

Examining attitudes toward gender outlaws on Tik Tok

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## Introduction

Gender performances that violate social norms have been socially accepted in women for a long time. For example, Sinead O'Connor, an Irish performer popular in the late 1980s and early 1990s, shaved her head. Serena Williams, the tennis phenom, has a very muscular body. Billie Eilish typically wears baggy clothing, which is seen as anti-feminine as it hides her figure. None of these characteristics are typically associated with females. Despite being praised for her muscularity, Williams has also been critiqued and compared to apes. This suggests that society is less accepting of gender non-conforming expressions in women of color.

Additionally, society is ambivalent about gender non-conforming individuals who were assigned male at birth (GNCI-AMAB). Prince, Jayden Smith, Harry Styles, Billy Porter, and other male celebrities have been both praised and criticized for embracing a feminine aesthetic, and criticism is more common when a man of color violates gender norms. When Styles appeared on a Vogue cover in a dress, many considered the visual resplendent and glorious (Street, 2020). However, when Smith started to defy gender norms in his style of dress, he recalled his father, Will Smith, not being supportive initially, saying, "You cannot wear a skirt" (Verhoeven, 2016).

Jaden Smith explained his reasoning for wearing traditionally women's clothing: "The world is going to keep bashing me for whatever I do, and I'm going to keep not caring... I'm going to take most of the blows for my fellow [misfits]. So, you know, in five years when a kid goes to school wearing a skirt, he won't get beat up and kids won't get mad at him... I'm taking the brunt of it so that later on, my kids and the next generations

of kids will all think that certain things are normal that weren't expected before my time” (Giannini, 2016, paragraph 7). This shows he is aware of the social and familial backlash he may face for wearing clothing not associated with masculinity.

Smith's gender non-conformance may be indicative of how younger generations approach gender norms. According to Bigeye (2021), 50 percent of Generation Z and 56 percent of Millennials consider traditional gender roles and binary labels to be outdated. In addition, Gen Z and Millennials both agree (54 and 60 percent, respectively) that society will associate gender with personality traits, products, and occupations less in the future. This can be seen by what young users post on social media. Young males have started posting visuals of themselves with feminine characteristics (skirts, nail polish, makeup, etc.) on Tik Tok with the hashtag #femboy<sup>1</sup> (Ran, 2020). While these types of posts may receive comments that include homophobic slurs and threats of violence, most of the feedback has been loving and accepting, which offer these users a “sense of validation” (Ran, 2020, paragraph 9). An examination of these comments suggests the negative comments are directed more at non-white individuals, while white individuals receive more positive comments on their gender non-conforming presentations.

Despite this difference, Tik Tok seems to be the one public platform where GNCI-AMAB feel confident to express themselves. On other platforms, such as Reddit, GNCI-AMAB posted only still visuals publicly (Reddit Femboy, n.d.). Tik Tok is widely used among people under 30 years old while other social platforms, such as Instagram,

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<sup>1</sup> While this term is considered a slur among members of the transgender community, GNCI-AMAB have reclaimed this term as one of power and pride.

Facebook, and YouTube, are widely popular among all adults (Auxier & Anderson, 2021). Tik Tok is generally seen as a safe place for these men, as younger adults are more likely to use the platform, so it may be worth looking at how groups view these types of males off social platforms.

The first reason for this study is to contribute to the growing literature examining attitudes toward GNCI-AMAB. The second purpose of this study is to introduce Black men into the discussion regarding GNCI-AMAB. Gender roles and expectations are perceived differently for Black men when compared to Black women as well as white men (Majors & Billson, 1992; Jackson, 2006a). Literature about Black men who identify as gender non-conforming is minimal with most of the focus on discussing drag queens (Rupp, Taylor, & Shapiro, 2010) and the pop legend Prince (Whiteneir, 2019). Therefore, this study will contribute to understanding intersectionality of gender expression and skin color as well as attitudes toward Black men who break gender norms.

The third purpose of this study is to examine perceptions of sexual orientation within the intersection of gender expression and skin color. Some of the males that have posted visuals on Tik Tok have said that wearing crop tops, skirts, make-up, or anything feminine does not detract from their heterosexuality (Ran, 2020). This goes against the idea that expression of gender and sexual orientation are linked (Interlignone) when they are actually “two distinct, but related, aspects of self” (Gender Spectrum, n.d., paragraph 11). Many academic studies on GNCI-AMAB do so through a homosexual lens (Eguchi, 2009; Lyons, Lynch, Brewer, & Bruno, 2014; Cox, Devine, Bischmann, & Hyde, 2016). Hill (2006) even stated that heterosexual GNCI-AMAB “break down the

assumed association between male femininity (or the absence of masculinity) and homosexuality, further challenging commonly accepted beliefs” (p. 154). Therefore, this study will benefit by referring to GNCI-AMAB as sexually fluid rather than operating on the assumption that they are gay.

In conclusion, this paper will contribute to the literature by presenting visual stimuli that investigate the intersectionality of gender expression, race, and sexual orientation and how that intersectionality affects attitudes toward Black GNCI-AMAB. It will first review studies on gender norms, gender outlaw, societal attitudes, and hegemonic masculinity, with focuses on sexual orientation, race, and gender expression frames. An explanation of the methods used to examine relationships among these variables will then be given, and statistical tests will be conducted to see if certain groups of people hold positive or negative attitudes toward GNCI-AMAB and Black GNCI-AMAB.

## Literature Review

This chapter will discuss the gender expression binary, gender outlaw concept, attitudes toward men who break gender norms, hegemonic masculinity, and intersectionality of gender with race and sexual orientation. Understanding each of these topics and concepts will help provide a foundation for this study. Additionally, Table 2.1 explains terms related to gender that will be used throughout this document.

<i>Table 2.1 Definitions of Gender Related Terms (PFLAG, n.d.)</i>	
Terms	Definition
AMAB (pronounced ā-mab)	Acronym meaning Assigned Male at Birth
Cisgender (Cis)	A term used to refer to an individual whose gender identity aligns with the one associated with the sex assigned to them at birth
Drag	The theatrical performance of one or multiple genders
Gender non-conforming (GNC)	A term for those who do not follow gender stereotypes
Gender expression (GE)	The way a person communicates about gender to others through external means such as clothing, appearance, or mannerisms
Sexuality	Emotional, romantic, or sexual feelings toward other people or no people.
Transgender (Trans)	A term describing a person's gender identity that does not necessarily match their assigned sex at birth

### *The gender expression binary*

To understand GNCI-AMAB, this research must emphasize that expression of gender has traditionally existed in a binary relationship. Western society creates differences between males and females that are “not natural, essential, or biological” (West and Zimmerman, 1987, p. 137). As a result, people divide their lived experiences into sex categories “in which one person casts (themselves) in relation to a real or imagined other, be it in person, on paper, or through the Internet” (Ridgeway & Correll, 2003, p. 522). This is where gender norms and gender stereotypes come into play. Stereotypes are social rules and expectations that exist to make a difference between genders (Cislaghi & Heise, 2020). To create these differences, people use signifiers (visual characteristics such as clothing, hairstyle, body movements, gestures, makeup, etc.) to display “masculinity and femininity in binary fashion regardless of whether gender is posited as a product of socialization or of the body, that is, its sex” (Sloop, 2004, p. 36). See Table 2.2 for some of the frequently used signifiers.

<i>Table 2.2 Masculine and Feminine Signifiers</i>	
<b>Masculine Signifiers</b>	<b>Feminine Signifiers</b>
Loose and/or dark-toned clothing	Tight and/or bright-toned clothing
Short length hair	Long hair
Minimal accessories, no visible makeup, and/or no visible nail polish	Extensive accessories, clearly visible makeup, and/or clearly visible nail polish
Sharp edged face	Rounded face
Stoic, emotionless response	Caring, emotional response

But while gender norms are social expectations, gender expression is the action, or inaction, of those expectations. West and Fenstermaker (1995) wrote that people can be held accountable for their gender expression in any activity as women or men, and that identity can be used to validate or discredit their other activities. For example, society expects women to have a thin body and be emotional while expecting men to have muscular bodies and be self-confident (Planned Parenthood, n.d.). Therefore, when male athletes do not display pain and continue to compete despite injury, they are usually “applauded for their intensity, commitment, heart, or toughness” (Addis & Mahalik, 2003, p. 9). Praising these types of actions further reinforces stoicism and physical toughness as positive characteristics of masculinity (Addis & Mahalik, 2003). This accountability is what is responsible for restricting a child’s self-expression. In Rahilly’s (2015) study, parents permitted their son to wear a dress; however, the dress could only be worn indoors and without accessories. Limiting what a child can wear is one way to hold a person responsible for their gender expression.

Hegemonic masculinity is the “configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees the dominant position of men and the subordination of women” (Connell, 1995, p. 126). Hegemonic masculinity has many aspects, such as men having power over women. This can be seen when looking at men who has high levels of anti-femininity and a woman as a boss in employment (Smith, Parrott, & Tharp, 2015). Smith et al. (2015) found that this type of men is more likely to report sexual dominance and sexual aggression. Another aspect of hegemonic masculinity is heterosexual men’s dominance over Queer men. This dominance is shown when straight men take the

aesthetics that are associated to gay men (Bridges, 2014). Bridges (2014) argued that only viewing gayness as “fun and exciting, this practice allows these men to ignore the persistence of extreme sexual inequality and the hardships that actual gay men face every day (p. 79). The sexual dominance over women and replication of “gay” aesthetics are a few examples of how hegemonic masculinity gives straight men power over women and Queer men. See Table 2.3.

Dominance over women	Giving men societal advantage over women.	Example: Men having higher wages than women
Heteronormativity	Wanting to be perceived as straight	Example: Ranking the appearance of women
Not acting “feminine”	Acting this way is regarded as weak	Example: Refusing any activity that seems “girly”

### *Defying the gender expression binary*

So, what happens when a man, for example, is not restrained in his gender expression and wears a skirt, makeup, nail polish, or any other signifiers society usually associate with femininity? He becomes a gender outlaw. A gender outlaw is someone who bangs “their heads against a gender system which is real” (Bornstein, 1994, p. 72). While Bornstein (1994) used the term gender outlaw to describe transgender individuals, men who deviate from the gender binary could also be gender outlaws. Like transgender individuals, GNCI-AMAB will most likely use performances of gender as a

tool to tear apart gendered practices at play in a society (Bornstein, 1994). Gender outlaws may then be considered gender benders.<sup>2</sup> Performers like Prince and David Bowie were known for upending the gender binary (Whiteneir Jr., 2019; Bradley & Page, 2017). Prince's defiance of the gender binary will be discussed on page 15. When Bowie posed in a dress in an album cover, his visuals suggested that people can choose how to express their gender, regardless of their assigned birth at sex (Bradley & Page, 2017). In this expression, Bowie supported the "war against gender stereotypes, starkly contrasting the mainstream masculine values being presented by his male contemporaries... and offering a different way to perform masculinity, thereby denying the culturally acceptable criteria set for men by classificatory regulation (Bradley & Page, 2017, p. 589). As Bowie demonstrated, men can be gender outlaws when they do not conform to binary gender norms.

GNCI-AMAB may benefit by adhering to non-binary gender performances. When these men do not follow gender norms, such as being emotionally restrictive, they can find themselves having fewer relationship problems (Hill, 2006). In addition, femininity may be linked to intelligence. Rahman, Bhanot, Emrith-Small, Ghafoor, and Roberts (2012) found that straight men with high gender non-conforming behaviors had higher than average male IQ scores.

People may assume men who do not conform to gender norms are automatically homosexual or gay based on stereotypes and signifiers; however, previous studies have shown people make inaccurate assumptions when they link sexual orientation with

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<sup>2</sup> Gender bending can be a form of social activism with a goal of dismantling rigid gender roles and defying sex role stereotypes.

gender expression (Cox et al., 2016; Lyons et al., 2014). Cox et al. (2016) stated “from a purely mathematical standpoint, it is highly unlikely that stereotypes—or any other cues—could yield pragmatically accurate” identification of sexual orientation (p. 168). So, when a man decides to wear a maroon A-line skirt, a black mesh crop top, and gold eye shadow while identifying as straight, he breaks “down the assumed association between male femininity (or the absence of masculinity) and homosexuality, further challenging commonly accepted beliefs” (Hill, 2006, p. 154). This shows that cisgender straight men, when they choose to go against the gender binary by not conforming to gender norms, can and will be gender outlaws.

#### *Attitudes toward GNCI-AMAB*

Attitudes toward gender expression have favored masculinity more than femininity. For example, Sczensy, Spreemann, and Stahlberg (2006) tested gender stereotypes in reference to leadership. In both experiments they conducted, their participants credited low levels of leadership with typically feminine appearance stimuli, regardless of whether the subjects in the stimuli were men or women. A recent study investigated the reaction of straight men toward the feminization of men (Falomir-Pichastor, Berent, & Anderson, 2019). The thought that men are embracing characteristics that are more associated with femininity further reinforces hegemonic masculinity among straight men. This reveals that GNCI-AMAB pose a threat to straight men who value the concept hegemonic masculinity.

When men are victims of sexual harassment, and their perpetrator is another man, straight men may use humor to establish and “reify [their] heterosexual and

masculine identities in an attempt to challenge the sexual harassment” (Scarduzio, Wehladge, & Lueken, 2018). Scarduzio et al. (2018) reported men received hostile messages when they disclosed information pertaining to their sexual harassment. One of the men was told statements such as “suck it up” after disclosing about the incident (Scarduzio et al., 2018). As this made him question if he was “being a freaking wimp,” these types of responses reinforce hegemonic masculinity by claiming men “should be stoic and not express [their] emotions” (Scarduzio et al., 2018, p. 494). In addition to men being told to mask their emotions, gender non-conforming people viewed the world as less safe and inclusive than people who deviate from the gender binary (Smith & Smith, 2016). This is because the more comfortable a person is with performing gender differently, the more the person will experience disrespectful comments based on their gender performance (Smith & Smith, 2016).

Hegemonic masculinity is also apparent when news outlets report on boys who choose to deviate from the gender binary (Zaslow, 2018). When examining news segments, Zaslow (2018) identified statements that underlined the double standard that “girls’ tomboy tendencies are embraced while boys who wear nail polish or wear dresses are considered atypical” (p. 248). The discussion never went past identifying the double standard, thus ignoring the trans-misogyny present, which is the assumption that variants of femininity in men are inferior to variants of masculinity in women (Serano, 2007). This “naturalizes gender as fixed and binary, even as the networks positively report on boys’ non-confirmative behaviors” (Zaslow, 2018, p. 253). As discussed, when males desire to oppose the gender binary or are the victims of sexual

harassment (and want to display vulnerability and other emotions), people who embody hegemonic masculinity will be hostile toward them and other gender outlaws.

### *Gender expression and sexuality*

When discussing expression of gender, sexuality is brought up in connection to gender (i.e., feminine/masculine gay/straight man, feminine/masculine lesbian/straight woman). People tend to believe they can correctly identify the sexual orientation of an individual based on their performance of gender, but research has shifted on whether this is true. For example, a study by Rule, Ambady, Adams, and Macrae (2008) found that people can accurately predict a man's sexual orientation based on signifiers such as facial features and hairstyles. However, later research found that appearance and sexual orientation were not linked (Lyons et al., 2014). One study mentioned that the accuracy rate of identifying a man's sexuality might be illogical in that people wrongly assume that a relationship in one direction (gay men like shopping) implies the converse relationship (men who like shopping are gay) (Cox, et al., 2016). Also, people may not consider that sexuality is more complex than it may seem. Sexuality is discussed as a binary (attracted exclusively to men or women) in literature when in reality, attraction is fluid. See Table 2.4.

Asexual (Ace)	Little to no sexual attraction
Bisexual (Bi)	Attraction to more than one gender
Gay/Lesbian	Attraction to the same gender
Pansexual	Attraction regardless of gender

Bisexual men, for instance, are attracted to both men and women. And pansexual men may be attracted to someone regardless of their gender. So, while sexuality may be incorrectly conflated with gender expression, these two concepts are exclusive from one another.

### *The intersectionality of gender expression and race*

As stated earlier, performances of gender are divided into a binary, but that binary becomes more complex as skin color and ethnic backgrounds are accounted for. This is because, just like gender performance itself, “virtually any social activity presents the possibility of categorizing the participants on the basis of race” (West & Fenstermaker, p. 22). This can be seen in employment. When men who are racial minorities enter a workforce that is female-dominated, these men contribute to overall gender integration (Yavorsky, Cohen, & Qian, 2016). As a result, their race becomes less important than their gender expression. Gender norms can also be associated with race and ethnicity. One example is that Asian men are nerds (Huynh, & Woo, 2014). Asian men, just like Latino/Hispanic and Black men, have the personal choice of embracing or distancing themselves from stereotypes.

Black men who do not conform to gender norms face additional barriers for acceptance to their counterparts from other racial backgrounds. This is because Black men must act in a “cool” manner, which is defined by Majors and Billson (1992) as a “ritualized form of masculinity that entails behaviors ... and carefully crafted performances” (p. 4). The cool behavior of Black men, such as tough talking and

aggressive posturing, enables them to "give the impression that they are independent, always in control, and emotionally detached" (Majors & Billson, 1992, p. 29). Doing this makes understanding their emotions and expressing them difficult (Majors & Billson, 1992, p. 40). For example, teachers perceive Black men as aggressive, but only if their movement is not normative, as in following directions and complying with the teacher (Neal, McCray, Webb-Johnson, & Bridgest, 2003). In addition to behavior, coolness can also have an appearance that goes along with it. Along with the common societal gender signifiers, cisgender Black men have the option of being stylish with their clothing choices, body movement, and hairstyle. Majors and Billson (1992) state this helps a Black man gain attention and enhance his self-image. Flamboyant clothes are even expected to be worn to improve awareness in a society that has kept Blacks invisible. This can also be used to demonstrate to Black men "possibilities that can be experienced as sources of self-worth and achievement" (Frost, 2003, p. 62).

Along with acting cool, Jackson (2006a) identified characteristics that are used to describe Black men, which include exotic, sexual, violent, incompetent, and exploitable. Of course, a Black man can be, for example, peaceful and asexual. But, as Jackson (2006a) notes, a white person may say they are "not like the rest of them [Black men]" (Jackson, 2006a, p. 79). The judgments Black men receive based on their behavior shows that if they do not conform to stereotyped portrayals, they are not seen as a member of their race. Majors and Billson (1992) noted that if Black men are perceived as socially incompetent, incapable of talking to women, incorrectly dressed for a specific occasion, or frightful, they are labeled as "lame" and "uncool." These are some of the worst social comments Black men can receive because the main benefit for being

“cool,” is to display “their need to be seen and heard” in society and command respect (Majors & Billson, 1992, p. 84-85). The social expectation for Black men to behave in a specific manner creates tension as to how they can behave.

### *Gender expression, race, and sexuality*

Black men can also become gender outlaws as they have the ability to tear down gender stereotypes. This is best seen with the musician Prince, who was one of the first Black men to be critically analyzed based on his successful deviation from normative gender performances. Whiteneir Jr. (2019) argues the artistic image of Prince displayed a “subversive shape of Black masculinity he desired” (p. 137). When looking at the music video for his song “When Doves Cry,” his nudity can be read as Jackson’s (2006) sexual projections because he is shown crawling on all four with no clothes to hide his body composition; the music video, however, also shows “a kind of vulnerability typically reserved for femininity in the Western gender schema” (Whiteneir Jr., 2019, p. 133). In addition, he used the “intrigue surrounding his sexuality and gender” to navigate a “highly policed landscape of presumed expectations” with his song writing, especially in his song “I Would Die 4 U” (Whiteneir Jr., 2019, p. 137). Because of the duality of his gender representations, we learned, Whiteneir Jr. (2019) noted how Prince’s work established “how Black masculinity could be so much more” in Prince’s musical works (p. 140). Thus, Prince is a noteworthy example of how Black men can also gender outlaws in their own rights.

In addition to Prince, Black drag performers are gender outlaws as well. The verbally and performatively challenges to the gender binary are an essential part to drag

kings and queens (Rupp, Taylor, & Shapiro, 2010). Drag performers do not hide any gender signifiers even when they appear in something that does not conform to societal standards (ex. drag queens appearing with facial hair and a short skirt). As anyone from any ethnic background can participate in this activity, drag can call attention to racial, ethnic and class differences, which may appeal to some audience members but not others (Rupp et al., 2010, p. 289). Therefore, Black drag performers are another example of how Black men can become gender outlaws.

Men become gender outlaws when their appearance and behaviors fall outside the gender binary at play in society. In addition, they also redefine heteronormativity by dispelling the common belief that expression of gender is related to a person's sexuality. A person's attitude will determine if they are friendly or hostile toward these GNCI-AMAB. While we do not know the characteristics of those who are friendly toward GNCI-AMAB, we know that those who believe in the ideas attached to hegemonic masculinity will likely be hostile toward them. Finally, Black men may be judged differently for going outside the gender binary because of the intersectionality of gender performance, sexuality, and race.

### *Hypotheses and research questions*

With this knowledge in mind, the following hypotheses and research questions are proposed for this study:

**H1:** Individuals who reject hegemonic masculinity will have higher social and physical attraction toward male gender outlaws than those who support hegemonic masculinity.

**H1a:** Individuals who reject hegemonic masculinity who are presented with a gender non-conforming performance will express increased rejection of hegemonic masculinity.

**RQ1:** How will attitudes toward male gender outlaws change based on race of the stimuli?

**RQ2:** How is rejection of hegemonic masculinity related to one's identity, specifically sexual orientation (a), gender identity (b), race of stimulus (c), and birth generation (d)?

**RQ3:** How is attraction toward male gender outlaws related to one's identity, specifically sexual orientation (a), gender identity (b), race of stimulus (c), and birth generation (d)?

## **Methods**

### *Experimental design*

This study used a 2 x 2, between-subjects experimental design. The first factor was the attitudes participants hold toward hegemonic masculinity (accept vs. reject). The second factor was the racial identity of the men in the stimuli (Black or white). Additional questions focused on social and physical attraction toward the stimuli as well as demographic information about the participants.

### *Stimuli*

Many men, from a variety of sexualities, have displayed gender non-conforming presentations on Tik Tok (Ran, 2020). Men whose gender performances do not abide by binary gender norms is unique to the social media platform when compared to Instagram or Facebook as the app has many users who are many young adults with a different position on gender norms than older adults (Auxier & Anderson, 2021; Bigeye, 2021). Therefore, this study used two Tik Tok videos as a stimulus for this study. The videos for the study were found by searching hashtags with phrases such as “femboy,” “boys in skirt,” and “Black.” One video with lots of views was initially selected as a stimulus for the study. The other video was found by searching for a video that was similar in length and audio. One of these videos featured a Black male in the video, while the other featured a white male. The videos were edited to remove any identifying information, including hashtags and signifiers, and the musical selection was identical so the difference would only be the racial identity of the performer.

### *Participants*

Methods of recruiting participants included sharing the study on social media, on posters and flyers, and through the electronic Communication Center at a Midwestern university. Once participants accessed the Qualtrics link and gave informed consent, they answered items that assessed their attitudes toward hegemonic masculinity using the Male Norms Inventory-Revised (MRNI-R) (Levant, Smalley, Aupont, House, Richmond, & Noronha, 2007). Participants viewed a randomly assigned stimulus then responded to questions that again assessed their attitudes toward hegemonic masculinity as well as their social and physical attraction toward the subjects in the videos on scales developed by McCroskey & Richmond (1996). Both measures used Likert scales, which allowed the calculation of mean scores for hegemonic masculinity, social attraction, and physical attraction. Demographic questions were asked pre- and post-test. (See entire instrument in Appendix A.)

### *Variables*

The views toward hegemonic masculinity and the racial identity of the men in videos were the independent variables in this study. The demographics variables in the study were sex, race/ethnicity, sexual orientation, birth generation, religious, social, and political views, and location in the United States. The dependent variables were scores on the social and physical attraction scales.

### *Measurements*

To evaluate whether an individual supported or rejected hegemonic masculinity, participants responded to items on the avoidance of femininity subscale, fear and hatred of homosexuals subscale, and the restrictive emotionality subscale from the male norms

inventory-revised (MRNI-R) (Levant, Smalley, Aupont, House, Richmond, & Noronha, 2007). The subscales had reliabilities of .85, .91, and .86, respectively. The subscales had construct validity in this study as the items in related to different dimensions of hegemonic masculinity (e.g., “Men should not wear make-up, cover-up or bronzer” and “A man should never admit when others hurt his feelings”).

Participants also responded to items on the social attraction and physical attraction scales developed by McCroskey & Richmond (1996) after viewing the stimuli. The reliabilities of these scales range from the upper .70s to the upper .80s. The scale had construct validity as the items on the scale (“I think they could be friends of mine” and “I don't like the way they look”) can relate to the friendliness or hostility one may hold toward gender outlaws. After the data from participants was collected, independent t-tests, one-way ANOVAs, and Pearson's correlation were calculated and reported appropriately to the variables. Statistical tests with significance levels of  $p \leq 0.05$  are reported in the next chapter.

## Results

### *Demographics*

The study recruited 155 participants in total; however, not all participants responded to all items. For this reason, the number of people answering an item will be referred to as N, and any percentages will be from the total participants who responded to the item. Of the 85 participants who reported their gender, 52.9% (n= 45) were female, 28.2% (n= 24) were male, 15.3% (n= 13) were non-binary, and 3.5% (n= 3) identified as other, including demigender and genderfluid. Of the 154 participants who identified their birth year, 61.9% (n= 99) were Gen Z (born 1996-TBD), 18.1% (n= 28) were Millennials (born 1977-1995), 9.7% (n= 15) were Gen X (born 1965-1976), 5.2% (n=8) were Baby Boomers (born 1946-1964), and 1.3% (n= 2) were from the Silent Generation (born prior to 1945). From the 85 participants who identified their racial identity, 13.1% (n= 11) were Black, Indigenous, and people of color (BIPOC), and 87.1% (n= 74) were white. Of the 85 participants who identified their sexual orientation, 55.3% (n = 47) had a Queer sexual identity (bisexual, gay/lesbian, asexual, pansexual, etc.) while 44.7% (n= 38) participants had a non-queer sexual identity (heterosexual). Of the 86 participants who reported the state they live in, 81.5% were from the Midwest of the United States, 11.7% (n= 10) were from the South, 5% (n= 4) were from the West, and 2.3% (n= 2) were from the Northeast.

Out of the 85 participants that responded, 55.3% (n= 47) did not hold religious views. From the 44.7% (n=38) that did hold religious views, 55.3% (n= 21) had liberal religious views, 26.3% (n= 10) had conservative religious views, and 18.4% (n= 7) had

moderate religious views. Out of the 85 participants that reported their political views, 80% (n= 68) had liberal political views, 12.9% (n=11) had moderate political views, and 7.2% (n= 6) had conservative political views. From the 85 participants who indicated their social views, 82.4% (n= 70) had liberal social views, 10.6 (n= 9) had moderate social views, and 7.2% (n= 6) had conservative social views. Of the 86 participants who responded to a question about their interaction with people who do not conform to gender norms, 34.8% (n= 54) reported they often interacted, 18.1% (n= 28) said they rarely interacted, and 2.6% (n=4) have not interacted with people who do not conform to gender norms. Of the 86 participants that responded to a question asking whether they had friends that did not conform to gender norms, 31% (n= 48) had many friends, 16.1% (n= 25) had some friends, and 8.4% (n= 13) had no friends that did not conform to gender norms. Of the 112 participants who viewed the video stimuli, 50.4% (n= 58) watched the Black male stimulus and 49.6% (n=57) watched the white male stimulus.

### *Hypothesis and Research Question findings*

H1 stated individuals who reject hegemonic masculinity will have higher social and physical attraction toward male gender outlaws than those who support hegemonic masculinity. A Pearson's correlation test was calculated to evaluate support for this hypothesis because all of the variables had mean scores. The hegemonic masculinity pretest had a strong inverse relationship with social attraction ( $r = -.737, p < .001, r^2 = 54\%$ ) and a moderate inverse relationship with physical attraction ( $r = -.556, p < .001, r^2 = 30.9\%$ ). The hegemonic masculinity posttest had a strong inverse relationship with social attraction ( $r = -.725, p < .001, r^2 = 52.6\%$ ) and a moderate inverse relationship

with physical attraction ( $r = -.489$ ,  $p < .001$ ,  $r^2 = 23.0\%$ ). Therefore, H1 was supported. See Table 4.1 for more findings.

*Table 4.1 Correlations between Hegemonic Masculinity (Pre & Post) and Social and Physical Attraction*

		<b>Correlations</b>			
		Hegemonic Masculinity Pre	Hegemonic Masculinity Post	Social Attraction revised	Physical Attraction revised
Hegemonic Masculinity Pre	Pearson Correlation	1	.973**	-.737**	-.556**
	Sig. (2-tailed)		.000	.000	.000
	N	118	86	80	78
Hegemonic Masculinity Post	Pearson Correlation	.973**	1	-.725**	-.489**
	Sig. (2-tailed)	.000		.000	.000
	N	86	86	72	70
Social Attraction revised	Pearson Correlation	-.737**	-.725**	1	.633**
	Sig. (2-tailed)	.000	.000		.000
	N	80	72	80	70
Physical Attraction revised	Pearson Correlation	-.556**	-.489**	.633**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	78	70	70	78

\*\* . Correlation is significant at the 0.01 level (2-tailed).

H1a stated that individuals who rejected hegemonic masculinity will express increased rejection of hegemonic masculinity when they are presented with a gender non-conforming performance. To examine this, a dependent t-test was calculated between the pre- and post-tests of the hegemonic masculinity, as participants should have viewed the stimulus in between them. A dependent t-test was used to measure the difference in means before and after viewing the stimulus. The mean of hegemonic masculinity pretest was 1.553 (SD = 1.123) and the mean of hegemonic masculinity posttest was 1.598 (SD = 1.249). A statistically significant difference between the

means was found ( $t = 11.864$ ,  $df = 85$ ,  $p < .001$ ). Therefore, H1a was also supported.

See Table 4.2.

*Table 4.2 Dependent T-Test Hegemonic Masculinity Pretest and Posttest*

<b>One-Sample Statistics</b>						
	N	Mean	Std. Deviation	Std. Error Mean		
Hegemonic Masculinity Pre	118	1.5530	1.12345	.10342		
Hegemonic Masculinity Post	86	1.5984	1.24949	.13474		

  

<b>One-Sample Test</b>						
Test Value = 0						
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Hegemonic Masculinity Pre	15.016	117	.000	1.55297	1.3481	1.7578
Hegemonic Masculinity Post	11.864	85	.000	1.59845	1.3306	1.8663

RQ1 questioned how attitudes toward male gender outlaws would change based on race. To examine the relationships between the race of the stimulus and social and physical attraction, two Chi-square tests were performed. Chi-square tests were used to look for a relationship between nominal and interval variables. No significant differences were found. See Tables 4.3 and 4.4.

*Table 4.3 Chi-Square Test between Race of Stimulus and Social Attraction*

**Crosstab**

Count

		Social Attraction Low,Med,High			Total
			High	Medium	
Race of Stimuli	Black	20	32	6	58
	White	15	34	8	57
Total		35	66	14	115

**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.052 <sup>a</sup>	2	.591
Likelihood Ratio	1.055	2	.590
N of Valid Cases	115		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.94.

*Table 4.4 Chi-Square Test between Race of Stimulus and Physical Attraction*

**Crosstab**

Count

		Physical Attraction Low,Med,High			Total	
		High	Low	Medium		
Race of Stimuli	Black	21	21	1	15	58
	White	16	20	1	20	57
Total		37	41	2	35	115

**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.406 <sup>a</sup>	3	.704
Likelihood Ratio	1.410	3	.703
N of Valid Cases	115		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is .99.

RQ2 looked to see if there was a relationship between rejection of hegemonic masculinity and aspects of participants' identity. To examine RQ2a, which looked at sexual orientation, an independent t-test was conducted between the sexuality of the participants (grouped into Queer and non-queer) and the pre- and post-test hegemonic masculinity scores. An independent t-test was used to compare the mean hegemonic masculinity scores for the two groups. The relationship between the hegemonic masculinity pretest and sexuality was significant ( $t_{(83)} = 2.885, p = .002$ ) as the mean for non-queer participants was 2.003 (SD = 1.426) and the mean for Queer participants was 1.268 (SD = .91). The difference between the hegemonic masculinity posttest and sexuality was also significant ( $t_{(83)} = 2.980, p = .001$ ) as the mean for non-queer participants was 2.012 (SD = 1.481) and the mean for Queer participants was 1.236 (SD = .900).

RQ2b asked whether rejection of hegemonic masculinity was related to a person's gender identity. A one-way ANOVA was calculated between the gender groups (male, female, and non-binary) and hegemonic masculinity pretest and posttest to examine this because a one-way ANOVA test compares the mean scores for three groups. A significant difference was found between the groups for hegemonic masculinity pretest ( $F_{(3)} = 7.416, p < .001$ ). The mean difference between males and females was 1.047 (SD = 2.78,  $p = .002$ ) and mean difference between males and non-binary was 1.254 (SD = .378,  $p = .007$ ). A significant difference was also found between groups for hegemonic masculinity posttest ( $F_{(3)} = 7.239, p < .001$ ). The mean difference between males and females was 1.065 (SD = .286,  $p = .002$ ) and mean difference between male and non-binary was 1.278 (SD = .389,  $p = .00$ ).

RQ2c questioned whether attitudes toward hegemonic masculinity were related to race. An independent t-test was conducted between the race of the stimulus (Black and white) and the posttests of hegemonic masculinity to compare the mean hegemonic masculinity scores for the two stimuli. A significant difference was found ( $t_{(84)} = 1.215$ ,  $p = .025$ ) as the hegemonic masculinity posttest mean for participants who viewed the Black stimulus was 1.76 (SD = 1.558) and the hegemonic masculinity posttest mean for participants who viewed of the white stimulus was 1.333 (SD = .871).

RQ2d asked whether attitudes toward hegemonic masculinity were related to generational status. A Chi-square analysis was performed to measure the relationship between participants' birth generation and the and pre- and post-tests of hegemonic masculinity. Chi-square tests are used to look for a relationship between nominal and interval variables. A significant difference was found, meaning birth generation had a relationship to hegemonic masculinity before ( $X^2 = 31.335$ ,  $df = 8$ ,  $p < .001$ ) and after ( $X^2 = 22.548$ ,  $df = 8$ ,  $p = .004$ ) viewing the stimulus. See Tables 4.5 and 4.6 for more details.

*Table 4.5 Chi-Square Test Between Hegemonic Masculinity Pretest and Generations*

**Crosstab**

Count

		Hegemonic Masculinity Pre -1 to 1			Total
		-1	0	1	
Generation	Boomer	6	0	0	6
	Gen X	12	0	0	12
	Gen Z	72	1	3	76
	Millenni	22	1	0	23
	Silent	0	0	1	1
Total		112	2	4	118

*Table 4.6 Chi-Square Test Between Hegemonic Masculinity Posttest and Generations*

**Crosstab**

Count

		Hegemonic Masculinity Post -1 to 1			Total
		Reject HM	.00	Accept HM	
Generation	Boomer	3	0	0	3
	Gen X	11	0	0	11
	Gen Z	52	1	3	56
	Millenni	15	0	0	15
	Silent	0	0	1	1
Total		81	1	4	86

RQ3a asked whether social and/or physical attraction toward male gender outlaws is related to one's sexual orientation. To examine this, an independent t-test was calculated between the sexuality of the participants (Queer and non-queer) and the social and physical attraction scales, respectively. An independent t-test was used to compare the mean attraction scores for the two groups. Participants' sexual orientation significantly affected the degree to which they were socially attracted to gender non-conforming presentation ( $t_{(70)} = -2.681, p = .009$ ) as non-queer participants' social attraction mean is 4.609 (SD = 1.115) and Queer participants' social attraction is 5.217 (SD = .81). The physical attraction participants had based on their sexuality was not significant.

RQ3b asked whether social and/or physical attraction toward male gender outlaws was related to one's gender identity. A one-way ANOVA was conducted between the gender identity of the participants and social and physical attraction, respectively, to answer this question because a one-way ANOVA test compares the mean scores for three groups. The social attraction toward gender outlaws participants

had based on their gender identity was significant ( $F_{(3)} = 3.725, p = .015$ ) and the social attraction mean difference between male and non-binary participants was significant ( $t = 1.062, p = .022$ ). The physical attraction participants had toward gender outlaws based on their gender identity was not significant.

RQ3c asked whether attraction toward male gender outlaws was related to race. To examine this, an independent t-test was conducted between the race of the stimulus (Black and white) and social and physical attraction, respectively. An independent t-test was used to compare the mean attraction scores for the two groups. No significant difference was found. See Tables 4.7 and 4.8 for details.

*Table 4.7 Independent T-Test Between Race of Stimulus and Social Attraction*

<b>Group Statistics</b>										
		Race of Stimuli	N	Mean	Std. Deviation	Std. Error Mean				
Social Attraction revised		Black	38	5.0702	1.00047	.16230				
		White	42	4.8254	1.04048	.16055				

  

<b>Independent Samples Test</b>										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Social Attraction revised	Equal variances assumed	.342	.560	1.070	78	.288	.24478	.22874	-.21062	.70017
	Equal variances not assumed			1.072	77.699	.287	.24478	.22829	-.20974	.69930

*Table 4.8 Independent T-Test Between Race of Stimulus and Physical Attraction*

<b>Group Statistics</b>										
		Race of Stimuli	N	Mean	Std. Deviation	Std. Error Mean				
Physical Attraction revised		Black	37	3.9459	1.07658	.17699				
		White	41	3.9553	.90984	.14209				

  

<b>Independent Samples Test</b>										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Physical Attraction revised	Equal variances assumed	1.528	.220	-.042	76	.967	-.00934	.22501	-.45749	.43881
	Equal variances not assumed			-.041	70.866	.967	-.00934	.22697	-.46192	.44324

RQ3d asked whether attraction toward male gender outlaws was related to one's generational status. To examine this, a Chi-square analysis was performed to measure the relationship between participants' birth generation and the level of social and physical attraction they had toward the stimulus. Chi-square tests are used to look for a relationship between nominal and interval variables. No significant difference was found. See Tables 4.9 and 4.10 for details.

*Table 4.9 Chi-Square Test Between Physical Attraction and Generations*

**Crosstab**

Count

		Social Attraction Low,Med,High			Total
		High	Medium		
Generation		6	0	0	6
	Boomer	5	2	1	8
	Gen X	4	7	4	15
	Gen Z	45	45	6	96
	Millenni	13	12	3	28
	Silent	2	0	0	2
Total		75	66	14	155

**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.630 <sup>a</sup>	10	.062
Likelihood Ratio	19.349	10	.036
N of Valid Cases	155		

a. 11 cells (61.1%) have expected count less than 5. The minimum expected count is .18.

*Table 4.10 Chi-Square Test Between Social Attractions and Generations*

**Crosstab**

Count

		Physical Attraction Low,Med,High			Total
		High	Low	Medium	
Generation		6	0	0	6
	Boomer	5	2	0	8
	Gen X	5	3	0	15
	Gen Z	45	29	2	96
	Millenni	14	7	0	28
	Silent	2	0	0	2
Total		77	41	2	155

**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.647 <sup>a</sup>	15	.406
Likelihood Ratio	18.565	15	.234
N of Valid Cases	155		

a. 17 cells (70.8%) have expected count less than 5. The minimum expected count is .03.

## Discussion

This study investigated how attitudes toward hegemonic masculinity affected attitudes toward gender outlaws. Specifically, the first hypothesis predicted that individuals who reject hegemonic masculinity will have higher social and physical attraction toward male gender outlaws than those who support hegemonic masculinity. This was supported by the results of the study, as the more people reject hegemonic masculinity, the more they reported physical and social attraction toward GNCI-AMAB. Additionally, a high proportion of participants initially rejected hegemonic masculinity, which supports Bigeye's (2021) findings that traditional gender norms are outdated. H1a stated that individuals who rejected hegemonic masculinity would express further rejection when presented with a gender non-conforming performance. Unexpectedly, the rejection of hegemonic masculinity slightly dropped. The results of H1a as well as H1 are reflective of Rahilly's (2015) study: individuals are limited in how much gender non-conformance they find attractive.

RQ1 asked whether attitudes toward male gender outlaws would change based on the race of the stimulus. The results showed that social and physical attraction toward male gender outlaws was not affected by the race of the stimulus. This is likely because each stimulus was viewed as highly attractive before comparison. Therefore, this study shows that Black, male-identifying gender outlaws can be viewed as attractive as white, male-identifying gender outlaws; it also could refute Majors and Billson's (1992) findings that Black men are expected to act cool.

RQ2 asked whether rejection of hegemonic masculinity was related to a person's identity. Four aspects of identity were examined to answer this research question. First, Queer sexually oriented people rejected hegemonic masculinity more than heterosexual people (RQ2a). Hegemonic masculinity supports heteronormative relationships (McMahon, 2013). As such, anyone who defies those expectations would likely reject this practice at a higher rate. Second, women and non-binary people rejected hegemonic masculinity more than men (RQ2b). Hegemonic masculinity also gives dominance to men over women and regards acting "feminine" as being weak. So, women and non-binary people would also be likely to oppose this system. Third, violating hegemonic masculinity is more socially acceptable for white GNCI-AMAB than Black GNCI-AMAB (RQ2c). This supports Jackson's (2006a) notion that when a Black person strays from stereotypical depictions of their race, people may discredit their social identity. It also may lend support to Majors and Billson's (1992) finding that Black men must act "cool." However, because the participants in this study were predominantly white, future researchers should strive for more diversity among participants. Fourth, people who belong to Generation Z are rejecting hegemonic masculinity more than the previous generations (RQ2d). This further supports Bigeye's (2021) findings, showing that younger generations have a different viewpoint than older generations on gender norms.

RQ3a asked whether attraction toward male gender outlaws is related to a person's identity. The two significant findings from this were that Queer sexually oriented people are more socially attracted to gender outlaws than heterosexuals (RQ3a) and non-binary people are more socially attracted to them more than males

(RQ3b). These findings expanded on previous research that noted males are less likely to find gender non-conforming presentations socially attractive (Smith & Smith, 2016). It also clarified that women and non-binary individuals do find gender non-conforming performances socially attractive.

### *Limitations*

This study's limitations mainly stemmed from participants' involvement. While 155 subjects participated, only 55.5% (n = 86) responded to all the items on the instrument. This makes comparison of views toward hegemonic masculinity before and after viewing the stimulus difficult. Additionally, non-white individuals were not well represented. This may be due to the study being advertised at a predominantly white Midwestern institution.

### *Future research*

Future research should recruit a larger number of participants to make a stronger case to generalize the findings. A larger number of participants will also help examine how attitudes toward GNCI-AMAB are related to factors such as age, social media usage, and social media platform. The participants of this study main were from a predominantly white Midwestern institution. Researchers from different regions of the country and/or institutions with more racial diversity may get different results when replicating this study. Interviewing GNCI-AMAB may help examine the reasoning behind their behavior, as these individuals may be gender bending as a way of activism or trying to express their authentic selves. In this study, Generation Z is rejecting hegemonic masculinity more than previous generations. Future research might want to

examine whether or how this shift is related to Generation Z's interest in traditional media such as music, TV, and movies. Additionally, researchers might examine if hegemonic masculinity has been dismantled, and if so to what extent.

As the results of H1 and H1a conflict with each other, a potential question that might need further examination is how much gender non-conformity is deemed acceptable by society. In the correlations evident in this study, physical attraction and social attraction increased simultaneously. Future researchers might examine how gender non-conformance affects not just physical and social attraction, but also acceptance and initiation of friendship. Future research might also explore the difference between reported attitudes and actual behaviors in familial, friendly, and social relationships. Furthermore, future researchers should look into how Black people who defy hegemonic masculinity and racial stereotypes simultaneously are perceived.

### *Implications*

Allowing the presence of GNCI-AMAB is now the bare minimum. This study suggests that they have a rightful place in society. The social and physical attraction towards GNCI-AMAB of all racial backgrounds suggests they are indeed appreciated and even desired by others. Just as important, hegemonic masculinity, a viewpoint that prohibits gender non-conformity, is losing value among younger individuals in society. Mainstream media should be more careful when depicting GNCI-AMAB. Playing a laugh track when a man wears a dress may show an audience that the producers do not understand the changing attitudes toward breaking the gender binary.

A reason why GNCI-AMAB may receive negative feedback for expressing their authentic selves might be because individuals who express negative comments still hold on to beliefs of hegemonic masculinity. These individuals might be more willing in online spaces than physical spaces to confront actions that challenge their viewpoints. Finally, society may have to consider how they view a public figure compared to a private person when gender norms are being broken. A father may show more concern for his son breaking gender norms than a celebrity because of the risk that comes with doing so.

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## Appendix A

### MRNI-R

Please complete the questionnaire by selecting the number which indicates your level of agreement or disagreement with each statement. Give only one answer for each statement.

**Strongly Disagree = 1; Strongly Agree = 7**

1. Men should not wear make-up, cover-up or bronzer.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

2. Homosexuals should never marry.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

3. A man should not react when other people cry.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

4. Men should watch football games instead of soap operas.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

5. Men should not talk with a lisp because this is a sign of being gay.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

6. Being a little down in the dumps is not a good reason for a man to act depressed.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

7. It is disappointing to learn that a famous athlete is gay.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

8. Men should not be interested in talk shows such as Oprah.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

9. All homosexual bars should be closed down.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

10. A man should never admit when others hurt his feelings.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

11. Boys should play with action figures, not dolls.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

12. Homosexuals should not be allowed to serve in the military.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

13. Men should be detached in emotionally charged situations.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

14. A man should prefer watching action movies to reading romantic novels.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

15. Men should never compliment or flirt with another male.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

16. I might find it a little silly or embarrassing if a male friend of mine cried over a sad love story.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

17. Boys should prefer to play with trucks rather than dolls.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

18. Men should never hold hands or show affection toward another.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

19. Fathers should teach their sons to mask fear.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

20. A man should always avoid holding his wife's purse.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

21. Homosexuals should never kiss in public.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

22. One should not be able to tell how a man is feeling by looking at his face.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

23. Boys should not throw baseballs like girls.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

24. A man should not continue a friendship with another man if he finds out that the other man is homosexual.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

25. Men should not be too quick to tell others that they care about them.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

26. Homosexuals should be barred from the teaching profession.

**Strongly Disagree** 1    2    3    4    5    6    7    **Strongly Agree**

*Avoidance of femininity subscale = 1, 4, 8, 11, 14, 17, 20, 23*

*Fear and Hatred of Homosexuals subscale = 2, 5, 7, 9, 12, 15, 18, 21, 24, 26*

*Restrictive emotionality subscale = 3, 6, 10, 13, 16, 19, 22, 25*

### **Measures of Interpersonal Attraction**

**Thinking about the individual you just saw in the video, please complete select the number that indicates your level of agreement or disagreement with each statement. Give only one answer for each statement.**

**Strongly Disagree = 1; Strongly Agree = 5**

1. You think they could be friends of yours.

**Agree**    1    2    3    4    5    **Disagree**

2. People would say they are quite handsome.

**Agree**    1    2    3    4    5    **Disagree**

3. You would like to have a friendly chat with them.

**Agree**    1    2    3    4    5    **Disagree**

4. People would say they are somewhat ugly.

**Agree**    1    2    3    4    5    **Disagree**

5. It would be difficult to meet and talk with them.

**Agree**      1      2      3      4      5                      **Disagree**

6. People would say they are very sexy looking.

**Agree**      1      2      3      4      5                      **Disagree**

7. They just would not fit into your circle of friends.

**Agree**      1      2      3      4      5                      **Disagree**

8. People would find them very attractive physically.

**Agree**      1      2      3      4      5                      **Disagree**

9. You could never establish a personal friendship with them.

**Agree**      1      2      3      4      5                      **Disagree**

10. People will not like the way they look.

**Agree**      1      2      3      4      5                      **Disagree**

11. They would be pleasant to be with.

**Agree**      1      2      3      4      5                      **Disagree**

12. People would say they are not very good looking.

**Agree**      1      2      3      4      5                      **Disagree**

4, 5, 7, 9, 10, 12 will be reverse coded

Social attraction scale = odd-numbered statements

Physical attraction scale = even-numbered statements

What gender do you identify with?

- Male
- Female
- Nonbinary
- Other
  - (please describe)

How would you characterize your religious views?

**Conservative**      1      2      3      4      5      6      7      **Liberal**

**Moderate**

**Not religious**

How would you characterize your political views?

**Conservative**      1      2      3      4      5      6      7      **Liberal**

**Moderate**

How would you characterize your social views?

**Conservative**      1      2      3      4      5      6      7      **Liberal**

**Moderate**

What racial/ethnic group do you identify yourself to the most? (please choose one)

- White
- African American/Black
- Hispanic/Latinx
- Asian/Asian American
- Multiracial/Multiethnic
- Other
  - (please describe)

What is your sexual orientation?

- Straight
- Gay/Lesbian
- Bisexual
- Asexual
- Pansexual
- Other
  - (please describe)

What state do you live in?

[choose from drop down options]

How often do you interact with people who do not conform to gender norms?

- Not at all
- Rarely
- Often

How many of your friends do not conform to gender norms?

- None
- Some
- Many