THE NEW MASCULINITY: EXAMINING MALE CONSUMERS' FASHION

INVOLVEMENT, MATERIALISM, AND FEAR OF NEGATIVE EVALUATION

by

ANA URREGO

(Under the Direction of Laura McAndrews)

ABSTRACT

The purpose of this study was to characterize men into different groups of male consumers using fashion clothing involvement (FCI), materialism, and fear of negative evaluation (FNE). Masculinity scale items were also developed to analyze how masculinity, as it relates to fashion, differs among the types of men. Male consumers, ages 18 and older, were asked to participate in the study, through Amazon Mechanical Turk (MTurk), by completing an online survey. A total of 208 participants completed the survey and 182 usable responses were analyzed in SPSS. An exploratory cluster analysis of the data identified three distinct groups of men and a one-way ANOVA was conducted to test if masculinity differed among the three groups. The findings yielded noteworthy implications for the fashion and apparel industry, male consumer behavior research, academia, and society as a whole. Future studies should consider further investigating FNE as it relates to FCI of male consumers.

INDEX WORDS: Male Consumer, New Masculinity, Materialism, Fashion Clothing

Involvement, Fear of Negative Evaluation

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ANA URREGO

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ANA URREGO

Major Professor:	Laura McAndrews
Committee:	Soyoung Kim
	Amanda Ferster

Electronic Version Approved:

Suzanne Barbour
Dean of the Graduate School
The University of Georgia
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DEDICATION

And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving

thanks to God the Father through him.

Colossians 3:17

I dedicate this work to my parents. Mami and Daddy, the unity, support, and example you've

provided has helped me overcome many obstacles and made me believe I can accomplish the

impossible. To my sissy, Valen, I say thank you for always being my #1 fan. You encourage me

to always be the best version of myself. I pray to one day be the woman you see in me.

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CHAPTER 1:

INTRODUCTION

Chapter 1 contains the following sections: (a) background of study, (b) purpose of study, (c) significance of study.

Background of Study

There are many forms of masculinity, and because society has become increasingly ambiguous, Bertrand and Davidovitsch's (2008) explain that identity must be created internally. Men focus on internal identity, and through that, connect fashion to their internalized masculinity, looking for both functionality and expression. The new masculinity, an inclusive, flexible plurality of masculinities (Anderson, 2009), is suggested in literature to be driven by body image and appearance. McNeill and Douglas (2011) consider men to now be defined by appearance, instead of occupation, so they may shop for clothing to externally be perceived as attractive. Men care about their appearance and use fashion to construct and express their ideal version of the new masculinity (Barry & Martin, 2015). Because the new masculinity is made up of different masculinities that are better understood through an intersectional perspective (Sheild, 2009), generalizing theories and ideas to all men may not be possible. However, there are two common themes seen with the new masculinity's association to fashion.

First, this new masculinity has been supported by research to be more easily accepted and practiced among Generation Y males (Barry & Martin, 2015), a market segment born between the 1980's and the year 2000. These males are the ones willing to blur the gender lines when it comes to fashion aesthetic, therefore moving away from an anti-feminist and homophobic masculine mentality. This market segment seems to like fabrics and styles that were once

considered to be associated with femininity and homosexuality. Generation Y males are also considered to prefer to stand out from what society deems the norm, and use fashion and clothing to construct an individual masculinity. Research suggests they have high fashion involvement and find pleasure in the process of shopping. Materialistic and consumerism culture research has shown that they express narcissistic qualities through the use of fashion and their relationship with fashion brands (Lambert & Desmond, 2013). Generation Y males have an augmented view of themselves and their appearance, which is further supported by their social media platforms. (Barry & Martin, 2015).

Second, the new masculinity leads to a limitation of social norms (Barry & Martin, 2015; Ourahmoune, Nyeck, & Tsala, 2008). Men are experimenting with different styles and clothes that were once considered feminine, but still avoid looking too feminine for fear of what others might say or think (Barry & Martin, 2015). Even highly fashion-involved men purchase clothing with the idea of constructing successful and respectable appearances (Bertrand & Davidovitsch, 2008). The theory of narcissism, an aspect of materialism, itself is an example of traditional ideals, of authority and status, still present among highly involved, fashion-conscious men (Ourahmoune et al., 2008). Therefore, from a fashion perspective, there is still a shift happening towards the new masculinity. This could mean that men have not fully accepted and moved to a new ideal of masculinity. Traditional masculine values, such as status, continue to be a part of men, including the ones that are willing to express themselves through a more blurred gender fashion aesthetic. Men could have the inclination to continue to be in transition to a new masculinity until they are no longer hindered or motivated by social norms.

Purpose of Study

Building from the idea that there is a plurality of masculinities (Anderson, 2009), the purpose of this study was to characterize men into different types of male consumers with regards to fashion clothing involvement (FCI), materialism, and fear of negative evaluation (FNE), using scales from previous literature. In addition, this study developed scale items on masculinity as it relates to fashion and analyzed how masculinity differs among the different types of men.

Significance of Study

This study is significant because it adds to the breadth of research in male consumer behavior, provides more detailed insight on male consumers for the fashion and apparel industry, and offers society a better understanding of the new masculinity. There is a lack of literature on male consumers or masculinity when it pertains to the fashion and apparel industry. Previous literature is largely comprised of articles on female consumption, and when male consumers are explored, it's a qualitative approach or by gender comparison. Only recently has there been a journal only dedicated to fashion and apparel studies of men, *Critical Studies in Men's Fashion*. This journal, however, is also filled with qualitative studies on men (Barry & Martin, 2015; Reilly, 2014). Of course, there are exceptions. Brosdahl and Carpenter (2011) compare shopping orientations among male generational cohorts. In another study, the authors compare retail format preferences and satisfaction and loyalty among male generational cohorts (2012). The researchers do this quantitatively in hopes to further expand the literature and information available in male consumer behavior. The present study followed this example and provided insight on the new male consumer through a quantitative method, thus providing a bridge from the predominantly qualitative studies. Furthermore, the scale items developed for this study can

be used to provide a better understanding of the different types of masculinities in future research.

Additionally, by offering a deeper understanding of the shift to a new masculinity as it pertains to fashion, this study has brought the apparel and fashion industry a great benefit. The findings of this study provide a clearer grasp of the type of men designers, store owners, marketers, and other industry professionals are designing, selling, and marketing to and the possibilities when it comes to pushing the boundary of the accepted male aesthetic. Furthermore, the findings offer a detailed description of different types of men, which will prove useful during the assortment planning stage, thus stores are better equipped with the items that will sell. This study further contributes to marketers because they can use the findings to help identify what type of men shop at different stores and market to them accordingly.

The study's findings bring more awareness of the pressure society puts on the expression of masculinity in fashion. This study contributes to the overall acceptance and understanding of the new masculinity by society, which could lead to a decrease in social fear for men when it comes to dressing and expressing their definition of masculinity through fashion. The ability to more freely express themselves has the potential of bringing an increase of business to the industry. This study further demonstrates to society, specifically men, that the word "fashion" is relevantly associated with men and masculinity. Moreover, the male stigma connecting fashion with only femininity, or a homosexual orientation, is further reduced with the present research.

CHAPTER 2:

LITERATURE REVIEW

Chapter 2 contains the following sections: (a) masculinity, (b) fashion clothing involvement, (c) materialism, (d) fear, (e) types of men, and (f) research hypotheses summary.

Masculinity

In today's society, the concept of masculinity is undergoing a transformation both in its definition and interpretation (Anderson, 2009; Bertrand & Davidovitsch, 2008; Barry & Martin, 2015). It is no longer static and singular; instead, there is a plurality of masculinities that are accepted and constructed by heterosexual men. The "new man," as it is referred to in literature, is said to have emerged during the postmodern movement (Bertrand & Davidovitsch, 2008). Men began questioning and rebelling against the conservative and traditional during the modern movement, a distinct shift away from traditional masculinity, as well as one that is homophobic and opposite of traditional femininities. There are two main influencers for this shift: the feminist movement, where women were also questioning and fighting against gender roles, and the gay rights movement, where gay people strove to be accepted as a normal part of society (Bertrand & Davidovitsch, 2008).

Masculinity Influencers

The feminist movement aided the shift in masculinities in three different stages (a) "feminist friendly"; (b) "mythopoetic"; and (c) "moderate," which are described by Jill Heinrich as three different men's movements (2014). The term "men's movement" was developed to reassess men's traditional roles in society, and the change of those roles, with a certain focus on society in the United States (Jeffords, 1993, as cited in Heinrich, 2014). "Movement" is a strong

word because it is difficult to compare shifts in men's roles to the feminist movement or the gay rights movement. However, these movements, considered as stages, paint an informational picture of how the feminist movement influenced the shift in masculinities.

The first stage, "feminist-friendly," encouraged men to engage in self-reflection, a process that would allow men to recognize the unearned gender privilege that patriarchy has granted them. During this stage, men were calling for a revision of the traditional male role that has restricted their personal, social, and sexual identity. This stage, however, experienced backlash and an opening for the next stage: "mythopoetic." Men started to express that they were the ones that were now being oppressed. They criticized the feminist movement for restricting its "interest to the 'unilateral liberation' of women while completely ignoring issues of male oppression" (Heinrich, 2014, p. 240). Stemming from this is the "moderate" stage. Around this time, men understood that an ideal masculinity was one that, yes, allowed them to celebrate the good and empowering qualities of being a man, but also considered that the oppression of women and alternate masculinities was unethical, and, therefore, they needed to reject any characteristic that encouraged this oppression.

Feminists have successfully deconstructed the idea of gender as a uniform ideal (Davies, 1997, as cited in Heinrich, 2014) and expressed that there are multiple ways of being female in the world today (Heinrich, 2014). By recognizing these multiple positions for themselves, men have the ability to free themselves from the emotional and psychological constraints that hegemonic masculine ideals have imposed upon their lives (Heinrich, 2014), the constraints that put them in a box with very limiting space to express individuality or ideals outside the social norm.

Another influencer for the shift in masculinities is the gay rights movement. Current social trends in many corporate and government policies, as well as media coverage in the United States, have confirmed a general positive shift in attitudes toward gays and lesbians. Surveys have demonstrated that heterosexual men state that gay men and lesbians should have the same civil rights and liberties as everyone else in society (Loftus, 2001, as cited in Embrick, Walther, & Wickens, 2007). The decline of homophobia is gradually paving the way to a broadening of the range of masculine identities and positions that are possible to embody and perform (Andreasson & Johansson, 2013). When there was once a time where men avoided wearing certain things or dressing too fashionably for fear of being considered gay (Cole, 2000), society no longer automatically assumes a well-dressed, fashionable man is gay.

Both the final feminist stage and gay rights movements have led to the search for a revised masculinity, one that promises characterizations of masculinity that are both empowering and enlightening for men, without contributing to the continued oppression of women and alternative masculinities (Heinrich, 2014).

Definition of Masculinity

It is important first to understand the traditional definition and interpretation of masculinity. Traditional hegemonic masculinity, in Western societies, is associated with achievement, aggressiveness, competitiveness, success, restricted emotions, and limited affectionate behavior between men (Borgeson & Valeri, 2015). Connell (1995) explains this hegemonic masculinity as one that is the dominant socially constructed formation, and expression of masculinity, that works to maintain patriarchal power structures through the subordination of women and different manifestations of masculinity. Traditional masculinity could be viewed as the opposite of traditional femininity and any man that is not heterosexual

and white. Anderson (2009), however, describes a new masculinity, one that is gradually becoming more inclusive and permissive, and where the concept of hegemony is less useful. The author explains that Connell's hegemonic masculinity is not able to capture the increase of men's femininity that occurs in different settings. He also illustrates in his research that "heterosexual men exhibiting various forms of inclusive masculinity are not complicit to or subordinated by any singular version of masculinity" (Anderson, 2009, p. 154). Anderson goes on to say that college-aged males are not looking up to another form of hegemonic masculinity, or desiring to be linked with any one dominant archetype. Men are embracing the idea that masculinity is diverse and not one type of masculinity is better, or superior, than the other.

Pleck (1995, as cited in Levant & Richmond, 2007, p.131) acknowledges that masculinity ideologies, an individual's internalization of cultural beliefs and attitudes towards masculinity, are diverse, but explains that there is "a common constellation of standards and expectations associated with the traditional male role in the Western world." So, while changes are occurring in the traditional masculinity, in many masculine contexts, masculinity is still defined as the opposite of femininity and homosexuality (Andreasson & Johansson, 2013).

Embrick et al. (2007) found that working class men believed gay men and lesbians do not belong in the work environment. They were "repulsed by the idea of homosexuality" (p. 760), believed in the "don't ask, don't tell" policy, and would not associate themselves with someone that was homosexual. According to a participant in the study, "gay men do not fit the profile of what corporations are looking for because they are effeminate, dirty, impolite, and also unable to keep an organized and professional appearance" (Embrick et al., 2007, p. 763). Previous literature suggests working class men still favor a more traditional masculinity which shows that

even though the idea of masculinity is shifting, in certain scenarios, a homophobic masculinity prevails.

With Anderson's explanation of a new, more inclusive, masculinity in mind, the concept of hegemony is becoming less useful; therefore, how masculinity is identified and the influencers of masculinity needs to be further explored. The study of masculinity is notably considered on the theory that there is a difference between an individual's sex and gender. An individual's sex is reflected by the biological identification as either male or female, and "gender is the socially constructed roles that are hinged upon a culturally and historically determined set of possibilities which come to be associated with masculinity and femininity" (Benshoff & Griffin, 2009, p.214).

Hasan, Aggleton, and Persson (2015) explain how recent work by Connell (2012) offers what could be described as a structuralist-interactionist theory of masculinity, locating the construction of masculinities in broader social structures, while recognizing the role of individuals in shaping these same processes. Butler (1990) believes that "gender ought not to be constructed as a stable identity or a locus of agency from which various acts follow; rather, gender is an identity tenuously constituted in time, instituted in an exterior space through a *stylized repetition of acts*" (p. 141). The effect of gender is produced through the stylization of the body and must be understood as the everyday way in which bodily gestures, movements, and various styles establish the illusion of an enduring gendered self (Butler, 1990). Basically, masculinity is performed and constructed through a repetition of acts, gestures, movements, and styles.

Masculinity can be examined through the concept of intersectionality. Intersectionality is understood as "mutually constitutive relations among social identities" (Shields, 2009, p.302).

These social identities are interconnected and must be examined together to understand masculinity. Attempting to comprehend the masculinities that are produced and performed involves an understanding of the elements that are "pieced" together to inform them. These elements are social identities and can include class, race, age, sexual orientation, and education (Lombard, 2013). For example, while traditional masculinity proposes men should be unemotional, in control, successful, competitive, straight, and White (Connell, 1995; McClure, 2006; Speer, 2001), work by Hunter and Davis (1992, as cited in Mincey, Alfonso, Hackney, & Luque, 2015, p. 316) reported that Black men defined manhood through self, family, human community, and spirituality and humanism. "Being a man" may differ across both social and geographical settings (Connell & Messerschmidt, 2005), and, therefore, one must also consider where a man lives, or what culture he comes from, to further understand what makes up his masculinity.

Another example of using intersectionality to attempt to define a masculinity is Lombard's (2013) study on graffitied masculinities. She explained that graffitied masculinities are part of a graffiti culture, one closely associated with hip hop culture. This graffiti culture is territorial, competitive yet "infused with a strong sense of connectedness and community" (Lombard, 2013, p. 184), comes from the urban poor, and includes risk taking, delinquency, apprentice-type relationships among young men, and opposition to the institutions that are attempting to control their lives, meaning rebellion. All of these things are specific illustrations of social identities that make up a certain version of masculinity and need to be considered together to begin to grasp that version of masculinity.

Masculinities and Fashion

In this study, the new masculinity is used, that is one of an inclusive, flexible plurality of masculinities, which can help to understand male consumption better by considering that consumption, and motivations for consumption, will differ among different types of masculine ideologies (Anderson, 2009). Consumption, for the purpose of this research study, is related to gender construction and expression. Men shop for fashion clothing to construct and express their version of masculinity (Bertrand & Davidovitsch, 2008). However, while the new masculinity is more inclusive, plural, and moving away from hegemonic masculinity, studies have shown that men still continue to be limited by social norms (Barry & Martin, 2015; Bertrand & Davidovitsch, 2008; Ourahmoune et al., 2008).

Barry and Martin (2015) explain the theory of performativity in their qualitative study of Generation Y Canadian males living in an urban setting. This theory says that people perform gender through their actions, including their dressing practices. Fashion, for these men, is said to be used to achieve and display masculine goals, but also to show individuality and creativity. These men believe that when it comes to clothing styles, gender aesthetics are blurring. "Heterosexual men explained that the fashion items that appealed to their girlfriends also appealed to them" (Barry & Martin, 2015, p. 12). Men are gravitating toward floral prints and even share accessories and scarves with their girlfriends. Additionally, these men believe that the gay/straight fashion distinctions have collapsed because heterosexual men are now wearing clothing stereotypically associated with gay men, such as super skinny jeans, the color pink, and suede oxford shoes.

Generation Y males also consider technology and social media as being an important reason for their increased interest in fashion. The masculine image they construct with clothing is

shared on social media platforms, and therefore they are not just constructing their self-identity, but also their social and virtual identity. Young men want to dress well and at the same time prove to the world that they are fashionable by posting pictures of themselves in trendy clothing. This is the case with Instagram, with men continuously contributing to the "Outfit of the Day" hashtag (#oftd). While this new, blurring the gender, style has emerged among Generation Y males, young men still find their fashion expression to be limited by social norms. Barry and Martin (2015) explained that even though the men interviewed in this article live in an urban area, where they say it is easier to express themselves through their clothing, they still consider social norms when they dress. They think before wearing something and look to avoid looking too feminine. These young men feel the pressure to look good but do not like admitting to the time it took to look good, so they are not judged as being like women. Even when they wear something feminine and tight, they explain that they do it to show off their masculine body.

Research suggests that male consumers are beginning to put more emphasis on fashion to help express their masculinity (Barry & Martin, 2015; Bertrand & Davidovitsch, 2008). Because fashion clothing involvement (FCI) is the perceived personal relevance or interest the consumer has for fashion clothing (Engel, Blackwell, & Miniard, 2005), it is important to examine the level of FCI of male consumers as they continue to use fashion to help express their masculinity.

Fashion Clothing Involvement

Fashion clothing involvement (FCI) is a way for researchers to better understand consumer behaviors and motivations related to possessions, or materialism (O'Cass, 2001). The relationship consumers have with a brand, or a fashion product, is strengthened by the emotional and symbolic experience that they associate with it (Handa & Khare, 2013). The emotional esteem the brand (or product) holds, is resulting from the feelings related to the brand (Sweeney

& Soutar, 2001) and is based on effective and rational evaluations about the brand (Handa & Khare, 2013). Not all consumers see fashion clothing as a relevant part of their lives, therefore, fashion clothing involvement has been presented as "a continuum from a total attachment (or absorption) in fashion and related activities (very high involvement) to complete detachment or automaticity (very low involvement)" (O'Cass, 2004, p. 878). FCI is important because involvement has been identified as the variable that is most predictive of purchase. Individuals with high involvement are more likely to purchase fashion clothing because of how meaningful fashion is in their lives (Gitimu, Workman, & Robinson, 2013).

Definition of Fashion Clothing Involvement

Fashion involvement is defined by Engel et al. (2005) as the perceived personal relevance or interest the consumer has for fashion clothing. Fashion clothing involvement (FCI), a more specific type of fashion involvement, is connected to how meaningful of a role fashion clothing plays in the lives of consumers (Hourigan & Bougoure, 2012). It is defined as the "extent to which a consumer views the related fashion activities as a central part of their life" (O'Cass, 2004, p. 870). The elaboration likelihood model (ELM) of persuasion, developed by Petty and Cacioppo (1984), emphasizes how consumer decision-making changes under different levels of involvement. This suggests that "highly involved consumers use a central route to their fashion clothing decision making, as they are motivated by and find fashion clothing personally relevant" (Hourigan & Bougoure, 2012, p. 128). For the purpose of this study, O'Cass's (2004) definition of fashion clothing involvement was used as it identifies fashion clothing as a central part, or not, of a consumer's life and has been popularly accepted in research.

History of Fashion Clothing Involvement

Consumer involvement, in the field of consumer behavior, was introduced by Herbert E. Krugman (Hourigan & Bougoure, 2012; Muncy & Hunt, 1984). Krugman (1965) found that there was a lack in the form of the required evaluation of TV advertising specifically relating advertising to attitudes, and those attitudes to purchasing behavior. He began to look into how the low involvement nature in advertisements might be their strength and based his definition on the number of connections a person makes between a communication and something existing in their life.

Muncy and Hunt (1984) set out to better explain the five different types of consumer involvement (a) ego; (b) commitment; (c) communication; (d) purchase importance; and (e) response. The first, ego involvement, originated in the field of social psychology (Sherif & Hadley, 1947). This type of involvement can be defined as how much an object or idea is centrally related to the value system of an individual. A more recent example of this has linked high ego involvement with an increase of self-doubt when confronted with difficult tasks (Kumar & Jagacinski, 2011).

Muncy and Hunt (1984) go on to explain the second type of involvement, commitment, which has been discussed to be related to much of buyer behavior. The third type is communication involvement. This type of involvement is relevant when looking into consumer information processing. Krugman (1966) looks at factors such as the media in which communication is present, the editorial content, and the specific demographic and socioeconomic characteristics of the individual in relation to communication involvement.

Purchase importance is the fourth type of involvement discussed by Muncy and Hunt (1984). This involvement can be a result of ego involvement because if a purchase is ego

involving, it will be of high importance, but it also has other factors affecting it, such as perceived risk. The final type of involvement is response involvement. Houston and Rothschild defined it as "the complexity of cognitive and behavioral processes characterizing the overall consumer decision process" (as cited in Muncy & Hunt, 1984, p. 195).

Fashion clothing involvement (FCI) is a more recent thread of consumer involvement in the field of consumer behavior. Hourigan and Bougoure (2012) measure the drivers and outcomes of FCI. With a sample of Australian Generation Y consumers, they found that materialism affects FCI significantly and that females, over males, have a higher level of involvement. Handa and Khare (2013) found results to support this among Indian students. Gitimu et al. (2013) looked at fashion involvement related to fashion leadership and garment quality assessment when surveying students. The researchers found that fashion leaders were more involved and were more likely to use all types of cues when evaluating garment quality. This makes sense because if fashion leaders are more involved, they spend more time and effort gathering information that they can use to evaluate garment quality. This study, and the one done by Workman and Cho (2012), both suggest that women are more involved and have more fashion awareness than males.

Literature further related to men found that younger consumers have higher involvement and that it is Generation Y males, over other males, who express more interest in fashion (O'Cass, 2011; Vieira, 2009). Bertrand and Davidovitsch (2008) conducted eight in-depth interviews with males fitting three different masculinities; anti-fashion male, singular male, and grooming male. They measured involvement by how long the interviews lasted and how much importance the participants put on fashion and shopping. They broke up the masculinities from least involved, anti-fashion male, to most involved, grooming male. While this study measured

involvement in masculinities qualitatively, there has yet to be a quantitative study that measures fashion clothing involvement in different types of masculinities.

Dimensions of Fashion Involvement

Four dimensions of fashion clothing involvement were identified by Handa and Khare (2013): (a)product involvement; (b) advertising involvement, (c) purchase involvement, and (d) purchase decision involvement. The authors considered "purchase involvement as dependent on consumers' involvement with fashion clothing" (p. 114). For this reason, the researchers picked purchase involvement, as well as product involvement, as the dimensions used in their consumer behavior study of Indian youth. The purpose of the study was to examine the relationship between the level of materialism and involvement with fashion clothing, using purchase and product involvement scale items, among Indian college students. Furthermore, the authors wanted to investigate the effect of gender on FCI. They concluded that the purchase of fashion clothing heightens the self-image of the consumers and gives them the social agreement of belonging.

   Product Involvement

Product involvement has been defined as "a persons perceived relevance of the object based on their inherent needs, values, and interests" (Solomon, Bamossy, Askegaard, & Hogg, 2006, p. 105). Attitudes change towards a product after a "diligent consideration of information that a person feels is central to the true merits of an issue or product" (Petty, Cacioppo, & Schumann, 1983, p. 144). A peripheral route suggests that attitude change occurs because of the association of the object with positive or negative cues, such as pleasant images or famous endorsers (Simões & Agante, 2014). Simões and Agante (2014) advice that companies

marketing a high-involvement product traditionally destined for an older public might reach a younger audience by associating the product with an event starring a younger personality. Recent research on product involvement found that ads with high–involving products stimulated greater central processing and induced a higher level of motivation to process the ad message (Lee, Kim, & Sundar, 2015), and product involvement was positively related to a consumer's trust expectation (Hong, 2015), meaning that "that a consumer perceiving high product importance for the purchase of a given product is likely to buy it, if and only if the merchant deserves a high level of trust" (Hong, 2015, p. 332).

Advertising Involvement

Krugman (1966, p. 596) developed a measurement for advertising involvement, the second dimension identified, and concluded that "involvement with advertising in magazines or television tends to be highest when attention is directed to the editorial environment, less when it is directed to the advertising, and least when advertising is presented alone." O'Cass's (2000) study looked to assess consumers' product, purchase decision, advertising and consumption involvement in fashion clothing. The author found that fashion clothing advertising involvement formed a continuum from minimal to high levels. O'Cass (2000) was able to support unified conceptualization of the four types of involvement.

Purchase Involvement

Purchase involvement, the third dimension of fashion clothing involvement identified by Handa and Khare (2013), is associated with search costs and experience costs (Sarathy & Patro, 2013). Hawkins, Best, and Coney (1986) explain purchase involvement to be "the personal relevance of a purchase decision" (as cited in Smith & Bristor, 1994, p. 590). Additionally, it can be considered as the result of the interaction between a person's values, goals, needs, or self-

concept (Beatty, Homer, & Kahle, 1988). Smith and Bristor (1994) wanted to see if the increase in purchase involvement led to the increase in external search activity, information search on the purchase. The authors found that purchase involvement is an important determinant of external search activity.

Purchase Decision Involvement

The final dimension identified is purchase decision involvement (PDI), which can be defined as "the extent of interest and concern that a consumer brings to bear upon a purchase-decision task" (Mittal, 1989, p. 150). Purchase decision involvement is clearly distinct from product involvement because while consumers may not be highly involved with a product, they could be highly involved with the purchase of that product. This type of involvement is considered to be a higher order multidimensional construct driven by lower order constructs (Kim & Sung, 2009). The first dimension of PDI is cognitive involvement. This lower level dimension refers to the level of consumers' informational process activities, while affective involvement, the second lower level dimension, refers to the degree of a consumer's emotional states evoked by an object (Zaichkowsky, 1994, as cited in Kim & Sung, 2009).

It is important to understand what makes up FCI moving forward, but for the purpose of this study, the focus was on the dimension of product involvement within FCI. The items used for fashion clothing involvement in this research focus on fashion clothing. This is considered a product and material object and, therefore, it made sense to consider fashion clothing involvement from a product point-of-view.

While materialism is not a dimension of FCI, it has been found to have a strong association with fashion clothing involvement (Handa & Khare, 2013; Hourigan & Bougoure, 2012; O'Cass, 2001). Literature that has explained this association has compared materialism

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and fashion involvement between men and women (Handa & Khare, 2013). It has been found that as fashion involvement increases, so does materialism, showing that there is a link between the two.

Materialism

Materialism helps in better understanding the relationship between consumers and fashion clothing because consumer values influence such relationship (Hourigan & Bougoure, 2012). O'Shaughnessy and O'Shaughnessy (2007) suggest that materialist values influence the need for goods when associated with the search for identity, self-presentation of the individual, and a want for aesthetic consumption. Belk (1985, p. 291) defines materialism as "the importance a consumer attaches to worldly possessions." It is based on the concept that the goods one owns are his/her extended self. Richins and Dawson (1992) regard materialism as a value which includes the element of acquisition centrality, which is acquisition as the pursuit of happiness and possession-defined success. Materialists tend to own more possessions in order to enjoy social status, combat feelings of ambiguity, and to compensate for low levels of self-esteem (Fitzmaurice & Comegys, 2006). They are also sensitive to the social meanings of goods (Sun, D'Alessandro, & Johnson, 2014).

Materialism has mostly been considered in literature as a negative trait (Burroughs & Rindfleisch, 2002; Fournier & Richins, 1991; Hourigan & Bougoure, 2012; Kasser, 2002). O'Cass (2001), however, explains that materialism might be a necessary internal value for consumers to possess in order to become highly involved with goods, such as fashion clothing. O'Shaughnessy and O'Shaughnessy (as cited in Hourigan & Bougoure, 2012, p. 6) suggest that materialism is not solely a narcissistic trait resultant of modern times, but rather "covers a spectrum of human behaviour [where] materialism simply becomes part of our humanity."

Considering materialism among male consumers is relevant because materialism plays a crucial role in the evolution of consumers' relationships with particular objects (O'Cass, 2004), in this case, the material object is fashion clothing.

Narcissism

Lambert and Desmond (2013) conducted a quantitative study on Generation Y. In this article, the theory of narcissism is explained and explored in relation to people and brands. Narcissism comes from shifting values from the community to the individual and from self-denial to self-admiration. In other words, narcissism is an augmented view of one's self. Narcissists, which studies corroborate to be mostly men, have a fixation on self-esteem that is further perpetuated by media and consumption (Twenge & Cambell, 2009). This is linked to Western cultures' shift from a focus on collectivism to individualism (James, 2007). Narcissism significantly increased in college males from 1979 to 2006 (Twenge, Konrath, Foster, Campbell, & Bushman, 2008) and showed to continually increase due to our culture of consumerism, materialism, and focus on appearance.

Narcissists in Lambert and Desmond's (2013) study came from wealthy, successful families and they have a high need for achievement and feeling of superiority. With relation to brands, these men feel the need for admiration when it comes to their brand choices. They gravitate towards recognizable brands, such as Armani and Hugo Boss, and do not mind spending a large sum of money on those brands because they help display their status. These men want to create a new identity and style separate from the ones around them and seem to have a lack of attachment to any brand in particular. The narcissistic masculinity always wants to have the best, so if a better brand or fashion item comes along, a narcissist will not hesitate to change loyalties. This narcissistic and materialistic masculinity could further emphasize the idea

that the new masculinity is still limited and motivated by social norms. These men might have high fashion involvement, knowledge of trends and brands, and want to stand out from any other stereotypical masculinity, but they seem to continue to dress themselves to display status and authority, which is associated with the traditional masculinity (Lambert & Desmond, 2013).

Materialistic and narcissistic men, while using fashion clothing and brands to display their individuality, still look for the social acceptance of others. This can be considered as a fear of negative evaluation. They use the material objects to display status and authority in society and might feel anxiety or failure when they are not displaying that status. Fear of being viewed in a negative way by society could be what drives the narcissist's materialism.

Fear

Fear of negative evaluation (FNE) has been examined in the fields of advertisement, psychology, sociology and more. The concept has been defined as the uneasiness a person might have toward negative evaluation, the distress he or she might experience from those negative evaluations, the tendency to avoid situations that might entail those negative evaluations, and the expectation that others would evaluate him or her negatively (Watson & Friend, 1969). People with low FNEs tend to be less anxious about evaluations (Yoon, 2015). People with high FNEs, however, have an elevated awareness of negative evaluations. These types of people work harder to seek approval from others, long for positive asymmetrical relationships, and fear the loss of social approval (Smith & Campbell, 1983; Watson & Friend, 1969). High fear of negative evaluation leads to high fear of not having social approval. FNE correlates with self-esteem issues, sensitivity, and susceptibility to shame (Yoon, 2015).

In Yoon's (2015) study, the author wanted to see if FNE was a moderator to shame and humor. It was discussed that social anxiety negatively correlated with using humor to cope

seeing as people need a sense of security to produce humor. This follows security theory, which suggests that a sense of security is required for someone to produce humor in daily interactions and to laugh and enjoy humor (Miczo, 2004). Yoon (2015) found that there were strong humor benefits in advertising for socially anxious people, meaning high FNEs, when it came to shame-inducing health issues like mental illness and sexually transmitted infections. Low FNEs actually preferred no-humor ads when they featured shame-inducing concerns.

Considering fear of negative evaluation in consumer fashion studies is important because while it has been mentioned in previous literature, it has not been quantitatively measured. Besides, fear has not been investigated of how it relates to masculinities in fashion consumer behavior studies.

Fear and Fashion

The fear of judgment, or of not being positively evaluated by society, is a common theme and driver for male consumers as they relate to fashion and fashion clothing. The new masculinity, while it is more inclusive and free than the traditional masculinity, is still motivated by society when getting dressed or expressing his style (Anderson, 2009; Barry & Martin, 2015). A man now might consider himself to stand out from the social norm when it comes to his clothing, but still continues to be hesitant to not disrupt that social norm too much for fear of what others might say (Barry & Martin, 2015; Bertrand & Davidovitsch, 2008).

Participants in Barry and Martin's study (2015) described wanting to look good, feeling that pressure to look good, but not admitting that it took a long time for fear that others might compare them to women. Young men in this study wanted to look different when dressing but took their time examining their outfits before leaving the house and removed something that might have been too much against the social norm. Even when wearing something that is

considered too feminine like a sheer shirt, participants in the study wore the garment to display what they consider to be their masculine figure.

Ourahmoune, Nyeck, and Tsala (2008) examined how different brands and stores are advertising the "new man" versus the traditional man through their store visuals and point of sales. They use a symbiotic approach and examine the codes that different visuals are trying to portray to the consumers. They found that while advertisements show more of the new masculine aesthetic code, store displays tend to stick to a more traditional format. The authors suggest that male fear is the reason designers tend to be more traditional when it comes to the display in their stores. They want to make sure they provide a safe environment for men to shop in. Magazines and advertisements can easily get away with creative, new masculine displays because they could be understood as being a more artistic take on displaying clothing. Stores, however, are the places where men need to see clothes as they would coincide with their new, yet socially restricted, personality and therefore designers might see a store as a place where they cannot fully display an out-there aesthetic.

The difference in what is displayed in advertisements and what is displayed in stores could also be because men tend not to use magazines as inspiration for styles - they mostly prefer store displays or just observing others for their inspiration (Bertrand & Davidovitsch, 2008). Bertrand and Davidovitsch (2008) explain how not even their grooming male participants turned to magazines for inspiration. This could mean that designers understand this and advertise to a predominantly female audience but set up their store displays for their male customers to feel safe.

This study offers a unique investigation into male consumption and dress. As the review of the literature suggests, the ways men shop and dress have been primarily explored using

qualitative methods. Fashion clothing involvement, materialism, and fear have yet to be quantitatively investigated among different types of men. FCI, materialism, and FNE can all be considered to be continuums, from the lowest level to the highest level. This research study took into account these continuums and how the different types of men can be described using them.

Types of Men

Bertrand and Davidovitsch (2008) interviewed heterosexual Brazilian men between the ages of 23 and 40. Novelty versus conformity was explained with novelty being related to the new masculinity and conformity being related to the traditional masculinity. The authors found three groups of masculinities through the analysis of the interviews. These were anti-fashion male, singular male, and grooming male. Considering the concept of intersectionality, the social identities the researchers used to categorize the male participants into different masculinities were related to their fashion practices and fashion involvement. The three types of men were (a) anti-fashion male; (b) singular male; and (c) grooming male.

Anti-fashion Male

Bertrand and Davidovitsch (2008) explain that anti-fashion males, the one more closely related to the traditional masculinity than the other two groups, do not like to buy clothes and associated unpleasant words with the process of shopping. One man in the study said he preferred that the sales staff did not come up to him because he did not want anyone to speak to him. Anti-fashion males feel uncomfortable in a retail store setting and see fashion and shopping as purely utilitarian: they only shop when they have to replace an old item of clothing that is no longer usable. They do very limited information search when it comes to clothing, only really using the point of sale, and prefer to use familiar brands, so they do not have to go digging for

further information. This type of masculinity considers price to be important when evaluating the purchase of alternative clothing products. These men consider the topic of fashion and clothing to be feminine and therefore something they should not be engaging in.

The authors go on to describe an anti-fashion male as having a low level of clothing involvement - demonstrating a lack of interest in the subject of fashion. Considering O'Cass (2004) presents fashion clothing involvement as a continuum anti-fashion males will fall on the lower side of the continuum. Also, consumers that show low involvement, often follow a more surface route when making fashion clothing decisions (Josiassen, 2010; Petty & Cacioppo, 1980, as cited in Hourigan & Bougoure, 2012). As mentioned above, high involvement is connected to materialism (Handa, & Khare, 2013; Hourigan & Bougoure, 2012; O'Cass, 2001). Higher materialistic values demonstrate a greater involvement with products that convey public meanings like fashion products do (Browne & Kaldenberg, 1997, as cited in Handa & Khare, 2013). This could mean that by anti-fashion males not spending too much time buying, researching, or thinking about fashion products, they are displaying lower materialistic values.

Singular Male

Singular males are described by Bertrand and Davidovitsch (2008) as being type of men that tend to have an idea of what they want to buy in mind and do not deviate from this idea when shopping. This type of man may spend longer in the shop trying on clothes with the purpose of not having to return to exchange them, as well as buys several things at a time, so he does not have to come back later to buy more. In other words, the time is spent making sure he does not need to come back. Singular males have a fear of becoming a "fashion victim," meaning they do not want to follow the mass when it comes to fashion. The authors of the study further explained that singular males believe clothes communicate their personality and lifestyle, so they

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put importance on creating a personal style. Singular males "like to hear or ask for other people's opinions" and prefer to shop with someone else like their girlfriends (p. 37). Seeing as this group had four men with varying ages, compared to the two in each of the other categories, in their study, it is likely that most men will fit this category. When considering alternatives, price is important to them, but so is style, quality, cut, and brand. The participants in this study made sure to emphasize that the brands they buy are references for quality.

Bertrand and Davidovitsch (2008) also describe singular males as being relatively heterogeneous and displaying traits of low involvement and other traits of high involvement. This masculinity can be considered as a traditional masculinity moving towards the new masculinity, but not quite being there yet. Gitimu et al. (2013, p. 175), state that "the more that fashion occupies a substantial part of a consumer's life, the more time and effort will be spent in acquiring information about this area of interest." Because of this, singular males may spend more time than anti-fashion males, but less than grooming males, acquiring information about garments and fashion.

Grooming Male

Grooming males describe themselves as being "keen observers of daily life, looking at shop windows and the fashion of other men" (Bertrand &Davidovitsch, 2008, p. 37). When choosing alternatives, grooming males place importance on quality, design, cut, and comfort. Appearance has a central role in their model of masculinity and these males take pleasure in the shopping activity and see clothes as more than utilitarian. These men are classified by the authors as having "high involvement level with fashion and appearance in general" and prefer to shop on their own (Bertrand &Davidovitsch, 2008, p. 37). Furthermore, grooming males do not rely on

magazines for information on clothing, which is a commonality between all the males described in Bertrand and Davidovitsch's (2008) study.

People with high fashion involvement gather information both for themselves and others (Hourigan & Bougoure, 2012) and spend more time and effort gathering that information (Gitimu et al., 2013). A higher fashion involvement is an indicator of an opinion leader, someone that is more knowledgeable about fashion and uses that knowledge to evaluate garment quality (Gitimu et al., 2013). With relation to materialism, Wang and Wallendorf (2006) found that materialism is related to managing self-concept and image. In the case of the grooming male, he displays this materialism by using clothing and fashion to express his model of masculinity. Even if the grooming male is more closely linked to the new masculinity than the other two, they may use fashion to create a good impression or gain respect, which shows that the social norms are still motivating their consumption.

Research Gap and Summary of Hypotheses

Masculinity can now be believed as plural and more inclusive (Anderson, 2009), and therefore, research needs to consider men through various angles to better understand what makes up their version of masculinity. This study explored, quantitatively, if distinct types of men can be found by using Fashion Clothing Involvement (FCI), Materialism, and Fear of Negative Evaluation (FNE). Fashion clothing involvement is considered to be the importance fashion clothing has in a consumer's life (Hourigan & Bougoure, 2012) and while it was observed in a qualitative study for these types of men, it has yet to be measured quantitatively.

Further, materialism has been connected to fashion clothing involvement (Handa & Khare, 2013; Hourigan & Bougoure, 2012; O'Cass, 2001), but literature has failed to investigate this relationship solely among male consumers. Social fear can be thought of as limiting the

fashion involvement of men. While men are now trying new styles and colors, they still consider social norms when dressing and fear looking, or being thought of as, too feminine (Barry & Martin, 2015; Bertrand & Davidovitsch, 2008; Ourahmoune et al., 2008). Fear has been considered and explained in literature about male fashion consumers (Barry & Martin, 2015; Bertrand & Davidovitsch, 2008), but past studies have yet to quantitatively measure fear as it relates to fashion. Therefore, the study proposes the research model shown in Figure 2.1 and hypothesizes the following:

Hypothesis 1: The respondents will be divided into distinct groups.

Hypothesis 2: Masculinity will significantly differ among all groups.
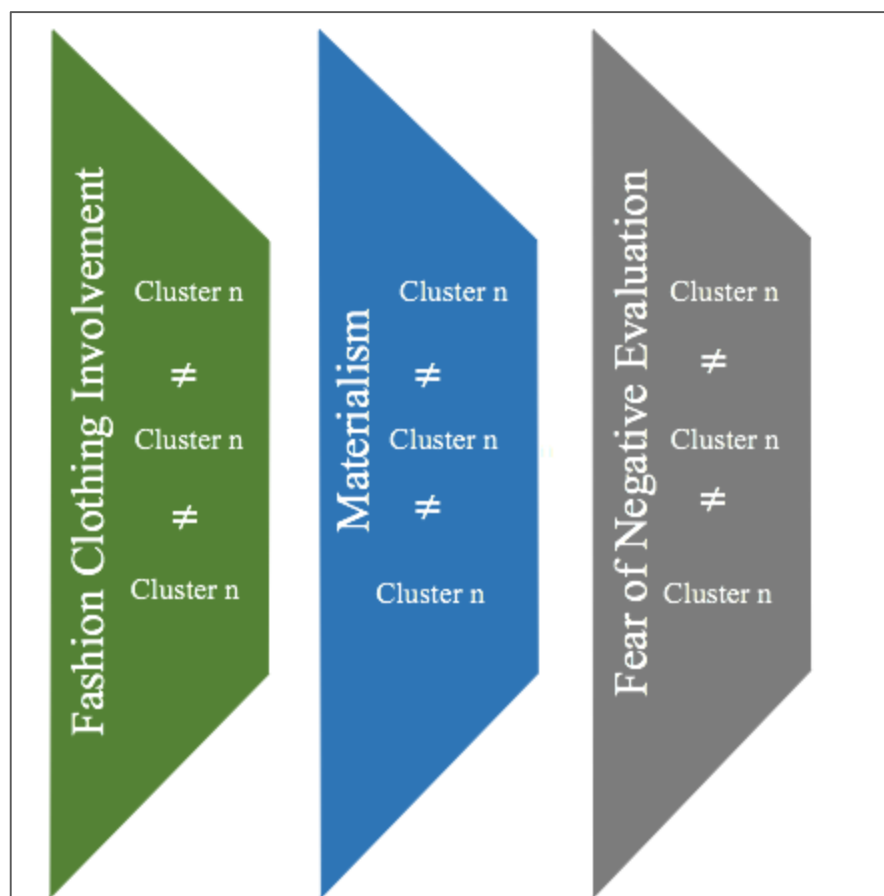
Figure 2.1: Research Model

CHAPTER 3:

METHODS

Chapter 3 contains the following sections: (a) research method, (b) survey design, (c) study variables, (d) sampling, (e) analysis of pilot data, (f) data collection, and (g) data analysis.

Research Method

An online survey, or Internet survey, is a survey administered using the Internet, which can reach many more participants than a paper survey (Dillman, 2000). The study's aim was to empirically test men's, fashion involvement, fear of negative evaluation and materialism. Therefore, an online survey design was deemed most appropriate (Dillman, 2000). A quantitative approach was the most ideal because the study built on a qualitative study done by Bertrand and Davidovitsch (2008). Surveying participants allowed for more responses to better examine the patterns identified by Bertrand and Davidovitsch (2008). Also, a quantitative approach was deemed most appropriate for this research because it is attempting to identify specific types of men and the relationship with Fear of Negative Evaluation (FNE), Fashion Clothing Involvement (FCI), and Materialism, which are all developed scales of measurement from previous literature.

Survey Design

This study used an online survey method because it allowed for greater sampling. Specifically, the study used an Internet survey administered using Qualtrics and distributed to a convenience sample using Amazon Mechanical Turk (MTurk). MTurk consists of panel members who agree to complete human intelligence tasks (HITs) that are requested by a requestor and those members, or MTurk workers, are paid to complete the HIT. The requestor

creates a path between the MTurk workers who want to participate in the study and the online survey using MTurk. Internet surveys provide a more dynamic interaction between the participant and the questionnaire and offer multiple design, data collection, and data analysis opportunities that paper and interview questionnaires do not offer (Dillman, 2000). Internet surveys may prove to be troublesome for the participants due to varying internet connections and, while having the ability to be connected to the web has become common practice, some people may still not have that ability or purposefully choose not to (Dillman, 2000). In addition, not every person that uses the Internet is an MTurk worker. These types of people will not be able to be sampled.

MTurk is a quick and efficient way to collect data. It allows for participants to be screened even before taking the survey. It's a relatively low-cost way to engage a diverse set of respondents in a short period of time (Berinsky, Huber, & Lenz, 2012). This type of sampling, however, may skew results because participants are paid to complete HITs, in this case, an academic survey. Random sampling is considered to be the most ideal way of sampling (Emerson, 2015). However, obtaining random sampling is much more expensive than sampling using MTurk, which has shown to be affective in consumer behavior studies (Egeln, 2016).

Study Variables

Clusters

Each cluster, or groups of men, found in the data is considered an independent variable. The clusters were measured using the fashion clothing involvement (FCI), materialism, and fear of negative evaluation (FNE) scales. These scales provided a profile in order to explain and identify each group of men.

Fashion Clothing Involvement (FCI)

Fashion clothing involvement (FCI) is defined in this study as the "extent to which a consumer views the related fashion activities as a central part of their life" (O'Cass, 2004, p. 870). FCI was measured with items used by Choo, Sim, Lee, and Kim (2014) and was considered on a 7-point Likert scale with 1= highly disagree to 7= highly agree. The authors used the scale to look at what effect fashion involvement had on innovativeness and wardrobe utilization on women between the ages of 20 and 40. Examples of the items are "I am very much involved in/with fashion clothing" and "I pay a lot of attention to fashion clothing." The Cronbach's alpha score for the scale is 0.947 (Choo et al., 2014). This score measures the internal consistency. In other words, it measures how closely related a set of items are as a group. The higher the value, the more reliable, or internally consistent a scale is. A value of .7 to .8 can be considered an acceptable value for a Cronbach's alpha score (Field, 2013). For FCI, the Cronbach's alpha score is internally consistent.

Materialism

Materialism is defined in this study as "the importance a consumer attaches to worldly possessions" (Belk, 1985, p. 291). The items used to measure materialism in this study were also used by Handa and Khare (2013). In this study, the materialism scale was measured on a 7-point Likert scale with 1= highly disagree to 7=highly agree. Examples of these items are "I usually buy only the things I need" and "It sometimes bothers me quite a bit that I can't afford to buy all the things that I would like." This scale has a Cronbach's alpha score of 0.724, showing that the scale is internally consistent (Handa & Khare, 2013).

Fear of Negative Evaluation

Fear of negative evaluation (FNE) is defined in this study as the uneasiness a person might have toward negative evaluation, the distress he or she might experience from those negative evaluations, the tendency to avoid situations that might entail those negative evaluations, and the expectation that others would evaluate him or her negatively (Watson & Friend, 1969). The scale used for this study was revised by Carleton, McCreary, Norton, and Asmundson (2006) and has Cronbach's alpha scores ranging from 0.78 to 0.94, which means the scale is internally consistent (Carleton et al., 2006). The scale was considered on a 7-point Likert scale with 1= highly disagree to 7=highly agree. Examples include "I worry about what other people will think of me even when I know it doesn't make any difference" and "It bothers me when people form an unfavorable impression of me."

Masculinity

Masculinity is defined in this study following the more wide-ranging mentality of Anderson (2009). Anderson (2009) describes a new masculinity, one that is more permissive. It is defined for this study as an inclusive, flexible plurality of masculinities. The scale for the masculinities was developed from a qualitative study by Bertrand and Davidovitsch (2008). The scale is to be considered as a spectrum and was on a 7-point Likert scale with 1= highly disagree to 7=highly agree. The scale was developed around the anti-fashion male and the reverse, which is the grooming male. These scale items were piloted. Examples of the items are "I only go shopping when I need something" and "I enjoy the process of shopping for clothing."

Please refer to Table 3.1 for full survey items with construct, item source, and Cronbach's alphas.

Other Variables

Demographics

The survey asked demographic questions about age, ethnicity and race, income, and the region the participants live in. It also asked if participants identified as straight, gay, or other as well as provide a self-identifier. Furthermore, it asked which gender participants identified with in order to make sure men were the respondents. For all the demographic questions, refer to Appendix A.

Table 3.1

Survey constructs, item sources, and Cronbach's alphas

Name	Item Source	Items	Cronbach's alpha	Study's Cronbach's alpha
Masculinity, 12	(Bertrand & Davidovitsch, 2008)	1. I associate unpleasant words with the process of shopping for clothes. 2. I do not like to buy clothes. 3. I only shop for clothing when I need something. (Utility purposes) 4. I spend as little time as possible at a clothing store. 5. I tend to shop the same brands and/or stores. 6. Affordable clothing prices influence my purchase decision. 7. I enjoy the process of shopping for clothing. 8. I seek inspiration for my clothing style from the people and world around me. 9. The clothing I wear is important to me. 10. I like my clothing style to stand out. 11. Trendy clothing pieces influence my purchase decision		0.869
Fashion Clothing Involvement, 13	(Choo et al., 2014)	1. Fashion clothing is a significant part of my life. 2. I am very interested in fashion clothing. 3. Fashion clothing is an important part of my life. 4. I am very much involved in/with fashion clothing. 5. I pay a lot of attention to fashion clothing.	0.947	0.951
Materialism, 12	(Handa, & Khare, 2013)	1. My life would be better if I owned certain things I don't have. 2. I'd be happier if I could afford to buy more things. 3. It sometimes bothers me quite a bit that I can't afford to buy all the things that I would like. 4. Buying things gives me a lot of pleasure. 5. I like a lot of luxury in my life.	0.794	0.869

Fear of negative evaluation, 15	(Carleton et al., 2006,)	1. I worry about what other people will think of me even when I know it doesn't make any difference.	0.78 – 0.94	0.951
		2. It bothers me when people form an unfavorable impression of me.		
		3. I am frequently afraid of other people noticing my short coming.		
		4. I am afraid that others will not approve of me.		
		5. When I am talking to someone, I worry about what they may be thinking of me.		
		6. I am usually worried about what kind of impression I make.		
		7. Sometimes I think I am too concerned with what other people think of me.		
		8. I often worry that I will say or do wrong things.		

Sampling

To collect data for this study, a convenience sample was recruited using Amazon Mechanical Turk (MTurk). MTurk is a quick, relatively inexpensive, and efficient way to collect data (Berinsky, Huber, & Lenz, 2012). The aim of the study was to investigate male consumers ages 18 years of age and older, thus some screening questions needed to be satisfied. Straight men were being targeted for this study because the research this study builds from interviewed straight men. Furthermore, gay and straight men have been considered separately in consumer behavior studies because they differ in their motivations (Barry & Martin, 2015). Participants also needed to be 18 years or older.

Analysis of Pilot Data

A preliminary test was done after completing the pilot of the masculinity items. Internal consistency, Cronbach's alpha, was checked for the items. The preliminary test was done using Qualtrics and distributed using snowball sampling on Facebook. This test looked to test the reliability of the masculinity scale developed from Bertrand and Davidovitsch's (2008) study. The analysis was done in SPSS using 36 responses. After running the analysis, it was found that the masculinity scale was internally consistent, reliable, at a Cronbach's alpha score of .727. By dropping item 2, the score increased to .839, which was more favorable for this study because it provided a stronger internal consistency for the scale items, indicating that the items left were more closely related as a group. This dropped item is highlighted in Table 3.2. FCI was also measured during the preliminary test to have it as a check for the masculinity items. It was measured using 13 scale items from Handa and Khare (2013). There was feedback from participants concerning the repetitiveness of the scale items and therefore the study's final survey was revised by using a more condensed version of the FCI scale. This allowed for a shorter survey and a clearer distinction between the constructs. The shorter version of the scale items was used in a study by Choo et al. (2014). A final list of the items used can be found in Table 3.2.

Table 3.2

Final Masculinity Scale Items

Items Before Preliminary Test	Final Items
Masculinity Items Before	Final Masculinity Items
1. I associate unpleasant words with the process of shopping for clothes.	1. I associate unpleasant words with the process of shopping for clothes.
2. I do like to buy clothes.	2. I only shop for clothing when I need something.
3. I only shop for clothing when I need something. (Utility purposes)	3. I spend as little time as possible at a clothing store.
4. I spend as little time as possible at a clothing store.	4. I tend to shop the same brands and/or stores.
5. I tend to shop the same brands and/or stores.	5. Affordable clothing prices influence my purchase decision.
6. Affordable clothing prices influence my purchase decision.	6. I enjoy the process of shopping for clothing.
7. I enjoy the process of shopping for clothing.	7. I seek inspiration for my clothing style from the people and world around me.
8. I seek inspiration for my clothing style from the people and world around me.	8. The clothing I wear is important to me.
9. The clothing I wear is important to me.	9. I like my clothing style to stand out.
10. I like my clothing style to stand out.	10. Trendy clothing pieces influence my purchase decision
11. Trendy clothing pieces influence my purchase decision	
FCI Items Before (Handa, & Khare, 2013)	Final FCI Items (Choo, Sim, Lee, & Kim, 2014)
1. I think about fashion clothing a lot.	1.Fashion clothing is a significant part of my life.
2. Fashion clothing is a significant part of my life.	2. I am very interested in fashion clothing.
3. I consider fashion clothing as a central part of my life.	3. Fashion clothing is an important part of my life.
4. I have a very strong commitment to fashion clothing that would be difficult to break.	4. I am very much involved in/with fashion clothing.
5. I find fashion clothing a very relevant product in my life.	5. I pay a lot of attention to fashion clothing.
6. I am very much involved in/with fashion clothing.	

7. I can really identify with fashion clothing.
8. I pay a lot of attention to fashion clothing.
9. I would say that I am often preoccupied with fashion clothing.
10. Fashion clothing means a lot to me.
11. I would say fashion clothing is central to my identity as a person.
12. Fashion clothing is important to me.
13. I am very interested in fashion clothing.

Data Collection

Data collection was completed, after receiving IRB approval, by September 16, 2016.

The survey was administered using Qualtrics and shared as a HIT via Amazon Mechanical Turk

(MTurk). Participants, known as MTurk workers, were paid $0.75 for completing the HIT. For

an example of the HIT message, refer to Appendix C. The target sample for this study was 150 to

200. Norušis (2011) uses a sample of 26 cases to explain *k*-means cluster analysis. Field (2013)

explains one-way ANOVA using a sample of at least 50. Once the target sample was reached on

September 16, 2016, the responses from Qualtrics were downloaded, transferred to Excel,

cleaned and checked for missing data, and then imported into SPSS. After cleaning the data,182

usable responses were uploaded to SPSS.

Data Analysis

Once the data was uploaded to SPSS, descriptive statistics and frequencies were analyzed for normal distributions and outliers. The next step was to perform a *k*-means cluster analysis to identify the number of distinct groups of men, or clusters, in the data. Cluster analysis is exploratory in nature. Things that are generally assumed with cluster analysis are that the sample is representative for the population and variables are not correlated. Clusters should exhibit high internal homogeneity and high external heterogeneity. This means that when plotted geometrically, objects within clusters should be very close together and clusters should be far apart.

Once the group of clusters were identified, one-way ANOVA was done for each level of the independent variable, the cluster groups, and the dependent variable, masculinity. A few basic assumptions for one-way ANOVA were checked prior to data collection and these include measuring the dependent variable on a continuous level, having the independent variables consist of two or more categorical groups, and making sure that the observations were independent from each other.

CHAPTER 4:

RESULTS AND ANALYSIS

Chapter 4 contains the following sections: (a) assessment of basic assumptions, (b) descriptions of the study sample, (c) variable description, (d) cluster analysis, (e) one-way ANOVA analysis, and (f) summary of hypotheses tests.

Assessment of Basic Assumptions

Before testing for the hypotheses, the data was visually inspected and cleaned and basic assumptions were assessed. This included a review of sample size and missing data, evaluating homogeneity of variance, normality of error, and screening for outliers.

A total of 208 participants responded to the online survey distributed through Amazon Mechanical Turk (MTurk) and administered through Qualtrics by September 16, 2016. The data were first downloaded from Qualtrics to Excel. Following a visual inspection of the data, one response was deleted due to missing demographic details, seven responses were deleted because they were completed by female participants, and 18 responses were deleted because the participants did not identify as straight. A total of 182 usable survey responses were left and variable means were used for any missing data. Mean imputation was used a total of 12 times for missing responses. The impact of using this approach is that it lowers variability. The data were reverse coded where necessary and following the completion of the visual inspection and organization of the data, the data were uploaded in IBM SPSS.

The first step in IBM SPSS was to evaluate homogeneity of variance, normality of error, and identify outliers to evaluate if the data was skewed. Descriptive statistics was used to check for outliers. There were no outliers detected from the descriptive statistics and therefore no

responses were deleted. Homogeneity of variance was tested using Levene's test. For the

masculinity scores, the variances were not significant for the cluster levels, $F(2, 179) = 1.679$, p

$= .190$, which indicated that the assumption was not violated. Normality of error was inspected

using Q-Q plots, which can be seen below. The plots of masculinity for each level of the cluster

groups appeared to be adequately normally distributed, except for what looks like a higher

outlier for Singular Men. Since no outliers were identified in the data, the assumption holds.
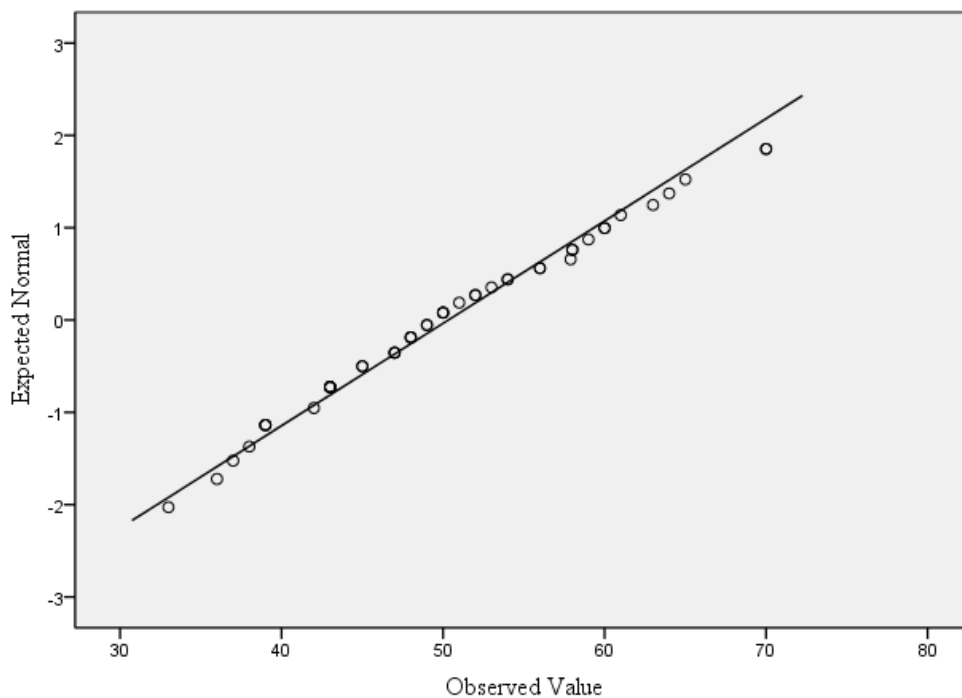
Figure 4.1. Q-Q plot of Masculinity for Anti-fashion Men (Cluster 1)
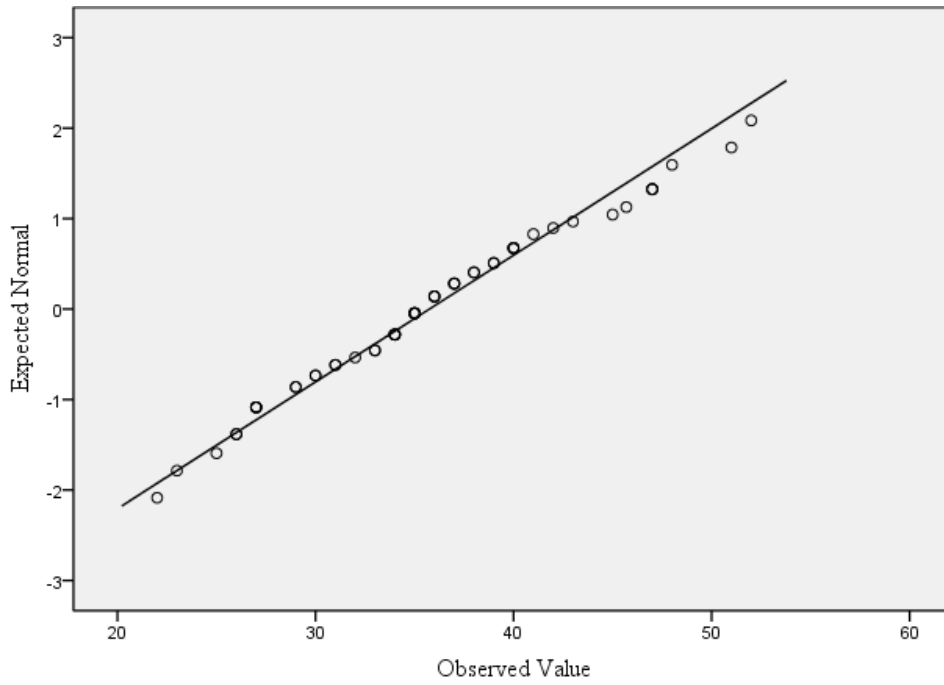
Figure 4.2. Q-Q plot of Masculinity for Grooming Men (Cluster 2)
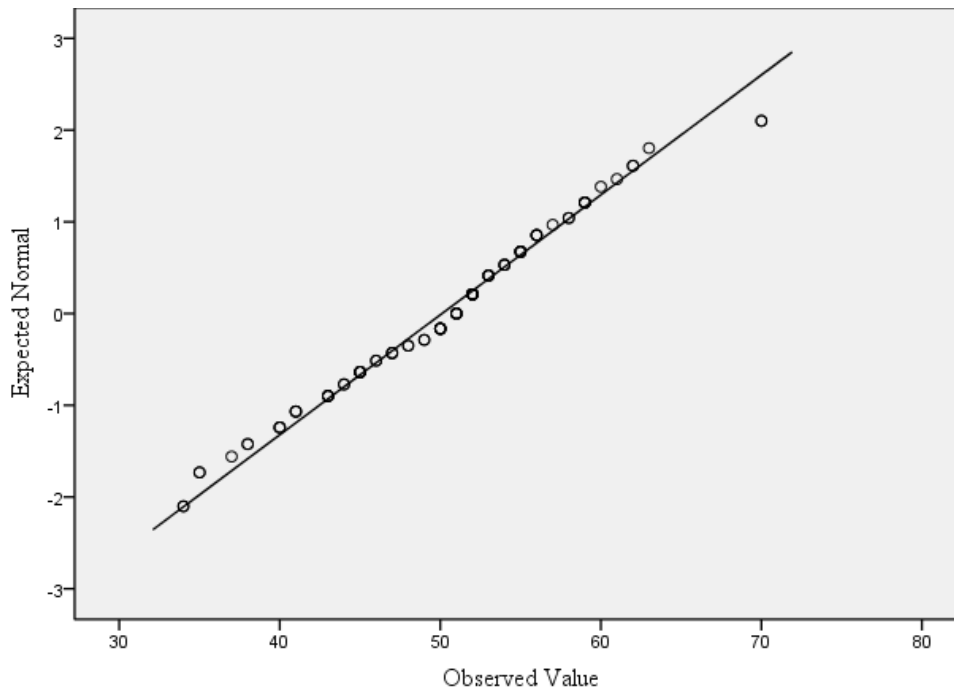
Figure 4.3. Q-Q plot of Masculinity for Singular Men (Cluster 3)

Descriptions of the Study Sample

In order to understand the demographic characteristics of the sample, descriptive statistics of the data was conducted. An analysis of frequency tables was first done for all the demographics variables. Ethnicity of the participants was 13 (7.1%) African American, 15 (8.2%) Asian/Pacific Islander, 137 (75.3%) Caucasian, 12 (6.6%) Latino/Hispanic, 2 (1.1%) Native American, and 3 (2.2%) responded as Other. Age for the participants was 29 (15.9%) 18-24, 78 (42.9%) 25-34, 38 (20.9%) 35-44, 21(11.5%) 45-54, 9 (4.9%) 55-64, and 7 (3.8%) were 65 years or older. Income for the participants was 60 (33.0%) less than $30,000, 61 (33.5%) $30,000-$59,999, 41 (22.5%) $60,000-$89,999, 8 (4.4%) $90,000-$119,999, and 12 (6.6%) for $120,000 or more. The region the participants lived in was 78 (42.9%) urban and 104 (57.1%) suburban. A more detailed information on demographic characteristics can be found on Table 4.1.

Table 4.1

Demographic Characteristics of Participants (n=182)

Variable	*n*	Percent
Ethnicity		
African American	13	7.1%
Asian/Pacific Islander	15	8.2%
Caucasian	137	75.3%
Latino/Hispanic	12	6.6%
Native American	2	1.1%
Other	3	2.2%
Age		
18-24	29	15.9%
25-34	78	42.9%
35-44	38	20.9%
45-54	21	11.5%
55-64	9	4.9%
65+	7	3.8%
Income		
Less than 30,000	60	33.0%
30,000-59,999	61	33.5%
60,000-89,999	41	22.5%
90,000-119,999	8	4.4%
120,000+	12	6.6%
Region		
Urban	78	42.9%
Suburban	104	57.1%

Masculinity

Masculinity is defined for this study as an inclusive, flexible plurality of masculinities. The variable was measured on a 7-point Likert scale with 1= highly disagree to 7=highly agree. There were 10 items total for masculinity, with 5 out of the 10 being reverse coded. The mean score for masculinity was 4.6 and the Cronbach's alpha was .869, which shows that the scale was internally consistent. Figure 4.1 illustrates the distribution of the sample's masculinity.
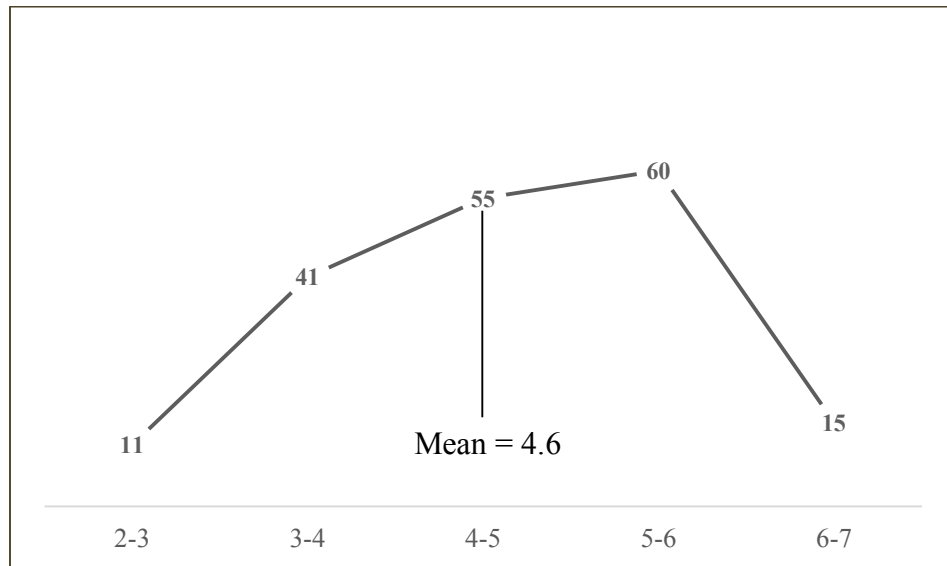
Figure 4.4. Masculinity

Fashion Clothing Involvement

Fashion clothing involvement (FCI) is the "extent to which a consumer views the related fashion activities as a central part of their life" (O'Cass, 2004, p. 870). FCI was measured with 5 items on a 7-point Likert scale with 1= highly disagree to 7=highly agree. The mean score for FCI was 2.96 and the Cronbach's alpha was .951, which indicates that the scale was internally consistent. Figure 4.2 illustrates the distribution of the sample's fashion clothing involvement. Overall, the study's participants reported a relatively low FCI.
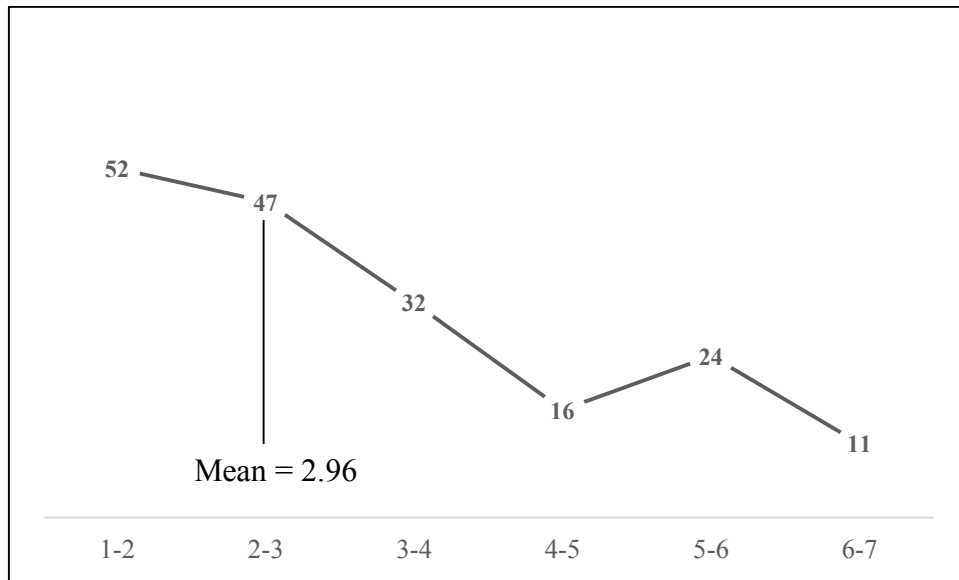
Figure 4.5 Fashion Clothing Involvement

Materialism

Materialism is defined as "the importance a consumer attaches to worldly possessions" (Belk, 1985, p. 291). Materialism was measured using 5 items on a 7-point Likert scale with 1= highly disagree to 7=highly agree. The mean score for materialism was 4.3 and the Cronbach's alpha was .869, which indicates an adequate internal consistency for the scale. Figure 4.3 illustrates the distribution of the sample's materialism.
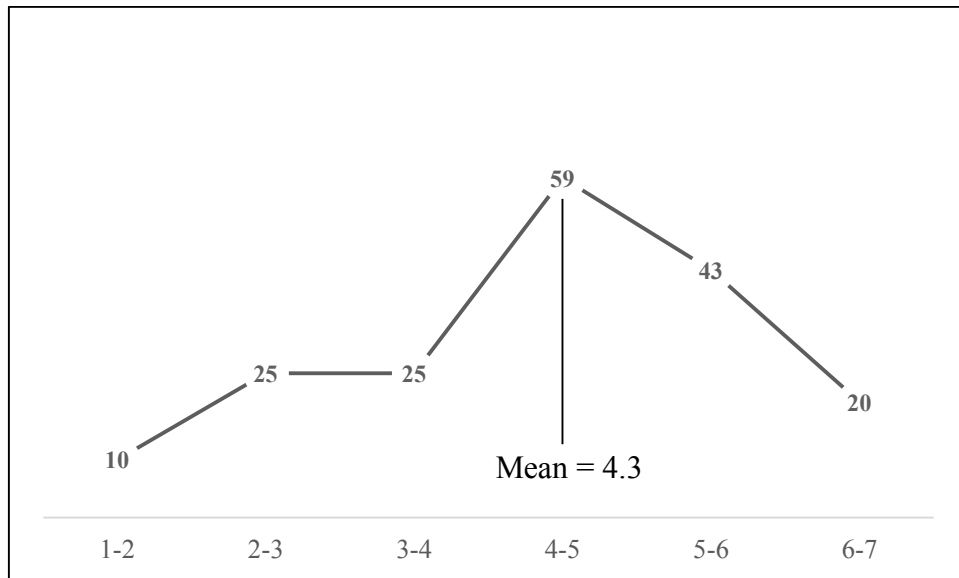
Figure 4.6 Materialism

Fear of Negative Evaluation

Fear of negative evaluation (FNE) is the uneasiness a person might have toward negative evaluation, the distress he or she might experience from those negative evaluations, the tendency to avoid situations that might entail those negative evaluations, and the expectation that others would evaluate him or her negatively (Watson & Friend, 1969). 8 items were used to measure FNE on a 7-point Likert scale with 1= highly disagree to 7=highly agree. The mean score for FNE was 3.72 and the Cronbach's alpha was .951, which indicates that the scale was internally consistent. Figure 4.4 illustrates the distribution of the sample's fear of negative evaluation.
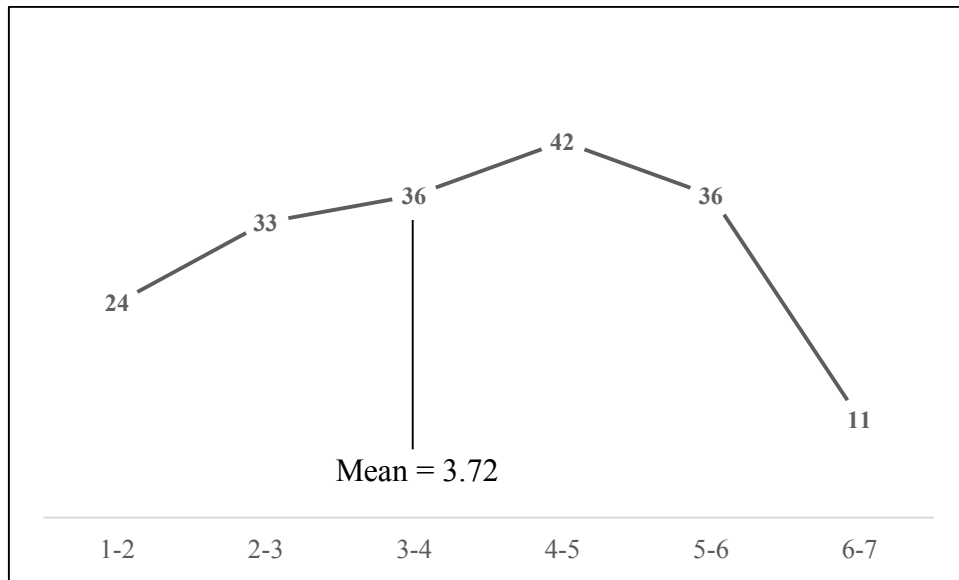
Figure 4.7 Fear of Negative Evaluation

Table 4.2 details each variable's scale characteristics for 182 participants using means, standard deviations, and Cronbach's alpha scores.

Table 4.2

Scale Characteristics of Participants (n=182)

Scale	*M*	SD	Cronbach α
Masculinity	4.6	1.02	.869
Fashion Clothing Involvement	2.96	1.61	.974
Materialism	4.3	1.38	.869
Fear of Negative Evaluation	3.72	1.48	.951

Table 4.3 details the variable correlations. The table shows that masculinity has a significant negative relationship with FCI ($p < .001$), materialism ($p < .001$), and FNE ($p = .002$). This indicates that as masculinity increases, FCI, materialism, and FNE decrease. FCI has a

significant positive relationship with materialism ($p < .001$) and FNE ($p < .001$). This relationship shows that as FCI increases, materialism and FNE also increase. Materialism has a significant positive relationship with FNE ($p < .001$), which indicates that as materialism increases, FNE also increases.

Table 4.3

Correlations

Variable		Masculinity	FCI	Materialism	FNE
Masculinity	Pearson Correlation	1	-.766	-.374	-.233
	Sig.		.000	.000	.002
	N	182	182	182	182
FCI	Pearson Correlation	-.766	1	.380	.321
	Sig.	.000		.000	.000
	N	182	182	182	182
Materialism	Pearson Correlation	-.374	.380	1	.487
	Sig.	.000	.000		.000
	N	182	182	182	182
FNE	Pearson Correlation	-.233	.321	.487	1
	Sig.	.002	.000	.000	
	N	182	182	182	182

Cluster Analysis

Cluster analysis can be described as "a multivariate data mining technique whose goal is to group objects based on a set of user selected characteristics" (Lazar, p7). This type of analysis does not identify a certain statistical method or model and due to its exploratory nature, assumptions about the underlying distribution of the data are not often made. Cluster analysis can be used to identify "groups of individuals or objects that are similar to each other but different from individuals in other groups" (Norušis, 2011, p. 361). Finding this similarity was relevant to this study because it looked to quantitatively identify distinct groups of masculinities previously described in a qualitative study done by Bertrand and Davidovitsch (2008).

There are different types of cluster analysis: hierarchical clustering, *k*-means clustering, and two-step clustering. Deciding on which type of clustering to use depends on the sample size (Norušis, 2011). For the purpose of this study, *k*-means clustering was used because the amount of clusters were already identified. The study aimed to find three clusters in the data all representing the three groups of masculinities described by Bertrand and Davidovitsch (2008): anti-fashion, singular, and grooming. *K*-means clustering also works best with a moderately sized data set (Norušis, 2011).

In order to identify the clusters, fashion clothing involvement (FCI), materialism, and fear of negative evaluation (FNE) scales were used as a way to measure and create a profile of each cluster. Each variable's sum was computed and the Z-score of each was used to for the clusters. As shown in Table 4.4, the results of the analysis suggest that the study's participants were adequately categorized into three groups: cluster 1 had 46 respondents, cluster 2 had 53 respondents, and cluster 3 had 83 respondents. This indicates that it was not necessary to increase or decrease the number of clusters because each cluster shows to have more than a few

cases. Thus, hypothesis 1 (H1), the respondents will be divided into distinct groups, was

supported. Figure 4.8 illustrates the percentage of participants in each cluster.

Table 4.4

Number of Participants per Cluster (n=182)

Cluster	Number of Participants
1	46
2	53
3	83
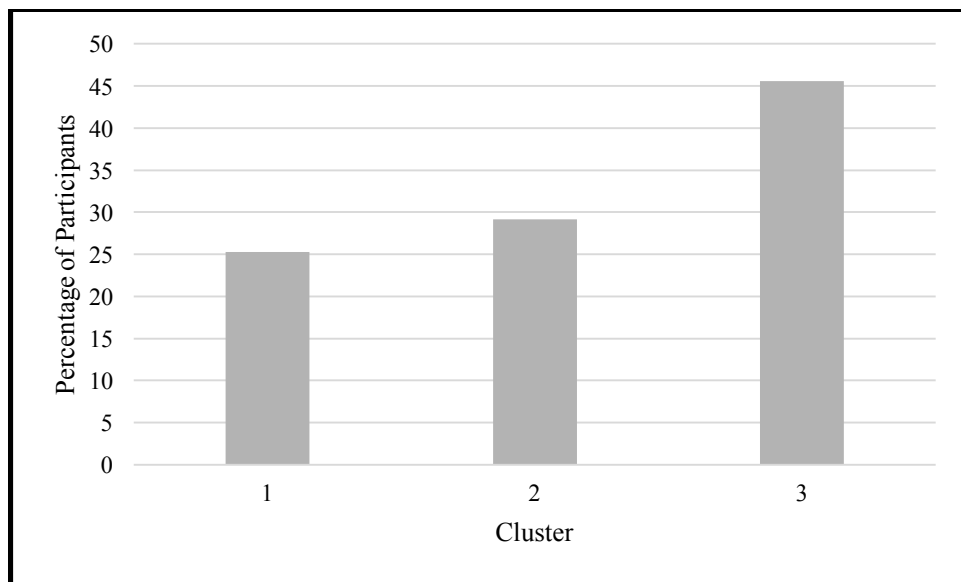
Figure 4.8 Percentage of Participants per Cluster

Since cluster analysis is a statistical procedure that calculates distances, variables that

have large values will have a large impact on the distance when compared to variables that have

smaller values (Norušis, 2011, p. 375). For this reason, it was important to standardize the

variable means. Table 4.5 shows the final cluster centers and Figure 4.9 better provides a visual

comparison of the cluster centers for each variable among each cluster. Cluster 1 had centers for FCI at -0.64813, materialism at -1.18525, and FNE at -1.14234. This cluster had lower than average values for all of the variables indicating that this cluster group has low FCI, materialism, and FNE, for this reason, cluster 1 was named Anti-fashion Men for this study. Cluster 2 had centers for FCI at 1.34287, materialism at 0.6282, and FNE at 0.58021. Participants in this group can be described as having high FCI, materialism, and FNE, hence it was named the Grooming Men. Finally, cluster 3 had centers for FCI at -0.49829, materialism at 0.25575, and FNE at 0.26261. Participants in this group can be described as having a somewhat low level of FCI and somewhat high level of materialism and FNE. Cluster 3 was named Singular Men for this study.

Table 4.5

Final Cluster Centers

	Cluster		
Variable	Anti-Fashion Men n=46	Grooming Men n=53	Singular Men n=83
Fashion Clothing Involvement	-0.64813	1.34287	-0.49829
Materialism	-1.18525	0.6282	0.25575
Fear of Negative Evaluation	-1.14234	0.58021	0.26261
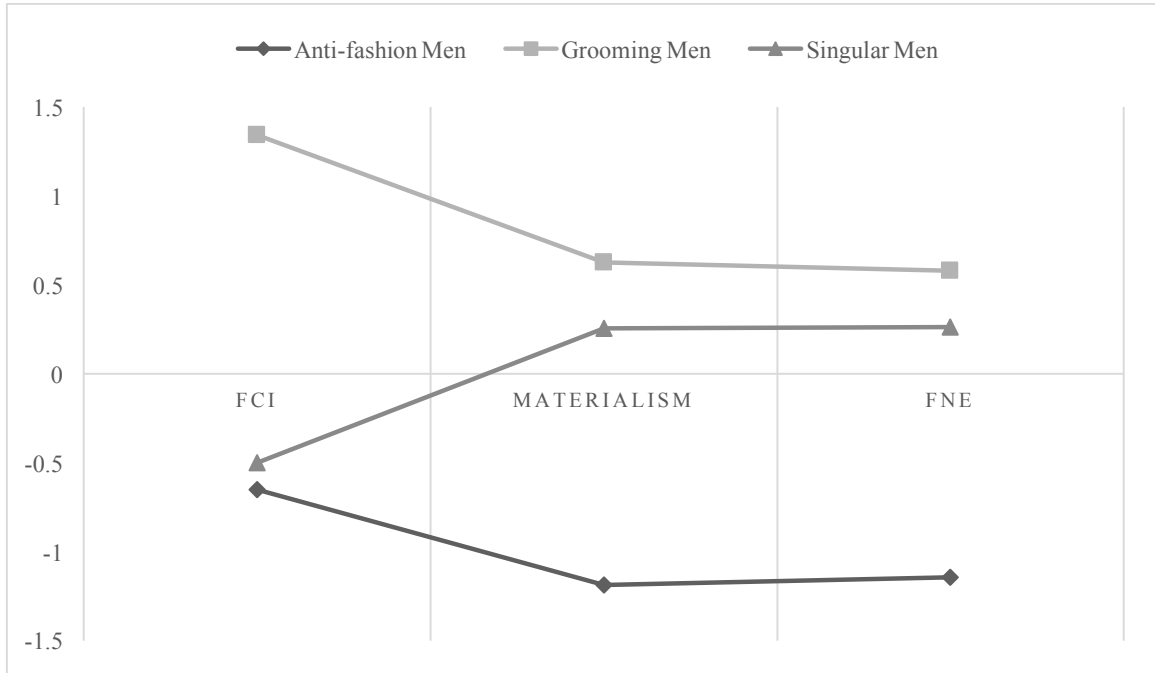
Figure 4.9. Final Cluster Centers

The distance between cluster centers can provide the extent to which clusters are similar or dissimilar to one another. Greater distances between clusters correspond to greater dissimilarities. The analysis of this study's data showed that Anti-Fashion Men and Grooming Men were most dissimilar, while the Grooming Men and Singular Men were most similar. Table 4.6 displays all of the distances.

Table 4.6

Distances Between Cluster Centers

Cluster	Anti-fashion Men	Grooming Men	Singular Men
Anti-fashion Men		3.197	2.018
Grooming Men	3.197		1.905
Singular Men	2.018	1.905	

The ANOVA table, Table 4.7, indicated descriptive information about the data. First, F-values provided a way to see which variables contributed the most to the cluster solution. With an F-value of 266.587, fashion clothing involvement (FCI) provided the greatest separation between the clusters. Second, the table shows the variables that were preselected to be as different as possible. The ANOVA table cannot, however, be interpreted as a traditional ANOVA because the clusters were used to maximize the differences among participants in different clusters and the significance levels were not corrected for this. This means that the p-values cannot be used to determine if hypothesis 1 is accepted, but rather the ANOVA table can be used for descriptive purposes.

Table 4.7

ANOVA of the Cluster Variables

| Variable | Cluster | | Error | | | |
	MS	*df*	*MS*	*df*	*F*	*p*
FCI	67.743	2	.254	179	266.587	< .001
Materialism	45.483	2	.503	179	90.425	< .001
FNE	41.797	2	.544	179	76.808	< .001

One-way ANOVA Analysis

A one-way ANOVA is used to compare the means of more than two independent groups. This type of analysis is relevant to this study because there are three levels of one independent variable represented in the data, which are the three clusters identified using the fashion clothing involvement (FCI), materialism, and fear of negative evaluation (FNE) scales. There is also one dependent variable, masculinity.

The *k*-means cluster analysis identified the number of clusters and a cluster number, from 1 to 3, was assigned to each respondent. A one-way ANOVA was then used to analyze if masculinity differed among all groups. There was a significant difference of masculinity at the p=.05 level among the three groups, $F(2, 179) = 463.091, p < .001, \eta^2 = .413$. The effect size, η2, indicated that 41.3% of the variance in masculinity was caused by the cluster groups. Thus, hypothesis 2 (H2), masculinity will significantly differ among all groups, is supported. This, however, doesn't indicate exactly which groups differed. Post hoc comparisons using the Bonferroni test indicated that the mean difference for Anti-fashion Men and Grooming Men (M = 14.575, SD = 1.587, p <.001) was significantly different, as well as the mean difference for the Grooming Men and the Singular Men (M = -14.360, SD = 1.385, p <.001). However, the mean difference for Anti-fashion Men and Singular Men (M = 0.215, SD = 1.448, p = 1.00) did not significantly differ.

Table 4.8

One-Way Analysis of Variance of Masculinity by Groups of Men

Source	*df*	*SS*	*MS*	*F*	*p*	Effect
Between Groups	2	7830.481	3915.24	63.091	< .001	.413
Within Groups	179	11108.161	62.057			
Total	181	18938.642				

Summary of Hypotheses Tests

Table 4.9 shows the summary of the research hypotheses tests. Out of the two

hypotheses, one was fully supported and the other was only partially supported.

Table 4.9

Summary of Hypotheses Tests

Hypotheses	Results
H1: The respondents will be divided into distinct groups.	Supported
H2: Masculinity will significantly differ among all groups	Supported

CHAPTER 5:

CONCLUSION

Chapter 5 contains the following sections: (a) summary of results, (b) contributions and implications, and (c) limitations and future research.

Summary of Results

As the masculinity expressed through fashion moves towards a more inclusive, plurality of masculinities (Anderson, 2009), men can differ in ways of expressing their masculinity through clothing. Bertrand and Davidovitsch (2008) explain that there are three types of masculinities as they relate to fashion and fashion clothing involvement: anti-fashion, singular, and grooming. The qualitative study conducted by the authors described how men use fashion clothing to show the world their definition of masculinity. Bertrand and Davidovitsch (2008) found the anti-fashion male to be one more closely related to the traditional masculinity than the other two groups. This type of male did not like to buy clothes, associated unpleasant words with the process of shopping, and saw fashion and shopping as purely utilitarian. The grooming male was classified by the authors as having "high involvement level with fashion and appearance in general" (Bertrand & Davidovitsch, 2008, p.37). This type of male takes pleasure in the shopping activity and sees clothes as more than utilitarian.

The present research was designed to assess if various types of masculinity groups could be found, through a quantitative method, by using previous fashion clothing involvement (FCI), materialism, and fear of negative evaluation (FNE) scales. The study also designed a new masculinity scale, using Bertrand and Davidovitsch's (2008) qualitative study as a framework. This scale was used to measure masculinity as it related to fashion and to see if there was a

significant difference among the groups identified in the study. The study hypothesized the following:

Hypothesis 1: The respondents will be divided into distinct groups.

Hypothesis 2: Masculinity will significantly differ among all groups.

To test the above hypotheses, the study conducted an online survey administered through Qualtrics and distributed through Amazon Mechanical Turk (MTurk). The survey was made up of 28 items from previous FCI, materialism, and FNE scales and from the scale items developed for masculinity. Using MTurk allowed for a greater reach of male consumers, since using snowball sampling to reach many male consumers had proved difficult during the pilot stage.

The analysis of the study's data led to several interesting findings. Hypothesis 1 proposed that the respondents would be divided into distinct groups. This was supported after conducting a *k*-means cluster analysis of the data. Not only did the findings show distinct groups, or clusters, it supported the study done by Bertrand and Davidovitsch (2008) by identifying three distinct clusters. Cluster 1, named for this study Anti-fashion Men, had low FCI and materialism. This group could be considered the anti-fashion males, as identified by Bertrand and Davidovitsch (2008). The anti-fashion male is one that does not like to buy clothes, associates unpleasant words when it comes to shopping, and only shops when he has to replace an old item of clothing that is no longer usable (Bertrand & Davidovitsch, 2008). These characteristics coincide with the findings' low FCI and materialism.

Anti-fashion Men also had low FNE, which could indicate that this group of men does not have an uneasiness of being negatively evaluated by others (Watson & Friend, 1969). This contradicts Bertrand and Davidovitsch's (2008) findings suggesting that anti-fashion males avoid the topic of fashion so as to not seem feminine. Low FCI, materialism, and FNE in the Anti-

fashion Men group could suggest that these men don't engage in fashion clothing and owning possessions because they don't pay attention to what others think of them or how others perceive them. In other words, this group of men doesn't use fashion clothing and possessions as a way to paint a favorable appearance to the outside world because the men in this group don't care if others see them as favorable.

On the opposite end of cluster 1, cluster 2, named for this study Grooming Men, showed high FCI and materialism. This is closely related to the grooming male and supports Bertrand and Davidovitsch's (2008) findings denoting the grooming male as one that has high fashion involvement and materialism, displaying the latter by using clothing and fashion to express their model of masculinity. Grooming Men also showed high FNE. This further supports Bertrand and Davidovitsch's (2008) description of the grooming male because they may use fashion and possessions to create a good impression or gain respect, which could indicate that this group feels uneasiness of being perceived negatively by others. Furthermore, Barry and Martin (2015) explained that men with high fashion involvement feel the pressure to look good but do not like admitting to the time it took to look good so they are not judged as being like women. This fear of being judged by others is supported with the present study's findings.

Cluster 3, also known as Singular Men, can be considered the in-between cluster, meaning the group between the anti-fashion males and the grooming males. Bertrand and Davidovitsch (2008) named this kind of group singular males. Singular Men displayed moderately low FCI and moderately high materialism and FNE. This supports Bertrand and Davidovitsch's (2008) suggestion of these men being ones that display traits of low involvement and other traits of high involvement. Singular Men being low on FCI can be explained by Bertrand and Davidovitsch's (2008) observation of the singular male, which is one

that may spend longer in the shop trying on clothes with the purpose of not having to return to exchange them, as well as buys several things at a time so he does not have to come back later to buy more. This could indicate that while Singular Men has a higher level of involvement with fashion than Anti-fashion Men, men in this group are not fully involved because they spend the time shopping and selecting various options in order to make sure they do not need to go back. The idea of not wanting to go back to the store can be seen as being more closely related to low FCI, while actually spending the time to buy several options could be considered as the reason behind Singular Men scoring relatively higher in materialism.

Additionally, this Singular Men showed to have relatively high FNE, which could mean that men in this group worry about what other people will think of them. This supports the study done by Bertrand and Davidovitsch (2008) because the authors indicated that singular males have a fear of becoming a "fashion victim," meaning they do not want to follow the mass when it comes to fashion. It would make sense to consider the men in this group as possibly having higher FNE because they care if others see them as following trends when it comes to fashion.

Hypothesis 2 proposed that masculinity will significantly differ among all groups. After the post hoc analysis, this was found to be true only between Anti-Fashion Men and Grooming Men and Grooming Men and Singular Men. A positive, significant mean difference between Anti-Fashion Men and Grooming Men indicates that Anti-Fashion Men scored higher in the masculinity scale. The scale items were developed around the anti-fashion male and, seeing as Anti-Fashion Men was explained above to be closely related to Bertrand and Davidovitsch's (2008) description of the anti-fashion male, this difference is consistent with past research. Grooming Men and Singular Men had a negative, significant difference, which indicates that Grooming Men scored lower on masculinity than Singular Men. Because the scale items were

developed around the anti-fashion male, this could suggest that the Grooming Men group more closely relates to the opposite of the anti-fashion male, the grooming male, and Singular Men is closer to the anti-fashion male, which is further supported by the lack of significance between Anti-Fashion Men and Singular Men. This lack of significance thus suggests that these two groups are more alike than not when it comes to a difference in masculinity as it relates to fashion. Furthermore, the findings suggest that the masculinity scale is best used to measure extremes, or opposites.

Contributions and Implications

This study makes several significant contributions and implications from the perspective of research, academia, the fashion and apparel industry, and society as a whole. First, the study contributes to the breadth of male consumer research because this study adds to the knowledge on male consumers as they relate to the fashion and apparel industry. Previous literature has predominately been focused on female consumers, and when male consumers are explored, it's mostly through a qualitative approach or by gender comparison. In addition, this study created and developed a reliable scale for measuring masculinity, which the implication is that now the scale can be used to further the study of the new male consumer quantitatively. This study was able to quantitatively validate what Bertrand and Davidovitsch (2008) observed in their qualitative study: masculinity as it relates to fashion involvement.

A further research contribution is the use of fear of negative evaluation (FNE) as a way to quantitatively assess what has been described in previous qualitative studies: the uneasiness of what others might think when it comes to wearing certain styles or being too involved with fashion (Barry & Martin, 2015; Bertrand & Davidovitsch, 2008). The fear of being judged by society when it comes to fashion clothing is something that has only been suggested or

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commented on in previous fashion and apparel consumer studies. This study takes it one step further by suggesting a way to quantitatively measure that fear, thus adding to the breadth, and future implications, of research in consumer behavior.

Second, this study contributes to academia and the teaching of male consumer behavior because it provides ways for teachers to better explain the male consumer and help students identify certain characteristics and how they differ among different types of men. Just like race, age, and income play a role in the apparel consumption practices of different consumers, so does being a part of a distinct group of men when it comes to fashion involvement. This is an important aspect to include inside of the classroom. Also, this knowledge will further equip students in merchandising, product development, design, and other fields as they prepare to enter the fashion and apparel industry.

Third, this study contributes to the apparel and textile industry because it is essential for designers, store owners, and marketers to understand exactly who their customers are. This study shines a light on the new male consumer in order for those industry professionals to build a more extensive profile of the target market they are designing, selling, and marketing to. With the study's findings, marketers can take into account the idea that different men use fashion clothing differently to express their masculinity and show to have different levels of involvement with those clothes. This has implications in the development of marketing strategies for male clothing brands. The finding of this study suggest there are distinctly different male target groups, which clothing brands should identify and market/advertise to the specific male they are trying to reach. For example, if a store's consumers tend to show to have low FCI, the store can target them by selling apparel products that are, and marketing those products as, long-lasting, durable, and functional in order to display the product as utilitarian.

Knowing that there are distinctly different male target groups can also help retail stores during the planning and assortment stage and when it comes to the aesthetic and presentation of the store. For stores with low FCI consumers, store set up can be efficient in a way that the male consumer can quickly go in, find what he needs, and leave in order to not spend much time with the process of shopping. In the opposite side of the spectrum are the stores that have male consumers with higher FCI. Retail stores can consider marketing to these consumers by providing a lifestyle and showing the apparel products as the essential pieces for self expression or for a way to be perceived in a positive manner.

Finally, this study contributes to society because it is better explaining various forms of masculinity. This will advance the overall acceptance and understanding of the new masculinity and lead to a decrease in social fear for men when it comes to expressing themselves through fashion clothing. Furthermore, this study can reveal to society, especially male consumers, that the word "fashion" and the involvement with fashion clothing is relevant when it comes to men and masculinity. Men, and society as a whole, can comprehend that fashion and involvement with fashion clothing is no longer only connected with femininity or a homosexual orientation, thus further breaking the boundaries for men when it comes to using fashion as a form of self expression.

Limitations and Future Research

As it is usual with research, the present study has a number of limitations that can be viewed as opportunities for future research. First, cluster analysis is exploratory in nature and therefore cannot be used to generalize to the population. While previous qualitative literature also categorizes men into three groups (Bertrand & Davidovitsch, 2008), the three clusters identified in this study can only be said to be true for this study's sample. Future research studies

will have to conduct a cluster analysis of their sample in order to classify different groups of men. Future studies could also consider a different, less exploratory methods of identifying the groups. These could include consulting an expert panel on a cutoff for each group or adapting or developing future scale items to measure each group according to the variables discussed in this study. Future studies should also consider adding more variables in order to further explain differences among different types of male consumers.

Second, 137 out of the 182 participants were Caucasian. Future research may aim to survey a more diverse sample and see if ethnicity plays a part in the expression of masculinity through fashion. Furthermore, while this study sampled American men, Bertrand and Davidovitsch's (2008) study sample was made up of Brazilian men. Both studies suggest a pattern of three different types of masculinities as they relate to fashion clothing. Future studies can see if this pattern can be found in other countries and more diverse sampling.

Third, respondents were paid through Amazon Mechanical Turk (MTurk). While MTurk is a reliable platform for cheaply obtaining many responses in a short amount of time, the incentive could have skewed the results. In addition, the sample was limited to MTurk workers, which means that the respondents share the choice of performing HITs in order to earn money to use on Amazon. This shared interest could have further skewed the results. Future research may want to use random sampling to gather more reliable data.

Fourth, location was identified by Barry and Martin (2015) as an important factor of fashion involvement. Men in urban settings felt more freedom and considered the city as a place where it is easier to express themselves through their clothing in comparison to suburban and rural areas. While the present study collected regional demographic data in the form of urban versus suburban, it did not analyze if there was a difference between these two regions when it

came FCI, materialism, and FNE. Future studies may aim to quantifiable measure this difference previously discussed in qualitative research.

Finally, fear of negative evaluation (FNE) was used in this study as a way to explain and profile the different clusters. While certain suggestions about FNE can be made with the findings, this study didn't analyze in length if fear of being negatively perceived by others, or caring what others think, can lead a consumer to being more involved with fashion clothing. Literature has found females to be more involved in fashion clothing than males (Handa & Khare, 2013; Hourigan & Bougoure, 2012). The gap, however, is if a factor of this could be that females care more about how they are perceived than males, since the findings of the present study suggest that groups with higher fashion clothing involvement (FCI) also show to have higher FNE. There is an opportunity for future studies to extensively explore the relationship between FCI and FNE, whether it is through gender specific research or gender comparison.

Due to the exploratory nature of this study, the next step is to take it to confirmatory. By doing this, future studies can compare heterosexual and homosexual males when it comes to distinct groups of masculinity as it pertains to fashion. There are also many other variables that can be examined to better explain distinct groups of men through a fashion perspective. These include retail environment, retail preference, product preference, fashion leadership, and advertising involvement. Another relationship that can be looked at is fashion involvement and the use of social media by male consumers. Barry and Martin (2015) explained how the men in their study used Instagram to post pictures of their outfits as a way to show their fashion leadership and to receive validation through likes. This fashion leadership can also be observed in the number of male fashion bloggers. Furthermore, future studies can look at how men in distinct groups feel about androgynous clothing. There are stores, such as the British department

store Selfridges, that are beginning to provide a more gender neutral environment. This could lead to a change of how men can be grouped when it comes to fashion, or even if they could be grouped as men since the clothing is gender neutral. Finally, a time series study can be considered for men when it comes to distinct groups. Men in 10 or 20 years can maybe start to break into several more groups. This type of study can continue to follow the shift to a more inclusive, plurality of masculinities.

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APPENDIX A

PILOT SURVEY

Please indicate your level of agreement with the following statements.

Masculinity Questions	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
I associate unpleasant words with the process of shopping for clothes.	1	2	3	4	5	6	7
I like to buy new clothing.	1	2	3	4	5	6	7
I only shop for clothing when I need something.	1	2	3	4	5	6	7
I spend as little time as possible at a clothing store.	1	2	3	4	5	6	7
I tend to shop the same clothing brands and/or stores.	1	2	3	4	5	6	7
Affordable clothing prices influence my purchase decision.	1	2	3	4	5	6	7
I enjoy the process of shopping for clothing.	1	2	3	4	5	6	7
I seek inspiration for my clothing style from the people and world around me.	1	2	3	4	5	6	7
The clothing I wear is important to me.	1	2	3	4	5	6	7
I like my clothing style to stand out.	1	2	3	4	5	6	7
Trendy clothing pieces influence my purchase decision.	1	2	3	4	5	6	7
Fashion Clothing Involvement (FCI)	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
I think about fashion clothing a lot.	1	2	3	4	5	6	7
Fashion clothing is a significant part of my life.	1	2	3	4	5	6	7
I consider fashion clothing as a central part of my life.	1	2	3	4	5	6	7
I have a very strong commitment to fashion	1	2	3	4	5	6	7

clothing that would be difficult to break.							
I find fashion clothing a very relevant product in my life.	1	2	3	4	5	6	7
I am very much involved in/with fashion clothing.	1	2	3	4	5	6	7
I can really identify with fashion clothing.	1	2	3	4	5	6	7
I pay a lot of attention to fashion clothing.	1	2	3	4	5	6	7
I would say that I am often preoccupied with fashion clothing.	1	2	3	4	5	6	7
Fashion clothing means a lot to me.	1	2	3	4	5	6	7
I would say fashion clothing is central to my identity as a person.	1	2	3	4	5	6	7
Fashion clothing is important to me.	1	2	3	4	5	6	7
I am very interested in fashion clothing.	1	2	3	4	5	6	7

Please indicate the following:

Gender: Male   Female   (Self Identifier)

Race/Ethnicity (Select all that apply):

African American/African/Black/Caribbean

Asian/Pacific Islander

Caucasian

Hispanic/Latino

Native American

(Other)

Do you identify with any of the following? (Check all that apply)

Straight

Gay

Lesbian

Bisexual

Transgender

(Self Identifier)

Age Range: 18-24   25-34   35-44   45-54   55-64   65+

Household Income: Less than 30,000   30,000 - 59,999   60,000 - 89,999   90,000 - 119,999
120,000 +

Region: Urban   Suburban

APPENDIX B

INSTITUTIONAL REVIEW BOARD APPROVAL

The University of Georgia

Phone 706-542-3199

Office of the Vice President for Research
Institutional Review Board

APPROVAL OF PROTOCOL

August 30, 2016

Dear Laura McAndrews:

On 8/30/2016, the IRB reviewed the following submission:

Type of Review:	Initial Study
Title of Study:	THE NEW MASCULINITY: EXAMINING MALE CONSUMERS' FASHION INVOLVEMENT, MATERIALISM, AND FEAR OF NEGATIVE EVALUATION
Investigator:	Laura McAndrews
IRB ID:	STUDY00003769
Funding:	None
Grant ID:	None

The IRB approved the protocol from 8/30/2016.

In conducting this study, you are required to follow the requirements listed in the Investigator Manual (HRP-103).

Sincerely,

Dr. Gerald E. Crites, MD, MEd
University of Georgia
Institutional Review Board Chairperson

310 East Campus Rd, Tucker Hall Room 212 ◆ Athens, Georgia 30602
An Equal Opportunity/Affirmative Action Institution

Instructions

Please complete a short survey for academic research if you identify as a _MALE CONSUMER_.

Hello everyone!

We are currently conducting research on **men** and their Fashion Clothing Involvement, Materialism, and Fear of Negative Evaluation. If you are a **man**, and **18 years or older,** please take a moment to complete this survey.

This HIT has been allocated 60 minutes but will take no more than 20 minutes of your time. We don't want the HIT to expire for you, that's why we have set it to 60 minutes.

If you would like to take the survey, please follow the link provided. You will be asked to read a consent form, which gives you more information on the study and the researchers, and verify that you are over 18 years old.

At the completion of the survey, a code will be provided that needs to be copied to this window. If you are not given a completion code, it is because you are ineligible to participate according to the demographics requested.

Make sure to leave this window open as you complete the survey. When you are finished, you will return to this page to paste the code into the box.

Ana (ana.urrego25@uga.edu)

Thank you for your time!

Survey link:	http://example.com/survey345.html
Provide the survey code here:	e.g. 123456

CONSENT LETTER

September 2016

Dear Participant:

I am a graduate student in the Department of Textile, Merchandising, and Interiors at The University of Georgia under the direction of Dr. Laura McAndrews (lauraemc@uga.edu). I invite you to participate in a research study entitled The New Masculinity: Examining Male Consumers' Fashion involvement, Materialism, and Fear of Negative Evaluation. If you volunteer to take part in this survey, you will be asked to answer questions, based on your experience as a consumer, about the following:

1. Masculinity as it relates to fashion clothing

2. Fashion Involvement

3. Materialism

4. Social Fear

You must be 18 or older to participate.

This research will be undertaken as an online survey which should take no more than 20 minutes of your time. The survey consists of five sections of questions; masculinity, fashion involvement, materialism, fear of negative evaluation, and selected demographic questions. Your involvement in the study is voluntary, and you may choose not to participate or to stop at any time without penalty or loss of benefits to which you are otherwise entitled.

The information that will be collected in the survey is not expected to cause you any risk, discomfort, or harm if disclosed outside the research. In addition, your name, email address,

computer's IP address, MTurk worker IDs, or other information that can identify you will not be associated with your survey responses. However, since this involves the transmission of information over the Internet, confidentiality cannot be guaranteed. Your confidentiality will be maintained to the degree permitted by the technology used.   The results of the research study may be published, but your name or any identifying information will not be used. In fact, the published results will be presented in summary form only.

The findings from this project may provide industry and academic insight on male consumption practices. If you have any questions about this research project, please feel free to send an e-mail to ana.urre25@uga.edu. Questions or concerns about your rights as a research participant should be directed to The Chairperson, University of Georgia Institutional Review Board, telephone (706) 542-3199; email address irb@uga.edu.

By clicking the box below and continuing to take the online survey, you are agreeing to participate in the above described research project.

Thank you for your consideration! Please keep this letter for your records.

Sincerely,

Ana Urrego

APPENDIX E

FINAL SURVEY

Please indicate your level of agreement with the following statements.

Masculinity Questions	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
I associate unpleasant words with the process of shopping for clothes.	1	2	3	4	5	6	7
I only shop for clothing when I need something.	1	2	3	4	5	6	7
I spend as little time as possible at a clothing store.	1	2	3	4	5	6	7
I tend to shop the same clothing brands and/or stores.	1	2	3	4	5	6	7
Affordable clothing prices influence my purchase decision.	1	2	3	4	5	6	7
I enjoy the process of shopping for clothing.	1	2	3	4	5	6	7
I seek inspiration for my clothing style from the people and world around me.	1	2	3	4	5	6	7
The clothing I wear is important to me.	1	2	3	4	5	6	7
I like my clothing style to stand out.	1	2	3	4	5	6	7
Trendy clothing pieces influence my purchase decision.	1	2	3	4	5	6	7
Fashion Clothing Involvement (FCI)	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
Fashion clothing is a significant part of my life	1	2	3	4	5	6	7
I am very interested in fashion clothing.	1	2	3	4	5	6	7

Fashion clothing is an important part of my life.	1	2	3	4	5	6	7
I am very much involved in/with fashion clothing.	1	2	3	4	5	6	7
I pay a lot of attention to fashion clothing.	1	2	3	4	5	6	7

Materialism and Fear of Negative Evaluation

Please indicate your level of agreement with the following statements.

Materialism	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
My life would be better if I owned certain things I don't have.	1	2	3	4	5	6	7
I'd be happier if I could afford to buy more things.	1	2	3	4	5	6	7
It sometimes bothers me quite a bit that I can't afford to buy all the things that I would like.	1	2	3	4	5	6	7
Buying things gives me a lot of pleasure.	1	2	3	4	5	6	7
I like a lot of luxury in my life.	1	2	3	4	5	6	7
Fear of Negative Evaluation (FNE)	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
I worry about what other people will think of me even when I know it doesn't make any difference.	1	2	3	4	5	6	7
It bothers me when people form an unfavorable impression of me.	1	2	3	4	5	6	7
I am frequently afraid of other people noticing my short coming.	1	2	3	4	5	6	7

I am afraid that others will not approve of me.	1	2	3	4	5	6	7
When I am talking to someone, I worry about what they may be thinking of me.	1	2	3	4	5	6	7
I am usually worried about what kind of impression I make.	1	2	3	4	5	6	7
Sometimes I think I am too concerned with what other people think of me.	1	2	3	4	5	6	7
I often worry that I will say or do wrong things.	1	2	3	4	5	6	7

Please indicate the following:

Gender: Male   Female   (Self Identifier)

Race/Ethnicity (Select all that apply):

African American/African/Black/Caribbean

Asian/Pacific Islander

Caucasian

Hispanic/Latino

Native American

(Other)

Do you identify with any of the following? (Check all that apply)

Straight

Gay

Lesbian

Bisexual

Transgender

(Self Identifier)

Age Range: 18-24   25-34   35-44   45-54   55-64   65+

Household Income: Less than 30,000   30,000 - 59,999   60,000 - 89,999   90,000 - 119,999   120,000 +

Region: Urban   Suburban