

Translation & Adaptation of the Man Box Survey for American Samoa



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Executive Summary

Before the Alliance can begin to change social norms, we must first know

- what they are,
- how they developed and are sustained,
- who is impacted,
- where outcomes emerge and
- when they are most influential.

Knowledge is most authentic when acquired through an inclusive participatory process. Unfortunately, domestic violence and sexual assault are not openly discussed in any culture. The stigma surrounding these issues is especially profuse in Pacific Islander communities.

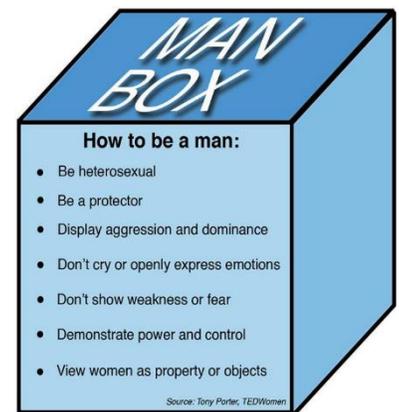
Past environmental assessments completed by the Alliance in American Samoa revealed that survey and interview respondents refer to DVSA as something happening to ‘them’, ‘those people’, ‘her’. In most discussions the male perpetrator is absent. Instead respondents describe ‘why’ violence happened: he was drunk, he caught her fooling around, they were fighting again.

We understand, peripherally, the reasons for violence in American Samoa. What we don’t know is *how* men become abusive. How did a male baby grow up to feel entitled, superior, privileged over not just women, but other men as well?

The concept of gender is a socially defined construct. To gain a foothold on understanding domestic violence and gender inequality, as it exists in America Samoa, the Alliance must engage men – all ages, socio-economic backgrounds, ethnicities and vocations.

In September 2017, an opportunity arose for three Samoan men to attend a conference held by the ‘A Call to Men’ organization in Minnesota. This internationally present violence prevention non-profit strives to *“promote a healthy and respectful manhood and shift attitudes and behaviors that devalue women, girls and other marginalized groups.”*²⁰

A Call to Men uses the Man Box to illustrate the collective socialization of men. The Man Box contains the expectations of male behavior, values and perceptions. These expectations are taught to men – sometimes unconsciously – and reinforced by society, thereby becoming ‘Social Norms’.



According to Man Box creator, Paul Kivel, and his associates at the Oakland Men’s Project, the teachings of the Man Box normalize violence against women, girls, marginalized groups, and men who don’t conform to the Man Box rules^{14,20}. In the Man Box toolkit women are objects, the property of men, and of less value than men. The toolkit is used to facilitate discussions among men and boys to identify and define social norms that promote gender inequality and social oppression. Data produced from Alliance-led focus groups with men conducted in 2018 revealed that the Man Box survey tool, adapted to the cultural norms of American Samoa, could be used to facilitate the conversations needed to effectively address the root causes of violence in the territory¹⁵. This document describes the process used to translate and adapt the survey for use with American Samoan male youth in preparation for a community-wide pilot program.

To align this effort with the Alliance’s Strategic Plan, the following underlines the relevance of the Man Box analysis to the organization’s scope of work:

Strategic Priority: *To strengthen the capacity of individuals and organizations to prevent DVSA*

Strategic Objective: *by empowering them with knowledge and skills to change mindsets*

Intervention: *and influence a Positive Image of Masculinity vis a vis Man Box toolkit*

Strategic Outcome: *that offers alternatives to harmful social norms.*

Introduction

Gender is a socially defined construct. A baby is born genetically male or female. What it *means* to be a man, or woman, is shaped by personal experiences and messages from others – it is learned.

Gender norms are defined by culture, through interactions, relationships, media, policies, laws, systems. The dominant form of masculinity in the United States is ‘Hegemonic Masculinity’ described by Mark Greene (2018) as the ‘Man Box’. The Man Box names qualities men are expected to show because of their gender. These are categorized into **7 Pillars**⁷.

The term Hegemonic infers that men are more valuable than all other genders, and within the

male gender the more ‘masculine’ men are superior to ‘less masculine’ men, instituting a hierarchy demanding rigid compliancy to the norms in order to secure one’s status.



Research shows most men agree with some version of Man Box attributes, especially those perpetuated by their ethnic culture, vocation, life experience²⁰. Traditional Hegemonic Masculinity is rooted in ageless cultural ways of defining manhood¹². **Each culture may develop its own interpretation or version of Man Box norms**, but they are essentially the same throughout all cultures because gender inequality and violence against women pervades all cultures⁶. *“Gender inequality sets the necessary context in which violence against women occurs.”*⁷ The Man Box condones the privilege afforded men over all genders, a sense of entitlement, and unequal distribution of power.

The **pressures** to conform to socially defined manhood are reinforced by relationships: families, partners and friends. A man is subject to judgement on how well he aligns his behavior to Man Box norms. Men who don't conform are ostracized, emasculated. The constant policing of male behavior for 'violations' of the Man Box image intentionally perpetuate the harmful cycle of social pressures to be a 'real man'^{12,17,20}.

To counter the pressures of the Man Box on men, especially in their formative years, primary prevention can focus on building awareness of the Man Box norms and their harmful effects. Additionally, practitioners can promote positive alternatives, e.g. a 'Positive Image of Masculinity', by fostering authentic discussions about manhood, and modelling positive alternatives to existing norms. The Man Box can be used as the tool to facilitate discussion.

How the Man Box Intersects with Violence and Sexual Assault

According to Hegemonic Masculinity, Man Box norms are reinforced in two primary ways: misogyny – the hatred of women; and homophobia – the hatred of non-heterosexuals. Boys as young as three can recognize the difference between masculine and feminine¹⁷. The sayings, “Don't be a girl” – implying that being female is bad; and “You hit like a girl” – implying that females are weak, are not unheard of on any playground. While a little boy may not understand the implications of his statements, he realizes that being more 'male' is better, and that if his manhood is questioned (policing of male behavior) then exhibiting misogynistic and homophobic behaviors may protect him from scrutiny^{12,14}. The fear of emasculation is real, his identity is at stake.

Man Box norms protect Hegemonic Masculinity and reinforce the patriarchy that oppresses women, marginalizes some men, limits less compliant men, and encourages violence in general. A specific requirement of the Man Box is *“its highly aggressive critique of those who do not perform gender according to its rules – it is the need to police that defines the Man Box – the need to accrue power upward.”*²⁰ Conformity to traditional masculinity is a risk factor for men's perpetration of violence against women¹⁵.

This is where socially defined masculinity and violence intersect: **the need to accrue power to be a man**. The hierarchy of the Man Box isolates men emotionally (be a man – handle your business, don't cry) and channels their anger into repetitious acts of violence against others. The core purpose of the Man Box is to identify and target non-compliant men and grant permission for acting out their aggression^{14,20}. The more 'manly' you behave the greater power you accrue. The general equation (fill in the blanks with any marginalized group) is:

_____ have less value + _____ are property + _____ are seen as objects = _____ Acts of Violence Justified to secure power and obedience

Research shows that “strong endorsement of the Man Box is associated with bad outcomes for young men, causing harm for them and others in the community, particularly women.”² Man Box norms are drivers of violence by men against all genders, and within their own ranks.

“I know men can control women in relationships and most do.” #1E, Age 17

How the Man Box is Relevant to the American Samoan Community

“Yes, control is normal (in my culture).”
6S, Age 18

The hierarchy within the Man Box (Box) is similar to that of the fa’amatai (Matai) system in the Samoan culture. Patriarchal in structure, both the Box and the Matai system reinforce conformity and obedience. They exercise a systematic suppression of creativity, critical thinking, individual initiative, independent voice and opinion. Titled men (matai) have a voice, the highest ranked matai possess the greatest influence. Untitled men have no voice. But even amongst the untitled men, a hierarchy exists based on familial connections to the matai, position within the family, and socio-economic factors. Both the Box and the Matai system are directly tied to privilege, and the ‘good old boys’ fellowship that supports gender-based oppression. Both provide men with the capacity to dismiss ethical and moral responsibilities. Patriarchal masculine ideologies are strong predictors of men’s aggression against women^{3,5}.

The Man Box has been used as a teaching tool to understand masculine norms **throughout the world**^{2,9-10}. It also helps researchers understand how men adapt to social pressures that form their concept of manhood and influence their behavior. A secondary outcome is the actual teaching of appropriate values, behaviors and language surrounding male identity. The discussion can produce a positive Man Box or image of masculinity.

Influencing a Positive Image of Masculinity involves four of ten ‘essential actions to prevent violence’¹²:

- Challenging the condoning of violence against women
- Promoting and normalizing gender equality in public and private life
- Challenging the normalization of violence as an expression of masculinity and male dominance
- Reducing backlash by engaging men and boys in building relationship skills and positive social connections

The TASK is to engage all genders in American Samoa to define masculinity, and fill the Man Box with relevant social norms, to understand how abusive Pacific Islander men are created and therefore how we can begin to promote positive alternatives that foster equality, unity, and tolerance.

Identifying what drives and contributes to male dominance and violence in American Samoa will **establish evidence-informed guidance** for decision makers, service providers, advocates; support the development of protective policy, legislation, and positive media messages. **Not all Man Box attributes are bad – some, aligned with cultural values, support the healthy image of an Pacific Islander male. The key is to identify those that influence positive outcomes.** Field experts suggest that this information can only come from men and boys through discussion and critical reflection of the Man Box^{10,20}. However, females are known to contribute to the policing of Man Box norms through their expectations and values so women and girls should be included in this discussion as well⁹⁻¹⁰. This gender-transformative approach will examine all sources of norms and expectations related to masculinity, and consequently, the role of the female as well.

The Translation & Adaptation Process

The Man Box Survey Tool

The Alliance translated and adapted the Man Box survey developed by Promundo-US and Axe (Unilever)⁹. Founded in Rio de Janeiro, Brazil in 1997, Promundo works to promote gender equality and create a world free from violence by engaging men and boys in partnership with women and girls. In 2016 they validated the survey for use in the U.S., U.K. and Mexico. Their study engaged men ages 18 – 30 by email and phone, followed up with focus group discussions. Promundo has engaged more than 45,000 men and women around the world using this survey.

The survey is comprised of 17 statements that reflect the seven constructs or Pillars within the Man Box (**Figure 1**).

Respondents are asked to reflect on their answers from their own perspective e.g. ‘I believe . . .’, and then from a world perspective, e.g. ‘the world tells me that.’ Because the respondents would be answering from personal experience, and culturally based values, it was important to not only translate the original survey questions into the Samoan language but also ensure that they reflected the Samoan cultural experience. Several insightful, and unexpected, results were collected during the pre-testing phase.

The Translation Process

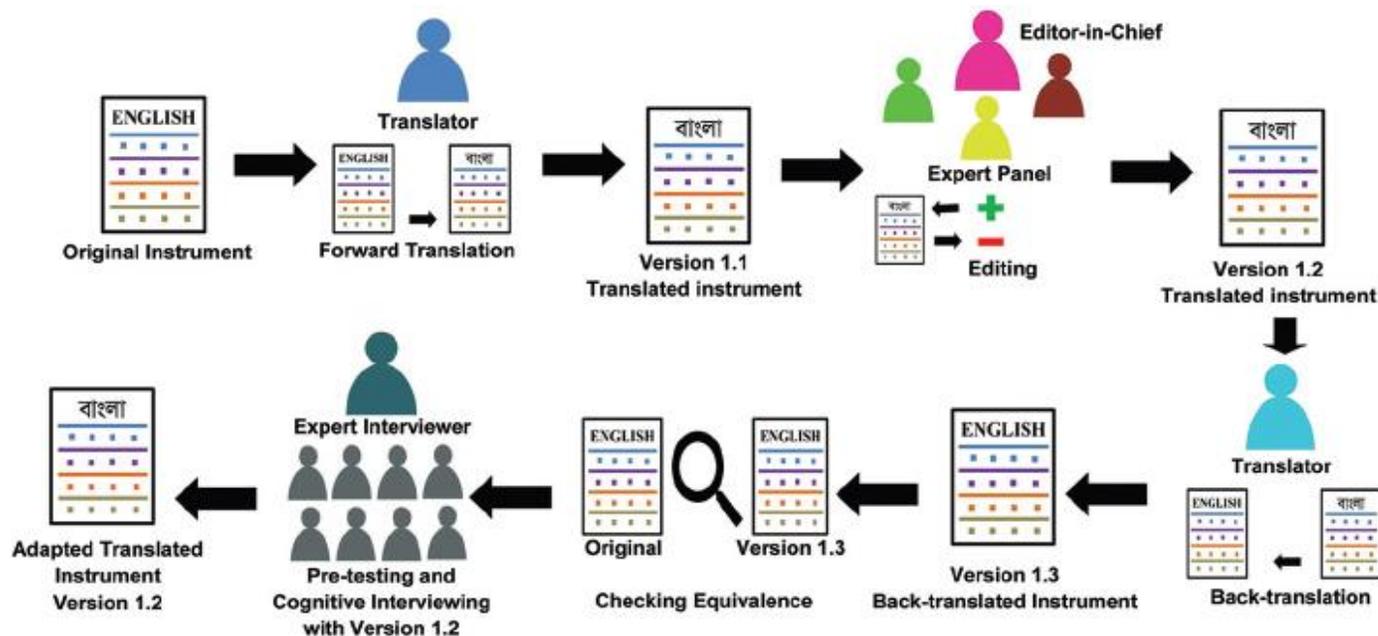
The aim of this process is to achieve a version of the English instrument that is **conceptually equivalent** in the Samoan language. The **focus is on cross-cultural and conceptual, rather than linguistic/literal equivalence**. A well-established method to achieve this goal is forward-translations and back-translations^{19,22-23}. The Alliance followed an evidence-based protocol comprised of five participatory steps to translate the Man Box survey from English to Samoan (**Figure 2**):

1. Forward translation produces **Version 1.1**
2. Expert panel – iterative editing process produces **Version 1.2**
3. Back-translation produces **Version 1.3** which is used to modify and **finalize Version 1.2 for pretesting**
4. Pre-testing and cognitive interviewing results are incorporated into **Version 1.2**
5. Final version = adapted and translated **Final Version 1.2**

Figure 1:

Pillar 1: Self-Sufficiency
A man who talks a lot about his worries, fears, and problems shouldn't really get respect
Men should figure out their personal problems on their own without asking others for help
Pillar 2: Acting Tough
A guy who doesn't fight back when others push him around is weak
Guys should act strong even if they feel scared or nervous inside
Pillar 3: Physical Attractiveness
It is very hard for a man to be successful if he doesn't look good
Women don't go for guys who fuss too much about their clothes, hair, and skin
A guy who spends a lot of time on his looks isn't very manly
Pillar 4: Rigid Masculine Gender Roles
It is not good for a boy to be taught how to cook, sew, clean the house, and take care of younger children
A husband shouldn't have to do household chores
Men should really be the ones to bring money home to provide for their families, not women
Pillar 5: Heterosexuality and Homophobia
A gay guy is not a "real man"
Straight guys being friends with gay guys is totally fine and normal (positive statement)
Pillar 6: Hypersexuality
A "real man" should have as many sexual partners as he can
A "real man" would never say no to sex
Pillar 7: Aggression and Control
Men should use violence to get respect, if necessary
A man should always have the final say about decisions in his relationship or marriage
If a guy has a girlfriend or wife, he deserves to know where she is all the time

FIGURE 2: Translation Protocol



Pictorial flow chart for translation of an original survey instrument to English - WHO. Mondal, H., Mondal, S. (2017) Pretesting and cognitive interview are integral parts in translation of survey instrument. *Indian Journal of Psychiatry*. 59. 251.

Forward Translation & Expert Panel Reconciliation

Translation from the English source document to Samoan was done by an Alliance staff member who is an experienced translator well versed in DVSA constructs, fluent in English but whose primary language is Samoan. She was asked to provide conceptual translations, using culturally acceptable language targeting the broadest audience. The **result** of this step is the **Samoan translation of the source document or Man Box Survey – Version 1.1**.

Forward translation reconciliation is a critical step often overlooked in the translation process. In this procedure the forward translation(s) is reviewed and compared by bilingual (English-Samoan) experts and the Forward translator to reconcile differences in opinions on translation. The goal in this step is to **identify and resolve discrepancies between the forward translation and the source instrument**. This process recognizes the fa’aSamoa context, and the strong role of cultural and religious norms and values in discussions concerning gender inequalities. The panel spent over three hours discussing the use of alternative words and how they affected the translation of concepts to a Samoan perspective. The **result** of this process is the **edited translated version of the instrument – Version 1.2**.

Back Translation & Expert Panel Reconciliation

Back translation is the most popular quality assessment tool used in cross-cultural social inquiries to establish equivalence between the forward and source language versions. Back-translation was done by an independent translator who is fluent in English and Samoan and had no prior knowledge of the survey. The back-translation was then reviewed by a panel of Alliance staff who are well informed of DVSA constructs in the context of Samoan culture. Following the paradigm of Cognitive Linguistics, the panel ‘negotiated’ the meaning in the Samoan conceptualization of the English source constructs¹⁶. Discrepancies between the Forward translation and source document were identified and alternatives were discussed until a consensus

was reached. Emphasis was placed on conceptual and cultural equivalence rather than linguistic equivalence. The translation was then compared to the original text to identify discrepancies and discuss possible changes to reconcile translation issues and produce a final version for pilot testing.

In summary, back translation is a 3-step process:

1. **translating** a completed translation **back** into the original language (Translator)
2. **comparing** that new translation with the original text and translated Samoan text (Panel)
3. **reconciling** meaningful differences between the three to produce **Version 1.3 (Figure 4)** and making the necessary **modifications to produce a Version 1.2 ready for pre-testing**

To facilitate the expert-panel review a **Back-Translation Rubric (Figure 3)** was developed by the project evaluator to guide the assessment of Version 1.2 survey and the respondent demographic questionnaire.

FIGURE 3: Back-translation Rubric

TT = Translated Text (Samoan) ST = Source Text (English)

	Standard (1)	Strong (2)	Acceptable (3)	Deficient (4)	Minimal (5)
Usefulness	The translated text (TT) is fully usable for the purpose specified in the Instructions. The meaning and sense of the source text (ST) have been fully and appropriately transferred to TT.	TT transfers meaning in a manner fully consistent with the Instructions. Translation contains few/no transfer errors ; those present have a minor effect on meaning .	TT transfers meaning sufficiently consistent with the Instructions. Translation contains occasional and/or minor transfer errors that slightly obscure or change meaning .	TT transfers meaning somewhat consistently with the Instructions. Translation contains more than occasional transfer errors that obscure or change meaning .	TT transfers meaning inconsistent with the Instructions. Translation contains frequent and/or serious transfer errors that obscure or change meaning .
Terminology/Style	Terminology is appropriate in context . Style and register ¹ are appropriate for the topic in the target language and for the specified audience .	TT contains few/no inappropriate terms or style/register choices . Any errors have a minor effect on meaning .	TT contains occasional and/or minor/inappropriate terms or style/register choices . Such errors may slightly obscure meaning .	TT contain frequent inappropriate and/or incorrect terms or style/register choices . Such errors may obscure or change meaning .	TT contains excessive inappropriate and/or incorrect terms, style choices . Such errors obscure or change meaning .
Idiomatic writing	TT reads smoothly . Wording is idiomatic² and appropriate for the topic in the target language and for the specified audience .	TT is almost entirely idiomatic and appropriate in context. Any errors have a minor effect on meaning .	TT contains occasional unidiomatic or inappropriate wording . Such errors may slightly obscure meaning .	TT contains frequent and/or obvious unidiomatic or inappropriate wording . Such errors may obscure or change meaning .	TT contains excessive and/or disruptive unidiomatic or inappropriate wording . Such errors obscure or change meaning .
Target Mechanics	TT fully follows the rules of target language mechanics (spelling, grammar, punctuation) etc.	TT contains few/no errors in target language mechanics.	TT contains occasional errors in target language mechanics	TT contains frequent and/or obvious errors in target language	TT contains excessive and/or disruptive errors in target language mechanics
Overall	TT would require little if any editing to be used for the specified purpose	TT requires minimal work by a bilingual editor and target language copy editor	TT requires some work by a bilingual editor and target language copy editor	TT requires extensive bilingual editing before use	This translation cannot be used for the specified purpose

FIGURE 4: FINAL VERSION 1.3 Post-Reconciliation

SOURCE DOCUMENT	RECONCILED TRANSLATION TO SAMOAN	BACK TRANSLATION SAMOAN TO ENGLISH
The World tells me that . . .	O lo o ta'u mai e le lalolagi ia te au e faapea...	The world tells me that...
I believe . . .	Ou te talitonu...	In my opinion...
A man who talks a lot about his worries, fears, and problems shouldn't get respect	O se alii e talanoa tele I ona popolega, lona mata'u, ma faafitauli, e le tatau ona ave i ai le faaloalo	A man that speaks of his worries, his faith, his problems, shouldn't receive respect/be respected.
Men should figure out their personal problems on their own without asking others for help.	E tatau I alii ona foia e latou lava ia o latou faafitauli patino lava I ai latou e aunoa ma le fesili I nisi mo se fesoasoani.	Men should be able to solve their own personal problems without having to ask for any help.
A guy who doesn't fight back when others push him around is weak.	O se alii e vaivai, e le toe faamisa atu pea tulei solo e nisi.	A man that does not retaliate when shoved by others is weak. OR A man that is weak, does not fight back when shoved by others.
Guys should act strong even if they feel scared or nervous inside.	E tatau I alii ona malolosi tusa pe lagona I totonu le fefe ma le popole.	Men should be strong even though they fear or worry inside. OR Men should be strong although there is internal fear or worry.
It is very hard for a man to be successful if he doesn't look good.	E faigata tele mo se alii ona faamanuiaina pe afai e le foliga lelei.	It is hard to reward men if they do not appear well/handsome.
A guy who spends a lot of time on his looks isn't very manly.	O se alii e faaoga le tele o le taimi I ona teuga e le o se tagata e tele I lona itu faatama tane.	A man who uses most of his time on his appearance is a one that is more concerned on his masculine side.
Women don't go for guys who fuss too much about their clothes, hair and skin	O tamaitai latou te le matele I ni alii e naunau I a latou lavalava, lauulu, ma le tino.	Women that don't really care about their clothes, hair and body. OR Women that don't really pay attention to males pay attention to their clothes, hair and body.
It is not good for a boy to be taught how to cook, sew, clean the house or take care of younger children.	E le lelei ona aoaoina se tamaititi ina ia iloa kuka, suisui, tapena le fale po o le tausiga foi o tamaiti laiti.	It is not good to expect a child to know how to cook, sew, clean the house or care for younger children.
A man shouldn't have to do household chores.	E le tatau I se alii ona faia ni feau tau I le fale.	A man should not do house chores.
Men should really be the ones to bring money home to provide for their families, not women.	O alii ae le o tamaitai, e tatau ona latou aumaia tupe e tausi ai o latou aiga.	Men should bring home money for the family, to care for their home and family, not the children.
A gay guy is not a 'real man'	O se alii e fiafia I tama tane e le o se 'alii moni'	A man that likes men is not a real man
Straight guys being friends with gay guys is totally fine and normal.	O se mea masani ma e lelei, o le faauo o alii e fiafia I tama tane ma alii e fiafia I tama fafine.	A friendship between a male and a female is normal and good.

A 'real man' should have as many sexual partners as he can.	E tatau ona tele ni paaga tau faafeusuaiga e mafai ona maua e se 'alii moni'.	A man should have multiple partners to be considered a "real man"
A 'real man' would never say no to sex.	E le mafai e se 'alii moni' ona faapea mai leai i faafeusuaiga.	A "real man" should not refuse/say no to sexual intercourse.
Men should use violence to get respect if necessary.	E tatau i alii ona faaoga faiga faasaua e maua ai le faaaloalo pea talafeagai.	Men should use abuse (or forms of abuse) in order to get respect when necessary.
A man should always have the final say about decisions in his relationship or marriage.	O le alii e tatau lava ona i ai le faaiuga mulimuli i lana mafutaga faaleuo po o le mafutaga faaleulugalii.	A man should always have the final say or decision in his relationship or marriage.
If a guy has a girlfriend or wife, he should know where she is all the time.	Afai o se alii e iai sana uo tamaitai po o sana toalua, e tatau i lea alii ona ia iloa po o fea lana uo tamaitai po o lana toalua i taimi uma.	If a man has a girlfriend or wife, they must know where they are at all times.
There is a set of beliefs within and across society that place pressure on men to think and act a certain way because of their gender.	O ni talitonuga faataatia nei i totonu ma le aotelega o ni nofoaga, o lo o faamamafaina ai le itu o alii ina ia latou mafaufau ma galue i se auala faapitoa ona o le latou itupa.	The Man box, a set of beliefs, has aspects that comfort men and allow them to think and work on a special pathway for their gender.

Pre-testing and cognitive interviewing

The survey statements were not altered except for translation and cultural adaptation, nor were the number and order of statements modified. This was to ensure that local data collected could be compared with Survey results published by Promodero and other Survey users.

With edited Version 1.2 complete, the project evaluator worked with Alliance staff to purposefully identify male youth with whom to pre-test the source document and the translated survey using the Cognitive Interview Protocol (**Figure 5**) and the Cognitive Interview Guide (**Figure 6**) adapted from a cross-cultural adaptation process for previously validated measures¹³:

- a. Pre-test respondents
 - were representative of those who will be administered the questionnaire (males age 15-30).
 - and a goal of 10 participants minimum was targeted²³.
- b. Pre-test respondents were administered the instruments and systematically debriefed using the cognitive interview guide (**Figure 6**) to
 - ask respondents **what they thought the question was asking,**
 - **whether they can repeat the question in their own words,**
 - **to point out any word they did not understand or found unacceptable or offensive,**
 - **what came to their mind when they heard a particular phrase or term, and**
 - **how they chose their answer.**
- c. The **answers to these questions were compared to the respondent's actual responses on the Survey.**
- d. When alternative words or expressions exist for one item or expression, the pre-test respondent was asked to choose which of the alternatives conforms better to their usual language.
- e. **This task was accomplished by in-depth personal interviews** and conducted by experienced interviewers.

Figure 5: Man Box Pre-Test Interview Protocol

Goal of interview: to ensure questions convey the meaning intended, translations are accurate, questions elicit responses that accurately reflect participant’s thoughts and perspectives, and experiences.

Protocol	#	Implementation
ID Code List Form	01	To protect the identity of participants, and ensure the confidentiality of their data, each will be assigned an ‘ ID Code ’. Use the CODE LIST FORM to enter the appropriate ID onto the Man Box Survey and Interview forms. This Code will be used to identify all participants.
Informed Consent	02	Each participant must sign the Informed Consent before beginning the Interview. <ul style="list-style-type: none"> • Read Informed Consent out loud to participant. Answer his questions. • If participant is under age 18, verify Parent/Guardian signature by asking for printed name of signer, relationship to participant, and phone number.
Demographic Form	03	Once Consent is signed, enter ID Code on Demographic Form and provide to participant . Answer any questions he poses. Upon completion – review form to ensure ALL questions are answered .
Conduct Survey	04	Announce to participant that he will now begin the written survey. Enter his ID Code on survey and begin – answer his questions but do not rephrase questions in ANY WAY. Follow along as he answers questions. For each question on your INTERVIEWER CODING (Appendix B – survey and coding form are same) form mark the appropriate box. Upon completion – review form to ensure ALL questions are answered. Return survey to participant .
Conduct Interview	05	Announce to participant that he will now begin the interview. Turn on Recorder and state ID Code . Use probing questions as appropriate.
Closure	06	Upon completion, thank participant for time and sharing. Collect Survey . Provide participant with gift card . Provide participant with copy of informed consent.

Cognitive interviewing produces verbal information about survey responses to help determine whether the question is generating the information intended and is a necessary component of survey development⁴. The interviews aim to identify and analyze sources of response error by focusing on the cognitive process respondents use to answer questions on a questionnaire, not the respondent or the responses themselves. Theoretically, there are four cognitive actions a respondent enacts when answering a survey question:

1. They must ‘comprehend’ the question
2. Be able to ‘retrieve’ information from knowledge, memories, experiences, etc. to answer the question
3. Make a judgement as to the relevance and accuracy of this information
4. ‘Respond’ to the question

FIGURE 6: Cognitive Interview Guide

Survey Q#	Comprehension	Retrieval <i>how respondents retrieve the information required, to what level of detail</i>	Judgement <i>process by which respondents formulate their answers to a survey question</i>	Reporting
1	Was the question vague? Are the words 'worries, fears and problems' similar or equal in their intended meaning?	What made you answer the way that you did? Did you go back to your personal experience? Or something you saw?	Did you want to use a different answer that wasn't offered?	Are the response items okay? Do the response options communicate your belief correctly?
2	Do you think the question is saying a man should be self-sufficient, independent? Can you describe what that means to you?	Do you often deal with problems without asking for help? How do you commonly find help?	What did you think 'personal problems' meant? How did you arrive at that meaning?	Skip
3	Do you think the question is asking if a man should 'act tough'? Do you think 'fight back' means only physically?	What thoughts came up when you were thinking of what this question means?	Did you generalize this to all men or were you mostly focused on yourself? Or others?	Were the response choices sufficient to express your feeling?
4	Does this question ask about men being vulnerable? What does that mean to you? How do you think others your age would interpret this?	Did you think about feeling scared or nervous? Did you remember something recently, or long ago? How did your experience affect your answer?	Skip	Skip
5	What did you think was meant by 'look good'? Clean? Handsome?	What image did you think of when you were answering this question?	What did the word 'successful' mean to you? How did it connect with 'look good'?	What does 'successful' and 'look good' mean in among your friends?
6	Is 'manly' a positive way to be? What does physical attractiveness have to do with being 'manly'?	What image did you think of when answering this question and why do you think it came to you?	Did this question seem to contradict Question 5? Were you confused at all or have to think harder about your answer?	Skip
7	What did 'don't go for guys' mean to you? Can you give me another word for 'fuss'?	Did a specific person come to mind when thinking about this statement? Can you describe the person or situation for me?	Do you think this statement reflects how we live in American Samoa? Do you feel we value clothes, hair and skin as much in general?	Should there be different response options? If yes, what do you suggest?
8	What do you think was meant by 'not good for a boy'?	Do you do any of these chores at home? Did you feel offended by this statement?	Do you think people in your family assign certain chores because of the family member's gender as male or	Should 'not applicable' be a response choice if there are no gender-based chores in
9	What do you consider 'household chores'? Are there household chores that men in your culture are expected to do? Did this affect your understanding of the question?	If a man doesn't do them who else do you think would do them? Are you not expected to do those household chores at home? Does your father do household chores?	Did this affect your response?	Should this question be reworded to account for cultures that do expect men to do household chores? (because of culture, not gender)
10	Are there other ways that men should provide for their families? If yes, what are they and should they be included in this question?	In what ways do you know men provide for their families? Are there women in your family who work outside the home for pay? Do you think this is a hardship on these women?	Did you consider what a working woman would think about this statement? Does your mom work outside the home for pay?	skip
11	What does 'gay guy' mean to you? Is 'gay guy' an appropriate term?	Did you have specific persons in mind? How did that affect your answer?	How sure are you of your answer?	Is this a sensitive question? Is the word 'gay' appropriate here?
12	What does 'straight guy' mean to you? What does 'normal' refer to in your understanding?	Do you think of fa'afafine as gay men? Or as females?	Are they expected to act a certain way as men, and also as women depending on the situation? How did this affect your answer?	skip
13	Do you understand what is meant by 'partners'? What is a word you would use to describe a person like this (having many partners)?	Did you think of a specific person? Did think about this person as an example when deciding on your answer?	Does this statement go against any personal values you may have?	Is this a sensitive question? Do you feel awkward discussing your answer?
14	By 'never say no' do you think this implies that men should always be looking for someone to have sex with?	Does this question imply sex by force? Is there a word in your culture for a person like this?	If at all, how do you see men acting out this behavior? Do you feel this is a problem, or not a problem?	Skip
15	What does 'if necessary' mean to you in this question?	What types of situations would make violence 'necessary'? Have you ever been in such a situation?	What types of acts did you consider to be 'violence' as used in this question?	Skip
16	Does this question ask about control? What types of control do you know of?	If the man is the decision maker do you feel that also makes him the leader? What privileges does this give the man?	Do you feel that in your culture this is normal?	Skip
17	(covered in question 16)	Is this a form of aggression? Did you consider this to be abusive?	Is there a better way to ask this question?	Skip

When necessary, the Interviewer used **concurrent verbal probing** to elicit information after the respondent provided an answer. A set of scripted probes were developed by the evaluator, informed by a literature review and content assessment of Man Box project websites including Jesuit Social Services' 'the Men's Project' at jss.org.au/what-we-do/the-mens-project/the-man-box/ and Youth Power2 at youthpower.org. This was the main adaptation to the survey process prior to pre-testing. The rationale was to address the impact of Samoan youth not having a voice or being asked their opinion in general society. In anticipation of their uneasiness with the interview format verbal probes were developed to build upon presumptive short or no responses. Additionally, culture and language specific probes were used to test the translation for age relevance and social propriety. In this sense the cognitive interview process evolved into and **ethnographic pretest interview** with the aim of understanding the respondents' cultural background to ensure that the questions are appropriate to the 'typical' Samoan male youth's life experience living in American Samoa. Respondents were asked if they generalized their answers to other men in their community, and if the questions reflected the daily life experience of a Samoan male.

The pilot testing was conducted with nine purposively recruited Samoan males ages 16 through 28 (n-9) with a median age of 19.66. Eligibility requirements included being a male resident of American Samoa, Samoan, able to read and speak in Samoan and/or English, and parental consent for candidates under age 18. Potential recruits were identified by the Alliance translation panel as having lived the majority of their lives in American Samoa, possessing diverse backgrounds in terms of primary social network affiliation and vocations, and known ability to articulate their thoughts. Participants were incentivized with a \$20 gift card. During private interviews with each individual, the interviewer explained the project and aspects of their participation. The evaluator conducted three interviews in English, and an Alliance staff member experienced in the interviewing process conducted four interviews in Samoan and two in English. The nine men signed Informed Consent forms or submitted forms with parental consent. Upon completion, the interviewers conducted cognitive interviews with respondents using the Interview Protocol (Figure 4). All of the interviews were completed in March, 2020.

Five completed the original (source document) Man Box survey and a demographic questionnaire (Appendix A), and four completed the Samoan translation. During their survey completion the facilitator made written notes about observed mannerisms including facial expressions, pauses, questions asked using an Interviewer Coding form (Appendix B). These notes were meant to support the descriptive analysis of the survey taking process.

The Data

Three data collection tools were used in this process:

1. Demographic data form
2. Man Box Survey
3. Cognitive Interview transcripts

Collected demographic data is used to describe the respondents and correlate their responses to variables such as age, birthplace, and ethnicity (Appendix A). This data was uploaded to Dedoose, a web application for conducting qualitative data analysis of mixed-methods research. Frequencies were developed for survey responses which were also compared to interview responses. Cognitive interview audio recordings were transcribed by the two interviewers and uploaded to Dedoose for coding. The purpose of the coding is to

determine whether interview responses indicate semantic, idiomatic, experiential and conceptual equivalence. Because the Man Box survey is a validated instrument, the focus of the pretest data analysis is to assess equivalence from a cultural perspective - to establish content validity versus construct validity and thus excludes confirmatory analysis in this exercise^{10, 13}.

In the first phase of data analysis frequencies were developed for the Man Box survey responses. The Man Box statements are skewed negative meaning that the **Agree and Strongly Agree (A/SA) scores reflect that the respondent agrees with the negative Man Box perspective; versus Disagree/Strongly Disagree (D/SD) scores which show the respondent disagrees with the statement.**

'I' = PERSONAL PERSPECTIVE

'W' = WHAT THE WORLD TELLS ME OR 'WORLD' PERSPECTIVE

	Agree		Strongly Agree		Disagree		Strongly Disagree		Total Responses
Overall	84	26%	40	12.4%	99	30.7%	100	30.1%	323
Samoan 'I'	20	27.8%	0	0	23	31.9%	29	40.3%	72
Samoan 'World'	22	30.1%	0	0	26	36.6%	23	32.4%	71
English 'I'	13	14.4%	5	5.6%	30	33.3%	42	46.7%	90
English 'World'	29	32.2%	35	38.9%	20	22.2%	6	6.7%	90

IMPORTANT - their answers are not our focus in this exercise; the **rationale behind their responses is**. The qualitative analysis of the interviews provide insight to the rationale. The purpose for analyzing the survey scores is to individually and categorically compare them with the interview responses. By showing that their rationale behind their analysis of the statement correlates with their final survey response we can assess the conceptual and cultural relevance of the content to the target audience.

Thirty-nine percent of respondents taking the survey in English strongly agree that the 'World' or outside influences align with Man Box values and perspectives which contrasts with the views of those taking the Samoan survey. From personal perspectives, a majority of the respondents strongly disagreed with the Man Box values.

Frequency by Question S (Samoan) n=4 E (English) n=5

1. A man who talks a lot about his worries, fears, and problems shouldn't get respect

Q1	A	SA	D	SD	N
S 'I' (Samoan 'I' statement)	1		1	2	4
S 'W' (Samoan 'World' statement)	1			2	3
E 'I' (English 'I' statement)			3	2	5
E 'W' (English 'World' statement)	3		2		5

2. Men should figure out their personal problems on their own without asking others for help

Q2	A	SA	D	SD
S 'I'	2		1	1
S 'W'	1		1	2
E 'I'	1		1	3
E 'W'	1	2	2	

3. A guy who doesn't fight back when others push him around is weak

Q3	A	SA	D	SD
S 'I'	1			3
S 'W'	1		1	2
E 'I'	1		3	1
E 'W'	2	2	1	

4. Guys should act strong even if they feel scared or nervous inside

Q4	A	SA	D	SD
S 'I'			2	2
S 'W'	2		1	1
E 'I'	3		1	1
E 'W'	2	3		

5. It is very hard for a man to be successful if he doesn't look good

Q5	A	SA	D	SD
S 'I'	1		1	2
S 'W'	1		1	2
E 'I'	1		1	3
E 'W'	1	2	2	

6. A guy who spends a lot of time on his looks isn't very manly

Q6	A	SA	D	SD
S 'I'	1		2	1
S 'W'			3	1
E 'I'	1		1	3
E 'W'	1	2	2	

7. Women don't go for guys who fuss too much about their clothes, hair and skin

Q7	A	SA	D	SD
S 'I'			3	1
S 'W'	4			
E 'I'			3	2
E 'W'	2	1	1	1

8. It is not good for a boy to be taught how to cook, sew, clean the house or take care of younger children.

Q8	A	SA	D	SD
S 'I'	1		1	2
S 'W'	1		2	1
E 'I'				5
E 'W'	1	1	1	2

9. A man shouldn't have to do household chores

Q9	A	SA	D	SD
S 'I'	3			1
S 'W'	4			
E 'I'			2	3
E 'W'		2	1	2

10. Men should really be the ones to bring money home to provide for their families, not women.

Q10	A	SA	D	SD
S 'I'	2		1	1
S 'W'	3			1
E 'I'	1		2	2
E 'W'	1	3	1	

11. A gay guy is not a 'real man'

Q11	A	SA	D	SD
S 'I'			2	2
S 'W'			3	1
E 'I'			3	2
E 'W'	1	2	2	

12. Straight guys being friends with gay guys is fine and normal
*reverse-coded question

Q12	A	SA	D	SD
S 'I'	1		1	2
S 'W'			3	1
E 'I'		4	1	
E 'W'	3	1		1

13. A 'real man' should have as many sexual partners as he can

Q13	A	SA	D	SD
S 'I'	2			2
S 'W'	1		1	2
E 'I'			2	3
E 'W'	4	1		

14. A 'real man' would never say no to sex

Q14	A	SA	D	SD
S 'I'	1		1	2
S 'W'	1		1	2
E 'I'			2	3
E 'W'	1	3	1	

15. Men should use violence to get respect if necessary

Q15	A	SA	D	SD
S 'I'	2		1	1
S 'W'	1		2	1
E 'I'			1	4
E 'W'	4	1		

16. A man should always have the final say about decisions in his relationship or marriage

Q16	A	SA	D	SD
S 'I'	1		1	2
S 'W'			2	2
E 'I'			2	3
E 'W'	1	2	2	

17. If a guy has a girlfriend or wife, he should know where she is all the time

Q17	A	SA	D	SD
S 'I'			3	1
S 'W'			3	1
E 'I'	2		2	1
E 'W'	1	2	2	

18. There is a set of beliefs within and across society that place pressure on men to think and act a certain way because of their gender*

*note: Question 18 was asked as a follow-up question in the interview and included with the frequency data to reflect the contrast between Samoan and English responses from a 'W' perspective.

Q18	A	SA	D	SD
S 'I'	1		2	1
S 'W'	1		2	1
E 'I'	3	1		1
E 'W'		5		

In the second phase of analysis the interview transcripts were uploaded to Dedoose and **coded** by the evaluator **for equivalence**. Each respondent was described by ID code. Supporting excerpts are cited by ID code and age for reference. Using Dedoose analytics, the Evaluator combed through the collection of responses to identify commonalities, trends, insights. **Figure 7** depicts the logic model for Dedoose qualitative analysis. **Figure 8** lists the a priori Codes used to categorize the interview data.

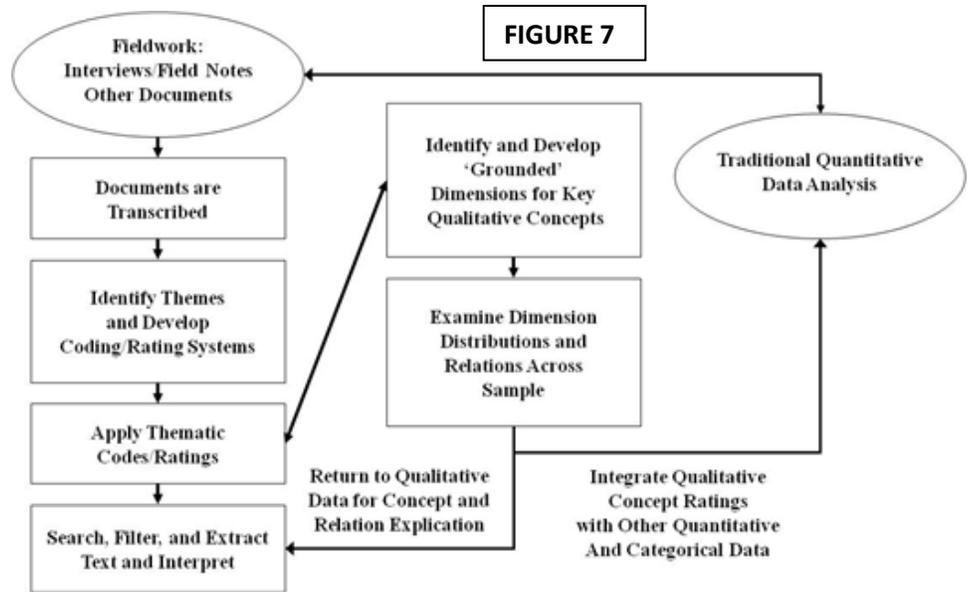


FIGURE 8: CODE BOOK

PRIMARY/PARENT CODES	DEFINITION	# EXCERPTS
Knowledge	Respondent possesses sufficient knowledge to respond	38
Coherent elaborate congruency	Memories, experiences accessed and verbalized align with what the statement intended to elicit	111
Connotative equivalence	Language idiosyncrasies particular to one culture but not another did not impact understanding/interpretation of statement	26
Answer choice congruency	Response aligns with respondent’s verbalization of thoughts	16
Interpretation congruency	Response to statement aligns with respondent’s understanding of statement	56
Linguistic equivalence	Similarity of wording reproduces the same meaning	3
Format issues – layout	Respondent indicates issues with survey layout that impact understanding of or response to a statement	2
Response categories	Respondent agrees with response categories	12
Sensitive nature/wording bias	Sensitive content in general is socially acceptable for target population	9

Unlike customary content analysis the coding process for this exercise did not aim to develop themes. Rather, the goal was to document whether or not the translation process had achieved equivalence between the validated source document and translated document using four metrics: semantic, idiomatic, experiential and conceptual equivalence. To measure appropriateness for the unique etiquette subscribed by fa’aSamoa the code for ‘Sensitive nature/wording bias’ was added. In translation panel discussions it was also noted that the local youth may not be familiar with survey formats so the code ‘Format issues’ was also added.

Discussion: Achieving Equivalence

Those who completed the English survey were significantly more responsive during their interviews than those who completed the Samoan survey. Only one respondent pointed out a format/layout issue and that was the two-sided single page printing of the survey. Overall, responses indicate that the survey statements in English and Samoan reflect coherent elaboration in both concepts and context. In other words, the respondents demonstrated sufficient knowledge to understand the constructs, were familiar with the concepts and terms, and had sufficient experiences to comprehend the statement and deduce a response. Only one respondent, 12E, age 17 was unable to relate to the construct of 'manhood' or 'real man' as described in the survey. If asked if this was because he didn't live in a village setting or because he spent the first six years of his life in the U.S. mainland he said yes, but also because *"it's different for me because my parents aren't together, that was a big thing when I was answering this, and thinking back."* He agreed that Samoan males his age would probably *"answer differently that I did because of how they grow up down here and it's a lot different."* The impact of coming from a home with divorced parents impacted how he viewed the role of a man in the home, as a provider, and therefore his responses to statements linked to those constructs.

Interpretation congruency and connotative equivalence were achieved in the Samoan survey. However, linguistic and connotative equivalence was questioned in the English survey where nine indications of possible misinterpretation were linked to the inconsistent use of the word 'man' and 'guy'. Respondent 11E, 28 years old, stated that the statements *"go from using man to guy so I'm thinking guy is younger (not the same as a man) so when I think 'real man' I think that's somewhere I am not yet. I'm a guy."* In his judgement of the English statements, 11E held a different perspective between what a guy is as opposed to a man and this affected his response: *"It can be argued that I am not a man yet because I don't have a family and I haven't been working for a long time . . . so then if I'm a family man then I shouldn't have as much sexual partners as I can so I strongly disagree with that statement in that context."*

The Samoan translation of the words 'man' and 'guy' is the same – ali'i. No distinction was made. The cognitive interview revealed an unanticipated culture-based connotative meaning and affirms the use of conceptual versus literal translation to the Samoan language. The issue may be addressed by using a single term, man, consistently to ensure the construct of manhood is measured on the same metric in English and Samoan versions of the Survey. Two English speaking respondents suggested alternating the word 'fuss' in statement seven with 'worry'. 1E, age 17, shared that in this context the word fuss implied *'not being straight with what to do or who they want'* as opposed to worrying or 'fussing' over what to do. However, 6S, age 16, accurately described the word fuss as *'making too much of nothing.'* This issue will be addressed by the expert translation panel prior to post-testing.

There were no issues raised concerning response categories, and all statements were deemed 'socially acceptable' for the target audience. Of interest to the Alliance were reactions to statements 12, 13 and 14 which reference 'sex' and 'gay guy'. All respondents understood the implication of the statements and agreed that they were socially acceptable to be used with the target audience. Of interest is the fact that none of the respondents presume the word 'gay' implies acting feminine or not masculine in a negative way. Respondent 12E, age 17, stated that gay is *'just being homosexual, being attracted to a man.'* 6S, age 16, echoed this

judgement, “it’s a man who like another man.” When asked if this also meant acting feminine, 12E responded, ‘no, just someone who is not straight.’ All four respondents to the Samoan survey agree that the words ‘gay’ and discussion of sex in this context are appropriate.

When probing for responses to statement 11, the interviewer asks the respondent if he thinks of fa’afafine as being gay. The goal is to characterize the respondent’s idea of gay in the Samoan culture as fa’afafine are often called homosexual or third-gendered. IE, age 17, stated “I think they are both (gay men and female) because if you decide to change your gender you are trying to change who you like.”

“I think these questions really talk about what a man’s place is especially cultural. I don’t think there is anything that needs to be removed or added.” 1E, age17

Respondent 12E, age 17, asked “aren’t fa’afafine trying to be female . . . so isn’t that their goal so I guess they’re not trying to be a real man?” As the Alliance presumed, there are conflicting ideas of what a fa’afafine is in terms of gender versus sexual orientation. But this is not a construct of concern in the Man Box survey. Rather, the focus is on how Man Box views shape the way young men value other men, and how those values affect equality between genders and those of differing sexual orientations.

A presumption that did not hold, was the survey’s suggestion that chores are assigned based on gender. The Alliance presumed that this would be more evident in the Samoan home because of traditional roles held by men and women. While respondent 11E, age 28, identified ‘outside’ versus ‘inside’ chores and most of all respondents agreed, they also shared that all chores are done ‘by all family members’ regardless of gender. Respondent 6S, age 16 revealed that his father actually does more chores than his mother. All of the respondents had females living at home with them, and only two did not indicate presence of ‘sisters’.

Conclusion

The primary aim of the cognitive interviews is to assess the feasibility of using the translated Man Box survey as a tool to **document** male-focused social norms in American Samoa that contribute to violent male behavior and misogynist attitudes. The data supports minimal survey adaptation for use in the

“Masculine norms were 25 times more likely than demographic variables – such as where someone lives, their employment status, educational level, cultural background or sexuality – to predict the use of physical violence, sexual harassment, bullying and cyber bullying.” ProBono Australia, 2020

Samoan culture, and confirms linguistic and conceptual equivalence of the survey translation. Ultimately, the data collected using the final version of the survey will help the Alliance **understand** the prevalence of Man Box norms, how they develop and are maintained, and **teach** the community to challenge social norms that promote gender inequality. The data supports the development of media messages and interventions that will address gender-based inequality with this context in mind.

Piloting a post-tested version of the tool will be an excellent beginning to the Alliance’s strategy to ‘change mindsets’. A brief proposed pilot project design is outlined in Appendix C.

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ID _____

PROTOCOL 03

Please describe yourself¹Your Age: _____ ²Religion: _____ ³Village: _____⁴Your Relationship Status (Check one): Married _____ Single _____ Dating casually _____ Dating 1 person _____
Living with a partner _____ Separated but not divorced _____ Divorced _____
Other: _____⁵Highest Level of Education (Check one): Less than High School _____ High School _____ Bachelor's _____
Master's _____ Doctorate _____ Any/some vocational certification _____ Internship _____⁶Employment (Check one): Employed full-time _____ Employed part-time _____ Unemployed _____ Student _____
Freelance/Consultant/Contract Worker _____ Business Owner _____ Other _____⁷Ethnicity: Samoan _____ Other _____
_____⁸Nationality (Check one): U.S. Citizen/National _____ Samoa Citizen _____ Other _____⁹Birthplace: City _____ State _____ County _____¹⁰Gender – born as: Male _____ Female _____ Other _____¹¹Gender – identify as: Male _____ Female _____ Transgender Male _____ Transgender Female _____
Gender Queer/Non-conforming _____ Other _____¹²Sex Orientation: Heterosexual/'Straight' _____ Homosexual/Gay/Lesbian _____ Bisexual _____
Other _____¹³Family in Household: How many females live with you at home? _____ How many are your sisters? _____¹⁴Family in Household: How many males live with you at home? _____ How many are your brothers? _____¹⁵Do you know what the Man Box is? Yes _____ No _____**Thank you!**

APPENDIX A: Demographic Data Collection Tool – Samoan

ID _____

PROTOCOL 03

Faamolemole faailoa(faamatala) mai lou tagata

¹Ou tausaga _____ ²Ekalesia _____ ³Nuu _____

⁴Lou tulaga va fealoaloai (piki le tasi): Faaiipoipo _____ Le'i faaiipoipo _____ Faauo masani _____
Faauo i se tasi _____ Nonofo ma se paaga _____
Nofo valavala ae lei tetea _____ Tetea _____

⁵Tulaga maualuga o aoaoga (piki le tasi): Maualalo mai aoga maualuga _____ Aoga maualuga _____ Tikeri BA _____
Tikeri MA _____ Tikeri faafomai _____ Nisi faailoga faapitoa _____
Galuega faavaitaimi _____

⁶Galuega (piki le tasi): Faigaluega tumau _____ Faigaluega le tumau _____ Le faigaluega _____ O lo o aoga _____
Faigaluega faakonekarate _____ Pulea se pisinisi _____ Nisi/isi _____

⁷Ituaiga tagata: Samoa _____ Nisi _____

⁸Tagatanuu: (piki le tasi): US _____ Samoa _____ Nisi _____

⁹Nuu na fanau ai: Nuu/aai _____ Setete _____ Atunu'u _____

¹⁰Itupa – fanau mai: Alii _____ Tamaitai _____ Isi _____

¹¹Itupa – o lo o faailoa ai: Alii _____ Tamaitai _____ Faatama _____ Faateine _____
Leo tausisi i se itupa se tasi _____ Isi _____

¹²Filifiliga (manaoga) Tau Feusuaiga: Itupa faafeagai _____ Itupa tutusa _____ Itupa uma _____
Isi _____

¹³Aiga i le fale: E toa fia tamaitai o lo o tou nonofo faatasi i le fale? _____
E toa fia o i latou ia o ou tuafafine/uso? _____

¹⁴Aiga i le fale: E toa fia alii o lo o tou nonofo faatasi i le fale? _____
E toa fia o i latou ia o ou tuagagne/uso? _____

¹⁵E te iloa le mea ua taua o le Pusa o Alii? Ioe _____ Leai _____

APPENDIX A: DEMOGRAPHIC DATA

Demographic Variables

AGE in Years		NATIONALITY	
age < 18 years	5	U.S. Citizen/National	9
age > 18+ years	4		
		BIRTHPLACE	
RELIGION		U.S.	2
Baptist	1	A.S.	7
Catholic	4		
CCCAS	1	GENDER BORN AS	
Christian	1	Male	9
Seventh Day Adventist	2		
		GENDER IDENTIFY AS	
VILLAGE		Male	9
Aasu	1		
Amaluia	1	SEX ORIENTATION	
Fogagogo	1	Heterosexual	8
Iiili	1	Bisexual	1
Maloata	1		
Nuuuli	2	# FEMALES IN HOME	27
Pago	2	# SISTERS IN HOME	20
		# MALES IN HOME	33
RELATIONSHIP STATUS		# BROTHERS IN HOME	19
Single	5		
Dating Casually	1	KNOW WHAT MAN BOX IS?	
Dating 1 Person	2	Yes	1
Married	1	No	8
HIGHEST LEVEL EDUCATION			
< HS	3		
HS	4		
Bachelor's	1		
Internship	1		
EMPLOYMENT STATUS			
Full time	1		
Unemployed	1		
Student	4		
Business Owner	1		
Contractor	2		
ETHNICITY			
Samoan	9		

APPENDIX B: Interviewer Coding Form & Final Survey (same form) – English page 1

Id#			Protocol 04			
ID	I believe that . . .	Interviewer Coding	Asked Ques	Difficulty Comprehending	Difficulty w/response	Much probing
1	A man who talks a lot about his worries, fears, and problems <u>shouldn't</u> get respect.					
2	Men should figure out their personal problems on their own without asking others for help.					
3	A guy who <u>doesn't</u> fight back when others push him around is weak.					
4	Guys should act strong even if they feel scared or nervous inside.					
5	It is <u>very hard</u> for a man to be successful if he doesn't look good.					
6	A guy who spends a lot of time on his looks <u>isn't</u> very manly.					
7	Women <u>don't</u> go for guys who fuss too much about their clothes, hair and skin.					
8	It is not good for a boy to be taught how to cook, sew, clean the <u>house</u> or take care of younger children.					
9	A man <u>shouldn't</u> have to do household chores.					
10	Men should really be the ones to bring money home to provide for their families, not women.					
11	A gay guy is not a 'real man'.					
12	Straight guys being friends with gay guys is fine and normal.					
13	A 'real man' should have as many sexual partners as he can.					
14	A 'real man' would never say no to sex.					
15	Men should use violence to get respect if necessary.					
16	A man should always have the final say about decisions in his relationship or marriage.					
17	If a guy has a girlfriend or wife, he should know where she is all the time.					

APPENDIX B: Interviewer Coding Form – English page 2

Id#		Protocol 04			
#	The World tells me <u>that</u> . . . Interviewer Coding	Asked Ques	Difficulty Comprehending	Difficulty w/response	Much probing
1	A man who talks a lot about his worries, fears, and problems <u>shouldn't</u> get respect.				
2	Men should figure out their personal problems on their own without asking others for help.				
3	A guy who <u>doesn't</u> fight back when others push him around is weak.				
4	Guys should act strong even if they feel scared or nervous inside.				
5	It is <u>very hard</u> for a man to be successful if he doesn't look good.				
6	A guy who spends a lot of time on his looks <u>isn't</u> very manly.				
7	Women <u>don't</u> go for guys who fuss too much about their clothes, hair and skin.				
8	It is not good for a boy to be taught how to cook, sew, clean the <u>house</u> or take care of younger children.				
9	A man <u>shouldn't</u> have to do household chores.				
10	Men should really be the ones to bring money home to provide for their families, not women.				
11	A gay guy is not a 'real man'.				
12	Straight guys being friends with gay guys is fine and normal.				
13	A 'real man' should have many sexual partners				
14	A 'real man' would never say no to sex.				
15	Men should use violence to get respect if necessary.				
16	A man should always have the final say about decisions in his relationship or marriage.				
17	If a guy has a girlfriend or wife, he should know where she is all the time.				

APPENDIX B: Interviewer Coding Form & Final Survey (same form) – Samoan page 1

Id#		Protocol 04	Asked Ques	Difficulty Comprehending	Difficulty w/response	Much probing
#	Ou te talitonu. . . Interviewer Coding					
1	O se alii e talanoa tele i ona popolega, lona mata'u, ma faafitauli, e le tatau ona ave i ai le faaaloalo					
2	E tatau i alii ona foia e latou lava ia o latou faafitauli patino lava I ai latou e aunoa ma le fesili i nisi mo se fesoasoani					
3	O se alii e vaivai, e le toe faamisa atu pea tulei solo e nisi					
4	E tatau I alii ona malolosi tusa pe lagona i totonu le fefe ma le popole					
5	E faigata tele mo se alii ona faamanuiaina pe afai e le foliga lelei					
6	O se alii e faaoga le tele o le taimi i ona teuga e le o se tagata e tele i lona itu faatama tane					
7	O tamaitai latou te le matele i ni alii e naunau i a latou lavalava, lauulu, ma le tino					
8	E le lelei ona aopina se tamaititi ina ia iloa kuka, suisui, tapena le fale po o le tausiga foi o tamaiti laiti					
9	E le tatau i se alii ona faia ni feau tau i le fale					
10	O alii ae le o tamaitai, e tatau ona latou aumaia tupe e tauai ai o latou aiga					
11	O se alii e fiafia i tama tane e le o se 'alii moni'					
12	O se mea masani ma e lelei, o le faauo o alii e fiafia i tama tane ma alii e fiafia i tama fafine					
13	E tatau ona tele ni paaga tau faafeusuaiga e mafai ona maua e se 'alii moni'					
14	E le mafai e se 'alii moni' ona faapea mai leai i faafeusuaiga					
15	E tatau i alii ona faaoga faiga faasaua e maua ai le faaaloalo pea talafeagai					
16	O le alii e tatau lava ona i ai le faaiuga mulimuli i lana mafutaga faaleuo po o le mafutaga faaleulugalii.					
17	Afai o se alii e iai sana uo tamaitai po o sana toalua, e tatau I lea alii ona ia iloa po o fea lana uo tamaitai po o lana toalua i taimi uma					

APPENDIX B: Interviewer Coding Form – Samoan page 2

Id#	Protocol 04				
#	O lo o ta'u mai e le lalolagi ia te au e faapea . . Interviewer Coding	Asked Ques	Difficulty Comprehending	Difficulty w/response	Much probing
1	O se alii e talanoa tele i ona popolega, lona mata'u, ma faafitauli, e le tatau ona ave i ai le faaaloalo				
2	E tatau i alii ona foia e latou lava ia o latou faafitauli patino lava I ai latou e aunoa ma le fesili i nisi mo se fesoasoani				
3	O se alii e vaivai, e le toe faamisa atu pea tulej solo e nisi				
4	E tatau i alii ona malolosi tusa pe lagona i totonu le fefe ma le popole				
5	E faigata tele mo se alii ona faamanuiaina pe afai e le foliga lelei				
6	O se alii e faaoga le tele o le taimi i ona teuga e le o se tagata e tele i lona itu faatama tane				
7	O tamaitai latou te le matele i ni alii e naunau i a latou lavalava, laulu, ma le tino				
8	E le lelei ona aoaoina se tamaititi ina ia iloa kuka, suisui, tapena le fale po o le tausiga foi o tamaiti laiti				
9	E le tatau i se alii ona faja ni feau tau i le fale				
10	O alii ae le o tamaitai, e tatau ona latou aumaia tupe e tausai ai o latou aiga				
11	O se alii e fiafia i tama tane e le o se 'alii moni'				
12	O se mea masani ma e lelei, o le faauo o alii e fiafia i tama tane ma alii e fiafia i tama fafine				
13	E tatau ona tele ni paaga tau faafeusuaiga e mafai ona maua e se 'alii moni'				
14	E le mafai e se 'alii moni' ona faapea mai leai i faafeusuaiga				
15	E tatau i alii ona faaoga faiga faasaua e maua ai le faaaloalo pea talafeagai				
16	O le alii e tatau lava ona i ai le faaiuga mulimuli i lana mafutaga faaleuo po o le mafutaga faaleulugalii.				
17	Afai o se alii e iai sana uo tamaitai po o sana toalua, e tatau i lea alii ona ia iloa po o fea lana uo tamaitai po o lana toalua i taimi uma				

APPENDIX C: Proposed Pilot Survey Assessment

I. Pilot objective

The Pilot aims to **identify internal and external factors that impact male socialization and its intersection with violence against females and other marginalized groups**. This aim aligns with the organization’s Mission to ‘change mindsets’ and social norms promoting gender-based violence.

II. Significance

The Alliance’s prior assessments e.g. Domestic Violence in the 2 Samoas, Defining the American Samoan Man Box, Man Box Survey Translation & Adaptation, Fesili Mai Adolescent Suicide Survey, among others clearly point to a need to **engage young American Samoan males in conversation and learning to change social norms that perpetuate gender-based violence**. **A concerted effort to engage this audience has not been implemented in the past**. Their voices and participation are critical to reducing violence in this community.

III. Primary Resources

The data will come from the adapted **Man Box Survey** (Promundo, 2020). A quantitative assessment of responses to the Man Box statements will be analyzed and supported by qualitative data collected through **ethnographic interview** questions formulated using participant feedback collected in the Survey pre-test. Additional data may be collected through social media analytics.

IV. Methods

This assessment builds upon data reported in Promundo and Axe dba Unilever’s ‘Man Box Report’⁹ which will be used as a baseline in the absence of relevant data in American Samoa. The Man Box Survey has been translated to Samoan from the English source document using a rigorous standardized pre-test and adaptation protocol (Alliance, 2020).

Using **social action theory**, the Alliance will develop a framework to understand and analyze contextual, interpersonal and intrapersonal influences on social norms concerning gender-based violence amongst American Samoan males age 18 through 30 (Aristide, C. et al, BMJ 2020).

CONTEXTUAL INFLUENCES

- Fa’asamoa
- Poverty
- Rural environment
- Highly religious

INTERPERSONAL INFLUENCES

- Cultural relationships
- Family members
- Spouse/Significant other
- Religious leaders

INTRAPERSONAL INFLUENCES

- Increased knowledge of Equity & Non-violent behaviors
- Decreased acceptance of Inequity & Domestic violence

DESIRED ACTION

- Men develop equitable social values and non-violent behaviors

The **variables** assessed will be those associated with the Seven Pillars of the Man Box framework:

- Self-sufficiency
- Acting tough
- Physical attractiveness
- Rigid masculine gender roles
- Heterosexuality and Homophobia
- Hypersexuality
- Aggression and Control

For each variable, the Alliance will assess its relevance, prevalence and impact on the contextual, inter-personal and intrapersonal influences that shape social norms and the values of young men.

Following the research methods used by Unilever, the Alliance will engage a representative, random sample of American Samoan men aged 18 to 30 to complete the Man Box Survey. According to the 2010 U.S. Census there were 28,164 males at a median age of 21.8 years living in American Samoa. The lack of Census reporting by proposed assessment age (18 to 30) and gender precludes the ability to calculate a specific sample size using statistical means. As an alternative, we based the **sample size of 263** on the male population age 15 through 34 years, at a 90%CI and 5% margin of error.

Surveys will be conducted online using Survey Monkey and in-person proctored by an Alliance staff experienced in survey methods. An adapted form of Respondent-Driven Sampling may be used to recruit participants depending on the amount of resources available to support incentivization.

Ethnographic interviews will be conducted in-person by Alliance staff and/or evaluator who have experience in interview methods. At least one-third or 87 of the surveys will be conducted in-person. In-person Survey participants will be offered the opportunity to also complete the interview. Written notes, observations and transcribed audio recordings will be compiled, cleaned, and uploaded to Dedoose for content analysis. The number of interviews will be determined by data saturation - when “no new information or themes are observed in the data” (Guest, Bunce, & Johnson, 2006).

The Alliance ED will lead the Pilot Team to develop the appropriate budget and project timeline for deliverables.

V. Monitoring and Evaluation

A third-party contractor will design the monitoring and evaluation plan, including development of the data collection tools, process and outcome assessments.

VI. Dissemination

The contractor will produce the final data report, including the summative evaluation.