Factors facilitating and inhibiting gender diversity at the organisational and societal levels: Emotionality in diversity statements and traditional masculinities

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Vladislav Krivoshchekov

Bern, Switzerland

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Thesis Committee

Reviewer I: Prof. Dr. Sabine Sczesny

(Department of Social Psychology and Social Neuroscience, University of Bern)

Reviewer II: doc. Mgr. Sylvie Graf, PhD

(Institute of Psychology, Czech Academy of Sciences and Department of Social Psychology and Social Neuroscience, University of Bern)

A further member of the examination board: Prof. Dr. Ulrich Orth

(Department of Developmental Psychology, University of Bern)

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Manuscript 1

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Manuscript 2

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Abstract

Extensive efforts have been undertaken to address discrimination and promote diversity within both societal and organisational contexts. This dissertation comprises two distinct manuscripts, each offering insight into factors that can either facilitate or inhibit diversity efforts at the organisational and societal levels. The first manuscript reports research on language cues in organisational diversity statements. It explores how subtle language cues can contribute to more effective organisational communication in attracting diverse talents. The results illuminated the practices of European organisations, revealing a notable absence of highly emotional language in their diversity statements. Additionally, existing high levels of emotionality in the diversity statements were no more effective in shaping more positive attitudes toward the organisation than low levels of emotionality in the diversity statements. Finally, experimental evidence suggested that organisations seeking to increase people's favourable attitudes toward them should use high levels of emotionality in their diversity statements, as weak emotionality is no more effective than no emotionality in shaping positive attitudes toward the organisation, independent of past experiences of exclusion. The second manuscript reports a meta-analysis of the relationship between traditional masculinities and men's violence against women. The findings indicated that men who adhere to rigid traditional masculine norms tend to report more violent attitudes and behaviours against women. However, we observed considerable heterogeneity in effect sizes derived from original studies. To investigate the factors that might explain this heterogeneity, a moderation analysis was carried out, with the type of traditional masculinities (i.e., traditional masculinity ideology, conformity to masculine norms, experience of gender role stress), type of violence (i.e., sexual harassment, rape, physical, and psychological), and context of violence (i.e., intimate and non-intimate) being used as moderators. The moderation analysis evinced the strongest correlations between traditional masculinity

ideology and attitudes toward violence, and between traditional masculinities and sexual harassment. Interestingly, types of traditional masculinities and violence did not affect the relationship between traditional masculinities and violent behaviour. Additionally, we observed that domains of traditional masculinities differed in their associations with men’s violence against women. The research presented in this dissertation holds valuable insights that can be leveraged to achieve gender diversity in organisations and society at large.

Introduction

In recent decades, significant efforts have been made to reduce discrimination and increase diversity in society and organisations. Many organisations prioritise diversity, as studies have shown that having a diverse workforce is related to greater profitability and innovation, and helps with talent recruitment, retention, and development (Dixon-Fyle et al., 2020; Guggenberger et al., 2023). Societies also enact laws and policies to ban discrimination and offer support to minority groups through outreach campaigns, financial incentives, and training programs (OECD, 2020). Despite diversity encompassing many dimensions, gender remains the primary focus of diversity efforts (Montenegro, 2020; Point & Singh, 2003; van Berkel, 2019). While the efforts to promote gender diversity and reduce discrimination have yielded substantial benefits, ongoing research seeks to delve deeper into the factors that facilitate and inhibit these initiatives.

This thesis comprises two lines of research: 1) positive emotionality in organisational diversity statements that boost positive attitudes toward organisations, and 2) traditional masculinities that inhibit gender diversity efforts through men’s violence against women, which is used to limit women’s opportunities in life. The first section of this dissertation briefly reviews the theoretical background of the two research focuses presented. Research Focus 1 examines organisational communication about diversity; Specifically, factors in diversity statements linked to attitudes toward organisations held by members of majority and minority groups, and the role of emotions in attitude formation and change. Research Focus 2 outlines what traditional masculinities are and how they are linked to men’s violence against women. The second section of this thesis includes an overview of two manuscripts. It covers the aims, research questions, hypotheses, major findings, a brief discussion of their contributions and implications from academic and practice-oriented perspectives, and the research limitations.

Research Focus 1: Emotionality in Organisational Diversity Statements

Organisational Communication about Diversity and Attitudes Toward Organisation

Organisations often employ concise statements on their websites to communicate their dedication to fostering diversity (McNab & Johnston, 2002). These statements exhibit variability in how organisations define diversity, with one prevalent approach being the use of demographic categories (Howard et al., 2022). Organisations adopting this perspective prioritise safeguarded demographic groups, typically legally protected against discrimination. As such, gender, ethnicity, and disability frequently occupy the foremost positions among the mentioned categories (Montenegro, 2020; Point & Singh, 2003; van Berkel, 2019). Photographic representations on these websites predominantly emphasise the gender dimension of diversity (Singh & Point, 2006; van Berkel, 2019), and numerous organisational diversity initiatives tend to target women (Cundiff et al., 2018; Dover et al., 2020; Furtado et al., 2021; Gündemir et al., 2019). Nevertheless, recent research has revealed a shift in contemporary U.S. organisations, where the definition of diversity has expanded to incorporate personal attributes alongside demographic categories or, in some cases, focuses solely on individual characteristics. This *diluting diversity* approach has led to reduced interest among individuals of colour in working for these organisations and decreased willingness among sexual minority individuals to disclose their sexual identity (Kirby et al., 2023).

In addition to diluting diversity, the framing of diversity typically falls into two categories: identity-blind and identity-conscious. On the one hand, diversity statements that adopt an inclusive approach encompassing all genders may prove more effective in attracting individuals from underrepresented groups, all while avoiding a sense of threat among members of the majority group (Cundiff et al., 2018; Klysing et al., 2022). On the other hand, research indicates that individuals of colour tend to favour an identity-conscious approach to diversity over a colourblind one. For instance, a study conducted at a U.S. university revealed that undergraduate women of colour, in comparison to White women and men of various ethnicities, anticipated a lower level of diversity after reading colourblind diversity statements (Wilton et al., 2015). Similarly, research conducted in the Netherlands discovered that cultural minority groups exhibited a preference for a multicultural approach over a colourblind one (Jansen et al., 2016).

Moreover, organisations frequently present the benefits of diversity in terms of enhanced profitability and innovation (Dixon-Fyle et al., 2020). This business rationale for diversity has been apparent in various contexts, such as on the websites of organisations in the UK (Guerrier & Wilson, 2011) and the Netherlands (Jansen et al., 2021), a study encompassing 241 organisations across eight European countries (Singh & Point, 2006), and in 404 out of the Fortune 500 organisations within the United States (Georgeac & Rattan, 2022). However, despite a meta-analysis of 78 studies establishing a positive link between women’s representation in top management and increased profits, the authors argued that this effect is not solely attributable to the mere presence of women in top management positions. They have, thus, called for a more nuanced formulation of the business case (Hoobler et al., 2018). Furthermore, it is worth noting that diversity statements framed in terms of a business case, as opposed to fairness, have been found to elicit lower expectations of belonging and attraction to the organisation among members of underrepresented groups (Georgeac & Rattan, 2022).

A novel concept termed “contingent framing” offers a promising alternative strategy to the business case of organisational diversity (Leslie et al., 2023). According to Leslie et al. (2023), this approach is firmly rooted in the actual impact of diversity and underscores the positive influence it can wield on organisations. Moreover, it acknowledges the hurdles that must be overcome to fully realise these benefits. While this approach was evident on only

22% of Fortune 100 companies' websites, Leslie et al. (2023) argue that it holds distinct advantages when compared to framing diversity solely as either a moral or business case, or not addressing it at all. By emphasising the significance of overcoming challenges of diversity, the contingent framing approach is more likely to inspire employees to actively contribute to diversity and inclusion initiatives within the organisation.

Overall, past studies have emphasised the significance of the content of diversity statements in shaping the way they are received. However, research has also shown that subtle language cues can impact how people interpret written messages (e.g., Maass et al., 2022). To build on this research line, we investigated subtler cues: the emotions conveyed in written diversity statements.

Emotions as Social Information

The Emotions as Social Information (EASI) theory posits that emotional expressions play a pivotal role in social interactions, exerting an influence on the observer's thoughts, emotions, and actions, whether conveyed through facial expressions, tone of voice, body language, or written and spoken words (van Kleef, 2009; van Kleef et al., 2012). Empirical findings corroborate this theory. For instance, in a series of experiments involving computer-mediated interactions, participants who perceived expressions of happiness in written messages from fellow group members inferred that they were accepted and included in the group, while those who detected expressions of anger inferred rejection and exclusion (Heerdink et al., 2013). In another computer-mediated game, written expressions of disappointment fostered adherence to the generosity norm (van Doorn et al., 2015). Participants also exhibited a greater willingness to support a colleague after reading a story in which the colleague expressed passion, albeit under the condition that the passion was contextually appropriate (Jachimowicz et al., 2019). Moreover, individuals reported more positive attitudes when they encountered a source expressing happiness, as opposed to sadness, while introducing a new discipline in the Olympics (van Kleef et al., 2015). Consistent with the EASI theory, these findings collectively support the notion that people use the emotional expressions of others to shape their behaviours and attitudes.

Prior investigations have predominantly focused on contrasting the expression of a single emotion with another emotion or the expression of an emotion versus its absence. While the EASI theory predicts that more pronounced displays of emotion should yield a greater impact on observers than less pronounced displays, a recent theory review pointed out the limited available information concerning the influence of the degree of expressed emotions in messages (van Kleef & Côté, 2022).

To foster this research line, researchers have developed and validated Evaluative Lexicon 2.0, a computational linguistic tool for quantifying the degree of emotionality in texts (Rocklage et al., 2018b). Using Evaluative Lexicon 2.0, researchers found that messages conveying greater levels of emotionality lead to more lasting positive attitudes than those conveying low emotionality (Rocklage & Luttrell, 2021). Individuals also used more emotional language in their written communication when attempting to convince others (Rocklage et al., 2018a). Together, these studies suggest that both communicating and shaping attitudes are affected by the degree of emotionality conveyed in the text.

According to the EASI theory (van Kleef, 2009), emotional expressions have the power to impact attitudes and behaviour by either eliciting an emotional response or an inference in those who observe them. The recipient’s propensity to engage in inference plays a pivotal role in shaping the response. Emotional expressions will more likely evoke an affective reaction, as opposed to inferential processes, especially when an individual is disinclined to engage in deliberate processing due to their personal traits or circumstances (van Kleef, 2014).

Consistent with the theoretical predictions of the EASI theory, empirical findings have indicated that individuals who have experienced social exclusion might rely more heavily on emotions rather than cognitive processes when interpreting messages. Prolonged exposure to social exclusion has been associated with adverse effects on the well-being of affected groups (Büttner et al., 2023; Marinucci et al., 2022). Consequently, those who have faced repeated exclusion tend to be particularly attuned to social inclusion signals (Büttner et al., 2023) and cues indicating potential re-inclusion (Pickett & Gardner, 2005). For those who have faced ongoing social exclusion, emotional cues can play a significant role in shaping their perceptions of organisations, as these cues signal the possibility of re-inclusion. This reliance on emotions can be attributed to their focus on the experiences of exclusion, which may hinder their ability to make accurate inferences (Lu & Sinha, 2017; Pfundmair et al., 2017). Consequently, subtle language cues, including emotional expressions, may enhance the appeal of diversity statements for individuals who have undergone experiences of exclusion.

Research Focus 2: Traditional Masculinities and Violence Against Women

Violence Against Women

Violence against women is a grave concern that affects societies across the globe, resulting in both physical and psychological harm (World Health Organization [WHO], 2021). According to the WHO (2021) estimates, nearly 27% of women worldwide have encountered physical or sexual violence from men. Research also highlights that experiencing violence from men is linked to a range of health problems, including severe depression, anxiety, post-traumatic stress disorder, and substance abuse (Beydoun et al., 2012; Devries et al., 2013; Dworkin et al., 2017; Golding, 1999; Reyes et al., 2021).

Violence against women may take many forms, including violent attitudes and behaviours. Attitudes that justify violent behaviour, such as rape myths (Cole et al., 2020), myths about domestic violence (e.g., Stratemeyer, 2019), and attitudes toward sexual harassment (e.g., Kearney et al., 2004), are distinguished from the violent actions that men may have committed in the past or will commit in the future (e.g., Alonzo & Guerrero, 2009). Violence against women can manifest in various ways, including physical, sexualised, and psychological. Physical violence involves actions that cause harm to a woman’s body, such as pushing or hitting (Harrington et al., 2021; McDermott et al., 2017). Sexualised violence refers to harassment and rape (Jakupcak et al., 2002; Le et al., 2020), while psychological violence involves behaviours such as humiliation and control over a woman’s actions (Harrington et al., 2021; Schwartz et al., 2005). Sexualised violence is further classified as either rape or sexual harassment, with rape being any form of non-consensual sexual penetration and sexual harassment, including unwanted sexual attention and gender-based harassment that does not involve intercourse (Gelfand et al., 1995). Furthermore, violence against women can occur in two contexts: Intimate and non-intimate partner violence (Powell & Webster, 2018; Straus et al., 1996). Intimate partner violence takes place in relationships between spouses or romantic partners, while non-intimate partner violence includes sexual harassment in organisations, as well as violence against women who are not known to the perpetrator or against women in general.

Men are identified as the primary perpetrators of violence against women on a global scale (World Health Organization, 2021). Extensive research has been conducted to better understand the attitudes and behaviours that perpetuate violence against women. Several factors contribute to men’s violence against women, and one of them is argued to be the cultural meanings attached to men and boys. For instance, Equimundo’s research across 32 countries indicates that inequitable gender roles, men’s dominance in decision-making, and justification of violence against women are strongly interconnected (Equimundo, 2022). As such, to defend systems of male dominance (i.e., patriarchy), men exert power and control over women in their lives through multiple forms of violence (e.g., Hunnicutt, 2009).

Traditional Masculinities and Links to Violence Against Women

According to *Psychology of Men & Masculinities* scholars, masculinities refer to “the constellation of cultural and individual meanings attached to men and boys” (Wong & Wang, 2022, p. 2). Over the years, researchers have focused on the consequences of adherence to traditional masculinities, which dominated Western culture prior to feminist efforts to deconstruct gender roles (Thompson et al., 1992), and are grounded in the masculine gender role strain paradigm (Pleck, 1995). In a broader context, research findings collectively indicate that men who adhere to rigid, sexist male norms (i.e., traditional masculinities) are likely to encounter personal and relational challenges. These challenges encompass reduced psychological well-being and levels of satisfaction within romantic relationships and engagement in paternal roles (see Levant & Richmond, 2016 for a review).

To understand the effects of traditional masculinities, researchers commonly use three concepts (Levant et al., 2015; Levant & Richmond, 2016). First, traditional masculinity ideology (TMI) encompasses beliefs about men’s expected behaviour and characteristics in general (Levant, 2011). Second, conformity to masculine norms (CMN) describes the extent to which men follow traditional masculinity ideology in their behaviour (Mahalik et al., 2003). Third, gender role conflict (GRC) refers to the degree to which conformity to male gender roles restricts, devalues, or violates oneself or others (O’Neil et al., 1986). Crucially, it is asserted that these constructs encompass interrelated domains (Levant et al., 2010; Mahalik et al., 2003; O’Neil et al., 1986; Thompson et al., 1992; Thompson & Bennett, 2015).

Though these three forms of traditional masculinities emphasise distinct core domains, a common thread of interconnection runs through them. Various domains are centred around the rejection of traits deemed as feminine or characteristics associated with gay men, encompassing a reluctance to display such attributes, harbouring negative attitudes toward queer men, and exhibiting high levels of sexual activity. In parallel, other domains convey the perception of society as inherently hierarchical, where being a “real man” entails embodying characteristics such as emotional control, independence, risk-taking, striving for excellence, prioritising work over personal life, and a propensity for violence. These two sets of domains function in tandem, serving as mechanisms through which men can preserve their unique social status, including resorting to violence as a means to uphold it.

While traditional masculinities are generally viewed as a risk factor for both men themselves and the people around them (Levant, 2011), gender role conflict theory and gender role stress theory provide unique lenses for understanding the link between traditional masculinities and violence against women. Gender role conflict theory posits that men undergo socialisation processes that encourage adherence to rigid and sexist male roles, which, in turn, can lead to personal and relational dysfunction (O’Neil, 2015). As a result, men with higher levels of gender role conflict are more inclined to endorse ideologies that reinforce male dominance over women than men with lower levels of gender role conflict (e.g., Robinson & Schwartz, 2004). Empirical research has substantiated the link between masculine gender role conflict and men’s adoption of violent attitudes and behaviours against women (e.g., Hill & Fischer, 2001; McDermott et al., 2017). Similarly, gender role stress theory posits that men have internalised strict male roles to such an extent that any deviation from these roles induces stress, which may manifest in the form of violent attitudes and behaviours targeting women (McDermott & Lopez, 2013; Schwartz et al., 2012). Further elaborating on this framework, the expectancy-discrepancy-threat model of masculine identity suggests that when a man endorses the societal expectation of being a “real man” but fails to meet these rigid standards, acts of aggression and violence against women may serve as a mechanism for regaining control amid the stress incurred from violations of these gender roles (Stanaland et al., 2023).

While the topic of the association between traditional masculinities and violence directed toward women has garnered considerable attention in prior research, we located only one meta-analysis (Murnen et al., 2002) and a single literature review (Moore & Stuart, 2005), both conducted two decades ago. These earlier reviews presented evidence in support of a positive relationship between traditional masculinities and violence against women. Notably, the studies which these reviews relied upon often assessed traditional masculinities without conducting rigorous evaluations of psychometric attributes, such as validity, reliability, dimensionality, variance composition, and measurement invariance. Consequently, a notable gap exists in the contemporary literature concerning a comprehensive synthesis of studies examining the relationship between traditional masculinities and violence against women, particularly those employing psychometrically validated measures of traditional masculinities and violence against women.

The Present Research

The present research examined two factors that facilitate or inhibit gender diversity at the organisational and societal levels, presented in two manuscripts. The first manuscript focuses on positive emotionality in diversity statements as a factor in making organisational communication about gender diversity more effective. The second manuscript focuses on traditional masculinities as a factor that hinders gender diversity at the societal level. Each manuscript includes a summary outlining the research goals, methods employed, primary findings, and discussion of the results.

Emotionality in Diversity Statements and Organisational Attractiveness

The emotional expressions of others serve as information for shaping observers' attitudes (van Kleef, 2009). The first manuscript had two objectives. First, it aimed to determine the frequency and degree of positive emotionality in the language of diversity statements on corporate websites of European organisations. Second, it aimed to investigate the impact of different levels of positive emotionality in diversity statements on readers' attitudes toward the organisation. The manuscript contains three pre-registered studies.

In Study 1, we collected and analysed diversity statements from the websites of 600 organisations listed in the STOXX 600 Europe index in 2020. A sole coder was responsible for locating these statements on the corporate websites and saving one statement from each organisation. The coder further recorded the frequency of various groups mentioned and the different means of communication, such as pictures, videos, and quotes, that accompanied diversity statements on the company website. We used the Evaluative Lexicon 2.0 (Rocklage et al., 2018b), a computational tool that identifies the words in the text that are recorded in the lexicon and then calculates the average emotionality based on them, to estimate the degree of emotionality in diversity statements (research question 1). We further examined to what extent the degree of emotionality in diversity statements differs based on the level of achieved gender diversity in the organisations (i.e., a greater share of women in leadership), as defined by the Gender Diversity Index 2020 (research question 2). Lastly, we estimated to what extent the degree of emotionality in diversity statements varies across countries and sectors of organisations (research question 3). For exploratory purposes, we computed the frequency of group categories mentioned in diversity statements or associated web pages.

Studies 2 and 3 examined people's reactions to diversity statements with varying levels of positive emotionality. A total of 220 participants from the UK were recruited through Prolific for Study 2, while 815 were recruited for Study 3. All participants provided informed consent and were randomly assigned to read either a high or low positive emotionality diversity statement in Study 2 or a high or low positive emotionality or a control statement in Study 3. Study 2 used original diversity statements selected from Study 1, whereas Study 3 used modified diversity statements, making positive emotionality more pronounced. After reading the assigned statement, participants completed several inventories to assess their experiences of positive and negative emotions, perceptions of the organisation’s values regarding diversity and inclusion, organisational attractiveness, and liking of the organisation. Study 3 also included questions about participants’ past experiences of social exclusion. The Ethics Committee of the Institute of Psychology, University of Bern, approved the study protocol.

Both Study 2 and Study 3 aimed to investigate if positive emotionality impacts attitudes toward an organisation (*hypothesis 1* in Study 2 and *hypothesis 3* in Study 3). Furthermore, Study 2 examined the impact of positive emotionality on readers’ emotional reactions (*hypothesis 2*). In Study 3, we analysed whether participants’ emotional reactions mediated the degree of positive emotionality in diversity statements and attitudes toward the organisation (*hypothesis 4*). Additionally, Study 3 examined if past experiences of social exclusion affect the relationship between the degree of positive emotionality in the diversity statement and participants’ emotional reactions (*hypothesis 5*).

Study 1 evinced that 399 of 600 European organisations employed emotionality in their diversity statements, although they tended to avoid using high levels of emotionality. When comparing organisations with high and low levels of achieved gender diversity, there were no significant differences in the use of emotionality in diversity statements. However, there were variations in degrees of emotionality among different countries and sectors. UK-based organisations had significantly higher degrees of emotionality in their diversity statements compared to organisations in Italy, Germany, and France. Additionally, the Consumer Products Services and Retail sectors had significantly higher degrees of emotionality compared to the Energy sector. Finally, we observed that gender was the most frequently mentioned category in diversity statements on corporate websites.

Based on the results of Studies 2 and 3, positive emotionality alone does not directly affect attitudes toward an organisation. Furthermore, the existing levels of positive emotionality in diversity statements were not enough to evoke participants' emotions after reading a diversity statement in Study 2. Yet, in Study 3, we did observe an effect between higher levels of emotionality in modified diversity statements and stronger positive emotions, which then predicted positive attitudes toward the organisation. Notably, the effect was evident between high vs. low/control but not between low vs. control conditions. Contrary to our predictions, we did not find the expected impact of past experiences of social exclusion on the relationship between positive emotionality and emotions experienced.

Overall, European organisations tend to refrain from using highly emotional diversity statements. Interestingly, there appears to be no significant link between the degree of emotionality of diversity statements and the level of gender diversity achieved, as measured by the Gender Diversity Index. This implies that the use of emotionality in diversity statements may not directly result from the greater representation of women in leadership positions within an organisation. Nevertheless, in line with previous findings (Montenegro, 2020; Point & Singh, 2003; van Berkel, 2019), gender was the most frequently referenced category, indicating that it remains the key focus of diversity initiatives in European organisations. Additionally, there are distinctions between countries and sectors, with UK-based organisations and those in the consumer products and retail sectors demonstrating a propensity to employ greater emotionality in their diversity statements when compared to counterparts in Italy, Germany, France, and the energy sector. These variations may arise from language differences, as diversity statements in non-English-speaking countries could involve translation or composition by non-native English speakers, which might lead to a reduction in emotional content. Conversely, sectors such as consumer services and retail may place a stronger emphasis on human interaction, prompting the inclusion of higher levels of emotionality in their messages in contrast to those in the energy sector.

Already existing degrees of emotionality in the diversity statements were not enough to shape more positive attitudes toward the organisation compared to existing low levels of emotionality in the diversity statements. Nevertheless, the outcomes of Study 3 indicated that organisations could potentially gain advantages from the inclusion of highly emotional language in their statements to positively influence readers' perceptions of the organisation. Notably, the use of low degrees of emotionality was not found to be superior to entirely excluding emotional language. This aligns with the emotions as social information theory (van Kleef et al., 2011), which posits that employing strongly emotional terms (such as "wholeheartedly," "passionate," and "love") in diversity statements can elicit positive emotional responses in readers, consequently fostering favourable attitudes toward the organisation, irrespective of individuals' past experiences of social exclusion.

Our research contributes to the existing literature in three significant ways. First, we respond to a recent call to investigate the degree of emotionality within the EASI theory (van Kleef & Côté, 2022). Our findings offer fresh insights by demonstrating that the degree of positive emotionality in written messages can have a positive impact on attitudes toward the organisation. Second, we extend the application of Evaluative Lexicon 2.0 (Rocklage et al., 2018b) to the realm of organisational communication, expanding its usage beyond marketing research. Lastly, our study builds upon prior research pertaining to diversity statements (e.g., Jansen et al., 2016; Kirby et al., 2023; Klysing et al., 2022) by delving into individuals' responses to subtle language cues within these statements, offering a new perspective that goes beyond the traditional focus on the content of these messages.

Our study comes with certain limitations that point to potential future directions for research. First, we relied on a newly developed and validated Evaluative Lexicon 2.0 tool, which is currently available only in English. To ensure the generalisability of our findings, it is essential to replicate our study using other languages and emotionality-measuring tools that focus on, for instance, verbs instead of adjectives. Second, our findings specifically address the positive-negative valence of emotions. Subsequent research should explore how discreet emotions, such as happiness, pride, or empathy, affect attitudes and behaviours. Third, our study only examined diversity statements that emphasised a welcoming environment and not the instrumental role of diversity. Therefore, future research should investigate the effects of positive emotionality across diversity statements that emphasise different content. Lastly, we were unable to disentangle emotionality and positivity in our study. While the Evaluative Lexicon 2.0 estimated positivity similarly for high and low emotionality conditions, participants perceived significant differences in positivity. Therefore, the role of positivity as a potential explanatory variable for the observed effects remains open for further investigation.

The manuscript was published in the *British Journal of Social Psychology*.

Traditional Masculinities and Men’s Violence against Women

Various theoretical perspectives suggest that traditional masculinities can be a risk factor for men and those around them (see Levant & Richmond, 2016; O’Neil, 2015; Pleck, 1995; Stanaland et al., 2023). The second manuscript aimed to update and quantify the relationship between traditional masculinities and men’s violence against women by conducting an extensive meta-analysis guided by several key principles. First, our primary focus was on investigating the relationship between traditional masculinities and violence against women committed by men. Second, we limited our inclusion criteria to studies employing validated inventories to measure traditional masculinities, ensuring the quality of the assessments. Third, we acknowledged the multifaceted nature of traditional masculinities, encompassing various manifestations, such as ideology, conformity, and conflict, and spanning distinct domains. Lastly, we considered research encompassing a range of different forms of violence directed at women.

We hypothesised a positive relationship between traditional masculinities and men's violence against women (*hypothesis 1*). Since the relationship may depend on different characteristics, we also explored three research questions. How is the relationship between traditional masculinities and violence against women moderated by the type of traditional masculinities (research question 1)? How is the relationship between traditional masculinities and violence against women moderated by types of violence (research question 2)? How is the relationship between traditional masculinities and violence against women moderated by the characteristics of the sample (research question 3)?

Prior to conducting the meta-analysis, we established criteria that each study was required to meet. First, the studies had to report data pertaining specifically to men. Second, studies had to use validated inventories for the assessment of traditional masculinity constructs, encompassing ideology, conformity to masculine norms, and gender role conflict. Third, we incorporated studies that measured violent attitudes and behaviours against women, including physical, sexualised, and psychological forms, with the usage of validated inventories.

Between April and August 2021, a thorough search was conducted across seven electronic databases to identify relevant studies, whether they were published or unpublished. The initial search yielded a pool of 5695 results. To narrow this dataset, an initial step involved the removal of duplicate entries. Following this, the remaining entries were subjected to a rigorous assessment of eligibility criteria, performed collaboratively by two authors. Consequently, this process resulted in the identification of a final pool, which encompassed 51 distinct sources. This list included 28 journal articles, 22 dissertations, and one master's thesis, collectively encompassing a total of 57 individual studies.

Across eligible studies, two authors extracted the effect sizes (i.e., correlations) and associated *p* values for the relationships between traditional masculinities and violence against women. Simultaneously, detailed information regarding the instruments employed to measure traditional masculinities and violence against women, the context of violence (either within intimate or non-intimate relationships), the study design (whether experimental or cross-sectional), and the publication status (whether studies were published or remained unpublished) were documented. They also coded the characteristics of the respondents, including the number of participants, their average age, sexual orientation, and sample type (i.e., schoolchildren and students or mixed groups that included men of different ages). The data and R code are available in the Open Science Framework at https://osf.io/6huav/.

Consistent with our first hypothesis, our findings indicated that the overall correlation between traditional masculinities and men's violence against women was positive and statistically significant. We further observed that the link was stronger between traditional masculinities and attitudes toward violence than violent behaviour.

We investigated whether the link between traditional masculinities and violence against women is moderated by the type of masculinities or the type of violence to address research questions 1 and 2 respectively. We observed that the link between traditional masculinities and violent attitudes toward women, while not manifesting in violent behaviours, was indeed influenced by the specific type of masculinities (research question 1) and the type of violence (research question 2). Notably, our results evidenced the strongest correlation between attitudes toward violence and traditional masculinity ideology, followed by conformity to masculine norms and gender role conflict. Additionally, traditional masculinities were more closely positively associated with sexualised violence (harassment and rape) than physical or psychological violence.

Furthermore, it is noteworthy to highlight the variability in correlations between distinct domains of traditional masculinities and men's violence against women. Specifically, the relationship between domains emphasising gender disparities in work-related roles, such as “Primacy of Work,” evinced the weakest association with violence against women. Conversely, domains that reflect a desire for dominance in society, exemplified by “Power over Women,” revealed the strongest link with violence against women.

Importantly, we observed a considerable variation in the effect sizes across studies. Yet, we encountered difficulties when attempting to pinpoint the underlying causes of this heterogeneity. None of the sample characteristics that could potentially affect the relationship between violent behaviour and traditional masculinities yielded statistical significance (research question 3). Regarding the connection between attitudes toward violence and traditional masculinities, we found that only the type of violence and traditional masculinity significantly influenced the relationship.

In our study, we conducted three distinct tests aimed at detecting potential publication bias. Our approach involved utilising publication status as a moderator, implementing a combination of a funnel plot alongside Egger's regression of funnel plot symmetry, and employing the PET-PEESE technique. The outcomes of all three analyses collectively unveiled the presence of some degree of publication bias. Upon adjusting the estimates while accounting for publication bias, the overall effect sizes exhibited a reduction in magnitude, and, in certain instances, failed to attain statistical significance. These results frequently imply the likelihood of entire studies remaining unpublished or findings that do not support the relationship being omitted from published reports. Nonetheless, it is worth noting that our investigations did not manifest an excessive prevalence of marginally significant results, and the diverse bias detection methods we employed produced inconsistent results. This inconsistency suggests that any publication bias observed in our meta-analysis does not substantially modify the conclusions regarding the presence and direction of the association between traditional masculinities and men's violence against women.

The findings of the meta-analysis align with theoretical models that link rigid adherence to masculine norms to adverse effects on the well-being of men and those around them (Levant, 2011; O'Neil, 2015; Stanaland et al., 2023). Overall, the findings indicate that men who adhere to the notion that men should be distinct from women and hold a superior position in society or undergo stress when failing to meet these expectations are more inclined to justify violence against women. Further, they are also more likely to exhibit violent behaviour that may compromise the quality of their heterosexual partnerships compared to men who adhere to such norms less rigidly.

The observation that the association between traditional masculinities and violent attitudes exhibits greater strength compared to the link between traditional masculinities and violent behaviour was not entirely unexpected. This discrepancy can be attributed to the notion that traditional masculinities, as defined within the scope of our study, and violent attitudes are elements inherent to an individual's cognitive framework, whereas violent behaviour may be subject to the influence of various external factors, including the physical and psychological state of a potential aggressor, along with prevailing social norms (Capaldi et al., 2012; Moore et al., 2008). This conclusion is also supported by the finding that the strongest correlation was between attitudes toward violence and traditional masculinity ideology, which is a system of beliefs about what a real man should be like.

Our research found that traditional masculinities were most strongly linked to attitudes toward sexualised violence, including harassment and rape. This relationship can be attributed to the alignment of these behaviours with the traditional masculine norms of men assuming an active role within heterosexual relationships, encompassing actions ranging from flirtation to sexual engagement. Nevertheless, it is essential to acknowledge that within many of the scales integrated into the meta-analysis, the presence of myths emphasising the responsibility of the victim of violence rather than holding the perpetrators accountable frequently serves as an indicator of favourable attitudes toward sexualised violence.

Importantly, this meta-analysis offers compelling evidence that various domains of traditional masculinity are linked to violence against women to varying degrees, albeit domains being theorised to be positively related to each other. This pattern of results mirrors findings reported in a previous meta-analysis examining the link between traditional masculinities and health-related outcomes (Wong et al., 2017). Consequently, we stress the critical need to assess each distinct domain of traditional masculinities independently, rather than solely considering them as a unified construct.

From a practical standpoint, our research suggests that effectively addressing men’s violence against women necessitates a concerted effort to confront societal norms regarding what it means to be a man. By empowering men to transcend these conventional masculine norms, we can mitigate the deleterious consequences of violence. A synergistic approach encompassing interventions targeting both violence and traditional masculinities may yield the most optimal outcomes in reducing violence.

Further, we highlight the need for interventions targeting violence against women perpetrated by men to address various types of traditional masculinities. This includes societal expectations of being a “real” man, the pressure to conform to masculine norms, and the resulting stress that conformity can cause. To address this issue, educational interventions can take a gender transformative approach by challenging the meanings associated with traditional masculinities and the pressure men and boys face to conform to them.

The scope of our meta-analysis is constrained by the limitations of the available data. The data employed is primarily cross-sectional, which inherently restricts our ability to claim a direct causal link between traditional masculinities and men’s violent attitudes and behaviour against women. Furthermore, there is a disparity in empirical data, with a greater emphasis on violent attitudes compared to actual violent behaviour. To gain a more comprehensive and nuanced understanding, future research should prioritise the examination of men’s behaviour, with a particular focus on observational data, rather than relying solely on self-reported data.

It is worth noting that the majority of the studies included in this meta-analysis were conducted within the United States. Therefore, it is of paramount importance to extend the inquiry into traditional masculinities to other cultural contexts and encompass diverse groups of men, including those from different racial backgrounds, varying socioeconomic statuses, and differing immigration statuses. This diversified research approach is crucial for comprehensively addressing the global issue of violence against women, as traditional masculinities are widely recognised as one of the key contributing factors across diverse cultural and social settings.

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Conclusion

Efforts to increase gender diversity at the organisational and societal levels can be facilitated and inhibited by different factors. This dissertation provides novel evidence about the role of subtle language cues, such as the degree of emotionality in organisational diversity statements, and societal norms, such as traditional masculine norms, in achieving gender diversity. The first manuscript underscores the significance of language cues in diversity statements, demonstrating how the use of strongly positive emotional words (e.g., “love,” “wholeheartedly,” “passionate”) can influence readers’ attitudes toward the organisation. The second manuscript, which employed a meta-analysis, reveals that men who endorse traditional masculine beliefs and feel compelled to conform justify and perpetrate violence against women, thus limiting women’s opportunities by maintaining men’s dominance over women. Ultimately, this dissertation emphasises the need for gender diversity interventions to take a multi-faceted approach to achieve true diversity in organisations and society.

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Passion is key: High emotionality in diversity statements promotes organisational attractiveness

Vladislav Krivoshchekov[1], Sylvie Graf [1, 2], & Sabine Sczesny[1]

[1] University of Bern, Bern, Switzerland

[2] Czech Academy of Sciences, Brno, Czech Republic

Author Note

Vladislav Krivoshchekov https://orcid.org/0000-0003-1213-0884

Sylvie Graf https://orcid.org/0000-0002-7810-5457

Sabine Sczesny https://orcid.org/0000-0002-1666-1263

Correspondence concerning this manuscript should be addressed to Vladislav Krivoshchekov, Institute of Psychology, University of Bern, Fabrikstrasse 8, 3012 Bern, Switzerland. E-mail: vladislav.krivoshchekov@unibe.ch

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Author contributions

Vladislav Krivoshchekov: Conceptualisation; project administration; methodology; data curation; investigation; formal analysis; writing – original draft; writing – review and editing. **Sylvie Graf**: Conceptualisation; supervision; writing – review and editing. **Sabine Sczesny**: Conceptualisation; supervision; writing – review and editing.

Abstract

To attract and retain a more diverse workforce, organisations embrace diversity initiatives, expressed in diversity statements on their websites. While the explicit content of diversity statements influences attitudes towards organisations, much less is known about the effect of subtle cues such as emotions. In three pre-registered studies, we tested the effect of positive emotionality in diversity statements on attitudes toward organisations. Study 1 focused on the degree to which 600 European organisations employed emotionality in their diversity statements, finding that although their statements differed in the level of emotionality, on average, organisations avoided highly emotional words. Study 2 (*N* = 220 UK participants) tested the effect of original diversity statements on readers' attitudes toward an organisation, demonstrating that the level of emotionality in the existing statements did not influence positive attitudes toward the organisation. In Study 3 (*N* = 815 UK participants), we thus modified the diversity statements so that they contained high levels of positive emotionality that triggered more positive emotions and resulted in more positive attitudes toward an organisation. Taken together, highly emotional words (e.g., passionate; happy; wholeheartedly) are key in diversity statements if organisations wish to increase their attractiveness among potential employees.

Keywords: emotions, emotional expression, diversity statements, language, pre-registered

Organisations embrace diversity initiatives to attract and retain a more diverse workforce and create a more welcoming environment. The objective of increasing workplace diversity often manifests in diversity statements on the websites of organisations. These diversity statements signal an organisation's commitment to diversity (McNab & Johnston, 2002), suggesting that the workplace is inclusive and fair to members of different groups (Dover et al., 2020). Diversity statements thereby serve as persuasive attempts to increase readers' positive attitudes toward an organisation (e.g., as an attractive workplace). Past studies have usually focused on the impact of diversity statements' content (i.e., framing) (Cundiff et al., 2018; Jansen et al., 2021; Klysing et al., 2022). Yet, it is not only the content of messages but also subtler cues, such as emotions employed in texts, that can influence readers' attitudes (van Kleef et al., 2011).

Although people's emotions can have a powerful impact on other people's attitudes and behaviours (van Kleef, 2014; van Kleef & Côté, 2022), little attention has been devoted to the degree of emotionality in shaping people's attitudes. Consequently, the goal of the current research was to a) estimate the extent to which European organisations employ emotions in their diversity statements, b) examine the effect of distinct degrees of emotionality (i.e., emotional expressivity) in diversity statements on attitudes toward an organisation, and c) explore potential individual differences related to identity and exclusion experiences. By doing so, this research contributes to the broader literature on the effects of emotions by demonstrating how the degree of emotionality in texts affects attitudes.

Diversity Statements and Attitudes Toward Organisations

Diversity statements serve as expressions of an organisation's values and objectives in relation to diversity and inclusivity. The primary goal of these statements is to communicate how the organisation acknowledges differences and provides equitable opportunities to various minority groups. The way diversity is framed in these statements can greatly impact how they are received. Past studies demonstrated that the prevalent rhetoric among European private-sector organisations is that diversity is instrumental in increasing profits (Jansen et al., 2021; Singh & Point, 2006). This business-focused approach to diversity may not be effective and was found to backfire among European and US members of underrepresented groups (Georgeac & Rattan, 2022). Similarly, Dutch participants viewed public sector organisations as less attractive when their diversity statements used a business case narrative (Jansen et al., 2021).

In contrast to the business approach, initiatives that are framed as inclusive of all employees may prove more effective in attracting members of underrepresented groups without creating a sense of threat amongst majority group members (Cundiff et al., 2018; Klysing et al., 2022). At the same time, broadening the concept of diversity to encompass all unique characteristics and viewpoints, rather than solely focusing on demographic differences, was not well-received and detracted from efforts to promote diversity among those who face systemic discrimination. (e.g., people of colour and sexual minority individuals in the US; Kirby et al., 2023). It is important to recognise the complexities of diversity statements and their impact on how various groups view an organisation's appeal. To the best of our knowledge, research has yet to examine the subtle language cues within these statements that can influence the perception of organisations. Emotions in language can be one of these cues.

Emotions as a Source of Social Influence

Research has shown that emotions expressed in texts (i.e., without direct access to the nonverbal expression of the communicator) can influence another person's attitudes or behaviours (Heerdink et al., 2013; Jachimowicz et al., 2019; van Doorn et al., 2015; van Kleef et al., 2015). The Emotions as Social Information (EASI) theory posits that emotional expressions influence the observer's thoughts, feelings, and/or behaviours be it through facial expressions, tone of voice, bodily postures, and written or spoken words (van Kleef, 2009, 2014; van Kleef et al., 2012). In a recent review, van Kleef and Côté (2022) noted that little is still known about the effects of the degree of emotionality in messages. The EASI theory predicts that, compared to lower degrees, higher degrees of expressed emotionality should exercise a stronger influence on observers' thoughts, feelings, and/or behaviours. To stimulate research on how the degree of emotionality operates in written texts, researchers have developed and validated Evaluative Lexicon 2.0 (Rocklage et al., 2018b), a computational linguistic tool for capturing the degree of emotionality in texts. Recent studies examining emotionality's effects in texts evidenced that persuasive messages with higher emotionality led people to remain convinced for longer (Rocklage & Luttrell, 2021). Moreover, when people intended to persuade others, they employed greater emotionality in their texts (Rocklage et al., 2018a). These studies indicated that people use greater emotionality in texts when they want to persuade others, and compared to low emotionality, greater emotionality expressed in a text is related to greater persuasion of readers.

According to the EASI theory (van Kleef, 2009), emotional expressions influence attitudes and/or behaviour by triggering affective reactions in observers. Affective reactions include emotional reactions which mirror the expressed emotion. Alternatively, emotional expressions may trigger inferential processes in observers; one can make assumptions about people and situations based on emotionality. The EASI theory argues that both affective reactions and inferential processes inform the responses to emotions. Which of these two processes takes precedence in guiding social behaviour depends on one's willingness to make inferences from a message. If individuals are not willing to engage in deliberate information processing due to personal dispositions or situational factors, the EASI theory predicts that these individuals are less likely to reflect on the communicators' emotions, and therefore the effects of the emotional expressions are more likely to be mediated by affective reactions rather than by inferential processes (van Kleef, 2017). As such, we argue that experiencing positive emotions after reading a diversity statement high in emotionality will serve as a cue for positive attitudes toward the organisation. The theorised effect of experienced emotions on attitudes is also in line with the Elaboration Likelihood Model (ELM; Petty & Briñol, 2015), which argues that emotional states shape people's attitudes and behaviour. The ELM states that when elaboration likelihood is low, emotions may result in temporary attitude changes in response to persuasive messages. Although both EASI theory and ELM make predictions about the impact of emotions on attitudes, only EASI theory clarifies how emotions conveyed through text (such as a diversity statement) influence attitudes.

Role of Identity and Experiences of Exclusion in Reactions to Diversity Statements

With respect to individual differences, people who experienced social exclusion were shown to rely on affect rather than to process messages cognitively, because their ability to make inferences was reduced due to rumination about exclusionary events (Lu & Sinha, 2017; Pfundmair et al., 2017). Long-term social exclusion was shown to harm the well-being of persistently excluded social groups (Marinucci et al., 2022). Persistent experiences of being excluded may trigger monitoring potential cues of future inclusion. According to the social monitoring system, after social exclusion, individuals become more sensitive to social inclusion (Büttner et al., 2023) and to social signals of re-inclusion (Pickett & Gardner, 2005). Consequently, those with persistent experiences of social exclusion may rely on emotional cues (i.e., social cues signalling re-inclusion) in forming attitudes toward organisations more than those without such experiences. Therefore, members of underrepresented groups should benefit from including subtle cues like emotions in diversity statements that inform recipients about organisations' intentions to pursue diversity goals.

Furthermore, previous research showed that minority group members tend to react to identity-blind approaches to diversity more negatively than those with majority identities. For instance, undergraduate women of colour at a US university expected less diversity after reading colourblind diversity statements, compared to White women and men, and men of colour (Wilton et al., 2015). A similar effect was found in the Netherlands, where cultural minority groups preferred a multicultural approach to a colourblind one (Jansen et al., 2016) and in an US sample, gender minority groups preferred an organisation that signalled an identity-inclusive social identity ideology (Klysing et al., 2022). All in all, past studies showed that experiences of exclusion, relating especially to minority identities, can influence their reactions to messages about diversity and inclusion and thus were considered in our studies.

Overview of the Current Research

To examine the occurrence and degree of emotionality in diversity statements and their role in the formation of positive attitudes toward organisations, we pursued three preregistered studies (Study 1: https://osf.io/n86u7; Study 2: https://osf.io/n9mbs; Study 3: https://osf.io/4khgj). Study 1 examined to what extent emotionality is already employed in diversity statements on the webpages of European organisations and whether organisations with greater achieved diversity use stronger emotional language than the ones with lower achieved diversity. The rationale for Study 1 rests on the assumption that emotionality in diversity statements serves as a proxy for how strongly an organisation wants to persuade readers about its commitment to diversity since past research shows that people turn to greater emotionality when they want to persuade others (Rocklage et al., 2018a). Study 2 used the original diversity statements collected in Study 1 to examine how effective the levels of emotionality in existing statements are in shaping positive attitudes toward an organisation. Finally, in Study 3, we manipulated the level of emotionality by using more emotional words to experimentally test the effect of high levels of emotionality on attitudes toward an organisation via participants’ emotional reactions to the statement. Considering the role of participants' past experiences, we also tested whether social exclusion moderated the relationship between emotionality and attitudes. The research questions and hypotheses are described in detail in the respective studies. Throughout the manuscript, we specified the original preregistered term of "emotionality" as "*positive* emotionality" to emphasise that we focus on emotions with positive valence in diversity statements.

Study 1

In Study 1, we first determined to what extent European organisations use emotionality in diversity statements on their websites (research question 1). Second, we examined whether a greater degree of emotionality used in diversity statements—that signals organisations' commitment to gender diversity—goes hand in hand with organisations' achieved level of gender diversity. We reasoned that higher levels of achieved gender diversity, indicated by increased representation of women, can be a result of using higher emotionality in diversity communication, which may attract members of underrepresented groups who can be particularly attuned to such subtle communication cues due to their social exclusion experiences. In the current project, we concentrated on gender diversity due to the availability of indices regarding its attainment (i.e., Gender Diversity Index 2020), which enabled its operationalisation. Therefore, we examined to what extent the degree of positive emotionality in diversity statements differs based on the level of achieved gender diversity in the organisations (i.e., a greater share of women in leadership), as defined by the Gender Diversity Index 2020 (research question 2).

Third, European countries have varying legislation on discrimination at work, different cultural and historical backgrounds, and societal norms. The same applies to distinct sectors that may experience industry-specific challenges in attracting underrepresented groups based on their customers and employees. Therefore, we tested whether emotionality in diversity statements differs among countries and sectors. Specifically, we estimated to what extent the degree of emotionality in diversity statements varies across countries and sectors of organisations (research question 3).

Fourth, we assumed that emotionality might be present not only in the text of diversity statements but also in other means of communication. Therefore, we explored the relationship between the presence of additional means of communication (e.g., images, videos) and emotionality in the diversity statements, controlling for the achieved level of gender diversity in the organisation. Due to the limited space, we report these results in the Online Supplementary Materials. Finally, following previous research (Kirby et al., 2023; Montenegro, 2020; Point & Singh, 2003; Singh & Point, 2006; van Berkel, 2019), we were interested in how often different group categories are mentioned on diversity web pages; we investigated this in an exploratory manner.

Data

In August 2021, we collected and analysed diversity statements from the websites of 600 organisations listed in the STOXX 600 Europe index in 2020. We used this sample of organisations because (a) their levels of achieved gender diversity were evaluated by the European Women on Boards, as indicated in the Gender Diversity Index 2020 (Sonnabend & Gero, 2020). This index was chosen since it is one of the few available indices that assesses the share of women in leadership on different levels of the largest companies across the EU, the UK, Norway, and Switzerland, listed in the STOXX Europe 600. We should note that in certain countries the number of organisations listed is low (e.g., only 2 organisations from Luxemburg and 6 organisations from the Czech Republic). Organisations from the STOXX Europe 600 were excluded if (a) they did not have diversity statements on their website; (b) their diversity statements were written in a language other than English; or (c) they were not listed in the Gender Diversity Index 2020. We excluded 101 organisations that did not have a diversity statement on their websites from the analysis. We also treated 83 diversity statements as missing data because they did not contain any words that indicated emotionality based on the Evaluative Lexicon 2.0, therefore, these statements could not be analysed. Thus, the final sample consisted of N = 399 organisations. Data and materials are available at the Open Science Framework, https://osf.io/akn9u/.

Coding Procedure

We followed the preregistered coding procedure. Diversity statements were derived from corporate websites. First, on each website, a single coder looked for the diversity statement in the following sections (or sections that had similar titles): “About us,” “Corporate responsibility,” “Sustainability,” “Commitments,” “Career.” The coder proceeded from more general sections of the websites to the more specific ones. If a diversity statement was found on the page of a section, it was copied, and other sections were not checked. If a diversity statement was not found, it was coded as missing data. Only one diversity statement from each organisation was selected.

In addition to diversity statements, we coded the groups that were mentioned (e.g., gender, sexual orientation, ethnicity) and their frequency, the number of pictures, videos, quotes, and graphs or figures on the webpage as well as the presence of or link to the report, contacts of employee(s) responsible for diversity, resources (or links) for further reading, and an option to share the webpage on social media (i.e., additional means of communication) for additional exploratory analyses.

Measure

To assess the emotionality of the diversity statements, we used Evaluative Lexicon 2.0 (Rocklage et al., 2018b), a computational linguistic tool designed and validated to capture the emotionality in the texts. To quantify a text, the Evaluative Lexicon 2.0 uses a substantial list of evaluative words (e.g., “loved,” “outstanding”). Each of these words has been rated by a large set of external judges who were native speakers for its implied emotionality from 0 (“not at all emotional”) to 9 (“very emotional”). The EL 2.0 identifies the words in the text that are recorded in the lexicon and then calculates the average emotionality based on them. If the text does not contain any words recorded in the EL, the EL is not able to evaluate the statement, and the estimate is not produced (i.e., missing value).

Analytical Strategy

To answer the research questions, we used Evaluative Lexicon 2.0 to estimate the degree of emotionality of the diversity statements from webpages of organisations. The degree of emotionality was considered high (low) if the estimate was above (below) the 4.50 midpoint of the scale. Then, we calculated Pearson correlations to estimate the relationship between the Gender Diversity Index and the extent of emotionality of the diversity statements from organisations’ webpages. To examine the mean differences in the degree of emotionality between organisations from different countries and sectors, we used an analysis of variance (ANOVA). Furthermore, to explore the relationship between additional means of communication listed above and the emotionality of the diversity statements, we calculated correlations between the level of emotionality and additional means controlling for their associations with the Gender Diversity Index (reported in the Online Supplementary Materials). The analysis was conducted in R (R Core Team, 2022). A ppcor (Kim, 2015) R package was used for partial correlations.

Results

Figure 1 illustrates the prevalence of emotionality in the present sample of diversity statements (research question 1). The value zero indicates that the diversity statement contained no words from the Evaluative Lexicon 2.0. Consequently, further analyses did not include these statements because they were treated as missing data (for transparency, we report an analysis including these statements in the Online Supplementary Materials on pp. 2-3). The emotionality of the diversity statements ranged from 1.89 to 8.03 (the scale ranging from 0.86 to 9) and the average was below the midpoint of the scale (*M* = 3.96, *SD* = 1.06, median = 3.77), indicating that organisations do not tend to use high levels of emotionality in their statements. Examples of high and low emotional diversity statements can be found in Table 1.

The degree of emotionality in diversity statements was not significantly related to the levels of achieved gender diversity of organisations, *r*(397) = .059, *p* = .24, 95% CI [-.39; .16] (research question 2). This finding held when controlling for the overall word count of statements. This means that organisations with greater achieved gender diversity did not use significantly greater emotionality in their diversity statements compared to organisations with lower achieved gender diversity.

Figure 1

Frequencies of Diversity Statements with Distinct Degrees of Emotionality in Study 1.

Note. The scale of emotionality ranged from 0.86 to 9. Zero describes missing emotionality.

Nevertheless, there were significant differences in degrees of emotionality between both countries, *F*(17, 381) = 2.648, *p* < .001, and sectors, *F*(19, 379) = 1.827, *p* = .018 (see Table 2 for means across countries and sectors). These findings held when controlling for the overall word count of statements. Post hoc pairwise comparisons using the Tukey HSD test indicated that country differences were driven by the differences in means between the UK vs. Italy, Diff = 1.124, *p* = .005; the UK vs. Germany, Diff = .626, *p* = .041; and the UK vs. France, Diff = .619. *p* = .044; indicating that UK-based organisations used significantly more emotional language in diversity statements than the other mentioned countries. Across the coded sectors, there were significant differences in means between Energy vs. Consumer Products Services, Diff = -1.37, *p* = .033, and Retail vs. Energy, Diff = 2.10, *p* = .019 (see Table 2 for the means); other differences were non-significant. An additional exploratory analysis did not find any significant interactions between the country and GDI, *F*(13, 151) =

1.431, $p = .15$, and between the sector and GDI, $F(19, 151) = .418$, $p = .42$, in the levels of emotionality in diversity statements.

For exploratory purposes, we also coded the groups mentioned on the diversity webpages or in diversity statements per se (see coding procedure above). There was a significant difference among the frequencies of the mentioned categories in the diversity statements, $\chi^2(6) = 254$, $p < .001$. Among the categories that were mentioned on the webpages, gender was mentioned most often (90%; in 359 statements out of 399), followed by sexual orientation or sexuality (53%; 212 times), ethnicity or race or nationality (52%; 207 times), age or generation (48%; 191 times), (dis)abilities (47%; 188 times), religion (26.5%; 106 times), cultural or social background (20%; 79 times). To estimate whether one category was mentioned more often than others, we compared the number of mentions of each category. All pairwise comparisons were $p < .05$, except for sexuality vs. disability, $p = .23$; sexuality vs. ethnicity, $p = .81$; sexuality vs. age, $p = .30$; disability vs. age, $p = .88$; disability vs. ethnicity, $p = .34$; ethnicity vs. age, $p = .42$. Exploratory analysis of correlations between the level of emotionality and additional means of communication is reported in the Online Supplemental Materials.

Discussion

Words indicating emotionality were found in 399 out of 600 diversity statements suggesting that many—but certainly not all—investigated European organisations employ emotionality in their messages. Interestingly, we did not observe a significant relationship between the levels of emotionality in diversity statements and achieved gender diversity (measured by Gender Diversity Index), meaning that organisations' use of emotionality in diversity statements is unrelated to the share of women in leadership positions in their organisation. We expected that organisations with greater diversity might use greater emotionality to communicate their value of diversity more strongly. Our findings suggest that organisations at different stages of achieving diversity may or may not use emotional language. Additionally, the share of certain members may be not the most accurate indicator of organisations' diversity achievement. Future research should therefore include other measures of diversity that go beyond the mere presence of certain minority group members. We suggest that researchers delve into understanding how these members feel and experience their belongingness within the organisation, as diversity and inclusion is not solely about being physically present; it is about being valued, respected, and having a voice. Furthermore, one might argue that emotionality will be present in diversity statements of organisations with a greater commitment to diversity in general, not only with respect to gender. Thus, follow-up studies should consider the representation (and experience) of members of distinct social groups, especially those underrepresented in the given settings.

The degree of emotionality was significantly higher in organisations from the UK than in those from Italy, Germany, and France. It might be easier for organisations in the UK to use emotionality because English, the language of the employed diversity statements, is a native language for UK-based organisations. Moreover, the UK may have a cultural norm that encourages more expressive and emotional language in public discourse, including diversity statements. In contrast, the diversity statements from other countries might have been translated into English or written by non-English native speakers, which might explain the "loss of emotionality". Importantly, our results regarding country differences in the degree of emotionality should be taken with caution due to the different number of statements in each country (e.g., 1 in the Czech Republic vs. 97 in the UK) and the inclusion of English-language diversity statements only. As such, our results do not serve as a reliable indicator of country differences in emotionality employed in diversity statements. The degree of emotionality was also significantly higher in organisations from Consumer Products Services and Retail when compared to ones from the Energy sector. Consumer services and retail might be more people-oriented than the energy sector and therefore include more emotions in their messages. Finally, in line with previous studies (Montenegro, 2020; Point & Singh, 2003; van Berkel, 2019), we found that gender was the most frequently mentioned category on the organisational webpages, indicating that gender is the focus of current diversity messages of European organisations.

Study 2

Study 2 tested how people reacted to diversity statements with different levels of emotionality. We used the original diversity statements from Study 1 to examine if organisations are already effectively using emotionality in their diversity statements to form positive attitudes toward the organisation. We predicted that participants would endorse more positive attitudes toward an organisation after reading a diversity statement with higher positive emotionality than after reading one with lower positive emotionality (*hypothesis 1*). Furthermore, since positive emotionality in diversity statements is expected to evoke positive emotions in readers, we predicted that participants would demonstrate stronger positive emotional reactions after reading a diversity statement with higher positive emotionality than after reading one with weaker positive emotionality (*hypothesis 2*). It is possible that the more positive and credible participants view the statement, the more they would be affected by the statement. To rule out that the effect is due to these perceptions, we included the perceived positivity and credibility of the diversity statements as covariates in the analysis (we report it in the Online Supplementary Materials on p. 7). Additionally, Study 2 explored whether diversity statements with varying levels of emotionality elicited different responses from participants of different genders and ages.

Method

Participants

The data were collected in May 2022. Participants for this study were recruited through Prolific, which provides an online marketplace for participating in research. Prolific enabled the recruitment of people with specific demographic characteristics. We targeted people of different genders and current residents of the UK to participate in the study. Respondents were paid 1.05 GBP after the successful completion of the questionnaire. Data and materials are available at the Open Science Framework, https://osf.io/akn9u/.

To determine power before data collection, we used pwr2ppl R package (Aberson, 2019). A simulation-based power analysis ($\alpha = .05$) indicated that 100 participants per condition will result in 80.3% power in the detection of the main effect, Cohen's $f = .20$, and in 80.3% power in the detection of simple effects between conditions, Cohen's $d = .40$. A final sample consisted of $N = 220$ residing in the UK, with ages ranging from 18 to 80 ($M = 37.52$, $SD = 12.72$), participant demographics are reported in Table 3.

Measures and Procedure

The study protocol was approved by the Ethics Committee of the Institute of Psychology, University of Bern. This study used diversity statements from Study 1 to ensure ecological validity. We selected ten diversity statements from Study 1: Five statements that were evaluated by the Evaluative Lexicon 2.0 (Rocklage et al., 2018b) as high in emotionality (scores greater than 5.71 out of 9) and five as low in emotionality (scores lower than 3.13). The selected diversity statements were similar in length ($M = 55.7$, $SD = 4.6$), did not mention any specific group, and came from different European countries (3 from Germany, 2 from France, 1 from Ireland, Switzerland, Finland, the Netherlands, and Portugal).

Participants were provided with an online link to the questionnaires hosted on Qualtrics, an application with tools for online surveys including questionnaire design and collecting data. Informed consent was obtained from all participants. Potential participants were assured that their data would remain anonymous and confidential. At the beginning of the survey, respondents were randomly assigned to one of the conditions where they read a diversity statement either with high or low levels of emotionality. One hundred and nineteen respondents read a diversity statement with high emotionality and 101 respondents read a diversity statement with low emotionality. After that, respondents were asked about their reactions to the diversity statements and filled out the measures of perceived organisational values and attractiveness. Factor structure and factor loadings for all measures are reported in the Online Supplemental Materials.

Emotional reactions. To measure respondents' emotional reactions to the diversity statements, we asked the following questions: "While reading the following statement to what degree you have felt: … " positive (i.e., excited, enthusiastic, proud, inspired, hopeful, welcomed) and negative emotions (i.e., upset, scared, frustrated, alert, nervous). For each emotion, participants reported the degree of their feelings on a seven-point scale, from 1 ("not at all") to 7 ("strongly"). Higher scores indicated a greater intensity of the emotional reactions. Confirmatory factor analysis evidenced following fit with two factors in the present sample, $\chi^2(43) = 162.037$, $p < .001$, CFI = .917, TLI = .894, RMSEA = .112, SRMR = .102. The emotion "alert" loaded on the factor weakly (.082), and we therefore omitted this item from the analysis. Furthermore, an inspection of modification indices revealed that the emotion "frustration" was highly related to the factor of positive emotions (i.e., cross-loading) and emotions "excited" and "enthusiastic" were related to each other. The modified model (without alert and frustration and covaried residuals of excited and enthusiastic) showed a better fit, $\chi^2(25) = 41.822$, $p < .001$, CFI = .987, TLI = .982, RMSEA = .060, SRMR = .043, and was used in the further analysis.

Perceived organisational values. To assess perceptions of the organisation's values regarding diversity and inclusion, participants responded to four items (e.g., "I think the organisation strongly values the contributions of all employees," "I think the organisation values having a diverse workforce") adapted from Cundiff et al. (2018). For each item, the participants were asked to agree or disagree on a seven-point scale, from 1 (“strongly disagree”) to 7 (“strongly agree”). Higher scores indicated stronger perceptions that the organisation values diversity and inclusion. Confirmatory factor analysis evidenced following fit in the present sample, $\chi^2(2) = 49.155$, $p < .001$, CFI = .924, TLI = .773, RMSEA = .368, SRMR = .048.

Organisational attractiveness. We used the scale developed by Highhouse et al. (2003) to measure attraction to the organisation. The scale includes 10 statements that form two subscales measuring intentions to pursue (e.g., “I would make this organisation one of my first choices as an employer”) and prestige (e.g., This is a reputable organisation to work for”). For each item, the participants were asked to indicate their response on a seven-point scale, from 1 (“strongly disagree”) to 7 (“strongly agree”). Higher scores indicated higher organisational attractiveness. Confirmatory factor analysis evidenced following fit in the present sample, $\chi^2(34) = 72.869$, $p < .001$, CFI = .970, TLI = .960, RMSEA = .072, SRMR = .031.

Liking of the organisation. To measure positive attitudes toward the organisation in general, we asked participants the following question: “How much do you like the organisation? From 0 to 100, where 0 = extremely dislike and 100 = extremely like.”

Perceptions of the diversity statement. To measure participants’ perceptions of the diversity statement, we used three items: Perceived emotionality of the statement (“How emotional did you find this statement?”), perceived positivity of the statement (“How positive did you find this statement?”), and perceived credibility of the statement (“How credible did you find the statement?”). Perceived emotionality and positivity were measured on a scale from 1 (“not at all positive”) to 9 (“extremely positive”), and perceived credibility was measured on a sliding scale from 0 to 100.

Analytical Strategy

To test hypotheses 1 and 2, we conducted a (multivariate) analysis of (co)variance (MANCOVA). Perceived positivity and credibility of the diversity statements were used as covariates in the analysis. The analysis was conducted in R (R Core Team, 2022). Due to the different scales used in the survey, all non-categorical measures were scaled before the analysis. Latent variables were constructed via the confirmatory factor analysis (CFA) implemented in the lavaan package (Rosseel, 2012), subsequently, factor scores were saved for further analysis using the regression method (DiStefano et al., 2009). The chi-square goodness-of-fit statistic has been demonstrated to be overly sensitive to minor and theoretically uninteresting sources of model misfit (Chen, 2007). Therefore, the overall fit of the CFA models was assessed with a set of alternative fit indices (Kahn, 2006). These indices and the criteria used to assess their values were the comparative fit index (CFI) and Tucker-Lewis index (TLI), in which values of $\geq .90$ suggest a reasonable model fit. and values of $\geq .95$ suggest a good fit; the root-mean-square error of approximation (RMSEA), in which a good model fit is indicated by values of .05 or lower, and values between .05 and .08 suggest a reasonable fit, and the standardised root-mean-square residual (SRMR), in which values of less than .08 are considered good (Kline, 2016). It is worth noticing that simulation studies have evidenced that in the models with a small number of degrees of freedom, RMSEA can erroneously indicate a poor fit of the model to data and, therefore, can be not a reliable parameter for conclusions in such cases (Kenny et al., 2015; Kenny & McCoach, 2003). The maximum likelihood robust (MLR) estimation was used to accommodate any non-normality in the data. Unless specified, analyses were preregistered.

In the case of non-significant results, we used equivalence testing to examine whether the observed effect is statistically larger than the lower equivalence bound and statistically smaller than the upper equivalence bound. We used the TOST procedure (i.e., two one-sided *t*-tests) implemented in the TOSTER package (Lakens et al., 2018). This procedure establishes if the observed effect falls into the range between lower and upper equivalence bounds and, therefore, is not large enough to be meaningful. If both a hypothesis test and an equivalence test are non-significant, the finding is considered inconclusive, that is there is not enough data to reject the presence of a true effect. In the present research, we specified Cohen’s *d* of -.10 as a lower equivalence bound and .10 as an upper bound.

Results

Descriptive statistics and correlations among the variables are reported in Table 4. All variables except negative emotions were positively correlated with each other. Notably, experiencing positive emotions and perceived positivity and credibility of the statement had strong positive correlations with positive attitudes toward the organisation. The measure of perceived positive emotionality of the diversity statement indicated that participants did not see a significant difference in positive emotionality between conditions, $t(212.95) = .101$, $p = .92$, Cohen’s $d = -.01$.

Effect of Emotionality on Attitudes toward Organisation

We did not observe that participants reported significantly more favourable attitudes toward the organisation after reading a diversity statement with high (vs. low) positive emotionality, $F(1, 218) = .585$, $p = .674$, $\eta_p^2 = .01$. Additional (non-preregistered) analysis with positive emotionality as a continuous predictor also yielded insignificant results (see Supplementary materials, Figure S1 and Table S4), indicating that the results are not due to categorising different degrees of positive emotionality into two, high vs. low, categories. These results did not support *hypothesis 1*. The equivalence test, however, indicated that we could not reject effects as extreme or more extreme than .10 and as low or lower than -.10. Therefore, the results are inconclusive, meaning there is not enough data to reject the presence of an effect, thus it remains possible that there is a true effect of positive emotionality on attitudes toward the organisation.

To test *hypothesis 2*, we used AN(C)OVAs. We did not observe that participants experienced significantly greater positive, $F(1, 218) = .258$, $p = .612$, $\eta_p^2 = .001$, or negative emotions, $F(1, 218) = .714$, $p = .399$, $\eta_p^2 = .003$, after reading a diversity statement with high (vs. low) positive emotionality. These results did not support *hypothesis 2*. The equivalence test also indicated that we could not reject the effects as extreme or more extreme than .10 and as low or lower than -.10 for positive emotions, but we can reject effects as extreme or more extreme than .10 (but not as low or lower than -.10) for negative emotions. As such, the results are inconclusive and there is not enough data to reject the presence of an effect.

Effect of Gender and Age on Attitudes toward Organisation

We explored whether participants with different genders and ages responded differently to diversity statements (not preregistered). Compared to men ($n = 110$), women ($n = 109$) perceived diversity statements as significantly more positive, $t(205.32) = 2.9$, $p = .004$, Cohen's $d = -.39$, and credible, $t(212.33) = 1.97$, $p = .05$, Cohen's $d = -.27$, but not more emotional, $t(216.98) = 1.22$, $p = .22$, Cohen's $d = -.17$. Further, women reported more favourable attitudes toward the organisation with respect to their intentions to pursue, $t(212.88) = 2.13$, $p = .03$, Cohen's $d = -.29$, organisation's prestige, $t(213.89) = 2.24$, $p = .026$, Cohen's $d = -.30$, organisational values, $t(210.89) = 2.31$, $p = .02$, Cohen's $d = -.31$, but not likability, $t(213.57) = 1.75$, $p = .08$, Cohen's $d = -.24$. Women did not experience more positive, $t(211.31) = .84$, $p = .40$, Cohen's $d = -.11$, or more negative emotions, $t(214.73) = -.33$, $p = .74$, Cohen's $d = .05$, than men. Moreover, we did not observe an interaction between participants' gender and the experimental condition on attitudes toward the organisation, $F(1, 215) = 2.31$, $p = .06$, $\eta_p^2 = .04$. Similarly, we did not observe that participants of different ages (was used as a continuous predictor) reported different attitudes toward the organisation, $F(1, 217) = 1.35$, $p = .25$, $\eta_p^2 = .02$, after reading a diversity statement with high (vs. low) positive emotionality.

Discussion

In Study 2, we did not observe significant differences in attitudes after reading diversity statements with high/low positive emotionality, suggesting that the degree of positive emotionality in existing diversity statements might be too low to influence attitudes toward the organisation. It is worth noticing that perceived emotionality and positivity of diversity statements strongly correlated with positive attitudes toward the organisation. However, based on the observed results, it is not possible to draw conclusions regarding the effects of positive emotionality in diversity statements on respondents' attitudes toward the organisation and their experienced emotional reactions. It is possible that positive emotionality was not salient enough in the original diversity statements. Consequently, we made positive emotionality more pronounced in the Study 3. Further, based on the equivalence test, we most likely did not have enough power to detect the effect. At the same time, it is possible that other potential factors, such as the content of a statement, could have affected the relationship. One way to reduce the probability of an inconclusive effect is to collect more data. Therefore, we recruited more participants in Study 3 and implemented more controlled materials with a more pronounced level of positive emotionality.

The results of the exploratory analysis on how women and men and people of different ages reacted to diversity statements indicated that although women demonstrated more positive attitudes toward the organisation than men, this was not due to experimental manipulation. We also did not observe any significant differences based on participants' age. As such, individuals who identified as belonging to minority groups in terms of gender or age were not more likely to be affected by emotional cues than those who identified as belonging to majority groups.

Study 3

Study 3 re-examined the effect of emotionality in shaping positive attitudes toward an organisation and the underlying psychological process by using modified diversity statements with higher levels of emotionality. We predicted that participants would demonstrate more positive attitudes toward an organisation after reading a diversity statement with higher positive emotionality than after reading one with lower positive emotionality or no emotionality cues (control condition) and demonstrate more positive attitudes after reading a diversity statement with lower positive emotionality compared to one with no emotionality cues (*hypothesis 3*). Subsequently, we hypothesised that participants' emotional reactions would mediate the relationship between emotionality of diversity statements and attitudes toward an organisation; that is, higher levels of emotionality would predict stronger positive emotional reactions which, in turn, would be related to more positive attitudes toward an organisation (*hypothesis 4*). Further, based on the evidence from the literature that individuals who have experienced persistent social exclusion become more sensitive to social cues signalling re-inclusion (Pickett & Gardner, 2005), we anticipated that diversity statements with higher (vs. lower; vs. no) levels of positive emotionality would evoke stronger positive emotional reactions in participants with more frequent experience of social exclusion as compared to participants with less frequent experience of social exclusion (*hypothesis 5*). The theoretical model is illustrated in Figure 2.

Figure 2

Theoretical Model tested in Study 3.

In addition to Study 2, in Study 3, we explored whether emotionality in diversity statements affects not only attitudes toward the given organisation but general pro-diversity beliefs that diversity is beneficial to society. We were also interested in whether the theorised model is significantly different among people with multiple minority group identities compared to the ones with one or no minority group identities (Spierings, 2012). So far, research shows that the needs of individuals with multiple minority group identities have not been met in the current diversity initiatives (Opara et al., 2020; Wong et al., 2022). European organisations tend to use pictures that deploy people with single minority group identities on their websites (e.g., White women; Singh & Point, 2006). Further, individuals with multiple minority group identities expected less diversity after reading colourblind diversity statements than those with majority group identities (Wilton et al., 2015). As a result, individuals with multiple minority group identities are left invisible (Purdie-Vaughns & Eibach, 2008). Therefore, as a first step, it is important to examine whether individuals with multiple minority group identities react to distinct levels of emotionality in diversity statements differently from those with one or no minority group identities. To this end, we explored if participants with intersecting minority group identities, in terms of gender and sexuality, reacted to distinct levels of emotionality in diversity statements differently from participants with one or no minority group identity.

Method

Participants and Design

The data were collected during July 2022. As in Study 2, participants were recruited through Prolific. We invited people of different genders who were current residents of the UK to participate in the study. Respondents were paid 1.20 GBP each after the successful completion of the questionnaire. Data and materials are available at the Open Science Framework, https://osf.io/akn9u/. The study protocol was approved by the Ethics Committee at the Institute of Psychology, University of Bern.

We used pwr (Champely, 2020) and pwr2ppl (Aberson, 2019) R packages to determine power prior to data collection. A simulation-based power analysis ($\alpha = .05$) indicated that a sample size of 200 participants per condition would result in 91.7% power in the detection of the main effect, Cohen's $f = .15$ (alpha = .05) and a total sample size of 600 would result in a power of .86 in to detect links (*r* = .20) in the mediation model and will yield .93 power to detect a conditional indirect effect *r* = .20 in the mediated moderation model. Seven respondents wished to retract their responses; therefore, we excluded their data. A final sample consisted of *N* = 815 participants residing in the UK, with ages ranging from 18 to 79. Among these 815 participants, using pre-screening filters on Prolific, we sampled 200 participants with intersecting non-prototypical identities (gay men/lesbian women, bisexual, asexual persons of any gender between the ages of 45 to 100) for the minority group identities analysis. Participant demographics are reported in Table 5.

Measures and Procedure

Participants were provided with an online link to the questionnaires hosted on Qualtrics. Informed consent was obtained from all participants. Potential respondents were assured that their data would remain anonymous and confidential. At the beginning of the survey, respondents were randomly assigned to one of the three conditions where they read a diversity statement either with high or low levels of emotionality or a control statement (i.e., no emotionality). Two hundred seventy-one respondents read a diversity statement with high emotionality, 269 respondents a diversity statement with low emotionality, and 275 a control statement. After that, respondents were asked about their reactions to the diversity statements and filled out the measures of perceived organisational values and attractiveness and their experiences of exclusion.

Diversity statements. To ensure ecological validity, we selected four diversity statements from Study 1. We selected two statements that were evaluated by the Evaluative Lexicon 2.0 (Rocklage et al., 2018b) as containing high emotionality and two as containing low emotionality (i.e., four in total). We added a few emotional cues to the statements to make the emotionality in the statements more salient (i.e., several words that are marked as high in emotionality by EL 2.0 to the high emotionality statement and several words that are marked as low in emotionality to the low emotionality statements). We then created their opposite versions to mitigate any differences between the statements evaluated as high or low in emotionality. This involved replacing highly emotional words in two statements evaluated as high in emotionality with less emotional words from the EL 2.0 list. The exact process was carried out for two statements evaluated as low in emotionality. Additionally, we created unemotional versions (i.e., control) by deleting all emotional words in the statements (based on Evaluative Lexicon 2.0). In total, we employed 12 diversity statements (i.e., four in each condition). Diversity statements are available at the Open Science Framework, https://osf.io/akn9u/.

Exclusion. To measure experiences of exclusion, we used the Ostracism Experiences Scale (Carter-Sowell, 2011). This scale includes 8 items that measure both experiences of exclusion (e.g., “others treat me as if I am invisible”) and being ignored (e.g., “others ignore me during conversation”). For each item, the participants were asked to rate how often each scenario happened to them during the past year because of their group memberships (e.g., due to their gender, sexuality, nationality, ethnicity, religion, age, appearance, or health conditions) on a seven-point scale, from 1 (“not at all”) to 7 (“very often”). Higher scores indicate more experiences with being excluded and ignored. We also asked participants “When answering the previous questions, as a member of which group(s) have you made these experiences?” to understand which group memberships contributed to participants’ experienced exclusion. Confirmatory factor analysis evidenced following fit in the present sample, χ^2 (18) = 113.406, $p < .001$, CFI = .969, TLI = .951, RMSEA = .115, SRMR = .030.

Pro-diversity beliefs. To measure one’s general pro-diversity beliefs, we used a Pro-Diversity Beliefs Scale (Kauff et al., 2019). This scale includes 5 items that measure beliefs in the instrumentality of ethnic diversity (e.g., “Countries that are ethnically diverse have an advantage when it comes to achieving progress”). We, however, altered items to represent a broad diversity without focusing on ethnic diversity (e.g., “Countries that are diverse have an advantage when it comes to achieving progress”). For each item, participants were asked to agree or disagree on a seven-point scale, from 1 (“strongly disagree”) to 7 (“strongly agree”). Higher scores indicated greater pro-diversity beliefs. Confirmatory factor analysis evidenced following fit in the present sample, χ^2 (5) = 36.240, p < .001, CFI = .974, TLI = .948, RMSEA = .170, SRMR = .020.

The variables emotional reactions, perceived organisational values, organisational attractiveness, liking of the organisation, and perceptions of the diversity statement were measured the same way as in Study 2. Factor structure and loadings for all measures are reported in Online Supplemental Materials.

Analytical Strategy

The whole analysis was conducted in R (R Core Team, 2022). Like in Study 2, prior to analysis, all non-categorical measures were scaled for analysis, and latent variables were constructed via the confirmatory factor analysis. To test *hypothesis 3* and *4*, we used structural equation modelling (SEM) that included both measurement and structural parts (i.e., all latent variables and paths between the variables were modelled). The mediation models included Condition as the independent variable, emotional reactions to diversity statements as the mediator, and attitudes toward the organisation as the dependent variables. Following best practices, confidence intervals for indirect effects were computed using the Monte Carlo simulation (Preacher & Selig, 2012) with 50000 iterations. To test *hypothesis 5*, we used multigroup SEM. We modelled the path from experiences of exclusion to emotions and used the experimental conditions (i.e., the level of emotionality) as a grouping variable. The first model allowed all the paths to be freely varied among the groups; the second model required that the parameters were fixed to those obtained from the analysis of the pooled data across groups (i.e., constrained paths). Subsequently, the Scaled Chi-Squared Difference Test was used to examine if the free and constrained models differed significantly. The overall fit of the CFA and SEM models was assessed with a set of alternative fit indices, as mentioned in Study 2. The MLR estimation was used to accommodate any non-normality in the data. Unless specified, analyses were pre-registered.

We used participants' gender and sexual orientation for an intersectional analysis. We compared the responses of men vs. women/non-binary participants, straight vs. LGBTQ+ participants, and straight men and women vs. LGBTQ+ women/non-binary participants.

Results

Descriptive statistics and correlations among the variables are reported in Table 6 and Table 7. In our sample, 144 people responded to an open question that they were excluded due to the intersections of 2 or more of their identities (most frequent intersections that were mentioned were age and gender/sexuality (22%); sexuality/gender and health status (10%); sexuality and gender (8%); age and health status (6%)), which indicates the importance of bringing an intersectional lens to the research. All variables except negative emotions were significantly positively correlated with each other. Negative emotions were significantly negatively associated with all outcomes. Noticeably, experiencing positive emotions and perceived positivity and credibility of the statement had strong significant positive correlations with positive attitudes toward the organisation.

Participants perceived a significant difference in emotionality between high emotionality and control conditions, $t(543.92) = 3.93$, $p < .001$, Cohen's $d = .34$, and between high and low emotionality conditions, $t(532.73) = 3.43$, $p < .001$, Cohen's $d = .29$; but not between low emotionality and control conditions, $t(537.9) = -.35$, $p = .73$, Cohen's $d = -.03$. Likewise, participants perceived a significant difference in positivity between high emotionality and control conditions, $t(542.99) = 2.56$, $p = .01$, Cohen's $d = .22$, and between high and low emotionality conditions, $t(537.99) = 2.19$, $p = .03$, Cohen's $d = .19$; but not between low emotionality and control conditions, $t(541.17) = -.42$, $p = .67$, Cohen's $d = -.04$.

In our preregistration, we specified that *hypothesis 3* would be tested using MANCOVA; however, to keep the analysis consistent, we rely on the SEM and report the preregistered analysis only in the Online Supplementary Materials. The conclusions were not affected by the type of analysis. Based on the evidence that evoked positive emotions were driven by differences between high vs low, Diff = .16, $p = .05$, and high vs no emotionality, Diff = 0.19, $p = .02$, , but not by low emotionality vs. no emotionality, Diff = .027, $p = .93$, , $F(2, 812) = 2.918$, $p = .01$, $\eta_p^2 = .014$, and due to the present limitations of SEM in lavaan, we used Condition as a dummy variable (i.e., 0 = no and low emotionality, 1 = high emotionality; see Table S10 in Online Supplementary Materials for a comparison between no and low emotionality).

Model 1 evidenced the following fit, $\chi^2(257) = 858.257$, $p < .001$, CFI = .962, TLI = .955, RMSEA = .060 (90% CI [.056; .065]), SRMR = .052, AIC = 36413.253. As shown in Table 8, positive (but not negative emotions) were significantly positively predicted by emotionality condition, indicating that statements with high emotionality evoked stronger positive emotions compared to the low/control conditions. Furthermore, positive emotions positively predicted positive attitudes toward the organisation, while negative emotions predicted positive attitudes toward the organisation negatively. All direct paths from the condition to attitudes toward the organisation were non-significant. The indirect effects from the condition to attitudes toward the organisation were significant and positive via positive emotions and negative via negative emotions, as evidenced by the absence of zero in the confidence intervals. The results supported *hypothesis 4* but did not support *hypothesis 3*.

To test *hypothesis 5*, we used multigroup SEM. Due to the substantial correlation between sub-scales ignoring and exclusion ($r = .906$, $p < .001$), we tested them in separate models. First, Model 2 without and Model 3 with constrained paths of ignoring on positive emotions were not significantly different (see Table 9), indicating that paths from ignoring to positive, $b = -.087$, $SE = .039$, $p = .036$, and to negative emotions, $b = .217$, $SE = .046$, $p < .001$, did not vary significantly across the three conditions. Second, Model 4 without and Model 5 with constrained paths of exclusion on positive emotions were not significantly different (see Table 9), indicating that the paths from exclusion to positive, $b = -.097$, $SE = .038$, $p = .02$, and to negative emotions, $b = .197$, $SE = .04$, $p < .001$, also did not vary significantly across the conditions. Thus, the results did not support *hypothesis 5*.

The additional exploratory analysis showed that participants did not report significantly different general pro-diversity attitudes after reading a diversity statement in high emotionality vs. control conditions, $t(543.73) = .53$, $p = .60$, Cohen's $d = .05$; high vs. low emotionality conditions, $t(537.9) = 0.15$, $p = .88$, Cohen's $d = .01$; or low emotionality vs. control conditions, $t(541.93) = -.38$, $p = .71$, Cohen's $d = -.03$. Thus, indicating that emotionality in diversity statements did not affect one's general pro-*diversity* attitudes.

Since the effect of statement emotionality on attitudes is driven by emotional reactions, we further explored whether gender and sexual minority individuals experienced more positive emotions after reading diversity statements with different levels of emotionality. Overall, gender minority individuals (i.e., women, non-binary, other) did not report different levels of positive emotions as compared to men, $F(1, 811) = .72$, $p = .31$, $\eta_p^2 = .001$. At the same time, gender minority individuals experienced significantly more positive emotions than men after reading only a highly emotional diversity statement, Diff = .37, $p = .009$. Sexual minority individuals (i.e., asexual, gay/lesbian, bisexual, other) reported greater positive emotions than straight individuals, $F(1, 811) = 3.9$, $p = .02$, $\eta_p^2 = .007$, but we did not observe an interaction between one's sexual identity and the experimental conditions regarding positive emotions. We also did not observe an interaction between one's sexual and gender identities with respect to experiencing positive emotions, $F(1, 809) = .01$, $p = .74$, $\eta_p^2 = .001$.

Discussion

Results of Study 3 evidenced that the degree of emotionality in diversity statements affects positive attitudes toward the organisation. However, it is crucial to note that this is the case only for high levels of emotionality compared to low and no levels of emotionality, as we did not find evidence that low levels of emotionality are superior to no emotionality. Therefore, the present evidence suggests that the degree of emotionality in the text needs to be high enough to affect the reader’s attitudes.

As predicted, higher levels of emotionality evoked stronger positive but not negative emotions. Positive emotions, in turn, were positively related to positive attitudes toward the organisation. Although the indirect path through negative emotions was significant, it is not possible to claim the mediation due to the non-significant effect of the condition on negative emotions. The indirect effect was most likely present due to the negative significant association between negative emotions and positive attitudes toward the organisation. Thus, in line with EASI theory (van Kleef et al., 2011), high levels of positive emotionality affect attitudes by triggering positive (reciprocal) emotions. While one might expect that experiences of low degree of negative emotions would result in a similar pattern as positive emotions, our results indicate that this is not the case, and weak negative emotional reactions should not be treated as a proxy for positive emotions.

Notwithstanding the negative association between experiences of social exclusion and experienced positive emotions, we did not observe that the association differed significantly between conditions. However, we speculate, the negative association between social exclusion and experienced positive emotions and a positive association between social exclusion and experienced negative emotions suggests that people who were ignored and/or excluded during the past year might be sceptical about the sincerity of organisations and, therefore, experience more negative and less positive emotions after reading the diversity statements.

General Discussion

The current research examined the role of positive emotionality in diversity statements in shaping positive attitudes toward organisations. Study 1 explored the prevalence of emotionality in diversity statements across 600 European organisations but did not find that emotionality is linked to the existing index of attained gender diversity. Study 2 examined whether the levels of emotionality in existing diversity statements evoked positive emotions and shaped positive attitudes toward the organisation, with the conclusion that the existing levels of emotionality are not sufficient to induce changes in emotions and attitudes. Study 3 extended Study 2 by making emotionality cues more salient in modified diversity statements, considering the underlying role of experiencing positive emotions as well as the moderating role of experiences of exclusion in the link between emotionality and attitudes.

While the results of Study 2 were inconclusive, Study 3 indicated that compared to low levels of positive emotionality or no emotionality, high levels of positive emotionality evoked significantly stronger positive emotions, which in turn predicted more positive attitudes towards the organisation. This difference, however, was not evidenced when comparing low levels of positive emotionality to no emotionality. In line with the emotions as social information theory (van Kleef & Côté, 2022), participants’ positive emotions were triggered by high levels of positive emotionality in diversity statements. Respondents then used their experienced positive emotions as information to form positive attitudes toward the organisation.

Contrary to our predictions, this process was not significantly different between people who were previously ignored or excluded. Unlike previous research (Lu & Sinha, 2017), we did not find evidence that individuals who experienced social exclusion relied on high positive emotionality to a greater extent than those without past experiences. Similarly, we did not observe consistent results based on minority vs. majority group identities in Study 2 and Study 3. Our findings indicate that individuals who were previously ignored or excluded might not be necessarily more susceptible to greater degrees of emotionality in shaping their attitudes toward organisations.

Our findings contribute to the literature about how individuals with minority vs. majority group identities might react differently to diversity statements (e.g., Jansen et al., 2016; Kirby et al., 2023; Klysing et al., 2022). We extended previous research, which primarily focused on the content of the statements, by exploring if individuals with minority or majority group identities react differently to subtle language cues in diversity statements.

The current research further contributes to the broader literature on the social effects of emotions by demonstrating how the degree of emotionality in texts affects one's attitudes. Studies conducted in the past mainly focused on emotions that were expressed verbally, through pictures, or explicitly mentioned in the text (e.g., Heerdink et al., 2013; Jachimowicz et al., 2019; van Doorn et al., 2015; van Kleef et al., 2015) and explored if participants turned to greater emotionality when asked to make the text more persuasive (Rocklage et al., 2018a). We extend these findings by showing that specific words associated with high positive emotionality can lead to more positive attitudes toward organisations, thus highlighting the importance of using positive emotional language in organisational communication. Our findings indicate that if organisations wish to increase organisational attractiveness, they should use highly emotional words (e.g., wholeheartedly, passionate, love) in their diversity statements. At the same time, the outcomes of our research suggest that lowly emotional words (e.g., fortunate, appreciate, truly) are not superior to no emotionality in shaping attitudes toward the organisation and thus can be dropped from/replaced by highly emotional words in organisational communication.

With respect to the applied implications of our findings, European organisations have not used this potential so far. Study 1 revealed that only 399 out of 600 organisations had a diversity statement with some degree of emotionality. Notably, the existing levels of positive emotionality were average, which is not enough to positively influence recipients' attitudes, if intended by organisations.

Limitations and Future Directions

Our study has several limitations. First, we used a newly developed and validated Evaluative Lexicon 2.0 (Rocklage et al., 2018b) to estimate emotionality in the texts and design our experimental materials. This tool is limited to the English language. And while authors demonstrated that it captures emotionality better than other dictionaries (i.e., Warriner et al.'s (2013) wordlist and Linguistic Inquiry and Word Count 2015 (LIWC; Pennebaker et al., 2015)), it is necessary to replicate the present findings in other languages and with other tools designed to measure emotionality (e.g., ones that are focused on verbs instead of adjectives).

Second, our findings are limited to a positive-negative valence of emotions. Documented effects of discrete emotions (see van Kleef & Côté, 2022) suggest that specific emotions might influence one's thoughts, feelings and/or behaviours differently. Therefore, future research using the approach with discrete emotions is warranted. For instance, scholars might examine whether expressions of different degrees of happiness, pride, or empathy in diversity statements result in similar effects on thoughts, feelings and/or behaviours.

Third, while in Study 2 the diversity statements varied in their content, in Study 3, we deliberately used diversity statements that only emphasised a welcoming environment in our experiment and not ones that focus on the instrumentality of diversity. Future research would benefit from investigating the effects of positive emotionality across different framings of diversity statements. For instance, scholars might combine emotionality with moral ("right thing to do”) and instrumental (“smart thing to do”) frames. Moreover, descriptive norms (i.e., peers’ pro-diversity values) were found to be more influential for one’s perception of the social climate at the university compared to raising awareness that discrimination is widespread (Murrar et al., 2020). Therefore, it is worth examining how communication of descriptive (“we are inclusive”) or prescriptive (“we want to be inclusive”) norms regarding inclusion in the organisation interacts with emotionality in the diversity statements.

Fourth, it was not possible to disentangle emotionality from positivity in the present research, because designing diversity statements to be negative would have resulted in ecologically invalid materials. We used Evaluative Lexicon 2.0, which allowed the estimation of not only emotionality but also positivity of the statements. While the Evaluative Lexicon 2.0 estimates of positivity were similar for high and low emotionality conditions, participants perceived significant differences in positivity across high and low conditions. Therefore, we are unable to rule out positivity as a potential explanatory variable for the effects.

Fifth, our analysis of minority group identities was purely exploratory. We did not put forward any hypotheses and conducted an analysis based on available categories. While emerging research has evidenced that participants with multiple minority group identities feel more invisible (Purdie-Vaughns & Eibach, 2008; Remedios & Snyder, 2018) and report different needs from diversity interventions (Wong et al., 2022) compared to people with one minority group identity, we did not observe that people with multiple minority group identities were more susceptible to greater emotionality in diversity statements. Diversity statements (especially in WEIRD countries) have an evident focus on underrepresented groups (i.e., women, gay people, elderly), as evident in Study 1. Future research would benefit from attentive theorising about how people with certain minority group identities can react to diversity statements.

Finally, while we relied on latent modelling over sum scores as suggested in the literature (McNeish & Wolf, 2020), some of our measures in Studies 2 and 3 had RMSEA larger than suggested cut-offs. We also had to modify some measures (e.g., emotional reactions) to fit the current sample. As such, these measures might be sample-specific, which is a limitation of the present research.

Conclusion

The present research examined the extent to which European organisations employ positive emotionality in the diversity statements on their websites and whether respondents use positive emotionality as information to form positive attitudes toward the organisation. We observed that most European organisations currently do not employ sufficient levels of emotionality in their diversity statements to impact readers' positive attitudes towards the organisation. At the same time, our experimental approach has demonstrated that high emotionality in diversity statements triggered positive emotions in participants, leading to more positive attitudes toward the organisation than low or no emotionality. Thus, we recommend that organisations use high levels of positive emotionality in their diversity statements if they intend to use these statements to increase their attractiveness.

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Table 1

Examples of Diversity Statements with Different Levels of Emotionality in Study 1.

Diversity statement	**Emotionality** (number of emotional words)
At the heart of the N are the people, who make it all possible. Across the world, more than 40.000 employees share the same *passion* to live our purpose. The N aspires to become a more diverse and inclusive company to reflect the diversity of our customers and consumers. We consider diversity and inclusion business critical, not a compliance necessity. We recognize that diversity is found in any social identity, such as gender, age, culture, nationality, ethnicity, physical abilities, political and religious beliefs, sexual orientation, and other attributes. Inclusion is the process of involving, accepting, and valuing all people in the workplace regardless of their differences and social identity.	7.03 (1)
Caring is about being part of a team. We can only win as a team. Our *caring* culture is key to creating a *supportive*, trustful and collaborative environment. We need strong and diverse team players. We have to act as role models – in bringing people together, encouraging constructive discussions and thus enabling high performing teams.	6.693 (3)
Acting with empathy and promoting equality. We work every day to build a secure digital environment, so that everyone's equal rights are realised. Respecting human rights and our principles of doing right in our own operations and within our supply chain we can work together for our employees and with our partners to create a *sustainable* future. Non-discrimination, equality, good leadership and occupational wellbeing and -safety are important topics in our operations. We promote equal opportunities and treatment for example by supporting the transition of women to male-dominated jobs and vice versa. We have a zero-tolerance to all forms of workplace discrimination. N employees and our partners have duty to report breaches against this principle. Diversity and equality work is *coordinated* by Equality committee who is responsible of development, regular follow up and reporting of the company’s diversity and equality plan. In addition to the regular personnel satisfaction survey we measure realisation of non-discrimination and equality through annual equality survey.	2.36 (2)
We are driven by our people - from over 100 different countries, they build the company that we are every day. The global renewable energy industry is growing at a *faster* rate than ever, creating more and more jobs throughout its supply chain requiring a diverse range of skills and experiences. The wind industry’s talent recruitment and hiring practices should reflect the industry’s role in driving *sustainable* and inclusive growth around the world by tapping into the widest pool of talent which can hone its competitiveness and place wind energy at the forefront of innovation. We draw strength from our differences. By embracing diversity across all spectrums, including, but not limited to, gender and gender identity, ethnicity, religion, age, disability, nationality, family or marital status, or sexual orientation, we are a stronger company and culture.	1.885 (2)

Notes. Emotionality was estimated via Evaluative Lexicon 2.0. The scale ranges from 0 to 9. Words in *italics* indicate words from Evaluative Lexicon 2.0 that relate to emotionality.

Table 2

Country and Sector Means (and Standard Deviations) for Emotionality in Study 1.

Number of diversity statements	**Mean (SD)**
Countries	
UK (97)	4.38 (.96)
Luxembourg (2)	4.36 (.41)
Denmark (15)	4.30 (1.35)
Finland (15)	4.15 (.95)
Switzerland (37)	4.12 (1.01)
Sweden (33)	4.08 (1.19)
Belgium (8)	4.00 (.80)
the Netherlands (17)	3.89 (1.19)
Ireland (8)	3.81 (1.05)
France (54)	3.76 (1.2)
Germany (53)	3.75 (.91)
Poland (2)	3.61 (.23)
Portugal (5)	3.48 (.78)
Spain (14)	3.40 (.88)
Norway (8)	3.40 (.74)
Austria (13)	3.37 (.85)
Czech Republic (1)	3.37 (–)
Italy (17)	3.26 (.88)
Sectors	
Retail (5)	5.20 (.89)
Consumer Products and Services (18)	4.47 (1.04)
Travel and Leisure (8)	4.40 (1.76)
Media (7)	4.32 (1.37)
Financial Services (20)	4.32 (1.06)
Insurance (31)	4.17 (1.08)
Food, Beverage and Tobacco (17)	4.15 (1.26)
Health Care (30)	4.09 (1.06)
Utilities (18)	3.97 (1.01)
Telecommunications (15)	3.96 (.90)
Technology (28)	3.96 (.92)
Personal Care, Drug and Grocery Stores (12)	3.93 (.91)
Industrial Goods and Services (59)	3.93 (1.12)
Basic Resources (16)	3.79 (.77)
Chemicals (15)	3.76 (.92)
Banks (34)	3.73 (.98)
Real Estate (22)	3.73 (1.1)
Construction and Materials (20)	3.70 (.79)
Automobiles and Parts (10)	3.52 (1.05)
Energy (14)	3.10 (.79)

Note. Sectors were coded as in the STOXX 600 Europe.

Table 3

Participant Demographics in Study 2.

Group	Number (%), *N* = 220
Gender	
Non-binary	1 (.45%)
Women	109 (49.5%)
Men	110 (50%)
Age	
M	37.52
SD	12.72
Education	
Elementary school	0 (0%)
Secondary school	78 (35.5%)
Bachelor’s degree	99 (45%)
Master’s degree	34 (15.4%)
Doctoral degree	9 (4%)
Sexual orientation	
Asexual	1 (.45%)
Gay/Lesbian	2 (.9%)
Bisexual	11 (5%)
Straight	205 (93.2%)
Other	1 (.45%)
Occupational status	
Studying	20 (9%)
Working at a business organisation	109 (49.5%)
Working at an educational organisation	18 (8%)
Working in government	15 (6.8%)
Self-employed	18 (8%)
Retired	16 (7.2%)
Unemployed	11 (5%)
On leave	3 (1.3%)
Other	10 (4.5%)

Note. Due to the rounding sum of percentages, the addition may not equal 100%.

Table 4

Descriptive Statistics and Correlations among Variables Irrespective of Experimental Condition in Study 2.

Dependent variable	M (SD)	1	2	3	4	5	6	7	8
1. Positive emotions	4.17 (1.38)								
2. Negative emotions	1.20 (.60)	-.170*							
3. Perceived emotionality	4.60 (2.14)	.591***	.092						
4. Perceived positivity	7.15 (1.78)	.641***	-.198**	.425***					
5. Perceived credibility	67.04 (22.11)	.647***	-.070	.444***	.735***				
6.Liking of organisation	72.13 (20.13)	.702***	-.057	.474***	.766***	.769***			
7. Intentions to pursue	5.32 (1.15)	.673***	-.068	.472***	.724***	.744***	.808***		
8. Organisational prestige	5.26 (1.05)	.635***	-.097	.429***	.690***	.731***	.750***	.934***	
9. Organisational values	5.63 (1.12)	.553***	-.154*	.411***	.733***	.725***	.726***	.735***	.741***

Note. *$p < .05$, ** $p < .01$, *** $p < .001$

Table 5

Participant Demographics in Study 3.

Group	Number (%), *N* = 815
Gender	
Non-binary	8 (1%)
Women	508 (62.3%)
Men	293 (36%)
Other	6 (.7%)
Age	
M	43.28
SD	12.85
Education	
Elementary school	1 (.01%)
Secondary school	285 (35%)
Bachelor’s degree	366 (44.9%)
Master’s degree	134 (16.4%)
Doctoral degree	29 (3.6%)
Sexual orientation	
Asexual	23 (2.8%)
Gay/Lesbian	95 (11.7%)
Bisexual	132 (16.2%)
Straight	540 (66.3%)
Other	25 (3.1%)
Occupational status	
Studying	38 (4.7%)
Working at a business organisation	347 (42.6%)
Working at an educational organisation	94 (11.5%)
Working in government	77 (9.4%)
Self-employed	87 (10.7%)
Retired	64 (7.9%)
Unemployed	45 (5.5%)
On leave	9 (1.1%)
Other	54 (6.6%)

Note. Due to rounding, the sum of percentages might exceed 100%.

Table 6

Means and Standard Deviations (in parenthesis) by Experimental Condition in Study 3.

Variables	**Conditions**			
	Combined (*N* = 851)	Control (*n* = 275)	Low (*n* = 269)	High (*n* = 271)
Perceived emotionality	4.49 (2.15)	4.24 (2.09)	4.30 (2.23)	4.93 (2.03)
Perceived positivity	7.07 (1.78)	6.91 (1.85)	6.98 (1.74)	7.31 (1.74)
Perceived credibility	64.81 (22.92)	64.44 (23.02)	63.19 (23.81)	66.79 (21.83)
Positive emotions	4.33 (1.37)	4.21 (1.40)	4.26 (1.39)	4.52 (1.30)
Negative emotions	1.46 (.77)	1.45 (.73)	1.43 (.75)	1.51 (.84)
Organisational values	5.45 (1.23)	5.44 (1.26)	5.36 (1.24)	5.55 (1.18)
Intentions to pursue	5.09 (1.13)	5.04 (1.12)	5.03 (1.18)	5.21 (1.10)
Prestige	5.23 (1.19)	5.17 (1.20)	5.19 (1.22)	5.34 (1.13)
Likability	72.12 (19.27)	71.00 (19.20)	70.98 (20.44)	74.93 (17.95)
Pro-diversity attitudes	5.91 (1.21)	5.88 (1.21)	5.91 (1.20)	5.93 (1.23)

Table 7

Correlations Among the Variables in Study 3.

Variables	1	2	3	4	5	6	7	8	9
1. Perceived emotionality	–								
2. Perceived positivity	.499***	–							
3. Perceived credibility	.406***	.706***	–						
4. Positive emotions	.551***	.695***	.673***	–					
5. Negative emotions	.041	-.249***	-.243***	-.113**	–				
6. Organisational values	.461***	.779***	.732***	.686***	-.258***	–			
7. Intention to pursue	.487***	.753***	.704***	.709***	-.182***	.832***	–		
8. Organisational prestige	.473***	.785***	.710***	.716***	-.236***	.814***	.876***	–	
9, Liking of organisation	.474***	.797***	.773***	.762***	-.281***	.766***	.763***	.804***	–

10. Pro-diversity beliefs	$.180^{***}$	$.419^{***}$	$.268^{***}$	$.369^{***}$	$-.186^{***}$	$.373^{***}$	$.378^{***}$	$.388^{***}$	$.424^{***}$

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Table 8

Structural Equation Model Predicting Attitudes toward Organisation via Emotions Experienced after Reading Diversity Statements in Study 3

Predictor/Outcome	Positive emotions	Negative emotions	Organisational values	Intentions to pursue	Prestige	Likability
				b (CI)		
Condition	.104** (.064; .310)	.054 (-.038; .201)	-.001 (-.095; .092)	.003 (-.089; .101)	-.008 (-.100; .072)	.015 (-.054; .117)
Positive emotions			.726*** (.699; .859)	.745*** (.718; .873)	.765*** (.687; .847)	.776*** (.826; .983)
Negative emotions			-.204*** (-.352; -.166)	-.120*** (-.237; -.067)	-.169*** (-.287; -.113)	-.219*** (-.392; -.215)
Indirect effect via positive emotions			.076 (.026; .126)	.078 (.027; .129)	.080 (.028; .133)	.081 (.028; .134)
Indirect effect via negative emotions			-.021 (-.37; -.007)	-.013 (-.024; -.004)	-.018 (-.032; -.006)	-.023 (-.039; -.008)
Total Effect			-.16 (-.066; .034)	-.006 (-.056; .044)	-.021 (-.070; .027)	-.003 (-.047; .042)
R^2	.011	.003	.566	.569	.612	.651

Note. Standardised coefficients are reported. Confidence intervals in parentheses are based on unstandardised estimates. Indirect and total effects were estimated via the Monte Carlo procedure with 50000 samples. Condition was dummy coded (0 = no and low emotionality, 1 = high emotionality).

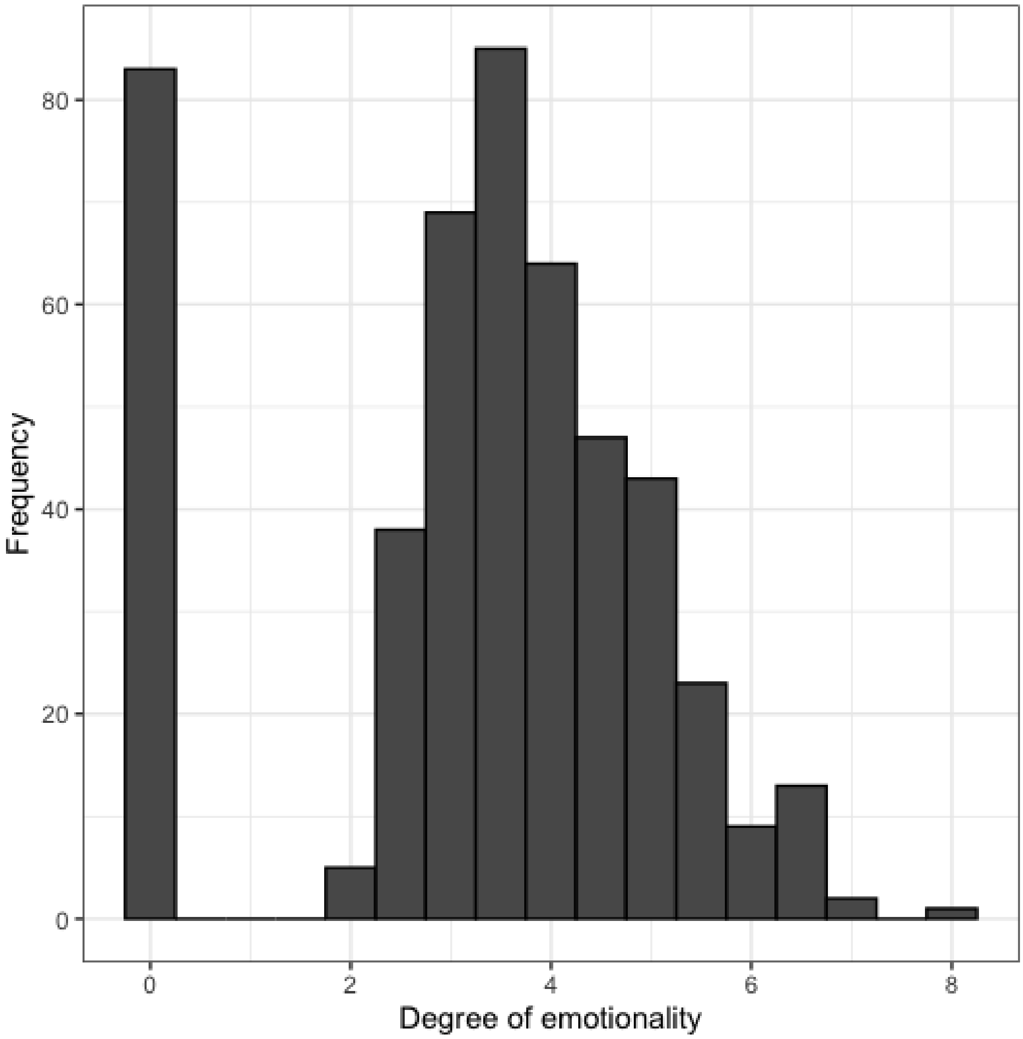
Table 9

Structural Equation Model Parameters in Study 3.

	$\chi 2$ (df)	CFI	TLI	RMSEA 90% CI	SRMR	AIC	Scaled $\chi 2$ Difference Test
Model 2	1899.009 (993), *p* < .001	.954	.947	.062 [.058; .066]	.055	43467.929	$\chi 2$ (4) = 5.04, *p* = .28
Model 3	1903.859 (997), *p* < .001	.953	.947	.062 [.058; .066]	.058	43466.151	
Model 4	1945.058 (993), *p* < .001	.953	.946	063 [.059; .067]	.054	43116.313	$\chi 2$ (2) = 4.71, *p* = .32
Model 5	1949.538 (997), p < .001	.953	.946	063 [.059; .067]	.056	43114.055	

Figure 1

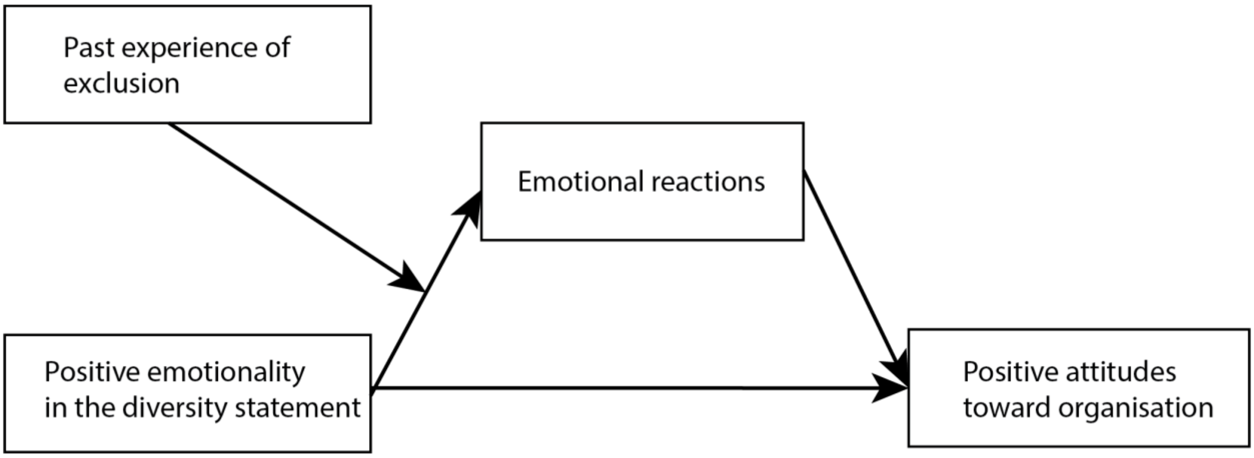
Frequencies of Diversity Statements with Distinct Degrees of Emotionality in Study 1.



Note. The scale of emotionality ranged from 0.86 to 9. Zero describes missing emotionality.

Figure 2

Theoretical Model tested in Study 3.


Past experience of exclusion
Emotional reactions
Positive emotionality in the diversity statement
Positive attitudes toward organisation

Traditional masculinity and male violence against women: A meta-analytic examination

Vladislav Krivoshchekov[1], Olga Gulevich[2], & Ilia Blagov [2]

[1]Department of Psychology, University of Bern

[2]Department of Psychology, HSE University

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Author Note

Vladislav Krivoshchekov and Olga Gulevich contributed equally to this work.

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Correspondence concerning this manuscript should be addressed to Vladislav Krivoshchekov, Department of Psychology, University of Bern, Fabrikstrasse 8, 3012 Bern, Switzerland. E-mail: vladislav.krivoshchekov@unibe.ch

ORCID

Vladislav Krivoshchekov https://orcid.org/0000-0003-1213-0884

Olga Gulevich https://orcid.org/0000-0003-3806-5064

Data availability statement

The data and R code are available in the Open Science Framework at https://osf.io/6huav/.

Abstract

Traditional masculinity (TM) is conceptualized as a risk factor for the well-being of men and those around them. Further, TM is often considered a key factor in male violence against women, and the positive association between these two factors has been supported by numerous studies. To quantify this relationship, a meta-analysis was conducted on 57 independent samples (mainly from the United States) from 10,772 respondents, reported in 51 articles between 1992 and 2021. We observed that TM positively correlated with male attitudes toward violence and violent behavior against women. The relationship between TM and attitudes toward violence was moderated by a type of TM (traditional masculinity ideology, conformity to masculine norms, experience of gender role conflict), a type of violence (sexual harassment, rape, physical, and psychological violence), but not by type of relationship between the aggressor and the target (intimate and nonintimate partner violence). The strongest correlations were between traditional masculinity ideology and attitudes toward violence and between traditional masculinity and sexual harassment. At the same time, none of the mentioned factors moderated the relationship between TM and violent behavior. The relationship between traditional masculinity and male violence against women was also moderated by the domain of traditional masculinity. The strongest association was between Status/Power over Women and violence against women. Furthermore, the results should be interpreted in light of substantial heterogeneity in the size of the correlations and the presence of publication bias.

Keywords: traditional masculinity ideology, conformity to masculine norms, gender role conflict, violence against women

Public Significance Statement

This study integrates findings from 10,772 respondents across 57 samples regarding the relationship between traditional masculinity and male violence against women. In general, endorsement of traditional masculinity ideology, conformity to masculine norms, and experience of gender role conflict were positively associated with both violent attitudes and behavior.

However, we detected a presence of publication bias and considerable heterogeneity; therefore, the precise estimates may be not reliable.

Traditional masculinity (TM) has attracted the attention of scientists for several decades. Studies have shown that the endorsement of TM is related to negative consequences for men, for instance, it was negatively associated with psychological well-being and psychological help-seeking. At the same time, the endorsement of TM worsens the relationship of men with the people around them; For example, it is associated with poorer interpersonal relationships, including lower levels of satisfaction in romantic relationships and paternal engagement (e.g., Gerdes et al. 2018; Kaiser et al., 2020; Wong et al., 2017). Further, research by Equimundo across 32 countries (Equimundo, 2022) shows that inequitable gender roles, men's domination in decision-making, and justification of violence against women are highly interrelated. As such, to defend their privilege, many men exert power and control over women in their lives through multiple forms of violence (Equimundo, 2022).

Male violence against women is a global problem faced by people from different countries. Research conducted around the world has demonstrated that women experience violence from both their loved ones and strangers. According to the World Health Organization (2021), almost a third of women over the age of 15 have experienced intimate partner violence, non-partner sexualized violence, or both at least once in their life. In most cases, violence against women comes from men (i.e., husbands, intimate partners, strangers).

Women who have experienced violence from men face severe problems. For instance, meta-analyses indicated that experience of intimate violence and rape is associated with physical and mental health issues—more severe depression, anxiety, post-traumatic stress disorder, and substance misuse (Beydoun et al., 2012; Devries et al., 2013; Dworkin et al., 2017; Golding, 1999; Reyes et al., 2021). Therefore, it is of high importance to determine the factors that increase the likelihood of male violence against women.

Some psychological studies have shown that traditional masculinity (TM) is associated with the increased likelihood of male violence against women. That is, the more men supported TM and followed TM norms, the more they justified and participated in violence against women

(Bevens & Loughnan, 2019; Locke & Mahalik, 2005). Despite many studies on the relationship between TM and violence against women, we found only one meta-analysis (Murnen et al., 2002) and one literature review (Moore & Stuart, 2005) on this topic that were conducted two decades ago, both of which reported support for the relationship between masculinity and violence against women.

In order to update knowledge on and quantify the relationship between TM and violence against women, we aimed to conduct an updated and more comprehensive meta-analysis based on the following principles: First, we looked at the association between TM and violence against women among men; Second, we only included research that measured TM with validated inventories; Third, we considered that TM is a multifaceted phenomenon that can take many forms (i.e., ideology, conformity, conflict) and includes different domains; and Forth, we included research that measured different forms of violence against women. During the meta-analysis, we examined the relationships among different types of TM and different types of male violence against women.

Traditional Masculinity

Masculinities are defined as “the constellation of cultural and individual meanings attached to men and boys that are attributed to the self as well as to people, concepts, and objects, embedded in situational cues, performed as social practices, and distributed through ecological influences” (Wong & Wang, 2022; p. 2). For several decades, psychologists have paid great attention to traditional masculinity—the constellation of cultural and individual meanings attached to men and boys, which dominated in Western society prior to the feminist deconstruction of gender roles and rules (Thompson et al., 1992).

There are several theoretical concepts related to traditional masculinity (Levant et al., 2015; Levant & Richmond, 2016). Traditional masculinity ideology is defined as a system of beliefs about what men should be in general (Levant, 2011). Similarly, conformity to masculine norms is understood as the degree to which men follow the traditional masculine ideology in their behavior (Mahalik et al., 2003). Navigating between traditional masculinity ideology and conformity to masculine norms, gender role conflict is defined as the degree to which conformity to male gender roles restricts, devalues, or violates the self or others (O'Neil et al., 1986). Although these constructs are distinct, theoretically it is expected that greater adherence to traditional masculinity ideology leads to gender role conflict, as mediated by individual conformity to masculine norms.

In contemporary psychology, there are several different views on the structure of TM (Levant et al., 2010; Mahalik et al., 2003; O'Neil, 2015; Thompson et al., 1992; for review see Thompson & Bennett, 2015; Wong & Wang, 2022). Nevertheless, it is possible to highlight the key domains that are addressed in different models. In our opinion, these domains reflect two main ideas. On the one hand, TM reflects the idea that "real men" should be very different from women and can only enter heterosexual relationships. On the other hand, TM implies that society has a hierarchical structure, and "real men" should be at the top of the pyramid. They must be unemotional, independent, ready to take risks, pay great attention to work, achieve their goals, and dominate others (including through violence) (for the presence of these elements in various forms of TM, see Table 1).

Traditional masculinity is usually measured via self-reported inventories. In particular, the Male Role Norms Inventory (MRNI; Levant et al., 2010) and the Male Role Norms Scale (MRNS; Thompson & Pleck, 1986) are most commonly used in research on traditional masculinity ideology. The Conformity to Masculine Norms Inventory (Mahalik et al., 2003) is most used in studies that examine conformity to masculine norms. The research on gender role conflict typically employs the Masculine Gender Role Stress (MGRS; Eisler & Skidmore, 1987) and the Gender-Role Conflict Scale (GRCS; O'Neil et al., 1986). All these inventories consist of several subscales that reflect different TM domains.

Psychological studies have shown that TM is associated with a greater justification of violence in personal and intergroup relationships. For instance, men with high levels of traditional masculinity endorsement favored physical punishment of children (Shafer et al., 2019) and the death penalty for criminals (Steele & Wilcox, 2003) more than men with low levels of traditional masculinity endorsement. At the same time, men who uphold traditional masculinity can use violence against women to directly and indirectly limit women's agency (Equimundo, 2022). As such, male violence against women and how it related to traditional masculinity attracts special attention from researchers.

Male Violence against Women

Male violence against women can take many forms, and researchers make several distinctions between these different forms of violence. Psychologists distinguish between violent attitudes and violent behavior; attitudes that justify violent behavior (e.g., rape myths; Cole et al., 2020), myths about domestic violence (e.g., Stratemeyer, 2019), and attitudes toward sexual harassment (e.g., Kearney et al., 2004), are made distinct from the violent actions that men have committed in the past or are ready to commit in the future (e.g., Alonzo & Guerrero, 2009).

In terms of violent behavior, scholars have identified three types of violent reactions toward women: Physical violence includes attitudes and actions that involve physical harm (e.g., pushes, blows) (e.g., Harrington et al., 2021; McDermott, Naylor, et al., 2017); attitudes and actions associated with sexual harassment and rape are considered sexualized violence (e.g., Jakupcak et al., 2002; Le et al., 2020); and psychological abuse includes attitudes and actions associated with humiliation (e.g., insults, threats) and control over one's behavior (e.g., Harrington et al., 2021; Schwartz et al., 2005). Finally, scholars have identified two contexts in which violence against women occurs, namely intimate and non-intimate partner violence. Intimate partner violence refers to the violent attitudes and actions that occur in relationships between spouses and romantic or sexual partners, while non-intimate partner violence includes sexual harassment in organizations, as well as violence against unacquainted women, or women in general.

Ample past research has demonstrated that traditional masculinity is positively associated with violence against women. That is, TM predicted attitudes that favored violence (e.g., Hill &

Fischer, 2001; Lutz-Zois et al., 2015) and violent behavior (e.g., Truman et al., 1996), tendencies toward physical (e.g., Lisco et al., 2015), sexualized (e.g., McDermott et al., 2020; O'Donohue et al., 1996; Obierefu & Ojedokun, 2019), and psychological abuse (e.g., McDermott, Naylor, et al., 2017). TM also predicted attitudes and actions in intimate (e.g., Gilbar et al., 2021) and non-intimate (e.g., Seabrook et al., 2018; Wade & Brittan-Powell, 2001; Warren et al., 2015) relationships. Therefore, we hypothesized that TM would be positively associated with violence against women (*hypothesis 1*).

At the same time, there is evidence to suggest that the relationship between TM and violence against women is dependent on additional factors. First, the connection between TM and violence against women may vary depending on the form and domains of masculinity. For instance, some studies have shown that traditional masculinity ideology, conformity to masculine norms, and gender role conflict are associated differently with violence against women (Allen, 2010; Luddy & Thompson, 1997). In addition, different TM subscales were associated differently with violent responses (Locke & Mahalik, 2005). Therefore, we formulated research question 1: How is the relationship between TM and violence against women moderated by the measurement of traditional masculinity?

Second, the relationship between TM and violence may vary depending on the type of violent responses (attitudes vs. behavior), the form of violent responses (physical vs. rape vs. sexual harassment vs. psychological), and the context of the relationship in which they occur (intimate vs. non-intimate). For example, there is evidence that TM was more strongly associated with attitudes than with behavior (Harnishfeger, 1998; Hill & Fischer, 2001). In addition, TM was more strongly associated with some forms of violent reactions than others (Covell, 1998). Therefore, we formulated research question 2: How is the relationship between TM and violence against women moderated by types of violence?

Third, the relationship between TM and violence may vary depending on the characteristics of the respondents (e.g., age and sexuality). Some studies included only young people, such as pupils from schools and university students, while the others included participants with greater diversity in age. In addition, some researchers limited themselves to heterosexual respondents, whereas others used mixed samples. In the vast majority of studies, participants were straight men, or the sexual composition of the sample was not controlled for. Therefore, we formulated research question 3: How is the relationship between TM and violence against women moderated by the age and characteristics of the sample?

Method

Inclusion Criteria

To be included in the present meta-analysis, each study had to meet several criteria identified prior to the search, namely gender composition of the sample, inventories for measuring masculinity, and inventories for measuring violence against women.

Gender Composition of the Sample

We included two types of studies, that is studies conducted using male samples and studies conducted in mixed samples that reported separate data for men and women. In both cases, we used only the responses of men. We excluded studies with exclusively women samples and studies that reported data for men and women together. We did not include the latter because the goal of the present meta-analysis is to examine male self-reported experiences of violence against women only.

Inventories to Measure Traditional Masculinity

We included studies that measured one of the three forms of traditional masculinity (i.e., traditional masculinity ideology, conformity to masculine norms, and gender role conflict). We excluded the studies that used questionnaires to measure masculinity-femininity in general, mainly Bem Sex-Role Inventory. The analysis of the papers identified nine inventories that were used to study the relationship between TM and violence against women.

To measure traditional masculinity ideology, different versions of four inventories were used: Male Role Norms Inventory (MRNI; Levant et al., 2010), Male Role Norms Scale (MRNS;

Thompson & Pleck, 1986), Brannon Masculinity Scale (BMS; Brannon & Juni, 1984), and Auburn Differential Masculinity Inventory (ADMI; Burk et al., 2004). Three out of the four inventories (MRNI, MRNS, BMS) are thoroughly described in a review article on TM measurement (Thompson & Bennett, 2015), and the validation of the ADMI has been presented in the original publication. Thompson & Bennett (2015) also noted that BMS is receiving criticism for its redundancy between subscales, so we decided to exclude the only study that used this questionnaire from the present meta-analysis.

To measure conformity to masculine norms, various versions of the Conformity to Masculine Norms Inventory (Mahalik et al., 2003) and Adolescent Masculinity Ideology in Relationships Scale (AMIRS; Chu et al., 2005) were used, whereas for measuring gender role conflict, Masculine Gender Role Stress (MGRS; Eisler & Skidmore, 1987) and Gender-Role Conflict Scale (GRCS; O'Neil et al., 1986) were used. Previous research has demonstrated the factor structure and convergent validity of all these questionnaires for measuring conformity to masculine norms and gender role conflict, therefore, we included the studies that used these inventories in the present meta-analysis.

At the same time, the Hypermasculinity Inventory (HMI; Mosher & Sirkin, 1984) has raised doubts. It includes statements for measuring both traditional masculinity ideology and conformity to masculine norms. We decided to classify this inventory in the present meta-analysis as conformity to masculine norms. We did so because most items used in the coded articles measured how a man acted, rather than beliefs about what men should or should not be.

Thus, in the present meta-analysis, we included studies that used seven TM inventories. Some papers reported indicators of reliability in their study, while others reported information on the reliability from previous studies (e.g., from the original study). The scores coded in the present research demonstrated that the internal consistency reliability (Cronbach’s α) of subscales and total scales varied: MRNI from .89 to .95, MRNS from .58 to .91, CMNI from .74 to .93, MGRS from .83 to .94, and GRCS from .64 to .92. In addition, the Cronbach’s α for

AMIRS was .81 and for ADMI it was .83. A sample-based internal consistency reliability coefficient was available in 70.5% of studies.

Inventories to Measure Violence against Women

We included studies that used inventories to measure violent attitudes and behaviors against women. In general, we considered three main forms of violence—physical, sexualized, and psychological. In our analysis of sexualized violence, we made a distinction between rape and sexual harassment. Rape is defined as sexual penetration without the consent of a woman. On the other hand, sexual harassment refers to gender harassment, unwanted sexual attention, and sexual coercion, which does not include sexual intercourse (Gelfand et al., 1995). We identified four groups of inventories that were used to measure violence against women.

The first group included inventories designed to measure attitudes and behavior associated with sexualized violence against women in general. That is, rape myths, which included the Rape Myth Scale, Rape Myth Acceptance Scale, Illinois Rape Myth Acceptance Scale, Updated Illinois Rape Myth Acceptance Scale, Date Rape Myth Acceptance Scale, Attitude toward Rape Victim Scale, and Acceptance of Interpersonal Violence Scale (the internal consistency reliability (Cronbach's α) in the studies ranged from .59 to .97); past behavior, including the Sexual Experiences Survey, Coercive Sexuality Scale (Cronbach's α ranged from .69 to .95); and willingness to commit such actions in the future, using the Attraction to Sexual Aggression Scale (Cronbach's α was .91).

The second group included inventories for measuring attitudes (Sexual Harassment Attitude Scale, Illinois Sexual Harassment Myth Acceptance Scale, Sexual Harassment Proclivities Scale, Sexual Harassment Inventory) and behavior (Likelihood to Sexually Harass Scale, Adolescent Sexual Harassment Scale) associated with sexual harassment in organizations. The internal consistency reliability (Cronbach's α) in these studies ranged from .80 to .93.

The third group included respondents' reactions to vignettes that mainly described rape. When using vignettes, respondents were asked to read a description of the situation and answer a series of questions. For the present meta-analysis, we included the responses to questions about the responsibility of the woman that was raped and a person's own willingness to commit sexualized violence that the respondent gave on their behalf (Hill & Fischer, 2001; Truman et al., 1996).

Finally, the fourth group was formed by inventories measuring attitudes (Domestic Violence Myths Acceptance Scale, Attitudes Toward Male Dating Violence Scale, Acceptance of Interpersonal Violence, College Date Rape Attitude and Behavior Survey) and behavior (Conflict Tactics Scale, Controlling Behavior Scale of Women Inventory) associated with various forms of intimate partner violence. The internal consistency reliability (Cronbach's α) of the scales measuring attitudes ranged from .59 to .87, and of the scales measuring past behavior ranged from .61 to .98.

We excluded studies that measured aggressiveness as a personality trait, general delinquency, or violence toward men. In addition, we excluded inventories that measured the perception of a man's actions as violence, empathy to a person that experienced violence, and willingness to help them.

Literature Search

To identify the eligible studies, we conducted a systematic source search during April–August 2021. The literature search was conducted across seven electronic databases: Web of Science, Scopus, ProQuest, Google Scholar, PsycINFO, EBSCO (Academic Search Ultimate, eBook Collection), and DOAJ (Directory of Open Access Journals). To ensure that a broad spectrum of studies was included in our meta-analysis, we placed no restrictions related to subject area, type of sources, or year of publication. This search resulted in a list of journal articles, conference abstracts, and dissertation texts.

To identify relevant studies, we searched using four concept blocks, three that were designed to identify studies assessing traditional masculinity, and one designed to identify studies measuring violence. All terms within the same concept block were connected with 'or'.

We ran three searches in each database using fields of title, abstract, and keywords, one with each traditional masculinity concept block paired, using ‘and’, with the violence concept block. Search terms are displayed in Figure 1.

Our search produced a total of 5,695 search results. Manually, we excluded 3372 duplicate articles. Two authors subsequently assessed each of the remaining 2323 results for relevance (“yes”, “no”, “maybe”) based on the abstract. Those coded as “maybe” were discussed by both authors and were considered jointly and rejected or accepted after discussion. For the resulting 376 records, we subsequently retrieved the full-text articles for more careful examination. Following our inclusion criteria, we excluded additional articles because they did not contain relevant measures (n = 299) or used a non-male sample (n=20). We further excluded several articles after careful examination of the method sections because they did not contain necessary correlations (n=4) or were papers that had different titles and different statuses (published vs. unpublished) but belonged to the same author and reported the same results (n=2). In this case, we coded the published source. Figure 2 contains the PRISMA flow diagram which summarizes the overall search process.

The final list included 51 sources, including 28 journal articles and 22 dissertations and 1 master’s thesis. These sources included 57 studies. Forty-six studies were conducted in the U.S., 5 studies were conducted in other countries, namely the United Kingdom (2), Canada (1), Australia (1), and Israel (1). A list of these studies is reported in the reference section of this article and at the Open Science Framework (Krivoshchekov et. al., 2022).

Information Retrieved from the Studies

Each study included in the meta-analysis was coded for several variables. First, we extracted the effect sizes (i.e., correlations) and associated *p*-values for the relationships between traditional masculinity and violence against women. Most studies did not report exact *p*-values, therefore, we coded them at four levels (i.e., “.001,” “.01,” “.05,” and “ns” for non-significant results). Second, we coded inventories for measuring traditional masculinity. If the researchers only measured the overall score, we coded the effect size. If the researchers reported correlations both for the overall score and the scores for separate subscales, we coded all the reported data.

To analyze the effect of two possible moderators, that is the form and domains of traditional masculinity (research question 2), we examined the overall scores of inventories for measuring traditional masculinity ideology, conformity to masculine norms, and gender role conflict. We then investigated the effect sizes among subscales corresponding to different domains of traditional masculinity. A preliminary analysis of the studies indicated that most researchers provided data on separate subscales for MRNS, CMNI, and GRCS. The correspondence among the contents of the subscales is presented in Table 1. The correspondence between the CMNI and GRCS was based on Levant et al. (2016).

Third, we coded the design (cross-sectional vs. experimental) and publication status (published vs. unpublished) of studies. Most of the studies included in the present analysis were cross-sectional. Evidence from the experimental studies was coded only when both traditional masculinity and violence against women were measured prior to experimental exposure.

Fourth, we coded the characteristics of the respondents: the number of respondents, the average age of respondents, sexual orientation (exclusively straight sample vs. predominantly straight sample (from 85% to 98%) vs. lack of data on sexual orientation), and the sample type (schoolchildren and students vs. mixed sample that included men of different ages). Information on the number and average age of the respondents was used to provide a general description of the studies, and sexual orientation and sample type were considered moderators (research question 3).

Fifth, we coded the inventories for measuring violence against women. Based on the content of these scales, we determined the characteristics of violence. We distinguished between attitudes (approval or disapproval of violence against women, positive or negative attitudes toward the actor of violence and the person that experienced violence) and behavior (self-reports about violent actions that a person has committed in the past, and a subjective assessment of their ability to commit violence in the future). Moreover, we distinguished the types of violence (i.e., physical, psychological, rape, and sexual harassment). In doing so, we added an item—extending the forms of classification outlined in the theoretical section of this article. It is necessary to do this, as sexual harassment (sexual comments, jokes, gestures, or looks) has different content than rape.

Finally, we coded context of violence (intimate or non-intimate relationships). Under intimate relationships, we understand relationships with romantic or sexual partners. We coded the data on distinguishing studies where they measured intimate partner violence from the inventories in which intimate partner violence was measured (see the fourth group of inventories for measuring violence). Under non-intimate relationships, we understand either relationships with colleagues at work, with unacquainted women from vignettes, or with women in general (see the first, second, and third group of inventories for measuring violence).

It is worth noting that the criteria for the type of violence and context of violence were related to each other. Violence in non-intimate relationships was usually sexualized (i.e., rape and sexual harassment), while in intimate relationships respondents were asked about all types of violence. However, assessing violent responses on three dimensions allowed us to understand how types of violence moderate the relationship between TM and men's violence against women (research question 3).

Analytical Strategy

The entire analysis was conducted in R (R Core Team, 2022). We transformed correlation coefficients to Fisher's *z* scores for the analysis. To calculate the variances for each effect size, we used the metafor package (Viechtbauer, 2010). The analysis followed the guidelines to conduct a high-quality meta-analysis (Pigott & Polanin, 2020).

Typically, researchers reported the correlations for different domains of traditional masculinity and the total scores along with multiple measures of violence, therefore, the derived effect sizes are not independent. To account for the dependency, we applied the robust variance estimation (RVE) (Hedges et al., 2010) available via the robumeta package (Fisher et al., 2017; Fisher & Tipton, 2015). Not only does this method allow for multiple effect sizes from the same study to be included in a meta-analysis, even when information on the covariance of these effect sizes is unavailable, it also enables small-sample corrections to be applied, which were recommended even with the large samples (Tipton, 2015).

We used the total scores of the inventories to represent traditional masculinity in our analyses. If the total score was not reported, we computed the average effect sizes (using Fisher's *z*). However, some studies did not use all the subscales of the inventories. To keep an adequate representation of the total score, we averaged the effect sizes from the subscales only if authors reported effect sizes for more than half of the subscales (only one study reported less). Given the multidimensional nature of traditional masculinity (traditional masculinity ideology, conformity to masculine norms, and gender role conflict), we performed the analysis described below separately for total scale scores and for the separate domains of traditional masculinity.

To estimate the overall correlation between traditional masculinity and violence against women, we first used an intercept-only meta-regression model, where the intercept was interpreted as the precision-weighted average of the observed effect sizes and corrected for effect-size dependence. Second, we performed a moderation analysis, where the moderator variable was included in the meta-regression as a predictor. For the categorical variables with two factor levels, we used the t-test for the regression coefficient (i.e., the difference between two levels) as a test of moderation. For the categorical variables with three and more factor levels, we performed the Wald test via the clubSandwich package (Pustejovsky, 2017). This function allows testing if the average effect size is equal across all levels of the moderator using the F-type test with degrees of freedom estimated using the approximate Hotelling's method (HTZ). To estimate the weighted mean effect sizes for different levels of moderators, we used meta-regression models without intercept. To examine the bivariate relationship, we ran the meta-regression models for all moderators separately. After that, we used the meta-regression model that simultaneously included all moderators.

Publication Bias

To investigate the presence of publication bias, we first used funnel plots and examined the asymmetry via Egger's regression, which is a weighted, least squares regression of the effect size on standard errors. The significance of the coefficient associated with standard error in Egger's regression can be interpreted as a test of funnel plot asymmetry (Sterne et al., 2011). Second, we used the Precision Effect Test—Precision Effect Estimate with Standard Errors (PET-PEESE; Stanley & Doucouliagos, 2014). In the simulation studies, the authors demonstrated that PET performs better at identifying true zero effects. PEESE, on the other hand, leads to better estimates when the true effect size is non-zero. The authors, therefore, recommend using both methods. The PET method was used to test whether there was a significant non-zero effect size. If the PET analysis showed a significant result, PEESE was then used to estimate the true effect size.

Results

Characteristics of the Dataset

We identified 51 studies with 57 independent samples and 414 effect sizes, and data from 10,772 respondents. The years of publication ranged between 1992 and 2021 (the median year was 2010). The main characteristics of the dataset are presented in Table 2. The data and R code are available in the Open Science Framework at https://osf.io/6huav/.

We found 191 effect sizes (56 were total scores from the scales and 135—subscales from the scales) for the relationship between traditional masculinity and attitudes toward violence against women, obtained from 41 independent samples. We also found 223 (61 were total scores from the scales and 162—subscales from the scales) effect sizes for the relationship between traditional masculinity and violent behavior obtained from 34 independent samples.

Correlations between Traditional Masculinity and Violence

The overall correlation between traditional masculinity and violence against women was positive, Pearson's *r* = .312, 95% CI [.272; .351], and significantly different from zero (*t*(47.5)= 14.7, *p* < .001). Traditional masculinity was significantly more strongly associated with attitudes toward violence, (*t*(41.8) = -2.98, *p* = .005; Pearson's *r* = .347, 95% CI [.298; .394], than with violent behavior, Pearson's *r* = .251, 95% CI [.205; .297].

Traditional Masculinity and Attitudes toward Violence

We used the prediction interval (PI) to assess the magnitude of effect size heterogeneity (Borenstein et al., 2017) and found heterogeneity to be considerable [.09; .64] for the relationship between traditional masculinity and attitudes toward violence. Such variability of the correlations might be explained by differences between studies; therefore, we performed a moderation analysis for the relationship between traditional masculinity and attitudes toward violence. The results are presented in Table 3.

The moderation analysis revealed significant differences in the relationship by the type of traditional masculinity (i.e., traditional masculinity ideology, conformity to masculine norms, and gender role conflict), *HTZ*(16.1) = 5.02, *p* = .021. The largest observed effect size was for the TMI, Pearson's *r* = .46, 95% CI [.339; .566], followed by the CMN, Pearson's *r* = .333, 95% CI [.276; .388], and the GRC, Pearson's *r* = .256, 95% CI [.169; .339].

Other observed significant differences in the relationship were by the violence type (i.e., physical, rape, psychological, and sexual harassment), *HTZ*(9.1) = 11.8, *p* = .001. The largest observed effect size was for sexual harassment, Pearson's *r* = .45, 95% CI [.261; .607], followed by rape, Pearson's *r* = .327, 95% CI [.275; .377], physical violence, Pearson's *r* = .309, 95% CI [-.028; .584], and psychological violence, Pearson's *r* = .195, 95% CI [.195; .195]. However, the Satterthwaite degrees of freedom for the estimates of physical and psychological violence were less than 4 and, therefore the *p*-values are not to be trusted.

We did not find significant differences in effect sizes for the relationship between traditional masculinity and attitudes toward violence by sample type, composition of the participants' sexual orientation in samples, study design, or publication status (see Table 3). It is worth noting however, that heterogeneity can be large when the number of studies is small, as in the present meta-analysis.

We also tested the meta-regression model where multiple moderators were entered as predictors. As presented in Table 4, the overall meta-regression model was non-significant, *HTZ*(3.84) = 1.66, *p* = .336. This demonstrates that the set of entered predictors did not result in a statistically significant reduction in unexplained heterogeneity in effect sizes describing the relationship between traditional masculinity and attitudes toward violence.

Traditional Masculinity and Violent Behavior

The magnitude of heterogeneity was large in the effect sizes (PI [.05; .46]) for the relationship between traditional masculinity and violent behavior. Similar to the effect sizes in attitudes toward violence, we examined whether such variability of the correlations might be explained by differences among studies. The results are presented in Table 5.

The results of the moderation analysis revealed no significant differences in the effect sizes for the relationship between traditional masculinity and violent behavior against women by any of the moderators (see Table 5). To examine whether the heterogeneity can be explained by a set of moderators, we used meta-regression where multiple moderators were entered as predictors. As presented in Table 6, the overall meta-regression model was non-significant, *HTZ*(1.5) = .105, *p = .995*. These results indicate that the available set of predictors did not result in a statistically significant reduction in unexplained heterogeneity in effect sizes describing the relationship between traditional masculinity and violent behavior against women. Nevertheless, we should note that it is possible that the heterogeneity in the effect sizes is present due to the small number of studies.

Correlations among the Domains of Traditional Masculinity and Violence

To address the multidimensionality of traditional masculinity, we investigated the effect sizes for the relationship between separate domains of traditional masculinity and violence against women. The overall correlation was positive and significantly different from zero, Pearson's $r = .226$, 95% CI [.181; .270], $t(26.6) = 9.96$, $p < .001$, and the magnitude of heterogeneity was large (PI [-.08; .54]). As indicated in Table 7, we found evidence that all analyzed dimensions of traditional masculinity positively correlated with violence against women, and the formal test indicated that effect sizes were significantly different among the dimensions of traditional masculinity, $HTZ(9.77) = 17.9$, $p < .001$. Nevertheless, based on the Satterthwaite degrees of freedom (df = 3.85), which indicates that the Type I error rates can be much larger than .05, the associated *p*-value for the finding for the subscales Antifemininity and Avoidance of Femininity should not be trusted.

Moreover, since the effect sizes of total scores for the relationship between traditional masculinity and attitudes toward violence and violent behavior were significantly different, we examined whether this was the case for the separate domains. The results revealed that the associations of the subscales Heterosexual Self-presentation and Status with violence against women were significantly stronger for attitudes than for behaviors (see Table 7). However, all other effect sizes for specific domains did not significantly differ between attitudes toward violence and violent behavior. Furthermore, the strongest association with male violence against women was evident for Status/Power over women (Pearson's $r = .281$, 95% CI [.202, .356]), followed by Heterosexual self-presentation (Pearson's $r = .25$, 95% CI [.169, .327]), Avoidance of Femininity (Pearson's $r = .235$, 95% CI [.089, .37]), Playboy (Pearson's $r = .217$, 95% CI [.15, .284]), Violence (Pearson's $r = .201$, 95% CI [.104, .295]), Risk-taking (Pearson's $r = .172$, 95% CI [.126, .217]), Restrictive emotionality (Pearson's $r = .164$, 95% CI [.123, .209]), Self-reliance (Pearson's $r = .132$, 95% CI [.01, .164]), and Primacy of Work (Pearson's $r = .087$, 95% CI [.047, .126]).

It should be noted that the only results for attitudes and behavior that can be trusted are those for which the Satterthwaite degrees of freedom were larger than 4. Based on the analysis, this was true only for five domains (i.e., Heterosexual self-presentation, Status, Restrictive emotionality, Violence, and Playboy). This issue could arise because of a combination of problems, namely high leverage, large imbalances, or a small number of studies, as in the present research (see Tipton, 2015).

Publication Bias

Overall Scores

We tested publication status as a moderator, and there were no significant differences in effect sizes between published and unpublished studies for attitudes (Pearson's r = .378, 95% CI [.279; .469] vs .326, 95% CI [.270; .379]) and behavior (Pearson's r = .265, 95% CI [.198; .329] vs .265, 95% CI [.173; .311]). Visual inspection of the funnel plots (see Fig. 3) did reveal a certain degree of asymmetry in attitudes toward violence and violent behavior against women. At the same time, the Egger's regression test was significant for the relationship between traditional masculinity and attitudes toward violence against women (b_1 = 2.18, 95% CI [.250; 4.108], p = .028) as well as for the relationship between traditional masculinity and violent behavior against women (b_1 = 2.235, 95% CI [.530; 3.940], p = .011). The intercept for the attitudes toward violence against women was statistically significant at the conventional level (b_0 = .173, 95% CI [.033; .312], p = .017) in the PET regression. Therefore, we used an intercept from the PEESE regression as the estimate of the true effect sizes. The intercept in the PEESE regression was significantly different from zero (b_0 = .259, 95% CI [.184; .334]. At the same time, the PET intercept for the violent behavior against women was non-significant (b_0 = .056, 95% CI [-.057; .169], p = .328), therefore, it should be used as the estimate of the overall effect with the understanding that it is statistically insignificant from zero. Compared to the original estimates from RVE meta-regressions, both estimates were smaller than the original effect sizes. Overall, these results indicate the presence of some publication bias in effect sizes for overall scores. This implies that if there is any publication bias in this meta-analysis for overall scores, it does not alter conclusions regarding the direction of the relationship between traditional masculinity and male violence against women substantially.

Separate Domains

Overall, we did not find significant differences in effect sizes between published and unpublished studies ($t(24.9) = -1.26$, $p = .22$; Pearson's $r = .25$, 95% CI [175; .322] vs .197, 95% CI [.144; .249]). However, when examined individually, there was a significant difference between published and unpublished effect sizes in the Playboy domain ($t(7.96) = -2.67$, $p = .028$; Pearson's $r = .267$, 95% CI [163; .367] vs .146, 95% CI [.095; .196]), but not in others. Visual inspection of the funnel plots (see Fig. 4) revealed the noticeable asymmetry for the two domains, Heterosexual self-presentation and Status, but not others. The Egger's regression test was significant for the Heterosexual self-presentation ($b_1 = 3.62$, 95% CI [1.768; 5.465], $p = .0003$), Status ($b_1 = 2.34$, 95% CI [.100; 4.587], $p = .041$), and Restrictive emotionality ($b_1 = 1.55$, 95% CI [.220; 2.876], $p = .024$) and non-significant for Antifemininity ($b_1 = 1.07$, 95% CI [-4.643; 6.788], $p = .67$), Self-reliance ($b_1 = -.39$, 95% CI [-2.231; 1.441], $p = .65$), Work ($b_1 = 1.10$, 95% CI [-.052; 2.261], $p = .06$), Violence ($b_1 = 1.63$, 95% CI [-.843; 4.110], $p = .188$), Playboy ($b_1 = .045$, 95% CI [-1.779; 2.669], $p = .68$), Risk-taking ($b_1 = .96$, 95% CI [-1.567; 3.487], $p = .42$).

The PET intercepts for Heterosexual self-presentation ($b_0 = -.057$, 95% CI[-.185; .070], $p = .37$), Antifemininity ($b_0 = .182$, 95% CI [-.264; .626], $p = .37$), Status ($b_0 = .067$, 95% CI [-.085; .219], $p = .38$), Restrictive emotionality ($b_0 = .041$, 95% CI [-.049; .131], $p = .36$), Work ($b_0 = .013$, 95% CI [-.063; .089], $p = .73$), Violence ($b_0 = .055$, 95% CI [-.112; .223], $p = .504$), Risk-taking ($b_0 = .106$, 95% CI [-.088; .301], $p = .252$) were statistically non-significant. Therefore, we used them as the estimates of the true effects with the understanding that they are statistically insignificant from zero. Compared to the original estimates from RVE meta-regressions, all estimates were smaller than the original effect sizes. The PET intercepts for Self-reliance ($b_0 = .161$, 95% CI [.017; .306], $p = .032$), Playboy ($b_0 = .173$, 95% CI [.032; .315], $p = .018$) were significantly different from zero. Therefore, we used an intercept from the PEESE regression as the estimate of the true effect sizes. The intercept in the PEESE regression was significantly different from zero for Self-reliance (b_0 = .148, 95% CI [.072; .224], p = .001) and Playboy (b_0 = .192, 95% CI [.123; .262], p < .001). Compared to the original estimates from RVE meta-regressions, the estimate for Playboy was smaller than the original effect size and the estimate for Self-reliance was larger than the original effect. Overall, these results demonstrated some evidence of the presence of publication bias in effect sizes for separate domains, but it does not alter our conclusions substantially.

Discussion

This present research reports findings from the meta-analysis of the relationship between traditional masculinity and men's violence against women. We examined whether there are differences in the correlations due to the form (traditional masculinity ideology, conformity to masculine norms, gender role conflict) and domains of traditional masculinity. We also investigated whether differences emerge across the attitudes toward violence and violent behavior, the types of violence (physical vs. rape vs. sexual harassment vs. psychological), and the context of violence (intimate vs. non-intimate relationships).

Relationship between Traditional Masculinity and Male Violence against Women

First, traditional masculinity was observed to positively correlate with male violence against women. The observed effects for attitudes (r = .347) and behavior (r = .251) could be considered medium to large in the broader social psychological literature (Lovakov & Agadullina, 2021). To make effect sizes more understandable, scholars recommend comparing them to other psychological findings (Funder & Ozer, 2019). One might consider that the link between traditional masculinity and attitudes is somewhat weaker and the relationship between traditional masculinity and behavior is almost two times weaker than a well-established finding in psychology that people in a bad mood are more aggressive than those in a good mood (r = .41) (Funder & Ozer, 2019). These results are in line with the theoretical concept of traditional masculinity as a risk factor for the psychological well-being of men and those around them (e.g., Levant, 2011). In general, the results suggested that men who endorse traditional masculinity ideology to a greater extent, according to which men should be different from women and occupy a dominant place in the social structure, have a greater tendency to justify violence against women and demonstrate violent behavior that reduces the quality of heterosexual relationships than men who do adhere to traditional masculinity to a lesser extent.

Second, the correlation between traditional masculinity and attitudes toward violence was stronger than the correlation between TM and violent behavior. Traditional masculinity and violent attitudes can be considered elements of the cognitive system, whereas violent behavior was demonstrated to be affected by other factors, for instance, the physical and psychological state of a potential aggressor (Capaldi et al., 2012; Moore et al., 2008) and social norms (Anderson & Bushman, 2002). Therefore, the weaker correlation for violent behavior is not surprising.

Third, the relationship between traditional masculinity and violent attitudes toward women, but not violent behavior, depends on the form of masculinity and the type of violence. The strongest correlation was between attitudes toward violence and traditional masculinity ideology, followed by conformity to masculine norms, and then gender role conflict. We suggest this can be explained by their content. Both traditional masculinity ideology and violent attitudes capture a system of beliefs about what men should or should not be in general. At the same time, conformity to masculine norms and gender role conflict reflect how a particular man feels and how he acts. Moreover, traditional masculinity was more strongly associated with attitudes toward sexualized violence (sexual harassment and rape) than physical and psychological violence. On the one hand, sexualized violence is more consistent with the content of traditional masculinity that postulates an active role for men in heterosexual relationships (from flirting to sexual intercourse), than physical or psychological violence is. On the other hand, in most studies, myths that emphasize the guilt of a person who has experienced violence rather than sanction sexualized abuse are indicative of positive attitudes toward sexualized violence.

Fourth, the relationship differed between domains of traditional masculinity and male violence against women. For instance, the weakest correlation was between Primacy of Work (domain reflecting the differences between men and women) and male violence against women, whereas the strongest one was between Status/Power over Women (domain reflecting the desire for a dominant position in society) and male violence against women. Although domains are theorized to be positively related to each other, these results indicate the importance of the examination of separate domains of traditional masculinity rather than traditional masculinity as a single construct. In addition, we did not observe any significant differences in the associations between traditional masculinity and male violence against close (romantic partners, spouses) and distant (work colleagues, strangers) women. In our opinion, this may be because traditional masculinity does not distinguish between close and distant women. Men with a high level of traditional masculinity may view any woman either as an object for potential sexual relations (e.g., domain Playboy) or as a person who occupies low levels of the social hierarchy (e.g., domain Power over Women).

Fifth, the study-to-study variation in true effect sizes was considerable, as evidenced by the prediction intervals, and we had only limited success in identifying the possible sources for this heterogeneity. None of the moderators for the relationship between violent behavior and traditional masculinity was statistically significant. As for the relationship between attitudes toward violence and traditional masculinity, only the type of violence and type of traditional masculinity significantly moderated the relationship. The meta-regression models that aimed to reduce potential difficulties caused by confounding moderators also did not significantly explain the variability in the effect sizes. These results imply the existence of unidentified sources of variation in these correlations across studies and suggest that future researchers should focus attention on identifying those. Thus, although a positive correlation can be expected between traditional masculinity and male violence against women, it is hard to say how strongly these phenomena are related to each other.

Publication Bias

Although current methods for detecting publication bias are still in development, we used three types of tests to detect if it was present in our research sample. We used publication status as a moderator, a funnel plot along with Egger's regression of funnel plot symmetry, and a PET–PEESE technique. All three analyses indicated at least some presence of publication bias. We should note, however, using these methods can be problematic, as they were demonstrated not to perform well, particularly when there is heterogeneity among effect sizes (Alinaghi & Reed, 2018; Macaskill et al., 2001; Pustejovsky & Rodgers, 2019). When controlling for publication bias, overall effect sizes became smaller and sometimes did not significantly differ from zero. Such results often suggest that entire studies have gone unpublished or unsupportive findings have been omitted from published reports. At the same time, the present set of studies is not characterized by an overabundance of barely significant results and different bias detection techniques yielded conflicting results. This implies that if there is any publication bias in this meta-analysis, it does not substantively alter our interpretation of the presence and direction of the relationship between traditional masculinity and male violence against women.

Limitations and Future Directions

As with any meta-analysis, our confidence in the conclusions is limited by the data provided by available studies. Therefore, it is crucial to place the results of the present meta-analysis in context so that they are correctly interpreted. Below we highlight the main limitations of studies included in this meta-analysis addressing the relationship between traditional masculinity and male violence against women and conclude with the limitations of the present meta-analysis itself.

First, the studies were more likely to use inventories that measure conformity to masculine norms and gender role conflict than traditional masculinity ideology. In other words, researchers were more likely to pay attention to the extent to which men are guided by traditional masculinity ideology in their lives than to the extent to which they generally endorse the traditional view of men.

Second, researchers measured attitudes more often than behavior, sexualized violence (especially rape) was measured more than physical and psychological violence, and non-intimate partner violence was measured more than intimate partner violence. Nevertheless, there were some variations. In particular, in non-intimate relationships, researchers paid more attention to attitudes, and in intimate relationships—to behavior. In addition, attitudes toward sexualized violence received more attention than attitudes toward physical and psychological violence. Consequently, some links (e.g., the connection of traditional masculinity with attitudes to sexualized violence in intimate relationships) were investigated in more studies than others (e.g., the relationship between traditional masculinity and attitudes to psychological violence in intimate relationships). As a result, the dataset relating to certain topics was smaller than the dataset for others, which limits the precision of the effect size estimates.

Third, researchers tend to measure self-reported behavior rather than behavior itself. This is understandable since observations are necessary to measure actual behavior. In non-intimate relationships, observations are usually carried out during experiments in which participants are exposed to additional factors (e.g., provocation) that may affect the connection between traditional masculinity and violence. In close relationships, observations are usually not possible due to ethical reasons. Despite these difficulties in data collection for actual behavior, self-reported behavior does not necessarily reflect the actual level of violence. Future research should pay more attention to the ethical investigation of actual violent behavior and should explicitly identify what is being studied—attitudes or behavior, the types and contexts of violence.

Fourth, most studies included in the present meta-analysis examined the relationship between traditional masculinity and face-to-face violence against women but not online aggression. Violence that takes place on the Internet is different from face-to-face violence. It can take different forms, is easily implemented, can be carried out around the clock and in front of many witnesses. On the one hand, it can seriously impact the person, and, on the other, it is open to observation. Thus, analyzing the relationship between traditional masculinity and online violence against women may become a further area of research.

Fifth, most studies were conducted in the USA. Although the concepts of traditional masculinity reflect the Western understanding of masculinity, it is crucial to research traditional masculinity outside the USA and among diverse groups of men (e.g., by race, socioeconomic status, (dis)ability, immigration, etc.). This is particularly important because violence against women is a global issue and traditional masculinity is considered one of the primary contributing factors.

Sixth, in cases where the researchers reported only the information on separate subscales, but not an overall score, we additionally calculated the effect sizes for overall scores. We should note that averaging the correlations does not recover the correlation and it is possible that the correlation of interest for these studies could be underestimated. We used this strategy due to the absence of correlations between the subscales in many cases, which would make it possible to calculate a more precise estimate.

Seventh, the present meta-analysis assumed that traditional masculinity is something relatively stable, whereas research on precarious manhood revealed that men who experienced a threat to their masculinity status demonstrated more aggressive behavior than those who did not (Vandello & Bosson, 2013). Future research would benefit from the examination of whether and how traditional masculinity and precarious manhood interact when it comes to violence against women.

Conclusion

The present meta-analysis aimed to quantify the relationship between traditional masculinity and male violence against women. We found evidence that the observed correlations between TM and violent attitudes and behavior against women were significant and positive. On a practical level, it means that interventions aimed to reduce male violence against men need to tackle different forms of traditional masculinity (i.e., ideology, conformity, and stress). Furthermore, our results highlighted the importance of separate domains of traditional masculinity. Practitioners might focus on a single dimension of traditional masculinity (e.g., Power over women) in their work with male perpetrators in the reduction of violence. Nevertheless, we could not be certain about the strength of these relationships due to the publication bias and substantial heterogeneity. Based on the observed effects, one could expect a correlation ranging from .01 to .75. We strongly recommend researchers use larger samples in future research to increase the power of their studies and follow open science practices to reduce publication bias.

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Table 1

The Conceptually Related Content among the HMI, ADMI, MRNS, CMNI, and GRCS Subscales

HMI	ADMI	MRNS	CMNI	GRCS
no directly comparable subscale	no directly comparable subscale	no directly comparable subscale	Heterosexual self-presentation	Restrictive Affectionate Behavior between Men
no directly comparable subscale	no directly comparable subscale	Antifemininity	no directly comparable subscale	no directly comparable subscale
Callous sexual attitudes	Sexual Identity	no directly comparable subscale	Playboy	no directly comparable subscale
no directly comparable subscale	no directly comparable subscale	Counterdependence	Self-reliance	no directly comparable subscale
	Hypermasculinity	Status	Power over Women Winning Pursuit of Status	Success, Power, Competition
no directly comparable subscale	no directly comparable subscale	no directly comparable subscale	Primacy of Work	Conflict between Work and Family Relations
no directly comparable subscale	Devaluation of Emotion	no directly comparable subscale	Emotional Control	Restrictive Emotionality
no directly comparable subscale	Dominance & Aggression	Violence	Violence	no directly comparable subscale
no directly comparable subscale	no directly comparable subscale	no directly comparable subscale	Risk-taking	no directly comparable subscale

Note. We only incorporated the subscales that were available in the dataset of present meta-analysis. For example, HMI has more subscales but only one was available in the studies included in the present meta-analysis.

Table 2

Description of the Dataset

Characteristic	**Attitudes toward Violence**						**Violent Behavior**					
	TMI		**CMN**		**GRC**		**TMI**		**CMN**		**GRC**	
	k	n	k	n	k	n	k	n	k	n	k	n
Total	10	34	23	92	10	65	9	31	18	103	17	89
Violence type												
Physical	1	1	2	30	2	9	1	4	5	31	9	31
Rape	6	23	22	60	6	38	5	16	14	39	5	14
Psychological	0	0	0	0	1	6	0	0	3	28	8	35
Sexual harassment	3	10	1	2	3	12	2	9	1	4	1	5
Physical + Psychological	0	0	0	0	0	0	1	2	1	1	2	4
Context of violence												
Intimate partner	1	1	1	10	3	26	3	7	6	70	13	76
Non-intimate partner	9	33	23	82	8	39	6	24	13	33	4	13
Sample type												
Students	9	33	17	56	9	63	7	26	12	27	7	22
General population	1	1	6	36	1	2	2	5	6	76	10	67
Sample sexual orientation												
Exclusively straight	0	0	3	6	0	0	3	6	6	60	8	31
Predominantly straight	5	15	19	34	6	35	6	9	16	30	14	27
Unknown	5	19	16	52	6	30	3	16	10	13	6	31
Study design												
Cross-sectional	9	32	19	50	8	55	8	29	15	100	17	89
Experimental	1	2	4	42	2	10	1	2	3	3	0	0
Publication status												
Published	6	18	10	40	3	25	5	19	8	27	10	31
Unpublished	4	16	13	52	7	40	4	12	10	76	7	58

Note. k = number of independent samples; n = number of effect sizes. Effect sizes include scores both for the scales overall and for subscales. TMI = Traditional Masculinity Ideology (MRNI; MRNS; AMIRS); CMN = Conformity to Masculine Norms (CMNI; ADMI; HMI); GRC = Gender Role Conflict (GRCS; MGRS).

Table 3

Effect Sizes for the Relationship between Traditional Masculinity and Attitudes toward Violence against Women by Moderators

Moderator	ES	95% CI	PI	df	p	n	Moderation statistic	df	p	I^2
Type of Traditional Masculinity							HTZ = 5.02	16.1	.020	67.45
TMI	.497	[.353; .641]	.28; .72	7.5	<.001	16				
CMN	.346	[.283; .409]	.13; .57	18.7	<.001	24				
GRC	.262	[.171; .353]	.04; .48	7.4	<.001	16				
Type of Violence							HTZ = 11.8	9.1	.001	74.03
Physical	.319	[-.028; .668]	.05; .58	3.36	.062	7				
Rape	.339	[.283; 396]	.07; .60	24.4	<.001	38				
Psychological	.198	[.098; .227]	-.06; .46	1.00	<.001	2				
Sexual harassment	.485	[.267; .704]	.22; .75	4.96	.002	9				
Context of violence							t = .217	4.07	.84	76.25
Intimate partner	.339	[-.017; .695]	.07; .61	3.3	.057	10				
Non-intimate partner	.365	[.309; .420]	.09; .64	32.3	<.001	46				
Sample type							t = 1.42	6.7	.19	75.97
Students	.343	[.287; .398]	.07; .61	30.0	<.001	49				
General population	.473	[.247; .700]	.20; .74	4.9	.003	7				
Sample's sexual orientation							HTZ = .147	2.09	.87	77.60
Exclusively straight	.392	[-.132; .916]	.11; .68	1.0	.067	2				
Predominantly straight	.371	[.246; .495]	.09; .65	8.8	<.001	19				
Unknown	.357	[.287; .426]	.07; .64	24.4	<.001	35				
Study design							t = .554	8.22	.59	76.49
Cross-sectional	.357	[.293; .420]	.08; .63	29.2	<.001	46				
Experimental	.388	[.272; .504]	.11; .66	5.8	<.001	10				
Publication status							t = -1.01	29.6	.32	77.10
Published	.398	[.287; .509]	.12; .67	13.7	<.001	23				
Unpublished	.338	[.277; .399]	.06; .62	21.3	<.001	33				

Note. ES = Fisher's *z*; PI = prediction interval, a range into which we can expect the effects of future studies to fall based on present evidence; n = number of effect sizes; df = Satterthwaite degrees of freedom (if the Satterthwaite degrees of freedom are less than 4, the Type I error rates can be tremendously larger than .05, and, therefore, *p*-value should not be trusted); I^2 = ratio of true heterogeneity to total variance across the observed effect sizes.

Table 4

The Meta-regression Model Predicting Effect Sizes for the Relationship between Traditional Masculinity and Male Attitudes toward Violence against Women

Variable	b	95% CI	t	df	p
Intercept	.391	[.077; .705]	3.92	3.06	.028
Type of TM (TMI)	.083	[-.048; .213]	1.40	10.34	.19
Type of TM (GRC)	-.182	[-.326; -.039]	-2.89	10.19	.02
Type of Violence (Rape)	.281	[-.045; .608]	2.45	3.77	.07
Type of Violence (Psychological)	.048	[-.105; .202]	.080	5.08	.46
Type of Violence (Gender harassment)	.464	[.151; .778]	3.63	5.96	.11
Context of violence (Non-intimate partner)	-.302	[-.606; .001]	-2.65	4.47	.05
Sample type (General population)	.174	[-.039; .387]	1.97	6.45	.09
Sample sexual orientation (Predominantly straight)	-.059	[-.563; .445]	-.61	1.67	.61
Sample sexual orientation (Unknown)	-.043	[-.068; .594]	-.48	1.33	.96
Study design (Experimental)	.110	[.016; .204]	2.71	7.74	.03
Publication status (Unpublished)	-.028	[-.119; .064]	-.64	16.75	.53
Model Parameters	*HTZ*(3.84) = 1.66, *p* = .34, I^2 = 62.59				

Note. df = Satterthwaite degrees of freedom (if the Satterthwaite degrees of freedom are less than 4, the Type I error rates can be tremendously larger than .05, and, therefore, *p*-value should not be trusted).

Table 5

Effect Sizes for the Relationship between Traditional Masculinity and Male Violent Behavior against Women by Moderators

Moderator	ES	95% CI	PI	df	p	n	Moderation statistic	df	p	I^2
Type of Traditional Masculinity							HTZ = 2.30	14.4	.14	65.62
TMI	.232	[.095; .369]	.03; .44	5.4	.006	13				
CMN	.311	[.229; .394]	.11; .51	11.9	.014	22				
GRC	.212	[.147; .276]	.01; .42	11.1	<.001	26				
Type of Violence							HTZ = .404	6.48	.76	68.13
Physical	.222	[.143; .302]	.01; 44	6.21	<.001	16				
Rape	.282	[.206; .358]	.07; .50	13.9	<.001	21				
Psychological	.212	[.100; .323]	-.004; .43	6.3	.003	13				
Sexual harassment	.272	[-.167; .711]	.06; .49	2.0	.116	6				
Physical + Psychological	.240	[-.536; 1.02]	.02; .46	1.0	<.001	5				
Context of violence							t = 1.36	21.4	.19	65.50
Intimate partner	.222	[.159; .284]	.02; .43	10.2	<.001	36				
Non-intimate partner	.283	[.209; .358]	.08; .49	15.1	<.001	25				
Sample type							t = -.449	17.7	.66	66.56
Students	.266	[.202; .329]	.06; .47	16.6	<.001	31				
General population	.243	[.151; .335]	.03; 45	8.7	<.001	30				
Sample sexual orientation							HTZ = .13	11.1	.88	68.15
Exclusively straight	.269	[.151; .386]	.05; .49	7.05	<.001	22				
Predominantly straight	.232	[.077; .387]	.01; .45	3.97	.014	11				
Unknown	.263	[.192; .333]	.05; .48	13.8	<.001	28				
Study design							t = .551	3.02	.62	67.52
Cross-sectional	.251	[.201; .300]	.04; .46	22.0	<.001	56				
Experimental	.316	[-.110; .742]	.10; .52	2.41	.091	5				
Publication status							t = -.485	21.7	.63	67.42
Published	.271	[.201; .342]	.06; .48	10.9	<.001	24				
Unpublished	.248	[.175; .322]	.04; .46	14.5	<.001	37				

Note. ES = Fisher’s *z*; PI = prediction interval, a range into which we can expect the effects of future studies to fall based on present evidence; n = number of effect sizes; df = Satterthwaite degrees of freedom (if the Satterthwaite degrees of freedom are less than 4, the Type I error rates can be tremendously larger than .05, and, therefore, *p*-value should not be trusted); I^2 = ratio of true heterogeneity to total variance across the observed effect sizes.

Table 6

The Meta-regression Model Predicting Effect sizes for the Relationship between Traditional Masculinity and Male Violent Behavior against Women

Variable	b	95% CI	t	df	p
Intercept	.324	[-.171; .819]	1.53	7.37	.17
Type of TM (TMI)	-.140	[-.360; .080]	-1.52	8.00	.18
Type of TM (GRC)	-.104	[.257; .048]	-1.47	10.29	.16
Type of Violence (Rape)	.100	[-.302; .502]	.767	3.20	.50
Type of Violence (Psychological)	-.007	[-.074; .061]	-.23	7.59	.82
Type of Violence (Sexual harassment)	.227	[-.209; .664]	1.28	5.93	.25
Type of Violence (Physical + Psychological)	.089	[-.220; .399]	.884	3.23	.44
Context of violence (Non-intimate partner)	.026	[-.347; .399]	.217	3.20	.84
Sample type (General population)	.041	[-.429; .510]	.251	3.63	.82
Sample sexual orientation (Predominantly straight)	-.090	[-.327; .147]	-.971	5.13	.38
Sample sexual orientation (Unknown)	-.111	[-.355; .132]	-1.06	7.80	.32
Study design (Experimental)	.084	[-.242; .409]	.649	5.27	.54
Publication status (Unpublished)	-.075	[-.240; .089]	-1.03	9.17	.33
Model Parameters	$HTZ(1.5) = .105$, $p = .995$, $I^2 = 70.72$				

Note. df = Satterthwaite degrees of freedom (if the Satterthwaite degrees of freedom are less than 4, the Type I error rates can be tremendously larger than .05, and, therefore, *p*-value should not be trusted).

Table 7

Effect Sizes for the Relationship between Traditional Masculinity and Male Violence against Women by Subscales

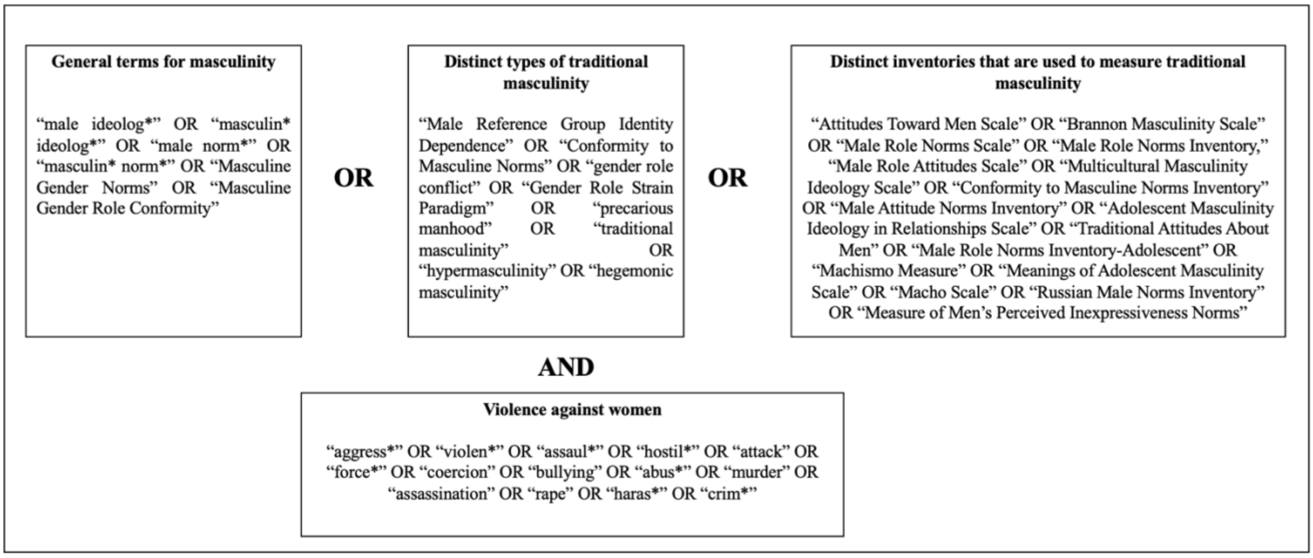
Subscale	Overall/ Attitudes/ Behavior	ES	95% CI	PI	df	p	n	Moderation statistic	df	p	I^2
Heterosexual self-Presentation	O	.255	[.171; .34]	-.04; .55	14.7	<.001	39	t = -2.94	12.2	.012	71.91
	A	.325	[.210; .440]	.08; .56	10.0	<.001	19				
	B	.150	[.074; .226]	-.09; .39	6.2	.003	20				
Avoidance of Femininity	O	.239	[.0896; .389]	.03; .45	3.85	.012	9	t = -1.61	3.06	.20	52.04
	A	.338	[-.129; .805]	.18; .49	1.9	.087	4				
	B	.191	[.062; .320]	.04; .35	2.3	.022	5				
Self-reliance	O	.133	[.010; .166]	.133; .133	4.49	<.001	15	t = .43	3.11	.70	0
	A	.129	[.070; .188]	.129; .129	3.6	.004	9				
	B	.138	[.086; .190]	.138; .138	1.4	.012	6				
Status/ Power over women	O	.289	[.205; .372]	-.16; .74	22.9	<.001	76	t = -2.32	19.8	.03	89.17
	A	.347	[.223; .472]	-.08; .77	16.2	<.001	36				
	B	.200	[.134; .266]	-.22; .62	10.9	<.001	40				
Restrictive Emotionality	O	.166	[.123; .209]	.04; .29	15.1	<.001	40	t = -1.99	13.63	.06	36.71
	A	.197	[.135; .259]	.08; .31	10.0	<.001	19				
	B	.129	[.077; .181]	.02; .24	6.5	<.001	21				
Primacy of Work	O	.087	[.047; .127]	.087; .087	5.95	.002	25	t = .10	5.54	.93	0
	A	.085	[-.013; .183]	.085; .085	3.6	.072	11				
	B	.089	[.042; .135]	.089; .089	2.4	.012	14				
Violence	O	.204	[.104; .304]	-.07; .48	11.7	<.001	32	t = -.96	11.31	.35	78.41
	A	.247	[.053; .442]	-.03; .52	7.0	.005	13				
	B	.164	[.074; .254]	-.11; .44	5.9	.005	19				
Playboy	O	.221	[.151; .292]	.03; .41	6.97	<.001	27				

	A	.223	[.058; .387]	.02; .43	5.02	.017	10	t = -.04	9.58	.97	69.23
	B	.220	[.147; .294]	.01; .43	5.33	<.001	17				
Risk-taking	O	.174	[.127; .221]	.10; .24	4.05	<.001	13	t = .89	3.35	.43	18.77
	A	.152	[.093; .211]	.07; .23	2.9	.004	7				
	B	.203	[-.085; .491]	.12; .28	1.6	.085	6				

Note. O = overall effect size; A = effect size for attitudes; B = effect size for behavior; ES = Fisher's *z*; PI = prediction interval, a range into which we can expect the effects of future studies to fall based on present evidence; n = number of effect sizes; df = Satterthwaite degrees of freedom (if the Satterthwaite degrees of freedom are less than 4, the Type I error rates can be tremendously larger than .05, and, therefore, *p*-value should not be trusted); I^2 = ratio of true heterogeneity to total variance across the observed effect sizes.

Figure 1

Search Terms



General terms for masculinity

"male ideolog*" OR "masculin* ideolog*" OR "male norm*" OR "masculin* norm*" OR "Masculine Gender Norms" OR "Masculine Gender Role Conformity"

OR

Distinct types of traditional masculinity

"Male Reference Group Identity Dependence" OR "Conformity to Masculine Norms" OR "gender role conflict" OR "Gender Role Strain Paradigm" OR "precarious manhood" OR "traditional masculinity" OR "hypermasculinity" OR "hegemonic masculinity"

OR

Distinct inventories that are used to measure traditional masculinity

"Attitudes Toward Men Scale" OR "Brannon Masculinity Scale" OR "Male Role Norms Scale" OR "Male Role Norms Inventory," "Male Role Attitudes Scale" OR "Multicultural Masculinity Ideology Scale" OR "Conformity to Masculine Norms Inventory" OR "Male Attitude Norms Inventory" OR "Adolescent Masculinity Ideology in Relationships Scale" OR "Traditional Attitudes About Men" OR "Male Role Norms Inventory-Adolescent" OR "Machismo Measure" OR "Meanings of Adolescent Masculinity Scale" OR "Macho Scale" OR "Russian Male Norms Inventory" OR "Measure of Men's Perceived Inexpressiveness Norms"

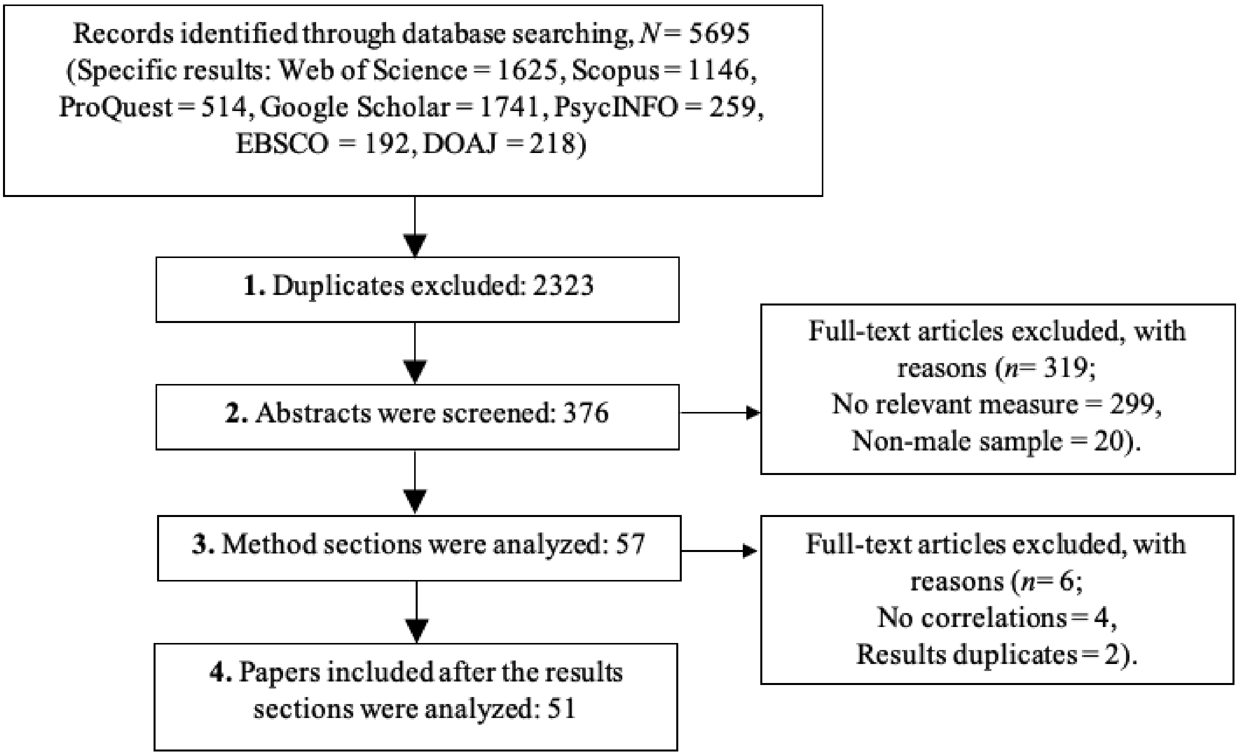
AND

Violence against women

"aggress*" OR "violen*" OR "assaul*" OR "hostil*" OR "attack" OR "force*" OR "coercion" OR "bullying" OR "abus*" OR "murder" OR "assassination" OR "rape" OR "haras*" OR "crim*"

Figure 2

The PRISMA Flowchart


Records identified through database searching, *N* = 5695 (Specific results: Web of Science = 1625, Scopus = 1146, ProQuest = 514, Google Scholar = 1741, PsycINFO = 259, EBSCO = 192, DOAJ = 218)
1. Duplicates excluded: 2323
2. Abstracts were screened: 376
Full-text articles excluded, with reasons (*n* = 319; No relevant measure = 299, Non-male sample = 20).
3. Method sections were analyzed: 57
Full-text articles excluded, with reasons (*n* = 6; No correlations = 4, Results duplicates = 2).
4. Papers included after the results sections were analyzed: 51

Note. DOAJ = Directory of Open Access Journals; PRISMA = Preferred Reporting Items for Systematic Reviews and Meta-Analyses.

Figure 3

The Funnel Plots for the Total Score

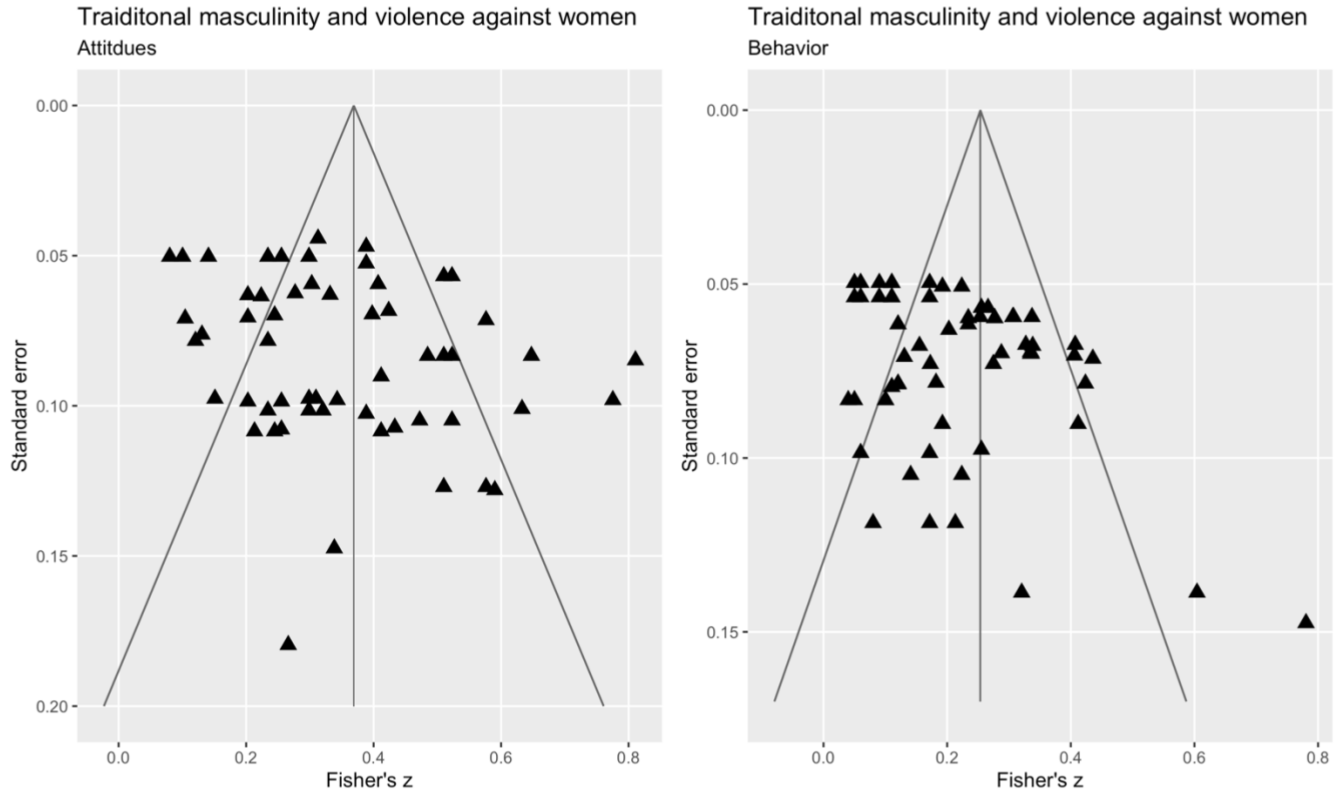
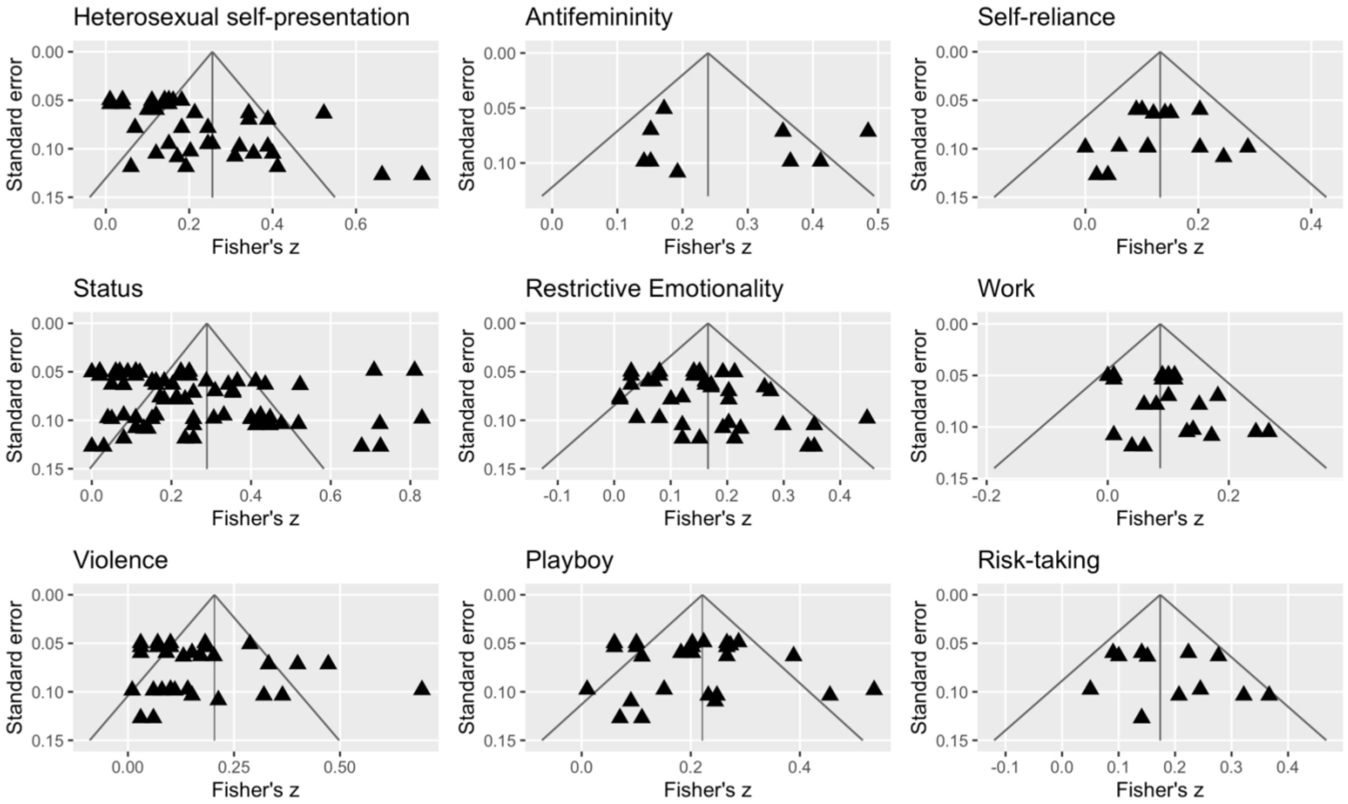


Figure 4

Funnel Plots for the Domains of Traditional Masculinity



Appendix

Online Supplemental Materials for Manuscript 1

Passion is key: High emotionality in diversity statements promotes organisational attractiveness

Study 1. Main analysis including diversity statements from 83 organisations not included in the manuscript

The emotionality of the diversity statements ranged from 0 to 8.03 (the scale ranging from 0 to 9), and the average was below the midpoint (*M* = 3.28, *SD* = 1.78, median = 3.53), indicating that organisations do not tend to use high levels of emotionality in their statements. The degree of emotionality in diversity statements was not significantly related to the levels of achieved gender diversity of organisations, *r*(480) = .059, *p* = .43, 95% CI [-.13; .53]. This finding held when controlling for the overall word count of statements. Organisations with greater achieved gender diversity did not use significantly greater emotionality in their diversity statements compared to organisations with lower achieved gender diversity.

Moreover, there were no significant differences in degrees of emotionality between countries, *F*(17, 464) = 1.635, *p* = .052, and sectors, *F*(19, 462) = .797, *p* = .071. These findings held when controlling for the overall word count of statements. An additional exploratory analysis did not find any significant interactions between the country and GDI (*F*(15, 209) = .882, *p* = .59) and between the sector and GDI (*F*(19, 209) = .777, *p* = .89) in the levels of emotionality in diversity statements.

There was a significant difference among the mentioned frequencies $\chi^2(6) = 310.91$, $p < .001$. Among the categories that were mentioned on the webpages, gender was mentioned most often (89%; 431 times out of 482), followed by sexual orientation or sexuality (51%; 248 times), ethnicity or race or nationality (50%; 244 times), age or generation (47%; 228 times), (dis)abilities (46%; 220 times), religion (26%; 127 times), cultural or social background (19%; 92 times). All pairwise comparisons were *p* < .05, except for sexuality vs. disability, *p* = .20; sexuality vs. ethnicity, *p* = .86; sexuality vs. age, *p* = .36; disability vs. age, *p* = .71; disability vs. ethnicity, *p* = .27; ethnicity vs. age, *p* = .46.

Study 1. Exploratory analysis of correlations between the level of emotionality and additional means of communication

For exploratory purposes, we estimated the partial correlations between the level of emotionality and additional means of communication. We observed that when organisations used more videos, $r = .12$, p = .015, and provided a link to their annual report, $r = .11$, $p = .023$, the emotionality in their diversity statements was significantly higher. At the same time, when organisations used more figures (e.g., specifying the percentages of women and men in the organisation, their targets for the future, or employee survey results), the level of emotionality in their diversity statements was significantly lower, $r = -.15$, $p = .003$. We did not observe significant correlations between emotionality and pictures, $r = .064$, $p = .20$, quotes, $r = -.035$, $p = .48$, the presence of contacts of employee(s) responsible for diversity, $r = .007$, $p = .88$, resources (or links) for further reading, $r = .027$, $p = .60$, or an option to share the webpage on social media, $r = -.049$, $p = .32$.

The exploratory analysis evidenced small positive significant correlations between emotionality and the number of videos and the presence of or link to the report, as well as a small negative correlation between the number of figures and emotionality, but not with other additional means of communication. Organisations may express greater emotionality via certain means of communication (e.g., videos) to strengthen or complement their diversity statements (e.g., figures on the gender composition of employees).

Table 1

Study 2. Standardised Factor Loadings for Organisational Attractiveness

Statement	**F1**	**F2**
I would accept a job offer from this organisation.	.826	
I would make this organisation one of my first choices as an employer.	.886	
If this organisation invited me for a job interview, I would go.	.753	
I would exert a great deal of effort to work for this organisation.	.877	
I would recommend this organisation to a friend looking for a job.	.924	
Employees are probably proud to say they work at this organisation.		.873
This is a reputable organisation to work for.		.873
This organisation probably has a reputation as being an excellent employer.		.911
I would find this organisation a prestigious place to work.		.823
There are probably many who would like to work at this organisation.		717

Note. All loadings were significant at p <.001

Table 2

Study 2. Standardised Factor Loadings for Emotional Reactions

Emotion	**F1**	**F2**
Excited	.816	
Enthusiastic	.863	
Proud	.842	
Inspired	.942	
Hopeful	.921	
Welcomed	.807	
Upset		.644
Scared		.949
Nervous		.696

Note. All loadings were significant at p <.001

Table 3

Study 2. Standardised Factor Loadings for Perceived Organisational Values

Statement	**F1**
I think the organisation strongly values the contributions of all employees	.843
I think the organisation genuinely cares about the success of its employees.	.816
I think the organisation values having a diverse workforce.	.895
I think the organisation strives to create an inclusive work environment for all employees.	.949

Note. All loadings were significant at p <.001

Study 2. Preregistered exploratory analyses

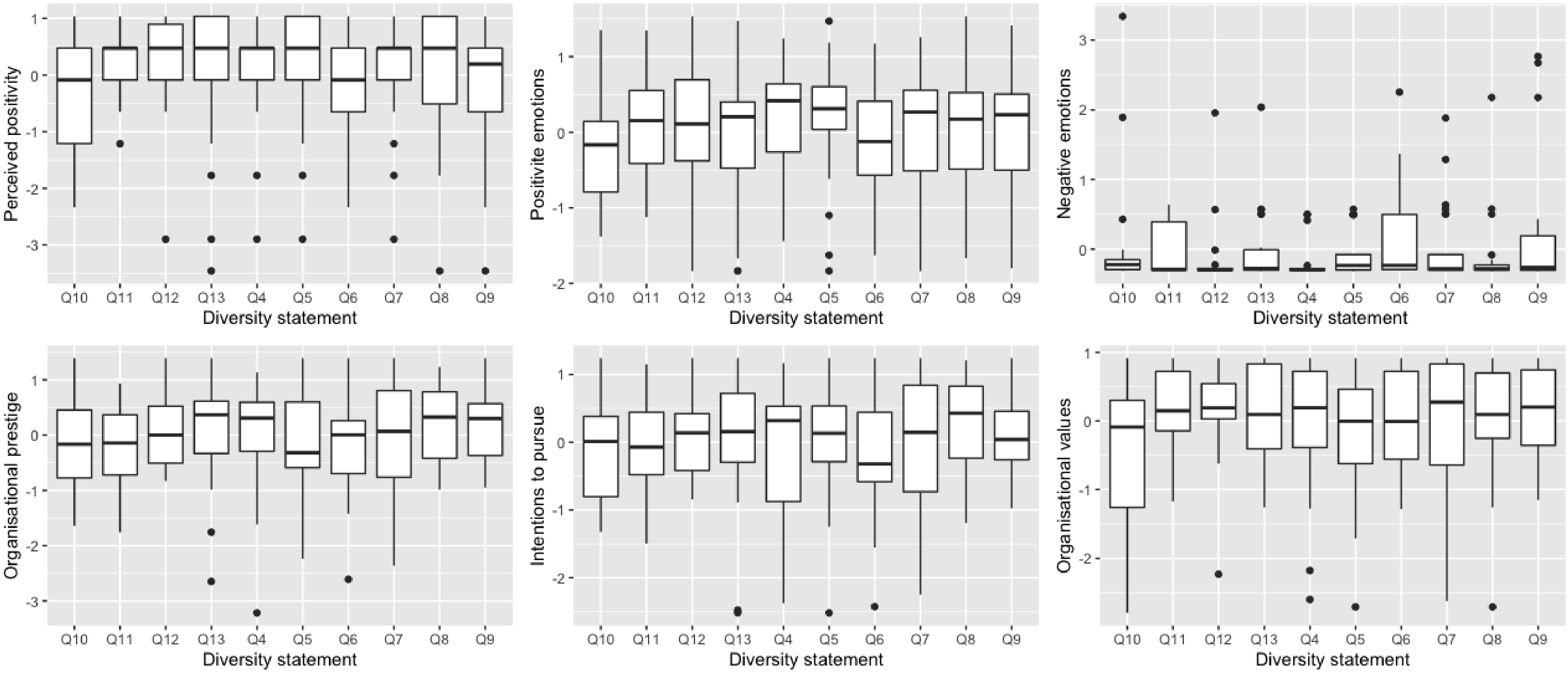
In preregistration, we specified that the exploratory tests of hypotheses 1 and 2 would include ANCOVA with perceived positivity and perceived credibility of the statement as covariates. Due to the concerns that the items *perceived positivity* and *credibility* might not be theoretically distinguishable from some other items in the dependent variables, we did not report the analysis with this covariate in the manuscript and moved it to the Supplementary materials.

The main effect of condition on attitudes toward the organisation remained non-significant, $F(1, 216) = .622$, $p = .647$, $\eta_p^2 = .01$, after controlling for perceived positivity, $F(1, 216) = 150.659$, $p < .001$, $\eta_p^2 = .74$, and perceived credibility of the statement, $F(1, 216) = 23.993$, $p < .001$, $\eta_p^2 = .31$.

Furthermore, the main effect of the condition on positive emotions remained non-significant, $F(1, 216) = .489$, $p = .485$, $\eta_p^2 = .003$, after controlling for perceived positivity, $F(1, 216) = 169.863$, $p < .001$, $\eta_p^2 = .096$, and perceived credibility, $F(1, 216) = 28.363$, $p < .001$, $\eta_p^2 = .116$. Likewise, the main effect of conditions on negative emotions remained non-significant, $F(1, 216) = .744$, $p = .389$, $\eta_p^2 = .0008$, after controlling for perceived positivity, $F(1, 216) = 8.644$, $p = .004$, $\eta_p^2 = .044$, and perceived credibility, $F(1, 216) = 2.496$, $p = .116$, $\eta_p^2 = .114$.

Figure 1

Study 2. Boxplots for Responses to Dependent Variables across 10 Diversity Statements



Note. Diversity statements Q4 to Q8 were in the condition "high emotionality," and diversity statements Q9 to Q13 were in the condition "low emotionality." Diversity statements are listed at the osf https://osf.io/akn9u/?view_only=cad5285a130c43a9b871c1eecc3f1f9e

Table 4

Study 2. Regression Analysis with Emotionality in Diversity Statements as a Continuous Predictor

Predictor/Variable	Positive emotions	Negative emotions	Organisational prestige	Intentions to pursue	Organisational values
			b (st. err.)		
Emotionality in diversity statements	.018 (.027)	-.024 (.021)	-.001 (.029)	.005 (.028)	-.018 (.028)
Model parameters	*F*(1, 218) = .443, *p* = 51, adj. R^2 = -.003	*F*(1, 218) = 1.348, *p* = .25, adj. R^2 = .002	*F*(1, 281) = .002, *p* = .97, adj. R^2 = -.005	*F*(1, 218) = .028, *p* = .87, adj. R^2 = -.004	*F*(1, 218) = .407, *p* = 52, adj. R^2 = -.003

Table 5

Study 3. Standardised Factor Loadings for Organisational Attractiveness

Statement	**F1**	**F2**
I would accept a job offer from this organisation.	.855	
I would make this organisation one of my first choices as an employer.	.906	
If this organisation invited me for a job interview, I would go.	.753	
I would exert a great deal of effort to work for this organisation.	.869	
I would recommend this organisation to a friend looking for a job.	.907	
Employees are probably proud to say they work at this organisation.		.906
This is a reputable organisation to work for.		.891
This organisation probably has a reputation as being an excellent employer.		.904
I would find this organisation a prestigious place to work.		.874
There are probably many who would like to work at this organisation.		.815

Note. All loadings were significant at $p < .001$

Table 6

Study 3. Standardised Factor Loadings for Emotional Reactions

Emotion	**F1**	**F2**
Excited	.854	
Enthusiastic	.880	
Proud	.821	
Inspired	.885	
Hopeful	.865	
Welcomed	.806	
Upset		.709
Scared		.823
Nervous		.781

Note. All loadings were significant at p <.001

Table 7

Study 3. Standardised Factor Loadings for Perceived Organisational Values

Statement	**F1**
I think the organisation strongly values the contributions of all employees	.890
I think the organisation genuinely cares about the success of its employees.	.880
I think the organisation values having a diverse workforce.	.886
I think the organisation strives to create an inclusive work environment for all employees.	.928

Note. All loadings were significant at p <.001

Table 8

Study 3. Standardised Factor Loadings for Ostracism Experiences Scale

Statement	**F1**	**F2**
others tend to leave me out	.850	
others keep me out-of-the loop on information that is important to me.	.785	
others treat me as if I am invisible	.922	
others give me the cold shoulder	.903	
others physically turn their backs to me when in my presence.		.836
others treat me as if I'm in solitary confinement		.837
others do not look at me when I'm in their presence		.888
others ignore me during conversation		.865

Note. All loadings were significant at p <.001

Table 9

Study 3. Standardised Factor Loadings for Pro-Diversity Beliefs Scale

Statement	**F1**
A society that is diverse functions better than one that is not diverse	.878
A society with a high degree of diversity is better able to tackle new problems	.923
I value diversity in my country because it benefits the country	.913
Countries that are diverse have an advantage when it comes to achieving progress	.923
A diverse society can overcome future challenges better than a society that is not diverse	.895

Note. All loadings were significant at p <.001

Study 3. Preregistered analysis of hypothesis 3

In preregistration, we specified that the test of hypothesis 3 would include ANCOVA with demographic variables as covariates. Due to the concerns that the item credibility might not be theoretically distinguishable from some other items in the dependent variables, we did not report the analysis with this covariate in the manuscript and moved it to the Supplementary materials.

We did not observe that there was a significant effect of condition on favourable attitudes toward the organisation, $F(2, 789) = 1.24$, $p = .27$, $\eta_p^2 = .006$, after controlling for gender, $F(3, 789) = 2.86$, $p < .001$, $\eta_p^2 =.01$; sexual orientation, $F(4, 789) = 1.91$, $p = .02$, $\eta_p^2 <. 001$; occupation, $F(8, 789) = 1.07$, $p = .36$, $\eta_p^2 =.01$; level of English, $F(7, 789) = 1.50$, $p = .045$, $\eta_p^2 =.01$; and age, $F(1, 789) = 1.03$, $p = .39$, $\eta_p^2 <. 001$.

Table 10

Study 3. Structural Equation Model Predicting Attitudes toward Organisation via Emotions Experienced after Reading Diversity Statements

Predictor/Outcome	Positive emotions	Negative emotions	Organisational values	Intentions to pursue	Prestige	Likability
				b (CI)		
Condition	.047 (-.186; .281)	-.007 (-.114; .100)	-.097 (-.246; .052)	-.046 (-.190; .098)	-0.010 (-.132; .112)	-.609 (-2.691; 1.472)
Positive emotions			.647*** (.566; .728)	.667*** (.591; .743)	.596*** (.524; .669)	11.405*** (10.227; 12.582)
Negative emotions			-.314*** (-.506; -.123)	-.153 (-.333; .028)	-.246 (-.428; -.065)	-6.128*** (-9.106; -3.149)
Indirect Effect via positive emotions			.013 (-.050; .076)	.013 (-.052; .079)	.014 (-.053; .081)	.014 (-.054; .082)
Indirect Effect via negative emotions			-.003 (-.017; .011)	-.001 (-.010; .006)	-.002 (-.015; .010)	-.003 (-.019; .013)
Total Effect			-.042 (-.106; .021)	-.020 (-.081; .040)	.007 (-.067; .053)	-.018 (-.073; .038)
R^2	.000	.000	.550	.571	.614	.644

Note. Unstandardised coefficients are reported. Confidence intervals in parentheses are based on unstandardised estimates. Indirect and total effects were estimated via the Monte Carlo procedure with 50000 samples. Condition was dummy coded (0 = no emotionality, 1 = low emotionality).

The Model evidenced the following fit, χ^2 (257) = 689.247, $p < .001$, CFI = .961, TLI = .954, RMSEA = .056 (90% CI [.051; .060]), SRMR = .040, AIC = 33993.836.