is a dynamic construct, dependent on individual and social interpretation. Gender is also a social classification, often used to divide people into groups and to provide legitimacy for power relations between men and women.
- (3) Gender relations, like gender, are constructs affected by social, cultural and historical events and structures. To understand the relationship and interactions between men and women one must understand the specific sociocultural and historical contexts that have led to these specific gender relations.
- (4) Feminists are critical of a unitary definition and characterization of the family. There is a wide variety of definitions and experiences that

constitute the family, and one monolithic definition does not account for this diversity.

- (5) Feminists are not just theorists but also advocates for change. Thus, the emphasis for feminists is in using methodologies that are value-committed and are able to identify areas for change.

Basic concepts. Feminists differentiate between sex and *gender*, the latter being a socially constructed concept that an individual learns and applies to one's self (Osmond & Thorne, 1993). Sex, on the other hand, is a biologically determined component. Although sex is important, it is not as critical as gender and the properties, meanings and implications associated with gender.

Gender is further divided into other, related concepts (Hyde, Essex, Clark, & Klein, 2001). *Individual gender or gender identity* refers to cultural teachings regarding what it means to be a man or a woman, the characteristics associated with femininity and masculinity. *Structural gender*, on the other hand, refers to the use of gender as a classification or category, placing men and women within a hierarchical structure. Lastly, *power* for socialist feminists, is defined by what society considers important (Osmond & Thorne, 1993). According to feminist theorists, in capitalist societies, power has largely been associated with economic resources. These resources include financial capital and employment opportunities – both of which are not equally available to both genders.

Feminist theorists have emphasized the importance of giving women a voice (Osmond & Thorne, 1993). Giving women a voice is particularly important as, for the longest time, the majority of studies that have purported to represent different populations have included only men (specifically, middle-class, heterosexual,

Caucasian men). Although today's academics consider it common sense to include women in studies, this has not always been the case – and feminist theorists have been instrumental in this change.

Feminist theories also point out the importance of recognizing that gender is often used as an “organizing concept,” often without consideration of the social construction and implications of doing so (Osmond & Thorne, 1993). Gender is a value-laden construct that most non-feminist researchers simply assume to be equivalent to sex. Feminists point out that describing and classifying groups based on gender should lead researchers to consider the social definitions and implications associated with each gender in order to have a more complete picture of gender in society.

From a feminist perspective, a scholar is not disconnected from his/her research and participants. Feminists emphasize the need for reflexivity in research (Litton Fox & McBride Murry, 2000). As scholars, we are not objective observers as our determination of the scope of our study affects whatever knowledge may be gleaned from our efforts. Thus, we should strive to find ways so as to increase inclusivity and decrease exclusivity in research. While this is not strictly a characteristic of feminist research, it is one of the important driving forces of research from a feminist perspective.

Synthesis. Theories provide guidelines for identifying relevant variables, appropriate methodologies and analytic techniques (Klein & White, 1996). For a truly cohesive study, researchers must incorporate theory into all parts and steps of the research process (Lavee & Dollahite, 1991). The development of research

problems, hypotheses, measures, analyses, and models would be well guided with the proper use of the appropriate theory or group of theories.

Social constructionism, symbolic interactionism and feminist theories have their respective strengths and limitations. One common criticism of all three is that they are frameworks and not true theories. Combining the three, however, allows for the construction of a robust picture of gender, as evidenced by the theory of gender regimes.

A gender regime refers to an overarching pattern of gender relations in an institution or organization (Connell, 2002). The conceptualization of a gender regime is based on a combination of social constructionism and feminist theories, with the inclusion of symbolic interactionist concepts. A larger institution such as a society, or a smaller one such as a family, has a gender regime that provides the context and even the rules governing roles and relationships within the institution. A gender regime involves four dimensions of gender relations, namely (Connell, 2002):

- (a) a gendered division of labor, or the presence of gendered roles and division of paid and unpaid labor,
- (b) gendered relations of power, or the presence or absence of power and authority according to gender,
- (c) emotion and human relations, or feelings of solidarity or prejudice, and,
- (d) gendered culture and symbolism, or the symbols and language associated with gender similarity and difference.

The measurement of masculinity and femininity within Filipino society would then fall under that of gendered culture and symbolism: that is, how Filipinos construct or

define what it means to be a man or a woman. This would then be related to the roles associated with that definition and the ensuing power dynamics within the Filipino family and the larger society.

Current Study

For the current study, a gender instrument based on Filipino constructions of gender and gender characteristics and using Filipino traits was developed and tested for reliability and validity. Specifically, Filipino masculinity and femininity were defined using positive (i.e., socially desirable) and negative (i.e., socially undesirable) traits that describe a typical Filipino man or woman. Also, the traits chosen were based on the Filipino dichotomy of internal (*loob*) and external (*labas*) characterizations. The measures were then examined for internal reliability. In order to test validity, structural equation modeling was utilized to determine if Filipino masculinity and femininity could predict scores on an established measure of gender, a measure of self-esteem, and a test of sexist beliefs.

Chapter II

Review of Literature

This section focuses on the concepts under current study, namely that of gender, self-esteem, and sexism. A review of the different philosophies and instruments used to measure gender is also presented.

Gender in the Philippines

According to the creation myths of the Philippines, the first man and the first woman emerged from a single bamboo reed – equal yet different, as the man was Malakas (strong) and the woman Maganda (beautiful) (Jimenez, 1983a, 1983b). In pre-colonial Philippines, women were equal to men, having the same rights (e.g., land ownership) and frailties (e.g., adultery) as men did (Garcia, 1998, 2000). Current Filipino society, however, hews more closely to Spanish culture, a result of more than 300 years of being a colony of Spain. One can trace back the values of machismo and feminismo to these colonial times.

Filipino men: Gender traits. The concept of machismo is characterized by privilege and virility (Rojas-Aleta, Silva, & Eleazar, 1977). Men were encouraged to prove and practice their power and virility, such that being a man has stereotypically been associated with overcoming obstacles, losing one's virginity, and having a "healthy" libido (De Castro, 1995). Filipino men described themselves (and other Filipino men in general) as being strong, proud, brave, courageous, daring, attracted to women, rational, and capable of fulfilling responsibilities (Acuna & Naui, 1985; Aguilung-Dalisay, Nepomuceno-Van Heugten, & Sto. Domingo, 1995; Bantug, 1996; Go, 1992; Jimenez, 1983a; Jocano, 1988; Mendez & Jocano, 1974; Sevilla, 1995).

Along with power and strength, however, came shortcomings. The stereotypical macho Filipino man is also considered to be emotionally unavailable (as to show emotion and vulnerability is to be effeminate), extremely independent (as he is threatened by dependency) and incapable of forming close emotional ties with other men (for fear of being suspected of being gay) (Aguiling-Dalisay et al., 2000). Filipino men have also been described as being overly critical and self-centered (Acuna & Naui, 1985).

In the Philippines, gender and sexual orientation are closely intertwined (Pangilinan, 2003). The term “bakla” in the Philippines refers to gay men – but in a broader way, it refers to any effeminate man (Remoto, 2002; Tan, 1995). A man who, therefore, does not conform to the stereotyped traits discussed above, is “at risk” of being labeled gay, regardless of his actual sexual orientation. In this case, Filipino gender constructions seem to supersede definitions of sexual orientation (Ofreneo, 2000).

An early study on how to “identify and label” homosexuals in the Philippines lists the following “overt” signs to look out for: effeminate behavior in general, sways when walking, graceful when sitting down, covers one’s mouth when laughing, affectionate, talkative, moody, shy, modest and emotional (Samson, Cajurat, Castro, Gabriel, & Granada, 1976). While the study may have been conducted more than three decades ago, the descriptions are quite similar to characteristics of the stereotypical Filipino woman today (Aguiling-Dalisay, et al., 2000; Ofreneo, 2000).

Filipino women: Gender traits. Feminismo (not feminism) is the counterpart to machismo – a stereotyped view of femininity. In Filipino society this has been manifested via the belief that, for women, self-fulfillment can only be achieved

through marriage and motherhood (Rojas-Aleta, Silva & Eleazar, 1977). A stereotypical Filipino woman is usually described as being modest, refined, demure, nurturing, sweet, clean, affectionate, generous and sensitive (Acuna & Naudi, 1985; Jimenez, 1983a; Jocano, 1988; Liwag, De La Cruz, & Macapagal, 1998; Mendez & Jocano, 1974). Filipino women are also expected to have no major vices, be submissive, and be loyal and forgiving to her partner who is likely to stray (Go, 1992; Sevilla, 1995).

A respondent in a study on Filipino lesbians described the typical “tomboy” as the “male” in a lesbian relationship (Ofreneo, 2000). Just as Filipino gay men are stereotypically described as effeminate, Filipino lesbians have often been characterized as being more stereotypically masculine, taking on masculine traits such as acting like a gentleman to women, walking like a man, being loud, vulgar, and using coarse language (Samson et al., 1976). These characteristics are thought to be particularly true of Filipino lesbians who identify as tomboy or butch – with some saying that they do not identify as female and are, in fact, “incapable” of being a woman (Ofreneo, 2000). As they do not identify with the demure, refined, stereotypically feminine Filipino woman and instead see themselves more aligned with the stereotypical Filipino man, Filipino lesbians often change the way they look – short hair, wearing men’s clothes (including underwear) and working out to develop a more muscular physique – in order to have a more cohesive self-image (Josef, 2001).

In Filipino studies on gender, masculinity and femininity are both conceptualized as being composed of both socially desirable and undesirable traits. Often, the discussion focuses on how a “positive” or socially desirable trait becomes undesirable when someone of the “wrong” gender possesses or exhibits it. For

example, while being physically strong is considered a positive trait for Filipino men, a Filipino woman exhibiting physical strength is considered socially undesirable, aberrant, and potentially indicative of lesbianism (Josef, 2001). These characterizations have a tendency to be prescriptions of, rather than descriptions, of gender traits in a culture such as that in the Philippines, which emphasizes the collective. For Filipinos, the family and larger kinship network is at the core of society, and fitting in with the expectations of the group, including that of gender traits and roles, is key (Jocano, 1998).

While the literature on Filipino constructions of gender indicate clear delineations of both positive and negative traits associated with masculinity and femininity, the following section focuses only on positive traits. Measures of gender have traditionally included only socially desirable traits. The evolution of the conceptualization and operationalization of gender measures is discussed below.

Measuring Gender

Hoffman's (2001) review of measures of gender begins with the argument that, while researchers have been proposing different schemes and measures for masculinity and femininity, today's instruments do not fully capture the meanings of the constructs. This may be due to the "elusive" nature of the constructs (Constantinople, 1973; Spence, 1993, 1999), but it may also be due to the fact that masculinity and femininity are socially constructed and are therefore dependent on context – both in terms of culture and time (West & Zimmerman, 1987).

To better understand the history and issues associated with measuring gender, a discussion of the different attempts, theories, and instruments are presented, grouped into three approaches (Hoffman, 2001): (1) Gender as a bipolar, unifactorial

construct; (2) Femininity, masculinity, and androgyny as separate constructs of gender; and (3) Current approaches beyond androgyny. These approaches and their associated measures are discussed below. How Filipinos have measured and described masculinity and femininity is discussed in order to provide the Philippine context to gender measurement.

Gender as a bipolar, unifactorial construct. Early studies on gender viewed it as a unifactorial construct, with masculinity and femininity as opposite ends of a single spectrum of traits (Bem, 1981b; Hoffman, 2001). Although “masculinity” and “femininity” themselves were not clearly defined or approached with a theory in mind (Constantinople, 1973; Marsh & Myers, 1986), measures were assumed to be accurate indicators of these characteristics. Gender measures developed with this concept of gender include: (1) Terman and Miles’ (1936) Attitude-Interest Analysis Survey (AIAS); (2) Strong’s (1927) Masculinity-Femininity Scale of the Strong Vocational Interest Bank (SVIB); (3) the Minnesota Multiphasic Personality Inventory (MMPI) Masculinity-Femininity Scale (Hathaway & McKinley, 1943); (4) the GAMIN Inventory Masculinity Scale (Guilford, 1943); and, (5) the Femininity Scale of the California Psychological Inventory (CPI) (Gough, 1952).

These early measures have been criticized on several points. Hoffman (2001) identified these main issues as follows:

- (1) The measures were based on the assumption that sex differences in responses equated to differences in gender (Constantinople, 1973). Strong’s SVIB, for example, was constructed by identifying any differences in terms of how men and women generally responded – whether those differences were statistically significant or not (Hoffman, 2001). Thus,

masculinity and femininity were based on how men and women differed in responses, even though Strong conceded that men and women were generally more similar than different (Constantinople, 1973; Hoffman, 2001; Lewin, 1984).

- (2) The measures were based on the assumption that gender was a bipolar construct that ranged from extreme masculinity to extreme femininity (Constantinople, 1973). Masculinity and femininity were “simple” enough constructs so as to be each quantified by a single score. Constantinople (1973) argued that masculinity and femininity are complex constructs that can be composed of a number of factors in a number of contexts. Men and women could also be both “feminine” and “masculine” at the same time, thus not entirely supporting the notion of a bipolar, unifactorial construct (Webster, 1956).
- (3) The measures were based on the assumption that feminine women and gay men were essentially identical (Lewin, 1984). The femininity dimension of the MMPI, for example, was “validated” using scores from gay men (Lewin, 1984). A broader implication of this assumption was the notion that the measures essentially prescribed “normal” traits and any difference was “deviant”. For example, Terman and Miles’ AIAS was used to identify men and women who did not fit the “norm” of masculinity and femininity respectively, which could be indicative of homosexuality or “sexual inversion” (Lewin, 1984; Morawski, 1987).
- (4) The measures were based on the assumption that gender was static across age and context (Lewin, 1984). Measures were often developed using children, and then applied to anyone from children, adolescents, and adults,

with the assumption that the items would still “fit”, an argument that has been refuted by studies on gender development (Martin & Ruble, 2003, 2010; Ruble, Martin, & Berenbaum, 2006; Zosuls, Miller, Ruble, Martin, & Fabes, 2011).

Gender constructions were also believed to be impervious to any societal or contextual changes, so measures did not need to be reexamined in the face of different cultures or time periods (Hoffman, 2001).

(5) Lastly, the measures were based on the assumption that no allowances needed to be made for individual definitions and conceptualizations of gender (Lewin, 1984). Lewin (1984) and Hoffman (2001) argued that, as masculinity and femininity are essentially components of one’s self-concept, and are therefore dependent on how an individual defines these constructs and how they apply to her or him. This goes against the notion of stereotypical notions of gender as templates for defining masculinity and femininity.

The 1970’s brought a new approach and understanding of gender that is still often used today. The movement coincided with and was spurred on by the women’s liberation movement: feminists and psychologists started investigating the ways that gender was defined and how the construct was used (Spencer, 2009). The following section focuses primarily on Sandra Bem’s and Janet Spence’s theories and instruments.

Femininity, masculinity, and androgyny. The main contribution at this time to the study of gender was the inclusion of the concept of androgyny – that of being both masculine and feminine (Cook, 1987). While androgyny was not a new concept,

it was a novel application to studies on gender, paving the way to understanding masculinity and femininity as *separate, independent* constructs (Hoffman, 2001).

Bem's (Bem, 1974, 1977, 1981a) gender instrument, the Bem Sex-Role Inventory (BSRI) was reflective of her theory. The BSRI consisted of separate masculinity and femininity scales, and could provide scoring for "masculine", "feminine", "androgynous", and "undifferentiated" individuals. Masculinity and femininity were operationally defined as being composed of socially desirable traits for men and women respectively (Bem, 1974). The operational definition of masculinity and femininity also differentiates Bem's theory from previous notions that did not provide a definition of these constructs. It also differed from previous approaches as it defined gender "from the outside in" (Ashmore, 1990), anchoring the instrument in a socially constructed view of gender (Bem, 1981c). The scale was developed using stereotypically masculine (e.g., assertive, have leadership abilities) and stereotypically feminine (e.g., compassionate, tender) traits drawn from a variety of contemporary sources (Bem, 1981a).

Spence's (Spence, Helmreich, & Stapp, 1974) work with her colleagues around the same time as Bem, led to the development of the Personal Attributes Questionnaire (PAQ). Similar to BSRI, Spence's PAQ adhered to the notion of separate masculinity and femininity constructs, used positive traits based on the stereotypical man and woman, and scored individuals as being "masculine", "feminine", "androgynous", and "undifferentiated" (Spence et al., 1974). There were critical differences though between the BSRI and PAQ as scales as well as the theories underlying their development. The PAQ included a third scale, MF, which included socially desirable traits of a person, regardless of sex (Spence & Helmreich, 1978). More significantly, while Spence initially labeled these constructs in the PAQ

as “femininity” and “masculinity”, she has argued that it is more accurate to identify these constructs and scales as referring to and measuring “expressiveness” (interpersonal) and “instrumentality” (self-assertive), respectively (Spence, 1993, 1999; Spence & Helmreich, 1981). In line with this, Spence has proposed that the BSRI also measures instrumentality and expressiveness, rather than masculinity and femininity (Spence & Helmreich, 1981), an idea that Bem has rejected (Bem, 1981b).

Bem’s and Spence’s theories and measures have been instrumental in determining how gender is viewed today. Hoffman (2001) summarizes these changes as the following:

- (1) The notion of gender as being a single, bipolar construct was dismissed, with masculinity and femininity considered to be two separate constructs, to be measured separately.
- (2) While the introduction of androgyny into the discussion has allowed for a broader understanding of gender, the way it has been defined has been criticized as well, particularly owing to its reliance on the duality of masculinity and femininity (Antill, Cunningham, Russell, & Thompson, 1981; Lewin, 1984; McCreary, 1990).

The BSRI and PAQ continue to be the most commonly used gender instruments (Spence & Buckner, 1995). The debate regarding masculinity-femininity and instrumentality-expressiveness, however, has allowed for the development of new schools of thought that do away with the masculinity-femininity construct altogether. The last section discusses instruments and theories on gender today.

Current approaches. Moving from the idea of femininity and masculinity as distinct, different constructs, theorists have proposed instruments that focus on one

or the other. Pleck (Pleck, 1995; Pleck, Sonenstein, & Ku, 1993; Thompson & Pleck, 1995) has been at the forefront of work on masculinity ideologies and the strain men experience in attempting to maintain an identity congruent with society's expectations. Stress and conflict associated with male ideologies have also been the focus of other studies and instrument development (Eisler & Skidmore, 1987; O'Neil, Good, & Holmes, 1995; Wade & Gelso, 1998). There have been similar approaches to the study of femininity as well, if primarily working on identity construction and development, rather than role strain (Bargad & Hyde, 1991; Fischer et al., 2000; Henley, Meng, O'Brien, McCarthy, & Sockloskie, 1998; Ossana, Helms, & Leonard, 1992; Rickard, 1989; Tolman & Porche, 2000).

Spence (Spence, 1985, 1999; Spence & Buckner, 2000) has emphasized the importance of self-constructions of gender; that is, how an individual defines masculinity and femininity and measures how much he/she takes precedence over society's constructs or stereotypes. Lewin (1984) proposed that, in the matter of gender instruments, measures should allow for constructions of masculinity and femininity by individuals (rather than imposing societal definitions). As a response, Hoffman (Hoffman, Borders, & Hattie, 2000; Hoffman, Hattie, & Borders, 2005) developed the Hoffman Gender Scale (HGS). The scale focuses on gender self-confidence, or "the intensity of one's belief that she/he meets her/his personal standards for femininity or masculinity" (Hoffman, 2001, p. 480). The HGS expands on the importance of self-definition by including questions asking respondents for their own definition of masculinity and femininity.

Measuring Filipino femininity and masculinity. While there seem to be clear-cut positive and negative traits associated with being a man or a woman in the Philippines, few gender-trait instruments were found in the literature. While a few

studies used the Bem Sex Role Inventory (BSRI) (Cirunay, Hilario, & Ritualo, 2004), the majority either focused on gender roles or, if they focused on gender traits, questionnaires were primarily used as descriptive tools with no real emphasis on empirical testing for reliability or validity.

One's roles within the family and society were the primary measures for defining masculinity and femininity in the Philippines. Masculinity and femininity were often measured by items asking about one sex's "superiority" over another in certain aspects (Uy, 1990), household headship (Uy, 1990), decision-making ability and power (Alcantara, 1994), primary or supportive employment outside the home (Medina, 1991), or whether or not one does (or is expected to do) household chores (Esquillo, 1976; Illo, 1977). Aside from questionnaires, gender-role was also examined via in-depth interviews, with questions on sex differences in terms of communication and decision-making (David, 1994), aligning one's self with gender roles that are "proper" for one's sex (Nery, So, & Teng, 1996), and the changing process of gender role assignment in a marriage or family (Camacete, 2003). A projective test has also been used, with respondents asked to rate their first impressions of characters in a story. Groups were read the same story, but one group's story had a male protagonist, while the other had a female lead character. How participants perceived the primary character was assumed to be indicative of their views regarding gender (Go, 1986).

Instruments that measured gender in terms of traits were primarily descriptive in nature, that is, they were used to describe how Filipinos associate certain traits with men and women, without using these said traits to develop a scale for masculinity or femininity. Santiago's (1975) study on gender stereotypes utilized the Panukat ng Ugali at Pagkatao (PUP), a personality test based on the Big Five theory of

personality. The study found clear distinctions between traits that were considered masculine and feminine, but no subsequent scale was developed based on this finding. Similar studies have been done to describe the average Filipino man or woman (Jimenez, 1983a; A. M. Pangilinan, Yu Chang, & Sia, 1995), the ideal or “true” man (Aguiling-Dalisay et al., 1995; Pe-Pua, Aguiling-Dalisay, & Sto. Domingo, 1993), as well as how individuals perceived their own masculinity and femininity (Licuanan & Gonzales, 1973; Santiago-de la Cruz, 1986). Group differences were also examined in terms of how “aberrant” traits were observed among gay men and lesbian women (Samson et al., 1976).

A recently developed instrument on Filipino gender traits has been tested for reliability, validity, and association with psychological health. The measure, however, only focuses on masculine traits. The Filipino Adherence and Conflict with Expectations with Masculinity or FACEM was developed to examine masculine constructs and any ensuing role stress (Rubio, 2007). Masculinity was defined as being composed of five dimensions: (1) a sense of responsibility, (2) family orientedness, (3) respectful deference to spouse, women, and the elderly, (4) integrity, (5) emotional and physical strength, and (6) a sense of community. The instrument, tested on university students, had good reliability coefficients and showed that a strict adherence to the Filipino masculinity was negatively related to depression, trait anxiety, and social anxiety.

While there was no clear identification of an approach to defining gender, most of the studies identified masculinity and femininity as being measured separately, but conceptually opposite poles of the same construct. While there were discussions of how an individual may have masculine or feminine traits, the possibility of having both masculine and feminine traits was not examined, other than to point out how

homosexuals were more likely to have the “opposite” set of traits instead of the “appropriate” ones. While Filipino literature discusses both positive and negative aspects of gender, studies that have attempted to describe or develop measures have focused only on socially desirable traits.

Gender and Self-esteem

The sense of “appropriateness” or closely matching with society’s expectations regarding one’s traits based on one’s sex has been found to be related to self-esteem. While there have been numerous studies on sex differences (i.e., men versus women) and different types of self-esteem (Kling, Hyde, Showers, & Buswell, 1999), work on gender (i.e., masculinity, femininity and androgyny) and global self-esteem, or the holistic view of one’s self as a person (Harter, 1993), will be the focus of this section of the review.

Studies have found that conforming to societal gender norms may be linked to higher self-esteem (Wood, Christensen, Hebl, & Rothgerber, 1997). Individuals become socialized into believing a society’s gender standards, adopt them as their own, and measure their self-worth based on said internalized standards. Going against these standards, thereby “failing” to measure up to being a man or woman, has also been linked with lower levels of self-esteem, though primarily with those individuals who are highly invested in said gendered beliefs (Guerrero-Witt & Wood, 2010; Wood et al., 1997).

Studies utilizing a multidimensional approach to gender, however, tend to assume a different relationship. In studies that define masculinity and femininity as two separate dimensions (rather than polar opposites), self-esteem has been found to be more likely to be related to masculinity than femininity (Antill & Cunningham,

1980; Marsh, Antill, & Cunningham, 1987), specifically in terms of masculine traits, instead of masculine behaviors (Whitley, 1988). It has also been found to relate to androgyny, or having both masculine and feminine traits (Hooberman, 1979). A more detailed delineation of masculine and feminine traits, however, point to specific relationships with self-esteem. Only masculine and feminine traits that were positively valued (i.e., considered more desirable by both sexes) were found to be positively related to higher self-esteem (Spence et al., 1975). These conflicting findings do point to one common theme: the relationship between self-esteem and gender traits depended largely on how masculinity, femininity and androgyny were defined.

Gender and Sexism

While examining gender roles and how it impacts one's self-concept, the focus can be further expanded to include how one views men and women in general based on gendered beliefs. Does someone who subscribes to very clear delineations of gender also prescribe said differentiations to people in society? Does someone with highly gendered views also have very sexist attitudes?

Previous studies provide a murky picture in terms of answering this query. There is some support for the notion that individuals who adhere to very strict gender roles, especially in terms of masculinity, are likely to have very traditional views on gender, especially for women (O'Neil, Helms, Gable, David, & Wrightsman, 1986; Smiler, 2006). This may be cultural, however: a study in Singapore belies the above Western findings in that femininity, not masculinity, was linked to sexist attitudes (Pek & Leong, 2003).

Spence and Buckner (2000) propose a different understanding of the issue: instead of examining “masculinity” and “femininity”, they explored the relation of “instrumental” and “expressive” traits and sexism. They looked at the grouped traits and proposed that they were more related to gender identity than gender related attitudes such as sexism. The results of their study confirm this relationship in that none of the instrumental or expressive traits were significantly correlated with sexist attitudes – except for one, being “feminine” (Spence & Buckner, 2000). Women who considered themselves “feminine” (i.e., sex “appropriate”) were more likely to subscribe to traditional views while men who considered themselves “feminine” (i.e., “unconventional”) were more likely to reject traditional views regarding gender. Again, however, this could be dependent on culture and the social construction of the concepts of masculinity and femininity.

Summary

While the measurement of gender has gone from seeing it as a single spectrum ranging from masculinity to femininity, to current approaches that attempt to move away from masculinity and femininity altogether, Filipino society still seems to be rooted in a masculinity-femininity understanding and application of gender that is bipolar in nature. In keeping with this construct definition, the criticisms, strengths, and recommendations from previous studies can be used to better inform studies on gender.

The main rationale for the current study is that gender is socially constructed and attempting to understand and measure Filipinos using Western instruments would not produce accurate or even relevant results. Masculinity and femininity are often used in relation with a multitude of other characteristics, such as self-esteem

and sexist ideology. How people construct gender must first be clarified before attempting to understand its relationship with other characteristics.

Research Questions

The current study proposed to construct a Filipino gender trait inventory, test its reliability and validity, and establish its ability to predict self-esteem and sexism. In order to resolve this main research question, the following sub-questions were first addressed:

What traits do Filipinos use to define “masculinity”? What traits do Filipinos use to define “femininity”? Based on previous studies on gender in the Philippines, it was hypothesized that masculinity and femininity will primarily be defined by internal and external traits that describe the stereotypical Filipino man and woman, respectively.

Does masculinity or femininity predict self-esteem? Based on previous studies and conceptual discussion on self-esteem, it was hypothesized that internal traits associated with masculinity and femininity would predict scores on self-esteem. This is in line with the studies that found that individuals who were more “sex-typed” (i.e., men who identified as being highly masculine, and women who identified as being highly feminine) are more likely to have higher reported levels of self-esteem. As none of the previous studies specifically addressed gender and self-esteem among Filipinos, a second hypothesis was proposed: In the Philippines where masculinity is valued, individuals with higher masculinity scores would tend to have higher self-esteem scores.

Does masculinity or femininity predict sexism? While no studies on sexist attitudes using Filipino participants were found, a fairly traditional culture would predicate that those who describe themselves as gender-typed will more likely prescribe to more traditional roles – and therefore more sexist views – for men and women. In the case of Filipino society, it was hypothesized that traits associated with masculinity and femininity would predict scores on sexism.

Conceptual Framework

Filipino masculinity and femininity. Unlike previous instruments that only included socially-desirable traits (e.g., the BSRI and the PAQ), the items used to operationalize Filipino gender included both positive and negative traits. The Filipino literature on conceptualization of gender clearly includes both socially desirable and undesirable traits, and the current study wanted that reflected in the instrument.

Traits were also identified using the theoretical concept of Filipino personality as including internal (*loob*) and external (*labas*) traits (Salazar, 1985). Internal characteristics refer to beliefs, temperaments or personality traits, while external characteristics refer to behaviors, mannerisms, or typical interactions with others.

In this study, masculinity and femininity were treated as separate concepts. Previous theories have conceived of masculinity and femininity as opposite ends of a bipolar spectrum (e.g., Hoffman, 2001). The current study, however, adhered to the theory that masculinity and femininity were separate constructs, so that an individual may be both masculine and feminine to different degrees (Bem, 1974; Spence & Helmreich, 1978). Androgyny was not included as the emphasis was on first establishing conceptualization and operationalization of masculinity and femininity, with the possibility of addressing androgyny left for future studies.

Self-esteem. Global self-esteem refers to an “individual’s positive or negative attitude toward the self as a totality” (Rosenberg, Schooler, Schoenbach, & Rosenberg, 1995). Rosenberg (1979) refers to this as an overall attitude towards one’s self. In the current study, therefore, a general estimate of self-esteem was examined, without breaking the self-concept down into attitudes towards specific components of the self (e.g., physical capabilities, personality traits, etc.).

Sexism. Sexism was investigated from the viewpoint of Ambivalent Sexism Theory. The theory is based on the concepts of hostile and benevolent sexism (Glick & Fiske, 1996). *Hostile sexism* is based on the notion that male power and dominance, and the idea of “women as sexual objects” are all justified in a male-dominant ideology. *Benevolent sexism*, on the other hand, is based on the notion that, in a patriarchal society, women should be viewed as “weaker” and in need of protection, at the same time that men need women for emotional attachments. While the former can reflect a more hostile attitude toward women, the latter is viewed as “subjectively positive” by the sexist, that is, s/he does not see it as sexist but of being more caring and compassionate towards women (Glick & Fiske, 2001). While hostile and benevolent sexism may have differences, they are both based on the assumption that traditional gender roles are justified and necessary in patriarchal societies (Glick & Fiske, 2001). For the purposes of this study, only hostile and benevolent sexism were investigated as the focus was more on these two types of sexism, and not that of ambivalent sexism.

Several conceptual models have been proposed to determine the composition of masculinity and femininity scales, as well as to investigate the relationships between masculinity, femininity, self-esteem, and sexism. These models are discussed below.

Conceptual Models

Measuring gender: Filipino masculinity and femininity. Based on Filipino literature on gender and theories of personality, the Filipino Masculinity and Femininity models, consists of positive (socially desirable) and negative (socially undesirable) subscales, with traits that refer to *loob* (internality) and *labas* (externality). These constructs were investigated separately, instead of formulating an overall construct of gender.

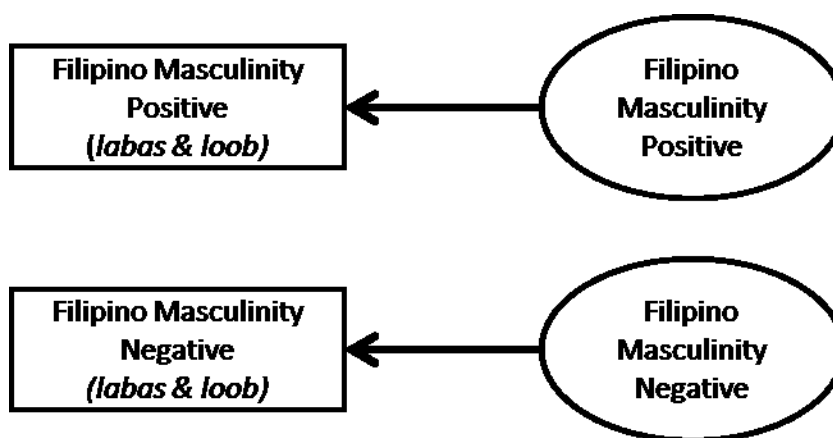


Figure 1. Filipino Masculinity Conceptual Model

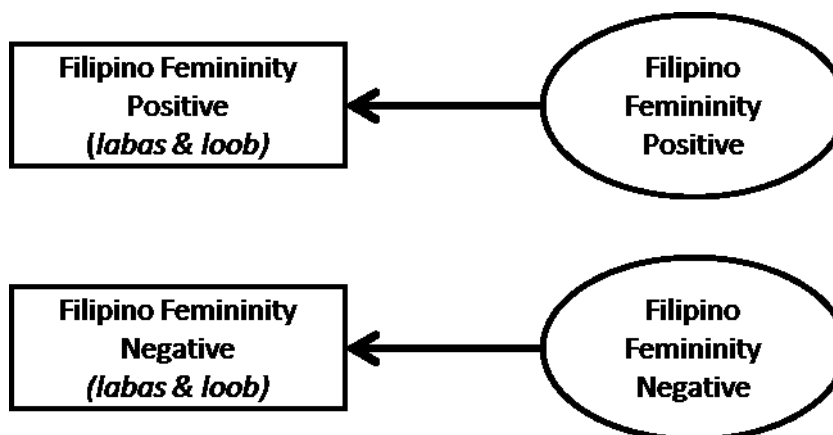


Figure 2. Filipino Femininity Conceptual Model

While the above models (and succeeding models) illustrate only one observed variable for each latent construct, no summary score was calculated for either Filipino Masculinity or Femininity. Instead, the structural equation model included all individual traits; in order to simplify presentation, the models here do not illustrate multiple traits.

Filipino gender and PAQ. Criterion validity refers to establishing validity by seeing if scores on independent measures of the same construct are related (Campbell & Fiske, 1959). In order to establish validity, relationships between the instrument under development and an established measure of gender, the Personal Attributes Questionnaire or PAQ (Spence et al., 1974), were examined. It was hypothesized that scores on Filipino Masculinity traits would predict scores on the Masculinity measure of the PAQ. Similarly, it was hypothesized that the Filipino Femininity traits score would predict scores on the Femininity measure of the PAQ.

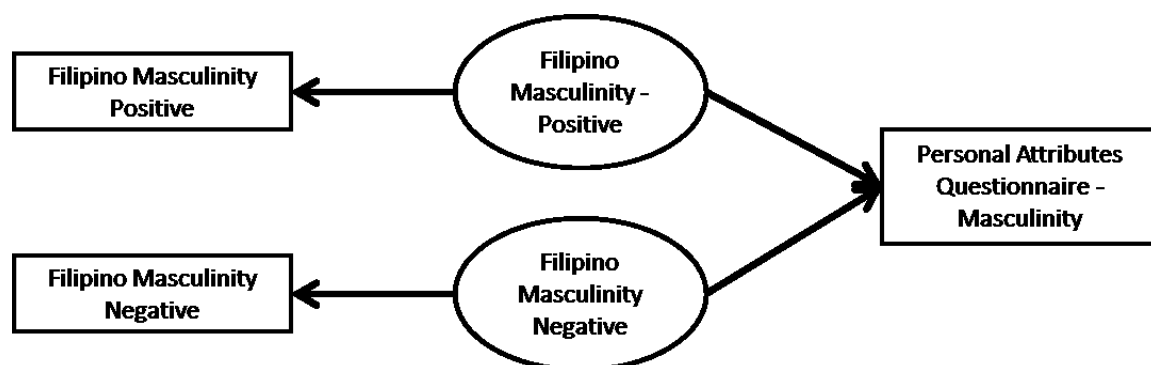


Figure 3. Criterion validity – Filipino Masculinity and PAQ-Masculinity

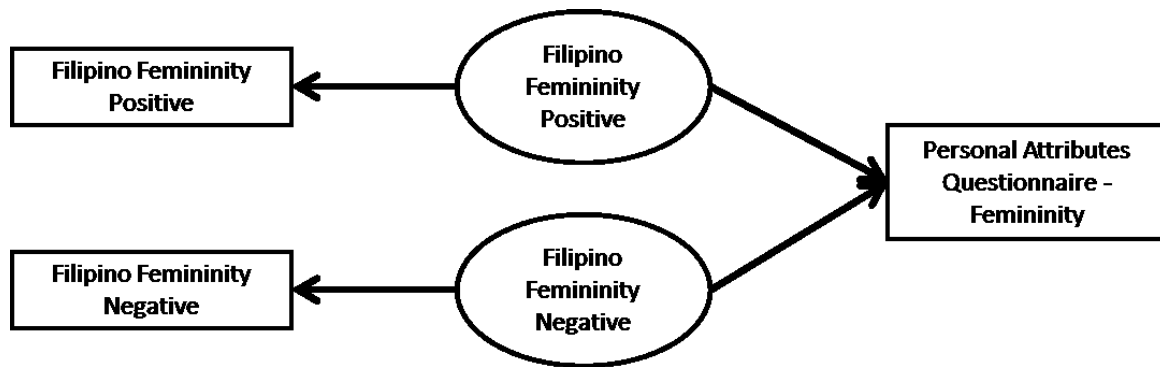


Figure 4. Criterion validity – Filipino Femininity and PAQ-Femininity

Gender and self-esteem. Predictive validity refers to the ability of scores on a particular measure to predict scores on a different, but theoretically related, measure (Borsboom, Mellenbergh, & van Heerden, 2004). Based on previous studies, It was hypothesized that Filipino Masculinity and Femininity would predict scores on self-esteem. As previous studies have been primarily on Western concepts and measures of these constructs, the exact nature of the relationship between Filipino Gender and self-esteem could not be definitively specified. In this study, two possibilities were examined: (1) that Filipino Gender (Masculinity and/or Femininity) predicts self-esteem, depending on sex (i.e., a man who has a high masculinity score will have a higher score on self-esteem and a woman who has a high femininity score will have a higher score on self-esteem); and, (2) that Filipino Masculinity alone would predict self-esteem, due to the higher value and importance the Philippine society gives to masculinity traits. The first hypothesis is modeled below; the second hypothesis would indicate no connections between femininity and self-esteem.

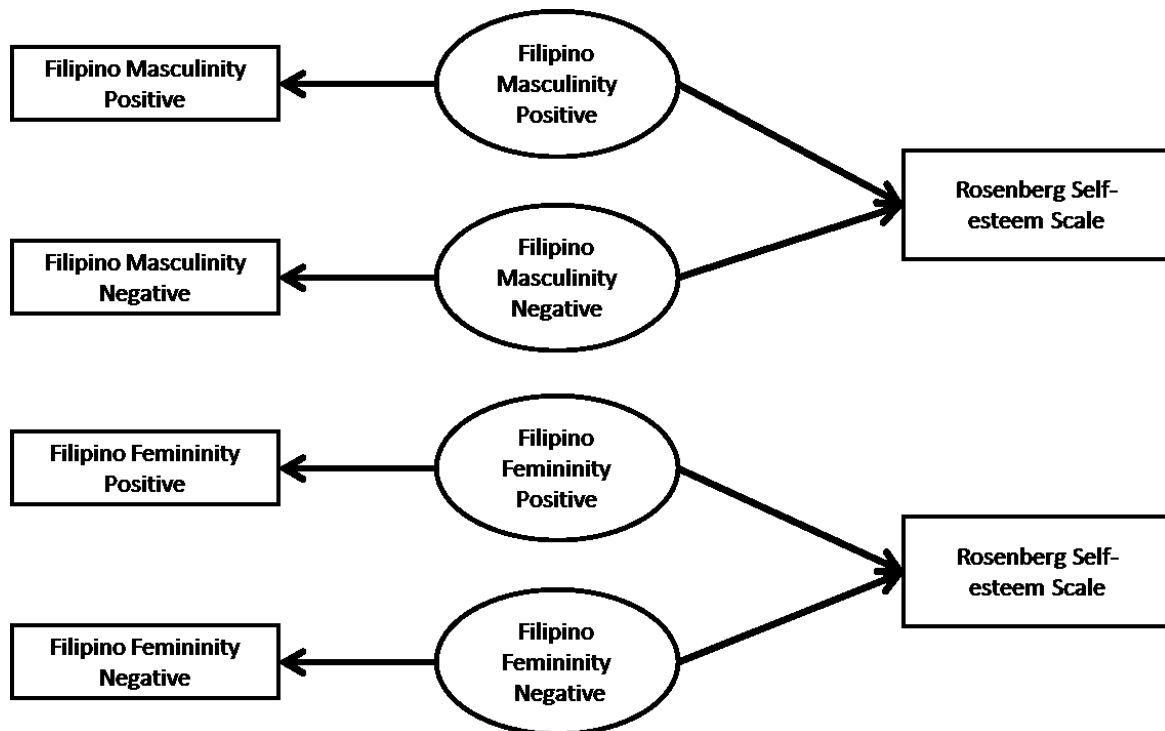


Figure 5. Predictive validity – Filipino Gender and Self-esteem (Masculinity and Femininity will be tested separately)

Gender and Sexism. Previous studies on gender and sexism (e.g., Spence & Buckner, 2000) have indicated some relationship between adherence to gender stereotypes and sexist attitudes. As was the case with self-esteem, this research question was exploratory in terms of its focus on Philippine culture, constructs, and instruments. It was hypothesized though that Filipino masculinity and femininity would predict sexist attitudes, particularly in terms of Benevolent Sexism, rather than Hostile Sexism. This prediction was based on a previous study that found that a society that values paternalistic chivalry (i.e., beliefs that women should be protected by men) also would be likely to validate benevolent sexism (Viki, Abrams, & Hutchison, 2003). As Filipino men and women still exhibit and value traditional values, but not outright sexist attitudes, it is more likely that Filipino men and women accept more benevolent sexist ideologies.

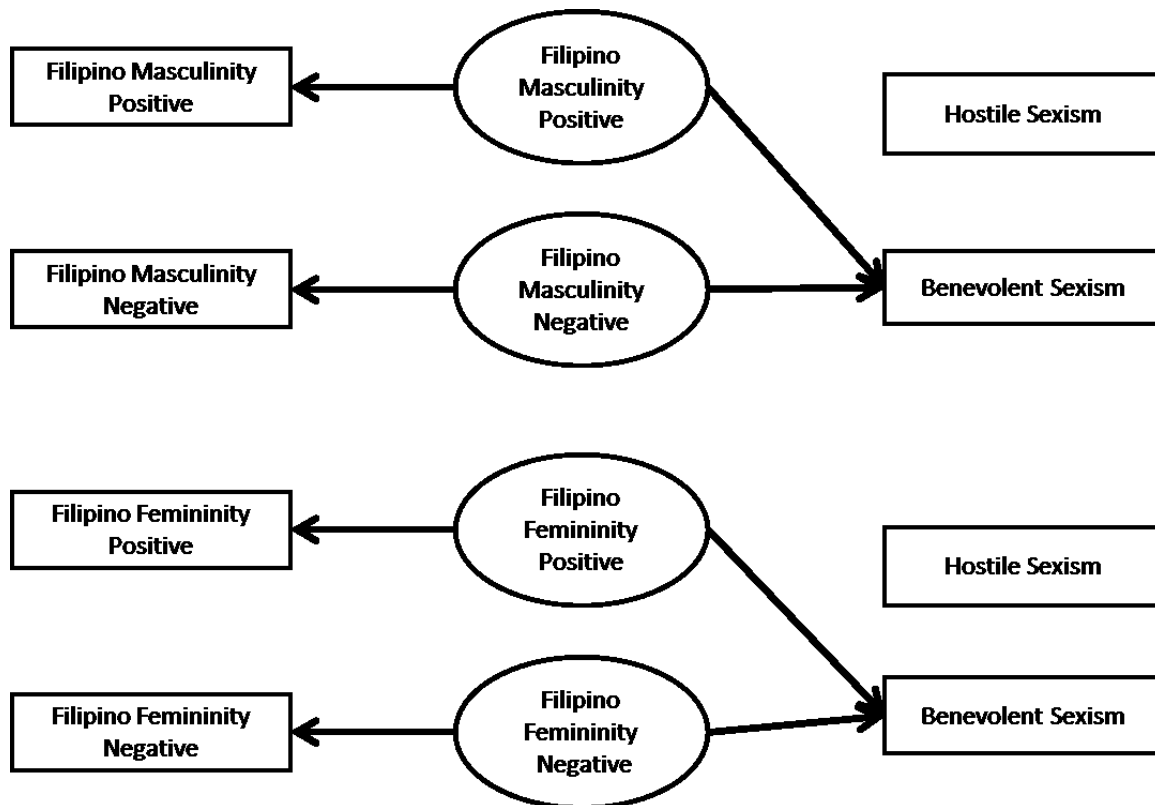


Figure 6. Predictive validity – Filipino Gender and Sexism (Masculinity and Femininity will be tested separately)

Chapter III

Methods

This two-part investigation sought to develop a new instrument of Filipino femininity and masculinity. Instrument development using Exploratory Factor Analysis (EFA) was conducted in Study 1, while Confirmatory Factor Analysis (CFA), validity testing and reliability analysis was conducted in Study 2. The study was approved by the Institutional Review Board of Syracuse University (see Appendix F).

Filipino university students between the ages of 18 – 22 years old, the average age range of university students in the Philippines (Commission on Higher Education, 2011; Department of Education, 2011), were recruited in two ways: (a) via online social networks, and (b) through university department bulletin boards and faculty members. Information about the study (Appendix J) was posted on an online social networking site and faculty members passed on the link to the study to their students. Permission from department chairs was obtained prior to approaching faculty members (see Appendices G, H, and I). The dissemination of information about the study via online social networks led to recruitment and participation of students from over 20 colleges and universities across the Philippines. Participants reported majors in 50 courses of study, and were from different year levels, including graduate school.

All questionnaires were administered online via a survey site. Informed consent (Appendix K) was given electronically. Before respondents could proceed to the survey, they were asked to read about the aims and potential risks associated with the study, and to acknowledge that they fit the requirements for respondents (i.e.,

aged between 18 – 22 years, currently living in the Philippines, and voluntarily participating in the study).

A digital camera package was offered as an incentive to potential participants (see Appendix J). Participants could enter their name and contact information at the end of the survey if they wished to be part of the random drawing for the camera. Their names and contact information were collected separately from participants' responses to the questionnaires. The information also emphasized that inclusion in the raffle was not dependent on completion of the survey.

The specific sample characteristics, instruments, and analytical strategies for Study 1 and Study 2 are discussed below.

Study 1

Study 1 sought to identify underlying factor structures for the new Filipino instrument on femininity and masculinity. Data from this initial group of participants was used to conduct Exploratory Factor Analysis (EFA). The initial version of the Filipino Gender Trait Inventory was analyzed in terms of how well the items loaded to the hypothesized subscales, that is, if traits that were hypothesized to belong to the Filipino masculinity – positive subscale did load to that construct and not to the Filipino masculinity – negative subscale. Items that did not load well (i.e., cross-loading to both construct or did not load at all) were then removed from the instrument.

Participants. The first sample (n = 75) was composed of Filipino university students whose average age was 19.3 (range 18 – 22), with 45 women (60%) and 30 men (40%). The majority of respondents identified as heterosexual (n = 60, 80%),

single (n = 71, 94.7%), Roman Catholic (n = 51, 68%), and had a monthly family income of Php50,000 and higher (n = 40, 53.3%). Seventy-five was considered a good sample size given that, in doing separate EFAs for each subscale (i.e., Masculinity Positive, Masculinity Negative, Femininity Positive, Femininity Negative), it allowed for an average of 5 respondents for each of the items under investigation, fitting the requirement for the “rule of 5” subject-to-variable (STV) ratio (Bryant & Yarnold, 1995; Everitt, 1975; Gorusch, 1983).

Measures. Participants completed a demographic questionnaire and the original version of the Filipino Gender Trait Inventory. The details of the demographic questionnaire and the development of the inventory are discussed below.

Demographic information. Demographic information (see Appendix L) included age, sex, sexual orientation, religious affiliation, current level of education, university, field of study, and family income.

The Filipino Gender Trait Inventory - Original. Studies on Filipinos were examined for traits used to describe men and women. The traits, along with adjectives (pertaining to people) from Filipino dictionaries were collated and organized. Traits in English were translated into Filipino by a native speaker, and back translated into English by another native Filipino speaker. The list was then sent to five (5) experts in the fields of Filipino Psychology (Sikolohiyang Pilipino) and Gender Studies. The experts were asked to choose positive and negative traits that typified internal (e.g., beliefs, emotions) and external (e.g., behavior, mannerisms) characteristics of Filipino men and women (see Appendix E). Respondents were not limited to the list of traits from earlier studies, however, and could draw on their own research experience and findings.

The responses from these experts and the items from Filipino studies were collated and used to make up the Filipino Gender Trait Inventory. The resulting list was divided in terms of positive (socially desirable) and negative (socially undesirable) traits (see Tables 1 and 2 for item lists). Respondents were asked to rate each item as to how closely they describe themselves (see Appendix M). A 4-point Likert scale was used, ranging from 1 or “very much UNLIKE me” to 4 or “very much LIKE me”.

Table 1.

Filipino Masculinity Items

Item	Masculinity Positive (mp)	Masculinity Negative (mn)
mp1	disiplinado (disciplined)	
mp2	dominante (dominant)	
mp3	liberal (in attitudes towards sex)	
mp4	maawain (sympathetic)	
mp5	macho	
mp6	madiskarte (shrewd)	
mp7	makapagkapwa (affinity with others)	
mp8	makisig (elegant)	
mp9	malakas (strong)	
mp10	mapagbiro (likes to joke)	
mp11	mapagtanggol (protective)	
mp12	mapangalaga (provider)	
mp13	maprinsipyo (principled)	
mp14	mapursige (persevering)	
mp15	masigla (enthusiastic)	
mp16	matapang (brave)	
mp17	matipid (thrifty)	
mp18	mautak (clever)	
mp19	may kusang-loob (with initiative)	
mp20	responsable (responsible)	
mp21	tahimik (quiet, not talkative)	
mp22	tapat (honest)	
mp23	tapat ang loob (loyal)	
mn1		konserbatibo (conservative)
mn2		mabisyo (has vices)
mn3		magagalitin (easy to anger)
mn4		mahina ang loob (not gutsy)
mn5		mapilit (insistent)
mn6		mapusok (impetuous)
mn7		matigas ang ulo (stubborn)
mn8		mayabang (proud, boastful)
mn9		padalus-dalos (rash)

Table 2.

Filipino Femininity Items

Item	Femininity Positive (fp)	Femininity Negative (fn)
fp1	di sumpungin (even-tempered)	
fp2	di sunud-sunuran (non-conforming)	
fp3	liberal (in attitude towards homosexuality)	
fp4	maalaga (caring, mindful of others)	
fp5	maasikaso (caring, attentive)	
fp6	madasalin (prayerful)	
fp7	mahinhin (modest)	
fp8	malakas ang pakiramdam (intuitive)	
fp9	malinis sa katawan (good hygiene)	
fp10	mapag-alalay (supportive)	
fp11	mapagkalinga (caring, nurturing)	
fp12	mapagkawanggawa (charitable)	
fp13	mapagpasensya (patient)	
fp14	mapagpatawad (forgiving)	
fp15	mapagtimpi (restrained)	
fp16	maramdamin (sensitive)	
fp17	masunurin (obedient)	
fp18	sigurista (prudent)	
fn1		mabagal (slow to move)
fn2		mahina (weak)
fn3		mahirap kausapin (difficult to convince)
fn4		mahiyain (timid, shy)
fn5		malulungkutin (melancholic)
fn6		mapag-isa (loner)
fn7		mapagkimkim (keeps things to self)
fn8		mapaniwala (trusting, gullible)
fn9		matampuhin (overly sensitive)

Analytical strategy. All data was initially entered in SPSS 19.0 (IBM SPSS Inc., 2010) for basic statistical analyses and Exploratory Factor Analysis (EFA). The small number (i.e., ≤ 5 missing values per item) of missing data were replaced using the mean for the item. Factors were extracted using Maximum Likelihood (Oblimin rotation) and was used to determine factor loading. Items that had a primary loading higher than .30, had no cross-loadings, and were grouped with other items that were consistent with conceptual and theoretical aspects of the masculinity and femininity were retained. Cronbach's alpha was examined to determine internal reliability.

Study 2

Data from a second group of respondents was used for Confirmatory Factor Analysis (CFA). The revised version of the Filipino Gender Trait Inventory was analyzed in terms of how well the model represented masculinity and femininity constructs. The model was evaluated in terms of fit indices, and modified in order to provide a model that was the best fit for the construct. The modifications made at this stage of the analysis produced the final version of the instrument.

Data from the second group of respondents was also used for reliability testing and evaluating validity. The final version of the Filipino Gender Trait Inventory was used for reliability testing as well as testing the models for gender and self-esteem, as well as gender and sexism.

Participants. The second sample ($n = 296$), also composed of Filipino university students, had an average age of 19.3 (range 18 – 22), with 220 female (74.3%) and 76 male (25.7%) participants. The majority of respondents identified as heterosexual ($n = 227$, 76.7%), single ($n = 284$, 95.9%), and Roman Catholic ($n = 208$, 70.3%). More than half ($n = 175$, 59.1%) reported a monthly family income of Php50,000 and higher, putting them in the upper 20 percent in terms of earnings within the Philippine population (National Statistics Office (Philippines), 2010). This larger (i.e., greater than 100) sample size fits the recommendations for model testing (Cunningham, 2010; Kline, 2005; Schafer & Graham, 2002).

Measures. Participants completed a questionnaire consisting of a section asking for demographic information, the revised version of the Filipino Gender Trait Inventory, Spence and Helmreich's (1978) Personal Attributes Questionnaire (PAQ),

the Rosenberg Self-Esteem Scale (Rosenberg, 1979), and Glick and Fiske's (1996) Ambivalent Sexism Scale. These measures are discussed below.

Demographic information. Demographic information (see Appendix L) included age, sex, sexual orientation, religious affiliation, current level of education, university, field of study, and family income.

The Filipino Gender Inventory - Revised. The revision of the Filipino Gender Inventory is discussed in detail in the Results section, as this outlines the results of the EFA. The resulting shorter inventory asked respondents to rate each item as to how closely they describe themselves (see Appendix N). A 4-point Likert scale was used, ranging from 1 or "very much UNLIKE me" to 4 or "very much LIKE me".

Personal Attributes Questionnaire (PAQ). To explore the criterion validity of the Filipino Gender Trait Inventory, participants' scores on the inventory were compared with their scores on the Personal Attribute Questionnaire or PAQ, a similar measure of gender traits (Appendix J). The publicly available PAQ (Spence et al., 1975) examines masculinity (M), femininity (F) and sex role stereotypy (MF) using a scale comprised of 24-items (8 items for M, F and MF). Respondents rate themselves on bipolar adjective scales (e.g., "not at all aggressive" to "very aggressive"). Originally tested on high school and university students, the M scale has a coefficient alpha reliability of .94 for women and .85 for men; while the F scale has a coefficient of .84 for women and .79 for men. The instrument yields a score on masculinity and femininity (as well as masculinity-femininity, which was not used in this study), with a higher score being indicative of the respondent being more masculine (instrumental) or feminine (expressive).

Rosenberg Self-Esteem Scale (RSE). The Rosenberg Self-Esteem Scale was used to assess participants' self-esteem score. The publicly available scale is a composed of ten statements that refer to self-worth and self-acceptance, with participants indicating how strongly they agreed or disagreed with them (Rosenberg, 1965). Examples of statements include "on the whole, I am satisfied with myself" and "I certainly feel useless at times". A complete listing of items may be found in Appendix P. Tested on high school students, the scale's internal consistency was .77, with a coefficient of reproducibility of .90 (Rosenberg, 1965; Statistics Solutions, 2009). Further studies with samples consisting of parents, older men, high school students and civil servants have indicated good reliability, with alpha coefficients ranging from .72 to .87 (Statistics Solutions, 2009). Scores may range from 0 to 30, with higher scores (i.e., 15 and above) indicating higher self-esteem.

Ambivalent Sexism Inventory (ASI). The publicly available 22-item Ambivalent Sexism Inventory (Appendix Q) measures Benevolent, Hostile, and Ambivalent Sexism (Glick & Fiske, 1996). Hostile sexism or sexist antipathy is measured by agreement to 11-items referring to "overt" examples of sexism, such as "women are too easily offended." Benevolent sexism or subjectively positive (for sexist men) orientation toward women is measured by agreement to items such as "men are complete without women". Ambivalent sexism is a composite of both Hostile and Benevolent sexism. Reliability analyses for the whole scale yielded good alpha coefficients across several studies, ranging from .83 to .92. The measure yields average scores on hostile and benevolent sexism (and a combined score for ambivalent sexism, which was not used in this study), with a higher score being indicative of a greater belief in sexist ideology.

Analytical Strategy. All data were initially entered in SPSS 19.0 (IBM SPSS Inc., 2010) for basic statistical analyses and reliability testing. A small number (i.e., ≤ 5 missing values per item) of missing data were replaced using the mean for the item. A summary score (i.e., the mean) was calculated for each of the subscales for the purpose of investigating potential sex differences. A median split and t-tests were conducted to see if men and women had significantly different scores on the masculinity and femininity subscales. Cronbach's alpha was examined to determine internal reliability.

AMOS 19.0 (Arbuckle, 2010) was used for Confirmatory Factor Analysis (CFA) and structural equation modeling (SEM) for criterion and predictive validity. Masculinity and femininity were tested against the PAQ scores for masculinity-instrumentality and femininity-expressiveness to determine criterion validity. Separate models for self-esteem, and sexism were tested to establish the predictive validity of the Filipino Gender Trait Inventory. For the CFA and SEM, several goodness of fit measures were evaluated. Measures included the following: the root mean square error of approximation or RMSEA (Steiger, 1990), its 90% confidence interval (CI) and p value for test of close fit (estimates the probability that $RMSEA < .05$); standardized root mean square residual or SRMR (Jöreskog & Sörbom, 1986); Tucker Lewis Index (TLI) or Non Normed Fit Index (NNFI) (Tucker & Lewis, 1973), and the comparative fit index or CFI (Bentler, 1990). While the chi-square was reported, it was not considered for evaluation of the model due to its tendency towards oversensitivity to sample size, its assumption of normality, and that it tests for perfect model fit (Kenny, 2012). Similarly, as the goodness-of-fit (GFI) and adjusted-goodness-of-fit (AGFI) values are highly affected by sample size (Sharma, Mukherjee, Kumar, & Dillon, 2005), these fit indices are reported but not used as

guidelines. For the CFA, models were accepted or rejected based on criteria for good model fit (RMSEA < .06; SRMR < .05; TLI \geq .95; and, CFI \geq .95) (Cunningham, 2010). For tests of validity, R^2 values and coefficients (Cunningham, 2010) were checked to determine how much of the variable (i.e., PAQ, RSE, and ASI scores) were predicted by scores on the Filipino Gender Trait Inventory.

Chapter IV

Results

The purpose of this study was to develop a gender trait inventory that reflects Filipino constructs of masculinity and femininity. The instrument was tested in terms of reliability and validity. In order to do this, data from two Filipino samples were analyzed in two phases: The initial Exploratory Factor Analysis (EFA) determined the revised list of traits in each of the subscales; the second phase focused on model testing and Confirmatory Factor Analysis (CFA), which produced the final list of gender traits. A correlation matrix for the final set of items for the Filipino masculinity and femininity scales and other variables can be found in Appendix D. The results from these analyses are presented in this section.

Study 1

Exploratory Factory Analysis of the Filipino Gender Trait Inventory

Filipino masculinity. Using Sample 1 ($n = 75$), the items for the Filipino Masculinity subscale were submitted to an Exploratory Factor Analysis (EFA). It was hypothesized that two factors would be extracted, with items being separated between positive (i.e., social desirable) and negative (i.e., socially undesirable) traits, and the results (i.e., Eigenvalues and scree plot) of the EFA supported this hypothesis. Items that (a) were cross-loading between the 2 factors, or (b) had negative loading, or (c) did not load to either factor were removed from the list. The results of the EFA and the revised list of items are in Table 3.

Table 3.

*Exploratory Factor Analysis Results for Filipino Masculinity Items
(Sample 1, n = 75)*

Item	Factor 1 Positive (mp)	Factor 2 Negative (mn)
mp1	dominante (dominant)	.44
mp2	madiskarte (shrewd)	.43
mp3	makapagkapwa (affinity with others)	.57
mp4	makisig (elegant)	.44
mp5	malakas (strong)	.62
mp6	mapagtanggol (protective)	.53
mp7	mapangalaga (provider)	.59
mp8	maprinsipyo (principled)	.54
mp9	mapursige (persevering)	.60
mp10	masigla (enthusiastic)	.35
mp11	matapang (brave)	.70
mp12	mautak (clever)	.50
mp13	may kusang-loob (with initiative)	.54
mp14	tapat (honest)	.53
mn1	mabisyo (has vices)	.45
mn2	magagalitin (easy to anger)	.42
mn3	mapilit (insistent)	.34
mn4	mapusok (impetuous)	.45
mn5	matigas ang ulo (stubborn)	.57
mn6	mayabang (proud, boastful)	.53
mn7	padalus-dalos (rash)	.59
-	disiplinado (disciplined)	
-	liberal (in attitudes towards sex)	
-	maawain (sympathetic)	
-	macho	
-	mapagbiro (likes to joke)	
-	matipid (thrifty)	
-	responsable (responsible)	
-	tahimik (quiet, not talkative)	
-	tapat ang loob (loyal)	
-	konserbatibo (conservative)	
-	mahina ang loob (not gutsy)	

Note: Exploratory factor analysis was conducted with maximum likelihood analysis and oblimin rotation. Items that did not load appropriately to the two factors (i.e., cross-loading or negative loading) were dropped from the analysis.

Filipino femininity. The same procedure and sample (i.e., sample 1, n = 75) was used to conduct an EFA for the items for the Filipino Femininity subscale. It was hypothesized that two factors would be extracted and results (i.e., Eigenvalues,

scree plot) supported this. As with the masculinity scale, the items were grouped according to positive and negative characteristics. Items that (a) were double loading, or (b) had negative loading, or (c) did not load to either factor were dropped from the scale. The results of the EFA and the revised set of items are presented in Table 4.

Complete factor loadings for both masculinity and femininity scales with all the original traits are presented in the appendix (Appendices B and C).

Table 4.

*Exploratory Factor Analysis Results for Filipino Femininity Items**(Sample 1, n = 75)*

Item	Factor 1 Positive (fp)	Factor 2 Negative (fn)
fp1	maasikaso (caring, attentive)	.85
fp2	malakas ang pakiramdam (intuitive)	.48
fp3	mapag-alalay (supportive)	.76
fp4	maramdamin (sensitive)	.62
fn1	mabagal (slow to move)	.63
fn2	mahina (weak)	.53
fn3	mahirap kausapin (difficult to convince)	.53
fn4	mahiyain (timid, shy)	.56
fn5	malulungkutin (melancholic)	.33
fn6	mapag-isa (loner)	.54
fn7	mapagkimkim (keeps things to self)	.31
-	di sumpungin (even-tempered)	
-	di sunud-sunuran (non-conforming)	
-	liberal (in attitude towards	
-	homosexuality)	
-	maalaga (caring, mindful of others)	
-	masadalina (prayerful)	
-	mahinhin (modest)	
-	malinis sa katawan (good hygiene)	
-	mapagkalinga (caring, nurturing)	
-	mapagkawanggawa (charitable)	
-	mapagpasensya (patient)	
-	mapagpatawad (forgiving)	
-	mapagtimpi (restrained)	
-	masunurin (obedient)	
-	sigurista (prudent)	
-	mapaniwala (trusting, gullible)	
-	matampuhin (overly sensitive)	

Note: Exploratory factor analysis was conducted with maximum likelihood analysis and oblimin rotation. Items that did not load appropriately to the two factors (i.e., cross-loading or negative loading) were dropped from the analysis.

Study 2

Confirmatory Factor Analysis of the Filipino Gender Trait Inventory

Filipino masculinity. The revised list of items from the EFA (from Table 3) was used to test the model for the CFA. In the model for Filipino Masculinity, the positive (i.e., socially desirable) items were the observed variables that are indicative of the latent construct of Filipino masculinity-positive. The negative (i.e., socially undesirable) items were the observed variables that are indicative of the latent construct of Filipino masculinity-negative. The hypothesized model is described graphically in Figure 4, with rectangles representing the observed variables, and circles representing latent variables. Using SEM the model was evaluated in terms of how well it fit the observed data. To determine goodness of fit, fit indices were examined.

The initial model was a poor fit for the data (see Table 5). Modification indices were examined and showed that eight items conceptualized to load under factor 1 (positive or mp) were cross-loading with factor 2 (negative or mn), while three items hypothesized to load under factor 2 (negative or mn) were cross-loading with factor 1 (positive or mp). These items were: dominante or dominant (mp1), madiskarte or shrewd (mp2), mapagtanggol or protective (mp6), mapangalaga or provider (mp7), mapursige or persevering (mp9), masigla or enthusiastic (mp10), mautak or clever (mp12), tapat or honest (mp14), mabisyo or has vices (mn1), magagalitin or easy to anger (mn2), and mapilit or insistent (mn3). Theoretically, these items could be construed as being socially ambiguous, i.e., they may not be clearly categorized as being socially desirable or undesirable. For example, while being protective (mp6) may seem socially desirable (positive), it could also be interpreted as being too protective of someone's actions, which could be socially undesirable (negative).

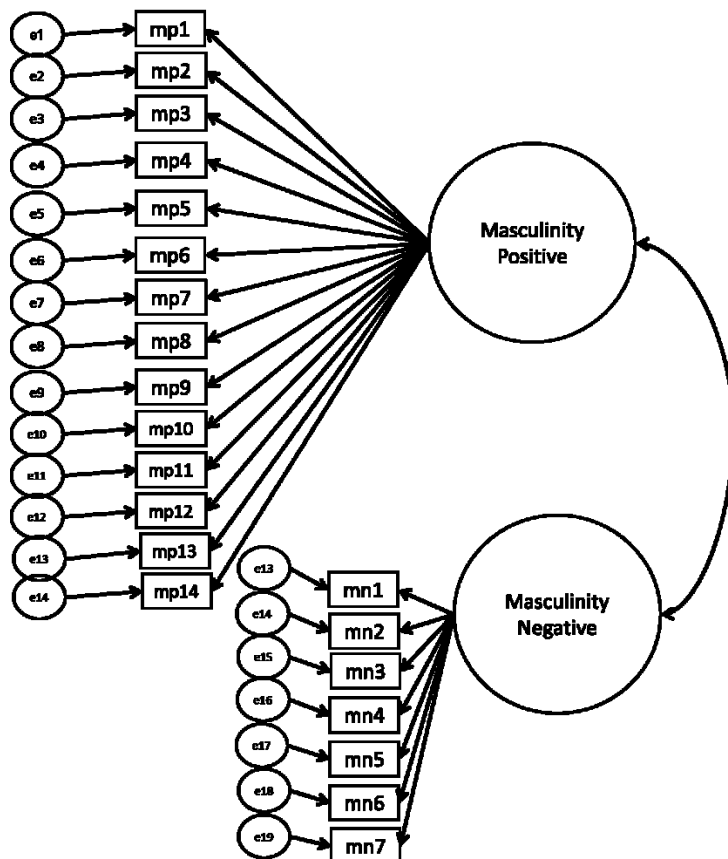


Figure 7. Initial Model: Two-factor model of Filipino Masculinity

Table 5.

Fit indices for initial and final models of Filipino Masculinity

Fit index	Model 1 of Filipino Masculinity	Model 2 of Filipino Masculinity
Chi-square	$\chi^2 (188) = 510.84$	$\chi^2 (34) = 53.12$
χ^2	$p = .00$	$p = .02$
RMSEA	.08	.04
90% CI	.07 - .08	.02 - .07
p close fit	$p = .00$	$p = .66$
SRMR	.09	.04
TLI	.73	.93
CFI	.76	.95
GFI	.85	.97
AGFI	.82	.95

Based on the fit indices and conceptual evaluation of the items, the items identified above were dropped from the model and the resulting modified model was

tested again. Fit indices (see Table 5) indicate a good fit between the modified model and the data. The difference between chi-squares was calculated:

$$\begin{array}{r} \chi^2(188) = 510.84 \\ - \chi^2(34) = 53.12 \\ \hline \chi^2(154) = 57.72 \end{array}$$

Based on the chi-square distribution table (National Institute of Standards and Technology (NIST), 2012) the difference was significant at $p < .01$. Based on the fit indices and the difference in chi-squares, the second model was chosen as the final model for the Filipino Masculinity subscale. The model is detailed in Figure 8, while the final list of items is in Table 6.

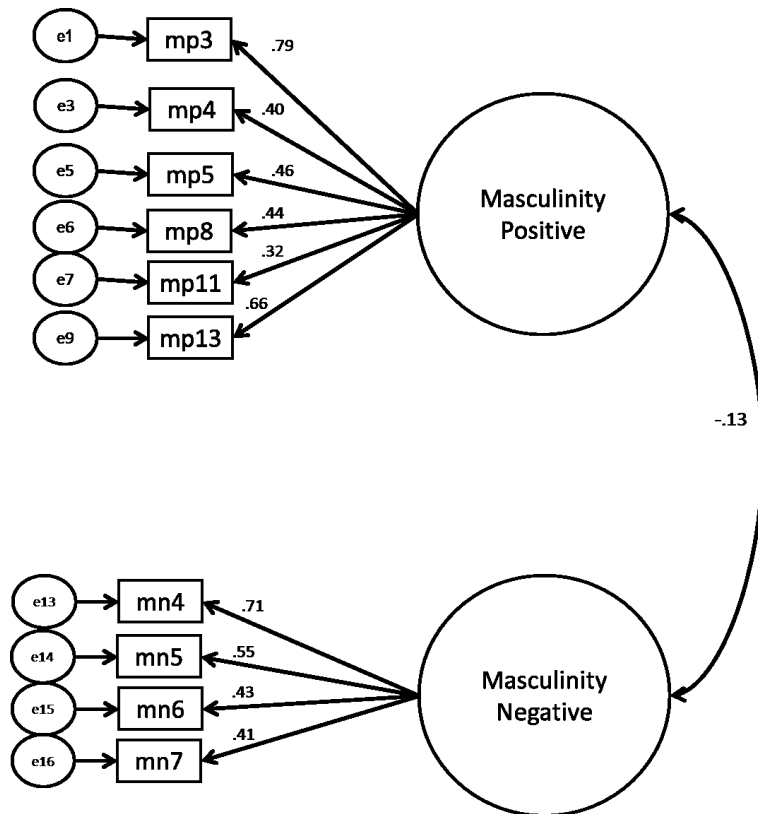


Figure 8. Final Model: Two-factor model of Filipino Masculinity

Table 6.

Final list of Filipino Masculinity Items

Item	Factor 1 (Positive: MP)	Factor 2 (Negative: MN)
mp3	makapagkapwa (affinity with others)	
mp4	makisig (elegant)	
mp5	malakas (strong)	
mp8	maprinsipyo (principled)	
mp11	matapang (brave)	
mp13	may kusang-loob (with initiative)	
mn4		mapusok (impetuous)
mn5		matigas ang ulo (stubborn)
mn6		mayabang (proud, boastful)
mn7		padalus-dalos (rash)

The initial model hypothesized that Filipino masculinity would be composed of two latent constructs, masculinity-positive and masculinity-negative. The masculinity-positive construct or subscale was hypothesized to include 14 socially desirable (positive) traits, while the masculinity-negative construct was hypothesized to include 7 socially undesirable (negative) traits. After conducting the CFA, the model was modified and now includes 6 socially desirable traits (Filipino masculinity-positive latent construct) and 4 socially undesirable traits (Filipino masculinity-negative latent construct). This nested model was a good fit to the data and represents the final model for the masculinity part of the Filipino Gender Trait Inventory.

Filipino femininity. The hypothesized model for Filipino femininity is described graphically in Figure 9, with rectangles representing the observed variables, and circles representing latent variables. Positive (i.e., socially desirable) items were the observed variables that are indicative of the latent construct of Filipino femininity-positive. The negative (i.e., socially undesirable) items were the observed variables that are indicative of the latent construct of Filipino masculinity-negative. Using SEM the model was evaluated in terms of how well it fit the observed data. To determine goodness of fit, fit indices were examined.

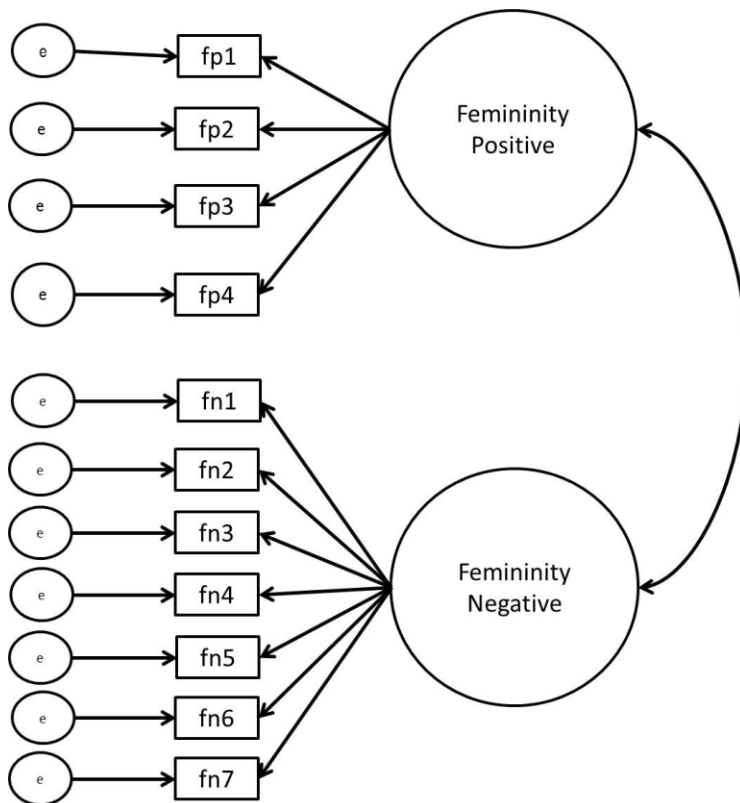


Figure 9. Initial Model: Two-factor model for Filipino Femininity

The initial model was a poor fit for the data (see Table 7). Modification indices were examined and showed that 1 item conceptualized to load under factor 1 (positive or fp) were cross-loading with factor 2 (negative or fn), while 2 items hypothesized to load under factor 2 (negative or fn) were cross-loading with factor 1 (positive or fp). These items were: mapag-alalay or supportive (fp3), mahiyain or timid and shy (fn4), and mapag-isa or being a loner (fn6). Aside from the fit indices, theoretically, the items that were cross-loading could be considered ambiguous in that they could conceptually be social desirable or undesirable. For example, while being supportive is generally thought to be socially desirable, it could conceptually be undesirable if viewed as being too enabling.

Modification indices also pointed to potentially covarying error terms between mabagal or slow to move (fn1) and mahina or weak (fn2). This could indicate that

these items could be related. To address this, the items that were cross-loading were removed from the model, and the error terms for fn1 and fn2 were covaried.

The modified model was tested again and fit indices (see Table 7) indicate a good fit between this model and the data. The difference between chi-squares was calculated and found to be significant at $p < .01$ (National Institute of Standards and Technology (NIST), 2012):

$$\begin{array}{r} \chi^2(34) = 114.3 \\ - \chi^2(18) = 23.3 \\ \hline \chi^2(16) = 91.1 \end{array}$$

Based on the difference in chi-squares and the fit indices, the modified model was determined to be the better model for the data. The final set of items for Filipino femininity is presented in Table 8.

Table 7.

Fit indices for initial and final models of Filipino Femininity

Fit index	Model 1 of Filipino Femininity	Model 2 of Filipino Femininity
Chi-square	$\chi^2(43) = 140.66$	$\chi^2(18) = 32.14$
χ^2	$p = .00$	$p = .02$
RMSEA	.09	.05
90% CI	.07 - .10	.02 - .08
p close fit	$p = .00$	$p = .43$
SRMR	.08	.05
TLI	.75	.92
CFI	.80	.95
GFI	.93	.98
AGFI	.89	.95

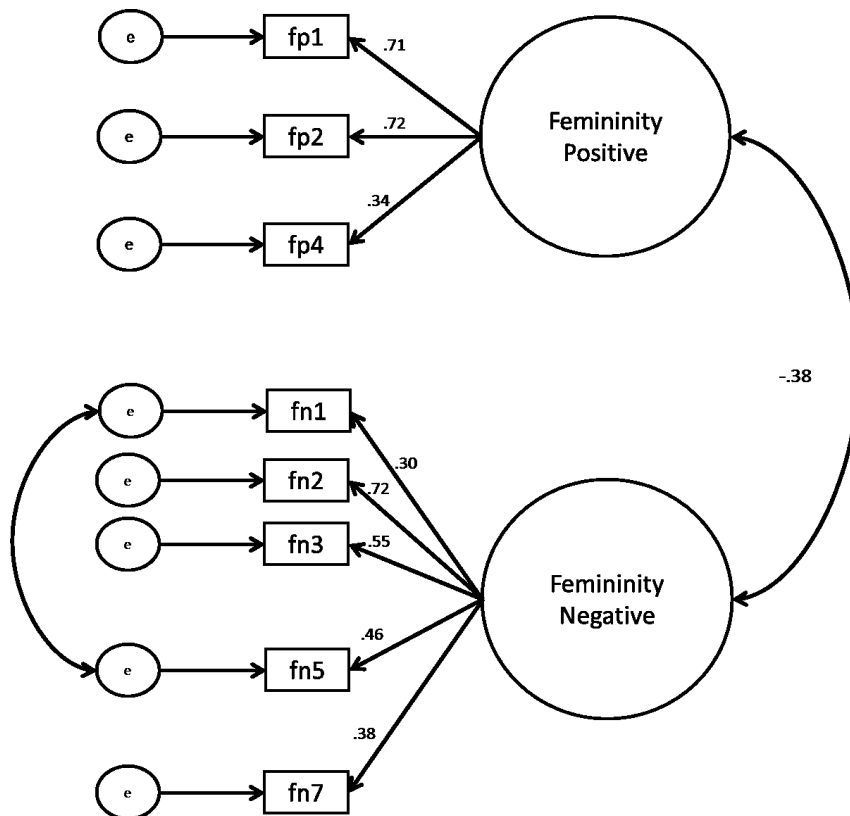


Figure 10. Final Model: Two-factor model for Filipino Femininity

Table 8.

Final list of Filipino Femininity Items

Item	Factor 1 (Positive: FP)	Factor 2 (Negative: FN)
fp1	maasikaso (caring)	
fp2	mapag-alalay (supportive)	
fp3	maramdamin (sensitive)	
fn1		mabagal (slow to move)
fn2		mahiyain (timid, shy)
fn3		mapag-isa (loner)
fn5		mahina (weak)
fn7		mapagkimkim (keeps things to self)

In the initial model, Filipino masculinity was hypothesized to be composed of two latent constructs, femininity-positive and femininity-negative. The femininity-positive construct or subscale was hypothesized to include 4 socially desirable (positive) traits, while the femininity-negative construct was hypothesized to include 7 socially undesirable (negative) traits. After conducting the CFA, the model was

modified and now includes 3 socially desirable traits (Filipino femininity-positive latent construct) and 5 socially undesirable traits (Filipino femininity-negative latent construct). This nested model was a good fit to the data and represents the final model for the femininity part of the Filipino Gender Trait Inventory.

Covariance within and between subscales. Covariance values were obtained in AMOS to see how masculinity and femininity change together. The values are presented in Table 9 below.

Table 9.
Covariance values across subscales.

	MPos	MNeg	FPos
Masculinity Positive (MPos)			
Masculinity Negative (MNeg)	- 0.13		
Femininity Positive (FPos)	0.80	- 0.23	
Femininity Negative (FNeg)	- 0.88	0.09	- 0.38

The results were as expected, with similar trait types (e.g., positive traits across masculinity and femininity; negative traits across masculinity and femininity) with positive covariance values. Negative covariance values were also expected for opposite trait types, that is, positive versus negative traits across masculinity and femininity.

Sex differences in the Filipino Masculinity and Femininity Scales

While gender has not been hypothesized to be associated with sex (i.e., that femininity would be associated primarily with women, and masculinity with men) in this study, the subscales were investigated to see if any sex differences could be found. Median splits, as recommended by Spence, et al. (1975), and independent samples t-tests were conducted.

Median masculinity scores were 3.00 (masculinity positive subscale) and 2.25 (masculinity negative subscale). Median femininity scores were 3.00 (femininity positive subscale) and 2.40 (femininity negative subscale). Frequency and percentages by sex of those who had a high score (i.e., above the median) and low score (i.e., below the median) are outlined in Table 9. According to chi-square tests there were no significant sex differences in any of the subscales.

T-test results showed no significant differences between the sexes in scores on all but one of the subscales. There was a significant difference in the scores for men ($M = 2.25$, $SD = 0.50$) and women ($M = 2.43$, $SD = 0.50$) in the femininity negative subscale, $t(294) = 2.72$, $p < .01$.

Table 10.

Filipino Gender Trait Inventory subscales: Frequency and percentage of scores by sex (median split procedure)

Sex	Masculinity Positive n (%)	Masculinity Negative n (%)	Femininity Positive n (%)	Femininity Negative n (%)
Women				
High	137 (62.3)	102 (46.4)	111 (50.5)	122 (55.5)
Low	83 (37.7)	118 (53.6)	109 (49.5)	98 (44.5)
Men				
High	47 (61.8)	33 (43.4)	34 (44.7)	41 (53.9)
Low	29 (38.2)	43 (56.6)	42 (55.3)	35 (46.1)

Reliability of the Filipino Masculinity and Femininity Scales

Internal consistency of the Filipino Masculinity and Femininity subscales was evaluated by calculating Cronbach's alpha estimates (Cronbach, 1951) for each of the scales. While a value of .80 would be preferable as an indication of reliability, values above .70 are generally acceptable (Pallant, 2011).

Filipino masculinity subscale. The Cronbach's alpha for the masculinity-positive subscale was .68. For the masculinity-negative subscale, the Cronbach's alpha was .60, indicating poor internal consistency.

Filipino femininity subscale. The Cronbach's alpha for the femininity-positive subscale was .59, indicative of issues in internal consistency. For the femininity-negative subscale, the Cronbach's alpha was .56.

The results of the reliability analysis indicate issues with internal consistency in all four subscales of the Filipino Gender Trait Inventory. None of the subscales had a

Cronbach's alpha had a value of .70 or higher, and the items had weak to moderate relationships with the other items in the same subscale.

Criterion Validity: Filipino Masculinity and Femininity Subscales and the PAQ

Criterion validity analysis was conducted by testing models of the Filipino Masculinity and Femininity Scales and the Personal Attributes Questionnaire (PAQ). It was hypothesized that, since both the Filipino Gender Trait Inventory and the PAQ measure masculinity and femininity, scores in the former would predict score in the latter scale. The results for each of these models are presented below.

Filipino masculinity and PAQ-Masculinity. While the PAQ-masculinity subscale is composed of socially desirable traits for men, the Filipino-masculinity has both positive (socially desirable) and negative (socially undesirable) items. The model tested, however, still hypothesized connections between the negative subscale of the Filipino inventory and the PAQ as the socially undesirable traits could be negatively correlated to the socially desirable traits.

The initial structural model was a relatively good fit, with some of the fit indices at critical values (see Table 11) and no feasible modifications to improve the model. Filipino Masculinity (positive and negative) subscales explained 18% of the variance in scores on the PAQ-Masculinity. In examining the model, it can be seen that higher scores on Filipino masculinity-positive subscale yielded higher scores on the established Western measure of masculinity ($\beta = 0.39$, C.R. 5.83, $p < .01$). Scores on Filipino masculinity-negative subscale were not significantly related to scores on the PAQ.

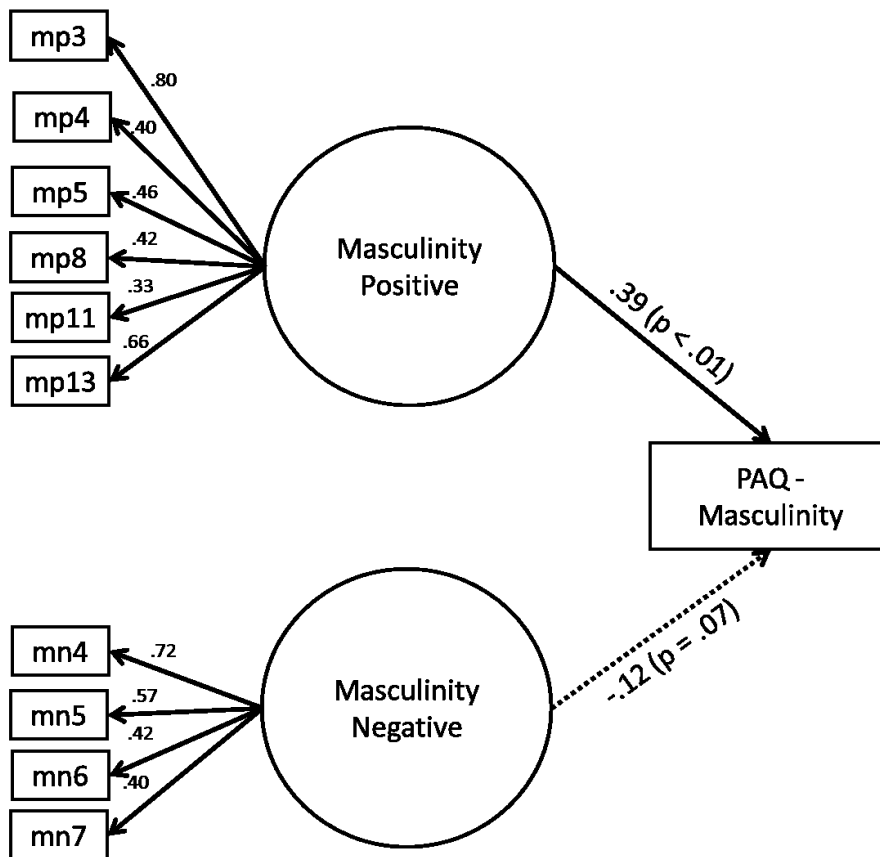


Figure 11. Criterion validity – Filipino Masculinity and PAQ-Masculinity
 Note: Solid lines represent significant paths ($p < .01$) while dotted lines are statistically non-significant. Standardized coefficients are presented, with p values in parentheses. Correlation paths and error terms have been removed from figures.

Table 11.

Fit indices for Filipino-masculinity and the Masculinity score in the PAQ

Fit index	Model
Chi-square χ^2	$\chi^2 (42) = 59.26$ $p = .04$
RMSEA	.04
90% CI	.01 - .06
p close fit	$p = .83$
SRMR	.04
TLI	.95
CFI	.96
GFI	.96
AGFI	.95

As a test of criterion validity, it was hypothesized that scores on both Filipino masculinity-positive and masculinity-negative would predict scores on the masculinity subscale of the established measure, the PAQ. The results of the SEM indicate that only the masculinity-positive subscale of the Filipino Gender Trait Inventory predicts scores on the masculinity subscale of the PAQ. There was no relation between the masculinity-negative subscale and the PAQ.

Filipino femininity and PAQ-femininity. The Filipino femininity subscales include both socially desirable (positive) and undesirable (negative) traits, which is different from the exclusively positive items used in the femininity subscale of the PAQ. To test criterion validity, however, the model proposed still included connections between both positive and negative subscales of the Filipino Gender Trait Inventory and the femininity subscale of the PAQ.

The initial model for the Filipino femininity subscales and the PAQ was a good fit (see Table 12 for fit indices). The model explained 27% of the variance in scores on the Femininity scale of the PAQ. While the positive traits were statistically significant, the relationship was inverse: *lower* scores on Filipino positive traits yielded *higher* scores on the PAQ for femininity ($\beta = -0.52$, C.R. -6.06 , $p < .01$). Filipino negative traits were not significantly significant in predicting PAQ femininity scores.

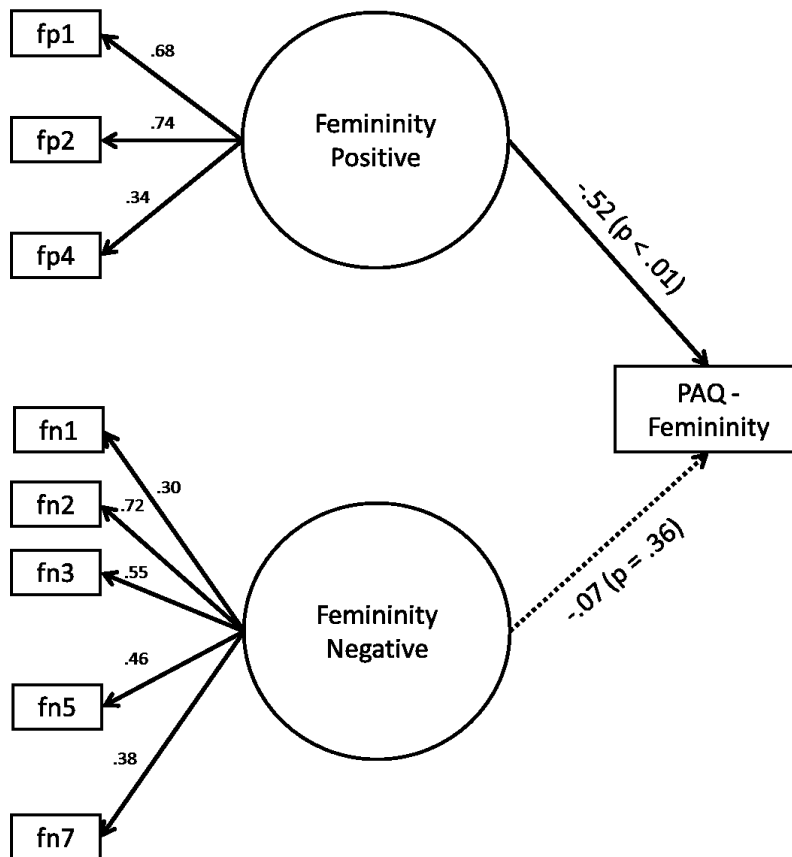


Figure 12. Criterion validity – Filipino Femininity and PAQ-Femininity

Note: Solid lines represent significant paths ($p < .01$) while dotted lines are statistically nonsignificant. Standardized coefficients are presented, with p values in parentheses. Correlation paths and error terms have been removed from figures.

Table 12.

Fit indices for Filipino Femininity and the Femininity score in the PAQ

Fit index	Model
Chi-square χ^2	$\chi^2 (24) = 36.30$ $p = .05$
RMSEA	.04
90% CI	.00 - .07
p close fit	$p = .67$
SRMR	.05
TLI	.95
CFI	.96
GFI	.98
AGFI	.95

To test the criterion validity of the Filipino femininity subscales, it was hypothesized that scores in both femininity-positive (i.e., socially desirable traits) and femininity-negative (i.e., socially undesirable) subscales would predict scores in the femininity scale of the PAQ, which consists only of socially desirable traits. The SEM indicates that only the femininity-positive subscale was related to the PAQ, and the relationship was negative. Thus, even though both subscales were composed of socially desirable traits, lower scores on the Filipino femininity-positive subscale predicted higher scores on the PAQ-femininity subscale.

Predictive Validity: Filipino Masculinity and Femininity and Self-Esteem

Predictive validity was examined by testing models of self-esteem and sexism. Results on Filipino gender and self-esteem are presented first. The first hypothesis regarding self-esteem was dependent on sex: that is, men with higher masculinity scores and women with higher femininity scores would have higher self-esteem scores. This model was initially tested using multi-group analysis, comparing scores by sex (Cunningham, 2010). Results indicated no significant difference in the models by sex, thereby indicating that the relationship between masculinity, femininity, and self-esteem was not dependent on sex.

In this case, the second hypothesis was tested. That is the hypothesis that masculinity could predict self-esteem, with femininity being a non-significant variable, was examined. These models were tested independently as the femininity and masculinity constructs are investigated separately, and not theorized within the same model. The results for masculinity and femininity are presented below.

Filipino masculinity and self-esteem. The initial model was a good fit (see Table 13 for fit indices), with Filipino masculinity explaining 36% of the variance in

self-esteem. Higher scores on positive traits yielded higher levels of self-esteem ($\beta = 0.49$, C.R. 7.16, $p < .01$), while lower scores on negative traits predicted higher levels of self-esteem ($\beta = -0.19$, C.R. -2.84, $p < .01$).

To test predictive validity, it was hypothesized that scores on both subscales of Filipino masculinity (i.e., positive and negative) would predict scores on the Rosenberg Self-esteem Scale. Model testing using SEM indicated that scores on both masculinity-positive and masculinity-negative predicted self-esteem scores but in different ways. Higher scores on the masculinity-positive subscale and lower scores on the masculinity-negative subscale predicted higher scores on self-esteem.

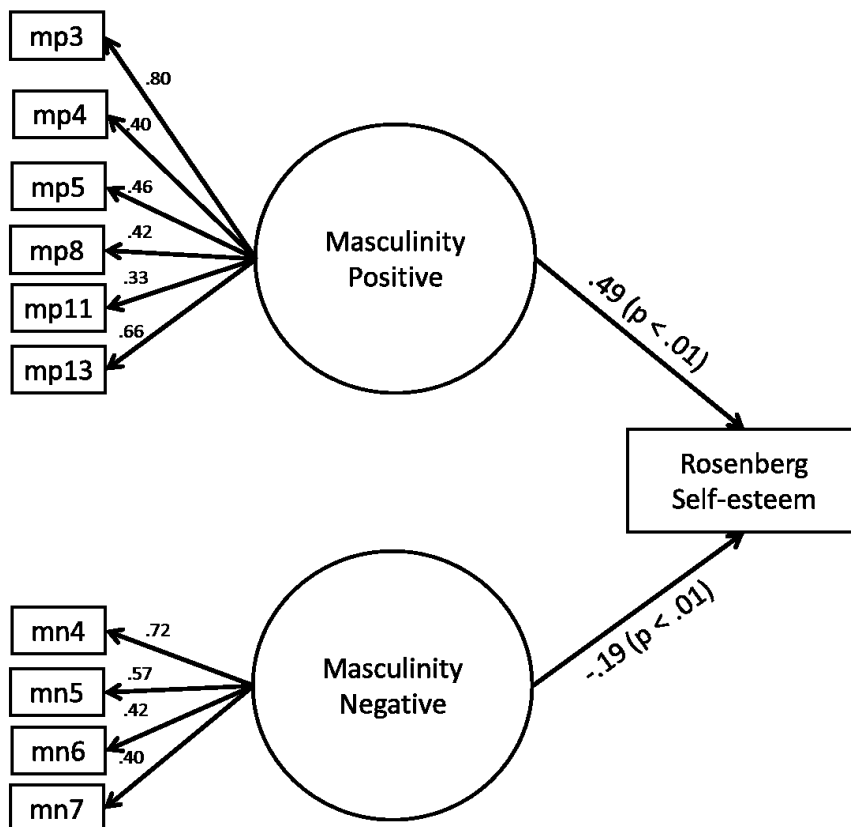


Figure 13. Predictive validity – Filipino Masculinity and Self-esteem

Note: Solid lines represent significant paths ($p < .01$) while dotted lines are statistically insignificant. Standardized coefficients are presented, with p values in parentheses. Correlation paths and error terms have been removed from figures.

Table 13.

Fit indices for Filipino Masculinity and Self Esteem (Rosenberg)

Fit index	Model
Chi-square χ^2	$\chi^2 (42) = 68.07$ $p = .01$
RMSEA	.05
90% CI	.02 - .07
p close fit	$p = .61$
SRMR	.05
TLI	.93
CFI	.94
GFI	.96
AGFI	.94

Filipino femininity and Self-esteem. The results of the femininity model did not entirely support the hypothesis that only masculinity would be related to self-esteem, as femininity was statistically significant. *Higher* scores on negative traits yielded *lower* self-esteem scores ($\beta = -0.59$, C.R. -4.52 , $p < .01$).

While the model explained 34% of the variance in self-esteem, only two fit indices were available ($\chi^2 (45) = 39248.4$, $p < .01$; GFI = .95). This is usually indicative of missing data (Wothke, 2010), but no missing values were found in the dataset for Femininity variables.

It was initially hypothesized that, in the Filipino culture that values masculinity, only scores on the masculinity subscales would predict scores on self-esteem. While both masculinity-positive and masculinity-negative subscales predicted scores on self-esteem, scores on the femininity-negative subscale were also good predictors of scores on self-esteem.

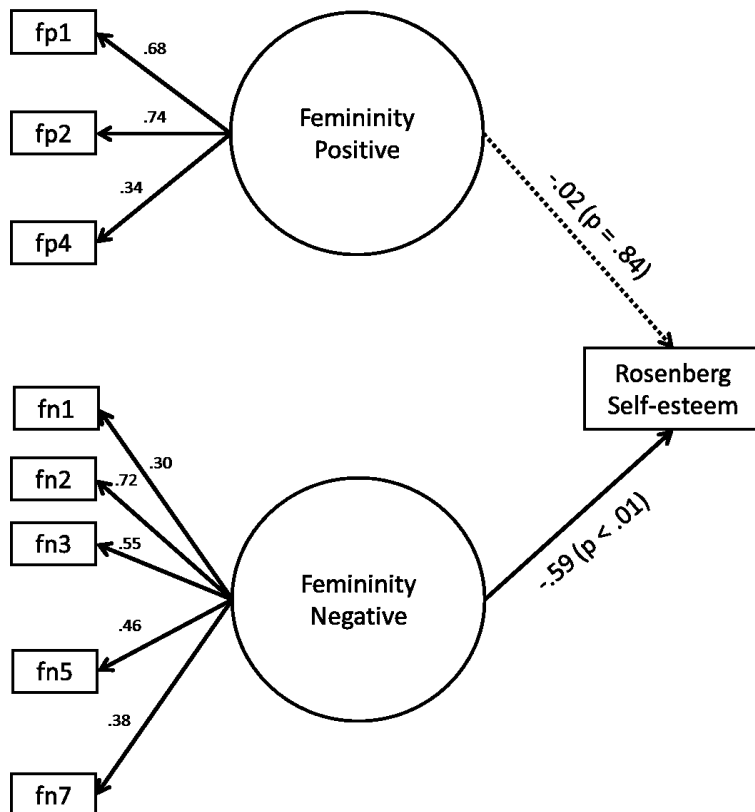


Figure 14. Predictive validity – Filipino Femininity and Self-esteem

Note: Solid lines represent significant paths ($p < .01$) while dotted lines are statistically insignificant. Standardized coefficients are presented, with p values in parentheses. Correlation paths and error terms have been removed from figures.

Predictive Validity: Filipino Masculinity and Femininity Scales and Sexism

The predictive properties of Filipino masculinity and femininity and sexism were largely unknown. Based on previous studies on traditionally conservative cultures, it was hypothesized that Filipino gender traits would be predictive of benevolent sexism. The results for masculinity and femininity models are presented below.

Filipino masculinity and sexism. The initial model was not an ideal fit to the sample (see fit indices in Table 14), but no modification indices were identified that could improve goodness of fit. The variables under study only explained a small portion of sexism scores: Filipino masculinity scores only explained 10% of the variance in Benevolent Sexism scores, and none of the variance in Hostile Sexism

scores. Higher scores on negative traits of masculinity yielded *lower* scores on Benevolent Sexism ($\beta = -0.22$, C.R. -0.38 , $p < .001$), but were not significantly related to Hostile Sexism. Higher scores on positive traits predicted higher scores on Benevolent Sexism ($\beta = 0.16$, C.R. 2.39 , $p < .05$), but were not significantly related to Hostile Sexism.

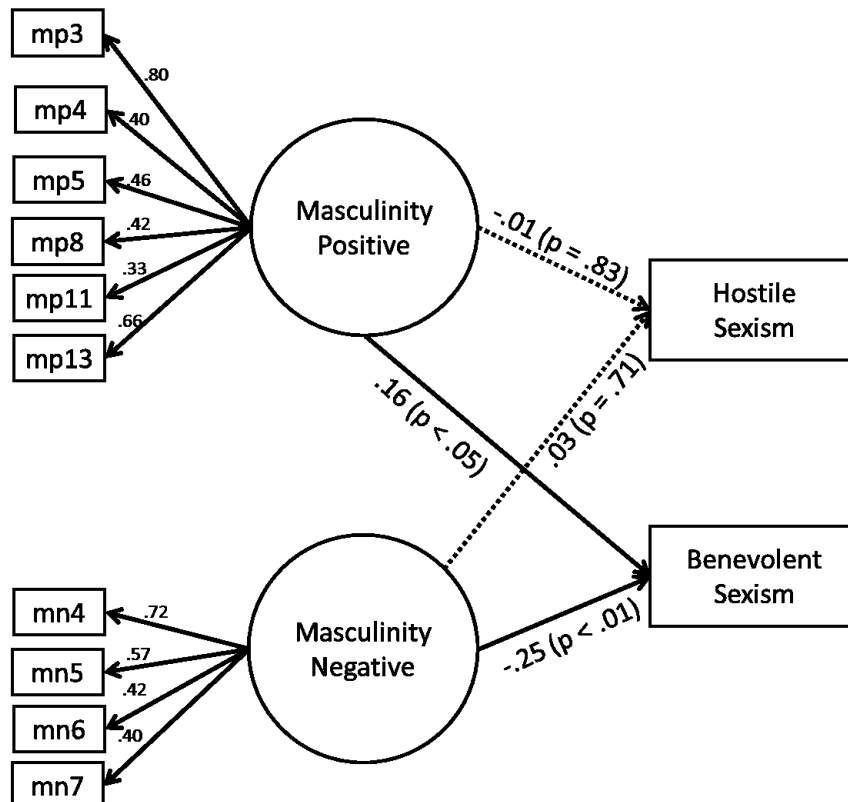


Figure 15. Predictive validity – Filipino Masculinity and Sexism

Note: Solid lines represent significant paths ($p < .05$) while dotted lines are statistically insignificant. Standardized coefficients are presented, with p values in parentheses. Correlation paths and error terms have been removed from figures.

Table 14.

Fit indices for Filipino Masculinity and Hostile & Benevolent Sexism

Fit index	Model
Chi-square χ^2	$\chi^2 (51) = 124.80$ $p = .00$
RMSEA	.07
90% CI	.06 - .09
p close fit	$p = .02$
SRMR	.06
TLI	.79
CFI	.84
GFI	.93
AGFI	.89

In a largely exploratory model, Filipino masculinity was hypothesized to predict Benevolent Sexism, or the belief that traditional gender roles favour both men and women, as women need men as protectors. It was also hypothesized that neither masculinity subscale would be related to Hostile Sexism or the belief that women are the weaker sex. The results of the SEM indicate that both Filipino masculinity-positive and masculinity-negative predict Benevolent Sexism, and not Hostile Sexism. The model as a whole, however, only accounts for a small amount of variance in scores in Benevolent Sexism.

Filipino Femininity and Sexism. As with the Masculinity model, the Femininity model only explained 9% of the variance in Benevolent Sexism, and none of the variance in Hostile Sexism scores. Higher scores on positive traits yielded higher scores on Benevolent Sexism ($\beta = 0.25$, C.R. 2.882, $p < .01$) but were not related to Hostile Sexism. Negative traits were not significantly related to either sexism scores.

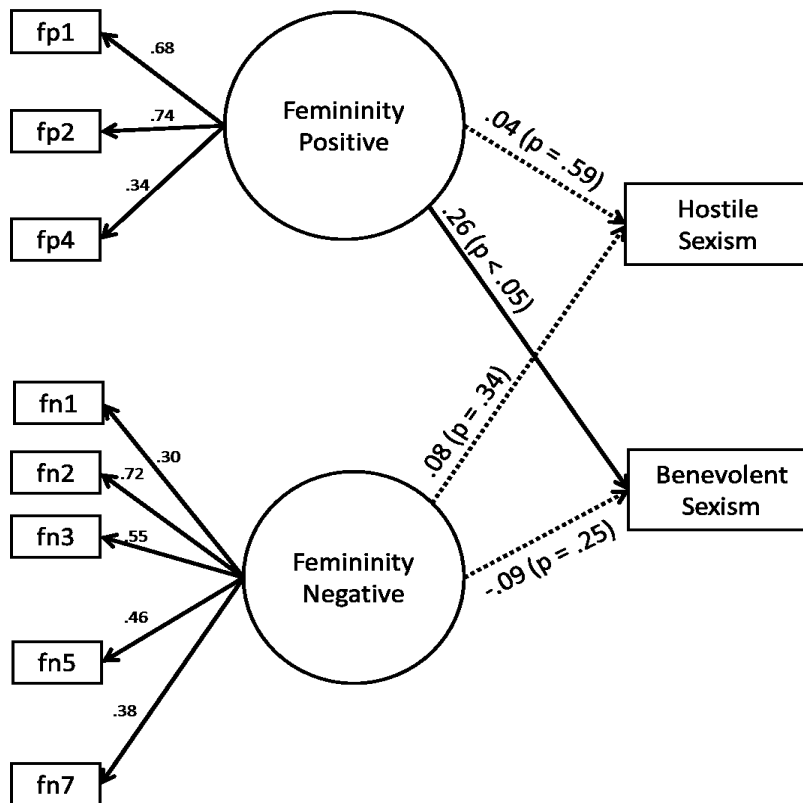


Figure 16. Predictive validity – Filipino Femininity and Sexism

Note: Solid lines represent significant paths ($p < .05$) while dotted lines are statistically insignificant. Standardized coefficients are presented, with p values in parentheses. Correlation paths and error terms have been removed from figures.

Only two fit indices were available for the Femininity model for sexism ($\chi^2 (55) = 41940.3, p < .01$; GFI = .96). As mentioned previously, this is usually indicative of missing data (Wothke, 2010), but, as with the previous model, no missing values were found in the dataset for Femininity variables.

Filipino femininity was hypothesized to predict scores on Benevolent Sexism, but not Hostile Sexism. While one subscale (femininity-positive) did predict score on Benevolent Sexism, the model only explained a small amount of the variance in scores. As hypothesized, none of the subscales predicted scores on Hostile Sexism.

Chapter V

Discussion

The current study investigated the conceptualization and operationalization of gender from a Filipino perspective. The study was guided by a social constructionist view of gender, identifying the construct using an emic approach (Marecek et al., 2004). This approach has been emphasized by Filipino psychologists and sociologists, emphasizing the need to investigate Filipinos using a Filipino lens (Enriquez, 1975). While there has been progress in the development of measures on Filipino personality, it has not included the development of measures of gender (Rubio, 2007), which this study sought to address.

The results of the study are discussed below, addressing the research questions posed in the introduction to this paper. Discussions on the strengths and weaknesses of the project as well as future research directions follow, concluding with overall messages from the project.

Defining Filipino Gender

The first research question for this study focused on how Filipinos define masculinity and femininity. The study aimed to address this by examining gender from a Filipino perspective and an emic definition.

Identifying traits and factors. The results of the factor analyses supported the conceptualization of Filipino gender used in this study. Both masculinity and femininity constructs were defined by two factors, that of positive and negative traits. While some traits proved to be “ambiguous” (i.e., potentially both socially desirable

and undesirable), both the EFA and CFA provided support for the conceptualization of gender as having two underlying factors.

Social constructionism emphasizes the need to understand and explain gender from the perspective of the people “doing gender” (Marecek et al., 2004). Based on the construction of gender as evidenced by the results of the factor analysis, Filipinos continue to value the group over the individual: having affinity with, being protective of and caring or supporting others were deemed socially desirable traits. The fact that the majority of traits under the positive dimensions of masculinity and femininity related to cooperative group interactions supported the notion of Filipinos having a collectivistic, not individualistic, mindset (Jocano, 1988).

The notion of collectivism among Filipinos is further supported by examining the “negative” traits – a number of traits that Filipinos found to be socially undesirable were related to individualistic thinking. To be proud and boastful, essentially trumpeting or prioritizing the individual over the group, preferring to be alone and to keep to one’s self, were all considered undesirable for Filipinos. Other negative traits indicated the valuing of being thoughtful in actions, as being rash and impetuous seems to be considered socially undesirable. Interestingly, being timid or shy was statistically grouped with other negative traits – a change from previous studies which included shyness as a positive, defining characteristic of Filipino personality (Church & Katigbak, 2000).

Defining Filipino masculinity. Filipino Masculinity was operationally defined as positive and negative traits that previous studies and experts identified as typical of the Filipino man. Based on the results of the study, Filipino masculinity still appeared to be dominated by agentic or instrumental traits, with the exception of a

particularly Filipino characteristic. *Makapagkapwa* or having affinity with others featured prominently as a positive defining characteristic of Filipino masculinity. The trait is indicative of being willing to serve and being ready to help when needed, traits that are valued in Philippine collectivist culture (Resurreccion, 2007).

Defining Filipino femininity. Filipino Femininity was defined by traits that were grouped according to social desirability (i.e., positive and negative). While Filipino femininity includes typically expressive traits (i.e., *maasikaso* or being caring and attentive and *maramdamin* or being sensitive), the other traits indicate an emphasis on distinctively Filipino characteristics. *Malakas ang pakiramdam* or being intuitive is a form of “female intuition” that is valued in Filipino culture. It has been studied in terms of women being sensitive to cues in their surroundings, either in their relationships and communication, or in identifying risky situations (Lopez, Chua, & de Guzman, 2004; Maggay, 2002). *Mapagkimkim* refers to the tendency to keep things to oneself, which, in Filipino culture is generally viewed in a negative light. In Filipino families and extended kin, problems and concerns are to be shared with others in order to “lighten the load”. Indeed, this construction is part of the collectivistic ideology typical of Filipino people (Jocano, 1988). This finding then explains the categorization of the trait in the negative group of traits, but its inclusion at all in the definition of Filipino femininity is noteworthy.

Universality versus uniqueness. Independence has traditionally been associated with masculinity, characterized by “self-contained individualism” (Feather, 1985; Sampson, 1977, 1978). Contrast this with the above characterization of Filipino masculinity as being based on roles that negate individualism: While being strong and brave is socially desirable for a Filipino man, to be proud or boastful (*mayabang*) of one’s individual accomplishment is socially undesirable. Caring for and about the

group can be seen in both characterizations of femininity and masculinity, which deviates from the Western typology of gender.

Is gender then universal or unique to a particular culture? That this study is based in social constructionism implies a belief in uniqueness rather than universality. A closer look at the results, however, provides a less clear-cut answer. Even though there are clear differences between the Filipino and the Western measures, there are still instrumental traits in the Filipino masculinity scales and expressive traits in the femininity scales. These still fit with the Western characterization of agency versus communion that underlie masculinity and femininity respectively (Bakan, 1966; Parsons & Bales, 1955; Spence & Helmreich, 1978). It may then be that, on a higher, conceptual level, gender may be universal, but on a more operational level of identifying specific traits, gender is more unique to different cultures.

Gender and sex differences. Previous gender measures had been developed on the assumption that gender was defined by sex differences (Hoffman, 2001). This meant that masculinity and femininity were defined by the differences in how men and women responded, just as conventional wisdom supposes that men are more masculine, while women are more feminine.

The results of the current study belie that assumption. Aside from one subscale, no significant differences were found in terms of how men and women possess masculine versus feminine traits. The only subscale to have significant sex differences was on socially undesirable feminine traits, with women having higher mean scores than men. This difference could be due to the interaction of two things: The scale was already composed of socially undesirable items that both men and

women may not want to admit to, but they are also composed of items typically associated with femininity. Because of these two factors, men in particular may be less likely to admit to having stereotypically negative feminine traits.

The absence of sex differences in the masculinity and femininity scales provides support for the notion that men and women can have both (or neither) masculine and feminine traits. It also provides some support for the possibility of the addition of “androgynous” and “undifferentiated” as further delineations alongside masculinity and femininity. Further study would be required to provide firmer conclusions on these possibilities among Filipino men and women.

Gender, the self and roles. This positioning of gender as embedded in Filipino collectivism can be explained by symbolic interactionism. The theory proposed that the self is defined by how people see themselves and by their membership in a larger environment (Cooley, 1964; Mead, 1982; Winton, 1995). In this case, the Filipino self is dependent on situating the individual in the larger collective: A good Filipino man develops ties with others, while a good Filipino woman takes care of the people around her. This is indicative as well of the roles that Filipino men and women are expected to take within the society, particularly in the family.

A good Filipino man is the “haligi ng tahanan” or the pillar or cornerstone of the home, while a good Filipino woman is the “ilaw ng tahanan” or the guiding light of the home – traditional constructs that have led to stress and tension in the changing environments of Filipinos (Parreñas, 2008a, 2008b; Rubio & Green, 2011). The continued emphasis on strength and bravery as an indicator of masculinity, and caring and sensitivity as hallmarks of femininity, can and has been problematic for Filipinos in roles that require greater flexibility. Studies on Filipinos families with a

migrant mother or father highlight the strain associated with these expected identities and roles. Migrant fathers (i.e., men who work in a different country while their family continues to live in the Philippines) have reported difficulties in showing intimacy and maintaining closeness with their family – a trait that has not been traditionally associated with masculinity, and is not included in the current gender inventory (Parreñas, 2008b). Migrant mothers experience role conflict in several ways: They are mostly expected by their families and the larger society to work in stereotypically feminine jobs such as being a domestic worker, caregiver or nurse and, if they return, they are expected to take back the traditional role of mother and wife (Parreñas, 2008a). To deviate from these expectations usually leads to conflict – either internal (i.e., one's construction of one's self) or external (i.e., the family's disapproval of their “unfeminine” role).

Gender and society. From the social constructionist and feminist perspective of gender regimes (Connell, 2002), the way that Filipinos define gender directly relates to gendered culture and symbolism: The language used to characterize Filipino masculinity and femininity continue to promote stereotyped views and expectations of men and women in the collectivist Filipino society. This then flows through to the other dimensions. In terms of a gendered division of labor, Filipino women continue to be expected to be the primary caregivers in the family (Camacete, 2003), which is consistent with the current study's femininity traits of being caring and supportive. Gendered identities are also tied to gendered divisions of labor: Filipino men and women are generally expected to take on occupations that are aligned with their stereotyped characteristics. Filipino women take on caring roles such as being a nurse or caregiver, while Filipino men take on occupations that utilize their strength such as builders or laborers (Cirunay, Hilario & Ritualo, 2004).

The increase of work that does not conform to said stereotypes, such as the increased opportunities for men in caregiver roles, has led to Filipino men experiencing role strain as this does not quite fit in with the definition of Filipino masculinity (Parreñas, 2008b).

This could be indicative, however, of the changing conceptualization of gender in the Philippines due to social realities. The country has a “culture of migration”, exporting labor to different parts of a world at a rate of about one million people per year (Asis, 2006). This then translates to thousands of families in the Philippines experiencing changes in gender roles as the traditional two-parent family will have to adjust to a father in a caregiver role, while the mother takes on the provider role. Families themselves are changing: A recent government report identified 13.9 million Filipino single parents today (Cruz, 2012). The absence of a partner means that the traditional division of labor and practice of gender between mother and father are taken on by a single man or woman. While there are no official statistics, gay and lesbian families do exist in the Philippines (Ang, 2009; Pulumbarit, 2009) and how parents in these families navigate gender roles is still unknown. These social realities mean that adults are already experiencing and living changing concepts of gender, while the children in these families are witnessing and learning from the adults in their families. These and other aspects of society point to gender as being in a state of flux for Filipinos.

Reliability of the Filipino Gender Trait Inventory

As an instrument, the Filipino Gender Trait Inventory has reliability issues: all of the masculinity and femininity scales have low Cronbach’s alpha values, generally thought to indicate poor reliability (Carmines & Zeller, 1979). To address the

improvement of the reliability of the scale, one can look at the components that are summarized by Cronbach's alpha (Cronbach, 1951): (a) how inter-related the items are and (b) the number of items in the scale.

An examination of the inter-item correlations of the masculinity and femininity scales indicate low relationship between the items. This is generally thought to indicate either multidimensionality or bias due to sampling error (Cortina, 1993). While the latter is certainly possible due to the characteristics of the sample, the former can be examined further by looking at conceptualization of the constructs in relation to the inter-item correlations.

Traits for masculinity and femininity were grouped according to social desirability. While the EFA supports the model with positive and negative factors for each, it is possible that the factors could be further divided into groups. For example, for the masculinity-positive subscale, while there was low inter-item correlation amongst the six items, the traits *malakas* (strong) and *matapang* (brave) were more highly correlated compared to the other traits. It is possible then that the masculinity-positive subscale is actually composed of second level factors that relate to physical characteristics and behaviors (i.e., *labas* or externality), and personality traits (i.e., *loob* or internality). The same could potentially be true of the other subscales as they were all developed using the internal-external basis of identifying traits. This is indicative of heterogeneity, not homogeneity, in the subscales (Cortina, 1993). As alpha is based on the assumption that each item measures the same latent construct in the inventory or the tau equivalent model, the possibility of multidimensionality violates this assumption and alpha provides an underestimation of the reliability of the instrument (Tavakol & Dennick, 2011).

Reliability has been found to be particularly related to and affected by test length (Nunnally, 1994), with studies finding that tests approaching 14 to 19 items to be ideal in terms of alpha values (Cortina, 1993; Komorita & Graham, 1965; Lord & Novick, 1968). The number of items for the subscales ranged from three (femininity-positive) to six (masculinity-positive), which are relatively low. The reliability of the scales could be theoretically improved with the addition of items that were related to the existing items (Carmines & Zeller, 1979).

While ideally all the subscales would have identical or at least similar numbers of items, it may not be theoretically possible due to the conceptualizations of femininity and masculinity. In developing the inventory, more positive than negative traits were identified and, with statistical tests, more masculine than feminine items were kept. This could be indicative of a smaller core group of traits that define Filipino femininity compared to masculinity. While future research could potentially aim to have an equal number of traits in all subscales, the development of the inventory would still be dependent on how Filipinos ultimately conceptualize and operationalize femininity and masculinity.

Lastly, low reliability could potentially be due to random measurement error. Random errors could have been introduced in several ways for this study, namely: (1) respondents marking one answer by mistake; (2) misreading an item; (3) being confused by an item; and, (4) fatigue (Nunnally, 1994). Confusion might be particularly true of Filipino traits that could be translated in several ways to English. Fatigue could be due to having to answer not just the Filipino Gender Trait Inventory, but also the Personal Attributes Questionnaire, the Rosenberg Self-esteem Scale and the Ambivalent Sexism Inventory. Random measurement error could have potentially been addressed with a pilot test of all instruments in order to get feedback

from respondents, particularly on the ease of answering the instruments and potential areas of confusion (Trochim, 2000).

In summary, there are issues that need to be addressed in order to improve the reliability of the Filipino Gender Trait Inventory. Based on the examination of the values associated with establishing reliability and internal consistency, further work would be directed into (a) identifying potential subgroupings or dimensions within the existing positive and negative factors, and (b) adding items that would fit well with the existing items.

Criterion Validity

Criterion validity was examined using structural equation modeling (SEM), looking at how well scores on the Filipino masculinity and femininity subscales related to scores on an established measure of gender. While the results indicate potential issues with the scales under development, the focus of this discussion is on how the results of the analysis can be interpreted within the social constructionist perspective of gender conceptualization and operationalization.

In comparing the Filipino femininity scores with the femininity dimension of Spence and Helmreich's (1974) PAQ, a couple of issues can be highlighted. From an instrument testing perspective, the Filipino femininity scale does not seem to have good criterion validity: Positive traits in Filipino femininity were negatively correlated to PAQ scores in femininity, although theoretically they should be closely and positively related. A social construction and indigenous Filipino psychology perspective, however, would emphasize the importance of developing a measure using an emic approach. Although both the PAQ and the Filipino Femininity

subscales rely heavily on expressive traits, the negative relationship between these scores points to a difference in definition and characterization of femininity.

In comparing the Filipino Masculinity scale with Spence and Helmreich's (1974) masculinity score of the PAQ, only the positive of traits of Filipino Masculinity were related to the PAQ Masculinity subscale scores. This is understandable as the PAQ is composed entirely of socially desirable traits. It should also be highlighted that scores on the Filipino Masculinity subscale only predicted a small part of the variance of scores in the PAQ. This limited relationship and limited predictive power can be traced back to the underlying definition of masculinity. The PAQ operationally defined masculinity as being composed of socially desirable instrumental traits from a Western perspective, while the Filipino inventory defined masculinity as positive and negative traits that are typical of the Filipino man. This then supports the call for the development of indigenous instruments (Guanzon-Lapena et al., 1998), particularly for measuring socially constructed variables such as gender.

In summary, while the Filipino Gender Trait Inventory may have some issues in terms of its comparability with an established measure of gender, this does not necessarily negate the validity of the Filipino measure. It is likely that these differences in measurement can be traced to cultural differences: how Filipinos conceptualize and operationalize masculinity and femininity may be inherently different from how Western (in this case, American) cultures define gender.

Predictive Validity: Filipino Gender and Self-esteem

Previous studies have found complicated relationships between gender and self-esteem. While some have found that global self-esteem is related to gender based on sex (i.e., a masculine man and a feminine woman is likely to have higher

self-esteem) (Guerrero-Witt & Wood, 2010; Wood et al., 1997), other studies have shown that, particularly in relatively traditional cultures, masculinity is more likely to be related to self-esteem (Antill & Cunningham, 1980; Marsh, Antill, & Cunningham, 1987). The current study examined these two possibilities.

The results of the study indicated that self-esteem was not sex-typed in terms of gender. This means that, for Filipinos, a masculine man or a feminine woman does not necessarily have higher self-esteem as the relationship between masculinity, femininity and self-esteem are not related to nor directed by sex.

The second possibility that was tested was that of the presence of a connection between masculinity and self-esteem. The results of the study indicated that Filipinos do associate masculinity and self-esteem. Having more of the positive traits associated with Filipino masculinity would, based on the model, lead to higher self-esteem. While this finding supported the notion that masculinity may be more valued in Philippine culture, the pattern of findings could also be because these are socially desirable traits that contribute to a positive self-concept.

The value placed on masculinity (and not just positive traits in general), however, is supported by findings on the relationships between Filipino Femininity subscale scores and self-esteem. The positive traits associated with Filipino femininity were not related to self-esteem. Instead, the presence of the negative traits associated with Filipino femininity was likely to yield *lower* self-esteem. This could be indicative of a society where negative traits associated with femininity (i.e., being slow, weak, difficult to talk to) would be particularly pertinent in determining one's evaluation of one's self-construct, which could lead to lower self-esteem.

The results of the study provide support for the predictive validity of the Filipino Masculinity and Femininity subscales in relation to global self-esteem. The inclusion of negative traits also provides new information to the study of gender and self-esteem. Previous measures were composed of socially desirable traits (Spence & Helmreich, 1978), that conceptually would be related to a positive self-construct and self-esteem. The current study provides information on the relationship between negative traits and self-esteem within the Filipino context.

Predictive Validity: Filipino Gender and Sexism

The study of gender and sexist beliefs did not provide clear connections between the two variables. Although some studies have found proof of a relationship between masculinity and sexism (O'Neil, Helms, Gable, David, & Wrightsman, 1986; Smiler, 2006), others have found a link between femininity and sexist ideologies (Pek & Leong, 2003; Spence & Buckner, 2000). Because there were no clear foundations for hypothesizing about Filipino gender and sexism, this research question was largely exploratory in nature. It was hypothesized, however, that Filipino gender traits would more likely be related to benevolent sexism, or the belief that women should be protected and valued by men, due to established links between a society that values chivalry and this particular type of sexist ideology (Viki et al., 2003).

The results of the study supported the relationship between Filipino gender constructs and benevolent sexism, and the absence of a connection with hostile sexism. The positive traits associated with Filipino Femininity and the positive and negative traits associated with Filipino Masculinity were likely to predict a belief that while women are inherently morally superior to men, they are also in need of men to

protect them. This may be indicative of Filipino society in general, where some continue to believe that as women have a weaker “feminine distinctive nature”, she is, in effect meant to be nurtured and protected by men (Padua, 2009).

It should be noted though, that while Filipino Femininity and Masculinity were found to be statistically significant predictors of Benevolent Sexism, the amount of variance that was explained by these variables was very low. This may be indicating that, while Filipino Femininity and Masculinity do predict some part of sexist ideology, they may be part of a more complex model that includes more variables that were not included in the present study.

Strengths and Weaknesses

Spence (1985) and Hoffman (2001) have pointed out that individuals may not define masculinity and femininity as most researchers do. That is, individuals, unlike researchers, may not define masculinity and femininity by referring to stereotypes but rather via individual characteristics. Gender may be more pertinent to the individual as that individual defines it. The current study was limited in that it relied on stereotypical notions of masculinity and femininity. This reliance may be more applicable to a relatively traditional society like the Philippines, but, more importantly, it may fit with the objective of identifying how Filipinos define masculinity and femininity as a society. It is important to note that stereotypes are narrow definitions of gender although for this study, these definitions of gender are characterizations of Filipinos, by Filipinos.

The current study also benefits from methodological advantages. The use of structural equation modeling allowed for the examination of linkages and relationships that would not be possible using other analytical strategies. Although

one cannot conclude causality, the ability to model observed and latent constructs and identify significant parts of a model may allow for a better understanding of the intersections between gender, self-esteem, and sexism.

Although structural equation modeling provided advantages to this study, the research design also had limitations. Even though the Filipino gender traits were presented in the local language, they were also accompanied with English translations. These translations may have hindered rather than helped as some of the English terms employed do not capture the complete meaning associated with the Filipino trait. The other instruments used, particularly the Rosenberg Self-esteem Scale and the Ambivalent Sexism Inventory, were based and developed in Western cultures, and may not define self-esteem and sexism respectively as Filipinos define and understand these constructs. The sample also was limited in that it is composed of university students in urban areas who had access to the internet. This may be a very limited group on whom to base the definition of Filipino gender. Finally, as some aspects of the study were essentially exploratory in nature, the models tested were fairly simple and potentially simplistic in an attempt to explain the relationships between the constructs.

Future Directions

As mentioned previously, although the current study addressed gender from a Filipino perspective, the study was still a perspective that was dependent on stereotypical notions of masculinity and femininity. Future studies, especially those interested in more in-depth, qualitative research into the gendered identities of Filipinos, may look into asking respondents to define masculinity and femininity instead of imposing stereotypical constructions on them. This approach could provide

a more comprehensive understanding of the relationship between gender and self-concept, including self-esteem than was afforded by the current analysis.

The connection between gender and sexual orientation is also a potential direction for Filipino scholars to explore. A supposedly commonly held belief among Filipinos is that heterosexuals have “matching” internal and external traits, while homosexuals have “conflicting” internal and external gender traits (Manalansan, 1993, 2003; Pangilinan, 2003). Quantitative and qualitative studies examining this idea would provide greater insight into how Filipinos construct sexual orientation as it relates to gender.

Considering the importance given to and influence wielded by the family in Filipino culture, investigations into how gender is constructed among family members would be a direction for family studies research. The interactions between family members, including the ways in which external messages are filtered within the family, would provide information into how Filipino families actively construct and modify understandings of masculinity and femininity. Beyond this, future researchers might wish to investigate how masculinity and femininity relates and translates to power in the Filipino family.

Conclusion

More than a decade ago in the Philippines a review of psychological measurement noted that Filipino researchers continued to use tests developed elsewhere, particularly in the West and rarely developed indigenous measures (Guanzon-Lapena et al., 1998). Although indigenous measures in the Philippines have increased in number since then, there continues to be a dearth in instruments attempting to measure gender from a Philippine perspective.

The current study contributes to the literature as an examination of Filipino gender. Femininity and masculinity were found to be defined by Filipinos to be composed of expressive and instrumental traits respectively, which is generally similar to established Western measures. The difference, however, was in the specific traits that were included and in the inclusion of characteristics unique to Filipino culture. The results of the study supported the notion that gender is socially constructed and should be measured using indigenous instruments.

This understanding of how a society defines gender is necessary if gender is to be studied in relation to other constructs such as self-esteem and sexism. Filipino masculinity and femininity were found to be related to both self-esteem and sexism in different ways. The complex linkages between these constructs would not have been possible if the study had relied on Western definitions and measures of masculinity and femininity.

In the 2011 Global Gender Gap Report from the World Economic Forum (Hausmann, Tyson, & Zahidi, 2011), examined the gender gap, where, the higher the rank, the smaller the gender gap, in 135 countries. The overall gender gap score was based on the gap between men and women in terms of (1) economic participation and opportunity, (2) educational attainment, (3) political empowerment, and (4) health and survival. The Philippines ranked eighth among all 135 countries examined and had the highest rank among Asian countries (in fact, it was the only Asian country in the top ten), and the highest rank among lower middle income countries. Filipino women were rated as having equal opportunities and access jobs and education as men.

Even in a theoretically “egalitarian” society such as the Philippines, however, there are still clear delineations between what it means to be masculine or feminine and how these concepts relate to how Filipinos define themselves and what they expect of others. The underlying gender regime associated with this can be seen in the quote about former President Corazon Aquino being praised for “retaining” her femininity while facing the aggressive and “unfeminine” task of suppressing a military coup d’etat, or the narrow boundaries that dictate how Filipino men are supposed to act. The current study then provides an understanding of how Filipinos construct their realities and their identities, and provides potential future paths of investigation in the area of gender in the Philippine context.

Appendix A
Table of Means and Standard Deviations

Variable	Mean	SD
Age	19.28	1.357
Filipino Masculinity Positive Traits		
matapang (brave)	2.87	.644
makapagkapwa (affinity with others)	3.13	.641
may kusang-loob (with initiative)	3.11	.664
mapagtanggol (protective)	3.20	.630
maprinsipyo (principled)	3.25	.592
mautak (clever)	3.09	.609
makisig (elegant)	2.81	.689
Filipino Masculinity Negative Traits		
padalus-dalos (rash)	2.35	.740
matigas ang ulo (stubborn)	2.70	.794
mayabang (proud, boastful)	2.13	.751
mabisyo (has vices)	1.63	.818
mapusok (impetuous)	2.34	.756
Filipino Femininity Positive Traits		
maasikaso (caring)	3.25	.693
mapag-alalay (supportive)	3.31	.636
maramdamin (sensitive)	2.99	.729
Filipino Femininity Negative Traits		
mabagal (slow to move)	2.19	.794
mahiyain (timid, shy)	2.56	.881
mapag-isa (loner)	2.23	.877
mahina (weak)	2.01	.699
mapagkimkim (keeps things to one's self)	2.92	.803
Personal Attributes Questionnaire – Masculinity	3.05	.297
Personal Attributes Questionnaire – Femininity	2.55	.375
Rosenberg Self-esteem Scale	20.35	5.28
Hostile Sexism	2.34	.660
Benevolent Sexism	2.81	.828

Appendix B
Factor loadings for the masculinity scale of the Filipino Gender Trait Inventory

Item	Factor 1	Factor 2
1 Disiplinado (disciplined)	.36	-.68
2 Konserbatibo (conservative)		-.46
3 Liberal (in attitudes towards sex)	.49	.40
4 Maawain (sympathetic)		
5 Macho		
6 Magagalitin (easy to anger)		.42
7 Mahina ang loob (not gutsy)	-.48	
8 Maprinsipyo (principled)	.54	
9 Mapursige (persevering)	.60	
10 Mapusok (impetuous)		.45
11 Mautak (clever)	.50	
12 Responsable (responsible)	.68	-.38
13 Tahimik (quiet, not talkative)	-.38	
14 Tapat (honest)	.53	
15 Tapat ang loob (loyal)	.56	-.43
16 Dominante (dominant)	.44	
17 Mabisyo (has vices)		.45
18 Madiskarte (shrewd)	.43	
19 Makapagkapwa (affinity with others)	.57	
20 Makisig (elegant)	.44	
21 Malakas (strong)	.62	
22 Mapagbiro (likes to joke)		
23 Mapagtanggol (protective)	.53	
24 Mapangalaga (provider)	.59	
25 Mapilit (insistent)		.34
26 Masigla (enthusiastic)	.35	
27 Matapang (brave)	.70	
28 Matigas ang ulo (stubborn)		.57
29 Matipid (thrifty)		-.37
30 May kusang-loob (with initiative)	.54	
31 Mayabang (proud, boastful)		.53
32 Padalus-dalos (rash)		.59

Note: Items are presented as in the original order in Table 1. Exploratory factor analysis was conducted with maximum likelihood analysis and oblimin rotation.

Appendix C

Factor loadings for the femininity scale of the Filipino Gender Trait Inventory

	Item	Factor 1	Factor 2
1	Liberal (in attitude towards homosexuality)		
2	Madasalin (prayerful)		-.31
3	Mahina (weak)		.53
4	Mahinhin (modest)	.32	.32
5	Mahiyain (timid, shy)		.56
6	Malakas ang pakiramdam (intuitive)	.48	
7	Malulungkutin (melancholic)		.33
8	Mapagpasensya (patient)		-.37
9	Mapagpatawad (forgiving)		-.53
10	Mapagtimpi (restrained)		
11	Mapaniwala (trusting, gullible)		
12	Maramdamin (sensitive)	.62	
13	Matampuhin (overly sensitive)		
14	Di sumpungin (even-tempered)		
15	Di sunud-sunuran (non-conforming)		
16	Maalaga (nurturing, caring)	.32	-.34
17	Maasikaso (caring, attentive)	.85	
18	Mabagal (slow to move)		.63
19	Mahirap kausapin (difficult to convince)		.53
20	Malinis sa katawan (good hygiene)		-.49
21	Mapag-alalay (supportive)	.76	
22	Mapag-isa (loner)		.54
23	Mapagkalinga (caring, nurturing)	.34	-.45
24	Mapagkawanggawa (charitable)		-.34
25	Mapagkimkim (keeps things to self)		.31
26	Masunurin (obedient)		
27	Sigurista (prudent)		

Note: Items are presented in the original order as in Table 2. Exploratory factor analysis was conducted with maximum likelihood analysis and oblimin rotation.

Appendix D

Correlation matrix

	mp3	mp4	mp5	mp8	mp11	mp13	mn4	mn5	mn6	mn7	fp1	fp2	fp3	fn1	fn2	fn3	fn5	fn7	MPAQ	FPAQ	RSE	HS	
mp3	affinity with others																						
mp4	elegant	.16**																					
mp5	strong	.21**	.29**																				
mp8	principled	.26**	.13*	.22**																			
mp11	brave	.30**	.21**	.56**	.33**																		
mp13	with initiative	.25**	.15*	.25**	.33**	.35**																	
mn4	impetuous	-.02	.04	-.02	-.04	.06	-.03																
mn5	stubborn	-.09	-.07	-.04	-.01	.01	-.12*	.23**															
mn6	proud / boastful	-.06	-.05	-.01	-.03	-.03	-.06	.18**	.26**														
mn7	rash	-.02	-.11	-.04	-.16	-.10	-.09	.29**	.40**	.18**													
fp1	caring	.39**	.28**	.19**	.22**	.25**	.32**	-.02	-.13*	-.13*	-.02												
fp2	supportive	.46**	.13**	.24**	.40**	.25**	.31**	-.09	-.07	-.05	-.09	.51**											
fp3	sensitive	-.02	.09	.02	.13*	-.10	-.01	.03	.19**	.04	.03	.15*	.12*										
fn1	slow to move	-.04	-.27**	-.29**	-.21**	-.32**	-.34**	-.01	.07	.07	-.01	-.17**	-.08	-.02									
fn2	timid/shy	-.27**	-.20**	-.28**	-.13*	-.31**	-.27**	-.05	.03	-.07	-.05	-.21**	-.13*	.11	.22**								
fn3	loner	-.25**	-.22**	-.16**	-.06	-.23**	-.21**	-.03	.11	.20**	-.03	-.17**	-.17**	.03	.15**	.30**							
fn5	weak	-.18**	-.19**	-.52**	-.26**	-.42**	-.31**	-.06	.10	.08	-.06	-.17**	-.11	.06	.30**	.32**	.28**						
fn7	keeps things to self	-.21**	-.10	-.21**	.07	-.19**	-.02	.00	.13*	-.02	.00	-.07	-.10	.15*	.08	.32**	.18**	.13*					
MPAQ	PAQ-Masculinity	.21**	.16**	.27**	.11	.33**	.18**	-.00	-.10	-.03	-.00	.06	.13	-.17	-.19**	-.15*	-.10	-.25**	-.19**				
FPAQ	PAQ-Femininity	-.25**	-.05	-.03	-.22**	-.05	-.14*	-.01	.07	.09	-.01	.33**	-.38**	-.24**	.07	.08	.04	.14*	.00	-.03			
RSE	Self-esteem	.21**	.28**	.28**	.32**	.36**	.30**	-.00	-.17**	-.16**	-.00	.14*	.13*	-.18**	-.30**	-.25**	-.16**	-.46**	-.27**	.31**	-.08		
HS	Hostile Sexism	-.08	.06	-.02	-.06	-.01	-.02	.11	-.04	.17**	.11	.00	-.02	.09	-.08	.08	-.01	.04	.06	.07	.01	-.13*	
BS	Benevolent Sexism	.11	.27**	.14*	-.06	.12*	.14*	.03	-.25**	-.21**	.03	.27**	.12*	.05	-.15**	-.08	-.20**	-.10	-.07	.12*	-.11	.12*	.19**

* $p < .05$ ** $p < .01$

Appendix E
Letter to Experts – Filipino Gender Traits

Your name: _____
Occupation: _____
Organization/employer: _____
Research area/s: _____

Please write down 3 – 5 traits that you think best exemplifies the average **FILIPINO MAN TODAY**. Please list the traits in order, with the most typical first.

Loob (internal – how one thinks, beliefs, emotions, etc.)	Labas (external – behaviour, mannerisms, etc.)
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

Please write down 3 – 5 traits that you think best exemplifies the average **FILIPINO WOMAN TODAY**. Please list the traits in order, with the most typical first.

Loob (internal – how one thinks, beliefs, emotions, etc.)	Labas (external – behaviour, mannerisms, etc.)
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

Please write down 3 – 5 traits that you think best exemplifies the average **FILIPINO regardless of gender (i.e., true of both Filipino men and women) TODAY**. Please list the traits in order, with the most typical first.

Loob (internal – how one thinks, beliefs, emotions, etc.)	Labas (external – behaviour, mannerisms, etc.)
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

Thank you very much!

Maraming salamat po!

Appendix F
Ethics Approval: Initial and Amended



SYRACUSE UNIVERSITY
Institutional Review Board
MEMORANDUM

TO: D. Bruce Carter
DATE: October 6, 2011
SUBJECT: Submitted for Expedited Review-Determination of Exemption from Regulations
IRB #: 11-248
TITLE: *Developing a Gender Measure for Filipinos*

The above referenced application, submitted for expedited review has been determined by the Institutional Review Board (IRB) to be exempt from federal regulations as defined in 45 C.F.R. 46, and has been evaluated for the following:

1. determination that it falls within the one or more of the five exempt categories allowed by the organization;
2. determination that the research meets the organization's ethical standards.

This protocol has been assigned to exempt category 2 and is authorized to remain active for a period of five years from October 5, 2011 until October 4, 2016.

CHANGES TO PROTOCOL: Proposed changes to this protocol during the period for which IRB authorization has already been given, cannot be initiated without additional IRB review. If there is a change in your research, you should notify the IRB immediately to determine whether your research protocol continues to qualify for exemption or if submission of an expedited or full board IRB protocol is required. Information about the University's human participants protection program can be found at: <http://orip.syr.edu/human-research/human-research-irb.html>. Protocol changes are requested on an amendment application available on the IRB web site; please reference your IRB number and attach any documents that are being amended.

STUDY COMPLETION: The completion of a study must be reported to the IRB within 14 days.

Thank you for your cooperation in our shared efforts to assure that the rights and welfare of people participating in research are protected.

Tracy Cromp, M.S.W.
Director

Note to Faculty Advisor: This notice is only mailed to faculty. If a student is conducting this study, please forward this information to the student researcher.

DEPT: Child & Family Studies, 426 Ostrom Ave.

STUDENT: Vivienne Valledor

Office of Research Integrity and Protections
121 Bowme Hall Syracuse, New York 13244-1200
(Phone) 315.443.3013 • (Fax) 315.443.9889
orip@syr.edu • www.orip.syr.edu



SYRACUSE UNIVERSITY
Institutional Review Board
MEMORANDUM

TO: D. Bruce Carter
DATE: January 12, 2012
SUBJECT: Amendment for Exempt Protocol
AMENDMENT#: 1 - A) Change in Recruitment Materials, B) Other - Addition of Incentive
IRB #: 11-248
TITLE: *Developing a Gender Measure for Filipinos*

Your current exempt protocol has been re-evaluated by the Institutional Review Board (IRB) with the inclusion of the above referenced amendment. Based on the information you have provided, this amendment is authorized and continues to be assigned to category 2. This protocol remains in effect from October 5, 2011 to October 4, 2016.

CHANGES TO PROTOCOL: Proposed changes to this protocol during the period for which IRB authorization has already been given, cannot be initiated without additional IRB review. If there is a change in your research, you should notify the IRB immediately to determine whether your research protocol continues to qualify for exemption or if submission of an expedited or full board IRB protocol is required. Information about the University's human participants protection program can be found at: <http://orip.syr.edu/human-research/human-research-irb.htm> Protocol changes are requested on an amendment application available on the IRB web site; please reference your IRB number and attach any documents that are being amended.

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Tracy Cromp, M.S.W.
 Director

Note to Faculty Advisor: This notice is only mailed to faculty. If a student is conducting this study, please forward this information to the student researcher.

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STUDENT: Vivienne Valledor

Office of Research Integrity and Protections
 121 Bowne Hall Syracuse, New York 13244-1200
 (Phone) 315.443.3013 • (Fax) 315.443.9889
 orip@syr.edu • www.orip.syr.edu

Appendix G
Letter to Universities – request for access to participants

March 9, 2011
Ma. Angeles Lapeña
Chair, Psychology Department
De La Salle University, Taft, Manila

Dear Ms Lapeña :

I would like to request your permission to approach members of the faculty for their assistance in my study.

I am in the process of testing an instrument aiming to measure how Filipinos define what it means to be masculine and feminine. This requires the administration of several questionnaires to university students. The questionnaires include:

1. The Filipino Gender Trait Inventory (instrument under development),
2. Personal Attributes Questionnaire (PAQ, an established gender measure),
3. Rosenberg's Self-Esteem Scale, and,
4. Ambivalent Sexism Inventory.

I would like to request permission to post information about the study on the department bulletin board and to approach university lecturers in charge of undergraduate courses in your department. I would provide them the information about the study and the link to the questionnaires. They can then pass on the information and the link to their students. After disseminating the information, no further involvement would be required or requested of the lecturer or your department.

Due to confidentiality rules, I cannot share with you or your lecturers the names of the students who either participated or declined to participate in the study.

The study has been submitted for approval to the Syracuse University Institutional Review Board.

For more information on the study, please email me or my research advisor:
Vivienne Valledor-Lukey: vivienne1274@gmail.com
Dr. D. Bruce Carter: dbcarter@syr.edu

Maraming salamat po!
<Thank you very much!>

Vivienne V. Valledor-Lukey, M.A.
Doctoral Candidate in Family Studies
+64 3 326 4705 / Vivienne1274@gmail.com

Appendix H
Letter of permission to contact professors



DEPARTMENT OF PSYCHOLOGY
College of Social Sciences and Philosophy
University of the Philippines
Diliman, Quezon City
Tel. No. 928-2728

23 August 2011

Ms. Vivienne Valledor-Lukey

Research Officer, Clinical Governance Resource Unit
Canterbury District Health Board (CDHB)
Christchurch, NEW ZEALAND 8024

Dear Ms. Valledor-Lukey,

This is to inform you of the approval of your requests: 1) to advertise your study on the validity and reliability of the gender trait inventory for Filipinos which you have developed, using notice boards of the Department of Psychology at UP-Diliman, and 2) for permission to approach department faculty to ask them to pass on the information directly to their students.

This implies of course that you will be conducting part of your research with students from the subject pool of the Department of Psychology at the University of the Philippines-Diliman (UP-D). Please note that students from UP-D outside of the department's subject pool remain outside of our jurisdiction, and their participation in this research will require approval from the institutions/colleges concerned.

Further, your study will ask participants to answer online: (1) A demographic questionnaire, (2) A Filipino gender trait inventory (developed through review of literature and consultation with Filipino academics), (3) Personal Attribute Questionnaire (an established gender scale), (4) The Rosenberg Self-Esteem Scale and, (5) The Ambivalent Sexism Inventory. Participants will be given the link that will lead to the study, including consent forms, information sheet and the above mentioned questionnaires. No identifying data will be collected so the process will be anonymous.

It is also understood that your study is part of the requirements of the Department of Child and Family Studies, David B Falk College of Sport and Human Dynamics, Syracuse University, New York, to enable you to complete your Ph.D. in Family Studies.

Thank you for your cooperation.

Respectfully Yours,
Aurora Corpuz-Mendoza, Ph.D.
Chairperson

Appendix I
Letter to Professors – dissemination of link to study

27 February 2012

Ron Resurreccion, PhD
Department of Psychology,
De La Salle University, Taft, Manila

Dear Dr Resurreccion,

I would like to request your assistance in recruiting participants for my study.

I am in the process of testing an instrument aiming to measure how Filipinos define what it means to be masculine and feminine. This requires the administration of several questionnaires to university students. The questionnaires include:

1. The Filipino Gender Trait Inventory (instrument under development),
2. Personal Attributes Questionnaire (PAQ, an established gender measure),
3. Rosenberg's Self-Esteem Scale, and,
4. Ambivalent Sexism Inventory.

I would like to request your assistance in disseminating the link to my survey to your athletes. Participants will be Filipinos between the ages of 18 and 22.

I would appreciate it if you could offer an incentive for your athletes to complete my survey. In addition, participation in the survey would mean a chance to win a Limited Edition Fujifilm Finepix Digital Camera package.

The link to my study is: <http://FilipinosandGender.questionpro.com>

For more information on the study, please email me:
Vivienne Valledor-Lukey: vivienne1274@gmail.com

Maraming salamat po!

Vivienne V. Valledor-Lukey, M.A.
Doctoral Candidate in Family Studies
+64 21 02401601

Appendix J
Internet solicitation for the study (brief and complete versions)

Brief version



Vivienne Valledor-Lukey

7 February

Are you a Filipino adult (18 - 25 years old) in the Philippines?
Would you like a chance to win a Limited Edition Fujifilm Finepix digital camera package?
If so, please click or copy the link below to answer my questionnaire - I promise it's not boring and will only take 15 - 20 minutes of your time.
Link: <http://FilipinosandGender.questionpro.com/>



Complete version

My name is Vivienne Valledor and I am a graduate student at Syracuse University in the United States where I study child and family development. I am inviting you to participate in a research study. Participants must be 18 years of age or older. Participation in this study is voluntary so you may choose to participate or not. This page will explain the study to you. Please feel free to ask questions about the research if you have any. I will be happy to explain anything in detail if you wish. You can reach me at vivienne1274@gmail.com.

Ako po si Vivienne Valledor, isang mag-aaral ng pagtatapos sa Syracuse University sa Estados Unidos, pinagdadalubhasaan ko po ang pagaaral sa pagunlad ng bata at ang pamilya. Inaanyayahan ko po kayong lumahok sa isang pananaliksik na pag-aaral. Ang mga pwedeng lumahok sa pag-aaral na ito ay may edad na 18 at pataas. Ang paglahok sa pag-aaral na ito ay kusang-loob kaya maaari mong piliin na sumali o hindi. Ang pahinang ito ang magpapaliwanag ng tungkol sa pag-aaral na ginagawa. Huwag mag-atubiling magtanong tanong tungkol sa pananaliksik kung mayroon kang

anumang mga gusting liwanagin. Ikaliligaya ko na ipaliwanag ang anumang detalye kung nais mo. Maaari mo akong maabot sa aking email address vivienne1274@gmail.com.

As a Filipina, I am especially interested in providing a broader understanding of the Filipino culture and society so I do hope you will participate. I am interested in learning about Filipino's perception of themselves and their personal characteristics in order to understand how personality and social attitudes are related. In order to examine these relationships, I am asking you to respond to an anonymous survey. This survey should take 15-20 minutes of your time. I am asking you to describe yourself; there are no right or wrong answers. You are not at physical or psychological risk and should experience no discomfort resulting from answering the survey. There are no direct benefits to you for completing this survey. However, your participation helps us to understand better the relationships between your perceptions of yourself and your personal characteristics.

Bilang isang Filipina, ako ay interesado sa magbibigay ng mas malawak na pag-unawa ng Filipino sa kultura at lipunan kaya umaasa ako sa iyong paglahok. Interesado ako sa pag-aaral tungkol sa Filipino at ang kanyang pagpuna sa kaniyang sarili at ang kanilang mga personal na katangian upang maunawaan kung paano ang kaugnayan nito sa kanyang pagkatao at panlipunang paguugali. Upang suriin ang mga relasyon na ito, ako humihiling sa iyo na tumugon sa isang anonymous na survey. Survey na ito ay tatagal ng 15-20 minuto. Hinihiling ko na ilarawan mo ang iyong sarili, walang tama o maling sagot. Ikaw ay wala sa panganib na pisikal o pangkaisipan at hindi dapat makaranas ng pagkabalisa na magresulta mula sa pagsagot sa survey. Walang mismong pakinabang sa iyo ang pagkumpleto ng survey na ito, gayunpaman, ang iyong paglahok ay makakatulong sa amin upang maunawaan ng mas mahusay ang mga relasyon sa pagitan ng iyong mga pagtingin sa iyong sarili at ang iyong mga sariling katangian.

If you are interested in participating, and are 18 years or older, please click on the link below. This will take you to the secure site where you can read a more detailed description of the study and decide whether or not you wish to participate.

Kung ikaw ay interesado na lumahok, at may edad na 18 pataas, mangyaring i-click sa link sa ibaba. Ito ay magdadala sa iyo sa secure na site kung saan maaari mong basahin ang isang mas detalyadong paglalarawan ng ang pag-aaral at ng makapag pasya ka kung nais o hindi mo nais na lumahok.

Link: <http://FilipinosandGender.questionpro.com/>

Appendix K Electronic Consent

Study Title: Developing A Gender Measure for Filipinos

Notice of Informed Consent:

My name is Vivienne Valledor. I am a graduate student at Syracuse University where I study child and family development. I am inviting you to participate in a research study. Participation in this study is voluntary so you may choose to participate or not. This page will explain the study to you. Please feel free to ask question about the research if you have any. I will be happy to explain anything in detail if you wish. You can reach me at vivienne1274@gmail.com .

Ako po si Vivienne Valledor, isang mag-aaral ng pagtatapos sa Syracuse University sa Estados Unidos, pinagdadalubhasaan ko po ang pagaaral sa pagunlad ng bata at ang pamilya. Inaanyayahan kop o kayong lumahok sa isang pananaliksik na pag-aaral. Ang paglahok sa pag-aaral na ito ay kusang-loob kaya maaari mong piliin na sumali o hindi. Ang pahinang ito ang magpapaliwanag ng tungkol sa pag-aaral na ginagawa. Huwag mag-atubiling magtanong tanong tungkol sa pananaliksik kung mayroon kang anumang mga gusting liwanagin. Ikaliligaya ko na ipaliwanag ang anumang detalye kung nais mo. Maaari mo akong maabot sa aking email address vivienne1274@gmail.com.

Procedure: I am interested in learning about your perception of yourself and your personal characteristics in order to understand how personality and social attitudes are related. In order to examine these relationships, I am asking you to respond to a survey. This survey should take 15 to 20 minutes of your time. I am asking you to describe yourself; there are no right or wrong answers.

Pamamaraan : Interesado ako sa pag-aaral tungkol sa Filipino at ang kanyang pagpuna sa kaniyang sarili at ang kanilang mga personal na katangian upang maunawaan kung paano ang kaugnayan nito sa kanyang pagkatao at panlipunang paguugali. Upang suriin ang mga relasyon na ito, ako humihiling sa iyo na tumugon sa isang anonymous na survey. Ang survey na ito ay tatagal ng 15-20 minuto. Hinihiling ko na ilarawan mo ang iyong sarili, walang tama o maling sagot.

Risks: You are not at physical or psychological risk and should experience no discomfort resulting from answering the survey. I should note that I am asking you to describe your marital status, income, and sexual orientation as part of the survey. Persons who are uncomfortable with answering these questions may skip them or may decline to participate in the survey.

Panganib: Ikaw ay wala sa panganib na pisikal o pangkaisipan at hindi dapat makaranas ng pagkabalisa na magresulta mula sa pagsagot sa survey. May mga tanong sa survey tungkol sa iyong katayang pang-asawa, kita ng pamilya at kinikiling kasarian. Kung hindi ka komportable sa mga ito, maaring hindi sagutan ang mga katanungang ito o ang buong survey.

Benefits: There are no direct benefits to you for completing this survey. However, your participation helps us to understand better the relationships between your perceptions of yourself and your personal characteristics.

Walang mismong pakinabang sa iyo ang pagkumpleto ng survey na ito, gayunpaman, ang iyong paglahok ay makakatulong sa amin upang maunawaan ng mas mahusay ang mga relasyon sa pagitan ng iyong mga pagtingin sa iyong sarili at ang iyong mga sariling katangian.

Confidentiality: All information gathered from the study will remain confidential. Your identity will not be disclosed to anyone. Your name and your IP address are not required nor is any record kept of information that could be used to identify you. Because the data will be obtained anonymously, there is no way your responses can be linked to you. Only the researcher will have access to the research materials. Data files will be stored securely and all data will be analyzed and discussed in a group form only.

Pagiging kompidensyal ng datos : Lahat ng impormasyong makakalap sa pag-aaral nito ay mananatiling kompidensyal. Walang makakaalam ng iyong pangalan, IP address, at mga sagot sa mga tanong. Ako lamang bilang pangunahing mananaliksik ang may hawak ng mga datos. Lahat ng datos ay ilalagay sa protektadong file folder. Ang panunuri ng datos ay sa antas lamang ng mga grupo (halimbawa : mga babae at mga lalake) at hindi indibidwal na mga kasagutan.

Withdrawal: Participation in this study is voluntary. You can refuse to answer any question or decide to withdraw consent and discontinue participating at any time. There is no penalty.

Pag-alis sa proyekto : Ang paglahok sa pag-aaral na ito ay lubusang voluntary o kusang-loob. Maaring hindi sagutan ang ilang mga tanong, hindi tapusin ang survey o hindi lumahok sa proyekto ng walang parusa o negatibong kalalabasan.

Questions: If you have any questions concerning the research project and/or in the case of injury due to the project, you can email Dr. Bruce Carter (my faculty advisor) at dbcarter@syr.edu. If you have any questions regarding your rights as a participants, or if you have any questions, concerns, or complaints that you wish to address to someone other than the investigator (or if you are unable to reach the investigator), please contact the Syracuse University Institutional Review Board at +1-315-443-3013.

Mga katanungan: Kung mayroon kang anumang mga katanungan tungkol sa proyekto ng pananaliksik at / o sa kaso ng pinsala dahil sa proyekto, maaari mong email Dr Bruce Carter (ang aking guro tagapayo) sa dbcarter@syr.edu. Kung mayroon kang anumang mga katanungan tungkol sa iyong mga karapatan bilang isang kalahok, o kung mayroon kang anumang mga katanungan, mga alalahanin, o mga reklamo na nais mong i-address sa isang tao na iba kaysa sa imbestigador (o kung ikaw ay hindi maabot ang imbestigador), mangyaring makipag-ugnay sa Syracuse University Institutional Review Board sa [+1-315-443-3013](tel:+1-315-443-3013).

Thank you for reading this consent form .You should print or save a copy of the form for your own personal records.

Salamat sa iyong pagbabasa ng pahintulot na ito. Dapat kang mag-tabi ng isang kopya ng form para sa iyong sarili at personal na talaan.

By clicking the following boxes, I acknowledge four things (Sa pamamagitan ng pag-click sa mga kahon na ito, kinikilala ko ang apat na bagay):

- I am a Filipino currently living in the Philippines (*Ako ay isang Pilipino na kasalukuyang nakatira sa Pilipinas*);
- I am at least 18 years old (*Ako ay hindi bababa sa 18 taong gulang*);
- I am voluntarily participating in this survey (*Kusang-loob ang pakikilahok ko sa survey na ito*); and,
- I have read and understood the “Informed Consent” in the previous page (*Nabasa ko na at naintindihan ang “Kaalaming Pahintulot” sa naunang pahina*).

Appendix L
Demographic Questionnaire

Age / *Idad*: _____ years (*taong gulang*)

Sex

Kasarian:

- Female (*Babae*)
 Male (*Lalake*)

Sexual orientation

Kinikilingang kasarian:

- Homosexual (*Bakla o tomboy*)
 Heterosexual (*Heterosekswal; babae o lalake*)
 Other - Please specify (*Iba pa – Mangyaring tukuyin*) _____

Marital status, please check one

Katayuang pag-aasawa, maaring tsekan ang isa:

- Single, never-married (*Walang asawa, hindi pa nakakasal*)
 Married (*May asawa*)
 Separated or divorced (*Hiwalay sa asawa o diborsyado*)
 Widowed (*Balo*)
 Other - Please specify (*Iba pa – Maaring tukuyin*): _____

Do you have children?

May anak ka ba?

- Yes (*Mayroon*)
 No (*Wala*)
If Yes: How many? (*Kung mayroon: ilan?*) _____

University you are currently enrolled in (please check one)

Pamantasang kasalukuyan kang nakatala (maaring tsekan ang isa):

- Ateneo de Manila University
 De La Salle University
 University of the Philippines (campus: _____)
 University of San Carlos
 Other – Please specify (*Iba pa – mangyaring tukuyin*) _____

Please indicate your major

Maaring tukuyin ang iyong pangunahing pinag-aaralan: _____

Current year level in university (e.g., first, second, etc)

Kasalukuyang antas (halimbawa: unang taon, pangalawang taon, atbp): _____

How much does your family earn? Please include income from parents, siblings, etc.
(Monthly salary, before taxes)

Gaano kalaki ang kita ng iyong pamilya? Maaring pag-isahin ang kalahatang kita ng iyong mga magulang, kapatid, atbp (buwanang sahod bago iawas ang buwis):

- P8,000 and below (*o mas mababa pa*)
- P8,001 – P15,000
- P15,001 – P30,000
- P30,001 – P50,000
- P50,001 and higher (*o mas mataas pa*)

Your religious affiliation (please check one):

Kinabibilangang relihiyon (maaring tsekan ang isa)Christian (Kristiano)

- Roman Catholic (*Katoliko*)
- Protestant (*Protestante*)
- Iglesia ni Kristo
- Aglipayan
- Muslim
- Buddhist (*Budista*)
- Other – please specify (*Iba pa – maaring tukuyin*): _____
- None (*wala*)

Appendix M
Filipino Gender Trait Inventory - Original

Instructions

Tagubilin

Please rate each of the following items in terms of how much they apply to you. Please use the following scale and place a check in the corresponding box:

Mangyaring uriin ang bawat isa ng mga sumusunod na pahayag sa mga tuntunin ng kung gaano ka katulad o hindi katulad ng nasasaad. Mangyaring gamitin ang sumusunod na sukatan at maglagay ng tsek sa marapat na kahon:

1	2	3	4
Very much UNLIKE me <i>Lubos na hindi Ko katulad</i>	Unlike me <i>Medyo hindi ko katulad</i>	Like me <i>Katulad ko</i>	Very much LIKE me <i>Katulad na katulad ko</i>

The following traits are... <i>Ang mga sumusunod na mga katangian ay...</i>	1	2	3	4
di sumpungin (even-tempered)				
di sunud-sunuran (non-confirming)				
disiplinado (disciplined)				
dominante (dominant)				
konserbatibo (conservative)				
liberal (in attitude towards homosexuality)				
liberal (in attitudes towards premarital and extramarital sex)				
maalaga (nurturing, caring)				
maasikaso (caring)				
maawain (sympathetic)				
mabagal (slow to move)				
mabisyo (drinks, smokes, gambles)				
macho				
madasalin (prayerful)				
madiskarte o maabilidad (shrewd)				
magagalitin (easy to anger)				
mahina (weak)				
mahina ang loob (not gutsy)				
mahinhin (modest)				
mahirap kausapin (difficult to convince)				
mahiyain (timid, shy)				
makapagkapwa (affinity with others)				
makisig (elegant, well-dressed)				
malakas (strong)				
malakas ang pakiramdam (intuitive)				
malinis sa katawan (clean, good hygiene)				

malulungkutin (melancholic)				
mapag-alalay (supportive)				
mapagbiro (likes to joke/tease)				
mapag-isa (loner)				
mapagkalinga (caring)				
mapagkawanggawa (charitable)				
mapagkimkim (keeps things to one's self)				
mapagpasensiya (patient)				
mapagpatawad (forgiving)				
mapagtanggol (protective)				
mapagtimpi (restrained)				
mapangalaga (provider)				
mapaniwala (trusting, gullible)				
mapilit (insistent)				
maprinsipyo (principled)				
mapursige (persevering)				
mapusok (impetuous)				
maramdamin (sensitive)				
masigla (enthusiastic)				
masunurin (obedient)				
matampuhin (overly sensitive)				
matapang (brave)				
matigas ang ulo (stubborn)				
matipid (thrifty)				
mautak (clever)				
may kusang-loob (with initiative)				
mayabang (proud, boastful)				
padalus-dalos (rash)				
responsible (responsible)				
sigurista (prudent)				
tahimik (quiet, not talkative)				
tapat (honest)				
tapat ang loob (loyal)				

Appendix N
Filipino Gender Trait Inventory - Revised

Instructions

Tagubilin

Please rate each of the following items in terms of how much they apply to you. Please use the following scale and place a check in the corresponding box:

Mangyaring uriin ang bawat isa ng mga sumusunod na pahayag sa mga tuntunin ng kung gaano ka katulad o hindi katulad ng nasasaad. Mangyaring gamitin ang sumusunod na sukatan at maglagay ng tsek sa marapat na kahon:

1	2	3	4
Very much UNLIKE me <i>Lubos na hindi Ko katulad</i>	Unlike me <i>Medyo hindi ko katulad</i>	Like me <i>Katulad ko</i>	Very much LIKE me <i>Katulad na katulad ko</i>

The following traits are... <i>Ang mga sumusunod na mga katangian ay...</i>	1	2	3	4
maasikaso (caring)				
mabagal (slow to move)				
mahina (weak)				
mahiyain (timid, shy)				
makapagkapwa (affinity with others)				
makisig (elegant, well-dressed)				
malakas (strong)				
mapag-alalay (supportive)				
mapag-isa (loner)				
mapagkimkim (keeps things to one's self)				
maprinsipyo (principled)				
mapusok (impetuous)				
maramdamin (sensitive)				
matapang (brave)				
matigas ang ulo (stubborn)				
may kusang-loob (with initiative)				
mayabang (proud, boastful)				
padalus-dalos (rash)				

Appendix O
Personal Attributes Questionnaire (PAQ)

Instructions

Tagubilin

The items below inquire about what kind of person you think you are. Each item consists of a pair of characteristics, with the letters A-E in between.

Ang mga tala sa ibaba ay nagtanong tungkol sa kung anong uri ng tao ang tingin mo sa iyong sarili. Bawat tala ay binubuo ng isang pares ng mga katangian, na may A hanggang E na mga titik sa pagitan. Mangyaring gamitin ang mga titik na sukatan at maglagay ng bilog sa marapat na titik:

For example:

Halimbawa

Not at all Artistic

A.....B.....C.....D.....E

Very Artistic

Walang hilig sa sining

Mahilig o magaling sa sining

Each pair describes contradictory characteristics--that is, you cannot be both at the same time, such as very artistic and not at all artistic. The letters form a scale between the two extremes. You are to choose a letter which describes where you fall on

the scale. For example, if you think you have no artistic ability, you would choose A. If you think you are pretty good, you might choose D. If you are only medium, you might choose C, and so forth.

Ang bawat pares ay naglalarawan ng mga magkasalungat na katangian - na hindi mo maaaring sabihin gayun ka sa sabay na panahon, tulad ng masining at hindi masining. Ang mga titik sa pagitan ng dalawang sukduhan ang sukatan. Ikaw ay pipili kung saan sa pagitan ng dalawang sukduhan ang mas naglalarawan kung nasaan ka sa panukatan. Halimbawa, kung sa tingin mo wala kang artistikong o masining na kakayahan, bilugan mo ang titik A. Kung sa tingin mo ikaw ay may aking sining maaari mong piliin ang titik D. Kung ikaw ay napapagitna lamang bilugan mo ang titik C, at iba pa.

	A	B	C	D	E	
Not at all independent (Umaasa sa iba)						Very independent (Hindi umaasa sa iba)
Not at all emotional (Hindi emosyonal)						Very emotional (Emosyonal)
Very passive (Hindi magalaw o makilos)						Very active (Magalaw o makilos)
Not at all able to devote self completely to others (Maka-sarili)						Able to devote self completely to others (Makapag-kapwa)
Very rough (Brusko)						Very gentle (Malumanay)

Not at all helpful to others (Hindi matulungin)					Very helpful to others (Matulungin)
Not at all competitive (Hindi mahilig makipag-tagisan)					Very competitive (Mahilig makipag-tagisan)
Not at all kind (Hindi mabait)					Very kind (Mabait)
Not at all aware of feelings of others (Hindi sensitibo sa damdamin ng iba)					Very aware of feelings of others (Sensitibo sa damdamin ng iba)
Can make decisions easily (Madaling mag-desisyon)					Has difficulty making decisions (Hirap mag-desisyon)
Gives up very easily (Mabilis sumuko)					Never gives up easily (Hindi sumusuko)
Not at all self-confident (Walang bilib sa sarili)					Very self-confident (Bilib sa sarili)
Feels very inferior (Hindi kasing-galing ng iba)					Feels superior (Mas magaling sa iba)
Not at all understanding of others (Hindi maintindihin sa ibang tao)					Very understanding of others (Maintindihan sa ibang tao)
Very cold in relations with others (Hindi pala-kaibigan)					Very warm in relations with others (Pala-kaibigan)
Goes to pieces under pressure (Mahina ang loob kapag may krisis)					Stands up well under pressure (Matatag ang loob kapag may krisis)

Appendix P
Rosenberg Self-Esteem Scale (RSE)

Instructions
Tagubilin

Please rate each of the following statements in terms of how much you agree with them. Please use the following scale and place a check in the corresponding box:

Mangyaring uriin ang bawat isa ng mga sumusunod na pahayag sa mga tuntunin ng kung gaano ka sumasang-ayon o hindi sumasang-ayon sa kanila. Mangyaring gamitin ang sumusunod na sukatan at maglagay ng tsek sa marapat na kahon:

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree
<i>Mahigpit na Pagsang-ayon</i>	<i>Sumasangayon</i>	<i>Hindi sumasangayon</i>	<i>Mahigpit na hindi sumasangayon</i>

Statement	1	2	3	4
I feel that I am a person of worth, at least on an equal plane with others (Sa tingin ko, ako ay isang tao may halaga o kabutihan gaya ng ibang tao)				
I feel that I have a number of good qualities (Sa tingin ko ay may magaganda akong katangian)				
All in all, I am inclined to feel that I am a failure (Para sa akin ako'y puno ng kapalpakan)				
I am able to do things as well as most other people (Ako'y may kakayahan na kasing-galing ng ibang tao)				
I feel I do not have much to be proud of (Sa tingin ko wala akong maipagmamalaki)				
I take a positive attitude toward myself (Positibo ang tingin ko sa aking sarili)				
On the whole, I am satisfied with myself (Nasisiyahan ako sa aking sarili o katauhan)				
I wish I could have more respect for myself (Nais kong magkaroon ng mas higit na respeto sa aking sarili)				
I certainly feel useless at times (Minsan pakiramdam ko'y wala akong silbi)				
At times I think I am no good at all (Minsan pakiramdam ko'y wala akong kwentang tao)				

Appendix Q
Ambivalent Sexism Inventory (ASI)

Instructions
Tagubilin

Below is a series of statements concerning men and women and their relationships in contemporary society. Please indicate the degree to which you agree or disagree with each statement using the following scale:

Nasa ibaba ang isang hanay ng mga pahayag tungkol sa mga kalalakhian at kababaihan at ang kanilang mga relasyon sa napapanahon lipunan. Mangyaring ipahiwatig ang antas ng iyong pagsang-ayon ka o hindi pagsang-ayon sa bawat pahayag na gamit ang mga sumusunod na sukatan:

0	1	2	3	4	5
Disagree	Disagree	Disagree	Agree	Agree	Agree
Strongly	Somewhat	Slightly	Slightly	Somewhat	Strongly
<i>Lubhang di</i>	<i>Malamang</i>	<i>Bahagyang</i>	<i>Bahagyang</i>	<i>Malamang</i>	<i>Lubhang</i>
<i>Sumasang-</i>	<i>ang di</i>	<i>di sumasang-</i>	<i>sumasang-</i>	<i>ang pagsang-</i>	<i>sumasang-</i>
<i>Ayon</i>	<i>pagsangayon</i>	<i>ayon</i>	<i>ayon</i>	<i>ayon</i>	<i>ayon</i>

	0	1	2	3	4	5
No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman (Kahit na gaano ka tagumpay ang isang lalaki, hindi sya kumpleto kung wala syang pagmamahal ng isang babae)						
Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality" (Maraming babae na humihingi ng pantay-pantay na trato ay gustong lang makalamang)						
In a disaster, women ought not necessarily to be rescued before men (Sa isang sakuna, hindi kailangang unahing sagipin ang mga babae kaysa lalake)						
Most women interpret innocent remarks or acts as being sexist (Kadalasang nababansagang 'sexist' ng mga babae ang mga inosenteng sabi-sabi o gawain)						
Women are too easily offended (Masyadong mabilis sumama ang loob ng mga babae)						
People are often truly happy in life without being romantically involved with a member of the other sex (Maraming tao ang tunay na masaya kahit na walang kasintahan o asawa)						

Feminists are not seeking for women to have more power than men (Hindi hangarin ng mga feminista ang maging mas makapangyarihan ang mga babae kaysa mga lalake)						
Many women have a quality of purity that few men possess (Maraming babae ang may kalinisan ng budhi, di kagaya ng mga lalake)						
Women should be cherished and protected by men (Ang mga babae ay dapat pahalagahan at protektahan ng mga lalake)						
Most women fail to appreciate fully all that men do for them (Hindi napapahalagahan ng mga babae ang mga ginagawa ng mga lalake para sa kanila)						
Women seek to gain power by getting control over men (Para magkaroon ng kapangyarihan ang mga babae, gusto nilang kontrolin ang mga lalake)						
Every man ought to have a woman whom he adores (Ang bawat lalake ay kailangan ng babaeng kanyang mamahalin)						
Men are complete without women (Buo o kumpleto ang buhay ng lalake kahit walang babae)						
Women exaggerate problems they have at work (Pinapalaki ng mga babae ang mga problema nila sa trabaho)						
Once a woman gets a man to commit to her, she usually tries to put him on a tight leash (Kapag 'nakatali' na ang isang lalake, hangan ng babae na higit na ang hawak nya sa mga gawain nito)						
When women lose to men in a fair competition, they typically complain about being discriminated against (Kapag natalo ng lalake ang babae, madalas mag-reklamo ang mga babae kahit na malinis ang pagkapanalo)						
A good woman should be set on a pedestal by her man (Dapat ilagay sa pedestal ng lalake ang isang mabuting babae)						
There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances (lilan lang ang babaeng ang ginagawang laro ang pag-akit sa lalake bago sila tanggihan)						
Women, compared to men, tend to have a superior moral sensibility (Mas moral ang mga babae kaysa mga lalake)						

<p>Men should be willing to sacrifice their own well being in order to provide financially for the women in their lives (Dapat isakripisyo ng mga lalake ang kanilang mga sarili para masustentohan ang mga babae sa buhay nila)</p>						
<p>Feminists are making entirely reasonable demands of men (Makatwiran ang mga hinihiling ng mga feminista sa kalalalahan)</p>						
<p>Women, as compared to men, tend to have a more refined sense of culture and good taste (Mas pino ang mga babae kaysa lalake pagdating sa kultura)</p>						

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VITA

NAME OF AUTHOR: Vivienne V. Valledor-Lukey

PLACE OF BIRTH: Makati, Philippines

DATE OF BIRTH: August 12, 1974

GRADUATE AND UNDERGRADUATE SCHOOLS ATTENDED:

Michigan State University, E. Lansing, Michigan, USA

University of the Philippines, Diliman, Quezon City, Philippines

DEGREES AWARDED:

Master of Arts in Family Studies, 2000, Michigan State University

Bachelor of Arts in Psychology, 1995, University of the Philippines

AWARDS AND HONORS:

- Phi Beta Delta International Honor Society, Syracuse University, 2009
- Golden Key International Honour Society, Syracuse University, 2007
- Summer Fellowship Award for Outstanding Teaching Assistants, Syracuse University, 2005
- Phi Beta Delta International Honor Society, Michigan State University, 2000
- Kappa Omicron Nu Honor Society, Michigan State University, 1999
- *Cum laude*, University of the Philippines, 1995

PROFESSIONAL EXPERIENCE:

- Statistical Analyst, Statistics New Zealand, Christchurch, New Zealand, 2011 – present
- Research Officer, Canterbury District Health Board, Christchurch, New Zealand, 2011
- Research Assistant, University of Otago, Departments of Postgraduate Nursing Studies and Psychological Medicine, Christchurch, New Zealand, 2009 – 2011
- Assistant Professor, Department of Psychology, De La Salle University, Manila, Philippines, 2002 – 2003, 2006 – 2008
- Teaching and Research Assistant, Department of Child and Family Studies, Syracuse University, New York, USA, 2003 – 2005
- Assistant Professorial Lecturer, Department of Psychology, De La Salle University, Manila, Philippines, 2000 – 2002
- Lecturer, Department of Psychology, University of the Philippines, Diliman, Quezon City, Philippines, 1995 – 1997