

**WILL GAY MEN SELF-OBJECTIFY BASED ON COMMUNITIES' EXPECTATION  
OF A TRADITIONAL MASCULINE IDEAL?**

by

**NTSANDENI MOSEYA**

**THESIS**

**Submitted in fulfilment of the requirement for the degree of**

**DOCTOR OF PHILOSOPHY  
In PSYCHOLOGY**

**In the FACULTY OF HUMANITIES  
(School of Social Sciences)**

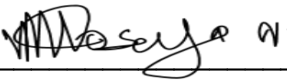
**at the  
UNIVERSITY OF LIMPOPO**

**SUPERVISOR: PROF. S MASHEGOANE  
PROF. M MAKHUBELA  
PROF. S GOVENDER**

**2024**

## DECLARATION

I declare that the thesis) hereby submitted to the University of Limpopo, for the degree of Doctor of Philosophy (Psychology) has not previously been submitted by me for a degree at this or any other university; that it is my work in design and in execution, and that all material contained herein has been duly acknowledged.

  
\_\_\_\_\_

Moseya N (Ms)

18 September 2024

Date

## **ACKNOWLEDGEMENTS**

Firstly, I would like to thank the Almighty God for His amazing grace that carried me through this interesting journey.

Secondly, I would like to pass my sincere appreciation to my supervisors, Prof S Mashegoane, Prof M Makhubela and Prof S Govender for their thorough technical guidance and support through this research.

Thirdly, I thank my kids: Neeza, Dimakatso, Masoko, and Katlego, without whose love and support, undertaking this research would have been a difficult endeavour. I am grateful to my mom, Mmbengwa Linah Mashamba, who in spite of not understanding my decision to further my studies, nevertheless outstandingly supported me through it all.

Fourthly, I would like to acknowledge Prof Ntebogeng Mokgalaka-Fleischmaan, Fikile Baloyi, Yvonne Moabelo, Margret Mnyakeni, and Dr Mmakotsedi Magampa, for their support, push, and words of encouragement. I am forever indebted to them.

Lastly, I am more than grateful to all the gay men in the Greater Letaba Municipality who voluntarily participated in the seemingly endless activities of this study.

## ABSTRACT

This study explored gay men's viewpoints about their tendency to self-objectify based on societal expectations of what a masculine ideal ought to be. Q methodology was deployed to enable gay men to share their own perceptions of what a masculine ideal is, and at the same time engage in and share their self-perceptions of being gay. A concourse of 394 statements was produced from recorded interview sessions. Hegemonic masculinity and self-objectification frameworks were utilised to construct a matrix to be used to extract two Q samples (that is, final sets of statements), each consisting of 32 statements. Each Q sample was accompanied by a unique set of sorting instructions. The first Q sort instruction required gay men to sort statements according to how they perceived a masculine ideal. The second instruction required the same gay men to sort the statements according to the perceptions of themselves as gay. Two viewpoints were identified and interpreted: (1) the masculine ideal is considerate, masculine ideal is non-existent; and (2) self-appreciation, physical appearance contentment. Together, the results revealed that a masculine ideal is not perceived in relation to societal hegemonic masculine characteristics and beliefs; and the gay men perceived themselves as self-appreciative with no hints of self-objectification tendencies. In contrast with the extant empirical evidence, the study found that gay men in traditional rural communities do not possess any form of self-objectification tendencies.

## TABLE OF CONTENTS

<b>Content</b>	<b>Page</b>
Cover page.....	i
Declaration.....	ii
Acknowledgements.....	iii
Abstract.....	iv
Table of contents.....	v
<b>CHAPTER 1: INTRODUCTION</b>	
1.1 Background and motivation.....	1
1.2 Research problem.....	2
1.3 Purpose of the study.....	4
1.3.1 Aim of the study.....	4
1.3.2 Objectives of the study.....	4
1.4 Significance of the study.....	4
1.5 Brief explanation of Q methodology.....	5
1.6 Conclusion.....	6
<b>CHAPTER 2: LITERATURE REVIEW</b>	
2.1 Introduction.....	7
2.2 Definition of concepts.....	7
2.2.1 Masculine ideal.....	7
2.2.2 Self-objectification.....	9
2.3 Perceptions of a masculine ideal.....	10
2.3.1 What is meant by being gay?.....	14
2.4 Perceptions of being gay.....	17
2.4.1 Challenges experienced by gay men in traditional communities...	18
2.5 Predictors of self-objectification in men and gay men.....	22
2.5.1 Conformity to masculine norms.....	23
2.5.2 Media.....	24
2.5.3 Sexual orientation.....	24

2.5.4	Muscularity or leanness?.....	26
2.6	Conclusion.....	27

### **CHAPTER 3: THEORETICAL PERSPECTIVES**

3.1	Introduction.....	29
3.2	Objectification Theory.....	30
3.2.1	Shame.....	32
3.2.2	Anxiety.....	33
3.2.3	Peak motivational states.....	33
3.2.4	Awareness of internal bodily states.....	34
3.2.5	Mental health risks associated with self-objectification.....	34
3.2.5.1	Depression.....	35
3.2.5.2	Sexual dysfunction.....	35
3.2.5.3	Eating disorders.....	36
3.2.6	Application of Objectification Theory.....	36
3.3	Hegemonic Masculinity Theory.....	40
3.3.1	Power relations.....	44
3.3.2	Production relations.....	45
3.3.3	Relations of cathexis.....	46
3.3.4	Symbolisation.....	46
3.3.5	Application of Hegemonic Masculinity Theory.....	47
3.4	Inclusive Masculinity Theory.....	49
3.5	Application of Inclusive Masculinity Theory.....	52
3.6	Conclusion.....	54

### **CHAPTER 4: METHODOLOGY**

4.1	Introduction.....	56
4.2	Research purpose.....	56
4.3	Research philosophy.....	57
4.4	Research approach.....	58
4.5	Research method.....	59
4.5.1	Q methodology.....	59
4.6	Sampling.....	62

4.7	Data collection.....	63
4.7.1	Developing the concourse.....	63
4.7.2	Developing the Q Sample.....	64
4.7.3	Q sorting statements.....	67
4.8	Ethical considerations.....	68

**CHAPTER 5: RESULTS**

5.1	Introduction.....	70
5.2	Data analysis process.....	70
5.3	Factor interpretation.....	96
5.3.1	Q sort instruction 1: Please sort statements according to your perceptions of a masculine ideal in your community.....	96
5.3.1.1	Factor 1: A masculine ideal is considerate.....	96
5.3.1.2	Factor 2: A masculine ideal is nonexistent.....	98
5.3.2	Q sort instruction 2: please sort the statements according to how you perceive yourself in your community.....	100
5.3.2.1	Factor 1: Self-appreciation.....	100
5.3.2.2	Factor 2: Physical appearance contentment.....	102

**CHAPTER 6: DISCUSSION, LIMITATIONS AND RECCOMENDATIONS**

6.1	Introduction.....	105
6.2	Discussion.....	105
6.3	Limitations.....	114
6.4	Recommendations.....	115
6.5	Conclusion.....	116
	<b>REFERENCES.....</b>	<b>119</b>

## LIST OF APPENDICES

<b>Appendix</b>	<b>Page</b>
Appendix A: Unstructured interview questions.....	148
Appendix B: Q sort diagram.....	149
Appendix C: Q sort instruction 1.....	150
Appendix D: Q sort instruction 2.....	152
Appendix E: Q sort instructions 1 (Pilot Study).....	154
Appendix F: Q sort instructions 2 (Pilot Study).....	156
Appendix G: Informed consent.....	158
Appendix H: Gate keeper letter.....	161
Appendix I: Example of interview transcripts.....	164
Appendix J: Raw statements/Concourse.....	188
Appendix K: Reduced statement.....	205
Appendix L: Q sample selection matrix (Q sort instruction 1).....	210
Appendix M: Q sample selection matrix (Q sort instruction 2)....	212
Appendix N: Correlation Matrix (Q sort instruction 1).....	214
Appendix O: Correlation Matrix (Q sort instruction 2).....	215
Appendix P: Factor Arrays (Q sort instruction 1).....	216
Appendix Q: Factor Arrays (Q sort instruction 2).....	226
Appendix R: Ethical Clearence Certificate.....	237

## LIST OF TABLES

<b>Table</b>	<b>Page</b>
Table 1: Q sorter description (Q sort instruction 1).....	73
Table 2: Q sorter description (Q sort instruction 2).....	75
Table 3: Factor loadings with two factors (Q sort instruction 1)..	77
Table 4: Factor loadings with two factors (Q sort instruction 2)..	78
Table 5: Factor loadings and calculation of factor weight (Q sort instruction 1).....	80
Table 6: Factor loadings and calculation of factor weight (Q sort instruction 2).....	81
Table 7a: Statements and factor scores for Factor 1 (Q sort instruction 1).....	83
Table 7b: Statements and factor scores for Factor 2.....	87
Table 8a: Statements and factor scores for Factor 1 (Q sort instruction 2).....	90
Table 8b: Statements and factor scores for Factor 2.....	93

## CHAPTER 1: INTRODUCTION

### 1.1 Background and motivation

Although generally dominated by heterosexual relationships, rural communities also consist of homosexual gay groups that are marginalised (Azagba et al., 2023; Meredith et al., 2023). Regardless of their sexual orientation, these groups are often expected to be compatible with the cultural concepts of masculinity ideal rather than their own identity. A masculine ideal in this study is defined as a man with characteristics, appearance, and behaviour (Kachel et al., 2016) that have traditionally been considered more typical of a man in a community. How one feels about their biological body (Fredrickson & Roberts, 1997), may not necessarily be important in a traditional rural setting. Oftentimes, emphasis is on the appearance of the masculine ideal, regardless of how one might feel internally, entails what Fredrickson and Roberts (1997) refer to as objectification. Consequently, self-objectification occurs when one internalises cultural values of body appearance and habitual body surveillance focusing on how the body looks rather than how it feels (Goedel et al., 2017, Lowy et al., 2021).

Previous studies confirm that gay men engage in self-objectification (Kahalon et al., 2024; Marmara et al., 2018; Naamani & El Jamil, 2021). For the past decades, self-objectification studies on gay men reported more body image concerns such as body dissatisfaction, body shame, and drive for thinness, leanness or muscularity (Beren et al., 1996; Brand et al., 1992; Gettelman & Thompson, 1993; Kozak et al., 2009; Martins et al., 2007; Murnen & Don, 2012, Teresa et al., 2010). Self-objectification precipitating factors identified in those studies included media portrayals, sexual orientation, conformity to masculine norms, and internalisation of beliefs or perceived appearance pressures.

Similar results on self-objectification amongst gay men were reported in recent studies highlighting body image concerns as the major outcome (Alleva et al., 2018; Anderson et al., 2018; Dahlenburg et al., 2020; Filise et al., 2019; Goedel et al., 2017; Kahalon et al., 2024), with parallel triggers reported in the past decades.

There were no variations identified across studies. Media (Anderson et al., 2018; Filice et al., 2019; Teresa et al., 2010) and sexual orientation (Alleva et al., 2018; Beren et al., 1996; Dahlenburg et al., 2020) have been always found to be the most frequently identified antecedents known to trigger self-objectification specifically in gay men. Amongst other triggers of self-objectification, the internalisation of sociocultural body ideals, as identified in Gettelman and Thompson (1993), were notable in traditional rural communities and thus required further exploration.

The current study argues that socialisation experiences and exposure to traditional lifestyle and expectations, with prescribed characteristics of masculine ideals, may lead to a conflict regarding the internalisation of sociocultural appearance ideals amongst gay men in rural communities. To date, researchers have largely addressed self-objectification amongst gay men using White racial samples (Anderson et al., 2018; de Oliveira Júnior, 2023; Filise et al., 2019; Gettelman & Thompson, 1993; Teresa et al., 2010), with traditional Africans receiving less attention. Ratele (2017) noted that there is little research in Psychology about Africans and their realities and experiences, and further recommended that researchers should not be content with the model of (Western) Psychology in Africa. Therefore, it remains largely unknown if the African sample (specifically rural sample) yields the same or different results as the previous and commonly used racial samples.

## **1.2 Research problem**

This study's essential question was, will gay men self-objectify based on communities' expectation of a traditional masculine ideal? This is because a masculine ideal in traditional rural communities may be expected to portray a culturally specific body appearance, together with a self-image associated with masculinity. Gay men in such communities, regardless of their sexual orientation, may be expected to conform to masculine body ideals (Ural & Beşpınar, 2017). The social standard of bodily appearance for men reflects being big and muscular (Guidinger et al., 2021; McCreary et al., 2005). The question then remains, will this social standard contribute to how gay men evaluate and assign meaning to their appearances? This study set out to determine if gay men internalise cultural

standards of body appearance and engage in habitual body surveillance focusing on how they look rather than how they feel.

Previous studies confirmed that gay men engage in self-objectification, of which the commonly identified consequences were negative body image concerns (Alleva et al., 2018; Dahlenburg et al., 2020; Filise et al., 2019; Schwartz et al., 2010). According to these studies, gay men self-objectify because they internalise the media's portrayal of other men's body structure in magazines or television. Furthermore, they objectify themselves more than other men with a different sexual orientation. As highlighted in the previous section, most studies were conducted using White samples, for example in Lebanon (Marmara, Hosking, & Lyons, 2018), Australia (Anderson et al., 2018; Mohamad & El Jamil, 2021), Brazil (de Oliveira Júnior, 2023) including China (Tie et al., 2023). A gap that required attention in the literature entailed the possibilities of rural African gay men's willingness to self-objectify through internalising sociocultural masculine ideal in rural communities, or lack thereof.

The Q methodology was applied to study the perceptions of the masculine ideal and how gay men perceive themselves. Most studies conducted using Q methodology up to date only considered using a single instruction of Q sorting to understand participants' perceptions of the topic under study (e.g., Lim et al., 2021; Lundberg et al., 2020; Kim & Shim, 2018; Vecchio et al., 2022; Yeun et al., 2020). To the researcher's knowledge, there are no studies reported worldwide, where two instructions of Q sorting were considered to measure the participants' perceptions. Hence, this study is the first to depart from the eminent single instruction Q sorting and advance into using two different instructions of Q sorting to compare the gay men's viewpoints about a masculine ideal and how they perceive themselves.

### **1.3 Purpose of the study**

#### **1.3.1 Aim of the study**

The study intended to explore self-objectification tendencies amongst gay men in traditional rural communities by exploring the perceptions of a masculine ideal and perceptions of being gay utilising the Q methodology in a traditional environment.

#### **1.3.2 Objectives of the study**

The objectives of the study were:

To understand gay men's perceptions of a masculine ideal in traditional rural communities.

To explore gay men's perceptions of being gay in a traditional rural environment.

To ascertain self-objectification tendencies amongst gay men in traditional rural settings.

### **1.4 Significance of the study**

The existing literature about self-objectification among gay men revealed negative body image concerns as the major problem identified across studies (Dahlenburg et al., 2020; Filise et al., 2019, Tie et al., 2023). It was discovered that the media and sexual orientation were the leading factors in triggering self-objectification among gay men (Alleva et al., 2018; He et al., 2020). From previous decades to date, researchers identified similar outcomes without any variations. None of the self-objectifying concerns identified from previous studies resulted in scholarly explorations of traditional gay men samples. The current study utilised an African sample from South African rural communities to bring an African-centred psychological perspective about self-objectification among gay men. Furthermore, most studies concentrated on correlating and experimenting concepts of body images (Almeida et al., 2022; Dahlenburg et al., 2020; Filise et al., 2019). This study contributed to the current literature by presenting possible body image concerns derived from the participants' viewpoints.

The study also offered a methodological contribution by expanding the normal Q methodology, which is commonly known, to analyse one Q sort developed with one Q sample. This study developed two different Q sort instructions that were sorted by a group of gay men. Moreover, the literature did not specify any published studies that utilised Q-methodology around self-objectification. Therefore, Q methodology provided various subjective viewpoints about how gay men perceive a masculine ideal and how they perceive themselves.

The study's goal was to help mental health professionals dealing with gay men who have body image concerns or associated psychological effects in traditional rural communities to understand the perceptions they have about themselves and being gay. This study will also assist in informing the development of early intervention and preventative strategies to eliminate self-objectifying behaviours or tendencies amongst gay men. The study has implications for future research as well as assisting gender policymakers because it broadens the understanding of factors affecting gay men in rural communities.

### **1.5 Brief explanation of Q methodology**

Q methodology is a systematic theoretical research approach with data collection and analytical procedures mainly designed for subjectivity studies (Klein, 2022; Ramlo, 2023). The methodology was developed by William Stephenson in 1935 and encourages the researcher to identify viewpoints of individuals or groups of participants and consequently ascertain differences and similarities between them (Newman & Ramlo, 2010; Yeun et al., 2020). Watts and Stenner (2005) assert that the methodology was developed through a simple adaptation of the quantitative technique known as factor analysis. Most often, Q methodology is trusted to identify the unique and clustered beliefs, attitudes, and experiences among a specific sample of individuals who have experienced the same phenomenon (Klein, 2022). When deploying this methodology, mandatory focus is placed on people's subjectivities.

The method entails a sequential procedure and terminology that is only relevant to Q studies. The process include (1) developing the concourse which entails gathering information from various sources such as literature and conducting interviews (participants are interviewed using a set of questions and transcribing the recorded conversation) (2) developing the Q sample which is the instrument for actual data collection (a list of previously transcribed statements is cleaned and reworded to remove any similarities and ambiguities, and therefore, subjected to a matrix representing a theoretical framework of the study to ensure statements are representativeness of the topic and theoretical underpinnings of the study) (3) Q sorting (participants follow prescribed instructions to sort statements according to their level of agreement or disagreement in a Q grid) (4) Q sort analysis (a Q grid is captured on IBM SPSS Software in preparation for component determination and factor analysis. A detailed explanation of Q methodology is outlined in Chapter 4.

## **1.6 Conclusion**

This chapter introduced the background of the study and elucidated the problem of the study. The main aim of the study was outlined with specific objectives. The chapter further highlighted the significance of the study and concluded with how the researcher adhered to ethical considerations during the data collection process.

## **CHAPTER 2: LITERATURE REVIEW**

### **2.1 Introduction**

This chapter critically reviewed scientific studies on how gay men perceive a masculine ideal, including the perceptions of the masculine ideal towards men in general. The review explored the perceptions of being gay amongst gay men. It is likely that how gay men construct their own perceptions of being gay could significantly incorporate self-objectification tendencies. Therefore, the chapter provided a critical review of self-objectification tendencies amongst men in general as well as in gay men specifically. It is important to understand the power of the surrounding environment in affecting how an individual may behave. In this case, the literature focused more on the attributes of a masculine ideal as expected in communities in general and the consequences of not meeting those expectations.

The chapter commenced with the definition and exploration of the constructs of the study, namely, masculine ideal and self-objectification. The first section described the meaning of the concepts in various contexts and concluded with the meaning of the concepts in the current study. The second section explored the empirical findings about the perceptions of the masculine ideal. The third section explored the empirical findings concerning the perceptions of being gay. The fourth section discussed the empirical link between self-objectification and its several predictors followed by the conclusion of the chapter.

### **2.2 Definition of concepts**

#### **2.2.1 Masculine ideal**

The term masculine ideal derives from masculinity, and it is better understood from the term gender. Gender refers to the historical and cultural constructed characteristics and behaviours considered appropriate for men and women in a particular social context (Canales, 2000; Sánchez-López & Limiñana-gras, 2017). Gender may be expressed through clothing, speech, body language, social interactions, and other behaviours (Aparicio-García, 2017). Those socially

constructed characteristics and behaviours are therefore associated with femininity (females) or masculinity (males). According to Canales (2000), femininity refers to expressive characteristics such as caring and warmth and masculinity refers to instrumental characteristics such as being competent and rational.

The term masculinity can be traced back to the nineteenth century (Harvey, 2005), and over the past decades, researchers has been showing interest globally in the study of masculinity (Carrigan et al., 1985; Langa et al., 2020; Martin, 1998; Morrell et al., 2012; Pilaretou & Allen, 2001). The concept has also received attention in South Africa (Langa, 2012, 2020; Morrell 2007; Ratele, 2017). Much of the interest in masculinity studies focused largely on the behaviours, characteristics, and attributes of masculinity. Masculinity refers to the qualities related with or are regarded as suitable for males or a specific gender identity belonging to male persons (Langa, 2012, Reeser 2020). Therefore, being masculine means that someone should have the qualities or appearance traditionally associated with men.

Spence (1984) notes the specific types of attributes or activities expected to differentiate the sexes in a given culture, such as masculine and feminine clothing, type of recreational activities, occupations, or even personality traits. However, according to Spence and Buckner (1995, as cited in Wong et al., 2017), masculinity was not necessarily “qualities associated with males” but defined as “men’s psychological sense of being male”. Murnen and Don (2012) expand the definition of masculinity to mean the “gender roles associated with men and generally encompasses traits and behaviours associated with “industriousness” and “assertiveness”. Most importantly, those male gender role norms therefore replicate and strengthen social and cultural expectations for men to conform to certain behaviours and attitudes (De Jesus et al., 2015). Agochukwu and Wittmann (2019) found that masculinity is discussed as a socio-culturally constructed concept that is characterised by risk taking, physical strength, emotional toughness, self-sufficiency, and dominance.

In sum, a definition of masculinity largely entails socio-culturally constructed sets of qualities (Agochukwu & Wittmann, 2019; Spence, 1984), and behaviours associated with industriousness and assertiveness (Murnen & Don, 2012) that are expected

from a masculine ideal in a community setting. Therefore, a masculine ideal in this study is a man who represents behaviours, qualities or the appearance traditionally associated with men. For this study, the term masculine ideal was explored in terms of how gay men perceive such an ideal.

### **2.2.2 Self-objectification**

While self-objectification studies have recently become popular, however, such studies can be traced from previous decades with their concentration mainly being on self-objectification in heterosexual women, and later in men (Daniels et al., 2020; Frederickson et al., 1998; Hill & Fischer, 2008; Morry & Staska, 2001). This construct received much attention in the Social Sciences disciplines such as Psychology (Daniels et al., 2020; Fox & Rooney, 2015; Martins et al., 2007; Moradi & Huang, 2008). Self-objectification derived from the term objectification. However, the two phenomena are basically different, although theoretically diverse and representing distinct processes.

Objectification is regarded as something what the leading group members usually do to the members of the target group whereas self-objectification is when members of the target group do to themselves what the dominant group members often do to them (Zurbriggen, 2013). Furthermore, objectification is signified by perceiving other individual as if they are an object, or not fully human, which is fundamentally an act of denying that such a person has mental abilities (Id et al., 2019), and essentially being inconsiderate of the rest of the person (Mercurio & Landry, 2008).

When objectification is experienced, it normally lead an individual to adopt and internalise the third person's perspective by the objectified individual concerning their physical self, resulting in their perception of themselves as an object (Mercurio & Landry, 2008). Similarly, Rollero and De Piccoli (2017) state that self-objectification occurs when individuals treat themselves as an object meant to be viewed and assessed based upon their appearance. Moreover, according to Fredrickson and Roberts (1997), self-objectification emanate due to self-consciousness that is mostly characterised by habitual monitoring of the body and its appearance. Self-objectification negatively affects the psychological and physical

well-being of a person. It exacerbates negative emotions and contributes to physical and mental health problems such as depression, eating disorders, or sexual dysfunctions and mostly, increased negative experiences concerning the body (Fredrickson & Roberts, 1997; Kahalon et al., 2024; Maine & Bunnell, 2010; Volpato & Andrighetto, 2015).

The current study focused on gay men as subjects of evaluation and their development of the primary view of their physical selves from their observations and experiences in communities. It was important to determine whether their perceptions of themselves as gay men contributed to their self-objectification or not.

### **2.3 Perceptions of a masculine ideal**

In traditional rural communities, masculine and feminine ideals are perceived distinctly. Men and boys are socialised and encouraged to attain a muscular physical appearance as a way of demonstrating traditionally masculine looks and qualities such as being aggressive and dominant (Koc & Vignoles, 2016), strength or stoicism (Cunningham et al., 2020), and reject anything stereotypically feminine such as being submissive (Mankowski & Smith, 2016). In a study conducted in USA, gay men perceived a masculine ideal to have physical and personality traits that were stereotypically masculine such as competitive, muscular body and restrictive emotionality (Sánchez et al., 2009).

Generally, a masculine ideal in traditional communities is expected to possess masculine attributes such as body appearance and abide by masculine norms such as self-reliance and power over women, of which for some men, conformity to such masculine norms may produce dire psychological consequences to their personal life (Wong et al., 2017). Alleva et al. (2018) postulate that when people conform to masculine norms amongst men lead to the likelihood to pay much attention to media, especially men's fitness magazines, and that has the potential to encourage most men to strive for a more gendered appearance ideal (e.g., emphasising dominance and power as well as physical strength). The consequences are that men will not appreciate their body looks irrespective of whether it meets the body ideals (Murnen & Don, 2012).

Furthermore, an ideal man in the community may be perceived and expected to have a certain body structure, so much so that failure to possess such an expected body structure becomes problematic to the self-concept of a man (Hopkins & Gorman-Murray, 2019). Strelan and Hargreaves (2005) emphasise that the media such as advertising and entertainment are among the sources of dissatisfaction for men for mens' bodies a likely source of men's body dissatisfaction. Media promote images of masculine ideals, and such images are perpetrators for males to evaluate their bodies and objectify themselves. Heath et al. (2016) noted that males who scored high on measures of self-objectification also indicated a higher drive for muscularity. Similarly, masculinity was perceived to be associated with physical strength and sexual prowess (Bhana & Mayeza, 2016; Halkitis, 2001; Iwamoto et al., 2011; Morrell et al., 2012).

Most men experienced being mocked during their childhood if they were not involved in sports or outdoor activities. Such activities were perceived as being important in building young men's physical appearance and strength. It did not matter which sexual orientation one would be associated with later in life. The mandatory objective was that a man should appear physically strong. Gay men also express the desire to appear masculine. For example, in Elder et al. (2015), gay men explained being dissatisfied with their bodies they indicated knowing other gay men who used steroids, which are chemicals normally used by body-builders to enhance their body appearance.

Participating in hard labour tasks is a mandatory defining feature of what is perceived as masculinity in rural. Men spend time outdoors and their ability to survive in the wilderness has been considered as a test of masculinity (Brandth & Haugen, 2005). Outdoor life such as hunting (Bye, 2009), cattle herding, and fishing are closely associated with masculinity although some of these activities have been recently marginalised. However, such activities are still of value in some rural communities and are predominantly masculine responsibilities.

Hard labour activities, such as digging pit toilets, are believed to make an impact on the body and according to Brandth and Haugen (2005), the body becomes a symbol

of masculine features such as physical and mental bravery with rough individualism. Furthermore, Turnock (2021) stresses that getting callouses as a man symbolised hardwork and that was a clear incorporation of existing rural masculinity mostly used to distinguish 'real men' who worked labouring jobs from others. Moreover, Bye (2009) reveals that hunting and handy-man skills facilitated the level in which young men are being accepted in a rural community, which is a defining factor and a way of securing one's masculine identities as 'rural man'. Such men are highly recognised, become noticed and even receive invitations into male dominated activities such as joining gym or football and other known networks in the community (Turnock, 2021). Men in rural communities are likely expected to behave masculine and may also be expected to handle hard labour and wilderness activities performed in rural communities.

Being a 'real' man may be associated with attending initiation school in rural communities and that is in line with the orthodox masculine perspectives. These practices are common in rural communities, where attending male initiation school is viewed as significant in facilitating a young man's transition into manhood and strength. Traditional circumcision in the rural areas of Eastern Cape was associated with enduring pain as part of a toughening process to becoming a man (Peltzer & Kanta, 2009), and essentially as part of boys' admission into manhood (Vincent, 2008). Another study conducted in the rural communities of Limpopo revealed that a boy having gone through the traditional male circumcision is expected to show bravery, fearlessness, and aggressiveness as qualities of manhood, as well as preparing them for engaging in heterosexual relationships (Siweya et al., 2018). Anderson (2005) notes that cultural norms and practices stigmatise men who conduct themselves in ways contrary to orthodox masculine perspectives.

Besides having his own sexual identity, a 'real' man in any social institution or social gatherings should perform or adopt orthodox masculine beliefs. In some college sporting event, a leader delivered a speech among young men and his speech illustrated the institutional and cultural attitudes of masculinity (Anderson, 2005). The speech was not in favour of homosexuality, it indirectly informed gay men to restrain from their sexuality if they would like to be respected and accepted as real men. They must behave in relation to the dominant philosophies of orthodox masculinity.

Generally, men are expected to evade from any activities that are culturally considered to be feminine. Participants in Anderson's (2005) study revealed that to be a "real man," one should not behave like women, and refrain from being gay. In his study, men emphasised their athleticism, being masculine and tried to behave in such that they are not being associated or perceived being gay. Even young boys who attended initiation schools in the mountains in rural communities were encouraged to refute qualities that are perceived as feminine (Siweya et al., 2018).

The dominant and most endorsed form of masculinity in communities is referred to as hegemonic masculinity. This type of masculinity is theorised as typically characterised as powerful, independent and straight (Lu et al., 2019; Ravenhill & de Visser, 2019). Normally, men who endorse hegemonic masculinity validate other men who conform to masculine norms and sanction those who deviate (Lu et al., 2019). To embody hegemonic masculinity and to avoid the stigma of homosexuality, some gay men may reject feminine traits. Sometimes, men find themselves engaged in tough activities to prove their manhood. For example, young combatants in the study by Langa and Eagle (2008) were expected to behave aggressively, to be tough and strong, fearless, and violent to portray their militarised masculinity. When one successfully killed another man, it was considered a special performance or a military ritual, such men are applauded and considered 'real' man and a hero (Langa & Eagle, 2008). This implies that military masculinities in some ways, according to Turnock (2021), reinforce hegemonic masculinity.

In contrast, Scoats (2017) notes that the Inclusive Masculinity Theory rejects the notion of hegemonic masculinity allowing men to cut across these hegemonic practices and beliefs. According to this theory, it is assumed that technology (e.g., technologies to display affection for each other digitally) and structural changes in communities worked to disconcert the traditional model of hegemonic masculinity. For gay men, these processes of change may open new influences in their lives that may in turn produce less stereotypical thinking regarding their homosexuality (Scoats, 2017). Therefore, a masculine ideal, according to Inclusive Masculinity Theory, can be anything a man would want to be without any fear of being judged. Hegemonic Masculinity Theory and Inclusive Masculinity Theory are discussed in detail later in Chapter 3.

### **2.3.1 What is meant by being gay?**

The term 'gay' derives from the categories of sexual minority groups. Sexual minority, according to Rodrigues and Queirós (2017), includes a variety of gender and sexual identities and expressions that differ from cultural norms. These sexual minorities comprise lesbian, gay, bisexual, transgender, and queer individuals (LGBTQ) (Ananyev & Poyker, 2021).

The American Psychological Association (2012) defines sexual orientation as the sex of those to whom one is sexually and romantically attracted. It further categorises sexual orientation as being attracted to members of one's own sex (gay/lesbian or homosexuals), attraction to members of the other sex (heterosexuals), and attraction to members of both sexes (bisexuals). The three categories correspond to the scientific terms commonly used to identify sexuality, which are homosexual, heterosexual and bisexual. The study's subjects fall within the homosexual category of sexuality as homosexual men. Sell (1997) defines homosexuality as "exclusively overt behaviour between two individuals of the same sex". Ananyev and Poyker (2021) simply refer to homosexuality as same sex attraction. It is argued that the behaviour must be patently sexual between the two people involved, involving erotic arousal and, in most instances at least, resulting in the satisfaction of the sexual urge (Sell, 1997).

Some controversies exist regarding sexual minority groups and sexual orientation. People categorised in sexual minority groups explore issues related to their sexuality that extend beyond traditional identity labels. Some may view own sexual desires and behaviour as not easy to categorise, and such individuals reject cultural definitions of any sexual category. Savin-Williams and Diamond (2001) provide examples of controversies such as those who never perceived themselves as traditionally heterosexual (not straight) and those with a mixture of bisexual and lesbian/gay attractions (bi-lesbian/bi-gay). Similarly, the American Psychological Association & National Association of School Psychologists (2015) also asserts that sexual orientation does not always appear in such definable categories and instead occurs on a continuum.

Laramie (2021) emphasises the complexity of sexuality on individuals, therefore, gender identity and sexual orientation can be changes over time in individuals and also fluid. For this matter, Savin-Williams and Diamond (2001) further suggests that when defining 'gay', one should rely on the descriptions of sexual behaviours, attractions, desires how one relates to males and females. Sexual labels should be totally avoided. For this study, such controversies were put aside to avoid more complications around defining gay, and concentration was directed to what is commonly known and meant by being gay among researchers.

A gay is a man who is attracted emotionally, romantically, or sexually to members of the same gender (Laramie, 2021). Being gay is associated with being androphilic and according to Semanya and Vasey (2021), males who are exclusively androphilic are disinterested in sexual contact with women or are referred to as men who like men and engage in sexual activities with men. According to Augustyn (2018), the term gay is used frequently as a synonym for homosexual, meaning a gay is a homosexual man whereas female homosexuality is often referred to as lesbianism. Gays are heterogeneous with many subgroups and subcultures. They can be categorised in terms of physical, behavioural, and psychological traits. The most identified groups are called bears (they are hairier, heavier with hegemonic masculine ideologies) and mainstream gay (hairlessness, thinness and more likely to exhibit feminine behaviours) (Moskowitz et al., 2013).

The characteristics individuals use to define gay men in the communities include the perception that gay males have positive female sex-typed qualities and that they violate acceptable male gender roles (Madon, 1997). Ananyev and Poyker (2021) note that gay males may be identified through overt homosexuality and cross-dressing. Considering how gay men usually behave, Sink et al. (2018) used heterosexual college students and exposed them to a sitcom, he then wanted to know the two leading perceptions of male gay characteristics. The results suggested that those gay men who portrays effeminate behaviours were more less competent, stereotypical and warmer than masculine gay characters.

Gay groups experienced several challenges in the 20<sup>th</sup> century, as people could not understand their sexuality. For example, Judeo-Christian as well as Muslim cultures

have generally perceived homosexual behaviour as sinful, and therefore, same-sex intimacy were criminalised in some countries with severe penalties, including execution (Augustyn, 2018; Laramie, 2021).

Around the 1950s, several groups representing gays such as Mattachine Society were formed in the United States, and after several protests, the gay rights movement began to win victories for legal reform (Levy, 2020). One of their victories was the formation of International Lesbian and Gay Association founded in England in 1978, which played a significant role in coordinating international efforts to promote human rights and fight discrimination against lesbian, gay, bisexual, and transgender persons (Levy, 2020; Paternotte, 2014; Power, 1991). Even in the current era, gay men still experience a variety of challenges in the communities, some of which are explained later in this chapter.

Several researchers exhibited interest in studying various areas regarding psychological interferences, social interactions, and their implications amongst gay men in the field of Psychology and other Social Sciences disciplines. Researchers studied gay men in relation to issues such as identity integration, body image, gay men and masculinity, social anxiety, self-objectification, and so on (Bhana & Mayeza, 2016; Brennan et al., 2013; Koc & Vignoles, 2016; Martins et al., 2007; Pachankis & Goldfried, 2006). Even though masculinity and self-objectification have been studied among gay men, the two concepts have not been studied concurrently using a sample of gay men in rural communities. The section that follows reviews how gay men are perceived, their perception of themselves and their experiences in a traditional environment.

## **2.4 Perceptions of being gay**

Various studies investigated how gay men perceived themselves based on several variables of interest (Elder et al., 2015; Ravenhill & de Visser, 2019; Sánchez & Vilain, 2012). Among the few studies reviewed, it was found that how gay men perceive themselves may also be influenced by their experiences and the treatment they receive from community members (Morrison & McCutcheon, 2012) add ref.

Sánchez and Vilain (2012) conducted a survey where gay men used a masculine–feminine continuum (1 = extremely feminine; 7 = extremely masculine) to gauge how masculine–feminine they believed they were and how masculine–feminine they would ideally like to be. The results revealed that most gay men wanted to be slightly more masculine than they believed they were. A similar study was conducted to compare Latino and White U.S. citizens gay men on, *inter alia*, the importance of masculinity. The results revealed that masculinity was perceived as equally important to both groups; however, Latino men reported that it was more important for them and their same-sex partners not to be noticeably gay (Sánchez et al., 2016). According to Sánchez et al. (2016), gay men further expressed an equal degree of a negative attitude toward effeminate gay men, although the results also revealed that Latino men were more conscious about their own masculine behaviour.

The need to look and appear masculine among gay men has remained dominant since the previous decades. For example, Skrapec and MacKenzie (1981) explored gender-related aspects of self-perception on transsexuals, heterosexuals, and homosexuals and found that homosexual men perceived their behaviours to mostly resemble males than females. In Ravenhill and de Visser (2019), most participants (gay men) drew on a hegemonic masculinity discourse as they attempted to define their masculinity by drawing their constructions of their appearance from privileged heterosexuality. They viewed hegemonic masculinity in opposition to what is perceived as being gay; hence, gay men maintained that they were genuinely masculine.

In understanding gay men's sexual self-schemas, Elder et al. (2015) also considered how gay men construct masculinity and gender in relation to their own sexuality and their exclusive notions of what it entails to be a man. Some gay men in the study expressed being attracted to gay men who are perceived to resemble heteromale traits such as being muscular and having a deep voice, body hair, physically fit body, a traditional dressing style, a self-assured gait, making direct eye contact, and having mannerisms that were associated with traditional masculinity (Elder et al., 2015).

It is usually practical and normal for men in traditional communities to possess masculine attributes. In that manner, it makes it difficult for one to speculate if someone is homosexual. Most homosexual men may find it easy to freely engage in cultural practices. Connell (1992) noted that some groups of openly gay men perceive masculinity as part of their cultural style. This may imply that behaviours reflecting masculine qualities may not pose any challenge to their wellbeing. However, for some gay men, one must resemble certain qualities to be identified as masculine. For example, Ravenhill and De Visser (2017) reveal that perceptions of gay men's masculinity were more strongly associated with voice quality and physique.

Regardless of their sexual orientation, this section confirms that some gay men perceive themselves as masculine in terms of culture, personality, and physical traits (Elder et al., 2015; Ravenhill & De Visser, 2017; Sánchez & Vilain, 2012), although with a greater consciousness of their sexuality. There is shortage of scientific studies presenting additional perspectives on the reality of being gay, for example, how they perceive a masculine ideal and themselves as gay men. Hence, this study saw the need to fill that gap. To understand gay men properly, it is also essential to review the challenges experienced by gay men in traditional environments.

#### **2.4.1 Challenges experienced by gay men in traditional communities**

Being gay in a traditional environment poses challenges to gay men and how fellow community members perceive them. Gay men are expected to follow traditional masculine ideal norms. However, those who do not conform to the traditional masculine ideal find themselves experiencing various challenges in their communities (Ntozini & Ngqangweni, 2016). Most African men embrace their culture as it is deeply entrenched within them. Ratele (2014) notes that due to some hegemonic African masculinity discourses, there are consequences for the individuals who do not appear as "real" African men, that is, heterosexual, and or "real" African women. This is probably because homosexuality is perceived as contrary to masculinity, which results in homosexual men being characterised as effeminate (Connell, 1992).

Ironically, their counterparts do not prefer effeminate gay men, which is why Sánchez et al. (2016) found that gay men expressed negative attitudes toward effeminate gay men. Moreover, Elder et al. (2015) also found that gay men were not sexually attracted to effeminate gay men. This anti-effeminacy signifies a hateful attitude among gay men. Taywaditep (2002) asserts that anti-effeminacy prejudice is widespread among gay men. It therefore becomes a matter of gay men disguising their behaviour. Scoats (2017) asserts that men should distance themselves from femininity if they desire to be masculine/heterosexual in the eyes of other men.

The social processes related to gender role stereotyping led to societal perceptions that women are better suited to 'feminine' roles and men to 'masculine' roles (Murnen & Don, 2012). This compels community members to abide by the ideal roles associated with their gender. One of the most common consequences of non-conformity to gender roles by gay men is peer rejection or social rejection (Braun & Davidson, 2017), and being mocking by community members. These gender non-conformity behaviours can be traced back to childhood in some people. However, Gottschalk (2003) challenged the theory that childhood gender non-conformity is associated with homosexuality, posing an alternative explanation that childhood gender non-conformity is related to congenital gender inversion.

In the Xhosa culture, gay men who decide to go to the initiation school will face added challenges prior to gaining acceptance, as their sexual orientation may be viewed as compromising the sacredness of the practice (Ntozini & Ngqangweni, 2016). Conversely, *Ulwaluko* which means 'rites of passage' for males in the Xhosa culture, was perceived as some form of empowerment to gay men who attended the practice (Mashabane & Henderson, 2020). Gay initiates felt that they received overwhelming respect from those closest to them and also perceived the activity as a privilege only known to be received by heterosexual men in the Xhosa community. For example, one participant highlighted that he was able to attend special family rituals and was allocated a task that those who did not initiate may not be allowed to do (Mashabane & Henderson, 2020). Therefore, all men regardless of their sexuality, are sharing the same power by virtue of attending initiation schools.

Furthermore, some gay men find themselves uncomfortable in social gatherings and may develop social anxiety. Gay men reported a greater fear of negative evaluation, social interaction anxiety and lower self-esteem (Pachankis & Goldfried, 2006). Contrary to those stereotypical views, Berger (1995) studied gay men aged 40 and older, among other questions, he asked them about their social lives and found that most gay men led active and generally satisfying lives, with some gay men reporting being open about their sexuality with family, friends and colleagues.

Additionally, gay men experience rejection by family members based on their (gay men's) homosexuality. Carastathis et al. (2017) highlight initial reactions of family members in response to becoming aware of their family members' sexual orientation. Participants in Carastathis et al. (2017) expressed experiences of blatant rejection, which included verbal abuse, physical abuse, hostility, condemnation, and punishment. Such family stereotypes and behaviour may compel gay men to remain secretive and avoid coming out as gay (Morrison & McCutcheon, 2013; Sánchez et al., 2016).

According to the Minority Stress Theory, the concealment of one's sexual orientation is common among gay men and may initially protect one from stigma; however, this concealment itself carries a cognitive burden (Lu, 2019). Morrison and McCutcheon (2013) identify three types of stigma experienced by sexual minorities in communities, which include enacted stigma, felt stigma and internalised stigma. According to Morrison and McCutcheon (2013), these three forms of stigma may be experienced simultaneously or at different points in their lives. This may have an impact on the identity of sexual minorities, including their general self-concept.

Generally, most psychological disturbances such as stress occur because of failing to follow prescribed gender roles, which becomes a serious challenge to gay men. Kimmel and Mahalik (2006) conducted a study on the roles of minority stress and conformity to masculine norms. The results revealed that conformity to masculine norms is associated with gay men's distress, if their bodies do not meet the physically powerful masculine ideal. Lu et al. (2019) also noted a correlation between gay men's unique experiences of masculinity and poor mental health. Based on previous research, it is then assumed that gay men always strive to act

masculine, which has the potential to diminish their mental wellbeing (Harris & Mahalik, 2023; Lu et al, 2019).

Baughner and Gazmararian (2015) identified masculine gender role stress, which they regard as stress occurring when men who value rigid adherence to traditional gender roles “judge themselves unable to cope with the imperatives of the male role or when a situation is viewed as requiring ‘unmanly’ or feminine behaviour”. Furthermore, Cleary (2012) proffers that men experience high levels of emotional pain, however, they have difficulty disclosing distress and identifying symptoms. This was linked to a form of masculinity prevalent in their social environment. It was discovered that norms that are considered of hegemonic masculinity and dominant discouraged men’s’ disclosure of emotional vulnerability (Lu et al., 2019). Experiences of lack of emotion inexpression was also identified in a sample of ex-military employee in certain context (McAllister et al., 2019).

In lieu of the foregoing, after such different experiences and challenges faced by gay men in their communities, one might ask, are there accessible, and relevant mental health resources to assist, where necessary? Rural communities have always lacked relevant centres offering psychological assistance. Local clinics are generally known as the places where one can look for help; however, most of them do not have professionals trained to offer such services immediately. The social workers located in local clinics have the responsibility to refer help seekers to the nearest psychologists who can offer free services for those who cannot afford monetary services. Scott (2021) asserts that rural communities often lack designated LGBTQ community resources and spaces, such as community centres found in urban settings.

It is crucial for these minority groups to have their own specific resources where they can feel free to open up. Even in the medical settings, clinicians still find it difficult for the minority group to open up about their sexuality. Medical practitioners still feel the need to cultivate an environment that is inclusive of LGBTQ patients because a large proportion of these patients have reported not self-disclosing their sexual orientation position to medical practitioners (West-Livingston et al., 2021). Laramie (2021) emphasises the need to pay attention to their unique social, psychological,

and medical needs, and encourage the positive aspects that help develop resilience and establish a strong community of care. According to West-Livingston and colleagues, some of the reasons for not disclosing could be the pre-existing perceptions amongst community members and the medical domain indicating that sexual orientation and issues of gender identity that do not include heterosexual norms were considered of mental illness.

Philaretou and Allen (2001) note that gay and lesbian partners abide by the rules of traditional gender roles and attitudes just to fit appropriately in society. By changing their behaviour for the sake of proper fitting, self-objectification becomes another challenge. Other studies on gay men note self-objectification related issues such as self-image problems, difficulty with being emotional and affectionate (Sánchez et al., 2009), threatened self-esteem (Ntozini & Ngqangweni, 2016), negative body image perceptions (Halkitis, 2001; Morrison & McCutcheon, 2012), body image dissatisfaction (Schwartz et al., 2010), and lack of body appreciation (Alleva et al., 2018). Because self-objectification has been identified as one of the challenges experienced by gay men, the study deemed it worthy of a discussion, including its precipitating factors.

## **2.5 Predictors of self-objectification in men and gay men**

Several studies investigated the outcomes of Objectification Theory, especially with reference to self-objectification in women (Aubrey, 2006 Daniels et al., 2020; Dryden & Anderson, 2019; Moradi & Huang, 2008; Saunders et al., 2020; Szymanski et al., 2011), whereas relatively few studies have included men (Dakanalis et al., 2015; Strelan & Hargreaves, 2005a). Collectively, these studies affirm that aspects of self-objectification and other related psychological consequences often precede that objectification. However, some studies considered investigating self-objectification in gay men (Engeln-Maddox et al., 2011; Brown & Graham, 2008; Kozak et al., 2009; Martins et al., 2007).

Accordingly, this section shows that various factors trigger self-objectification in men and gay men. In essence, several interrelated factors, such as conformity to masculine norms, media in general, sexual orientation, and the desire to portray a

muscular/leanness body structure, have been identified to trigger self-objectification in men and specifically gay men. However, none of these factors were related to self-objectification in gay men.

### **2.5.1 Conformity to masculine norms**

The desire for muscularity appearance in some men may derive from conformity to masculine norms. Masculine norms are defined as socially constructed beliefs, values, and expectations of what it means to be a man (Iwamoto et al., 2011). Hence, in traditional communities, conformity to masculine norms becomes a priority in most men. However, men, including gay men, who endorse conformity to masculine norms might be prone to exhibiting greater body dissatisfaction and engage in unhealthy behaviours to bring their appearance closer to the muscular ideal (Franko et al., 2015; Gattario et al., 2015; Kimmel & Mahalik, 2006). McCreary et al. (2005) note that the social standard of bodily appearance for men reflects being big and muscular. Furthermore, strong physical appearance is mainly associated with characteristics of masculinity. Generally, masculinity may be emphasised through strong muscular physique (Ravenhill & De Visser, 2017). Men who may find themselves being driven by what is considered acceptable or favoured in a community tend to feel the pressures to conform, which in turn causes dissatisfaction issues. Non-conformity to masculine gender norms such as inability to acquire strong physique led men to self-objectify themselves (Alleva et al., 2018).

Seidler et al. (2016) studied the role of masculinity in men's help-seeking behaviour against depression using electronic data sets (secondary data). The impact of conformity to traditional masculine norms on the way men experience and seek help for depression was found quite problematic among men. Seidler et al. establish that obedience to traditional masculine norms independently creates psychological issues among complying men.

It is challenging when men internalise body ideals to a point of striving to meet those unrealistic body standards, failing of which often manifests self-objectification traits such as eating disorders (Dakanalis et al., 2015; Jongenelis et al., 2014; Schaefer et al., 2018), and excessive exercise (Ricciardelli, 2012; Rollero & De Piccoli, 2017).

Body dissatisfaction, self-objectification, appearance-ideal internalisation, dieting, and negative affectivity were found to be the most common predictors of eating disorders in men (Dakanalis et al., 2015); however, self-objectification was observed to be the largest contributor.

### **2.5.2 Media**

Media is one of the influential sociocultural platforms that depict idealised notions of masculinity. In this way, the media contribute to gay men's self-objectification. Most of the portraits representing men on magazines, television, billboards, and social media indoctrinate gay men on how an ideal man should look like. In fact, gay men objectified each other on social media, as attested by Anderson et al. (2018) who found objectification and self-objectification scores strongly correlated to gay men who use the Grindr smartphone application. Kozak et al. (2009) found that gay men objectified themselves and other men to a greater degree than how heterosexual men objectified themselves.

Moreover, Alleva et al. (2018) posit that some men may contain the likelihood to consume media content, such as men's fitness magazines, that propels them to strive for gendered appearance ideals, for example, emphasising dominance and power and physical strength (Murnen & Don, 2012), instead of appreciating their own body physical appearance regardless of whether they meet the requirements of these ideals. Furthermore, Strelan and Hargreaves (2005) emphasise that a likely source of men's body dissatisfaction is the entertainment and advertising media. The media promote images of masculine ideals and such images encourage males to objectify and evaluate themselves. For example, in a study by Brennan et al. (2013), the participants reported a significant role played by the media in influencing the manner in which they felt and perceived their own bodies. Some of them highlighted that the existing ideal body type within their community was that of the masculine and muscular body and that impacted how they felt about themselves.

### **2.5.3 Sexual orientation**

The type of sexual orientation that one subscribes to contributed to self-objectification, mostly among homosexual men than heterosexual men.

Homosexual men find themselves caught between their bodies and the inner self with uncertainties regarding their physical appearance. Lower body appreciation and dissatisfaction among homosexual men compared to heterosexual men were identified (Alleva et al., 2018; Gigi et al., 2016; He et al., 2020). Moreover, Murnen and Don (2012) reported that gay men were somewhat more dissatisfied with their bodies than heterosexual men were and reported higher rates of self-objectification.

Martins et al. (2007) revealed a significant higher level of self-objectification and body surveillance among gay men compared to heterosexual men. Looking at the consequences of self-objectification, Martins et al. (2007) reported more higher levels drive for thinness, body shame, upper body dissatisfaction and lower body dissatisfaction. Engeln-Maddox (2011) found a consistent trend where heterosexual women and gay men reported higher scores on experiences of sexual objectification, body shame, body surveillance, and eating disorder behaviour compared to heterosexual men. Dahlenburg et al. (2020) determined if body image disturbances differed between lesbian and heterosexual women, lesbian women and gay men, and gay and heterosexual men. The results revealed that gay men experienced greater body image disturbances compared to heterosexual men.

The results presented above confirm that sexual orientation can be a determinant of self-objectification among gay men. These studies demonstrate that body image concerns have been highly reported as the main consequence of self-objectification in homosexual men than in heterosexual men (Engeln-Maddox, 2011; Dahlenburg et al., 2020; Martins et al., 2007; Murnen & Don, 2012). Gonzales and Blashill (2020) concur that, sexual minorities showed higher rates of body image disorders when compared to heterosexual samples that were previously reported in other studies.

#### **2.5.4 Muscularity or leanness?**

An 'ideal' man in society may be associated with muscularity, for example (Swami et al., 2013). This explains why exercise can be a means of meeting perceived sociocultural expectations of an idealised male body. However, any men should have their own preference on their body structure. The need to look muscular or thin may have been perpetuated by relation preferences among men. For example, in

Western Australia, undergraduate male students completed an implicit measure of approach-avoidance tendencies and the results demonstrated that the participants were quicker to approach muscular bodied men (Dondzilo et al., 2019). This implied that being muscular in society is likely to make men more noticeable than being non-muscular. Boys and men develop a strong sense of the muscular ideal (McCreary, 2012), which is the social standard of bodily attractiveness for men in many cultures. Oehlhof (2009) also found higher self-objectification scores that were related to a desire for a more muscular body in men.

In contemplation, gay men who exercise or participate in sports that emphasise leanness and weight control may be more vulnerable to body dissatisfaction, specifically on body thinness. It is believed that weight control and body monitoring among gay men could result from being subjected to the 'male gaze' as it is the case with heterosexual females (Murnen & Don, 2012). Besides, Martins (2007) indicates higher scores of self-objectification and drive for thinness amongst gay men. They may feel the pressure to appear thin or may prefer thinness for other reasons.

Furthermore, Carper et al. (2010) also documents a significant higher score on appearance-related anxiety and drive for thinness on gay men than heterosexual counterparts. Carper et al. discovered that gay men's susceptibility to media influence was somewhat accountable for their higher scores on appearance-related anxiety and drive for thinness. This implied that most gay men prefer being thin than having a muscular body.

In contrast, Heath et al. (2016) noted that males who scored high on measures of self-objectification also indicated a higher drive for muscularity. This creates inconsistencies in terms of whether gay men would like to appear muscular or have a lean body structure. Similar to the results presented in Heath et al. (2016), Gonzales and Blashill (2021) recently found that men in the sexual minority category reported significantly greater drive for muscularity and were found to misuse appearance and performance enhancement drugs compared to women who fall with the sexual minority category.

## 2.6 Conclusion

The above-reported literature revealed that men, including gay men, perceive a masculine ideal the man who consistently that portray qualities, behaviours and characteristics typically fit for a traditional masculine (Koc & Vignoles, 2016; McCreary et al., 2005; Sánchez et al., 2009), and some gay men ideally desired to appear more masculine (Sánchez & Vilain, 2012). The need to appear masculine among gay men gives a clear impression that they strive to maintain societal standard of being a man. It was highlighted on how community members construct their own understanding of a traditional ideal man. Various gender roles and masculine expectations are attached or associated with being a 'real' man. It was considered mandatory to begin with an understanding of what is meant by being gay before dwelling on the challenges they may be experiencing in the communities. Gay men were subjects of evaluation in this study; therefore, it was necessary to define and describe who a gay man is as well as the characteristics that define them as gay in a community.

In contrast, some gay men perceived themselves as being socially masculinised due to certain circumstances they happen to find themselves in (Connell, 1992). It is clearly indicated in this chapter that certain masculine norms such as attending initiation schools are expected to be adhered to by males in certain communities. However, gay men attend to them for the sake of maintaining their relationships with families and community members. Nonetheless, it was still fundamental to document how gay men perceived a masculine ideal in a traditional rural context. While research documented issues of masculinity and homosexuality in Africa, including South Africa (e.g., Langa & Eagle, 2008; Langa, 2015; Langa et al., 2020; Ratele, 2014; Ratele, 2017), there remains a need to link the perceptions of masculinity, self-perception, and self-objectification among gay men.

Moreover, there are minimal studies that utilised Q methodology to explore the perceptions of masculinity, self-perception, and self-objectification, especially among gay men in traditional rural communities. This study contributes to the usage of Q methodology among gay men in traditional communities, acquiring knowledge about how a masculine ideal is constructed, providing safe space for gay men to

express their views about themselves, and documenting possible self-objectification tendencies on gay men in traditional rural communities. Hence, this study used the Q methodology to explore the perceptions of a masculine ideal, self-perception, and self-objectification among gay men in a rural setting.

## **CHAPTER 3: THEORETICAL PERSPECTIVES**

### **3.1 Introduction**

This chapter focuses on the theoretical perspectives considered fundamental to explain various major concepts of the study. Firstly, the chapter discusses Objectification theory and its relevance in explaining self-objectification tendencies among gay men in traditional rural communities. Secondly, Hegemonic Masculinity Theory describes who is generally considered a masculine ideal in social context. Thirdly, the chapter explains the Inclusive Masculinity Theory, demonstrating an alternative perspective on the probable explanations of a masculine ideal in traditional rural communities. Beforehand, this section introduces the theories, their significance and how they are integrated in the current study.

This study focused on gay men in the communities that embrace culture and adhere to masculine norms. In such a culture, a masculine ideal is endorsed among community members to encourage conformation to a patriarchal gender system, which is centred on physical and emotional toughness, authority, and status (Bhana & Mayeza, 2016; Rogers et al., 2017), as well as aggression and the use of brutal force (Langa & Eagle, 2008, Malonda-Vidal et al., 2021). According to Ratele (2014), a defining characteristic of being a dominant male is displaying violence. Consequently, being considered a man resonates with the concept of hegemonic masculinity.

The theory of Hegemonic Masculinity was therefore considered in this study to explain if gay men define a masculine ideal according to the hegemonic masculinity concept. The Hegemonic Masculinity Theory was employed because some of its practices were found to significantly elicit some form self-objectification among gay men. The literature revealed that marginalised gay groups who found themselves being forced to conform to idealised notions of masculinity were prone to self-objectification, with body image concerns and eating disorders as the most disturbing subject (Serier et al., 2022). The concept of self-objectification stems from Frederickson and Roberts' (1997) Objectification Theory. Most masculinity studies

used this theory to explain women's general body dissatisfaction issues, but the theory was also useful in explaining body image concerns among gay men.

In contrast, most recent studies adopted the Inclusive Masculinity Theory that rejects the notion of hegemonic masculinity. Hegemonic masculinity, according to Anderson (2005), is associated with orthodox masculinity, which is a masculine expression in which men are often found to devalue women and gay men. Men who embrace the Inclusive Masculinity Theory view orthodox masculinity as undesirable. The inclusion of this theory in this study helped in offering an alternative perspective of the construction of masculinity.

The assumption was that not all gay men would ascribe to the notions of hegemonic masculinity. Some explanations of a masculine ideal could take the direction of perceiving masculinity in line with the notions of Inclusive Masculinity Theory. Although countervailing, the Objectification Theory, the Theory of Hegemonic Masculinity, and the Inclusive Masculinity Theory complemented each other to explain how gay men perceived themselves and to determine if there were self-objectification concerns among gay men. The next sections provide elucidations of the theories as applied in this study.

### **3.2 Objectification Theory**

Fredrickson and Roberts (1997) proposed the Objectification Theory to clarify how sexual objectification experiences affect women psychologically. It was argued that human bodies were largely explained based on gender differences (biological) yet ignoring the sociocultural influences that may include how boys and girls are socialised. People exist in a traditional social context where the body tends to communicate various meanings to others in such social setting. Therefore, Objectification Theory was introduced, positioning women bodies in a sociocultural context and highlighting the lived experiences and mental health of those experiencing sexual objectification.

The major concern was that women's body is more likely to be looked at, with the possibility of being evaluated and objectified. Most of women who experience sexual

objectification are more likely to be treated as a body that is primarily valued for its use by others (Fredrickson & Roberts, 1997). Primarily, that means the body that exist for use and sexual pleasure of other people. The common likely source of women's body being objectified is the heterosexuality existing in many cultural contexts. Therefore, according to Frederickson and Roberts (1997), males are more likely to sexualise female body through gaze, however, not all males are capable to objectify a female body. Moreover, the sexually objectifying gaze is beyond women's control and therefore becomes difficult for women to control the situation. Conversely, Civile et al. (2016) revealed that power, rather than gender per se, is central to contributing to sexual objectification.

The media correspondingly form part of the platforms that accelerate sexual objectification of women. This conception has been observed through visual media such as music videos, magazines, television advertisements, and social media (Guizzo, et al., 2017; Saeed & Ali, 2021; Seabrook et al., 2019; Ward et al., 2018). Women bodies or rather certain body parts are targeted and displayed more than male bodies, which tend to attract viewers with an absolute sexualised gaze. Women always feel uncomfortable and unsafe and look for alternative measures to safeguard themselves in environments where sexualised gaze is suspected (Brown & Osman, 2017). Sexual objectification has proved to produce harmful psychological effects such as stress, insomnia, and lack of sexual satisfaction to women (Daniels et al., 2020, Jiang et al., 2022; Saez et al., 2019).

When sexual objectification occurs in women, they tend to assume a strange view of self. They become preoccupied by how their physical appearance is presented to others in their social environment. Women are likely to perceive themselves as objects to be looked at and evaluated. This is due to the sense of self being more socially constructed, and therefore reflect the way in which an individual should be treated. The positive sense of self or self-concept for women align well with their physical appearance.

More consequences such as discrimination in the workplace is also possible based on how a woman looks (Lamsa et al., 2023). Unfeminine unattractiveness in women intrigue negative consequences to their personal life. Those who appear attractive

in heterosexual relationships are also found to receive good treatment from their sexual partners and their attractiveness maintains romantic relationships (Geniole et al., 2022). Due to various reasons mentioned above, women tend to experience the pressure to improve their physical appearance for the purpose of receiving positive treatment from their environment.

The moment an individual is viewed by others in a way that is sexually objectifying, they become susceptible to internalising the observer's perspective about themselves. For that reason, the effects are converted to self-objectification, a concept introduced by Frederickson and Roberts (1997). According to Frederickson and Roberts (1997), that self-perception is relatively known to produce self-consciousness typified by habitual monitoring of the outer physical appearance. However, the degree of such behaviour may vary across self-objectifying individuals. The monitoring behaviour has the potential to disrupt women's flow of consciousness, resulting in disrupted thoughts and actions caused by images of how they are supposed to appear to others physically.

Based on the aforementioned, objectification theory introduced a framework aimed at understanding the psychological consequences of self-objectification suggested to arise from sexual objectification treatment received by women and young girls from the social context. The framework has four concepts, namely: the emotion of shame, the emotion of anxiety, peak motivational states, and the awareness of internal bodily states. Each of these concepts will be discussed below.

### **3.2.1 Shame**

Shame emanates from the negative evaluation of self in relation to social exposure, which is more directed to what other people think about other individuals. It was found that women experience more shame (especially bodily and behavioural shame) than men (Avdikou, et al., 2019; Veloti et al., 2017; Wetterlöv et al., 2021). Shame is exacerbated by idealised images which commonly portrays women body as slim, youthful and more white characteristics. Practically, such idealised female body is unrealistic and not easy to accomplish. Shame may build when women start to make a comparison of their body with the fake portrayed body causing confusion.

Studies found that women minimise experienced shame through activities such as exercises, changing diet, or going through surgery whereas others depend on avoidance coping (Cuesta-Zamora et al., 2022; Overstreet et al., 2018).

### **3.2.2 Anxiety**

Women experience anxiety together with caution, particularly in a social environment where women are sexually objectified. Frederickson and Roberts (1997) identified two forms of anxiety: appearance anxiety and safety anxiety. A woman who previously had negative appearance related comments is more likely to experience appearance anxiety (Liu et al., 2022). This type of individual will constantly check and adapt their appearance. There are concerns about appearance safety as well. It is believed that women who are physically attractive are prone to sexual assault. Perpetrators may perceive such women as intimidating, therefore rape occurred due to their provocative dressing style. To ensure personal safety, such women may always exercise caution to prevent probable sexual bodily harm.

### **3.2.3 Peak motivational states**

Every individual may get excited and motivated to fully participate in physical or mental activities that are rewarding in their lives. This state is regarded as “flow”. According to Frederickson and Roberts (1997), such individuals may feel uncontrolled by others and their quality of life will be improved. In the environment where a female body is objectified, peak motivational states may be prevented. Pila et al. (2021) found that the experience of body shame was more related to lower reported engagement in physical activity among young girls.

Some people (mostly men) are capable of disrupting womens’ activities by calling on the appearance of a woman’s body. The destructions always target a woman’s physical appearance and comments are made about weight or breast size especially in public spaces. It was noted that for one to consistently maintain this flow they should lose self-consciousness. If women are engaged in habitual self-conscious

monitoring of the body, their peak motivational state becomes limited, therefore, the quality of life may be affected.

### **3.2.4 Awareness of internal bodily states**

Women, more than men, are believed to have dissociated themselves from their own bodily sensations. According to Frederickson and Roberts (1997), they are less accurate when compared to men to detect internal physiological sensations such as stomach constructions and heartbeat. They may not be using these indications to determine how they feel. In the early developmental stages, especially during adolescents, females start dieting as a way of achieving a slim body appearance ideal. This implies that women who practice such a behaviour are more likely to restrict eating and therefore they are suppressing a hunger cues. Studies identified that more eating disorders are common in women especially restricted eating (Dotan et al., 2021; Legg et al., 2023).

According to Polivy et al (1990, in Frederickson & Roberts, 1997), such habits of restraining eating is likely to cause generalised insensitivity to internal bodily cues. It is believed that women are mostly preoccupied by their outer physical appearance (or being focusing more on the observers' perspective) and therefore they tend to ignore or possess an inability to attend to their inner bodily experience.

### **3.2.5 Mental health risks associated with self-objectification**

As initially indicated, Frederickson and Roberts (1997) conceptualise objectification to significantly lead to self-objectification. That is habitual body monitoring, leaving women with excess shame and anxiety, shortage of peak motivational states, and slight awareness of internal bodily states. They argue that accrual of such experiences could contribute to mental health risks on women. There are three mental health risks that can impact women negativity as proposed by the Objectification theory, namely: unipolar depression, sexual dysfunction and eating disorders. These mental health risks are briefly discussed.

### **3.2.5.1 Depression**

Several explanations of depression exist, however, most importantly is that objectification theory assist on how to understand depression on women. Depression can be understood based on three explanations. Firstly, female biology explains gender differences in depression. It is believed that women's hormonal fluctuations and low oestrogen may be responsible for causing depression. Premenstrual phases during puberty and menopause during late adulthood predispose one to the risk of developing depression. Recent studies found a relationship between menopause and the risk of developing depression among women (Kim et al., 2023; Soares, 2023).

Secondly, Objectification Theory posits that inferior social status and lack of power predispose women to the risk of depression. They become prone to discrimination in workplace and relationships leading to the feeling of powerlessness in achieving their most mandatory aspects of their lives. There may be various sources of oppression such as occupying low position in workplaces faced by women that has the potential to lead to depression. Consistent with this notion, Posel, and Oyenubi (2023) found that low socio-economic status was correlated with poor mental health and that women reported significantly more depressive symptoms when compared to men.

The last explanation of depression is attributed to certain personality characteristics typical to women. According to this explanation, women are mostly known to exhibit characteristics such as being emotional, relationship oriented and nurturant. More of these traits in a woman may compromise their mental health. Women may strive to balance the intrapersonal intimacy coupled with social expectations of what a woman should be (i.e. a woman is strong) may lead women to lose the sense of self leading to the possibility to suffer from depression.

### **3.2.5.2 Sexual disfunction**

Sexual disfunction and dissatisfaction has always been a problem, and studies demonstrated that more women than men are battling with this problem even though

some causes may be attributed to certain medication and sickness (Campbell et al., 2014; Carlsson-Lalloo et al., 2022; Kogure et al., 2019). Heterosexuality and cultural attitudes towards sex places women in a position where they are unable to focus of their sexual desires and physical sensations. Women are mostly expected to be passive when it comes to sexual activities whereas men are encouraged to be exhibit active sexuality. It is believed that women should refrain from being selfish and therefore they should take care to their men' sexual needs.

Objectification Theory offers an alternative explanation regarding women's sexual difficulties. Women focus more on their self-conscious body monitoring, body-based shame and anxiety including inattention to internal bodily states. During sexual activity, women tend to direct their thinking to their own visual image, therefore, their attention is shifted from a satisfying activity to own body which in turn greatly hinders their sexual satisfaction. Furthermore, women experience more negative emotions such as shame and fear towards sex and that reduces their possible enjoyment. As already indicated earlier, women struggle to pay attention to internal body signals of which arousal signal may not be felt leading to reduction in sexual enjoyment.

### **3.2.5.3 Eating disorders**

Eating disorders have always been a problem affecting women more than men. It is argued that women and girls experience troubled attitudes towards eating (Cohen et al., 2020; Dahlberg et al., 2016; van Hoeken et al 2016). They become drawn towards behaviours that reflect weight maintenance and dieting as a way of monitoring their body. Such behaviours are likely to contribute to bulimia and anorexia nervosa. According to Frederickson and Roberts (1997), eating disorders are considered a plan to reduce shame and fear that women feel regarding their body.

### **3.2.6 Application of Objectification Theory**

Since its conception, Objectification theory drew attention of many researchers especially feminists intending to study self-objectification among women. Frederikson et al. (1998) were among the first generation of researchers to explore

the usefulness of the theory in predicting self-objectification among women. Amongst other findings, they revealed self-objectification as related to producing body shame which in turn predicted restrained eating among women.

Several feminist scholars further applied, tested, and expanded Objectification Theory. For example, Tiggemann and Slater (2001) became interested to test the objectification model as it applies to disordered eating among women. Subsequently, Slater and Tiggemann (2002) further tested the components of the model among adolescent girls. Based on the consistency of the model with the results, it was concluded that the theory is applicable to measure self-objectification on adolescents and women.

Since its inception, the theory continued to draw attention of various researchers with the interest of studying self-objectification on women and girls (Daniels et al., 2020; Hill & Fischer, 2008; Moradi & Huang, 2008; Rollero & De Piccoli, 2017; Watson et al., 2012). Such studies highlighted that women tend to experience psychological effects through the internalisation of sexual objectification. Interestingly, the theory was built on the assumption that men objectify women sexually, however, women as well were found to objectify other women, and women objectifying other men (Strelan & Hargreaves, 2005b). Similarly, same sex objectification was identified on adolescents through the comments made to others regarding their appearance on social media (Vangeel et al., 2022).

Contradicting results are identified in terms of the progression of self-objectification among women. Initially, it was reported that self-objectification decreases with age (Tiggemann, & Lynch, 2001). Daniels et al. (2020) discovered that self-objectification progresses with age, with older women reporting more symptoms of self-objectification more than adolescents. Therefore, even though research on adolescents has always been available (e.g. Harrison & Fredrickson, 2003; Wang et al., 2021), Daniels et al. (2020) emphasised that researchers should concentrate on exploring objectification from adolescent stage. The assumption is that researchers should capture how self-objectification progresses throughout the human developmental stages, especially during early states of adolescents.

Objectification Theory was mostly tested more on women, however, it has proved to yield related results on men as well (Heath et al., 2016; Oehlhof et al., 2009). Researchers combined a sample of both men and women in some studies to investigate self-objectification tendencies and other variables such as body dissatisfaction and eating disorders. Morry and Staska (2001) were among the earliest adopters of Objectification theory who utilised a sample of men and women. Their findings revealed self-objectification variables that were previously reported in women to be similar to those reported in men. It is therefore evident that men do experience objectification leading to self-objectification.

Objectification Theory variables are found to match a self-objectification outcome in gay men; however, careful consideration is required, as the results from Grabe and Jackson (2009) suggested that the variables of Objectification Theory are limited by both race/ethnicity and gender. Oehlhof et al. (2009) noted the desire for a more muscular body on men when assessing self-objectification and body ideals and concluded that Objectification Theory seemed to be a useful framework for understanding body image issues in men.

Similarly, Heath et al. (2016) supported the efficacy of Objectification Theory in understanding the processes under which muscle dysmorphia characteristics are likely to emerge in men. Furthermore, in their experimental study, Martins et al. (2007) confirmed the usefulness of Objectification Theory in studying the experiences of gay men. Together, these studies support utilising Objectification Theory; hence, the theory was applied in this study to explain possible self-objectification tendencies among gay men in rural South African communities.

The literature in the current study concentrated much on the social construction of masculinity and finally linking such constructions with self-objectification tendencies among men and gay men specifically. The arguments constructed elucidate that conformity to masculine norms, internalisation of media portrayals and sexual orientation are reported to produce dreadful body image concerns emanating from trying to fit in the community with possible self-objectification leading to psychological effects. Such studies plant an impression that internalisation of

masculine social expectations only occur in the field of psychology whilst ignoring other areas.

However, it is not only in the field of psychology where internalisation of social construction of masculine idealisation occurs. Fields such as Culture, Health, and Sexuality (Shefer et al., 2015) Gender studies (Maake, 2023) and others demonstrated the likelihood of internalising social construction of masculinity. In his study of gender and sexuality, Shefer et al. (2015) studied how the masculinity and sexuality of South African young men is constructed, challenged or maintained. Results demonstrated that young men have internalised the conception about themselves as dangerous but were also exploring other possible ways of being male and being sexual, demonstrating more complex experiences of manhood.

Some discourses in the study highlighted the fact that families exacerbate behaviours associated with being a man. Once a male is told that they are a man, they may be reminded to practice some sexual behaviours to fulfil expectations of being a man (i.e. a man should have more than one partner, if one is engaged in sexual activity, there should be a child to proof that). This is how the dominant discourses of masculinity end up influencing internalisation of masculine norms leaving young men in powerful, physical, and dangerous masculine performance (Shefer et al., 2015).

Moreover, Maake (2023) noted that the current conceptualisations of masculinities in South Africa highly position sexual identity as priority and considered the power differentials that placed heterosexual men at the top of the masculinity hierarchy and gay men at the bottom. This notion brings up the assumption that some gay men are likely to conceal their sexual identity and internalise heterosexual social requirements similar to the young men behaviours discovered in the study by Shefer et al. (2015). In his critical analysis, Maake (2023) revealed that the “feminine” gay masculinity is vulnerable in the townships and is predominantly subordinated because it does not resemble the hegemonic heterosexual masculinity.

Some social or public spaces, according to Brown (2018) are perceived as enfolded around social environments of the heteronormative identity and reduces ones' body

to an object. Brown (2018) studied gay students in an institution of higher learning to illustrate the increasingly complicated dynamics of symbolic violence and oppression in heterosexual geographies. The results demonstrated that some symbols in public spaces are a gendered, monitored zone leaving individuals obligated to choose between the heteronormative twofold, which denies the existence of non-normative expressions (e.g. bathroom sign depicting a male or woman structured image). Regardless of how the situation may be, Nzimande and Dyll (2024) share the idea that masculinity is not fixed and is constructed within a social context with meanings assigned to objects being influenced by the observers' bases of their own interpretation.

These studies serve as examples to demonstrate that in South Africa, masculinity is constructed in favour of hegemonic masculinity notions whereby gay men are marginalised and expected to conform to masculine norms and therefore cultivating self-objectification tendencies (Brown, 2018; Maake, 2023; Shefer et al., 2015).

### **3.3 Hegemonic Masculinity Theory**

A related theory that complements the insights of the Objectification Theory is the Theory of Hegemonic Masculinity. Raewyn Connell, an Australian sociologist, in his book "Masculinities" developed the theory in 1995 (Wedgwood, 2009). The concept of masculinity refers to men and it is an opposite term for femininity which refers to women. According to Connell (1995) the concept of masculinity is socially and culturally conceptualised.

The behaviour of an individual plays a very crucial role in determining if one is considered masculine or unmasculine (or associated with femininity). Those who are characterised as unmasculine are known to be peaceful and non-aggressive. Some centuries ago, it has always been known that men and women differ based on certain characters such as women being inferior and passive and men being superior and active. Such gender categorical characteristics may have detrimental effects on both genders in terms of management and tolerance of some aspects of life based on social construction of masculinity and femininity.

For example, Williams (2000) argue that the social construction of masculinity and femininity put both the health of men and women at risk. They compared males and females' experiences of how they deal with pain related to chronic illnesses. Results demonstrated gendered meanings of stigma to have impact on approaches for dealing with illness. Females showed greater adaptation and did not perceive illnesses as threat than did males. However, according to social construction of femininity and masculinity, men are considered active and treatment strategies such as exercising becomes beneficial to them than females as are labelled as passive. If the treatment would require dieting as the most effective remedy, females may adapt better than males (Williams, 2000). Men are expected to be strong and to retain social identity, some had to continue with their masculine activities regardless of the pain experiences from certain illnesses (Flurey et al., 2018).

Connell (1995) argues that the meaning of masculine and feminine are beyond sex difference, and therefore, they mean how men differ from one another and how women differ from one another in matters of gender. According to Connell's definition, masculinity is "simultaneously a place in gender relations, the practices through which men and women engage that place in gender, and the effects of these practices in bodily experience, personality and culture". It has been highlighted about various masculinities such as black and white, middle class and working class existing in social contexts.

The interconnectedness of these masculinities is examined including the gender relations among them. The term 'Hegemonic masculinity' means that masculinity is occupying the hegemonic situation across gender relations which may be challenged. This simply means that a group may claim cultural dynamics and take a heading position in social life. Most of those who symbolises hegemonic masculinity may not necessarily mean that they are the most powerful individuals.

Hegemonic masculinity is largely recognised by authority and dominance over others more than direct violence (Stewart, 2015). However, the concept is contextually modified overtime. Currently, patriarchy is slowly being stabilised, meaning the forms of masculinity are slowly changing overtime. Recently,

communities with the assistance of social media, are promoting antidomestic violence campaigns to lessen violence against women. Myrntinen (2019) highlighted that the previously dominant philosophies of masculinity experience a challenge due to the social and political transitions regarding the treatment of women and children.

Similarly, there were white masculinity where white men held power over black men, it may still be experienced by black men in other parts on the world, however, it is not more powerful and dominant when compared to experiences of those who felt it during previous decades. For example, Vigil-Fowler and Desai (2023) highlighted the current community change initiatives brought by Black women physicians in the health fraternity as they hold degrees previously known to be dominantly shaped by White and masculinity.

According to Connel (1995) hegemonic masculinity is characterised by subordination, complicity, and marginalisation. Among group of men in social settings, there exists specific gender relations identified through subordination and dominance. More specifically, heterosexual groups who adopted a homophobic culture are found to dominate homosexual groups, labelling them as not men enough especially if they did not go through male circumcision (Mashabane & Henderson, 2020; Mfecane, 2016). Homosexual individuals receive political and cultural exclusion and abuse, violence and intimidation from other men. They are being oppressed and emotionally victimised from their early age, their masculinity in the social status stays at the bottom of the gender hierarchy (Mostert et al., 2015) Hegemonic masculinity does not support gayness as that relates more to femininity. Moreover, it doesn't necessarily mean that gayness is the only subordinated masculinity, however, other men are still referred to as not men enough and some vocabulary of abuse such as mother's boy or sissy are still used towards them (Coyle & Fulcher, 2016; Grant, 2004).

Connel (1995) argue that not all men meet the normative standards of hegemonic masculinity. Some of them benefit from hegemony, meaning they gain from patriarchal practices from the fact that women are subordinated to them. Men contain connection with hegemonic beliefs however, they do not necessarily engage with actual hegemonic practices. According to Connell (1995) such men are

theorised as having a complicit relationship with hegemonic practices. There are those men who practices patriarchy however at the same time their behaviour exhibit respect for their wives and any other female figure (Yun, 2018). They refrain from being violent towards women and still enjoy sharing house chores in their households.

Class, race, gender and culture are the most common factors playing an integral part on how masculinities become hegemonic. Masculinities that are influenced by class and race, for example, also translate to the manner in which young boys interact with the peers in the school environment (Govender & Bhana. 2022). They are likely to create hierarchies of power which are sometimes demonstrated through wearing expensive clothing by certain racial groups in the school environment. The significance of social dynamic on the relations between the middle-class masculinity and the working-class should be considered in hegemonic masculinity. According to Connell (1995) marginalisation “is always relative to the authorisation of the hegemonic masculinity of the dominant group”. Most of those who contain strong hegemonic beliefs, are likely to find it difficult to acknowledge the authority of those with higher positions and power over them.

The conceptualisation of common masculinities existing in South Africa, according to Morrel (2012), has been categorised into three versions. The versions were namely; White masculinity, African masculinity and Black masculinity. The White masculinity was demonstrated mostly in the mining industries where white ruling class dominated the control and management of wealth and asserts (Brown, 2006). Moreover, Afrikaners were found to use taboo language as way of constructing their own masculinity (Van der Walt & Van Rooy, 2020). Black men were utilised as labourers for the production of wealth in the mining firms. According to Connell (2009) African masculinities became demonstrated through social relations characterised customary law and marking of territorial boundaries with tribal chiefs representing each communal land. Black masculinities were seen through the creation of geographically allocation of Bantustans, which were literally Black townships based on ethnicity and were ruled politically. Social tensions and conflicts had arisen as other men were experienced difficulties accessing other privatised spaces (Young, 2021).

Connell (2009) introduces the structures of gender relations that he regards as historical and transformed over time. He argues that inequality does exist in the structures, where some individuals or groups may benefit whilst others losing by changing the structure. For instance, men had always gained from patriarchy through several factors such as earning double wages than women (Flake et al., 2013; Williams et al, 2010). Therefore, politics of masculinity had the potential to create imbalances and social injustices. The dominant gender also uses violence over the submissive gender which is well known for fearfulness. The structures of genders relations also highlight how gender-based violence occur targeting women. In most cases, reported domestic violence always present women as the most suffering and receiver of this practice as males are authorised by the ideology of supremacy to abuse women (D'Avanzato et al., 2022; Mahlangu et al., 2022; Nduna & Elizabeth, 2012).

The same violence practiced on women; some men also experience abuse from their fellow men. Men uses terror to create boundaries, excluding other males who deem unfit or qualify to associate with them. In that manner, violent men oppress the other male group and claiming their masculinity. Therefore Connell (1995) regard masculinity as a configuration of practice within a system of gender relations. He introduced a framework to understand masculinities, which comprised of three structures of gender relations namely: power relations, production relations and relations of cathexis. After continual refinement of the theory after its inception, Connell introduced the fourth structure called symbolisation. The four structures are discussed.

### **3.3.1 Power relations**

Power relations is mainly elaborating the subordination of women and dominance over other men. This power relations encompasses hierarchies and authority as part of the social dynamic of gender. This power structure still dominates regardless of the fact that current feminism powers uplifted women to successfully head their households by themselves. Bui et al. (2012) argue that sociocultural systems such as patriarchal authority have not changed much. However, the patriarchal power is

striving and facing continued difficulties in the politics of masculinities. In some households, mandatory expenses remain the responsibility of men's control and authority.

Studies demonstrates that power relations necessitate coercive control over women in intimate relationships (Navarro-Mantas et al., 2022; Smith, 2019; Vyas & Jansen, 2018). The entitlement men attain in these relationships leave women being vulnerable to abuse even after leaving marriage or long-term relationship (Davies, 2009). Conversely, men are also in the receiving end of being powerless in some instances whereby they become victims of violence from women, however, more of these cases are less reported (Roulands, 2022). The workplace such as police organisations has the most adverse psychological wellbeing effects such as stress and post-traumatic stress on women more than on men (Buhrig, 2023). The environment is mostly masculine cultured, occupied by men who practice their masculine powers over women and other subordinated men.

In this study, the concept applies to men who have differentiated relations over other men. It relates to male attitudes, abusive behaviour such as violence, discrimination, and oppression of other males in the rural communities. The study anticipated that traditional men in rural communities may be perceived in alignment to the hegemonic social standards or not. Therefore, it implies that they are either powerful, desirable, envied or one may find themselves in a position where they are marginalised or lacking social status. Successfully exercising of this power, men should conform to the standards of what is considered a real man in the community.

### **3.3.2 Production relations**

According to Connell (2009), gender division of labour is well known where allocation of tasks is shared between males and females. It is about who is responsible to do what based on gender expectations in society. It highlights the inequality of social rules regarding the distribution of some responsibilities to one gender. For instance, women are still allocated much of the unpaid housework and taking care of children. Economically, this gender relation structure creates more

arguments in terms of dividend of accrued products of social labour. It is commonly known that males control the major accumulation of wealth.

The study alluded the production relations among men in rural communities. Men in the communities has various responsibilities such as taking care of their families, mentoring new initiates, digging in the graveyards, attending *Kgoro* and any other cultural tradition masculine roles. The interest is on how gay men perceive sharing of responsibilities among men in the traditional rural communities.

### **3.3.3 Relations of cathexis**

The patriarchal command prohibits forms of attachment, emotion and pleasure that male-controlled norms had produced themselves. The question is about who should approach the other in terms of affection matters. There are frustrations around the issue of sexual inequality where men are offered the right in marriage and prevention on homosexual fondness. It is still controversial and questionable if women can take the initiative and approach a male for love and affection. Even though things may have turned out favourable for women to do so, some may still feel uncomfortable to practice as the patriarchal traditions did not allow. Such sexual disparities make it difficult for homosexual men to exercise their sexual desires. This structure of gender relations did not receive enough attention for exploration in research. The study placed much of the interest on the emotional relationship portrayed by men in traditional rural areas.

### **3.3.4 Symbolisation**

In this structure, gender is symbolically expressed through enactment of behaviours considered either for masculine or feminine in social interactions. The gender patterns of this structure in a social setting may be identified either through visual or verbal actions. Specific forms of masculinity are structured and portrayed in part through, for example, social eating and drinking. There could be certain foods and drinks that are specifically meant for males as they are believed to boost their physical strength to fit a masculine ideal. On the other hand, women may be prohibited to indulge in those specific foods. This gender structure did not receive

research attention when compared to the power and production gender relations structures. However, Broom and Lenagh-Maguire (2010) investigated the gendered configurations of diabetes using Connell's gender structure including the symbolisations.

### **3.3.5 Application of Hegemonic Masculinity Theory**

Connell's model caught the attention of many researchers and the need for further exploration on gender relations (e.g., Aneley et al., 2023; Davies et al., 2009). The three structures of gender relations explained various social dynamic, interaction, and the relationship between masculine and feminine social roles. They promote inequality, leaving women under the risk of harassment and abuse. Men are socialised to become superior over women, and therefore, they feel privileged and entitled to control every aspect of women's lives. The subject of inequality of gender structures still survives and that was recently revealed by Arora et al. (2023) through the analysis of existing discourses on Twitter social platform which included the construction of alternative and hegemonic masculinity. Exchange of conversations on such platforms has the power to influence gender authenticities.

Hegemonic masculinity "embodies the currently most honoured way of being a man and requires all other men to position themselves to it..." (Gottzén, 2011, p. 230). It is therefore theoretically rooted in distinct beliefs such as toughness (men are motivated to be aggressive), anti-femininity (men should not participate in stereotypically feminine activities) and status (men should gain respect from other) (Baugher & Gazmararian, 2015; Bhana & Mayeza, 2016; Scott-Samuel, 2009). In trying to promote or enforce the hegemonic masculinity, most parents recruit their young boys to attend initiation schools as a way of preparing them to manhood. Some studies mentioned that this rite of passage was found to create a dilemma for gay boys (e.g., Ntozini & Ngqangweni, 2016). In Xhosa language, the practice is referred to as *Ulwaluko* as mentioned previously. In the study by Mashabane and Henderson (2020) gay men participated in this rite of passage, and they found it beneficial as it granted them the opportunity to be respected by those closer to them.

Connell's hegemonic masculinity is currently the most common concept used in masculine studies (Baugher & Gazmararian, 2015; Day et al., 2003; Scott-Samuel, 2009). The concept explained a hierarchy of masculinities in the societal context that is associated with authority and social power (Szabo, 2014). The concept also meant that certain masculinities are more dominant and idealised than others (Brandth & Haugen, 2005). In most cases, traditionally marginalised masculinities such as gay, nonathletic, or feminine-acting men, occupy the lower steps of the hierarchy in hegemony (Anderson, 2005).

In relation to this theory, Scoats (2017) indicate the reasons why men are expected to distance themselves from femininity. Firstly, he asserts that the patriarchal belief indicated that masculinity is superior to femininity. Secondly, the assumption is that anyone associating themselves with femininity practices decreases their masculinity. These distinct beliefs are considered to possibly create prejudice related to sexual orientation among men. For example, Castiglione et al. (2014) revealed that obedience to hegemonic practices was positively related to sexual prejudice towards both gay men and lesbians among university students. Studies demonstrated that hegemonic masculinity also exist among gay minorities (e.g., Rosenberg, 2023).

Features of a typified real man in rural communities is demonstrated through his engagement in community gatherings, attending initiation schools and its celebrations, digging in the graveyard and other related activities. In such gatherings, some men find the opportunity to exercise the hegemonic practices and beliefs to other men. This is where the various hierarchy of masculinities exists where those who are superior are more likely to challenge and oppress others. Male gatherings such as celebrating initiates also offer the opportunity for men to demonstrate their power, physical strength and show off their muscular physical appearance. Even aging older men were found to be concerned about their aging bodies, as they considered body strength as mandatory to maintain their gendered position in the masculine hierarchies (Rutagumirwa & Bailey, 2023). They believed that aging affects their ability to represent themselves as real men and that made them to undermine their sense of masculinity.

Men who embrace hegemonic masculinity often ascribe to the orthodox understanding of masculinity (Anderson, 2005). It is believed that homophobia and anti-femininity are the core components of hegemonic masculinity, which might explain why heterosexual men are particularly hostile towards gay men (Anderson, 2005; Ravenhill & De Visser, 2019). It should be noted that different types of masculinity behaviours are demonstrated based on context. However, the inclusivity displayed in such environments should be the one ruling out if the Inclusive Masculinity Theory was useful in explaining the behaviour among men.

Berner-Rodoreda et al. (2023) criticised Hegemonic Masculinity Theory by demonstrating that its conclusion is illogical. According to Berner-Rodoreda and colleagues, if the theory stresses the philosophy of, *inter alia*, 'dominance' and 'control' as being 'hegemonic', it means the theory fails to explain the manner in which men draw on notions of control and consideration of others without clearly positioning themselves to hegemonic masculinities. They therefore suggested a change from hegemonic masculinities to cultural repertoires and they are perceived as a collection of possible responses from which men and women will be able to draw strategies of action.

Regardless of the presence of criticisms, the study sought to determine if gay men perceived themselves in view of hegemonic masculinity beliefs. Therefore, Connell's concept was utilised to analyse gay men's perceptions of a masculine ideal in traditional rural communities.

### **3.4 Inclusive Masculinity Theory**

Many studies conducted about men and masculinities were more concerned about presenting the rights and privileges of men utilising Hegemonic Masculinity Theory to understand problems associated with subordination, oppression of others and segregation of gay men (Baugher & Gazmararian, 2015; Buhrig, 2023; Day et al., 2003). Immediately when some studies opted to include gay men in young men's peer groups such as the ones in sports activities, that is when Inclusive Masculinity Theory was born (Anderson & McCormak, 2018).

Anderson introduced the concept 'inclusive masculinity' in 2005. He formalised the Inclusive Masculinity Theory in his book, *Inclusive masculinity: the changing nature of masculinities* in 2009 (Anderson & McGuire, 2010). He conceptualised inclusive masculinity as multiple masculinities coexisting without dominating over each other (Scoats, 2017). The development of this theory was fuelled by the changing of relationships among men and their masculinities in the same environment where hierarchies of masculinities are common. His concept was formulated looking on the sports environment where the social dynamics were not based on homophobia and rejection of femininity.

This theory is in contrast with hegemonic masculinity conceptualisations, which suggests one dominant model of masculinity with hierarchies as explained in the previous section. Gender identities and relations of men and women are explained in such that patriarchal practices are dominant and embraced by men through their behaviours. In contrast, Anderson and McCormak (2018) emphasises that in an inclusive masculinity environment, the orthodox masculine relations are uncommon and unsupported. Instead of exercising power, being violent and oppressing others, heterosexual men tend to relate well with their fellow men and to recognise bisexuality as a legitimate sexual orientation.

Anderson utilised homophobia as the centrality to construct and regulate masculinities, exploring its influence on men and masculinities in the cultures in which homophobia had decreased. He believed that diminished homophobia allows emotional openness in men leading to their ability to have close friendships and peer tactility. Anderson and McCormak (2018) felt that it may not be sufficient to explain inclusive masculinities based on homophobia as other cultures still express their masculinities through being homophobic. Therefore, to accommodate such homophobic cultures as well as historically and geographically position of Inclusive Masculinity Theory, Anderson and McCormak (2018) introduced the concept of homophobia meaning the fear of being socially perceived as gay.

According to Anderson and McCormak (2018), a homohesteric culture is expected to meet three conditions. Firstly, the culture should maintain hostility towards gay

men, secondly, there should be an understanding that gay people exist in significant numbers in that culture and lastly, people should contain a belief that gender and sexuality are blended. Therefore, in such a culture, male interrelations may be limited and policed as people will fear the humiliation of being socially perceived as gay.

In trying to understand Inclusive Masculinity Theory, the concept of homophobia becomes central as it explains the process of social change. Homophobia is believed to policemen's behaviour especially in the environment that is homophobic because in such environments, men's behaviours are strictly controlled and monitored. For instance, if a man is observed spending much time with other men and emotionally attached, they may be considered being gay. Inclusive Masculinity Theory explains modifications identified between cultures and generations in relation to men's gendered behaviours as changing over-time, with possible diminished homophobia. The theory believes that masculinities become less hierarchical, and a diverse form of masculinities characterised by less regulation of non-conforming masculinities is emerging.

As the theory has been mounted within the philosophy of diminished homophobia, according to Scoats (2017), reduced homophobia means that men no longer afraid to be categorised as homosexual, meaning they do not need to protect themselves against allegations of homosexuality. When homophobia declines, according to Durham and Anderson (2015), there is improvement on men's attitudes towards homosexuality, other changes are noted when heterosexual men associate freely with behaviours once culturally coded as feminine. Therefore, men feel free to associate themselves with various gendered behaviours, and multiple masculinities can exist without any hierarchy.

It has been recently noted that heterosexual men have increasingly incorporated alternative gender expressions into their repertoires of masculinity, and therefore have rejected homophobia and formed closer homosocial relationships and welcomed gay men into their friendships (Ravenhill & De Visser, 2019). This was observed in a study where men who subscribed to inclusive masculinity behaved in effeminate ways without experiencing social stigma (Anderson, 2005).

### 3.5 Application of Inclusive Masculinity Theory

Anderson's work has had a great impact on the recent construction of masculinity and inspired many researchers to utilise this perspective, particularly to study gender identities and the conceptualisation of masculinities among men (Adams, 2011; Anderson, & McGuire, 2010; Durham & Anderson, 2015; Ravenhill & De Visser, 2019; Scoats, 2017).

The literature demonstrated a variety of studies conducted utilising gay men including other LGBTQ samples in various disciplines and contexts (e.g., Alessi, et al., 2023; Metheny et al., 2022; Pillay, 2023; Tshisa & Van der Walt, 2022; Visser, 2023). This imply that attitudes towards homosexuality is improving with increased openness to explore same sex relationships. Furthermore, extra social changes in support of decreasing homophobia are observed. For example, a geosocial networking application called Grindr was introduced to assist gay men to interact with one another on social media (Felise et al., 2019). The inclusivity emphasised in this theory does not necessarily mean that all men behaviours are inclusive of all social interactions, however, it specifies the inclusive of gay men and other same-sex sexual desires. This inclusivity is the one contributing to the erosion of homophobia.

The fundamental shift about the practice of masculinity drew attention of many researchers to explore the changing nature of masculinities. The new masculinities are perceived to challenge the historical sexual inequalities; therefore, researchers became interested to investigate various aspects of changing masculinities as proposed by Anderson and McCormak (2018). In exploring the theory, researcher studied both the behaviours and relationships of heterosexual and homosexual men including their interaction in social spaces.

Using Inclusive masculinity Theory to understand the behaviour and attitudes of men, Adams (2011) discovered that college-based soccer players demonstrated metrosexual and inclusive behaviours and attitudes on the soccer field. The styles of masculinity these men enacted were more relaxed, liberal, and inclusive; they were well styled, well-groomed, gay friendly, and were emotionally and physically

close to other men. He then concluded that these men were removed from the traditional orthodox sporting masculinities of previous generations. Similarly, Scoats (2017) found that every male participant in his study demonstrated some behaviours consistent with Anderson's (2009) Theory of Inclusive Masculinity. This is notable by how they include pictures in their online identities on Facebook. Here, they are shown dancing, hugging, kissing, and the pictures were available online for their friends and family to see. The most thoroughly demonstrated behaviour was that of homosocial tactility.

Moreover, some group of male participants in a sporting event demonstrated a shift in traditional masculine attitude, showing inclusive masculinity behaviours (Anderson, 2005). The results suggested that this shift in attitude from homophobic to gay-friendly have been observed (through participant observation) with gay men getting support from females and heterosexual males, and heterosexual men having befriended at least one gay male teammate in the study. The study also revealed that men who subscribed to inclusive masculinity were far less concerned with the expression of femininity among other men (Anderson, 2005). Moreover, Chvatík et al. (2022) studied the attitude towards homosexuality among young rural men, and participants demonstrated gay acceptance when they were compared to their parents' generation. Therefore, based on these reported studies (e.g., Chvatík et al., 2022; Durham & Anderson, 2015; Murray & White, 2017), it is evident that masculinity behaviours are taking the direction of inclusivity with diminished homohesteria in their social relations.

Even though some studies noticed a clear inclusive masculinity in the sports arena, others studies still report unclear distinction of feelings regarding the gender role socialisation on orthodox and inclusive interactions. Students in a South African university expressed the existence of 'softening masculinities' and 'harder masculinities' within the sports groups (Rothmann et al., 2023). These authors concluded that the results reveal a close parallel to Anderson's emphasis on the co-existence of deteriorating levels of homophobia among younger persons and the continuing prevalence of homophobia among some students on university campuses.

The results presented regarding the Inclusive Masculinity Theory suggests that it is not necessary to present phenomena as gendered. These studies demonstrated that men were unconcerned about masculine or feminine characteristics in the social environment. Therefore, the study sought to determine if gay men in this study subscribed to an inclusive understanding of masculinity.

### **3.6 Conclusion**

This chapter highlighted the theoretical perspectives deemed application to explain the variables of the study. The Objectification Theory by Fredrickson and Roberts explains sexual objectification of women and children in social context with the possibility to manifest self-objectification among objectified individuals. The theory was utilised in various contexts using different cultural, ethnic, gender, age, sexual orientation and racial samples, and was found to significantly yield positive results in explaining self-objectification. In the current study, the theory explained possible self-objectification amongst gay men in rural traditional communities.

Hegemonic Masculinity Theory is well utilised within the masculinity studies. It explains the cultural and social gender relations. The theory highlighted a hierarchy of masculinities existing in various social contexts. More emphasis is on the oppressive behaviour of a masculine ideal, subordination of other men and marginalisation of minority groups. Several researchers tested the structures of social relations proposed and positive results were revealed in support of the theory. The current study believed that the theory is also useful to explain how a masculine ideal is perceived by gay men in traditional rural communities.

Alternatively, it was anticipated that participants of the study are capable to define a masculine ideal in contrast to the Hegemonic Masculinity Theory. Therefore, it was considered mandatory to incorporate a varied perspective that will accommodate the possible explanations of a masculine ideal. Inclusive Masculinity Theory rejects the propositions of Hegemonic Masculinity Theory, it explains the existence of various forms of masculinities that are inclusive and without hierarchies. Such masculinities are considerate of other males who are homosexual. All these theories complement each other to explain self-objectification tendencies among gay men

that are possibly triggered by social expectations of a masculine ideal in a traditional rural context.

## **CHAPTER 4: METHODOLOGY**

### **4.1 Introduction**

This chapter explains the methods by which this study was conducted. It specifically presents the systematic procedures and techniques that were fundamental in processing and analysing the data of this study. The chapter begins by stating the purpose and objectives of the study. It proceeds to the explanation of the philosophical assumptions and rationale that underpinned the study. It further provides a comprehensive discussion of the research approach adopted as well as the justification of its choice for the research. Furthermore, the chapter elucidates the data collection process and the data analysis method deemed appropriate for this study. The chapter concludes with an explanation of how the researcher adhered to the ethical considerations of research.

### **4.2 Research purpose**

Although there are emerging trends in psychology in the exploration of the perceptions of a masculine ideal, experiences of being gay and self-objectification among gay men in rural communities rarely receive scholarly attention. Therefore, there was a need to conduct an exploratory study of this issue to gain insights about it. Exploratory research is undertaken to investigate an area where little is known about a topic (Goundar, 2012). The study sought to explore self-objectification tendencies among gay men in traditional rural communities by utilising the Q methodology in a traditional environment. The study's objectives were:

- to understand gay men's perceptions of a masculine ideal in traditional rural communities;
- to explore gay men's perceptions of being gay in a traditional environment;
- to ascertain self-objectification tendencies amongst gay men in traditional rural settings.

### 4.3 Research philosophy

It is essential to briefly elucidate the philosophical assumptions that guided this study, as they contributed to the choice of the research approach to the study. The term research philosophy, according to Saunders (2009), refers to a system of beliefs and assumptions about the development of knowledge. A research philosophy assists researchers to generate ideas and subsequently develop them into knowledge in the context of research.

There may be several philosophies utilised by researchers; however, the common ones are transformative, postpositivism, pragmatism and constructivism. Each philosophy entails major elements. For instance, transformative philosophy is power- and justice-oriented; postpositivism is theory-verification oriented, pragmatism is based on the consequences of actions whereas constructivism is based on the understanding of the participants' multiple meanings (Gaus, 2017; Leavy, 2017; Saunder, 2009; Žukauskas et al., 2018). This study was grounded on constructivism. In addition to the philosophy adopted in the study, a research paradigm of the study should be clearly specified. Research paradigm is viewed as the approach or thinking about the research and the method of implementation (Žukauskas et al., 2018). Amongst other familiar paradigms, such as positivism and pragmatism, the constructivist paradigm was preferred and selected for this study, as it helped it (the study) to determine and pursue a particular line of thinking.

Constructivists emphasise the influence that social and cultural factors can have on an individual; hence, they focus on people's thoughts and ideas as they relate to the socio-cultural setting (Crossley & Jansen, 2021). Based on the epistemological perspective, there are multiple realities or multiple truths within one's construction of reality (Goundar, 2012). This epistemology was preferred in this study because it highlights the fact that reality is socially constructed (Rob & Rob, 2018), implying that people may (re)construct from the same phenomenon differently.

A constructivist's focus is on people's subjective interpretation and understanding of their experiences and circumstances (Leavy, 2017). When applying the constructivist epistemology, the study used interpretivism to understand the

participants' interpretation of phenomena in their social environment. Gaus (2017) believes that, to understand people's experiences, efforts should be made to get inside their world and understand them from within their world. This constructivist worldview was considered substantial for this study as it assisted the researcher to look for the participants' complex views on the subject under study.

The researcher chose broad and general questions to gain insight into how the participants constructed subjective meanings of their situation. The study investigated the subjective perceptions and understanding of a masculine ideal and perceptions of being gay in a traditional rural setting. The research focused on the specific context (rural communities) in which gay men lived to understand their interaction with the social and traditional environment. Unlike postpositivism, constructivism enabled the researcher to generate inductively a theory of meaning about gay men in rural communities.

#### **4.4 Research approach**

A research approach is a plan with procedures for research that details the methods of data collection, analysis, and interpretation. There are three commonly used research approaches, namely, qualitative research approach, quantitative research approach and mixed methods approach. Each approach is selected based on the nature of the research problem and what the researcher intends to achieve at the end. Therefore, the appropriate research approach for this study is a qualitative research approach.

Using the quantitative approach would not bring new interesting insights into the study because when using the quantitative approach, the researcher distances themselves from the research participants in hopes of maintaining objectivity, and analysing data statistically (Quick & Hall, 2005). On the other hand, the qualitative approach requires the researcher to explore subjects closely, and often deals with contemporary phenomena within a real-life context and measures the subjective experiences (Bashir et al., 2008).

The qualitative approach is often criticised, with the common concern being its inability to replicate any interactions and situations to any extent or allowance of generalisations to be made to a wider context; furthermore, the time required for data collection, analysis and interpretation using the approach is lengthy (Choy, 2014; Ercikan et al., 2016; Goundar, 2012). Notwithstanding, this study still considered qualitative strengths to explore the topic of the study and to generate insights about the perceptions of a masculine ideal, perceptions of being gay and self-objectification among gay men.

#### **4.5 Research method**

Goundar (2012) regards research methods as all the methods used by a researcher during a research study. For data collection, the nature of the study allowed the application of unstructured open-ended questions to interview the participants. Unlike the closed-ended questions, which are known for using predetermined responses and the production of numeric data, open-ended questions were considered significant in the study as they allowed the participants to express themselves with the intention of producing textual data. The textual data was turned into the concourse used in developing the Q sample. The Q sample was considered as the actual technique for further data collection that were used in conjunction with the Q sort diagram for Q sorting. The Q sorts therefore converted textual data into numerical data through the Q sorting process. Thereafter, the Q sorts were factor analysed to group people into similar views represented by different factors. These Q methodology techniques and procedures are explained in the next section.

##### **4.5.1 Q methodology**

The study utilised the Q methodology data collection theoretical approaches and analytical procedures. Q methodology was considered appropriate due to its ability to utilise the qualitative approach. Q methodology was developed by William Stephenson in 1935 and encourages the researcher to identify viewpoints of individuals or groups of participants and consequently ascertain differences and similarities between them (Newman & Ramlo, 2010; Yeun et al., 2020). Watts and Stenner (2005) assert that the methodology was developed through a simple

adaptation of the quantitative technique known as factor analysis. Most often, Q methodology was deployed to explore contested and ambiguous socially concepts and subject matters from the understanding of the participants involved. When applying this method, participants are required to respond to a set of statements about the topic using a Q-sorting ranking technique (Bryant et al., 2021).

Apart from its rigorous orientation, Q methodology has been noted to have unfamiliar and confusing philosophical underpinnings (Lundberg et al., 2020). Some methodological controversies have been largely discussed regarding Q methodology (Ramlo, 2016; Newman & Ramlo, 2010). Nonetheless, Ramlo (2016) emphasises that emerging researchers should move beyond procedural knowledge of Q methodology to an inclusion of its “mixed” philosophy, epistemology, and ontology. The most important aspect for researchers should be describing how their preferred method suits the purpose of the study.

The R methodology, also known as the study of all that is objective and uses psychometric techniques (Given, 2008), and Q methodology, which studies subjectivity, deal with different aspects of human behaviour. The distinction is that R methodology involves finding correlations between variables across a sample of subjects whereas Q methodology looks for correlations between subjects across a sample of variables (Ramlo, 2016; Watts & Stenner, 2005). The most important aspect in Q methodology is to examine the world from the internal standpoint of the individual being studied.

Both qualitative approaches and Q methodology offers the opportunity to explore and understand phenomenon including peoples’ subjective experiences, behaviours, and opinions. However, qualitative approaches entail various methods of data collection and analysis techniques to choose from. It is possible to analyse two or more varied data sets utilizing one data analysis technique. For example, in-depth interviews can be analysed using thematic analysis (Björkmark et al., 2022) and same applies to focus groups (Binder et al., 2021) with lack of reflexivity errors identified especially during theme development (Braun and Clarke 2022).

Q methodology is a systematic research approach which entails its unique sequential processes specific for data collection and analysis without being transferable to any other subjective methods of data collection and analysis. The benefits of using Q methodology are that (1) participants are offered the opportunity to voice their subjective experiences on the topic and later sort the same experiences in a Q grid (2) it assist in grouping the participants who share the same viewpoint using the same experiences raised by participants during the first phase of data collection. The researcher doesn't develop the data collection instrument using own developed statements unlike developing an interview guide for focus groups (3) It follows a coherent process which makes it easier to identify data collection or data entry errors (4) only the strongly agreed and strongly disagreed statements guide the construction of factor naming (5) determination of the number of factors to retain is guided by minimum average partial (MAP) and parallel analysis (PA) tests.

Besides being a "mixed-methods" design, Q methodology adopts a more qualitative stance (Bryant et al., 2021), and just utilises statistical analyses typically found in quantitative studies. For example, Ramlo (2016) noted some Q methodology publications in qualitative records such as *Qualitative Research in Psychology* and *Qualitative Health Research*. Therefore, it is typically associated with qualitative research despite its use of statistics, including factor analysis. In his conclusion, Ramlo (2016) described Q methodology as qualitative dominant mixed-method research. Several researchers agree with the fact that Q methodology is a mixed-method approach, and it is recently recognised in various disciplines in the study of human subjectivity (Lim et al., 2021; Lundberg et al., 2020; Newman & Ramlo, 2010).

Q methodology is popular for its strength in using sequential phases that integrate both approaches in a continuous interaction. The phases enabled the researcher to explore the breadth and depth of factors that influenced gay men's responses about how they perceived an ideal man and themselves as being gay. The phases include developing the concourse, preparing Q sample, obtaining P set, Q sorting, factor analysing and data interpretation. These data collection and analysis techniques and procedures are explained in detail in the sections below.

## 4.6 Sampling

In Q methodology, a sample is referred to as a P set, which refers to the participants of a study and whose subjective viewpoints are of interest to the researcher. Q methodology studies do not require a large number of participants and, according to Rodl et al. (2020), it is rare for a Q methodology study to exceed 50 participants. Therefore, 19 participants were deemed enough for this study as data were collected twice from the same sample. The P set was selected from a population of gay men in the traditional rural communities of Mopani District, the Greater Letaba Local Municipality, in Limpopo. The local municipality has 128 rural communities (Greater Letaba Municipality, n.d.).

Participants included only the Sepedi ethnic group to control for ethnicity. The main reason for selecting Sepedi amongst other ethnic groups such as Tshivenda and Xitsonga were that traditional beliefs and practices may be diverse across these groups. Therefore, to avoid mixed perceptions among gay men from different ethnic groups, it was deemed necessary to concentrate on Sepedi ethnic group only. Participants were purposively sampled to represent gay men in the identified traditional rural communities. Purposive sampling does not ensure the representativeness of the greater population (Pilinkas et al., 2015), but simply allows the researcher to visit the communities on purpose.

A total of 12 communities participated in the study as demonstrated in Table 1 in Chapter 5. A gay man was purposefully identified in each rural community represented in the study. Thereafter, a snowball sampling procedure was applied, where each recruited gay man assisted in directing the researcher to other gay men in the same community. The purpose of the study was explained to each identified gay man. Upon agreement to participate, gay men were given the gatekeeper letter to sign (see Appendix H). After every successful recruitment, the participant who signed the gatekeeper letter sent the contact details of all those who agreed to participate. The researcher called the participants, explained the purpose of the study and requested to send consent letters to their emails. However, some participants preferred to receive the document through WhatsApp, a social media platform efficient for the exchange of any form of communication.

The consent letters included basic information about the study as well as the processes involved during participation. Follow-ups were made telephonically by the researcher to engage with the participants who had signed the consent form. The initial plan was to visit participants at their own convenient time and venue; however, the first stage of data collection was implemented during level 5 of lockdown due to Covid-19. That prompted the alternative means of conducting interviews. Appointments were arranged with the participants and interviews were conducted and recorded telephonically.

## **4.7 Data collection**

In Q methodology, data collection follows certain specific procedures. The procedures include developing the concourse, the Q sample and Q sorting.

### **4.7.1 Developing the concourse**

The initial process in Q methodology is the development of the concourse to prepare a data collection instrument called a Q sample. It comprises different sources of information in developing statements such as literature, informant's opinion, interviews, and any other reliable source (Huan et al., 2022). For this study, unstructured interviews were conducted with 19 gay men to acquire information. It was initially proposed that 20 participants would take part in developing the concourse, however, the actual number of the participants required to develop the concourse was determined by the richness of the information collected about gay men during the interviews.

Normally, information becomes exhausted during interviews (meaning respondents will be repeating similar information), that should determine stopping the interviews; hence, data saturation was reached upon engaging with 19 participants. It was expected that the number of the participants in developing the concourse may either increase or decrease. The concourse derived from the questions about the perceptions of a masculine ideal and the perceptions of being gay. The interview

questions comprised two main questions and possible follow up questions based on the flow of conversation between the interviewer and the respondent. The main questions were: (a) How would you define a traditional ideal man in your community? (b) Please share your perceptions about being gay in this traditional community. (See Appendix A).

#### **4.7.2 Developing the Q Sample**

Secondly, a Q sample was prepared, being a complete set of sampled statements ready for Q sorting. To develop a Q sample, the initial stage involved transcribing all telephonic interviews. Example of only five transcribed interviews is attached in Appendix I. All the transcripts were read one after another, highlighting any sentences and phrases that defined an ideal man and perceptions of being gay. All the highlighted sentences were reproduced in a separate document.

Three hundred and ninety-four (394) statements were generated from 19 transcripts (See Appendix J), which is a long list of statements probably with repeated and vague statements. Each statement was reviewed for readability, to remove contradictions of contexts as well as offer additional changes in the wording of statements (Yeun et al., 2020). Furthermore, duplicated statements were removed. Similar statements but differently worded were removed. If there were statements represented by both a positive and negatively worded form, the simpler statement was selected. Thereafter, 86 statements remained (See Appendix K). These statements were reworded, where necessary, for clarity. Language was simplified to eliminate double-barrelled statements. Information from the literature review assisted in guiding the wording of the statements. Personal pronouns were also used to make statements specific and relevant for gay men. During this process, the focus was on everything shared by the participants, including statements of opinion rather than statements of fact (Brown, 1980).

Paige and Morin (2014) identified 2 approaches used to select a Q sample, which they referred to as inductive and deductive approaches. Lee (2017) refers to these approaches as structured and unstructured designs. The inductive approach is used when there is no pre-existing theory related to the phenomenon of interest. When

researchers choose this approach, the selection of Q sample is based on the themes that emerge from a review of the opinion statements. Researchers often use the unstructured method of selecting a Q sample (Baltrinic et al., 2013).

For this study, deductive approaches were considered due to the availability of the theories used to explain the study. Theories were identified and selected for this study because of their capacity to explain how masculinity is defined in society (Hegemonic Masculinity Theory and Inclusive Masculinity Theory). However, only the hegemonic masculinity framework guided the selection of the Q sample because anything opposite to hegemonic beliefs becomes relevant to the Inclusive Masculinity Theory. Furthermore, the Objectification Theory has been used to explain self-objectification among gay men and guided the second Q sample selection.

Different researchers use different Q sample selection methods depending on the purpose and context of the study. Q methodology experts such as Brown (1980) have used the deductive or structured approach. Subsequently, researchers such as Paige and Morin (2014), Kirschbaum et al. (2019), Damio (2016) and Bryant et al. (2021) used theoretical frameworks, where the opinion statements identified were sorted thematically using a matrix. When using a matrix, statements should be subdivided into various categories of the theoretical framework to cover the entire issues of the study. The categories ensured that all aspects of the topic of interest to the researcher and participant have been covered, and to ensure that the statements do not favour one aspect over another (Herrington & Coogan, 2011).

Brown (1980) used several illustrations of developing Q sample, one of which was about the connection between the self and the political order. Brown did this from the theoretical standpoint of ego development using Erickson's 8 stages as a model to develop a Q sample where equal number of statements are chosen for each stage. This is done to remain true to the focus of the study and to reduce a researcher's bias (Damio, 2016). The number of statements was then reduced by selecting representative statements from each theoretical thematic group. What mattered most in this study was the representativeness of the possible variety of sub-issues in the topic studied, as indicated in Brown (1980). Most importantly, a Q

sample should contain statements that people can agree with and statements that people can disagree with.

The first and second set of a Q sample was selected theoretically utilising the Hegemonic Masculinity Theory by Raewyn Connell (Maharaj, 1995). His hegemonic masculinity model comprised four categories of gender structures, namely, power relations, labour/production relations, cathexis/emotional attachment, and symbolisation (Maharaj, 1995). The matrix encapsulated 4 X 8 cells, that is, 4 columns and 8 rows, which equated 32 statements. Categories added in rows included masculine, feminine, educated, and non-educated. Each category had a positive and a negative statement to allow gay men to agree or disagree with either a negative or a positive statement (see Appendix L).

Set 2 statement selection utilised Frederickson and Roberts' (1997) Objectification Model. The model comprised four subjective negative experiences of self-objectification, namely; greater body shame, appearance anxiety, reduced flow of experiences, and lower internal bodily awareness. All these negative experiences were meant to measure self-objectification among gay men in this study. Corresponding to the Hegemonic Theory Model above, the matrix contained 4 X 8 cells, that is, four (4) columns and eight (8) rows with 32 statements (see Appendix M).

To proceed with selection of the Q sample, most studies used a panel of experts to sample statements either individually or in a group setting. For example, Kirschbaum et al. (2019) used a Delphi technique, which is a structured method to facilitate consensus among experts. Normally, experts who do not know each other are recruited remotely to assist in selecting the concourse until consensus is reached. About 15 experts used a five-point scale to rate the statements, relevance in the study, perhaps according to readability, specific, appropriateness, simplicity, and applicability. In this example, statements with higher ratings are selected. However, Paige and Morin (2014) only used three (3) experts to evaluate if the Q sample is a representative of the concourse, while Damio (2016) shared his statements with his research supervisor who was considered an expert in the field just for face validity.

However, others such as Bryant et al. (2021), continued to pilot testing statements without involving anyone for selection.

For this study, a complete Q sample (set 1) represented perceptions of a masculine ideal whereas set 2 represented gay men's perceptions of being gay. After the completion matrix of the 2 sets of statements, the appropriateness of each statement in a Q sample was discussed and refined with three research supervisors who were involved in reading selected statements to ensure their readability and suitability for the study. Upon the statements' approval, they were printed and assigned identification numbers at the back of each statement. Four gay men were recruited for the pilot testing of statements. During pilot testing, gay men were instructed to write all the statements with unclear meaning, those that were not easy to read and those with vague meaning on a blank page provided during Q sorting. (See Appendix E and Appendix F for Q sort instructions used for the pilot study). No amendments were made on the statement and the participants indicated that the statements were straightforward and readable. The participants followed the mandatory processes for Q sorting, which is explained in the subsequent section.

#### **4.7.3 Q sorting statements**

Normally, one Q sort instruction is employed to direct participants on how to execute Q sorting, and that method has been a preference for most researchers (e.g., Huan et al., 2022; Vecchio et al., 2022). In this study, the participants participated in two sessions of Q sorting, sorting the Q sample on the basis of two different instructions. Instructions requested 19 participants to sort the first batch of 32 statements according to how they perceived a masculine ideal in a rural community (see Appendix C). The same participants were requested to sort the second batch of 32 statements according to how they perceived being gay in a rural community to be like (see Appendix D). Q sorting allowed the participants to speak for themselves in their natural state. It is a process where the participants assign each item of the Q sample a ranking position in a distribution Q grid (see Appendix B). A Q grid contains slots for an equal number of items along a continuum from "strongly agree" to "strongly disagree" (Kim & Shim, 2018).

The sorting process involved grouping statements into 3 categories of consent, namely: Agree, Neutral and Disagree. Statements were distributed in a Q grid according to the participants' level of agreement or disagreement with each statement. Participants were provided with instructions on what the sorting entailed (see Appendix C). The researcher and participants jointly discussed prominent statements (in a form of an interview) to gain a deeper understanding of rankings. Narrative responses were meant to assist in ensuring that the respondents understood the Q sorting and selected a genuine statement ranking about their perspectives on the topic. Upon completion of Q sorting, data were analysed in Chapter 5 of the study.

#### **4.8 Ethical considerations**

Ethical application to conduct this study was submitted to the Turfloop Research Ethics Committee (TREC) for approval with TREC No: TREC/323/2021:PG (see Appendix R). The study intended to abide by the principles of the TREC. The following ethical guidelines were adhered to when engaging with the participants:

##### **Permission to conduct the study:**

The initial process for data collection included the identification of one gay man in the rural community of Mahempeni and recruiting him to assist with the identification and recruitment of other gay men in the area. The man was a Ward councillor, and he referred the researcher to other gay men in neighbouring communities. He is the only local authority, amongst other participants, who signed the gate keeper letter in Appendix H. Other participants who signed the gate keeper letter were the first identified in a community and agreed to assist in recruiting gay men. Other communities participated in the study include Madumeleni, Mawa, Mmidinyeni, Sefofotse, Mamaila, Xikukwani, Maphalle, Sephokhubje, Belleview, Ga-Phooko, and Chabelani. There were no other local authorities approached for the study.

**Informed consent:** The participants were fully informed about the purpose and all the processes involved in the study. All the participants who agreed to participate in the study were requested to sign an informed consent (see Appendix G).

**Voluntary participation:** The participants were made aware that their participation was voluntary and that they had the full rights to withdraw whenever they felt it necessary. They were also made aware that participating in the study would not involve any monetary benefits.

**Confidentiality:** The participants were assured that all the data would be treated confidentially, anonymously and that the data would never be used for any purpose other than for this research. The participants' identity was concealed by assigning pseudonyms in a form of numbers from participant 1 to 19. Participant number 1 was interviewed first until participant 19 who was interviewed last. The same process was followed during Q sorting where the participants were assigned numbers from Q sort 1 to Q sort 19. They were informed that the study results would only be used in the research report without disclosing their identities or linking their identities to the responses in any way.

**Avoidance of harm and potential discomforts:** Participants were made aware that the study may not have any known risks or harm involved. However, in case the interview triggers any previous personal discomforts that requires psychological help, the researcher assured participants that they will be provided with the contact details of the nearest psychological centre for free services where they can get professional help.

**Data Storage:** Most of the data is digital and securely stored in cloud-based storage options on Google Drive with login details only known by the researcher. Consent forms were scanned and stored in the same Google Drive storage. However, the paper versions of the documents are securely stored in a locked file cabinet and will be stored for 5 years. The cabinet is stationed at the researcher's residential premise. The data will be re-used within the specified period for publication purposes. They will be destroyed using a shredder machine thereafter.

## **CHAPTER 5: RESULTS**

### **5.1 Introduction**

This chapter specifically focuses on results of the study. The initial section outlines how data were analysed in this study. Q methodology provided the researcher with specially designed logical processes meant to analyse Q studies data. All the data analysis processes and steps are outlined in this chapter. Data are presented through tables, although only specific mandatory tables are presented and mostly (i.e. factor arrays) are attached in the Appendices section for reference purposes. The chapter continues with the interpretation of factors. The most fundamental aspect of interpreting factor scores is to identify differences and similarities of the participants' viewpoints of the same phenomenon.

### **5.2 Data analysis process**

This chapter reports on the quantitative aspect of the study as stated in Chapter 4. Qualitative data were collected using the Q methodology data collection techniques. Upon the participants' completion of Q sorting, the Q grid remained with numerical figures as identification of items sorted according to the participants' level of agreement with each item. Each completed Q grid represented the individuals' viewpoint about how a masculine ideal is perceived in traditional rural areas. The items were not considered facts, as only subjective viewpoints mattered. For example, it is possible that all the participants will agree to the fact that a masculine ideal wears some trousers; however, the most fundamental aspect is the opinion about the masculine ideal.

As highlighted in Chapter 4, two Q sort instructions were used to sort two sets of statements; firstly, how gay men perceived a masculine ideal in a traditional environment, and secondly, the participants' sorting of a different set of statements according to how they perceived themselves in a traditional environment. The data analysis procedure followed the same process for both Q sort instructions.

Q methodology data can be analysed using the PQ-Method software (Alkhateeb et al., 2022). For this study, data analysis followed the procedure outlined in Moseya et al. (2020). The initial step involved capturing Q sort data on the IBM SPSS Software. Once that was done, actual analysis resumed. Correlation analysis was computed to determine the degree to which Q sorts are associated with each other. A correlation matrix therefore assisted in identifying the participants who sorted statements correspondingly. Participants with a high positive correlation sorted statements similarly and those with a high negative correlation had high levels of disagreement. A correlation next to 0 means that the participants have comparably little in common (Brown, 1980; Haua et al., 2022). See Appendix N for the correlation matrix of Q sort instruction 1. Correlation matrix for Q sort instruction 2 is presented in Appendix O.

The second phase of the analysis involved the determination of the number of factors to be extracted. Data were subjected to Velicer's minimum average partial (MAP) test. The method is considered to be relatively highly accurate in determining a precise number of factors to retain for factor analysis (O'Connor, 2000). O'Connor's syntax was applied on the IBM SPSS Software. MAP revealed two (2) factors for each Q sort instruction. The number of components to be retained were determined by the lowest average squared partial correlation. The lowest average partial correlation for Q sort instruction 1 is  $r^2 = .039$  and  $.046$  for Q sort instruction 2, respectively.

Furthermore, a parallel analysis (PA) was computed as a confirmatory calculation and revealed 1 component for Q sort instruction 1. O'Connor (2000) provided the syntax computed on the IBM SPSS Software. Eigenvalues greater than the 95<sup>th</sup> percentile were used to determine the components to be retained. Only one raw data eigenvalue was greater than the 95<sup>th</sup> percentile, meaning only one component was revealed for Q sort instruction 1. For Q sort instruction 2, only two raw data eigenvalues were greater than the 95<sup>th</sup> percentile, meaning 2 components were retained.

Thereafter, a principal component factor analysis with varimax rotation was

computed on the IBM SPSS Software. Considering the 2 components as suggested by MAP, factor extraction was limited to 2 factors for Q sort instruction 1. However, PA suggested 1 component for Q sort instruction 1; nonetheless, MAP results have been considered the major component test against PA confirmatory results due to the fact that MAP fit the best distribution of items on factors. PA suggested 2 components for Q sort instruction 2, which corresponded to MAP test results. Therefore, factor extraction was limited to 2 factors. It is fundamental to begin the analysis by understanding the demographics of the participants in the study. A complete description of Q sorters for Q sort instruction 1 is provided in Table 1 whereas Table 2 presents a description of Q sorters for Q sort instruction 2.

Table 1 and 2 contain similar structure with different information for Q sort instruction 1 (with both Factor 1 and 2) and Q sort instruction 2 (with both Factor 1 and Factor 2). Both tables contain 6 columns each. The first column present Q sort numbers which equates to participant name. The second column present the participant factor loading or a general score. Column 3 depicts age of participant whilst column 4 is participant educational level at the time of participation in the study. Column 5 present the rural area where the participant reside and the last column represent the employment status.

**Table 1***Factor 1: Q Sorter Description (Q Sort Instruction 1)*

Q sorts	Factor loadings	Age	Education	Community	Employment
Q1	0,798	18	Grade 12	Madumeleni	Unemployed
Q2	0,576	19	Grade 12	Mawa	Unemployed
Q3	0,813	19	Grade 12	Mmidinyeni	Unemployed
Q4	0,688	21	Grade 12	Sefofotse	Unemployed
Q6	0,087	24	Grade 12	Mamaila	Unemployed
Q7	0,637	27	Degree	Xikukwani	Employed
Q11	0,538	18	Grade 12	Maphalle	Unemployed
Q13	0,64	18	Grade 12	Maphalle	Unemployed
Q14	0,627	18	Grade 12	Maphalle	Unemployed
Q16	0,744	33	Grade 12	Sephokhubje	Employed
Q17	0,534	42	Grade 11	Sephokhubje	Employed
Q18	0,468	23	Diploma	Ga-Phooko	Unemployed
Q19	0,577	32	Diploma	Chabelani	Employed

## Factor 2

Q5	0,611	20	Grade 12	Sefofotse	Unemployed
Q8	0,607	22	Grade 12	Sefofotse	Unemployed
Q9	0,725	23	Grade 12	Sefofotse	Unemployed
Q10	0,658	21	Grade 12	Maphalle	Unemployed
Q12	0,422	18	Grade 12	Maphalle	Unemployed
Q15	0,686	18	Grade 12	Maphalle	Unemployed

Thirteen Q sorts significantly loaded in Factor 1. Six Q sorts loaded in Factor 2. Q sort 3 (19 years old, grade 12 learner) has the highest factor loading defining the positive pole of Factor 1 whilst Q sort 9 is defining Factor 2 (23 years, grade 12 learner).

**Table 2***Factor 1: Q Sorter Description (Q Sort Instruction 2)*

Q sorts	Factor loadings	Age	Education	Community	Employment status
Q1	0,53	18	Grade 12	Madumeleni	Unemployed
Q3	0,568	19	Grade 12	Mmidinyeni	Unemployed
Q4	0,555	21	Grade 12	Sefofotse	Unemployed
Q7	0,564	27	Degree	Xikukwani	Employed
Q9	0,671	23	Grade 12	Sefofotse	Unemployed
Q10	0,625	21	Grade 12	Maphalle	Unemployed
Q11	0,665	18	Grade 12	Maphalle	Unemployed
Q12	0,795	18	Grade 12	Maphalle	Unemployed
Q13	0,641	18	Grade 12	Maphalle	Unemployed
Q14	0,477	18	Grade 12	Maphalle	Unemployed
Q15	0,660	18	Grade 12	Maphalle	Unemployed
Q16	0,735	33	Grade 12	Sephokhubje	Employed
Q17	0,586	42	Grade 11	Sephokhubje	Employed

## Factor 2

Q2	0,509	19	Grade 12	Mawa	Unemployed
Q5	-0,543	20	Grade 12	Sefofotse	Unemployed
Q6	-0,505	24	Grade 12	Mamaila	Unemployed
Q8	0,189	22	Grade 12	Sefofotse	Unemployed
Q18	0,630	23	Diploma	G-Phooko	Unemployed
Q19	0,836	32	Diploma	Chabelani	Employed

Thirteen Q sorts significantly loaded in Factor 1. Six Q sorts loaded in Factor 2, however, Q sort 5 and 6 revealed negative loadings. Q sort 8 is idiosyncratic and failed to define any of the main factors (loaded .028 in Factor 1 and .189 in Factor 2). Q sort 5 and 6 define the negative pole of factor 2. Q sort 12 (18 years old, grade 12 learners) has the highest loading defining Factor 1 whilst Q sort 19 is defining Factor 2 (23 years, Employed Diploma graduate).

Thereafter, the principal component factor loadings for Q sort instruction 1 are depicted in Table 3. Table 4 represents factor loadings for Q sort instruction 2. Table 3 and 4 contain similar structure with different information for Q sort instruction 1 (with both Factor 1 and 2) and Q sort instruction 2 (with both Factor 1 and Factor 2). The purpose of Table 3 and 4 is to present the cluster of participants based on factor loadings.

**Table 3**

*Rotated Component Matrix: Factor Loadings with Two Factors (Q Sort Instruction 1)*

Q Sorts	Factor 1	Factor 2
Q1	.798	
Q2	.576	
Q3	.813	
Q4	.688	
Q5		.611
Q6	.087	
Q7	.637	
Q8		.607
Q9		.725
Q10		.658
Q11	.538	
Q12		.422
Q13	.640	
Q14	.627	
Q15		.686
Q16	.744	
Q17	.534	
Q18	.468	
Q19	.577	

Note: Principal component analysis with Varimax rotation

**Table 4**

*Rotated Component Matrix: Factor Loadings with Two Factors (Q Sort Instruction 2)*

Q Sorts	Factor 1	Factor 2
Q1	.530	
Q2		.509
Q3	.568	
Q4	.555	
Q5		-.543
Q6		-.505
Q7	.564	
Q8		.189
Q9	.671	
Q10	.625	
Q11	.665	
Q12	.795	
Q13	.641	
Q14	.477	
Q15	.660	
Q16	.735	
Q17	.586	
Q18		.630
Q19		.836

Note: Principal component analysis with Varimax rotation

Before calculating the final factor score, Brown (1980) recommended that factor weights should be calculated using the formula provided by Spearman in 1927. The purpose of calculating factor weights is to determine factor loading differences in one factor. The mandatory calculations required are shown in Table 5 below for Q sort instruction 1 and Table 6 showing Q sort instruction 2.

**Table 5***Factor 1: Factor Loadings and Calculation of Factor Weight (Q Sort Instruction 1)*

Q sorts	Factor loadings	Factor weight	1/largest weight	Lw X weight	Rounded
Q1	0,798	2,20		0,90	10
Q2	0,576	0,86		0,35	4
Q3	0,813	2,40	0.42	1.008	10
Q4	0,688	1,31		0,54	5
Q6	0,087	0,09		0,04	0
Q7	0,637	1,07		0,43	4
Q11	0,538	0,76		0,31	3
Q13	0,64	1,08		0,44	4
Q14	0,627	1,03		0,42	4
Q16	0,744	1,67		0,68	7
Q17	0,534	0,75		0,30	3
Q18	0,468	0,60		0,25	3
Q19	0,577	0,86		0,35	4

## Factor 2

Q5	0,611	0,97		0,63	6
Q8	0,607	0,96		0,62	6
Q9	0,725	1,53	0.65	0,99	10
Q10	0,658	1,16		0,75	8
Q12	0,422	0,51		0,33	3
Q15	0,686	1,29		0,84	8

**Table 6***Factor 1: Factor Loadings and Calculation of Factor Weight (Q Sort Instruction 2)*

Q sorts	Factor loadings	Factor weight	1/largest weight	Lw weight	X	Rounded
Q1	0,53	0,74		0,34		3
Q3	0,568	0,84		0,39		4
Q4	0,555	0,80		0,37		4
Q7	0,564	0,83		0,38		4
Q9	0,671	1,22		0,56		6
Q10	0,625	1,03		0,47		5
Q11	0,665	1,19		0,55		5
Q12	0,795	2,16	0.46	0,99		10
Q13	0,641	1,09		0,50		5
Q14	0,477	0,62		0,29		3
Q15	0,66	1,17		0,54		5
Q16	0,735	1,60		0,74		7
Q17	0,586	0,89		0,41		4

## Factor 2

Q2	0,509	0,69		0,25		2
Q5	-0,543	-0,77		-0,28		-3
Q6	-0,505	-0,68		-0,24		-2
Q8	0,189	0,20		0,07		0
Q18	0,63	1,05		0,38		4
Q19	0,836	2,78	0.36	1,00		10

Upon completion of factor weights computation, which involved rounding off decimals as in Table 6 above, Q sort with the highest factor loading receives a weight of 10 whereas other Q sorts are assigned lesser whole numbers in roughly the same ratio as the original weight (Brown, 1980). Further calculations as illustrated by Brown (1980, pp 242) continue to produce factor arrays, which are meant to calculate each Q sort per statement score using rounded factor weight (see Appendix P and Appendix Q for both Q sort instruction 1 and 2).

Q sort analysis processes led to merging of various Q sorts into one Q sort for ease of interpreting each factor. The fundamental aspect of merging Q sorts is to discover the most prominent perceptions and viewpoints held by participants. Merged Q sorts are illustrated in Table 7a and 7b for Q sort instruction 1. In Q methodology, the sample elements, which are statements, become the main center of interpretation of the results since they represent perceptions held by participants. Statements loading +4, +3 and -4, -3 represent the most prominent viewpoints. A detailed interpretation of factors follows in the subsequent chapter.

**Table 7a***Statements and Factor Scores for Factor 1 (Q Sort Instruction 1)*

Items	Statements	Factor Scores
30	Being gay is not about actions, other people around you and their supernatural beliefs about you. It is about emotions, feelings and being part of yourself.	+4
13	It is a man who is not strict when it comes to traditions and customs. He will allow his children to engage in the relationship of their choice.	+4
14	I was so scared to come out as gay in my community because my family and my friends would judge and disown me for being myself and not following traditions.	+3
12	I grew up in my community enjoying feminine chores such as washing dishes and avoiding playing soccer with other boys, but I was regarded as not being man enough.	+3
2	The man is well behaved, follows rules, treats people well and does not discriminate against other men's opinions in the community gatherings.	+3
20	As a man in this community, I would allow young men to explore playing indigenous games such as Morabaraba and not highlight dangers associated with them.	+2
19	A real man is a diligent worker who uses his knowledge and experience to educate young men about the effects of playing indigenous gambling games, such as Morabaraba, on their education.	+2
6	It is quite challenging and difficult being gay in the rural areas because when you are born a male, you need to be a man and you are expected to engage in heterosexual relationships.	+2

16	People can see that I am a boy, but a boy who does not want to be a man, who resists social expectations such as eating as a group.	+2
11	This man would like to assist in traditional weddings. He would do things such as decorations and catering	+1
21	An ideal man is hardworking, respectful, loving, strong; able to share feelings with other men and must have money.	+1
24	I do not look muscular, but my body is looking good.	+1
26	An ideal man is not arrogant towards his male counterparts; he only provides instructions politely on how the work should proceed during digging in the graveyard.	+1
28	Being born with your sex as a male, you are a man. It does not have to include any hard labour activities such as cleaning nearby bushes, fetching wood in the forest and cultivating the field.	0
15	In our community, men eat at the outside table together after funerals, which I find difficult to do.	0
18	A traditional ideal man in our community is that type of a man who does not demand respect from others. He is very reserved.	0
22	An ideal man should be able to handle difficult situations on his own and avoid sharing problems with other men. He should not cry.	0
27	A real man engages in gender role activities such as cleaning nearby bushes, fetching wood in the forest and cultivating the field.	0
31	In my community, being bearded as a man indicates that you are an ideal man.	0
9	I experience difficulties such as being discriminated, teased, and bullied by others.	-1
10	It is a good thing to live a gay life in this community because I can wear what I want when attending	-1

	funerals. I was never bullied.	
3	A real man should be engaged in community masculine norms such as digging in the graveyard and assisting with slaughtering cows	-1
32	I wish my beards could disappear forever. I always ask for a solution to make them to disappear forever.	-1
8	I have never come across a strictly traditional man in our area.	-2
29	In my community, when I see you as gay, it means you are bewitched, you are personally attached to evil spirits and demons, and those demons should be removed through traditional healing.	-2
7	An ideal man is a man who is attached to a traditional lifestyle, such as attending initiation schools.	-2
5	An ideal man is a man who is heterosexual, meaning he engages in sexual relationships with women only.	-2
4	I come across gender role challenges in my community; for example, I am required to go for digging in the graveyard and I do not like it.	-3
1	He is a man who insists that people follow his orders in male gatherings (i.e. <i>Kgorong</i> ). He is boastful and when he speaks, his words should be final.	-3
17	An ideal man should be very bossy and demand respect in the community and in his workplace.	-3
23	A real man's physical appearance should be muscular, strong, giant-like and that can be achieved through watching and imitating workout videos.	-4
25	An ideal man always shouts and becomes arrogant and dominant over other men to maintain order during male gatherings before going to dig in the graveyard.	-4

---

**Table 7b***Statements and Factor Scores for Factor 2 (Q Sort Instruction 1)*

Items	Statements	Factor scores
10	It is a good thing to live gay life in this community because I can wear what I want when attending funerals, I was never bullied	+4
24	I do not look muscular, but my body is looking good	+4
16	People can see that I am a boy, but a boy who does not want to be a man, who denies social expectations such as eating as a group.	+3
30	Being gay is not about actions, other people around you and their supernatural beliefs about you, it is about emotions, feelings and being part of yourself.	+3
2	The man is well behaving, follow rules, treating people well and does not discriminate against other men's opinions in the community gatherings.	+3
12	I grew up in my community enjoying feminine chores such as washing dishes and avoiding playing soccer with other boys, but I was regarded as not a man enough.	+2
26	An ideal man is not arrogant towards his male counterparts; he only provides instructions politely on how the work should proceed during digging in the graveyard.	+2
9	I experience difficulties such as being discriminated, teased, and bullied by others.	+2
20	As a man in this community, I would allow young men to explore playing indigenous games such	+2

	as Morabaraba and not highlight dangers associated with them.	
8	I have never come across a strictly traditional man in our area.	+1
6	It is quite challenging and difficult being gay in the rural areas because when you are born a male, you need to be a man and you are expected to engage in heterosexual relationships.	+1
23	A real man's physical appearance should be muscular, strong, giant and that can be achieved through watching and imitating workout videos.	+1
11	This man would like to assist in traditional weddings. He would do things such as decorations and catering.	+1
27	A real man engages in gender role activities such as cleaning nearby bushes, fetching wood in the forest and cultivating the field.	0
21	An ideal man is hardworking, respectful, loving, strong, being able to share feelings with other men and he must have money.	0
22	An ideal man should be able to handle difficult situations on his own and avoid sharing problems with other men. He should not cry.	0
25	An ideal man always shouts and becomes arrogant and dominant over other men to maintain order during male gatherings before going to dig in the graveyard.	0
3	A real man should be engaged in community masculine norms such as digging in the graveyard and assisting with slaughtering cows.	0
15	In our community, men eat at the outside table together after funerals, which I find difficult to do.	0
1	He is a man who insists that people follow his orders in male gatherings (i.e. <i>Kgorong</i> ). He is boastful and when he speaks, his words should be final.	-1

4	I come across gender role challenges in my community. For example, I am required to go for digging in the graveyard and I do not like it.	-1
14	I was so scared to come out as gay in my community because my family and my friends would judge and disown me for being myself and not following traditions.	-1
17	An ideal man should be very bossy and demand respect in the community and in his workplace.	-1
13	It is a man who is not strict when it comes to traditions and customs. He will allow his children to engage in the relationship of their choice.	-2
7	An ideal man is a man who is attached to a traditional lifestyle such as attending initiation schools.	-2
28	Being born with your sex as a male, you are a man. It does not have to include any hard labour activities such as cleaning nearby bushes, fetching wood in the forest and cultivating the field.	-2
19	A real man is a diligent worker who uses his knowledge and experience to educate young men about the effects of playing indigenous gambling games, such as Morabaraba, on their education.	-2
18	A traditional ideal man in our community is that type of a man who does not demand respect from others. He is very reserved.	-3
5	An ideal man is a man who is heterosexual, meaning he engages in sexual relationships with women only.	-3
32	I wish my beards could disappear forever. I always ask for a solution to make them to disappear forever.	-3
31	In my community, being bearded as a man indicates that you are an ideal man.	-4
29	In my community, when I see you as gay, it means you are bewitched, you are personally attached	-4

to evil spirits and demons, and those demons should be removed through traditional healing.

---

**Table 8a***Statements and Factor Scores for Factor 1 (Q Sort Instruction 2)*

Items	Statements	Factor scores
16	I do not care about people's expectations about my sexual life. I do what is best for me.	+4
26	I am satisfied about who I am. My body is capable of doing anything I can.	+4
4	I value myself most than my skin tone.	+3
18	It is obvious that I am a man, hair will keep growing on my entire body and that does not concern me.	+3
12	I am a gay man who does not see the importance of exposing my body to other men.	+3
10	I am proud with my skinny body because what my body can do is more important to me.	+2
2	I do not care about the size of my bums. I am satisfied about how I look.	+2
24	I do not have time for worries about how my body appears to anyone.	+2
30	To me, it is not important to gain muscles.	+2
22	My financial success may not depend on how attractive I look when I talk.	+1
14	I do not see the value of keeping myself sexually appealing to anyone.	+1
27	If the headman selects me to serve beer to the men coming from the graveyard, I will make sure I put nice make up to attract them.	+1
9	I do not feel ashamed to take off my shirt when I go to the river with my friends. I feel like being skinny attracts other men to me.	+1

20	How my boss treats me will never be determined by my physical appearance.	0
25	I feel like my body should portray enough body strength for me to look more physical attractive to other men.	0
21	My business can do well in this community if I can dress nicely and talk smoothly with men who are coming to chill here.	0
5	Exercising, drinking herbal life and green tea may reduce my belly fat and men in this village may admire me.	0
6	I will not engage in exercises just to reduce belly fat. My abilities do not depend how others see my body.	0
15	My parents are aware that I am gay, but they still expect me to marry a wife; I should dress well to look attractive and marry to please them.	0
8	I used to eat too much junk and proteins to gain weight and look attractive like African women.	-1
23	I believe that my partners' sexual desire towards me depends on how my body appears to him.	-1
7	Skipping my meals will help me to avoid gaining weight and prevent looking like African women in this village as I need to be noticed.	-1
32	I will not use my sexual appeal to be used by married men in this community only for sexual favours.	-1
31	Most men in this community are married but I need to smile most, more so that they notice my physical appeal and approach me for sexual favours.	-2
1	If my bumps could be bigger, I will feel comfortable to attend gatherings in my community and attract traditional men.	-2
19	My physical appearance adds value to how my boss treats me in front of other men.	-2

13	Maintaining my six pack may increase my chances of being approached for love.	-2
17	My colleagues seem to appreciate the structure of my legs; I will keep them shaved to receive more complements.	-3
29	I will not mind building a house with my hands because I will gain more muscles and look physical attractive to other men.	-3
28	Traditional men in this community are not easily attracted to gay men, looking attractive or not does not matter.	-3
3	Most women in this community use creams to look lighter. If I look lighter as well, I will receive the attention from men.	-4
11	I would prefer a tight shirt when serving food to men coming back from grave digging to expose my muscles to them.	-4

---

**Table 8b***Statements and Factor Scores for Factor 2 (Q Sort Instruction 2)*

Items	Statements	Factor scores
6	I will not engage in exercises just to reduce belly fat; my abilities do not depend on how others see my body.	+4
20	How my boss treats me will never be determined by my physical appearance.	+4
12	I am a gay man who does not see the importance of exposing my body to other men.	+3
26	I am satisfied with who I am. My body is capable of doing anything I can.	+3
28	Traditional men in this community are not easily attracted to gay men, looking attractive or not does not matter.	+3
4	I value myself most than my skin tone.	+2
24	I do not have time for worries about how my body appears to anyone.	+2
14	I do not see the value of keeping myself sexually appealing to anyone.	+2
16	I do not care about people's expectations about my sexual life, I do what is best for me.	+2
22	My financial success may not depend on how attractive I look when I talk.	+1
11	I would prefer a tight shirt when serving food to men coming back from grave digging to expose my muscles to them.	+1
2	I do not care about the size of my bums; I am satisfied about how I look.	+1
32	I will not use my sexual appeal to be used by married men in this community for only sexual favours.	+1

30	To me, it is not important to gain muscles.	0
21	My business can do well in this community if I can dress nicely and talk smoothly with men who are coming to chill here.	0
18	It is obvious that I am a man, hair will keep growing on my entire body and that does not concern me.	0
23	I believe that my partners' sexual desire towards me depends on how my body appears to him.	0
7	Skipping my meals will help me to avoid gaining weight and prevent looking like African women in this village as I need to be noticed.	0
29	I will not mind building a house with my hands because I will gain more muscles and look physical attractive to other men.	0
25	I feel like my body should portray enough body strength for me to look more physical attractive to other men.	-1
17	My colleagues seem to appreciate the structure of my legs; I will keep them shaved to receive more compliments.	-1
8	I used to eat too much junk and proteins to gain weight and look attractive like African women.	-1
13	Maintaining my six pack may increase my chances of being approached for love.	-1
9	I do not feel ashamed to take off my shirt when I went to the river with my friends. I feel like being skinny attracts other men to me.	-2
19	My physical appearance adds value to how my boss treats me in front of other men.	-2
10	I am proud of my skinny body because what my body can do is more important to me.	-2
15	My parents are aware that I am gay, but they still expect me to marry a wife, I should dress well to	-2

	look attractive and marry to please them.	
31	Most men in this community are married but I need to smile more, so that they notice my physical appeal and approach me for sexual favours.	-3
5	Exercising, drinking herbal life and green tea may reduce my belly fat and men in this village may admire me.	-3
27	If the headman selects me to serve beer to the men coming from the graveyard, I will make sure I put nice make up to attract them.	-3
3	Most women in this community use creams to look lighter. If I look lighter as well, I will receive the attention from men	-4
1	If my bumps could be bigger, I would feel comfortable to attend gatherings in my community and attract traditional men.	-4

---

### **5.3 Factor interpretation**

The interpretation of the results was based on two Q sort instructions, namely, “1. Please sort the statements according to your perceptions of a masculine ideal in your community’ and “2. Please sort the statements according to how you perceive yourself in your community”. In each of the specified instructions, two factors were revealed. The first Q sort instruction revealed two factors, namely, a masculine ideal is considerate, and a masculine ideal is nonexistent. The second Q sort instruction revealed two factors, namely, self-appreciation, and physical appearance contentment. All factors in each Q sort instruction were interpreted separately to portray a clear understanding of the perceptions identified in the study.

#### **5.3.1 Q Sort instruction 1: Please sort statements according to your perceptions of a masculine ideal in your community**

A complete description of Q sorter is presented in Table 1 to capture the demographics of participants who loaded in Factor 1 and those loaded in Factor 2. Participants sorted statements using Q sort instruction 1, specified in section 5.2 above. Two factors revealed conceptions of who is perceived as a masculine ideal in the rural communities of Greater Letaba Municipality in Limpopo. Factor scores obtained in Table 1 assisted in determining these conceptions and their meaning. Commonalities shared in these factors are revealed and discussed. The interpretation of Factor 1 and 2 is discussed in the subsequent sections.

##### **5.3.1.1 Factor 1: A masculine ideal is considerate**

Thirteen (13) participants represented Factor 1 from ten rural areas in Greater Letaba Municipality, with an average age of 24 years. Participants were requested to describe their perception of what an ideal man is in their community. Instead of providing perceptions about what they regarded as a masculine ideal, the participants prioritised expressing the importance of positive feelings in relation to their sexuality. The most prominent viewpoint with high factor loadings placed much emphasis on individual emotions and feelings. The participants strongly agreed that being gay is about their emotions, feelings and being part of themselves (#30).

When asked why they agreed with statement #30, the participants emphasised that their personal feelings were fundamental to their contentment in the community. For example, Participant 13 said, “...*being gay is a huge blessing from God because I feel more comfortable with myself*”. Furthermore, participant 8 wrote, “*Being gay is not about actions, it is how I feel personally*”. The participants further expressed that actions do not define who should be regarded as an ideal man in the community as most gay men are not identified through actions. This is supported by comments such as those from Participant 19: “...*there are lots of gay men who prefers (sic) to act manly, but they are gay. It is about how you feel and emotions about yourself*”.

The second statement positively endorsed with a score of +4 in Factor 1 is #13. In support of how gay men feel about themselves in their communities, they therefore perceive an ideal man as someone who should be open-minded and refrain from strict traditions and customs. He should allow his children to engage in relationships of their choice. Therefore, for gay men in traditional rural communities, one is perceived as a masculine ideal if they are not adhering to strict traditional rules. Statement #13 received the second higher loading; however, most participants placed it in the second row of the Q sort diagram. Therefore, there were no comments made in relation to this perception.

In traditional rural communities, it is evident that men who are strict regarding traditions make it difficult for gay men to reveal their sexual identity. This perception was identified when participants in Factor 1 endorsed statement #14. It implied that a masculine ideal is regarded as someone who follows traditions, and such people put pressure on gay men, prohibit them from feeling free, and becoming who they truly are. Participant 16 experienced this pressure from his community and commented that, “*It was difficult to be who I am. A man in my community is expected to follow traditions*”. Moreover, Participant 14 wrote, “...*I was so scared to come out because of... my parents are strict and started to hide myself (conceal my sexual identity). But today I am feeling free because my parents accept(ed)....*”

The participants strongly disagreed that an ideal man is someone arrogant and dominant over other men (#25). They did not believe that a man's physical

appearance qualifies him to be a masculine ideal. For them, being muscular, strong and giant-like was not enough to define a real man in the traditional communities (#23). His inner person and conduct are the ones that define him as a real man. Participant 7 wrote, *“...being masculine, strong and giant doesn’t define you as a real man, you cannot be masculine and strong but yourself (sic) will be a real man better than those ones who are masculine....”*

Furthermore, Participant 2 also indicated that *“...an ideal man is not seen by communities (not the persona), but the person who is inside you, which are the feelings, so feelings don’t lie”*. In terms of behaviour, the participants felt that it is not necessary to become bossy and demand respect from others (#17). The subsequent statement in support of statement #17 indicated that an ideal man will never insist that people follow his orders and become boastful, especially in male gatherings in the community (#1).

Participants in Factor 1 did not value the sentiment expressed in the statements suggesting that beardedness equates to real manhood (#31). Statement #31 received the middle factor loading (rated under the neutral category), a point confirming that a person’s physical features do not grant him the status of being an ideal of masculinity. According to statement #27, the participants did not consider engagement in activities specific to a masculine gender role as something to be associated with being a real man.

### **5.3.1.2 Factor 2: A masculine ideal is nonexistent**

The participants representing Factor 2 are from 2 rural areas, namely, Sefotse and Maphalle, with an average age of 24 years. The participants were requested to indicate their perceptions of what an ideal man is in their community. Corresponding with Factor 1, the participants did not directly indicate their perceptions about what they regarded as a masculine ideal. Instead, the most significant element in this factor was the enjoyment of being gay. The participants strongly agreed that being gay in their community felt good because they dressed as they wish in public events (#10). Participant 9 expressed himself as follows: *“I don’t like it when people bully*

*others in funerals because of how they wear their clothes. People should accept who I am as [a] gay.*” This may imply that the participants in this factor are not concerned about what is regarded as an ideal man in their community. To them, looking muscular as a man is not of importance; if their body is looking good, they are content (#24). Hence, this is why they wear what feels comfortable to them.

Statement #16 confirms the participants’ selection of statement #10 above. They are aware of what is expected from a masculine ideal in their community such as eating together as a group in social gatherings; however, they took a decision not to comply with such social expectations (#16). The participants selected this statement to contest the notion that in patriarchal communities, an ideal man is expected to eat with other men as a group. In response, the participants acknowledged being male, but one that is not prepared to become a man according to the foregoing statement.

Similar to Factor 1, the participants believe that being gay should not be associated with any actions or people’s beliefs about gays. However, emotions and feelings about themselves are the most important aspect of their lives (#30). What the participants regarded as an ideal man is one who is well behaved, one who follows societal rules and treats people well without discrimination, especially in community gatherings (#2).

Instead of providing perceptions about what is not regarded as an ideal man in the community, the participants assigned negative rating to statements that were gay specific. They strongly disagreed that being gay is the outcome of supernatural powers that required traditional healing (#29). Participant 14 loaded in Factor 1 and said, *“In my community, I hate it when they say gays are demons or being bewitched, how come the unborn child become gay...”* To a lesser extent, gay men disagreed that having a beard as a man indicated that one was a real man (#31). To them, having beards as a man or not does not give anyone the status of being masculine. In support of statement #31, the participants further disagreed with the idea of removing beards forever (#32). According to the participants, heterosexuality does not define an ideal man in the rural communities either.

### **5.3.2 Q sort instruction 2: please sort the statements according to how you perceive yourself in your community**

The participants who took part in the initial Q sort session completed Q sort instruction 2. Q sort instruction 2 required the participants to sort statements according to how they perceived being gay in their community. Statements for this session intended to explore further if gay men exhibited self-objectification tendencies. Q sort analysis revealed two factors, namely, self-appreciation and contentment with physical appearance. Each of these factors represented a conception of being gay held by gay men in rural communities. The same analysis process followed during the Q sort instruction 1 was applied in this section. Similarities shared in these factors are revealed and discussed. The interpretation of both Factor 1 and 2 follows in the subsequent sections.

#### **5.3.2.1 Factor 1: Self-appreciation**

The participants held a strong perception of self-appreciation. They accepted who they are and did not seem to accommodate negative thoughts about themselves. They strongly believed that other people's expectations about their sexual life did not play an integral part in their lives (#16). The only essential aspect of their life was doing what they considered best for themselves. To this end, Participant 1 said, *"The reason I strongly agreed that I don't care about how people see my bums is because generally I am someone who doesn't care about people's perceptions about me"*.

Some participants who strongly agreed with this statement indicated that the statement was self-explanatory, meaning it meant exactly how they felt about themselves. Participant 16 emphasised that *"...people can say whatever they want, my happiness comes first"*. Moreover, the participants strongly highlighted being satisfied with who they are and that their bodies could do anything they wanted to do (#26). In relation to this statement, Participant 17 commented: *"I don't see anything wrong with how my body appears to anyone. I don't have anything to worry about"*.

To a lesser extent, the participants in Factor 1 expressed valuing themselves more than their skin tone (#4). This statement is a good reflection of statement #16 and #26 above. It substantiates why gay men endorsed the impression that other people did not play any significant role in their lives. They, therefore, felt content about what their bodies could do. Hence, they believed that their skin tone did not matter; meaning physical looks were not enough to define who they are. Participant 16 stated that, *“My skin tone does not define who I am. I play a good role in my community”*. Additionally, the participants acknowledged that they were born male, which also meant that, it was highly possible for hair to keep growing on their entire body and that they were not concerned or worried about it (#18). For gay men in this factor, gaining some flesh in their bodies was not considered important; hence, they expressed being proud of their skinny bodies.

The participants in Factor 1 strongly disagreed with the possibility of exposing their bodies to traditional men in their communities for the sake of exposing muscles (#11). The statement corresponds with statement #12, where the participants agreed to being proud of their skinny bodies. It confirmed the perception that having muscles is insignificant for gay men in rural communities. The participants perceived themselves as people who were not excited by a lighter skin colour as a determinant of receiving attention from men in their community (#3). Hence, the participants strongly perceived themselves as more valuable than their skin colour (#4). Participant 9 commented that *“... I should be proud of being (a) black person [,] [I am] not changing my colour so that I could attract men”*.

Surprisingly, gay men strongly disagreed that traditional men are not easily attracted to gay men, meaning looking attractive as gay men did not matter (#28). A strong disagreement with this statement may imply that the participants perceived traditional men as being attracted to gay men. There is no clear reason specified as to why participants strongly disagreed with this statement. The participants did not see the importance of keeping their legs shaved (#29). They did not perceive themselves as people who required compliments from others concerning their bodies. Furthermore, the participants did not think maintaining six-pack was perceived as an advantage for attracting men in the communities (#17).

Activities such as exercising and drinking beverages meant to reduce belly fat (#15, #5) were considered irrelevant and received lower factor loadings. Moreover, activities known to promote attractive appearance (#6, #21) also received lower factor loadings. The participants perceived themselves as more content with their physical appearances. They were not intending to comply with the social standard of a masculine ideal in their communities. They did not see the importance of dressing in a certain manner just to draw attention from other men (#25). A body that portrayed physical strength also received less attention, meaning that having or lacking such a body had nothing to do with being gay in rural communities (#20).

### **5.3.2.2 Factor 2: Physical appearance contentment**

Factor 2 slightly differed with Factor 1 in terms of how the participants perceived themselves. The participants in this factor regarded themselves as people who were content with their physical appearance in terms of body size and structure. Factor 1 was aligned with self-appreciation based on sexuality and certain characteristics of their body. However, both factors shared similar sentiments in terms of satisfaction with physical appearance. Participants in Factor 2 were not prepared to engage in exercises meant to reduce belly fat (#6). They were confident that their abilities were more salient than how people in the community perceived their physical appearance.

The participants strongly agreed that the treatment they received from their superiors in the work environment was never determined by their physical appearance (#20), which explained why the participants strongly agreed with statement #6 above. Their capabilities in the work environment were certainly not defined by the body size. Participant 10 loaded high in Factor 1; however, his comment on statement #10 was *“I agree because I am satisfied of who I am, my body is capable of doing anything I can”*. Just like in Factor 1, the participants did not believe in exposing their bodies to other men (#12). They did not believe in showing off their bodies because they perceived themselves as insensitive about how others saw them. Participant 17 received the least factor loadings in Factor 1 and commented that, *“I don’t see anything wrong with how my body appears to anyone. I do not have anything to worry about”*.

Similar to Factor 1, the participants emphasised being satisfied with themselves and the capabilities of their bodies (#26). Participant 7 significantly loaded in Factor 1; however, he wrote an interesting comment about statement #26. He wrote that, *“being yourself is the most powerful weapon in life. You don’t have to change yourself or looking (sic) in order to attract other men...”* There seemed to be a contradiction of feelings among participants in Factor 2. Whilst elaborating on being content with themselves, the participants seemed to have the desire to look attractive. They agreed with statement #28, which averred that ‘traditional men in this community are not easily attracted to gay men in rural communities’. Agreeing with this statement could mean that participants tried to look attractive to receive attention, although it did not yield any positive results for them.

The participants strongly disagreed with statement #1. They did not seem to prefer growing bigger bums for the sake of attracting traditional men. The perception is congruent with the fact that the participants highlighted being satisfied with their physical appearance. Bum size was not considered a requirement for the sake of feeling comfortable when attending community gatherings, where they were likely to attract traditional men. Participant 17 commented that, *“I disagree with 1 because bums will not attract anyone in this community”*. Participant 7 commented that *“I don’t care about the size of my bums. I can’t kill myself just because someone loves big bums, there are other people who would love you the way you are”*.

Similar to Factor 1, the participants in Factor 2 strongly disagreed with statement #3. Being people who did not feel like changing their physical appearance for the sake of attracting potential partners, the participants did not agree that having a lighter skin colour will assist in attracting traditional men. This meant that they did not intend to transform their skin colour to receive attention from other men in the community.

The participants disagreed that applying makeup when serving food to men coming from grave digging would make them attractive to traditional men (#27). Activities such as exercising and drinking beverages meant for weight loss did not necessarily serve the purpose of demanding admiration from men in communities (#5). When disagreeing with statement #31, the participants do not believe that smiling would

increase their sexual appeal, which was likely to be viewed by married men in the community only as an opportunity for sexual favours.

The participants did not see value in statements such as the importance of gaining body muscles (#30), as they already indicated being uninterested in attracting anyone. The participants further allocated a neutral rating to a statement #18 on the Q sort grid because they regarded it as an unimportant aspect of their lives. They were not sure if keeping hair growing in their bodies was part of any of their concerns. They did not care if their partners' sexual desires would depend on how they appeared to them (#23). What was more important in this factor was the natural physical appearance.

## CHAPTER 6: DISCUSSION, LIMITATIONS AND RECCOMENDATIONS

### 6.1 Introduction

This chapter discusses the results interpreted in Chapter 5. The discussion links the results with the literature and ascertain if similarities or differences exists. The chapter conclude with limitations and recommendations.

### 6.2 Discussion

The study explored self-objectification tendencies among gay men in traditional rural communities in lieu of the perceptions of a masculine ideal and being gay utilising the Q methodology in a traditional rural environment. Q sort instruction 1 revealed how gay men in rural communities perceive a masculine ideal. Q sort instruction 2 intended to reveal how gay men perceived themselves in a traditional rural community. Incorporated in this Q sort instruction was finding out if gay men in rural communities exhibited self-objectification tendencies.

From the Q sort instruction 1, the outstanding perception of a masculine ideal in traditional rural communities as revealed in Factor 1 is an accommodative person who should refrain from harsh traditional norms and customs. If traditional men embrace being harsh to others, according to gay men, their masculinity may not be recognized. Similar results about the non-existence of an ideal masculine were identified. Gay men who attended *Ulwalukho* were granted the opportunity to define a gay masculinity in relation to heteronormativity in the Xhosa culture, Mashabane and Henderson (2020) revealed that a masculine ideal is not in existence.

Normally, a rural man is well known to exercise strict traditions and customs, for example, he would follow the orthodox masculine practices such as sending their male children to initiation schools (Mashabane & Henderson, 2020; Peltzer & Kanta, 2009; Sedibe, 2019; Siweya et al., 2018), or getting them involved in hard labor duties (Turnock, 2021). Such practices and activities are well known for preparing young boys to become men.

Consequently, the participants in Factor 1 were against the people who follow strict traditional rules. They expressed that their feelings and emotions are mostly attached to their sexuality. This then leaves the impression that the participants may be individuals who are fragile, who prefer to be surrounded by people who are considerate of their feelings and emotions regarding their sexuality. How a masculine ideal is perceived in this factor concurs with Connell's cathexis gender structure. According to Connell, the cathexis structure compels people's emotional attachment to each other, and gay practices are believed to constitute this structure (Maharaj, 1995).

In this regard, gay men invested much of emotional energy to their closest people. Thus, such people should approve their sexuality without any form of judgement. Looking at statement #13 in the light of Connell's gender structure matrix (See Appendix J), gay men who endorsed this conception are likely to be more feminine in nature. Reflecting on statement #13, an ideal man should avoid inconveniencing homosexual individuals by denying them their sexual privileges in the name of respecting traditional norms. A man defined in this category should be flexible and those around him should feel free to engage in the relationships of their choice.

Although a masculine ideal is considered to follow traditions in the community, a setback is that it becomes difficult for gay men to reveal their sexual identity in such a traditional environment, according to statement #14. In most instances, men who follow traditions closely complement dominant or hegemonic masculinity norms, which in turn discourage men's disclosure of emotional vulnerability (Lu et al., 2019). Such an environment constricts gay men's self-concept, leading to their concealment of their sexual identity to avoid rejection from families and friends. For example, such experiences of rejection were reported in Carastathis et al. (2017), where the participants expressed experiences of blatant rejection, including verbal abuse, physical abuse, and being disowned. The common consequences associated with concealing one's sexual identity often result in a cognitive burden characterised by emotional pain, stigma and distress (Cleary, 2012; Lu et al., 2017).

A masculine ideal is perceived as a man who grew up participating in outdoor activities such as playing soccer with other men (#12). However, the participants

seemed to have opted for a diverse option of enjoying feminine activities and roles such as washing dishes. However, in rural communities, no one engaging in such activities is considered a man enough. Looking at the matrix, statement #12 is positioned on Connell's labour production gender structure, constituting the gendered division of production. The participants appreciated the roles that are socially considered feminine. Prominent societal perceptions related to gender roles highlighted that women are best suitable for feminine chores, and washing dishes remains a feminine responsibility even during social events (Murnen & Don, 2012). Correspondingly, gay men who find themselves enjoying such chores are more likely to experience social rejection and being ridiculed by community members (Braun & Davidson, 2017).

The participants believed that a masculine ideal defined in Factor 1 is one who is well behaved, someone who constantly follows societal rules and treats people with dignity (#2). Furthermore, such a man refrains from discriminating others, especially in community gatherings. When integrating this perception with Connell's power relations structure, it is evident that the participants in this study adopted the negative side of hegemonic beliefs. Hegemonic masculinity is basically rooted in the hierarchy of masculinities. It is undergirded by a strong belief that men are predisposed to be aggressive, anti-feminine and should gain respect from other men (Baugher & Gazmararian, 2015; Bhana & Mayeza, 2016; Scott-Samuel, 2009). Therefore, hegemonic practices are not supported in this factor.

All the extreme positively loaded statements in Factor 1 may seem different, but they are inextricably interwoven. They narrate a story of what a masculine ideal necessitates in a rural community. According to the participants in Factor 1, a masculine ideal should be flexible about following traditions as well as allowing those close to him to choose any type of sexual relationship. He should not judge anti-traditional men and men who prefer femininity. He should treat other men with respect, should be well behaved, non-discriminating and abide by the rules of the community. Therefore, such a man is essentially considerate of fellow men without exercising any form of hegemonic practices and beliefs. The participants seemed clearly aware of the traditional practices and activities related to masculine hegemony in their communities. However, perhaps due to their age group and other

related factors, the participants opted to perceive a masculine ideal as anti-hegemonic.

In support of the perceptions of a masculine ideal discussed above, the participants disagreed with some statements that they felt were contrary to their beliefs. They did not think arrogance and dominance over other men was necessary in their rural communities (#25). This notion differs from orthodox masculine beliefs, which support hegemonic practices. Nevertheless, the participants' viewpoints concurred with the theoretical conceptualisation of the Inclusive Masculinity Theory by Anderson (Anderson & McGuire, 2010). According to this theory, multiple masculinities coexist in communities without dominating each other (Scoats, 2017). The participants did not agree that masculinities should overpower each other. The theory highlights diminished homohesteria among heterosexual men. They develop a sense of appreciation towards homosexual men and therefore establish positive relationships without categorising them as homosexual (Chvatík et al., 2022; Durham & Anderson, 2015; Murray & White, 2017; Scoats, 2017).

Moreover, being muscular, strong, and giant-like are not considered as major characteristics that should define a masculine ideal (#23). The participants believed that being bossy and demanding respect from other men had nothing to do with being a man. That the participants disagreed with statements #25 and #23, suggests that gay men wish for an inclusive environment where men feel free to engage in a wide range of gendered behaviours, and therefore, multiple masculinities can exist without any hierarchy. According to Ravenhill and De Visser (2019), in an environment where homohesteria is reduced, men reject homophobia, form closer homosocial relationships and welcome gay men into their friendships.

The participants further found it difficult to relate to gender specific roles such as digging at the graveyard (#4). This is a socially constructed practice and is often associated with what it means to be a man. In other words, it is mandatory in rural communities for all men in the affected community to assist in preparing quarry for burial, as doing so affirms one's masculinity. However, gay men did not perceive hard labour duties as authentic symbols of masculinity (Brandth & Haugen, 2005; Turnock, 2021).

The participants in Factor 2 did not seem concerned about what is considered an ideal man in their community. Instead, they translated the definition of a masculine ideal to themselves as gay people. Most statements with higher factor loading represented the negative sections in Connell's four models of gender structures utilised during statement selection. Statement #10 represented power relations in the matrix; however, it was negative power within masculinities, which is uncommon in rural communities. Gay men expressed feeling comfortable to dress according to their preferences in their communities and that especially other men rarely bullied them. The opposite statement in the matrix postulated that gay men were susceptible to being bullied by other men for wearing weaves in community events. Wearing such items in some communities is considered effeminate and therefore, men who wear them are likely to experience negative attitudes from community members (Sánchez et al., 2016). The assumption was that a masculine ideal in rural communities was not perceived as a bully because being bullied never occurred for the participants in this factor.

Looking muscular was considered as among the most common features of a masculine ideal; however, it was insignificant to the participants in Factor 2. They perceived their bodies as good looking regardless of their not having muscles (#24). Being muscular symbolised being a masculine ideal as indicated in the statement matrix. Corresponding with the literature, being masculine is a social standard of bodily attractiveness for men in many cultures (Dondzilo et al., 2019; McCreary, 2012). Less desire to look muscular for men was associated with less interest in becoming a socially defined man, as demonstrated by statement #16. In rural communities, it is popular for men to eat together as a group during events such as funerals. Nevertheless, gay men in Factor 2 were hostile towards such social expectations.

Similar to Factor 1, the participants endorsed the perceptions conveyed in statements #2 and #30. Participants in both factors sought to prioritise their feelings and emotions, including appreciating themselves as gay men. They both rejected hegemonic masculinity perceptions about men in rural communities. To them, it was not fundamentally significant for hierarchical multiple masculinities to exist in the first place. Tolerable masculinities in rural communities should comprise behaviours

such as following rules, not discriminating against others and treating others well.

Based on Q sort instruction 2, the outstanding perceptions of being gay in Factor 1 were that gay men perceived themselves as self-appreciative or as people with self-compassion. Throughout their homosexual journey, they learnt to acknowledge and encourage themselves to cope with the possible difficulties encountered in traditional rural communities. The participants perceived themselves as people who did not care much about social expectations regarding who they were or who they should be in relation to their sexual life. The viewpoint has been expressed through high factor loadings of statement #16. Furthermore, it can be confirmed (based Factor 1 of Q sort instruction 1) why gay men perceived an ideal man as someone who should be considerate. Gay men value themselves more in such that they expect other community members to be appreciative of their sexuality.

The most common social expectations affecting gay men in some communities entailed following traditional masculine norms, and those in conflict with such norms experienced challenges (Ntozini & Ngqangweni, 2016). For example, anything contrary to masculine practices can be conceptualised as effeminate, and the people who exhibit such practices are often prejudiced (Connell, 1992; Taywaditep, 2002). Gay men in this factor appreciate themselves without internalising what community members think of them and are therefore less likely to experience anxiety and distress in their communities.

Gay men perceived themselves as people who felt satisfied with their bodies, as expressed by statement #26. It follows that anyone who values the capabilities of their body is likely to appreciate their body appearance. This viewpoint is contrary to the results identified in previous studies. Researchers revealed that lower body appreciation and dissatisfaction among homosexual men were more common when compared to heterosexual men (Alleva et al., 2018; Gigi et al., 2016; He et al., 2020). According to Frederickson and Roberts's (1997) Objectification Theory, homosexual men with such negative experiences and dissatisfaction about their bodies were likely to report higher rates of self-objectification. However, the participants in this factor were less likely to experience greater body shame and body anxiety as indicated on the objectification matrix (see Appendix M). Participants viewed

themselves as the most valuable people, irrespective of what people thought about them.

By selecting statements #16 and 26 above, the participants were expressing a view that gay men were not likely to adopt a feminine lifestyle such as maintaining and controlling the hair growing on their bodies. They appreciated being born as males without any intention to make themselves look like women. Statement #18 left an impression that growing hair as a man is normal and the participants in this study were not concerned or worried about being hairy. As reported in the literature, being hairy is considered as one of the heteromasculine traits, and such traits are likely to attract other gay men in traditional communities (Elder et al., 2015). The assumption is that participants would also want to have the capacity to attract men similar to themselves in the community.

Exposing muscles is considered a social standard of bodily attractiveness for men in many cultures (McCreary, 2012). The participants in this study strongly disagreed that they would expose their muscles to men during community activities (#11). A strong disagreement with this statement suggests that the participants were not interested in drawing attention from other men in the rural areas through body exposure. This viewpoint conveys an assumption that gay men did not prefer to show off their bodies to other men. When reverting to Q sort instruction 1 (Factor 1), this viewpoint is strengthened as gay men denied that an ideal man's physical appearance should be muscular and strong. In most cases, men who had the desire to acquire a more muscular body were found to self-objectify than those with a less desire to do so (Oehlhof, 2009).

Skin bleaching is a common practice in black communities and is used among those who believe it to increase a woman's attractiveness as a love partner (Olatunji et al., 2019; Robinson, 2011). The participants were against using skin-bleaching creams to enhance their skin colour. They did not think that looking lighter would attract men in traditional communities. They were comfortable with their current looks; hence, they did not think that changing their skin colour would add any benefits or advantages to them. Looking at where the statement has been positioned in the matrix, it leaves an impression that the participants were more masculine in nature

with less feminine attributes, as highlighted earlier. Feminine participants would have rated statement #3 positively. This resonates with what Ravenhill and De Visser (2019) found after asking gay men to construct their masculinity. The results revealed that gay men reflected a hegemonic masculinity discourse as they attempted to define their masculinity. Such people are unlikely to experience appearance anxiety, as specified in Frederickson and Roberts' Objectification framework.

Factor 2 revealed the perception that gay men in rural communities were content with how they appeared physically. They did not intend to get involved in some behaviours meant to transform their body looks. This perception concurs with a strong disagreement with the position that a masculine ideal should be identified through a muscular, giant and strong physical appearance as seen in Factor 1 of Q sort instruction 1. How they appeared to community members was who they thought they were and did not care about how others perceived them. The most important aspect of their lives was the capabilities of their bodies. Statement #6 was positioned in the negative component of reduced flow of experience, according to Frederickson and Robert's (1997) Objectification Theory.

The positive statement in the reduced flow of experiences category implied that gay men would be deeply immersed in activities meant to reduce belly fat; however, it was not the case in this study. According to the literature, gay men who exercise or participate in activities meant for leanness or weight control may be more vulnerable to body dissatisfaction, specifically with their body's thinness (Martins, 2007; Smith et al., 2011). This means that the participants in this study were not likely to self-objectify since they were content with their physical appearance.

The participants did not believe that physical appearance carried the advantage of being treated well by bosses or employers in the workplace. The participants who endorsed this perception were unlikely to develop appearance anxiety, which was not the case in Factor 2. They did not experience pressure to transform their body structure or physical features to attract admiration or to receive special treatment in their respective workplaces. Statement #20 affirmed the perception identified through statement #6, that the participants would never bother to reduce their belly

fat through exercising.

Similar to Factor 1, respondents did not attach any significance to exposing one's body to other men, as expressed through statement #12. Body exposure and display is regarded as a traditional norm in some rural communities, where young men expose their bodies. The exposure could be done by wearing a particular cultural attire, or during some cultural events such as initiation. For example, in a communal dance such as *Ingoma* in Kwazulu Natal, men wear *Amabheshu* (cowhide) leaving them bare-chested when dancing (Rani, 2020). A positive factor loading of statement #12 highlights that, gay men in the rural communities may not be comfortable engaging in such activities (e.g., traditional dance) to avoid exposing their bodies to other men of the community.

A further similarity of body satisfaction identified in Factor 1 was found in Factor 2 through the participants' agreement with statement #26. The participants emphasised being satisfied with their bodies and its capabilities. Such people were not likely to develop body shame, according to the objectification framework. The results of this study are inconsistent with the findings of Engeln-Maddox (2011) and Teresa et al. (2010), where gay men reported higher scores of experiences such as body shame and body surveillance. The participants believed that gay men in traditional rural areas were not easily attracted to gay men. Perhaps the participants did not take looking attractive serious because they may not succeed in attracting any of the traditional men in their area.

Hence, the participants denied having the fantasy to grow bigger bums, as expressed by statement #1. They did not think that having bigger bums would assist in attracting men in the rural set up, especially during community gatherings. The participants also rejected the idea that looking lighter would increase their probability of receiving attention from men. The desire to look lighter is mostly perpetuated by exposure to the media. Some advertisers portray idealised male images as those that are lean and have a beautiful skin tone (Ferguson, 2013). However, gay men in the study did not associate their beauty with those advertised in media.

The participants were genuinely not interested in attracting men in their

communities. They selected all statements that had to do with activities and behaviours meant to attract men in rural communities and totally disagreed with them (#27, #5, #31). This clearly confirms that the participants were content with their physical appearance and did not have any intentions to transform their bodies to attract other men.

### **6.3 Limitations**

The population of the study was gay men in rural traditional areas, where Sepedi is predominantly spoken as a native language. Using the English language for data collection purposes could have had an impact on the results of the study. However, the study targeted gay men who were either in matric, completed matric, or tertiary education, as they were believed to be literate enough to read, write and understand English. The chosen criteria had the potential to exclude other gay men who did not attend school up to matric. Translations were not considered, as they tend to misplace the meaning of the original questions. Thus, with no way to evaluate the impact of language, the study could have been disadvantaged by it.

The age of the participants was limited to 18 and above; hence, the majority of participants were between 18 and 32 years. Admittedly, higher age groups than the said range were not successfully recruited to participate in the study, most likely because older gay men hide their identity and become difficult to reach for research. This was apparent during snowballing, when some participants suggested that they would not identify and therefore expose gay men, usually older, who were labeled as the 'after nines' (dating gay men at night only). It can further be argued that the views expressed in this study are not generalisable to gay men in all age groups. The limited age range of participants is the reason to be guarded about the ages that the results can be generalised to. Moreover, only 12 rural communities out of 128 participated in the study, therefore, the results of the study will not be generalised to the entire Greater Letaba Municipality.

## 6.4 Recommendations

The recommendations were constructed based on the objectives and findings of the study. Firstly, the study intended to understand gay men's perceptions of a masculine ideal in traditional rural communities. Gay men perceived a masculine ideal as someone who is considerate, as revealed in Factor 1 of Q sort instruction 1. It is a man who does not follow strict traditional rules and societal norms meant to overpower and suppress the feelings of other men in the community. Conformity to societal norms and masculine responsibilities, such as digging at the graveyard and heterosexuality, should not become mandatory to all men in the community. Therefore, it is recommended that men who are responsible to enforce these societal norms should consider gay men's feelings and options to abide or not.

Secondly, the study explored gay men's perceptions of being gay in a traditional rural environment, where gay men perceived themselves with self-appreciation and compassion. These people learned to acknowledge their sexuality and have encouraged themselves to cope with the possible difficulties encountered in traditional rural communities. The participants perceived themselves as people who did not care much about social expectations regarding who they were or who they should be in relation to their sexual life. Therefore, it is recommended that community members acknowledge the presence of gay men in their communities without imposing expectations of how they should conduct themselves in the traditional rural communities.

Thirdly, the study envisioned ascertaining self-objectification tendencies among gay men in traditional rural settings. Factor 1 and 2 of Q sort instruction 2 confirmed that gay men in rural communities did not possess any form of self-objectification tendencies. Therefore, rural community members should be open-minded when interacting with gay men. Gay men should be treated as people who are proud of their sexuality and physical appearance. Community members should be mindful that gay men do not possess any intentions of engaging in behaviours meant to transform their physical appearance to suit what the community regard as an ideal man.

The recommendations above call for awareness and educational activities about sexuality, and specifically, gay life in traditional rural areas of Greater Letaba Municipality and the surrounding communities. Mostly, societal gender norms are imposed by the tribal authorities working together with other community leaders in traditional rural communities. Therefore, it is recommended to approach the local sexuality NGO's and activists that work closely with tribal authorities to propose a way of disseminating this information to the rural communities. Furthermore, dissemination of the results should be directed to the Greater Letaba Municipality to assist with the amendment of policies relating to sexuality specifically in traditional rural communities.

Lastly, the study carries the potential to shed light to therapists and other clinical professionals dealing with gay men, especially in rural areas to be mindful about gay men's emotional confidence regarding their physical appearance. It is highly likely that therapists' may experience less burden on their work as gay men would voluntarily disclose their sexuality. They may portray a positive view about themselves and make it easier for therapists and other clinical professionals to focus on other areas requiring emotional improvement.

## **6.5 Conclusion**

The study explored if gay men would self-objectify based on societal expectations of a masculine ideal. The Hegemonic Masculinity Theory highlighted the behaviours and characteristics of what is considered a masculine ideal. Furthermore, gay men expressed their perceptions of being gay in relation to what is considered a masculine ideal. The study revealed gay men's perceptions of who they are without any self-objectification predispositions.

Based on the results, this study contributed to the theoretical perspectives of Anderson's (2009) Inclusive Masculinity Theory. It concurrently rejected the hegemonic masculinity practices commonly known in traditional rural communities. The study adds value to the existing literature by highlighting the lack of concern among gay men about internalising sociocultural masculine ideals in rural communities. The results contrast those obtained from Western samples regarding

self-objectification and their outcomes on gay men.

Contribution is made to the African rural racial samples by revealing that socialisation experiences of the traditional lifestyle and prescribed characteristics of masculine ideals in rural communities do not affect self-perception. The findings attest that gay men did not internalise cultural standards of body appearance, and refrained from habitual body surveillance in search of how the body looks to others rather than how they feel personally. In this study, gay men's feelings about themselves became the most significant priority and self-objectification was not eminent among them.

Methodologically, the study made a notable contribution by utilising two Q sort instructions. The study was able to document how gay men perceived a masculine ideal, concurrently with how gay men perceived themselves. In this process, the study intended to see if gay men would perceive themselves intermittently with how they perceived a masculine ideal known to exist in the traditional rural community. Using two Q sorts, the study further discovered absence of self-objectification tendencies through participants' definition of themselves amid the environment that they found themselves.

The four factors revealed in the two Q sort instructions are not treated as single viewpoints per instruction, they are intertwined and assisted in the richness of the results. The combination of the factors in both Q sort instructions made it easier to document why gay men in the traditional rural communities did not self-objectify. It has been observed that according to gay men, a masculine ideal is considerate, otherwise he doesn't exist. In a traditional rural environment where a masculine ideal is considerate, it makes life easier for gay men to become self-appreciative and express their sexuality within the community. Furthermore, his nonexistence in the community entails some extra benefits for gay men. For example, he is not considered to be arrogant, following strict traditional rules, being muscular and having a strong physical appearance. Hence, gay men became content with their physical appearance and avoided engaging in habitual body surveillance behaviors meant to transform their bodies. The entire findings would not have been attained through utilising the commonly known process of one Q sort instruction.

Future studies about self-objectification on homosexuals in rural communities should consider utilising the African lesbian group and compare their perceptions and level of self-objectification with those of gay men. Studies should check how this group would perceive a feminine ideal in traditional rural communities. Moreover, to acquire varied perspectives about gay men lived experiences and self-objectification in rural communities, future researchers should consider other qualitative methodologies such as Conversation Analysis or Critical Discourse Analysis. It is acknowledged that Q methodology be employed in conjunction with other methodologies to strengthen or support the constructivist philosophy which is similar to the work of McClelland (2014).

## REFERENCES

- Adams, A. (2011). "Josh Wears Pink Cleats": Inclusive masculinity on the soccer field. *Journal of Homosexuality*, 58, 579–596. <http://doi.org/10.1080/00918369.2011.563654>
- Agochukwu, N. Q., & Wittmann, D. (2019). Stress, depression, mental illness, and men's health. In F. A. & Y. N. R. Yafi (Eds.), *Effects of lifestyle on men's health* (pp. 207-221). Academic Press. <https://doi.org/10.1016/B978-0-12-816665-9.00010-X>
- Alessi, E. J., Lee, Y. G., Chikalogwe, V. P., Tarusarira, W., Raymond, H., Lynn, M., & Kahn, S. (2023). Pilot study of an art and theatre-based HIV prevention intervention for men who have sex with men and transgender women migrants in South Africa: Acceptability, feasibility and preliminary efficacy. *Health Education Research*, cyad021. <https://doi.org/10.1093/her/cyad021>
- Alleva, J. M., Paraskeva, N., Craddock, N., & Diedrichs, P. C. (2018). Body appreciation in British men: Correlates and variation across sexual orientation. *Body Image*, 27, 169–178. <https://doi.org/10.1016/j.bodyim.2018.09.004>
- Almeida, M., Santos, C. G., de Oliveira Júnior, M. L., Brown, T. A., & Berbert de Carvalho, P. H. (2022). Factor structure and psychometric properties of the Body Appreciation Scale-2 among Brazilian cisgender gay and bisexual men. *Body Image*, 42, 257-262. <https://doi.org/10.1016/j.bodyim.2022.06.011>
- Alkhateeb, H., Romanowski, M. H., Sellami, A., Abu-Tineh, A. M., & Chaaban, Y. (2022). Challenges facing teacher education in Qatar: Q methodology research. *Heliyon*, 8(7), e09845. <https://doi.org/10.1016/j.heliyon.2022.e09845>
- American Psychological Association. (2012). Guidelines for psychological practice with lesbian, gay, and bisexual clients. *American Psychologist*, 67(1), 10–42. <https://doi.org/10.1037/a0024659>
- American Psychological Association & National Association of School Psychologists. (2015). *Resolution on gender and sexual orientation diversity in children and adolescents in schools*. Retrieved from <http://www.apa.org/about/policy/orientation-diversity.aspx>
- Ananyev, M., & Poyker, M. (2021). Christian missions and anti-gay attitudes in Africa, *Journal of Economic Behavior & Organization*, 184, 359-374. <https://doi.org/10.1016/j.jebo.2021.02.003>

- Anderson, E. (2005). Orthodox and inclusive masculinity: Competing masculinities among heterosexual men in a feminized terrain. *Sociological Perspectives*, 48(3), 337–355. <https://doi.org/10.1525/sop.2005.48.3.337>
- Anderson, E., & McGuire, R. (2010). 'Inclusive masculinity theory and the gendered politics of men's rugby'. *Journal of Gender Studies*, 19(3), 249-261. <http://doi.org/10.1080/09589236.2010.494341>
- Anderson, E., & McCormack, M. (2018). Inclusive Masculinity Theory: Overview, reflection and refinement. *Journal of Gender Studies*, 27(5), 547–561. <https://doi.org/10.1080/09589236.2016.1245605>
- Anderson, J. R., Holland, E., Koc, Y., & Haslam, N. (2018). Objectify: Self- and other-objectification on Grindr, a geosocial networking application designed for men who have sex with men. *European Journal of Social Psychology*, 48(5), 600-613. <https://doi.org/10.1002/ejsp.2350>
- Aniley, S., Öhrn, E., & Fereja, T. (2023). Gender interaction and its implications on sexuality education in an Ethiopian primary school: Girls in focus. *American Journal of Sexuality Education*, Article e2214748. <https://doi.org/10.1080/15546128.2023.2214748>
- Arora, S., Debesay, J., & Eslen-Ziya, H. (2023). Gendered COVID-19 discussions on Twitter: A Norwegian case. *Online information Review*. <https://doi.org/10.1108/OIR-08-2022-0482>
- Aubrey, J. S. (2006). Effects of sexually objectifying media on self-objectification and body surveillance in undergraduates: Results of a 2-Year panel study. *Journal of Communication*, 56, 366–386. <https://doi.org/10.1111/j.1460-2466.2006.00024.x>
- Augustyn, A. (2018). Homosexuality. In T. Britannica (Ed.), *Encyclopaedia britannica*. Britannica. <https://www.britannica.com/topic/homosexuality>
- Avdikou, K., Stefanatos, C., Tsatali, M., Gouva, M., & Tsolaki, M. (2019). The role of gender in shame, hostility, and aggression experienced by caregivers for patients with dementia. *American Journal of Alzheimer's Disease & Other Dementias*, 34(4), 231-235. <https://doi.org/10.1177/1533317518802458>
- Azagba, S., Ebling, T., & Shan, L. (2023). A double disparity: Rural sexual minorities and tobacco use among U.S. adults. *Addictive Behaviors*, 137, 107527. <https://doi.org/10.1016/j.addbeh.2022.107527>
- Baltrinic, E. C., Waugh, J. A., & Brown, S. (2013). Faculty and student perspectives on what helps counselor education doctoral students towards program completion.

*Operant subjectivity*, 36(4), 253-271. <https://doi.org/10.15133/j.os.2012.014>

Barbosa, R. A., Domingues, C. H. F., Silva, M. C., Foguesatto, C. R., Pereira, M. A., Gimenes, R. M. T., & Borges, J. A. R. (2020). Using Q-methodology to identify rural women's viewpoint on the succession of family farms. *Land Use Policy*, 92, 104489.

<https://doi.org/10.1016/j.landusepol.2020.104489>

Baugher, A. R. & Gazmararian, J. A. (2015). Masculine gender role stress and violence: A literature review and future directions. *Aggression & Violent Behavior*, 24, 107–112.

<https://doi.org/10.1016/j.avb.2015.04.002>

Bashir, M., Afzal, M. T., & Azeem, M. (2008). Reliability and validity of qualitative and operational research paradigm. *Pakistan Journal of Statistics & Operation Research*, 4(1), 35-45. <https://doi.org/10.18187/pjsor.v4i1.59>

Beren, S. E., Hayden, H. A., Wilfley, D. E., & Grilo, C. M. (1996). The influence of sexual orientation on body dissatisfaction in adult men and women. *International Journal of Eating Disorders*, 20(2), 135–141.

[https://doi.org/10.1002/\(SICI\)1098-108X\(199609\)20:2<135::AID-AT3>3.0.CO;2-H](https://doi.org/10.1002/(SICI)1098-108X(199609)20:2<135::AID-AT3>3.0.CO;2-H)

Berger, R. (1995). *Gay and gray: The older homosexual man* (1st Ed.). Routledge.

<https://doi.org/10.4324/9780203058480>

Berner-Rodoreda, A., Vandormael, A., Bärnighausen, K., Mavuso, M., Dlamini, P., ; Matse, S., Hetteema, A., Barnighausen, T., & McMahon, S. A. (2023). Cultural repertoires and situated selections as an alternative framework to Hegemonic Masculinities: Findings from Eswatini. *American Journal of Men's Health*, 17(1).

<https://doi.org/10.1177/15579883231152110>

Bhana, D., & Mayeza, E. (2016). We don't play with gays, they're not real boys... they can't fight: Hegemonic masculinity and (homophobic) violence in the primary years of schooling. *International Journal of Educational Development*, 51, 36–42.

<https://doi.org/10.1016/j.ijedudev.2016.08.002>

Binder, W., Abrahams, C. O., Fox, J. M., Nestor, E., & Baird, J. (2021). The age-old question: Thematic analysis of focus groups on physician experiences of aging in emergency medicine. *Journal of the American College of Emergency Physicians Open*, 2, e12499.

<https://doi.org/10.1002/emp2.12499>

Björkmark, M., Nynäs, P. & Koskinen, C. (2022). "Living between two different worlds": Experiences of leaving a high-cost religious group. *J Relig Health* 61, 4721–4737.

<https://doi.org/10.1007/s10943-021-01397-1>

Broom, D. H., & Lenagh-Maguire, A. (2010.) Gendered configurations of diabetes: from

- rules to exceptions. *Journal of Gender Studies*, 19(2), 195-209.  
<https://doi.org/10.1080/09589231003695997>
- Brand, P. A., Rothblum, E. D., Solomon, L. J. (1992). A comparison of lesbians, gay men, and heterosexuals on weight and restrained eating. *International Journal of Eating Disorders*, 11(3), 253-259. [http://doi.org/10.1002/1098-108X\(199204\)11:3<253::AID-EAT2260110308>3.0.CO;2-J](http://doi.org/10.1002/1098-108X(199204)11:3<253::AID-EAT2260110308>3.0.CO;2-J)
- Brandth, B., & Haugen, M. S. (2005). Doing rural masculinity - From logging to outfield tourism. *Journal of Gender Studies*, 14(1), 13-22.  
<https://doi.org/10.1080/0958923042000331452>
- Brennan, D. J., Asakura, K., George, C., Newman, P. A., Giwa, S., Hart, T. A., Souleymanov, R., & Betancourt, G. (2013). "Never reflected anywhere": Body image among ethnoracialized gay and bisexual men. *Body Image*, 10(3), 389-398.  
<https://doi.org/10.1016/j.bodyim.2013.03.006>
- Brown, J., & Graham, D. (2008). Body satisfaction in gym-active males: An exploration of sexuality, gender, and narcissism. *Sex Roles*, 59(1), 94-106.  
<http://doi.org/10.1007/s11199-008-9416-4>
- Brown, S. R. (1980). *Political subjectivity: Applications of Q methodology in political science*. New Haven, Yale University Press.
- Brown, L., & Osman, O. (2017). The female tourist experience in Egypt as an Islamic destination. *Annals of Tourism Research*, 63, 12-22.  
<https://doi.org/10.1016/j.annals.2016.12.005>
- Brown, C. (2006). Race and the construction of working-class masculinity in the Nigerian coal industry: The initial phase, 1914–1930. *International Labor & Working-Class History*, 69(1), 35-56. <https://doi.org/10.1017/S0147547906000032>
- Bryant, L. D., O'Shea, R., Farley, K., Brennan, C., Cosby, H. F., Guthrie, E., & House, A. (2021). Understanding the functions of repeated self-harm: A Q methodology approach. *Social Science & Medicine*, 268, 113527.  
<https://doi.org/10.1016/j.socscimed.2020.113527>
- Braun, S. S., Davidson, A. J. (2017). Gender (Non)conformity in middle childhood: A mixed methods approach to understanding gender-typed behavior, friendship, and peer preference. *Sex Roles*, 77, 16–29. <https://doi.org/10.1007/s11199-016-0693-z>
- Braun, V., & Clarke, V. (2023) Toward good practice in thematic analysis: Avoiding common problems and be(com)ing a knowing researcher, *International Journal of Transgender Health*, 24(1), 1-6. <http://doi.org/10.1080/26895269.2022.2129597>

- Buhrig, R. (2023). The intersection of masculinity and mental health in Police Organizational Culture. *Journal of Police & Criminal Psychology*, 38, 743–753. <https://doi.org/10.1007/s11896-023-09603-4>
- Bui, T. C., Markham, C. M., Ross, M. W., Williams, M. L., Beasley, R. P., Tran, L. T., Nguyen, H. T., & Le, T. N. (2012). Dimensions of gender relations and reproductive health inequity perceived by female undergraduate students in the Mekong Delta of Vietnam: A qualitative exploration. *International Journal for Equity in Health*, 11(63), 1-11. <https://doi.org/10.1186/1475-9276-11-63>
- Bye, L. M. (2009). 'How to be a rural man': Young men's performances and negotiations of rural masculinities. *Journal of Rural Studies*, 25(3). 278-288. <https://doi.org/10.1016/j.jrurstud.2009.03.002>
- Campbell, M. M., & Stein, D. J. (2014). Sexual dysfunction: A systematic review of South African research. *South African Medical Journal*, 104(6), 440. <https://doi.org/10.7196/SAMJ.7827>
- Canales, G. (2000). Gender as subculture: The first division of multicultural diversity. In I. Cuéllar & F. A. Paniagua (Eds.), *Handbook of multicultural mental health* (pp. 63-77). Academic Press. <https://doi.org/10.1016/B978-012199370-2/50005-5>
- Carastathis, G. S., Cohen, L., Kaczmarek, E., & Chang, P. (2017). Rejected by family for being gay or lesbian: Portrayals, perceptions, and resilience. *Journal of Homosexuality*, (64)3, 289-320. <https://doi.org/10.1080/00918369.2016.1179035>
- Carrigan, T., Connell, B., & Lee, J. (1985). Toward a new Sociology of masculinity. *Theory and Society*, 14(5), 551-604. <https://www.jstor.org/stable/657315>
- Carlsson-Lalloo, E., Berg, M., Rusner, M., Svedhem, V., & Mellgren, Å. (2022). Sexual satisfaction and its associations with patient-reported outcomes in a cohort of women living with human immunodeficiency virus in Sweden. *International Journal of STD & AIDS*, 33(8), 751-760. <https://doi.org/10.1177/09564624221100056>
- Carper, T. L. M., Negy, C., & Tantleff-Dunn, S. (2010). Relations among media influence, body image, eating concerns, and sexual orientation in men: A preliminary investigation. *Body Image*, 7(4), 301-309. <https://doi.org/10.1016/j.bodyim.2010.07.002>
- Castiglione, C., Rampullo, A., & Licciardello, O. (2014). Sexual prejudice, cross-group friendship and hegemonic beliefs in university students. *Procedia - Social & Behavioral Sciences*, 127, 235-239. <https://doi.org/10.1016/j.sbspro.2014.03.247>
- Chvatík, V., Hardwicke, J., & Anderson, E. (2022). Inclusive masculinity and Czechia

- youth. *International Sociology*, 37(1), 124–142.  
<https://doi.org/10.1177/02685809211046599>
- Choy, L. T. (2014). The strengths and weaknesses of research methodology: Comparison and complimentary between qualitative and quantitative approaches. *Journal Of Humanities & Social Science*, (19)4, 99-104.  
<https://doi.org/10.9790/0837-194399104>
- Civile, C., & Obhi, S. S. (2016). Power, objectification, and recognition of sexualized women and men. *Psychology of Women Quarterly*, 40(2), 199–212.  
<https://doi.org/10.1177/0361684315604820>
- Cleary, A. (2012). Suicidal action, emotional expression, and the performance of masculinities. *Social Science & Medicine*, 74(4), 498-505.  
<http://doi.org/10.1016/j.socscimed.2011.08.002>
- Collins, K. M. T., Onwuegbuzie, A. J., & Jiao, Q. G. (2007). A mixed methods investigation of mixed methods sampling designs in social and health science research. *Journal of Mixed Methods Research*, 1(3), 267-294.  
<https://doi.org/10.1177/1558689807299526>
- Connell, R. (1992). A very straight gay: Masculinity, homosexual experience, and the dynamics of gender. *American Sociological Review*, 57(6), 735-751.  
<https://doi.org/10.2307/2096120>
- Connell, R. W. (1995). *Masculinities*. Polity Press.
- Connell, R. W. (2009). *Masculinities* (2<sup>nd</sup> ed). Polity Press.
- Cohen, E., Richter, L. M., Chidumwa, G., Abdalla, S., Weber, A. M., Darmstadt, G. L., Norris, S. A. (2020). Relationships between maternal factors and weight loss attempts among urban male and female adolescents living in Soweto, Johannesburg, South Africa. *Journal of Adolescent Health*, 66(1),  
<https://doi.org/10.1016/j.jadohealth.2019.10.015>
- Coyle, E.F., Fulcher, M. & Trübtschek, D. (2016). Sissies, mama’s boys, and tomboys: Is children’s gender nonconformity more acceptable when nonconforming traits are positive?. *Archives of Sexual Behaviour*, 45, 1827–1838.  
<https://doi.org/10.1007/s10508-016-0695-5>
- Creswell, J. W., & Garrett, A. L. (2008). The “movement” of mixed methods research and the role of educators. *South African Journal of Education*, 28(3), 321-333.  
<http://doi/10.15700/saje.v28n3a176>
- Crossley, J., & Jansen, D. (2021). *Saunders’ research onion: Explained simply*. Accessed

13 September 2021. <https://gradcoach.com/saunders-research-onion/>

- Cuesta-Zamora, C., Parra, M., Toledano-González, A. Ricarte, J., & Plateau, C. R. (2022). Exploring the link between self-compassion and compulsive exercise amongst women. *Mindfulness* 13, 1679–1691. <https://doi.org/10.1007/s12671-022-01906-7>
- Cunningham, M. L., Rodgers, R. F., Lavender, J. M., Nagata, J. M., Frederick, D., Szabo, M., & Murray, S. B. (2020). ‘Big boys don’t cry’: Examining the indirect pathway of masculinity discrepancy stress and muscle dysmorphia symptomatology through dimensions of emotion dysregulation. *Body Image*, 34, 209-214. <https://doi.org/10.1016/j.bodyim.2020.05.014>
- Dahlenburg, S. C., Gleaves, D. H., Hutchinson, A. D., & Coro, D. G. (2020). Body image disturbance and sexual orientation: An updated systematic review and meta-analysis, *Body Image*, 35, 126-141. <https://doi.org/10.1016/j.bodyim.2020.08.009>
- Dahlberg, L. S., Wiemerslage, L., Swenne, I., Larsen, A., Stark, J., Rask-Andersen, M., Salonen-Ros, H., Larsson, E., Schiöth, H. B., & Brooks, S. J. (2017). Adolescents newly diagnosed with eating disorders have structural differences in brain regions linked with eating disorder symptoms. *Nordic Journal of Psychiatry*, 71(3), 188-196. <https://10.1080/08039488.2016.1250948>
- Dakanalis, A., Pla-Sanjuanelo, J., Caslini, M., Volpato, C., Riva, G., Clerici, M., & Carrà, G. (2015). Predicting onset and maintenance of men’s eating disorders. *International Journal of Clinical & Health Psychology*, 16(3), 247–255. <https://doi.org/10.1016/j.ijchp.2016.05.002>
- Daniels, E. A., Zurbriggen, E. L., & Ward, L. M. (2020). Becoming an object : A review of self-objectification in girls. *Body Image*, 33, 278–299. <https://doi.org/10.1016/j.bodyim.2020.02.016>
- Day, K., Stump, C. & Carreon, D. (2003). Confrontation and loss of control: Masculinity and men's fear in public space. *Journal of Environmental Psychology*, 23(3), 311-322. [https://doi.org/10.1016/S0272-4944\(03\)00024-0](https://doi.org/10.1016/S0272-4944(03)00024-0)
- D’Avanzato, C., Bogen, C. W., Kuo, C., & Orchowski, L. M. (2022). Online dialogue surrounding violence against women in South Africa: a qualitative analysis of #MenAreTrash. *Journal of Sexual Aggression*, 28(1), 28-44. <https://doi.org/10.1080/13552600.2021.1892219>
- De Jesus, A. Y., Ricciardelli, L. A., Frisén, A., Smolak, L., Yager, Z., Fuller-Tyszkiewicz, M., Diedrichs, P. C., Franko, D., & Gattario, K. H. (2015). Media internalization and conformity to traditional masculine norms in relation to body image concerns among

- men. *Eating Behaviors*, 18, 137–142. <https://doi.org/10.1016/j.eatbeh.2015.04.004>
- Davies, L., Ford-Gilboe, M., & Hammerton, J. (2009). Gender inequality and patterns of abuse post leaving. *Journal of Family Violence*, 24, 27–39. <https://doi.org/10.1007/s10896-008-9204-5>
- de Oliveira Júnior, M. L., Almeida, M., Santos, C. G., Brown, T. A., & de Carvalho, P. H. B. (2023). Psychometric properties of the Eating Disorder Examination Questionnaire among Brazilian cisgender gay and bisexual adult men. *International Journal of Eating Disorders*, 56(4), 736–746. <https://doi.org/10.1002/eat.23853>
- Dryden, C., & Anderson, J. (2019). The dark triad, trait-based self-objectification, and body image concerns in young women. *Personality & Individual Differences*, 145, 1–8. <https://doi.org/10.1016/j.paid.2019.03.015>
- Dondzilo, L., Rodgers, R. F., Turnbull, G., & Bell, J. (2019). The importance of motivational orientation towards the muscular ideal versus the stigmatised burdensome body in male body dissatisfaction. *Body Image*, 31, 81–87. <https://doi.org/10.1016/j.bodyim.2019.08.010>
- Dotan, A., Bachner-Melman, R. & Dahlenburg, S.C. (2021). Sexual orientation and disordered eating in women: a meta-analysis. *Eating and Weight Disorders*, 26, 13–25. <https://doi.org/10.1007/s40519-019-00824-3>
- Durham, M., & Anderson, E. (2015). ‘Charlie is so cool like’: Authenticity, popularity and inclusive masculinity on You Tube. *Sociology*, 1–18. <http://doi.org/10.1177/0038038514562852>
- Edmonds, W. & Kennedy, T. (2017). Embedded approach. In *An applied guide to research designs* (2<sup>nd</sup> Ed, pp. 189-195). SAGE Publications. <https://www.doi.org/10.4135/9781071802779>
- Ercikan K., Roth. W. M. (2016). Qualitative and quantitative evidence in health: The critics’ view. In K. Olson., R. Young., & I. Schultz (eds), *Handbook of qualitative health research for evidence-based practice. Handbooks in Health, Work, & Disability* (vol 4, pp 77-90). Springer. New York. <https://doi.org/10.1007/978-1-4939-2920-76>
- Elder, W. B., Morrow, S. L., & Brooks, G. R. (2015). Sexual self-schemas of gay men: A qualitative investigation. *The Counseling Psychologist*, (43)7, 942–969. <https://doi.org/10.1177/0011000015606222>
- Engeln-Maddox, R., Miller, S. A. & Doyle, D. M. (2011). Tests of objectification theory in gay, lesbian, and heterosexual community samples: Mixed evidence for proposed pathways. *Sex Roles*, 65, 518–532. <https://doi.org/10.1007/s11199-011-9958-8>

- Ferguson, C. J. (2013). In the eye of the beholder: Thin-ideal media affects some, but not most, viewers in a meta-analytic review of body dissatisfaction in women and men. *Psychology of Popular Media Culture*, 2(1), 20–37. <https://doi.org/10.1037/a0030766>
- Filice, E., Raffoul, A., Meyer, S. B., & Neiterman, E. (2019) . The influence of Grindr, a geosocial networking application, on body image in gay, bisexual and other men who have sex with men: An exploratory study. *Body Image*, 31, 59-70. <https://doi.org/10.1016/j.bodyim.2019.08.007>
- Flake, C. R., Dufur, M. J., & Moore, E. L. (2013). Advantage men: The sex pay gap in professional tennis. *International Review for the Sociology of Sport*, 48(3), 366–376. <https://doi.org/10.1177/1012690212442166>
- Flurey, C., White, A., Rodham, K., Kirwan, J., Noddings, R. & Hewlett, S. (2018). 'Everyone assumes a man to be quite strong': Men, masculinity and rheumatoid arthritis: A case-study approach. *Sociology of Health & Illness*, 40, 115-129. <https://doi.org/10.1111/1467-9566.12628>
- Fox, J & Rooney, M. C. (2015). The Dark Triad and trait self-objectification as predictors of men's use and self-presentation behaviors on social networking sites, *Personality and Individual Differences*, 76, 161-165. <https://doi.org/10.1016/j.paid.2014.12.017>
- Franko, D. L., Fuller-Tyszkiewicz, M., Rodgers, R. F., Gattario, K.H., Frisén, A., Diedrichs, P. C., Ricciardelli, L. A., Yager, Z., Smolak, L., Thompson-Brenner, H., & Shingleton, R. M. (2015). Internalization as a mediator of the relationship between conformity to masculine norms and body image attitudes and behaviors among young men in Sweden, US, UK, and Australia. *Body Image*, 15, 54-60. <https://doi.org/10.1016/j.bodyim.2015.05.002>
- Fredrickson, B. L., & Roberts, T. (1997). Objectification theory: Towards understanding women's lived experiences and mental health. *Psychology of Women Quarterly*, 21, 173–206. <https://doi.org/10.1111/j.1471-6402.1997.tb00108.x>
- Fredrickson, B. L., Roberts, T. A., Noll, S.M., Quinn, D. M., & Twenge, J. M. (1998). That swimsuit becomes you: Sex differences in self-objectification, restrained eating, and math performance. *Journal of Personality & Social Psychology*, 75(1), 269–284. <https://doi.org/10.1037/0022-3514.75.1.269>
- Gattario, K. H., Frisén, A., Fuller-Tyszkiewicz, M., Ricciardelli, L. A., Diedrichs, P. C., Yager, Z., Franko, D., & Smolak, L. (2015). How is men's conformity to masculine

- norms related to their body image? Masculinity and muscularity across Western Countries. *Psychology of Men & Masculinity*, 16(3), 337–347. <https://doi.org/10.1037/a0038494>
- Gaus, N. (2017). Selecting research approaches and research designs: a reflective essay. *Qualitative Research Journal*, 17(2), 99-112. <https://doi.org/10.1108/QRJ-07-2016-0041>
- Geniole, S. N., Proietti, V., Robinson, R. A., Bird, B. M., Watson, N. V., Bonin, P. L., Goldfarb, B., & Carré, J. M. (2022). Relatively rapid effects of testosterone on men's ratings of female attractiveness depend on relationship status and the attractiveness of stimulus faces. *Hormones & Behavior*, 142, 105174. <https://doi.org/10.1016/j.yhbeh.2022.105174>
- Gettelman, T. E., & Thompson, J. K. (1993). Actual differences and stereotypical perceptions in body image and eating disturbance: A comparison of male and female heterosexual and homosexual samples. *Sex Roles*, 29, 545–562. <https://doi.org/10.1007/BF00289327>
- Gigi, I., Bachner-Melman, R., & Lev-Ari, L. (2016). The association between sexual orientation, susceptibility to social messages and disordered eating in men. *Appetite*, 99, 25-33. <https://doi.org/10.1016/j.appet.2015.12.027>
- Given, L. M. (2008). Q methodology. In L. M. Given (Ed.), *The SAGE Encyclopedia of qualitative research methods* (Vol 1-0., pp. 724-702). SAGE Publications. <https://dx.doi.org/10.4135/9781412963909.n350>
- Grant, J. (2004). A “Real Boy” and not a Sissy: Gender, childhood, and masculinity, 1890–1940. *Journal of Social History*, 37(4), 829–851. <https://doi.org/10.1353/jsh.2004.0046>
- Greater Letaba Municipality. (n.d.). 2018/19 Reviewed IDP. <http://www.greaterletaba.gov.za/sstaff/pages/sites/letaba/documents/idp/2018-19%20Reviewed%20IDP.pdf>
- Grabe, S., & Jackson, B. (2009). Self-objectification and depressive symptoms: Does their association vary among Asian American and White American men and women? *Body Image*, 6(2), 141–144. <https://doi.org/10.1016/j.bodyim.2009.02.001>
- Goedel, W., Krebs, P., Greene, R., & Duncan, D. (2017). Associations between perceived weight status, body dissatisfaction, and self-objectification on sexual sensation seeking and sexual risk behaviors among men who have sex with men using grindr.

<https://doi.org/10.1080/08964289.2015.1121130>

- Goundar, S. (2012). Chapter 3: Research methodology and research method. In S. Goundar (Ed.), *Cloud Computing*. Research Gate Publications.
- Gottschalk, L. (2003). Same-sex sexuality and childhood gender non-conformity: A spurious connection. *Journal of Gender Studies*, 12(1), 35-50. <https://doi.org/10.1080/0958923032000067808>
- Gottzén, L. (2011). "Metaphors of masculinity: Hierarchies and assemblages". In A. Biricik & J. Hearn (Ed.). *GEXcel Work in progress report* (pp. 229-239). Sweden, Linköping University.
- Halkitis, P. E. N. H. (2001). An exploration of perceptions of masculinity among gay men living with HIV. *Journal of Men's Studies*, 9(3), 413–429. <https://doi.org/10.3149/jms.0903.413>
- Gonzales, M., & Blashill, A. J. (2021). Ethnic/racial and gender differences in body image disorders among a diverse sample of sexual minority U.S. adults. *Body Image*, 36, 64-73. <https://doi.org/10.1016/j.bodyim.2020.10.007>
- Govender, D., & Bhana, D. (2022). Race, class, and masculinities in a South African primary school. *Men & Masculinities*, 0(0). <https://doi.org/10.1177/1097184X221143135>
- Guidinger, C., Zhou, C., Rothhouse, K., & Kelly, N. R. (2021). Adherence to cultural values and the internalization of sociocultural appearance ideals are associated with exercise dependence symptoms in Asian/Asian American men. *Eating Behaviors*, 40, 101450. <https://doi.org/10.1016/j.eatbeh.2020.101450>.
- Guizzo, F., Cadinu, M., Galdi, S., Maass, A., & Latrofa, M. (2017). Objecting to objectification: Women's collective action against sexual objectification on television. *Sex Roles*, 77, 352–365. <https://doi.org/10.1007/s11199-016-0725-8>
- Halkitis, P. N. (2001). An exploration of perceptions of masculinity among gay men living with HIV. *The Journal of Men's Studies*, 9(3), 413–429. <https://doi.org/10.3149/jms.0903.413>
- Harris, M. P., & Mahalik, J. R. (2023). Dominant masculinity and marginalized sexuality: Extending minority stress theory for gay and bisexual+ men. *Psychology of Sexual Orientation and Gender Diversity*. Advance online publication. <https://doi.org/10.1037/sgd0000656>
- Harrison, K., & Fredrickson, B. L. (2003). Women's sports media, self-objectification, and mental health in black and white adolescent females. *Journal of Communication*,

- 53(2), 216-232. <https://doi.org/10.1111/j.1460-2466.2003.tb02587.x>
- Harvey, K. (2005). The history of masculinity, circa 1650–1800. *Journal of British Studies*, 44(2), 296-31. <https://doi.org/10.1086/42712>
- Haynes-Brown, T. K., & Shannon-Baker, P. (2021). Integrating video evidence in mixed methods research: Innovations, benefits, and challenges for research exploring how beliefs shape actions. *Methods in Psychology*, 5, 100068. <https://doi.org/10.1016/j.metip.2021.100068>
- He, J., Sun, S., Lin, Z., & Fan, X. (2020). Body dissatisfaction and sexual orientations: A quantitative synthesis of 30 years research findings. *Clinical Psychology Review*, 81, 101896. <https://doi.org/10.1016/j.cpr.2020.101896>
- Heath, B., Tod, D. A., Kannis-Dymand, L., & Lovell, G. P. (2016). The relationship between objectification theory and muscle dysmorphia characteristics in men. *Psychology of Men & Masculinity*, 17(3), 297–308. <https://doi.org/10.1037/men0000022>
- Herrington, N., & Coogan, J. (2011). Q methodology: An overview. *Research in Secondary Teacher Education*, 1, 24-28. <https://doi.org/10.15123/uel.8604v>
- Hill, M. S., & Fischer, A. R. (2008). Examining objectification theory: Lesbian and heterosexual women's experiences with sexual- and self-objectification. *The Counseling Psychologist*, 36(5), 745–776. <https://doi.org/10.1177/0011000007301669>
- Hines, R. H. (2020). Social expectations and cultural deprivation. *Journal of Negro Education*, 33(2), 136–142. <https://www.jstor.org/stable/2294580>
- Hua, R., Wolf, B., Harrison, J., & Aspden, T. (2022). Q methodology: An underutilised tool in pharmacy practice research. *Research in Social & Administrative Pharmacy*, 18, 2178-2183. <https://doi.org/10.1016/j.heliyon.2022.e09845>
- Hopkins, P., & Gorman-Murray, A. (2019). Masculinities and geography, moving forward: Men's bodies, emotions and spiritualities. *Gender, Place & Culture*, 26(3), 301-314, <https://doi.org/10.1080/0966369X.2018.1552560>
- Id, D. J. K., Blake, K. R., & Brooks, R. C. (2019). What drives female objectification? An investigation of appearance-based interpersonal perceptions and the objectification of women. *PLoS ONE*, 14(8), 0221388. <https://doi.org/10.1371/journal.pone.0221388>
- Iwamoto, D. K., Cheng, A., Lee, C. S., Takamatsu, S., & Gordon, D. (2011). “Man-ing” up and getting drunk: The role of masculine norms, alcohol intoxication and alcohol-

- related problems among college men. *Addictive Behaviors*, 36(9), 906–911. <https://doi.org/10.1016/j.addbeh.2011.04.005>
- Ivankova, N. V., Creswell, J. W., & Stick, S. L. (2006). Using mixed-methods sequential explanatory design: From theory to practice. *Field Methods*, 18(1), 3–20. <http://doi.org/10.1177/1525822X05282260>
- Jiang, Y., Wong, N. H., Chan, Y. C., & Poon, K. (2022). Lay awake with a racing mind: The associations between sexual objectification, insomnia, and affective symptoms. *Journal of Affective Disorders*, 299, 359-366. <https://doi.org/10.1016/j.jad.2021.12.031>
- Jongenelis, M. I., Byrne, S. M., & Pettigrew, S. (2014). Self-objectification, body image disturbance, and eating disorder symptoms in young Australian children. *Body Image*, 11(3), 290–302. <https://doi.org/10.1016/j.bodyim.2014.04.002>
- Kachel, S., Steffens, M. C., & Niedlich, C. (2016). Traditional masculinity and femininity: Validation of a new scale assessing gender roles. *Frontiers in Psychology*, (7), 956. <https://doi.org/10.3389/fpsyg.2016.00956>
- Kahalon, R., Hässler, T., & Eisner, L. (2024). Self-objectification endorsement among heterosexual and sexual minority people and its association with negative affect and substance use. *Psychology of Sexual Orientation & Gender Diversity*. Advance online publication. <https://doi.org/10.1037/sgd0000701>
- Kim, I. J., & Shim, H. W. (2018). Subjectivity about turnover Intention among male nurses in South Korea: A Q-methodological study. *Asian Nursing Research*, 12(2), 113–120. <https://doi.org/10.1016/j.anr.2018.04.002>
- Kim, H., Jung, J. H., Han, K., Lee, D., Fava, M., Mischoulon, H., & Jeon, H. J. (2023). Ages at menarche and menopause, hormone therapy, and the risk of depression. *General Hospital Psychiatry*, 83, 35-42. <https://doi.org/10.1016/j.genhosppsy.2023.04.001>
- Kimmel, S. B., & Mahalik, J. R. (2006). Body image concerns of gay men: The roles of minority stress and conformity to masculine norms. *Journal of Consulting & Clinical Psychology*, 73(6), 1185-90. <https://doi.org/10.1037/0022-006X.73.6.1185>
- Kirschbaum, M., Barnett, T., & Cross, M. (2019). Q sample construction: A novel approach incorporating a Delphi technique to explore opinions about codeine dependence. *BMC Medical Research Methodology*, 19, 101. <https://doi.org/10.1186/s12874-019-0741-9>
- Klein, B. A. (2022). Q-Methodology: A technique to assess perceptions in simulation research. *Simulation in healthcare: The Journal of the Society for Simulation in*

*Healthcare* 17(1), e128-e135. <https://doi.org/10.1097/SIH.0000000000000571>

- Koc, Y., & Vignoles, V.L. (2016). Global identification predicts gay-male identity integration and well-being among Turkish gay men. *British Journal of Social Psychology*, 55(4), 643-661. <https://doi.org/10.1111/bjso.12160>
- Kogure, G. S., Ribeiro, V. B., Lopes, I. P., Furtado, C. L. M., Kodato, S. K., Silva de Sá, M. F., Ferriani, R. A., da Silva Lara, L. A., & dos Reis, R. M. (2019). Body image and its relationships with sexual functioning, anxiety, and depression in women with polycystic ovary syndrome. *Journal of Affective Disorders*, 253, 385-393. <https://doi.org/10.1016/j.jad.2019.05.006>
- Kozak, M., Frankenhauser, H., & Roberts, T. A. (2009). Objects of desire: Objectification as a function of male sexual orientation. *Psychology of Men & Masculinity*, 10(3), 225-230. <https://doi.org/10.1037/a0016257>
- Lämsä, A. M., Ojasoo, M., Jyrkinen, M., & Pučėtėitė, R. (2023), "Appearance-based discrimination against young women in the workplace", *Qualitative Research in Organizations & Management*, 18(2), 125-141. <https://doi.org/10.1108/QR0M-02-2022-2292>
- Langa, M., Eagle, G. (2008). The intractability of militarised masculinity: A case study of former Self-Defence Unit members in the Kathorus area, South Africa. *South African Journal of Psychology*, 38(1), 152-175. <https://doi.org/10.1177/008124630803800109>
- Langa, M. (2012). *Becoming a man: Exploring multiple voices of masculinity amongst a group of young adolescent boys in Alexandra Township, South Africa*. Wits University Press. <https://doi.org/10.18772/12020045676>
- Langa, M. (2015). "A boy cannot marry another boy": Adolescent boys' talk about 'gay' boys at school. *Journal of Psychology in Africa*, 25(4), 313-319. <https://doi.org/10.1080/14330237.2015.1078088>
- Langa, M., Kirsten, A., Bowman, B., Eagle, G., & Kiguwa, P. (2020). Black masculinities on trial in absentia: The case of Oscar Pistorius in South Africa. *Men & Masculinities*, 23(3-4), 499-515. <https://doi.org/10.1177/1097184X18762523>
- Laramie, J. A. (2021). Issues in the lives of older lesbian, gay, bisexual, transgender, and/or queer women. *Clinics in Geriatric Medicine*, 37 (4), 579-591. <https://doi.org/10.1016/j.cger.2021.05.005>
- Lee, B. S. (2017). The fundamentals of Q methodology. *Journal of Research Methodology* 2(2), 57-95. <https://doi.org/10.21487/jrm.2017.11.2.2.57>

- Leavy, P. (2017). *Research design: quantitative, qualitative, mixed methods, arts-based, and community-based participatory research approaches*. The Guilford Press.
- Levy, M. (2020). "Gay rights movement". In B. Duignan (Ed.), *Encyclopedia britannica*. Britannica. <https://www.britannica.com/topic/gay-rights-movement>
- Legg, N. K., Robillard, C. L., & Turner, B. J. (2023). Examining the components and stability of negative affect in disordered eating frequency. *European Eating Disorders*, 31(5). 617-628. <https://doi.org/10.1002/erv.2990>
- Lim, E., Wynaden, D., Baughman, K., & Heslop, K. (2021). Realising the potential of Q methodology in nursing research. *Collegian*, 28(2), 236-243. <https://doi.org/10.1016/j.colegn.2020.08.004>
- Lim-Ratnam, C.T., Tay, L.Y., Tan, J.Y., Ong, M.W., & Aiyob, T.B. (2022). Applying Q methodology to understand priorities in profiles of teacher reflections. *Teaching & Teacher Education*, 109, 103535. <https://doi.org/10.1016/j.tate.2021.103535>
- Liu, S., Fuller-Tyszkiewicz, M., Eddy, S., Liu, X., Portingale, J., Giles, S., & Krug, I. (2022). The effects of appearance-based comments and non-appearance-based evaluations on body dissatisfaction and disordered eating urges: An ecological momentary assessment study. *Behavior Therapy*, 53(5). 807-818. <https://doi.org/10.1016/j.beth.2022.01.002>
- Lowy, A. S., Rodgers, F R., Franko, D. L., Pluhar, E., & Webb, J. B. (2021). Body image and internalization of appearance ideals in Black women: An update and call for culturally-sensitive research. *Body Image*, 39, 313-327. <https://doi.org/10.1016/j.bodyim.2021.10.005>
- Lu, A., LeBlanc, A. J., & Frost, D.M. (2019). Masculinity and minority stress among men in same-sex relationships. *Society & Mental Health*, 9(2), 259–275. <https://doi.org/10.1177/2156869318773425>
- Lundberg, A., Leeuw, R, & Aliani, R. (2020). Using Q methodology: Sorting out subjectivity in educational research. *Educational Research Review*, 31, 100361. <https://doi.org/10.1016/j.edurev.2020.100361>
- Maine, M., & Bunnell, D. W. (2010). A perfect biopsychosocial storm: Gender, culture, and eating disorders. In M. Maine, B. Hartman, M. Douglas & W. Bunnell (Eds.), *Treatment of eating disorders* (pp. 3-16). Academic Press. <https://doi.org/10.1016/B978-0-12-375668-8.10001-4>
- Mahlangu, P., Gibbs, A., Shai, N., Machisa, M., Nunze, N., & Sikweyiya, Y. (2022). Impact of COVID-19 lockdown and link to women and children's experiences of violence in

- the home in South Africa. *BMC Public Health* 22, 1029 (2022).  
<https://doi.org/10.1186/s12889-022-13422-3>
- Malonda-Vidal, E., Samper-García, P., Llorca-Mestre, A., Muñoz-Navarro, R., & Mestre-Escrivá, V. (2021). Traditional masculinity and aggression in adolescence: Its relationship with emotional processes. *International Journal of Environmental Research & Public Health*, 18(18), 9802. <http://dx.doi.org/10.3390/ijerph18189802>
- Marahaj, Z. (1995). A social theory of gender: Connell's "gender and power. *Feminist Review*, 49, 50-65. <https://www.jstor.org/stable/1395325>
- Marmara, J., Hosking, W. & Lyons, A. (2018). Body image disturbances as predictors of reduced mental health among Australian gay men: Being in a relationship does not serve as a protective factor. *Arch Sex Behaviour*, 47, 2467–2479.  
<https://doi.org/10.1007/s10508-018-1208-5>
- Martin, P. Y. (1998). Why can't a man be more like a woman? Reflections on Connell's masculinities. *Gender and Society*, 12(4), 472-474.  
<https://doi.org/10.1177/089124398012004008>
- Martins, Y., Tiggemann, M., & Kirkbride, A. (2007). Those speedos become them: The role of self-objectification in gay and heterosexual men's body image. *Personality & Social Psychology Bulletin*, 33(5), 634-647.  
<https://doi.org/10.1177/0146167206297403>
- Madon, S. (1997). What do people believe about gay males? A study of stereotype content and strength. *Sex Roles* 37, 663–685. <https://doi.org/10.1007/BF02936334>
- Mankowski, E. S., & Smith, R. M. (2016). Men's mental health and masculinities. In H. S. Friedman (Ed.). *Encyclopedia of mental health* (2<sup>nd</sup> ed., pp. 66-74). Academic Press.  
<https://doi.org/10.1016/B978-0-12-397045-9.00182-8>
- Mashabane, H., & Henderson, N. (2020). Ulwaluko: 'Rights' of passage of gay men in South Africa. *Journal of GLBT Family Studies*, 16(2), 163–175.  
<https://doi.org/10.1080/1550428X.2020.1739487>
- Mercurio, A. E., & Landry, L. J. (2008). Self-objectification and well-being: The impact of self-objectification on women's overall sense of self-worth and life satisfaction. *Sex Roles*, 58, 458–466. <https://doi.org/10.1007/s11199-007-9357-3>
- Meredith, O.S., Litchfield, C., Dionigi, R. A., Olsen, M., Osborne, J., Crawford, R., & Richards, KY. (2023). Experiences of belonging and exclusion in sport and physical activity for individuals of diverse sexual orientation and gender identity (SOGI) in rural Australia. *Sport in Society*.

<https://www.doi.org/10.1080/17430437.2023.2283138>

- Metheny, N., Stephenson, R., Darbes, L. A., Chavanduka, T. M. D., Essack, Z., & Van Rooyen, H. (2022). Correlates of substance misuse, transactional sex, and depressive symptomatology among partnered gay, bisexual and other men who have sex with men in South Africa and Namibia. *Aids & Behaviour*, 26(6). e2003-2014. <https://doi.org/10.1007/s10461-021-03549-6>
- McAllister, L., Callaghan, J. E. M., & Fellin, L. C. (2019). Masculinities and emotional expression in UK servicemen: 'Big boys don't cry'?. *Journal of Gender Studies*, 28(3), 257-270. <https://doi.com/10.1080/09589236.2018.1429898>
- McCreary, D. R., Saucier, D. M., & Courtenay, W. H. (2005). The drive for muscularity and masculinity: Testing the associations among gender-role traits, behaviors, attitudes, and conflict. *Psychology of Men & Masculinity*, 6(2), 83–94. <https://doi.org/10.1037/1524-9220.6.2.83>
- McCreary, D. R. (2012). Muscularity and body image. In T. F. Cash (Ed.), *Encyclopedia of body image and human appearance* (2, pp. 561–5670). Academic Press. <https://doi.org/10.1016/B978-0-12-384925-0.00088-2>
- McKeown, B., & Thomas, D. B. (2013). *Q Methodology*. SAGE Publications. <https://doi.org/10.4135/9781483384412>
- Mfecane, S. (2016). "Ndiyindoda" [I am a man]: theorising Xhosa masculinity. *Anthropology Southern Africa*, 39(3), 204-214. <https://doi.org/10.1080/23323256.2016.1208535>
- Moalusi, K. (2020). Numbers conceal the intricacies in categorising qualitative research in organisational studies: What lies beneath the surface? *SA Journal of Industrial Psychology*, 46(0), a1692. <https://doi.org/10.4102/sajip.v46iO.1692>
- Moradi, B., & Huang, Y. P. (2008). Objectification theory and psychology of women: A decade of advances and future directions. *Psychology of Women Quarterly*, 32(4), 377–398. <https://doi.org/10.1111/j.1471-6402.2008.00452.x>
- Morrell, R. (2007). Men, masculinities and gender politics in South Africa: a reply to Macleod. *Psychology in Society*, 35, 15-26. [https://www.pins.org.za/pins/pins35/pins35\\_article04\\_Morrell.pdf](https://www.pins.org.za/pins/pins35/pins35_article04_Morrell.pdf)
- Morrell, R., Jewkes, R., & Lindegger, G. (2012). Hegemonic masculinity/masculinities in South Africa: Culture, power, and gender politics. *Men & Masculinities*, 15(1) 11-30. <https://doi.org/10.1177/1097184X12438001>
- Morrison, T.G. & McCutcheon, J.M. (2013). Body image among gay, lesbian, and bisexual individuals. In T. Cash (Eds.), *Encyclopedia of Body Image and Human Appearance*

- (pp. 103-107). Elsevier. <http://doi.org/10.3390/healthcare8040569>
- Morry, M. M., & Staska, S. L. (2001). Magazine exposure: Internalization, self-objectification, eating attitudes, and body satisfaction in male and female university students. *Canadian Journal of Behavioural Science*, 33(4), 269–279. <https://doi.org/10.1037/h0087148>
- Moseya, N., Mashegoane, S., Govender, S. & Makhubela, M. (2020). Consciring subjects: Q methodology described, *Health SA Gesondheid* 25(0), a1163. <https://doi.org/10.4102/hsag.v25i0.1163>
- Moskowitz, D. A., Turrubiates, J., Lozano, H., & Hajek, C. (2013). Physical, behavioral, and psychological traits of gay men identifying as bears. *Archives of sexual Behavior*, 42(5), 775–784. <https://doi.org/10.1007/s10508-013-0095-z>
- Mostert, H. P., Gordon, C., & Kriegler, S. (2015). Educators' perceptions of homophobic victimisation of learners at private secondary schools. *South African Journal of Psychology*, 45(1), 116-129. <https://doi.org/10.1177/0081246314555595>
- Murnen, S. K., & Don, B. P. (2012). Body image and gender roles. In T. F. Cash (Ed.). *Encyclopedia of body image and human appearance* (Vol 1. pp. 128-134). Elsevier Academic Press. <https://doi.org/10.1016/B978-0-12-384925-0.00019-5>
- Mohamad, N., & El Jamil, F. (2021). Correlates of disordered eating among gay men in Lebanon. *Eating Behaviors*, 40, 101477. <https://doi.org/10.1016/j.eatbeh.2021.101477>
- Murray, A., & White, A. (2017). Twelve not so angry men: Inclusive masculinities in Australian contact sports. *International Review for the Sociology of Sport*, 52(5), 536–550. <https://doi.org/10.1177/1012690215609786>
- Myrtilinen, H. (2019). Stabilizing or challenging patriarchy? Sketches of selected “new” political masculinities. *Men & Masculinities*, 22(3), 563–581. <https://doi.org/10.1177/1097184X18769137>
- Naamani, M., & El Jamil, L. (2021). Correlates of disordered eating among gay men in Lebanon. *Eating Behaviors*, 40, 101477, <https://doi.org/10.1016/j.eatbeh.2021.101477>
- Navarro-Mantas, L., de Lemus, S., García-Sánchez, E., McGill, L., Hansen, N., Megías, J. L. (2022). Defining power and agency in gender relations in El Salvador: Consequences for intimate partner violence and women’s mental health. *Frontiers in Psychology*, 13, 867945. <https://www.doi.org/10.3389/fpsyg.2022.867945>
- Newman, I. & Ramlo, S. (2010). Using Q methodology and Q factor analysis to facilitate

mixed methods research. In A. Tashakkori, & C. Teddlie (Eds.), *Handbook of mixed methods in social & behavioral research* (2nd ed., pp. 505-530). SAGE. <http://doi.org/10.4135/9781506335193.n20>

Nunfam, V. N. (2021). Mixed methods study into social impacts of work-related heat stress on Ghanaian mining workers: A pragmatic research approach. *Heliyon*, 7(5), e06918. <https://doi.org/10.1016/j.heliyon.2021.e06918>

Nduna, M., & Tshona, S.O. (2021). Domesticated poly-violence against women during the 2020 Covid-19 lockdown in South Africa. *Psychology Studies*, 66, 347–353. <https://doi.org/10.1007/s12646-021-00616-9>

Ntozini, A., & Ngqangweni, H. (2016). Gay Xhosa men's experiences of ulwaluko (traditional male initiation). *Culture, Health & Sexuality*, 18(11), 1–10. <https://doi.org/10.1080/13691058.2016.1182213>

Nzimande, M., & Dyll, L. (2024). Zulu masculinities in South African soap opera: Uzalo, Imbewu and Isibaya. *Critical Arts*. <https://doi.org/10.1080/02560046.2024.2304608>

O'Connor, B.P. (2000). SPSS and BAS programs for determining the number of components using parallel analysis and Velicer's MAP test. *Behavior Research Methods, Instruments, & Computers*, 32(3), 396-402. <https://doi.org/10.3758/BF03200807>

Oehlhof, M. E. W., Musher-Eizenman, D. R., Neufeld, J. M., & Hauser, J. C. (2009). Self-objectification and ideal body shape for men and women. *Body Image*, 6(4), 308–310. <https://doi.org/10.1016/j.bodyim.2009.05.002>

Olatunji, O., Popoola, O., & Ayandele, O. (2019). Media influence on skin bleaching tendency among female students of the Polytechnic, Ibadan, Nigeria. *International Journal of Communication: An Interdisciplinary Journal of Communication Studies*, 25, 93-103. <https://api.semanticscholar.org/CorpusID:226869078>

Overstreet, N. M., Weiss, N. H., Swan, S. C., & Sullivan, T. P. (2018). Women's use of aggression and their depressive symptoms: The mediating effect of aggression-related shame and avoidance coping among women experiencing bidirectional intimate partner violence. *Violence & Victims*, 33(3), 533-546. <https://doi.org/10.1891/0886-6708.VV-D-16-00144>

Paige, J. B., & Morin, K. H. (2016). Q-Sample construction: A critical step for a Q-methodological study. *Western Journal of Nursing Research*, 38(1), 96-110. <http://doi.org/10.1177/0193945914545177>

Pachankis, J. E., & Goldfried, M. R. (2006). Social anxiety in young gay men. *Journal of*

- Anxiety Disorders*, 20(8), 996–1015. <https://doi.org/10.1016/j.janxdis.2006.01.001>
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration & Policy in Mental Health*, 42(5), 533–544. <https://doi.org/10.1007/s10488-013-0528-y>
- Paternotte, D. (2014). The International (Lesbian and) Gay Association and the question of pedophilia: Tracking the demise of gay liberation ideals. *Sexualities*, 17(1–2), 121–138. <https://doi.org/10.1177/1363460713511103>
- Peltzer, K., & Kanta, X. (2009). Medical circumcision and manhood initiation rituals in the Eastern Cape, South Africa: A post intervention evaluation. *Culture, Health & Sexuality*, 11(1), 83-97. <http://www.jstor.org/stable/20461091>
- Pillay, S. R. (2023). An exploratory survey of the lived experiences of lesbian, gay, and bisexual South Africans of Indian descent: Towards intersectional insights. *South African Journal of Psychology*, 53(1), 68-81. <https://doi.org/10.1177/00812463221096988>
- Pila, E., Gilchrist, J. D., Huellemann, K. L., Adam, M. E. K., Sabiston, C. M., (2021). Body surveillance prospectively linked with physical activity via body shame in adolescent girls. *Body Image*, 36, 276-282. <https://doi.org/10.1016/j.bodyim.2021.01.002>
- Philaretou, A. G, & Allen, K. R. (2001). Reconstructing masculinity and sexuality. *The Journal of Men's Studies*, 9(3), 301–322. <https://doi.org/10.3149/jms.0903.301>
- Posel, D., & Oyenubi, A. (2023). Heterogeneous gender gaps in mental wellbeing: Do women with low economic status face the biggest gender gaps? *Social Science & Medicine*, 332, 116133. <https://doi.org/10.1016/j.socscimed.2023.116133>
- Power, L. (1991). The International Lesbian and Gay Association. *Feminist review*, 39(1), 186–188. <https://doi.org/10.1057/fr.1991.59>
- Quick, J., & Hall, S. (2015). Part three: The quantitative approach. *Journal of Perioperative Practice*, 5(25), 192-196. [doi:10.1177/175045891502501002](https://doi.org/10.1177/175045891502501002)
- Rani, M. X. (2020). South African dance: In the shadow of some Tourists' (mis)perceptions. *Southern African Journal for Folklore Studies*, 30(1), 7686. <https://doi.org/10.25159/2663-6697/7686>
- Ratele, K. (2014). Hegemonic African masculinities and men's heterosexual lives: Some uses for homophobia. *African Studies Review*, 57(2), 115–130. <https://www.jstor.org/stable/10.2307/26408900>
- Ratele, K. (2017). African (situated) psychologies of boys, men and masculinities. *PINS*,

54, 10–28. <http://dx.doi.org/10.17159/2309-8708/2017/n54a2>

Ramlo S. (2016). Mixed method lessons learned from 80 years of Q methodology. *Journal of Mixed Methods Research*, 10(1), 28-45.

<https://doi.org/10.1177/1558689815610998>

Ramlo, S.E. (2023). Using Q methodology in health sciences education to study subjectivity. *Advances in Health Sciences Education*, 28, 1711–1722.

<https://doi.org/10.1007/s10459-023-10214-1>

Ravenhill, J. P., & de Visser, R. O. (2017). Perceptions of gay men's masculinity are associated with their sexual self-label, voice quality and physique. *Psychology & Sexuality*, (8)3, 208-222. <https://doi.org/10.1080/19419899.2017.1343746>

Ravenhill, J. P., & de Visser, R. O. (2019). "I don't want to be seen as a screaming queen": An interpretative phenomenological analysis of gay men's masculine identities. *Psychology of Men & Masculinity*, 20 (3), 324-336.

<http://sro.sussex.ac.uk/id/eprint/74201/>

Reeser, T. W. (2020). Concepts of masculinity and masculinity studies. In *Configuring masculinity in theory and literary practice* (pp. 11-38). Brill.

Ricciardelli, L. A. (2012). Body image development - Adolescent boys. In T. F. Cash (Ed.), *Encyclopedia of body image and human appearance* (Vol 1, pp. 180–186). Elsevier Academic Press. <https://doi.org/10.1016/B978-0-12-384925-0.00028-6>

Rob, M. & Rob, F. (2018). "Dilemma between constructivism and constructionism: Leading to the development of a teaching-learning framework for student engagement and learning". *Journal of International Education in Business*, (11) 2, 273-290.

<https://doi.org/10.1108/JIEB-01-2018-0002>

Robinson, P. A. (2011). Perceptions of beauty and identity: The skin bleaching phenomenon in Jamaica. *Adult Education Research Conference*, 580-586.

<https://newprairiepress.org/aerc/2011/papers/85>


Rodl, J. E., Cruz, R. A., & Knollman, G. A. (2020). Applying Q methodology to teacher evaluation research. *Studies in Educational Evaluation*, 65, 100844.

<https://doi.org/10.1016/j.stueduc.2020.100844>

Rogers, A. A., Updegraff, K. A., Santos, C. E., & Martin, C. L. (2017). Masculinity and school adjustment in middle school. *Psychology of Men & Masculinity*, 18(1), 50–61.

<https://doi.org/10.1037/men0000041>

Rodrigues, M. C & Queirós, F. L. M. (2017). Sexual minorities: The terminology. *European Psychiatry*, 41, S848. <https://doi.org/10.1016/j.eurpsy.2017.01.1680>

- Rollero, C., & De Piccoli, N. (2017). Self-objectification and personal values. An exploratory study. *Frontiers in Psychology*, 8, 1–8. <https://doi.org/10.3389/fpsyg.2017.01055>
- Rosenberg, R. D. (2023). Geographies of hegemonic gay masculinity: Interplays of trans and racialized in/exclusions in the gay village of Toronto. *Annals of the American Association of Geographers*, Article e2211141. <https://doi.org/10.1080/24694452.2023.2211141> 
- Rowlands, E. (2022). Hegemonic masculinity and male powerlessness: A reflection on African men's experiences of intimate partner violence. *South African Review of Sociology*, 52(1), 24-39. <https://doi.org/10.1080/21528586.2021.2010240>
- Rothmann, J., Antonie, K., Nell, W., & Ellis, S. (2023). Students' perceptions about inclusive and orthodox masculinities in contact sports at a South African University. *Journal of Homosexuality*, 70(9), 1890-1910, <https://doi.org/10.1080/00918369.2022.2043132>
- Rutagumirwa, S., & Bailey, A. (2023). Masculinity, poverty and body image among older men in Tanzania: Connecting intersectionality and Bourdieu's theory of practice. *Ageing & Society*, 1-22. <https://doi.org/10.1017/S0144686X23000454>
- Saeed, M., & Ali, F. (2021). Consumption of sexually explicit content through web series and emerging adults' sexual objectification: An empirical study. *Media Education*, 4, 702-714. <https://doi.org/10.13187/me.2021.4.702>
- Sáez, G., Alonso-Ferres, M., Garrido-Macías, M., Valor-Segura, I., & Expósito, F. (2019). The detrimental effect of sexual objectification on targets' and perpetrators' sexual satisfaction: The mediating role of sexual coercion. *Frontiers in Psychology*, 10. <https://www.frontiersin.org/articles/10.3389/fpsyg.2019.02748>
- Sánchez, F. J., Greenberg, S. T., Liu, W. M., & Vilain, E. (2009). Reported effects of masculine ideals on gay men. *Psychology of Men & Masculinity*, 10(1), 73–87. <https://doi.org/10.1037/a0013513>
- Sánchez, F.J., Vilain, E. (2012). “Straight-acting gays”: The relationship between masculine consciousness, anti-effeminacy, and negative gay identity. *Archives of Sexual Behavior*, 41, 111–119. <https://doi.org/10.1007/s10508-012-9912-z>
- Sánchez, F. J., Blas-Lopez, F. J., Martínez-Patiño, M. J., & Vilain, E. (2016). Masculine consciousness and anti-effeminacy among latino and white gay men. *Psychology of Men & Masculinity*, 17(1), 54–63. <https://doi.org/10.1037/a0039465>
- Sánchez-lópez, M. P., & Limiñana-gras, R. M. (2017). Health from a gender perspective: The state of the art. *The Psychology of Gender & Health*, 1-52

<https://doi.org/10.1016/B978-0-12-803864-2.00001-8>

- Saunders, M., Lewis, P., & Thornhill, A. (2009). Understanding research philosophies and approaches. *In Research methods for business students* (pp. 106–136). <https://doi.org/10.1176/appi.ajp.162.10.1985>
- Saunders, J. F., Eaton, A. A., & Aguilar, S. (2020). From self(ie)-objectification to self-empowerment: The meaning of selfies on social media in eating disorder recovery. *Computers in Human Behavior*, 111, 106420. <https://doi.org/10.1016/j.chb.2020.106420>
- Savin-Williams, R. C & Diamond, L. M. (2001). Gay, lesbian, and bisexual youth. In N. J. Smelser, & P. B. Baltes (eds.), *International Encyclopedia of the Social & Behavioral Sciences* (pp. 5892-5895), Pergamon. <https://doi.org/10.1016/B0-08-043076-7/00369-7>
- Seabrook, R. C., Ward, L. M., & Giaccardi, S. (2019). Less than human? Media use, objectification of women, and men's acceptance of sexual aggression. *Psychology of Violence*, 9(5), 536–545. <https://doi.org/10.1037/vio0000198>
- Sedibe, M. (2019). Exploring traditional male initiates at an initiation school in Limpopo Province, South Africa: Cultural health practices. *Advances in Higher Education*. 3(1). <https://doi.org/10.18686/ahe.v3i1.1127>
- Seidler, Z. E., Dawes, A. J., Rice, S. M., Oliffe, J. L., & Dhillon, H. M. (2016). The role of masculinity in men's help-seeking for depression: A systematic review. *Clinical Psychology Review*, 49, 106–118. <https://doi.org/10.1016/j.cpr.2016.09.002>
- Sell, R. D. (1997). Defining and measuring sexual orientation: A review. *Archives of Sexual Behavior*, 26(6), 643–658. <https://doi.org/10.1023/A:1024528427013>
- Semenyna, S. W., & Vasey, P. L. (2021). Women's trust in gay men: An experimental study. *Personality & Individual Differences*, 175, 110727. <https://doi.org/10.1016/j.paid.2021.110727>
- Serier, K. N., Smith, B. N., Cooper, Z., Vogt, D. Mitchell, K. S. (2022). Disordered eating in sexual minority post-9/11 United States veterans. *Eating Disorders*, 55(4). 470-480. <https://doi.org/10.1002/eat.23680>
- Setia, M. S. (2016). Methodology series module 3: Cross-sectional studies. *Indian Journal of Dermatology*, 61(3), 261–264. <https://doi.org/10.4103/0019-5154.182410>
- Schaefer, L. M., Burke, N. L., Calogero, R. M., Menzel, J. E., Krawczyk, R., & Thompson, J. K. (2018). Self-objectification, body shame, and disordered eating: Testing a core mediational model of objectification theory among White, Black, and Hispanic

- women. *Body Image*, 24, 5–12. <https://doi.org/10.1016/j.bodyim.2017.10.005>
- Schwartz, J. P., Grammas, D. L., Sutherland, R. J., Siffert, K. J., & Bush-King, I. (2010). Masculine gender roles and differentiation: Predictors of body image and self-objectification in men. *Psychology of Men & Masculinity*, 11(3), 208-224. <https://doi.org/10.1037/a0018255>
- Scott-Samuel, A. (2009). Patriarchy, masculinities and health inequalities. *Gaceta Sanitaria*, 23(2), 159-160. <https://doi.org/10.1016/j.gaceta.2008.11.007>
- Scott, D. (2021). Stigma in place: Black gay men's experiences of the rural South. *Health & Place*, 68, 102515. <https://doi.org/10.1016/j.healthplace.2021.102515>
- Scoats, R. (2017). Inclusive masculinity and facebook photographs among early emerging adults at a British University. *Journal of Adolescent Research*, 32(3), 323–345. <http://doi.org/10.1177/0743558415607059>
- Sink, A., Mastro D., & Dragojevic, M. (2018). Competent or warm? A stereotype content model approach to understanding perceptions of masculine and effeminate gay television characters. *Journalism & Mass Communication Quarterly*, 95(3), 588–606. <https://doi.org/10.1177/1077699017706483>
- Siweya, T., Sodi, T., & Douglas, M. (2018). The notion of manhood embedment in the practice of traditional male circumcision in Ngove Village, Limpopo, South Africa. *American Journal of Men's Health*, 12(5), 1567–1574. <https://doi.org/10.1177/1557988318776446>
- Slater, A., & Tiggemann, M. A. (2002). Test of Objectification Theory in adolescent girls. *Sex roles*, 46, 343–349. <https://doi.org/10.1023/A:1020232714705>
- Skrapec C., & MacKenzie K. R. (1981). Psychological self-perception in male transsexuals, homosexuals, and heterosexuals. *Archives of Sexual Behavior*, (10)4, 357-70. <http://doi.org/10.1007/BF01565539>
- Soares, C.N. (2023). Menopause and mood: The role of estrogen in midlife depression and beyond. *Psychiatric Clinics of North America*, 46(3), 463-473. <https://doi.org/10.1016/j.psc.2023.04.004>
- Spence, J. T. (1984). Masculinity, femininity, and gender-related traits: A conceptual analysis and critique. *Progress in Experimental Personality Research*, 13, 1-97. <https://doi.org/10.1016/B978-0-12-541413-5.50006-1>
- Stewart, E. (2015). 'Sending a boy to do a man's job: Hegemonic masculinity and the "boy" Jesus in the Infancy Gospel of Thomas'. *HTS Theological Studies* 71(1), 2817. <http://dx.doi.org/10.4102/hts.v71i1.2817>

- Strelan, P., & Hargreaves, D. (2005a). Reasons for exercise and body esteem: Men's responses to self-objectification. *Sex Roles*, 53(7-8), 495-503. <https://doi.org/10.1007/s11199-005-7137-5>
- Strelan, P., & Hargreaves, D. (2005b). Women who objectify other women: The vicious circle of objectification? *Sex Roles*, 52(9-10), 707-712. <https://doi.org/10.1007/s11199-005-3737-3>
- Smith, A. R., Hawkeswood, S. E., Bodell, L. P., & Joiner, T. E. (2011). Muscularity versus leanness: an examination of body ideals and predictors of disordered eating in heterosexual and gay college students. *Body Image*, 8(3), 232-6. <https://doi.org/10.1016/j.bodyim.2011.03.005>
- Smith, S. A. (2019). Gender, relationships and sexual violence in the lives of women from Chuuk, Micronesia. *Journal of Aggression, Maltreatment & Trauma*, 28(2), 146-165. <https://www.doi.org/10.1080/10926771.2018.1494236>
- Szabo, M. K. (2014). "I'm a real catch": The blurring of alternative and hegemonic masculinities in men's talk about home cooking. *Women's Studies International Forum*, 44, 228-23. <https://doi.org/10.1016/j.wsif.2013.08.003>
- Szymanski, D. M., Moffitt, L. B., & Carr, E. R. (2011). Sexual objectification of women: Advances to theory and research. *The Counseling Psychologist*, 39(1), 6-38. <https://doi.org/10.1177/0011000010378402>
- Swami, V., Neofytou, R. V., Jablonska, J., Thirlwell, H., Taylor, D., & McCreary, D. R. (2013). Social dominance orientation predicts drive for muscularity among British men. *Body Image*, 10(4), 653-656. <https://doi.org/10.1016/j.bodyim.2013.07.007>
- Taylor, R. (1990). Interpretation of correlation coefficient: A basic review. *Journal of Diagnostic Medical Sonography*, 6(1), 35-39. <http://doi.org/101177/875647939000600106>
- Taywaditep, K. J. (2002). Marginalization among the marginalized. *Journal of Homosexuality*, (42)1, 1-28. [https://doi.org/10.1300/J082v42n01\\_01](https://doi.org/10.1300/J082v42n01_01)
- Teresa L., Carper, M., Negy, C., & Tantleff-Dunn, S. (2010). Relations among media influence, body image, eating concerns, and sexual orientation in men: A preliminary investigation. *Body Image*, 7, 301-309. <https://doi.org/10.1016/j.bodyim.2010.07.002>
- Tiggemann, M., & Slater, A. (2001). A test of objectification theory in former dancers and nondancers. *Psychology of Women Quarterly*, 25, 57-64. <https://doi.org/10.1111/1471-6402.00007>

- Tiggemann, M., & Lynch, J. E. (2001). Body image across the life span in adult women: The role of self-objectification, *Developmental Psychology*, 37(2), 243-253. <https://doi.org/10.1037//0012-1649.37.2.243>
- Tie, B., Xu, Y., Cui, S., & He, J. (2023). Gay dating apps usage, body dissatisfaction, and disordered eating in Chinese young gay men. *Journal of homosexuality*. <https://doi.org/10.1080/00918369.2023.2250501>
- Turnock, L. A (2021). Rural gym spaces and masculine physical cultures in an 'age of change': Rurality, masculinity, inequalities and harm in 'the gym'. *Journal of Rural Studies*, Article in press. <https://doi.org/10.1016/j.jrurstud.2021.05.013>
- Tshisa, N., & Van der Walt, F. (2022). Emotional well-being of black African queer employees in the workplace. *SA Journal of Human Resource Management*, 20, a2043. <https://doi.org/10.4102/sajhrm.v20i0.2043>
- Ural, H., & Beşpınar, F. U. (2017). Class and habitus in the formation of gay identities, masculinities, and respectability in turkey. *Journal of Middle East Women's Studies*, 13(2), 244–264. <https://doi.org/10.1215/15525864-3861323>
- Vangeel, L., Trekels, J., Eggermont, S., & Vandenbosch, L. (2022). Adolescents' objectification of their same-sex friends: Indirect relationships with media use through self-objectification, rewarded appearance ideals, and online appearance conversations. *Journalism and Mass Communication Quarterly*, 99(2), 538-562. <https://doi.org/10.1177/1077699020959723>
- Van der Walt, A., & Van Rooy, B. (2020). Taboo language use as a key element in the construction of a zef identity. *Tydskrif vir Geesteswetenskappe*, 60(3), 814-832. <https://dx.doi.org/10.17159/2224-7912/2020/v60n3a15>
- van Hoeken, D., Burns, J. K., & Hoek, H. W. (2016). Epidemiology of eating disorders in Africa. *Current Opinion in Psychiatry* 29(6), 372-377. <https://doi.org/10.1097/YCO.0000000000000274>
- Venus, T. E., Hinzmann, M., Bakken, T. H., Gerdes, H., Godinho, F. N., Hansen, B., Pinheiro, A., & Sauer, J. (2020). The public's perception of run-of-the-river hydropower across Europe. *Energy Policy*, 140, 111422. <https://doi.org/10.1016/j.enpol.2020.111422>
- Vecchio, V., Pasquale, J.D., Giudice, T.D., Pauselli, G., Masi, M., & Adinolfi, F. (2022). Precision farming: what do Italian farmers really think? An application of the Q methodology. *Agricultural Systems*, 201, 103466. <https://doi.org/10.1016/j.agsy.2022.103466>

- Velotti, P., Garofalo, C., Bottazzi, F., & Caretti, V. (2017). Faces of shame: Implications for self-esteem, emotion regulation, aggression, and well-being. *The Journal of Psychology, 151*(2), 171-184. <http://doi.org/10.1080/00223980.2016.1248809>
- Vigil-Fowler, M., & Desai, S. (2023). "A much wider field in which to operate": Early Black women physicians in public health. *Journal of the History of Medicine & Allied Sciences, 048*. <https://doi.org/10.1093/jhmas/jrad048>
- Visser, G. (2023). Moving beyond the gay metropolises: Lessons learned from Stellenbosch. *Urban Forum, 34*(2), 179-189. <https://doi.org/10.1007/s12132-023-09490-2>
- Vincent, L. (2008). 'Boys will be boys': Traditional Xhosa male circumcision, HIV and sexual socialisation in contemporary South Africa. *Culture Health & Sexuality 10*(5), 431-46. <http://doi.org/10.1080/13691050701861447>
- Volpato, C., & Andrighetto, L. (2015). Dehumanization. *International Encyclopedia of the Social & Behavioral Sciences, 6*, 31-37. <http://doi.org/10.1016/B978-0-08-097086-8.24035-X>
- Vyas, S., & Jansen, H.A.F.M. (2018). Unequal power relations and partner violence against women in Tanzania: A cross-sectional analysis. *BMC Women's Health, 18*, 185. <https://doi.org/10.1186/s12905-018-0675-0>
- Ward, L. M., Seabrook, R. C., Grower, P., Giaccardi, S., & Lippman, J. R. (2018). Sexual object or sexual subject? Media use, self-sexualization, and sexual agency among undergraduate women. *Psychology of Women Quarterly, 42*(1), 29–43. <https://doi.org/10.1177/0361684317737940>
- Wang, Y., Xie, X. C., Fardouly, J., Vartanian, L. R., Lei, L. (2021). The longitudinal and reciprocal relationships between selfie-related behaviors and self-objectification and appearance concerns among adolescents. *New Media & Society, 23*(1), 56-77. <https://doi.org/1177/1461444819894346>
- Watson, L. B., Robinson, D., Dispenza, F., & Nazari, N. (2012). African American women's sexual objectification experiences: A qualitative study. *Psychology of Women Quarterly, 36*(4), 458–475. <https://doi.org/10.1177/0361684312454724>
- Watts, S., & Stenner, P. (2005). Doing Q methodology: Theory, method and interpretation. *Qualitative Research in Psychology, 2*, 67-91. <http://doi.org/10.1191/1478088705qp022oa>
- West-Livingston, L. N., Dittman, J. M., Park, J. A., & Pascarella, L. (2021). Sexual orientation, gender identity, and gender expression: From current state to solutions

for the support of lesbian, gay, bisexual, transgender, and queer/questioning patients and colleagues. *Journal of Vascular Surgery*, 74(2), 64S-75S. <https://doi.org/10.1016/j.jvs.2021.03.057>

Wedgwood, N. (2009). Connell's theory of masculinity – its origins and influences on the study of gender. *Journal of Gender Studies*, 18(4), 329–339. <http://doi.org/10.1080/0958923090326000>

Wetterlöv, J., Andersson, G., Proczkowska, M., Cederquist, E., Rahimi, M., & Nilsson, D. (2021). Shame and guilt and its relation to direct and indirect experience of trauma in adolescence, a brief report. *Journal of Family Violence*, 36, 865–870. <https://doi.org/10.1007/s10896-020-00224-7>

Williams, C. (2000). Doing health, doing gender: teenagers, diabetes and asthma. *Social Science & Medicine*, 50(3), 387-396. [https://doi.org/10.1016/S0277-9536\(99\)00340-8](https://doi.org/10.1016/S0277-9536(99)00340-8)

Williams, M. J., Elizabeth, L. P., & Spencer-Rodgers, J. (2010). The Masculinity of money: Automatic stereotypes predict gender differences in estimated salaries. *Psychology of Women Quarterly*, 34(1), 7–20. <https://doi.org/10.1111/j.1471-6402.2009.01537.x>

Wong, Y. J., Burkley, M., Bell, A. C., Wang, S. Y., & Klann, E. M. (2017). Manly to the core: Measuring men's implicit masculine self-concept via the Semantic Misattribution Procedure. *Personality & Individual Differences*, 104, 320–325. <https://doi.org/10.1016/j.paid.2016.08.026>

Wong, Y. J., Ho, M.-H. R., Wang, S.-Y., & Miller, I. S. K. (2017). Meta-analyses of the relationship between conformity to masculine norms and mental health-related outcomes. *Journal of Counseling Psychology*, 64(1), 80–93. <https://doi.org/10.1037/cou0000176>

Yeun, E. J., Chon, M. Y., & An, J. H. (2020). Perceptions of video-facilitated debriefing in simulation education among nursing students: Findings from a Q-methodology study. *Journal of Professional Nursing*, 36(2), 62–69. <https://doi.org/10.1016/j.profnurs.2019.08.009>

Young, A. A. (2021). Black Men and Black Masculinity. In K. S. Cook & D. S. Massey (Eds.), *Annual Review of Sociology* (pp. 437-457). Annual Reviews. <https://10.1146/annurev-soc-091620-024714>

Yu, X., & Khazanchi, D. (2017). Using embedded mixed methods in studying IS phenomena: Risks and practical remedies with an illustration. *Communications of*

*the Association for Information Systems*, 41, 18-42.

<https://doi.org/10.17705/1CAIS.04102>

Yun, M. (2018). The interplay between Korean men's movements and hegemonic masculinity: Identity, complicity, and resistance. *Pastoral Psychology*, 67, 689–706.

<https://doi.org/10.1007/s11089-018-0835-z>

Žukauskas, P., Vveinhardt, J. & Andriukaitienė, R. (2018). Philosophy and paradigm of scientific research. In J. Vveinhardt (Ed.), *Management Culture and Corporate Social Responsibility* (pp 121-139). Intech Open.

<http://dx.doi.org/10.5772/intechopen.70628>

Zurbriggen, E. L. (2013). Objectification, self-objectification, and societal change. *Journal of Social & Political Psychology*, 1(1), 188–215. <https://doi.org/10.5964/jspp.v1i1.94>

## APPENDICES

### Appendix A: Unstructured interview questions

#### Set A questions (The perceptions of a masculine ideal)

- a. How would you define a traditional ideal man in your community?

**[Probe further]**

- Describe how he looks like, and why you think he should look like that?
  - Describe how he behaves, and why you think he should behave like that? b.
- According to your opinion, how can you generally describe an ideal man?

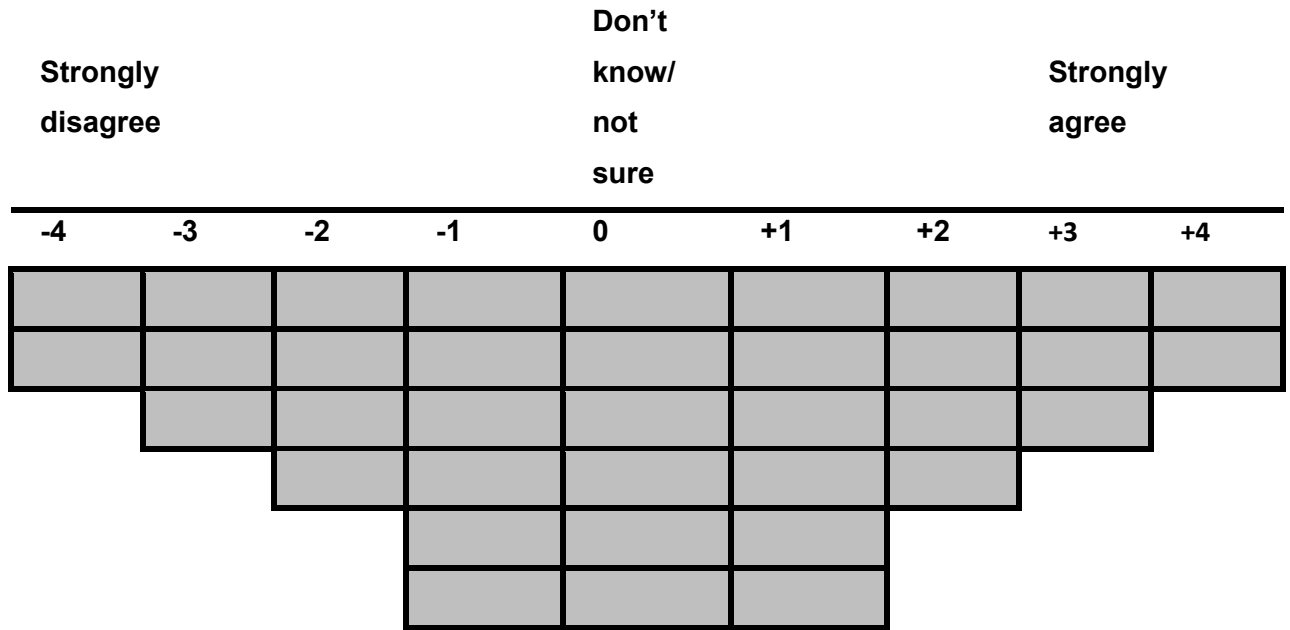
#### Set B questions (Perceptions of being gay)

Please share your perceptions about being gay in this traditional community.

**[Probe further]**

- How do you perceive or see yourself?
- Are you what you want to be? Please explain.
- Explain your satisfaction about your current appearance.
- If possible, what would you like to change about your appearance and why?
- How would you prefer to look like and why?
- Generally, how do you feel about being yourself?

**Appendix B: Q sort diagram**



Additional comments

---

---

---

---

---

---

---

---

---

---

## Appendix C: Q sort instruction 1

Please sort the statements according to how you perceive a masculine ideal.

### Step 1: Material of the exercise consists of the following items:

1. A deck of 32 cards with written statements and numbered at the back
2. Labels of a scale ranging from -4 to +4, and
3. A recording Q sort sheet

The cards are presented to you in random order. Please read all the statements and familiarise yourself with their overall content. Whilst you are reading the statements, divide them into three groups, namely:

1. Statements which you strongly agree with
2. Statements which you strongly disagree with
3. Statements which you are unsure or don't know

### Step II: The scale ranges from -4 to +4. Arrange the labels of the scale as indicated below.

-4	-3	-2	-1	0	+1	+2	+3	+4
(2)	(3)	(4)	(4)	(6)	(4)	(4)	(3)	(2)

The numbers in brackets represent the number of cards you are required to select for that level. For instance, under -4 you are required to select (2) statements; under 0 you must place (6) statements; and under +3 there should be (3) statements, and so on. Important to remember is that -4 represents statements you most disagree with and +4 are the statements you most agree with.

**Step III: To complete the card arrangement you will use all the 32 number of cards.**

Please follow these instructions.

1. Spread out the statements which you strongly agree with in front of you, and once again read them through.
2. Amongst the statements chosen at (1) select 2 most strongly agree statements, those you regard as strongly agree and place them one on top of the other under the +4 label.
3. Spread out the statements which you strongly disagree with in front of you, and once again read them through.
4. Amongst the statements chosen at (3) select 2 most strongly disagree statements, those you regard as most disagree, and place them one on top of the other under the -4 label.
5. Please proceed to the next level of the scale, which is level 3. Amongst the strongly agree statements choose 3 of those you regard as next strongly agree and place them under the +3 label.
6. Thereafter, among the most disagree statements choose 3 of those you regard as next strongly disagree and place them one on top of the other under the -3 label.
7. Please note that the procedure is followed until all the labels have cards placed on them.

You can change or rearrange the cards. However, the number of cards required for a label must still be retained. This means that if you decide to remove a card from a label, another card must replace it. When you are satisfied with the arrangement record in the recording sheet using the number at the back of each card. Write any additional comments you may have on the space provided in the recording sheet.

## Appendix D: Q sort instruction 2

Please sort the statements according to how you perceive yourself

**Step 1: Material of the exercise consists of the following items:**

1. A deck of 32 cards with written statements and numbered at the back
2. Labels of a scale ranging from -4 to +4, and
3. A recording Q sort sheet

The cards are presented to you in random order. Please read all the statements and familiarise yourself with their overall content. Whilst you are reading the statements, divide them into three groups, namely

1. Statements which you strongly agree with
2. Statements which you strongly disagree with
3. Statements which you are unsure or don't know

**Step II: The scale ranges from -4 to +4. Arrange the labels of the scale as indicated below.**

-4	-3	-2	-1	0	+1	+2	+3	+4
(2)	(3)	(4)	(4)	(6)	(4)	(4)	(3)	(2)

The numbers in brackets represent the number of cards you are required to select for that level. For instance, under -4 you are required to select (2) statements; under 0 you must place (6) statements; and under +3 there should be (3) statements, and so on. Important to remember is that -4 represents statements you most disagree with and +4 are the statements you most agree with.

**Step III: To complete the card arrangement you will use all the 32 number of cards.**

Please follow these instructions.

1. Spread out the statements which you strongly agree with in front of you, and once again read them through.

2. Amongst the statements chosen at (1) select 2 most strongly agree statements, those you regard as strongly agree and place them one on top of the other under the +4 label.
3. Spread out the statements which you strongly disagree with in front of you, and once again read them through.
4. Amongst the statements chosen at (3) select 2 most strongly disagree statements, those you regard as most disagree, and place them one on top of the other under the -4 label.
5. Please proceed to the next level of the scale, which is level 3. Amongst the strongly agree statements choose 3 of those you regard as next strongly agree and place them under the +3 label.
6. Thereafter, among the most disagree statements choose 3 of those you regard as next strongly disagree and place them one on top of the other under the -3 label.
7. Please note that the procedure is followed until all the labels have cards placed on them.

You can change or rearrange the cards. However, the number of cards required for a label must still be retained. This means that if you decide to remove a card from a label, another card must replace it. When you are satisfied with the arrangement record in the recording sheet using the number at the back of each card. Write any additional comments you may have on the space provided in the recording sheet.

## Appendix E: Q sort instructions 1 (Pilot Study)

Please sort the statements according to how you perceive a masculine ideal.

### Step 1: Material of the exercise consists of the following items:

1. A deck of 32 number of cards with written statements and numbered at the back
2. Labels of a scale ranging from -4 to +4, and
3. A recording Q sort sheet
4. A blank page

The cards are presented to you in random order. Please read all the statements and familiarise yourself with their overall content. Whilst you are reading the statements, divide them into three groups, namely

1. Statements which you strongly agree with
2. Statements which you strongly disagree with
3. Statements which you are unsure or don't know

During the reading of statements, you are required to put aside the statements that are not readable, require rephrasing or not understandable. Please use the blank page to write the statement number (written at the back) and suggest how you would like them to read.

### Step II: The scale ranges from -4 to +4. Arrange the labels of the scale as indicated below.

-4	-3	-2	-1	0	+1	+2	+3	+4
(2)	(3)	(4)	(4)	(6)	(4)	(4)	(3)	(2)

The numbers in brackets represent the number of cards you are required to select for that level. For instance, under -4 you are required to select (2) statements; under 0 you must place (6) statements; and under +3 there should be (3) statements, and so on. Important to remember is that -4 represents statements you most disagree with and +4 are the statements you most agree with.

**Step III: To complete the card arrangement you will use all the 32 number of cards.**

Please follow these instructions.

1. Spread out the statements which you strongly agree with in front of you, and once again read them through.
2. Amongst the statements chosen at (1) select 2 most strongly agree statements, those you regard as strongly agree and place them one on top of the other under the +4 label.
3. Spread out the statements which you strongly disagree with in front of you, and once again read them through.
4. Amongst the statements chosen at (3) select 2 most strongly disagree statements, those you regard as most disagree, and place them one on top of the other under the -4 label.
5. Please proceed to the next level of the scale, which is level 3. Amongst the strongly agree statements choose 3 of those you regard as next strongly agree and place them under the +3 label.
6. Thereafter, among the most disagree statements choose 3 of those you regard as next strongly disagree and place them one on top of the other under the -3 label.
7. Please note that the procedure is followed until all the labels have cards placed on them.

You can change or rearrange the cards. However, the number of cards required for a label must still be retained. This means that if you decide to remove a card from a label, another card must replace it. When you are satisfied with the arrangement record in the recording sheet using the number at the back of each card. Write any additional comments you may have on the space provided in the recording sheet.

## Appendix F: Q sort instructions 2 (Pilot Study)

**Please sort the statements according to how you perceive yourself**

**Step 1: Material of the exercise consists of the following items:**

1. A deck of 32 number of cards with written statements and numbered at the back
2. Labels of a scale ranging from -4 to +4, and
3. A recording Q sort sheet
4. A blank page

The cards are presented to you in random order. Please read all the statements and familiarise yourself with their overall content. Whilst you are reading the statements, divide them into three groups, namely

1. Statements which you strongly agree with
2. Statements which you strongly disagree with
3. Statements which you are unsure or don't know

During the reading of statements, you are required to put aside the statements that are not readable, require rephrasing or not understandable. Please use the blank page to write the statement number (written at the back) and suggest how you would like them to read.

**Step II: The scale ranges from -4 to +4. Arrange the labels of the scale as indicated below.**

-4	-3	-2	-1	0	+1	+2	+3	+4
(2)	(3)	(4)	(4)	(6)	(4)	(4)	(3)	(2)

The numbers in brackets represent the number of cards you are required to select for that level. For instance, under -4 you are required to select (2) statements; under 0 you must place (6) statements; and under +3 there should be (3) statements, and so on. Important to remember is that -4 represents statements you most disagree with and +4 are the statements you most agree with.

**Step III: To complete the card arrangement you will use all the 32 number of cards.**

Please follow these instructions.

1. Spread out the statements which you strongly agree with in front of you, and once again read them through.
2. Amongst the statements chosen at (1) select 2 most strongly agree statements, those you regard as strongly agree and place them one on top of the other under the +4 label.
3. Spread out the statements which you strongly disagree with in front of you, and once again read them through.
4. Amongst the statements chosen at (3) select 2 most strongly disagree statements, those you regard as most disagree, and place them one on top of the other under the -4 label.
5. Please proceed to the next level of the scale, which is level 3. Amongst the strongly agree statements choose 3 of those you regard as next strongly agree and place them under the +3 label.
6. Thereafter, among the most disagree statements choose 3 of those you regard as next strongly disagree and place them one on top of the other under the -3 label.
7. Please note that the procedure is followed until all the labels have cards placed on them.

You can change or rearrange the cards. However, the number of cards required for a label must still be retained. This means that if you decide to remove a card from a label, another card must replace it. When you are satisfied with the arrangement record in the recording sheet using the number at the back of each card. Write any additional comments you may have on the space provided in the recording sheet.

## **Appendix G: Informed consent**

**Title of research:** Will gay men self-objectify based on communities' expectation of a traditional masculine ideal?

**Researcher:** Ms Ntsandeni Moseya

**Cell:** 0659466902

**Alternative:** 0825332155

### **1. Introduction and purpose of the study**

The researcher is conducting this research for her PhD study with the University of Limpopo. The process involves collecting data (meaning gathering information) in a form of talking to participants. The purpose of the study is to understand how gay men in the rural communities of Greater Letaba Municipality perceive an ideal man. The main aim is to find out if gay men contain their own definition of what is considered a man especially in the traditional rural environment. In addition to that, the study offers gay men the opportunity to voice out their experiences about being gay as well as how they perceive themselves.

### **2. Description of the research**

Participating in this study will require you to be involved into 2 processes which are not going to be completed in 1 day. The first step entails an interview with the researcher where you will be requested to answer certain semi-structured questions. The questions are designed in the manner that you give your opinion or share any experiences you may have. There is no wrong or right answer, you speak whatever comes to your mind during the interview. Please note that the interview will be recorded to make sure we are not missing any important information of the conversation. This interview may last about 20 minutes or time may depend on the information you are willing to share.

After two months or so, another separate day will be scheduled for the second step of data collection. During this time, you will be requested to sort a set of statements developed from the first interview we had. There will be a set of instructions guiding you on how to sort the statements. This exercise may last up to 40 minutes to an hour.

### **3. Subject participation**

It is estimated that about 40 people will participate in this study. Participants will be gay men in the rural areas between 18 to 59 years.

### **4. Potential risks and discomforts**

This study may not have any known risks involved. However, in case the interview triggers any previous personal discomforts that requires psychological help, the researcher will provide you with the contact details of the nearest free service psychological centre where you can get professional help.

### **5. Potential benefits**

People who participate in this study may have a better understanding of how they perceive themselves and other gay men a traditional rural environment. They will have the opportunity to voice out any experiences and opinions they never had to share with anyone in their family or community. Sharing such experiences may potentially offer self-healing to those who were feeling overwhelmed.

### **6. Confidentiality**

Confidentiality will be strictly maintained in this study. During the interview, you will not be required to mention your name, you will be assigned a code that will assist the researcher to analyse the data. All the recorded interviews will be kept in a password protected device by the researcher and that will be only used for transcribing the interviews (meaning typing everything that was recorded). After transcribing and analysing data, the recordings will be destroyed. This consent form will be kept in a locked cabinet and it will not be linked with information collected during the interview. Once the analysis is completed, the documents will be destroyed in a shredder machine.

### **7. Compensation**

Participation in this study is voluntary, and you are free to withdraw anytime you feel to. Withdrawal to participate will not affect the relationship you already established with the researcher since the beginning of the study. Please also note that you will not be compensated for participating.

## 8. Costs

There will be no any cost on your side for participating in this study. The researcher will be the one contacting you to arrange for interviews and for sorting of statements. The researcher will then visit or meet you at your own convenient time and venue until the study is completed.

I voluntarily agree to participate in this study

Yes

No

Name of the participant: \_\_\_\_\_

Signature: Date: \_\_\_\_\_

Researcher: \_\_\_\_\_

Signature: Date: \_\_\_\_\_

## **Appendix H: Gate keeper letter**

**From:** Ntsandeni Moseya

**Cell:** 0659466902

**Title of the study:** Will gay men self-objectify based on communities' expectation of a traditional masculine ideal?

I would like to invite you to assist me in conducting a research study. It is better to inform you about the purpose of the study before you agree to involve yourself and the participants. Please take time to read the following information carefully. Ask questions if anything you read is not clear or if you would need more information. Take time to decide whether or not to assist me in this research.

### **Who am I and about the study**

My name is Ntsandeni Moseya, I am currently a PhD student at the University of Limpopo. A PhD study requires the student to collect data (meaning gathering information) in a form of talking to participants. The purpose of the study is to understand how gay men in the rural communities of Greater Letaba Municipality perceive an ideal man. The main aim is to find out if gay men contain their own definition of what is considered a man especially in the traditional rural environment. In addition to that, the study offers gay men the opportunity to voice out their experiences about being gay as well as how they perceive themselves. Successful completion of data collection will mean that I will be able to analyse the data and write a final research report.

### **What I need your assistance with**

I request you to assist me with looking for gay men in this community and other surrounding communities. Gay men who will participate in this study should be between 18 to 60 years. Your responsibility will be distributing information about this study and anyone interested they will notify me directly.

### **What taking part in the research will involve?**

Participating in this study will require the participant to be involved into 2 processes which are not going to be completed in 1 day. The first step entails an interview with the researcher where the participant is requested to answer certain semi-structured questions. The questions are designed in the manner that participants give their opinion or share any experiences they may have. There is no wrong or right answer, they speak whatever comes to their mind during the interview. Please note that the interview will be recorded to make sure we are not missing any important information of the conversation. The interview may last about 20 minutes or time may depend on the information participants are willing to share.

After two months or so, another separate day will be scheduled for the second step of data collection. During this time, participants will be requested to sort a set of statements developed from the first interview. There will be a set of instructions guiding them on how to sort the statements. This exercise may last up to 40 minutes to an hour. Participation is voluntary and anyone can withdraw anytime.

### **Who will have access to data from research?**

Confidentiality will be strictly maintained in this study. During the interview, participants will not be required to mention their names, they will be assigned a code that will assist the researcher to analyse the data. All the recorded interviews will be kept in a password protected device by the researcher and that will be only used for transcribing the interviews (meaning typing everything that was recorded). After transcribing and analysing data, the recordings will be destroyed. This consent form will be kept in a locked cabinet and it will not be linked with information collected during the interview. Once the analysis is completed, the documents will be destroyed in a shredder machine.

### **Who should you contact for further information?**

In case you have further questions about this study, feel free to contact any of the supervisors of this PhD study:

Prof S Mashegoane – 082 200 5417

Prof S Govender – 082 200 5971

Prof S Makhubela – 083 281 7118

### **Consent to facilitate research**

I \_\_\_\_\_ voluntarily agree to help facilitate this research study.

- I understand that even if I agree to help now, I can withdraw at any time without any consequences of any kind.
- I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study.
- I understand that I will assist the researcher to look for participants and by distributing information to the relevant participants
- I understand that all data collected in this study is confidential and anonymous.
- I understand that I am free to contact any of the people involved in the research to seek further clarification and information.

Signature of gate keeper \_\_\_\_\_

Date \_\_\_\_\_

Signature of researcher \_\_\_\_\_

Date \_\_\_\_\_

## **Appendix I: Interview transcripts (Participant 13,14,15,16 and 17)**

### **Participant 13**

I am free now; we can talk until 12:00 o'clock

**Okay, we may not even talk until 12. Please note that our conversation will be recorded so that I can be able to type everything that we spoke about**

Okay

**Now I would like you to tell me about life in general, if you can just tell me how life is without including your sexuality**

Life is okay, no problems

**What do you enjoy doing and what is it that you don't enjoy doing?**

What I enjoy doing at the current moment is studying because I am still a learner, I am doing my metric

**You are still doing metric? How old are you?**

I am 22 years old

**Okay you do qualify because I mostly talk to people who are 18 years and older. If you are not studying, what is it that keeps you busy?**

When I am not studying, I am on social media

**What is it that you check mostly when you are on social media? Do you check fashion, do you take jokes?**

Yes, I do check fashion and jokes in most cases. when I am on Instagram check fashion

**Do you sometimes go out to see friends?**

No, I don't normally go to friends

**So, you are only on social media and reading books?**

And TV as well

**Please explain to me.... but before that, are you located in Matipane?**

No, I am located in Bellevue next to R81

**Okay, I see that place, my home is in Sephukubje**

Where are you currently?

**I am in Mankweng, University of Limpopo**

When are you coming to visit us this site?

**I will come when we are doing the second stage of this study, the study is divided into two parts, I will call you when it's my time to come that side. You will be able to see all the information that I am gathering currently. The information will be in the form of statements where you will be agreeing or disagreeing with the statements**

Yes

**Now I would like you to tell me about a traditional ideal man in your community, how would you describe him?**

That will be a complete man who engage in sexual relationships with women, he will never engage in homosexual relationships

**What are his qualities, what type of a person is he?**

This person follows rules, he will never do anything that is out of control such as being in love with people of his gender. This is how I would describe this man

**We are already used to the fact that when Auntie arrives at home, we start trembling and saying she is here to control us. I am giving you this example because I would like you to talk more about this man. What are his qualities? How can we identify this man?**

He has lots of love for his kids

**How can you describe his physical looks, his physical appearance?**

He is a strong giant man

**How is his behavior?**

His behavior is very good, he doesn't discriminate against other people

**Does he follow the cultural practices in the community?**

Yes

**Such as?**

Ancestral practices

**This is how traditional ideal men can be described generally?**

Yes

**Tell me how do you feel about this name gay?**

I don't like the name gay at all. I was once involved in a fight because of the name gay. Police were even involved in this fight because someone had called me with the name gay, and I took it very personal

**How would you prefer us to call you?**

I would prefer people to call me by my name. But someone once explained to me that the reason we are calling you gay, it is because this is how we are used to you. It is not because we are disrespecting you, it is because you are gay, and this is how we should call you. If someone would come here and say I want to talk to Abby, we should be in a position to say do you mean Abby who is gay. I ended up understanding that it should not be a problem when people describe me as gay. So, people should say it in a proper way, not jokingly.

**You did not understand it in the beginning, you understood it later on?**

Yes

**We should understand that the name gay comes from the LGBT community. We have men and women in this community. The name gay is used to describe those who are males and those who are females that is why we ended up having a gay and a lesbian.**

Yes

**Tell me your experiences of being gay in your community?**

In my community, being gay is associated with evil spirit, you are bewitched, you have demons, and those demons should be removed. My parents knew that I am gay whilst I'm still young however they are choosing to avoid this knowledge because of the community. My mother accepted, unfortunately she passed on and my father has not yet accepted who I am. My brother as well does not approve me being gay. I am a gay who likes makeup and wearing weaves but when I see my brother, I quickly remove the makeup and weaves because he doesn't approve. I do this to minimize conflict between me and my brother because he is the one who is taking care of me as I don't have parents.

**You are not able to live the life that you want because you don't have parents?**

Yes

**Other than in your family, what are the difficulties that you come across in the community?**

People in the community do not accept me, most of them think that I am destroying their families. There are lots of men who already have families who propose to me, most of them do it secretly, and I don't like secrets, I end up sharing with my friends and my sister start yesterday I went out with so and so. When the secret comes out, the wife of that particular man will take it personal, and we end up having fights.

**So, are you saying there are lots of gay people out there who already have families and they are afraid to come out as gay?**

Yes, because those who have already approached me, they are homosexuals however they already have their own families, but we are dating

**They are not able to live comfortably because they are hiding their sexuality**

I am dating this other guy and when we involved in a fight, he used to tell me that he has a girlfriend

**Besides destroying other people's families, are there any other difficulties that you come across?**

People in my community has not yet accepted me fully. I experience difficulties especially in my school, there is lots of bullying there. I am not living my life freely, I am always, my life is in danger.

**Let us leave other people aside now, I would like you to tell me how do you perceive yourself as being gay?**

I perceive being gay as a good thing because this is how I grew up. In my childhood I grew up playing with girls and dolls, I have never had a chance to play with boys, I grew up in the hands of girls. I think my mom could see that I am gay because I have never liked wearing boys' clothes even today.

**What type of people are gays? Look at yourself and say it according to how you are. What type of qualities do gay people possess?**

They are people who are free, who live their lives without Caring about what other people will say. They have accepted their sexuality because even though there are others who are struggling to accept their sexuality. We have different types, there are bottom gays, they may have families already, but they are bottom gays.

**What do you mean by bottom gays?**

Those are different types in gay community, there are bottom gates and reverse gays

**I have never heard about this, please explain a little bit**

There is also a top gay, and that is who I should fell in love with because I am a bottom gay. A reverse is a gay that can fall in love with another gay who is like me without involving a top gay. A reverse means during sexual intercourse, the person I am with should start with me and I also do the same with him.

**OK, so these categories apply too much in the bedroom?**

Yes, I am a gay who apply makeup and wear weaves, so I act like a girl, in most cases I may not be able to date a reverse because there is nothing we can do. You should do a follow up regarding this issue

**Yes, I understand, actually you are the first person to share this with me, I have never had anyone who has described the categories included in the gay community. Thank you for sharing with me at least I have gained knowledge of this. My questions are not designed to know much about what happens in the bedrooms, because those are your personal matters. I have learned something that I did not know. However, thank you for sharing.**

That is why I suggest that we should meet so that we can discuss these issues face to face

**Yes, I understand, we should really meet. It is just that the analysis of this information may take me a lot of time perhaps around two months but what I promise you is that we may end up meeting each other. I just pray that it shouldn't be the time where you will be writing examinations.**

(Network issues)

We are not too many in my community he does just that other gay hate me because they say I'm beautiful and I love myself too much. There was this gay friend who ended up dropping out at school because he used to say to me that I am giving him pressure, I bath too much, and I love myself. I find it too boring.

**You have so many challenges, right?**

Yes, I do have a lot. I come across challenges at school and at home. I think at home there are lots of challenges, I even stopped attending family gatherings because they used to talk a lot about me, I no longer attend funerals.

**You have lots of challenges, but make sure they don't destroy your self-confidence. I would like you to tell me about your satisfaction regarding your physical appearance.**

Do you mean the way I look like, my physical appearance?

**Yes, I mean your physical appearance, for example women always complain about their belly fat show me**

Yes, I also have a problem with my belly, people always tease me about it, but it doesn't worry me too much because that's how my body is.

**What is it that if you were to be given a second chance you would like to change about your physical appearance?**

if I had money I could, I could change my body, but not to become a transgender, just to change it to look the way I want it to be. Because I have grown up, I have a problem with growing beards, I like applying makeup, so it becomes a problem beard keep growing. That is what I am currently battling with

**So, if it was possible, and you have money, it means you would find a solution that will make sure that beard do not grow on you. Is there anything else besides being bearded?**

My hair grows faster, I don't like hair and it grows quickly

**How would you prefer to look like? You already told me that you will be happy if you don't have beards and hair**

I would like to look exactly the way I like it; I am someone who likes wearing beautiful clothes, with my Brazilian weave and high heels. I would like to look like Sel-Beyonce (Selby Mkhize), the one who is a presenter at Ukhozi FM.

**Yes**

I look like him exactly. I will send you my pictures on WhatsApp so that you can see me. He is my role model, if it was possible, I could meet him (Laughing)

**Generally, how do you feel about being yourself?**

I feel excited, because after I had accepted myself I also encourage other people to come out. The community is aware that I love myself and I am proud about myself.

**This is the end of the interview. I would like to thank you for the time you have given me to ask you these questions**

### **Participant 14**

**I would like to let you know that our conversation will be recorded, so that I can sit down and type everything that we spoke about because if I don't record, I may end up forgetting what we have spoken about. Also note that our conversation is confidential, no one will ever know what to have spoken about because these are your opinions.**

Okay, I understand you

**Please tell me about life in general not including your sexuality issues**

I don't have a problem, I answer everything

**What is it that you like doing on daily basis?**

I start by doing my chores at home and later on I go to see friends. During weekends I go out with friends

**So that is what you like doing. Please tell me about something that you don't like**

What I hate is people who like judging other people

**Okay, you hate those people who make themselves judges without any qualifications**

Those people who think they can own me

**Okay, we will come back to that issue later on. For now, I would like you to describe an ideal man in your community, please tell me what a traditional ideal man in your community is? What type of a person is he?**

I don't understand you when you are saying a traditional man, what is a traditional man?

**Traditional communities are places where we find many traditional practices for example there will be chiefs and other related things that are meant to keep traditions going on. For example, we would say a traditional woman is that woman who will cook porridge without dimples.**

I understand you. A traditional ideal man in our community is that type of a man who doesn't go up and down, he is very reserved, and it is not easy to see him around, he is always in his household. He doesn't have issues with anyone, he is just okay

**What are his qualities? You can also mention most of the roles he likes to engage into**

In my area, most of men do not like to be engaged in gender roles. They don't even like going to initiation schools. They don't come as they are supposed to be, it takes us a long time to see men coming to initiation schools. It is not easy to relate to this man they spend most of their time at their homes

**Tell me about his physical appearance, how does he look like?**

He is tall, he is very slow, when he talks, he takes his time. His body is not too big or very small he's just a medium size

**How does he behave?**

This man is loving, he likes people, he is very understanding

**I would like you to tell me something about this name that we are using to say that someone is gay, how do you feel about this name?**

I don't really like this name gay, but because people use it, I don't have any choice but to accept that I am gay, there is nothing I can do about it, I will not stop anyone to use it

**Please forgive me because the following questions has the name gay**

I don't really have a problem; I am ready to answer anything

**Please tell me about your experiences of being gay in your community.**

During my primary schooling, learners did not know about gay life, so they used to judge and tease me, and I ended up getting used to it, I could not feel angry anymore. These days they no longer tease me, and I was able to accept myself, and they also know that I am indeed gay

**So, the most important thing was for you to accept yourself so that other people can be able to accept you as well**

Yes

**You have accepted yourself, and other people have accepted you. Besides, are there any other difficulties that you come across in your community?**

My mother has not yet accepted that I am gay, she is the one who makes my life difficult. I cannot bath and make up myself, when I buy clothes, my mom throws them away

**She does this to you even though she knows how you grew up**

She knows very well that I was born gay

**Are there any other people who makes your life difficult?**

No, if someone is not your mother, they accept you easily. My mom did not accept it easily because she has expectations that I will grow up and marry a wife

**How do you perceive being gay?**

According to me, I think it is a good thing because I didn't wake up in the morning as a man who is in a relationship with women and later decided to be gay, I grew up as gay. It was not my choice; it was determined by my feelings. How I feel it seems to be a good feeling for me.

**What type of people are gays? But you should look at the type of a person you are**

We have three types of gays, but let me first talk about myself..i am a bottom gay who operates like a woman, there is a reverse gay who doesn't know where they belong, in the bedroom he becomes a man and also a woman, there is a top who operates like a man, he takes all the responsibilities of a man in the bedroom

**Not everyone is able to share the information you are sharing with me now**

Perhaps they are ashamed

**Thank you for sharing this information. Actually, I wanted to know what type of people are gays, for instance, how do they relate with other people?**

We are different as people, as for me I am very loving, I have so much love for other people. I am able to assist anyone who is looking for help. I see gays as people who I'm more of a woman, when they see a child struggling out there, they think of their own child and assist. I love people in such a way that I sometimes put them first before me

**When we start this interview, you have described an ideal man, is there any difference between you and the man you have described?**

I don't see any difference at all, we are all males the only difference is that gay has feelings for men. I have female feelings; I feel like I am a woman whilst I am a man. In terms of physical appearance, we are the same.

**How do you perceive yourself as gay?**

**(disturbances)**

Apologies for those disturbances.

**Are you what you want to be?**

Yes, I am what I want to be

**Alright, you have already explained that you grew up like that, are you satisfied about your physical appearance?**

What should I do if I'm not satisfied? I don't know what to say

**I just need to understand that if you were to be given a second chance, what is it that you would like to change regarding your physical appearance**

It is obvious that I am a man, but if it was possible, I would change myself to become a woman. I don't have the desired bums but if it was possible, how would increase my bums

**Is there something you are doing currently in order to increase those bums?**

No, I am not doing anything

**Most women complaining about their belly fat it's rare to find a woman not complaining about that. You will hear them saying that they are doing home exercises to fight belly fat**

I have a summer body without belly fat, I just need big bums

**You have already said that if you were to be given a chance you could increase your bums. Are you satisfied about your physical appearance?**

I also want to look lighter, I want to be a yellow bone

**What are you doing currently to become a yellow bone?**

I want creams, but I have not yet applied much of it

**In summary, tell me how do you feel about being yourself?**

I feel great about myself and the way I am, life comes once, whilst living, make sure that you leave to satisfy yourself rather than satisfying other people

**Is there anything that I did not ask you, but it is related to what we have discussed, and you would like to share?**

You should be specific; I will be able to answer anything that you are asking me

**Actually, there is no specific question, I just realized that sometimes when we are in a conversation, I may trigger something that did not have a specific question, and you would like to share**

I thought maybe you would ask me what type of men I am looking for

**That is a very personal question, and my intention is not to ask you anything too personal**

You should have felt free to ask because I am ready to answer any question

**Thank you very much for your time you have shared valuable information**

## **Participant 15**

Hello

**Good morning**

Good morning

**How are you?**

I am well and how are you?

**I am well. Are you still sleeping?**

No, I am awake

**I think this is a good time to talk before you have visitors**

Yes

**Yesterday I have explained to you what the study's all about**

Yes

**Is it the right time to proceed with the interview?**

Yes

**I would like to let you know that this conversation will be recorded**

Yes

**This will help me to type all our conversation so that I don't forget what we spoke about. I need you to tell me about your opinion in all the questions I will be asking you. What I promise you is that our conversation will remain strictly confidential, not everyone will be able to know what we spoke about. Please tell me about your life in general**

Life is all right where I am

**What do you enjoy doing?**

I enjoy doing everything, I am not selective

**Please give me a few examples, do you enjoy being with friends or?**

I enjoy being with female friends

**Why female friends?**

When I am with them, I feel good, I am not troubled by anything. I feel down and discouraged when I am with my male friends. Males are always talking about things that are out of order and they are also dangerous, they will teach you how to smoke weed, they will teach you things that are not good

**I understand, so your community is rural and traditional, when we talk about a traditional ideal man in your community, what type of a man are we talking about?**

I don't understand

**When we talk about a traditional woman in your area, for an example we may be talking about a woman who would wake up around four or five in the morning and that is how she is. She will be sweeping the yard, cooking, if it's time for growing milies she will be busy in her backyard, when there is time for social gatherings in the neighborhood she is there to assist. In that way, she will be referred as a true ideal woman in that particular community. When we talk about an ideal man in your community, what type of a man are we talking about?**

According to me, he is a responsible man, he knows his position, he knows what a man is and what is it that he should do when he wakes up

**How is his behavior?**

He is a well behaving man who is able to treat people well

**What can you say about his physical appearance?**

His physical appearance looks like.... I don't know how to explain this, but he looks like gay

**What do you mean when you say he looks like gay?**

I think.... if you can compare two men, one is gay and the other who is not gay, you will see the difference, those people differ, they will not look the same, for example when they walk, you will be able to see who is gay amongst them

**Are you saying this ideal man's walking movement differs from gay movement?**

Yes, they differ

**What type of gender roles this man likes to engage to?**

I don't know how I can put it

**Explain it anyhow, it is okay**

I think he is just like a woman who likes doing home chores

**Are you saying this man is assisting his woman to do home chores or he does other chores?**

He is assisting his woman

**In terms of traditions, what do you think this man would like to do?**

I think he would like to assist in traditional weddings, he would do things such as decorations and assisting with anything related

**Do you think the exercising activities are being done in your area?**

No, in my area they don't do such things

**In summary, how would you describe this man?**

He is a tall man, black, slender

**You did not tell me did loads he likes wearing**

He likes wearing jeans, actually skinny jeans

**According to you, and I do men in your community likes wearing skinny jeans?**

Yes

**When we say the name gay what do you feel?**

If I can find children pointing at me and gossiping that I am gay, I will not feel good because they are kids, they don't know the meaning of gay.

**Are you saying you don't like it when kids call the name gay?**

Yes, because they don't know the meaning of gay. But if I can find older people mentioning that name, I will not have a problem because I don't care

**Please tell me about your experiences of being gay**

Do you want me to tell you how it started?

**Yes, you can also tell me that, but I just need to understand your experiences of being gay in your community**

I realised when I was in grade 5, I was playing with both girls and boys, and I didn't know where do I belong exactly. When I was in grade 8, I started realising that I cannot be with boys and girls at the same time, I should choose the gender that will make me comfortable to be with. I then chose to spend most of my time with girls. but after a while, I started asking myself why I chose what I did, I later went to inquire at a local clinic. There were doctors at the clinic on that day, and a doctor explained to me that it is because of my hormones. He said that my hormones are more of a woman, and I will not be able to change that. He confirmed that I am gay and I will be dating males. That did not stress me too much, I started enjoying myself and dating with males.

**What difficulties do you come across as gay?**

I have not yet come across difficulties

**Whether it is at your home or in the community?**

No, I haven't

**What type of people are gays? But you should look at yourself**

You identify a gay person through movement, attire, you will hear him through his voice. There can be million people around but the one who is gay you will be able to identify him and say this one is like me

**How do you perceive yourself as gay?**

I don't wear the mini skirts, I only wear jeans, I don't wear those feminine things such as earrings

**That ideal man that we spoke about, when you look at him and compare yourself with him, what is the difference?**

That man likes going to social gatherings and I don't like such

**Is that the only difference?**

Yes, that is the only difference

**When I asked what type of people are gays, I wanted to understand their qualities. I wanted to understand what type of people are they especially when they are with other people. What is their relationship with other people?**

It is not that easy, you know that people don't like all of us and they will judge us... in other occasions, people will be happy to associate themselves with gay people, on the other hand some people will judge gays, however at night such people sneak to visit gays. There are people who will judge me during the day but at night when we meet they want to associate themselves with me and they will need sexual favors. And in most cases such people feel ashamed of themselves.

**Are you what you want to be?**

Yes

**Please explain more**

Because I am free and everything is in order, I don't have any regrets. This is who I am and that is why I like it

**Are you satisfied about your current physical appearance? And if you are satisfied tell me more about it**

I am satisfied but I don't like beards

**What are you currently doing to treat these beards to disappear forever?**

I use no hair to treat them, but they only disappear for a week. My wish is for them to disappear forever, even when I walk around town, I visit pharmacies to ask for a solution and any remedy to treat them to disappear forever

**Besides those beards, if you were given a second chance to change something about your physical appearance, what is it that you would change?**

No no no no no no, there won't be anything that I would like to change about myself, I am okay the way I am

**Generally, how do you feel about being yourself?**

I feel good and I enjoy it

**Is there anything I did not ask you, and it is related to our discussion, I did not ask you but you are willing to share?**

Nothing

**OK thank you very much for your time, your opinions are very much important to me**

### **Participant 16**

Okay

**Please note that our conversation will be recorded so that I can be able to type all the information that we spoke about. I am assuring you that our conversation will remain strictly confidential.**

Okay

**Please tell me how life is in general especially in your area. Just tell me what you enjoy doing and what you find boring**

I only enjoy reading books, and what is boring to me is that when you go outside people will always bully you for who you are

**Besides what you just spoke about is there anything else?**

No

**How is life at your home?**

All is well at home when I am with my mom, however when my father is present, things are difficult because he has not yet accepted me, it becomes so hard to be next to him.

**Would you say your father is very strict?**

Yes, he is very strict because he doesn't accept anything easily

**Before we can talk much about the challenges you are experiencing in your community, I would like to talk about an ideal man in your community. What is a traditional ideal man in your community?**

I think an ideal traditional man is a man who support his wife, I am not sure if I said it correctly

**Don't worry you can put it in how you understand it, there is no right or wrong answer**

He supports his wife

**You just spoke about your dad being strict, how can you relate this with a traditional ideal man in your community?**

They are not open to anyone

**How is their attire, what is it that they like wearing?**

They like wearing blue and white jeans

**How is their physical appearance? How do they look like physically?**

Most of them are tall, black, some are coffee color

**In summary, how would you generalize this man?**

(Network issues)

**How do you feel about people using the name gay to you?**

The name gay is not good to use to people, when you use it feels like you are bullying other people. It is better to use it here at home, but if you call the name gay in town you can be arrested. They will ask you how did you were you able to identify that this person is gay

**What name do you suggest can be used to identify you?**

As gay people, we have our own names that we use to call each other. For an example, I have my new name that I use in the street with gay people which is Brenda. When they call the name Brenda I know it's me.

**What about us who doesn't know your new name, how should we call you?**

If someone address me as gay, I will politely let them know that I am not gay, I am Brenda

**So it means you prefer to be called by the names you were given in the street?**

Yes

**Please note that the following questions has the name game**

Okay

**Please tell me your experiences of being gay in your community**

What i experienced is that as a person, you should have a great heart, you should trust yourself and you should be honest to yourself. People in this community can make you to commit suicide. They can make you to fight with your parents. This community does not approve gay people, they associate gays with the devil. When you are gay it means you are the devil. You should be very strong and do not allow anyone to provoke you

**Besides being associated with the devil, what are other difficulties you come across?**

We are being raped, they robbed us and snatch our cellphones. You are being told that because you are gay, you don't deserve to reside in our community. When you go to the shops, you will be discriminated and told that you should stand in your own queue because you will transfer your demon of being gay to others.

**This is what you come across?**

Yes

**Is that all or do you still want to share more?**

I still have more to share

**Please continue**

People in our community can poison you, I was once poisoned and told that I don't deserve to be with them, they told me that I have the capabilities to rape them and I told them that I will not rape them. I have decided to stay indoors, when I want to buy air time I just sent a young child to the shops

**Do you mean it is not easy to go out?**

Yes, it is not easy to go out. When you go out you should be confident that you have strength and a great heart

**How are you able to survive in that situation?**

We just have to persevere, I have stopped going to school because of bullying. Gay life has its own consequences

**You continue with this life with its consequences?**

Yes, the life is beautiful even though there are consequences

**Do you mean the consequences that you have already explained to me?**

No I don't mean that

**Please explain to me**

Someone can come to you and propose to you, then afterwards the same person will expose you to other people and bully you. Sometimes this person can kidnap you so that no one can find you.

**Are you being kidnapped by other gays?**

No, we are kidnapped by other boys

**According to you, what type of people are gays?**

Let me tell you about myself, I am someone who loves people, someone who is sympathetic, I am able to assist anyone who needs my help

**What type of activities do you enjoy doing in your community?**

I am someone who would like to open his own business and assist other people who doesn't have any job such as opening an exercising facility, a car wash or sewing with your hands

**Let's say I have a family gathering at home, what type of assistance will you offer? Which activities will you assist me with?**

I can cook, do catering and decorating

**OK, that is what you can feel happy to assist with?**

Yes

**The way you are, are you what you want to be?**

Yes

**Please explain more**

According to me, if you are living a certain life and you are hiding it, you can end up killing yourself. The life I am living is very simple and it can make you to end up becoming educated..... You will not drop out your aspirations and you will not have fear

**Do you feel satisfied about your physical appearance?**

Yes

**Are you not having some dissatisfactions about your personal physical appearance? Women always complain about their belly fat and singing an exercising song**

I am satisfied about my physical appearance

There is nothing I would change

**So it means the way you are it is the way you would like to look like?**

Yes

**Let us summarise this, generally I would like you to tell me how you feel about being yourself**

I am okay, as long as people can treat me right and talk to me right

**You only need the support from the community?**

Yes as long as the community can talk to me in a right manner, hey I will be fine

**OK, thank you for sharing with me your experiences. Is there anything that you would like to ask me or is there anything else that I did not ask you but you would like to add?**

No

**Thank you for your time, we will talk again in the next round of this study**

## **Participant 17**

**I need to let you know that our conversation will be recorded**

No problem

**I am also assuring you that whatever we are talking about in this conversation will remain strictly confidential, you are not going to find recordings flying all over because that will be a serious problem**

OK I understand

**So first of all, I would like you to share life in general with me. Just tell me what you enjoy doing and what not, if you are working you can just share that as well**

In terms of life in general, I am someone who is working for the Red Cross South Africa under LGBTQ community as a peer educator. I also work for FAMSA, as it peer educator. I will say life it's not the same, people who are knowledgeable unable to live life better because they know what is expected from them in the community, they know how to behave. those who are not knowledgeable, they become abused emotionally, physically and mentally because they are being bullied. This is something that we don't expect to happen because we are living in a free country.

**Tell me how you would describe a traditional ideal man in your community**

An ideal man is a full man who follows traditional customs or a religious man who will never find himself being in a sexual relationship with another man. This this man will never find himself in anything that is regarded as a taboo.

**What type of qualities will these men portray?**

If a man can start associating himself with gay people or bisexuals, other people will think that he is also doing the same things done by gays and bisexuals, they will never value him as a complete man.

**In which types of gender roles will this man associate himself with?**

It will be difficult to associate gender roles with this man because most of the gender roles that this men are doing, we are also able to do them. We do play soccer, pools, we can go to casinos, cheers, and also play other male games. We are able to do everything that the normal males in the community are able to do.

**Do you also engage in cultural activities?**

Yes, we do everything that this man can do. We always knew that soccer is being played by males without these categories of people who are labeled normal and abnormal by the community

**Explain the physical appearance of this man**

This will be a very difficult question to answer because we have muscular bodies in our gay community and we have feminine. Most of these men are after nines, so it is going to be difficult to say something about their physical look

### **What do you mean by after nine?**

This is the language we use in the LGBTQ community. After 9 those traditional inclined people who don't want to be associated with us during the day, they discriminate us, they bully us, they laugh at us. However, at night especially after 9 or 10, they are the ones who need our phone numbers, they will be sending us messages proposing to see us. During the day, these people will never approach you they will be busy with their girlfriends as if nothing happened the previous night.

I wanted to ask you about how they behave, however I feel that you have already said something about their behavior. Or is there anything you would like to add more about their behavior?

These people behave differently and it becomes difficult to know exactly who they are, they act weird.

### **In closing, how would you generally describe this ideal man? A man who is known to be a real man in the community.**

We don't have such a man in my community. I can safely describe a tribal chief because he is the one who is not doing ups and downs and concentrating to stay in his home. Only the chief and his side man are the ones I can describe as an ideal men. They are family oriented and they are real men.

### **I understand. before I can proceed with further questions, I would like to understand from you on how do you feel about this name gay?**

As for me, I would say this name was not comfortable to me because I did not have any information. But when I started working at FAMSA, they started educating me about this name and I understood it. I will not feel comfortable if someone just point at me and say a gay man. Yes I am gay however, I need to be treated with respect. It doesn't necessarily mean that when I am gay I should not be treated with respect. I deserve humanity because at the end of the day I am still a human being. We are not the same, others will not be happy to be at rest as gay. They would like to be addressed as men. Those who still prefer to be addressed as males, they are not yet at a stage where they accept who they are and that they are dating other guys. If you are in a position to accept yourself, you will not feel offended if people call you gay. You will be able to embrace it.

### **The following questions will have the name gay. Please share your experiences of being gay in your traditional community**

I had the worst experiences in my life. Since my childhood, I was admiring guys. But I had to tell myself that whatever that I was feeling was a taboo because I did not any information about it. I grew up being abused by my father, I was not able to say a word next to him, for instance, if I could say that a guy is handsome I was given an impression that there is a taboo. Those movements made me not to sleep like a

baby, I would sleep with tears in my face. I would be told that why did I admire another guy as handsome, I would be told that only women can admire men as handsome. I should be the one admiring women as beautiful because I am a male, I should fall in love with women. I grew up in an abusive community, I was bullied, I even attempted suicide several times and I failed. In 2014, that is when I started getting information about gay community. I realized that I am not faking this, this is who I am. I was born like this, I felt that I should accept myself before people can accept who I am

**Besides being bullied, family and community not accepting who you are, are there any other difficulties you come across in your community?**

Yes, there are lots of difficulties, counting them is just a waste of time, because there are lots of problems we come across in our communities. We are being abused by the community members, we are raped, we are being murdered, we are bullied. One will even become afraid to go to a local tavern. Whilst I was growing up, my father used to tell me about a guy who was brutally murdered because he was a transgender wearing women clothes. That story made me to fear expressing myself, it became difficult for me to be myself. I started having fears and say what if I am next. We live in fear every day.

**Those are the difficulties you come across**

Sometimes you start asking yourself questions such as why am I leaving like this, asking questions such as do I deserve to be happy? At the end of the day we deserve to be happy.

**This is a difficult one**

True, most people take it easy and it is not easy

Yes, it seems very easy to ask community members who doesn't understand what you are going through

When I started working, I told myself that I need to sit down with my father and explain myself to him, that was the day my father disowned me. He told me on my face that he is not my father anymore, he told me to go in the bush and design the person that I can call him my father. He told me he doesn't have a son who is gay

Now let us live the difficulties behind for a moment, perhaps they may still chip in when we continue with our discussion

Tell me about your perceptions of being gay

As for me, I am living it large. I have never been this happy ever since I have discovered myself, I am who I am and I feel proud of who I became. No one, even the president of this country will never come to me and tell me to stop being gay. Because I love being gay and I am proud of being gay, I am happy.

I understand you now

I am feeling good, all the difficulties I used to come across, I don't remember them now. I realized that as people we can support each other. I used to come across people who used to tell me that you are not alone

Whilst we are still on this one, please tell me what type of people are gays, but looking at who you are. Tell me more about the qualities of gay people

A gay is a man who has feelings for other males, we don't talk about sexual relationships only, We talk about relationships with other males. We are talking about a stable relationship, those people should be proud that they are in a relationship. It would not matter if they come across some challenges in their relationship they will stick to each other and those are gays

There will be a time were I have to meet gay people, so I would like to know that if I have to meet these people what will I notice about them or how will the environment be around them?

Gay people love being noisy, but being noisy in a good way. Everywhere we go we like seeing people laughing, we are bubbly, we are loving, we are so respectful, we love cooking, we love entertaining, we love dancing. When we are drunk we like performing, we are just full of drama

**You may have already explained, but I still want to confirm this, are you what you want to be?**

**(audio cut off)**

**I was still enjoying the interview but this network is problematic**

The network is so jealous

**I was still saying to you that you may have already explained but I still need to understand that are you what you want to be?**

Yes I am and I am proud of it

**Now I need to understand your satisfaction regarding your physical appearance. Are you satisfied about your physical appearance**

I am muscular, I wear men's clothes, I wear sharp noses, Cavelas and skinny jeans. I wear the clothes that men feel proud when wearing them

**I am still emphasizing about physical appearance, for an example, women always complain about their belly fat**

Yes I also have belly fat but I am muscular

**Are you satisfied about how you look?**

Problem is my belly fat but overall I am satisfied

**What are you currently doing to fight your belly fat**

I used to do exercises. I tried drinking herbal life but it is so expensive for someone who is not working like me

**Do you sometimes receive comments from other people regarding your physical appearance?**

Yes I do, negative and positive comments

**Give me an example of each one**

The positive comments are that I am looking muscular and my body is good looking. A negative comment that I don't like is when people tell me that why did I have a beautiful body and end up making myself a woman by being gay. Do you understand?

**Yes I do understand**

That is the comment I hate most

**Did you ever find yourself monitoring your body feeling as safe you are becoming too big or you are now becoming too small?**

Yes I do monitor my body. I once worked in a fast food shop in Soweto, I was eating frequently and that is when I realized that I have gained weight from size 32 to size 36

**What did you do to control the situation?**

I started doing some exercises, I started jogging and drinking beverages such as herbal life and green tea. That assisted me a lot because I was able to go back to from size 36 to size 32.

**This body monitoring behavior, I would like to know from you that is it a personal choice or is it because the community want us to look like that?**

If you would like to leave with the principles from other people on how you should look, you are going to live a difficult life. As for me no one will dictate to me on how should I look. I am the one who should decide if my body does not satisfy me. I will then change my diet or my exercising times, so that I can encourage myself to have a healthy body and live a healthy life

**Is there anything that it's motivating us to have a certain body structure? Did we ever see such things on social media or anywhere else?**

To look sexy

**Where did we see that a certain body structure means looking sexy?**

Social media has negative and positive impact towards us. Did you ever see the gay people from USA, United States, Las Vegas, Los Angeles, India, I know the other guy from India, he is gay and looking very sexy. I saw another guy being interviewed and what he said was that a gay should look sexy, you can look chubby but monitor your body and look sexy. Make sure that your partner will not shy to point at you and say this is my boyfriend

**OK I understand, I wanted to understand where we learnt that a sexy person should look like. So, I understand you. The next second last question, if you**

**were to be given a second chance, what is it that you would like to change about your physical appearance and why?**

I love my body but I hate big tummy, I want to have abbs. I also have breasts as if I once breastfed a child, my body is beautiful and not too big however I would want to remove the belly fat and the breasts, I want to have a 6 pack. I wish that one day when I am in the gate labs somewhere in Pretoria or blue, I need people to admire my body

**You have already explained to me that sometimes you do exercises so that you can acquire the body that you need**

Yes, that is so much important

Generally, how do you feel about being yourself?

I feel happy, satisfied, I feel like I am ready to face the world, nothing will ever stop me for being myself. Whatever I'm saying here, i wish it can be heard by other gays and lesbians. Immediately you deny yourself the opportunity for being happy, you will not be happy. You will suffocate a life if you deny yourself the opportunity to be yourself. Do not allow anyone to dictate how you should live your life. Pay attention to positive comments, and leave the negative ones aside, although we know that this will not be simple.

**Is there anything in relation to this discussion that I did not ask you, however you feel like you would like to share with me**

The only question you did not ask me is how do we stop the bad behavior received from our community. I would like to elaborate that as the LGBTQ community of South Africa, we should support each other. We should not allow one person to deal with their own problems alone. Let us educate our grandfathers and our parents, chiefs and tribal leaders that we are people as well and we are here to live with them. We require respect, if they respect us we are going to respect them back. If they treat us as human beings we are going to do the same as well because they are our leaders. We should educate that we exist in our communities, even if it can be one of us from each community, but we should educate them so that they know how to live with us. We should not isolate ourselves.... There are some gay people I know in other communities, they should not isolate themselves they should look for people who can assist them. They should associate themselves with other gays and lesbians and should not afraid to share their experiences they come across from their community members. There are organisations such as ANOVA, Mens first in Tzaneen, there is FAMSA, there is Love Life, there are so many NGOs. In Polokwane, there is Anova. If you are being abused you have the right to go and open a case with the police, and if police discriminate against you, you are able to report them.

**I would like to thank you for your time**



## Appendix J: Raw Statements/Concourse

1. An ideal man is a man who attended initiation school
2. An ideal man is a man who is in sexual relationships with women
3. An ideal man is a man who doesn't engage in feminist chores such as washing dishes
4. An ideal man doesn't associate himself with younger kids
5. An ideal man is very strict and requires to be respected
6. An ideal man is a giant, tall and he has muscular body
7. An ideal man is humble so that others can respect him
8. An ideal man likes doing men related chores
9. An ideal man prefers to spend most of his time with other men
10. I have never come across a strictly traditional man in our area
11. An ideal man is family oriented
12. Most men are not able to communicate and express their feelings
13. An ideal man is a man who wakes up in the morning and go to work, he makes sure that kids have food
14. He conducts himself well, it is rare to find him in places where there are lot of young people
15. In most cases an ideal man likes wearing a suit
16. He is respectful, and he may also be respected in the community as well
17. A man who doesn't have a wife, own family, who is not working and who drinks too much alcohol is not regarded as a man and he is not respected by family members
18. A man should have money
19. Community members treat a real man according to how he carries himself
20. To my mom, if I don't have a wife, it means I am not yet a real man
21. A real man is a man who can listen and engage in men related gender roles such as digging a hole
22. A real man should be engaged in digging graves in the graveyard
23. A real man should do masculine chores and he should look masculine
24. A real man uses his strength to do hard labour gender roles
25. An ideal man should have his own family
26. An ideal man is not lazy, he is a diligent worker, and he uses his own hands

27. A complete real man is a man who engage in sexual relationships with women
28. A man who will never engage in homosexual relationships
29. This man follows rules, he will never do anything that is out of control such as being in love with people of his gender
30. It is a man who has lots of love for his kids
31. He doesn't discriminate against other people
32. A traditional I do man in our community is that type of a man who doesn't go up and down, he is very reserved
33. The man does not have any issues with people in the community
34. It is not easy to relate to this man, he spent most of his time in his home
35. His body is not too big of small he is just a medium size
36. A real man is loving, he likes people, he is very understanding
37. A real man is responsible, he knows his position and he know what to do when he wakes up
38. He is a well behaving man who can treat people well
39. This man would like to assist in traditional weddings, he would do things such as decorations and assisting with anything related
40. He is tall, black, and slender
41. A traditional ideal man is a man who supports his wife
42. Most of them are black tall and coffee color
43. They are not open to anyone
44. They like wearing blue and white jeans
45. And I do men is a full man who follows traditional customs
46. He is a religious man who will never find himself being in a sexual relationship with another man
47. Men will never find himself in anything that is regarded as a taboo
48. A man who will never associate himself with gay people or bisexuals
49. He is a man who plays soccer, pools, casinos, cheers, and all games played by males
50. It will be difficult to label someone as an ideal man in my community because most of them are after 9
51. Men in my community behave differently, it becomes difficult to know exactly who they are they act weird
52. We don't have a traditional ideal man in my community

53. A tribal chief and his side men are the ones to be described as traditional ideal man
54. They are family orientated and a real man
55. It is a man who is married he has a wife and kids
56. He is respectful, he respects his family and community members
57. He is a man who is expected to do what the community requires him to do
58. When it is time to dig in the graveyard during funerals, this man will be available
59. They like wearing formal clothes but preferably loose clothes
60. A real man is a man who doesn't judge other people
61. A person who is regarded as a real man in our community is a man who has a wife and kids
62. An ideal man is mostly assisting in slaughtering cows; they are the ones who assist a lot in the community
63. He is a responsible man; he can bring money at home
64. Ideal man is not abusive, you will not find him running around after his wife and kids in the street
65. In my community, having beard as a man indicate that you are an ideal man
66. An ideal man is associated with his movement, how he works, how he wears his clothes, and how he looks like
67. An ideal man will not do house chores such as cleaning and cooking
68. An ideal man can only dig holes with a steal or clean the nearby bushes
69. An ideal man is involved in gender roles such as cattle and goat heading
70. An ideal man is expected to perform heavy duties
71. A man should bump when walking, if he cannot bump, he is not an ideal man
72. An ideal man is responsible; he knows what is wrong and what is right
73. In our rural community a man should wear a trouser and a belt
74. The man is identified through his dressing code and how he conducts himself in the community
75. A man should be respectful, loving, love himself and love people who are around him
76. A man is a head of a family, who is accountable and responsible
77. A traditional ideal man is a man who is tall and looks exactly like a man
78. It is a man who date women

79. It is a man who is strict when it comes to traditions
80. If this man is dating, he will insist to marry that woman because he respects his culture
81. This man does hard labour work diligently, such as digging in the graveyard
82. Being a real man entails how you treat other people, how you kill yourself and doing things in a certain way
83. He is a man who can express his feelings and do not care what other people will say
84. I don't believe that there is a traditional ideal man out there
85. An ideal man is hardworking, respectful, loving, strong, being able to share feelings and he must have money
86. This is a man who would like people to follow his orders, he is boastful and when he speaks his words should be final
87. He is a giant who does not appear soft
88. Most of these men prefer wearing Brentwood trousers as if they are going to church, they don't like wearing skinny jeans
89. He is someone who takes care of his family, he takes responsibility of his household
90. An ideal man is well groomed and clean
91. He is a traditional man
92. He should respect people
93. He has a great personality and obviously he treats people the way he would want to be treated
94. He is family oriented
95. When you are born with your sex as a male, you are a man, it doesn't have to include any activities or identification
96. A man in a rural community is attached to traditional lifestyle such as going to initiation schools
97. It does not necessarily mean that if you went to initiation schools, you are a real man
98. Being a real man is about knowing who you are, knowing your sex, respecting your customs, and knowing your traditions
99. A man is a man besides the cultural rules
100. Ideal man always wear beats

101. An ideal man is someone who is respectful, the community cannot say anything negative about him
102. This man can fetch wood in the forest and cultivate the field
103. He is respectful in the community; it is rare to hear the hearsays about him
104. He is a man who does not have feelings for other men
105. A man is judged according to how he conducts himself and the way he approached other people
106. He is a dignified man
107. He is the man who follows his culture
108. Even if he feels that he belongs to the gay group, because of his culture and avoiding being judged by the community he just followed the rules
109. He is a man who follows cultural rules not his feelings
110. People in the community are judgmental and disrespectful towards gay people
111. I prefer to spend most of my time with women because men are judgmental
112. People will utter scolding words and laugh at me
113. There are people who are afraid to come out is gay
114. People with sexuality issues would hide themselves back then
115. People always question my sexuality and tell me that God does not approve who I am
116. People will always tell you that our culture does not approve being gay
117. Gay men who realised their sexuality when they were in high school are the ones who experienced a lot of problems such as being bullied
118. Because of homophobia gay men end up living their lives alone
119. There are lots of painful words in the community
120. We come across comments such as 'do you think you can turn yourself into a girl'
121. Children who grow up in a community without knowing same-sex relationships, they become bully at school
122. Sexuality bullies are common in primary schools than in secondary schools
123. Some children become a joke at their schools because of their sexuality
124. My community is very welcoming, about 90% of people I grew up with did not have hatred toward me
125. I live my life freely; it is rare to find community members treating me badly
126. Everyone seems happy to see me and we are bubbly with each other

127. In my community there is no stigma that will make you fear going out
128. People who cross-dress are the ones experiencing negative engagement with community members
129. I once did practical for teaching at a particular school, I realised that teachers were not receptive of people like me
130. People are passive aggressive towards people like me
131. We come across gender roles challenges in my community, for example, I am required to go for digging in the graveyard and I don't like it
132. I will not do things like digging in the graveyard because somebody else wants me to do it
133. People can see that I am gay but are failing to accept it
134. In my community being gay is associated with evil spirits
135. If you are a gay, you are bewitched, you have demons, and those demons should be removed
136. My father has not yet accepted who I am
137. My brother does not approve my sexuality, I like wearing weaves and makeup but immediately when I see my brother, I quickly remove them
138. People in the community do not accept me, most of them think that I am destroying their families
139. There are lots of men who already have families and they propose sexual relationship to me secretly
140. In my community there are men who are already homosexuals however they already have their own families
141. I experience difficulties such as being bullied in my school because of my sexuality
142. If you are gay, you become hated by other gays because of the way you carry yourself
143. Other gays have told me that I am giving them pressure because I bath too much, and I love myself
144. I stopped attending family gatherings and funerals because they talk a lot about me
145. During my primary schooling, leaners did not know about gay life, so they used to tease me

146. My mother has not yet accepted that I am gay, she is the one who makes my life difficult
147. When I buy clothes, my mom throws them away
148. My mom did not accept that I am gay because she has expectations that I will grow up and marry a wife
149. People do not want to associate themselves with gay people, and they judge them
150. During the late hours, people who judge gays are ones who want to associate themselves with gays asking for sexual favours
151. People who asked for sexual favours at night are ashamed of themselves
152. People in this community can make you commit suicide because of your sexuality
153. people in this community can make you to fight with your parents because of your sexuality
154. People in my community does not approve gay people, they associate gays with the devil
155. When you are gay in this community it means you are a devil
156. If you are gay, it means you should be very strong and do not allow anyone to provoke you
157. Gay people are being raped, robbed and their cell phones get snatched
158. When you go to the shops, you will be discriminated and told that you should stand in your own queue because you will transfer your demon of being gay to others
159. In this community, I was once poisoned and told that I don't deserve to be with other people
160. I have been told that I have capabilities of raping people
161. I am not able to buy things in the shops, I only send young children to buy for me
162. I have stopped going to school because of being bullied
163. Since my childhood, I was admiring men, but I was under the impression that my feeling was a taboo
164. I grew up being abused by my father, I was not able to utter words such as 'that guy is handsome' next to him
165. I grew up in an abusive community and I was bullied to a point where I attempted suicide several times

166. We are being abused by the community members, we are raped, murdered and we are bullied
167. We are afraid to visit local taverns in our community because of how we are being threatened
168. In my community we live in fear every day
169. I sometimes ask myself questions such as do I deserve to be happy?
170. I was disowned by my father after I have disclosed my sexuality to him
171. My father told me that he doesn't have a son who is gay
172. People are very judgmental; they will tell you what to do and what not even though there is nothing you can change about yourself
173. Gay people do not trust each other
174. I am being laughed by people
175. Liquor was poured on me in a local pub just because I am gay
176. I am perceived as true feminine
177. I experience homophobic attacks
178. My family takes time to accept who I am, and we are fighting with other family members to a point where we don't talk to each other because I am living a different lifestyle
179. I want people in the community always see being gay as unacceptable and they refer it as being abnormal
180. In our community, if you are gay, it means something is not normal about you
181. During childhood we have been teased about being gay
182. There is an element of hatred in our community towards gay people
183. The community will tease and bully you because of your sexual orientation
184. Parents will tell you that you could have reported your feelings earlier to them so that you can be taken to traditional healing to heal your gay feelings
185. We are experiencing hate crime in our communities
186. LGBTQ people are being killed, beaten or experience all the hate speech by people in the communities
187. We are not welcome in the communities and that is why most people commit suicide
188. Our parents fail to understand who we are, and we end up staying with other people
189. We are not being accepted and we look like something is not right about us

190. You seem not being human enough, as if there is something you need to do to gain acceptance in the community
191. I grew up in my community being referred to as a man-woman, I was regarded as not a man enough
192. People are judgmental and do not understand this thing of being gay
193. People associate being gay with demons
194. Most men don't feel comfortable when they are around gay people because they think that you are looking at them
195. Men have a stigma of being around gay people because they think other people will say they are gays as well
196. I feel discriminated because people do not want to be associated with me
197. During my childhood people were using the word gay on me, I did not know about it and sometimes I used to cry when they call me that
198. I don't care about people who hate me
199. I am not able to wear the clothes I want; I feel awkward as people will be looking at me and calling my name
200. When I am in public places, I experience difficulties, I feel like everyone is looking at me, I feel like I am not working properly
201. I believe it is better not to show people who you are because people treat others depending on who they are
202. If community members find out that you are gay, they will go to an extent of making sure that you don't succeed at school
203. If the community finds out that you are gay, they may decide to kill you
204. Most people do not come out as gay because they fear how the community members can treat them
205. I find it difficult to associate myself with other boys because they talk about their girlfriend and when I become quiet, they become judgmental
206. I am afraid to fully engage in boys' conversation because they may end up finding out that I am gay
207. I don't want to come out as gay because I will be disappointing my female, and this kills me inside
208. Outside my home, people do not accept me, they don't understand how I am, they don't usually get along with me and I rarely have friends
209. You get mugged sometimes and it is just hard

210. You don't get as much respect as a straight person
211. Most of us when we are sick, we are afraid to go to the clinic because we don't want to be judged
212. In rural areas we don't have an organization whereby homosexual people can speak for themselves
213. In rural areas people force themselves in heterosexual relationships, end up having kids and later abandoning their relationships and become homosexual
214. I don't initiate friendships with males because they mock me and tell me that I am gay
215. The issue of being gay is not well understood in rural areas and they end up calling people names
216. I used to be locked up at home and I did not feel free, I did not have friends because I am gay
217. Being gay used to be a burden on me because of how I was treated during my school days
218. I used to be absent at school because I was avoiding being called gay
219. There are people who still charge and isolate us, they don't want to see us next to them
220. Some people are still skeptical to talk to us, do you feel that when they talk to us, they decrease their dignity or perhaps people will think we are on a relationship
221. Being homosexual or being gay, is not a matter of choice, you are born gay, and you will forever be gay
222. According to me, this life is good, but I will never encourage anyone to become gay because there is too much discrimination
223. When I started being exposed to other areas other than my rural community, I started realizing that being gay is normal because I am not alone
224. It is difficult to live your life as gay in rural communities, life becomes easier when we have relocated to other areas
225. Living gay life is difficult because you will be living the life that is different from others and it becomes painful, people will be calling you names and that kills your confidence
226. It is a good thing to live gay life because you will be living the life that you want
227. It sometimes becomes difficult to live gay life because my parents still expect me to marry a wife

228. I see gay people as people who do not trust each other
229. Being gay is not a crime nor a sin because the book of Jeremiah says
230. 'I knew you before you were even born'
231. What I don't like in gay life is that my friend will know more about me, but I may not know anything about them
232. Gay people have a problem of dating other people's partners even though they are friends
233. I am happy about myself because I am not coming from a difficult family
234. I am happy about myself because my family was able to accept who I am
235. Gay people are always laughing and happy
236. I enjoy being who I am, and I am happy
237. We are talkative
238. I grew up like this, even when I was in primary school people got used to me as I grew up wearing girls' clothes
239. I see myself as okay because this is the way I am supposed to be
240. Gay people are always too forward
241. We talk too much and most of us love fashion and going to clubs
242. As a gay man, I can communicate and express my feelings
243. I don't see a problem with being gay because I understand gay life
244. Gay men understanding
245. Gay men understand any situation that one may find themselves in
246. Gay men are unlikely to judge other people because they understand their situation in life
247. Being gay does not take away the fact that you are a boy, you will always be a boy
248. As a gay person, I know myself that I am a boy, and I am not intending to turn myself into a girl
249. Feel good about myself because I did not pretend to be someone else to gain love from other people
250. When I was growing up, I started experiencing that I am gay and that is when I realized that I was not alone
251. This is the life I have been wanting to live and I am continuing living this type of life
252. I don't feel intimidated by anyone because of who I am

253. I do not question myself
254. I allow people to treat me the way I feel about myself
255. People can comment about my sexuality but that doesn't affect me
256. I am happy of who I am, and I will not change or let someone to change who I am
257. I see myself as a person before being gay, and being gay is 90% of myself
258. I am not ashamed of being gay and I will not hide it
259. Should learn to celebrate being gay
260. If someone treats me because of who I am, I'd rather cut them off my life
261. If you want to see how bad I am, treat me bad in relation to my sexuality
262. Gay people love fashion and they like wearing nice clothes
263. Gay people like looking presentable blue
264. Gay people are flamboyant and bubbly
265. Gay people like having fun and enjoying themselves
266. People can see that I am a boy but a boy who doesn't want to be a man meaning a boy who deny masculine stereotypes
267. I am a boy, but other people will see something like a woman
268. I perceive being gay is a good thing because this is how I grew up
269. In my childhood I grew up playing with girls and dolls, I have never had a chance to play with boys
270. I am gay because I never liked wearing boys' clothes
271. I live my life without caring about what other people say about me
272. I feel excited because I have accepted myself and I also encourage other people to come out as gay
273. I think being gay is a good thing because I didn't wake up in the morning as a man who is in a relationship with other women and later decided to be gay, I grew up as gay
274. Being gay was determined by my feelings, what I feel is a good feeling for me
275. I am a bottom gay who operates like a woman, and that feels good
276. I am very loving, I have so much love for other people, I sometimes put people first before me
277. I can assist anyone who is looking for help
278. I perceive gays as more of a woman, when they see a child struggling out there, they think of their own child and assist them

279. I have female feelings; I feel like I am a woman whilst I am a man
280. I want to make sure that I live my life to satisfy myself rather than satisfying other people
281. A gay person is identified through his movement, attire, you will hear him through with his voice
282. I perceive myself as someone who wear jeans and avoid those feminine things such as earrings and mini skirts
283. I am free and everything is in order, I don't have any regrets, this is who I want to be
284. Being gay has bad consequences, someone can propose you, then afterwards the same person will expose you to other people for them to bully you
285. I am someone who loves people, someone who is sympathetic and able to assist anyone who needs my help
286. The life I am living is very simple and it can make you to end up becoming educated
287. If you are living gay life and you are hiding it, you can end up killing yourself
288. I realized that I am not faking my feelings, this is who I am, and I was born like this
289. I felt that I should accept myself before people can accept who I am
290. I have never been this happy ever since I have discovered my sexuality
291. No one, even the president of this country will never come to me and tell me to stop being gay
292. I love being gay and I am proud of being gay
293. I feel good about myself and all the difficulties I used to come across are all gone
294. Gay people love being noisy but being noisy in a good way gay people love being noisy but being noisy in a good way
295. We love seeing people laughing, we are bubbly, loving, respectful, we enjoy cooking, entertaining, cooking
296. We are full of drama
297. When I walk someone can see that I am gay sometimes when I talk, I use hands and people used to tell me that I speak softly like a gay person
298. I have accepted to be who I am
299. I don't think that gay people life will last for a long time

300. Gay people are friendly and enjoy having fun
301. Gay people are always happy
302. Even if you can take me to a prophet or priest to pray for me, you will never take away my personal being, I will always be me
303. You need to accept yourself that you have feelings for other men
304. Being gay is not about actions, why do you wear, what do you do and the people around you, it is about emotions, feelings and being part of it
305. Being gay is not a crime, it is indicated in the Bible that gays have been there back in the days during Sodom and Gomorrah
306. According to the Bible got knew about me before I was born, I must accept myself
307. I had to deal with my sexuality alone before I can go out and tell other people
308. To me being gay feels normal and I should just live my life like everyone, I should be free to express my feelings
309. Gay men are very loving, fun to be around and there is no dull moment when they are around you
310. It is a good thing because you will be open and living your life the way you want it to be
311. Bing and older gay it's good because you will be guiding the coming generation to be aware that gay life does exist, and they will start living their lives freely
312. I started by dating girls but later realized that I am wasting my time and their time as well, I ended up accepting that I am gay
313. I have accepted myself and I don't have regrets about my sexuality
314. It is quite challenging and difficult for being gay in the rural areas compared to urban areas because in rural areas when you are born male, you need to be a man
315. Being gay in a rural area will make you to remain in the closet because of the treatment you received from community members
316. I did not understand when I was called a boy girl or a girl boy when I was growing up
317. I was so scared to come out as gay in my community because my family and my friends will judge me and disown me
318. As a gay person, you just need to understand yourself first, put yourself first and find out what makes you happy

319. I firstly came out to my family, I explained to them about the type of a person I am
320. When you come out as gay in a rural area, you make people understand and get them educated about homosexual life
321. I don't regret who I am, I am the happiest person and in love with my life
322. I would like to encourage people who are like me to come out
323. To marriage in a rural area as a gay person, made me feel proud of myself and other people look up on me
324. I don't feel shy to hold a guy's hand and hugging each other
325. I feel so proud about myself, and I feel that I have done something that touched the community and educated them about gay people
326. I perceive myself as okay because I don't see any problem
327. We just see ourselves as people just like any other person, there is no difference
328. I am satisfied about my physical appearance
329. I am tall but I would prefer to be medium size
330. I am satisfied about my physical appearance; I am free and not hiding anything
331. There is nothing I would like to change about my physical appearance
332. I am satisfied with my physical appearance
333. I love myself the way I am, but I feel like I could be a bit fat
334. I have always wanted to wear the next size
335. I used to eat too much junk and proteins to gain weight
336. Being gay and fat is not good
337. We discriminate other gay people because of their body structure
338. I would like to put a bit of weight on my hips to boost my skinny legs
339. I love myself and my facial structure
340. I have a problem with belly fat and people always tease me about it
341. If I had money, I could change my body to be the way I like it to be
342. I have a problem when beards are growing on me, they prevent me from applying makeup
343. My hair grows faster, and I don't like it
344. It is obvious that I am a man, but if it was possible, I would change myself to become a woman
345. I am not satisfied about my bumps, if possible, I would increase my bums

346. I have a summer body without belly fat, I just need big bumps
347. I want to look lighter, I want to be a yellow bone
348. I need to buy creams to look lighter
349. I am satisfied about my physical appearance, but I don't like growing beards
350. I wish my beards can disappear forever; I always visit pharmacies to ask for a solution to treat them to disappear forever
351. I am satisfied about my physical appearance, there is nothing I would change
352. I am muscular and wear meant clothes
353. I have belly fat, and I used to do exercises to reduce belly fat
354. I drink herbal life to fight belly fat
355. I am looking muscular, and my body is looking good
356. After eating fast food, I gained weight and I started monitoring my body
357. I started joking and drinking beverages such as herbal life and green tea to reduce my body size
358. Leave with the principles from other people on how you should look, you are going to live a difficult life
359. No one will dictate to me on how I should look
360. I am the one who should decide if my body does not satisfy me
361. I will change my diet or my exercise times so that I can encourage myself to have a healthy body and live a healthy life
362. Social media has negative and positive impacts towards ask on how we should look
363. Gay people from other countries I'm looking very sexy
364. you can look chubby but monitor your body and look sexy
365. I love my body, but I hate my big tummy, I want to have apps
366. I don't like breast growing on me
367. I would want to remove belly fat and breast
368. I need people to admire my body
369. Nothing will ever stop me for being myself
370. If you want to live a beautiful gay life, do not allow anyone to dictate your life
371. Being gay, I need to focus my attention to positive comments about me and leave the negative comments aside
372. I am satisfied about my physical appearance
373. people mentioned that I have a nice body, it is not too slender and not too big

374. there is nothing I feel like changing about my physical appearance
375. If it was possible, I would change myself to become a girl
376. People always comment about my body, they say I have a nice body, I was supposed to be a girl
377. I am very much obsessed about my body
378. I like it when I start gaining weight because it gives me a feminine body that I like
379. If possible, I would change my private parts
380. I am 100% satisfied about how I look
381. I don't want to change anything about my appearance
382. I am satisfied about my appearance; I am too feminine even when I walk
383. I don't feel comfortable when my face is covered with acne, but I have accepted
384. I feel good because I have accepted that this is me and I am going to remain like this forever
385. I am OK but there are certain parts I think I could remove from my board
386. I don't like beards and hair growing on my body
387. I am satisfied about my physical appearance because I look like a straight person even when I talk, I don't do actions like other gays
388. I don't see anything changing about my appearance, everything is fine
389. I feel great about myself, and I am confident about who I am
390. I am satisfied about my body and would not like to change anything because I am still a man
391. I am satisfied about my physical appearance because if I don't not tell you who I am you will see that I'm gay
392. This is how God created me and day is nothing I can change about myself
393. I would like to have a 6 pack, a sexy body, and bumps
394. As a man in my relationship, I should have a 6 pack, I am doing exercises

## **Appendix K: Reduced statements**

1. An ideal man is a man who is attached to traditional lifestyle such as attending initiation schools
2. An ideal man is a man who is heterosexual, meaning he engage in sexual relationships with women only
3. An ideal man is a man who likes doing men related chores and doesn't engage in feminist chores such as washing dishes
4. A real man engages in gender role activities such as cattle and goat heading, cleaning nearby bushes, fetch wood in the forest and cultivate the field
5. An ideal man is respectful, very strict and requires to be respected in the community
6. I have never come across a strictly traditional man in our area
7. An ideal man is family oriented
8. An ideal man is a man who wakes up in the morning and go to work, he makes sure that kids have food
9. A real man should be engaged in community masculine norms such as digging holes and digging in the graveyard
10. A real man's physical appearance should be muscular, strong and giant
11. A real man is a diligent worker and uses his strength to do hard labor gender roles
12. A traditional ideal man in our community is that type of a man who doesn't go up and down, he is very reserved
13. The man is well behaving, follow rules, treating people well and does not discriminate against other people in the community
14. A real man is loving, responsible, supportive, he likes people, he is very understanding
15. This man would like to assist in traditional weddings, he would do things such as decorations and assisting with slaughtering cows
16. A full man who is secretive and follows traditional customs
17. A religious man who will never associate himself with gay people or bisexuals
18. He is a man who plays soccer, pools, casinos, cheers, and all games played by males
19. In my community, being bearded as a man indicate that you are an ideal man

20. The man is identified through his dressing code such a trouser and a belt, and how he conducts himself in the community
21. It is a man who is strict when it comes to traditions and customs such as marrying a woman rather than dating her
22. An ideal man is hardworking, respectful, loving, strong, being able to share feelings and he must have money
23. A man who insists that people follow his orders, he is boastful and when he speaks his words should be final
24. When you are born with your sex as a male, you are a man, it doesn't have to include any activities or identification
25. A man who strictly follow traditional rules and avoid his homosexual feelings to avoid being judged by the community
26. I prefer to spend most of my time with women because men are judgmental
27. People utter scolding words and laugh at me
28. People always question my sexuality and tell me that God does not approve who I am
29. People always tell me that our culture does not approve being gay
30. Gay people are murdered, beaten, raped, and experience hate speech, I end up living my live alone with fear because of such homophobic attacks
31. I am a feminine gay and I am experiencing negative engagement with community members with comments such as 'do you think you can turn yourself into a girl'
32. I come across gender role challenges in my community, for example, I am required to go for digging in the graveyard and I don't like it
33. In my community, if you are gay, it means you are bewitched, you have evil spirits and demons, and those demons should be removed though traditional healing
34. My parents and family members do not approve my sexuality, for example, I like wearing weaves and makeup but immediately when I see family members, I quickly remove them
35. There are lots of men who already have families and they propose sexual relationship to me secretly, some are only asking for sexual favours
36. I experience difficulties such as being discriminated, teased, and bullied in my community because of my sexuality

37. People in this community can make you commit suicide because of your sexuality, I attempted suicide several times because of being abused
38. In this community, I was once poisoned and told that I don't deserve to be with other people
39. I grew up in my community enjoying feminine chores, therefore I was being referred to as a man-woman, I was regarded as not a man enough
40. I feel isolated as other men have a stigma of being around me because they think that I am looking at them and believe that other people will label them gay as well
41. Outside my home, people do not accept me, they don't understand how I am, they don't usually get along with me and I rarely have friends
42. Most of us when we are sick, we are afraid to go to the clinic because we don't want to be judged
43. In this rural area, I experience social neglect, because we don't have an organisation whereby as homosexual people, we can speak for ourselves and support each other
44. I was so scared to come out as gay in my community because my family and my friends will judge me and disown me
45. Living gay life is difficult because you will be living the life that is different from others and it becomes painful, people will be calling you names and that kills your confidence
46. It is a good thing to live gay life because I am living the life I want, love and enjoy
47. It sometimes becomes difficult to live gay life in my community because my parents still expect me to marry a wife
48. Being gay is not a crime nor a sin because the book of Jeremiah says
49. 'I knew you before you were even born'
50. Being homosexual or being gay, is not a matter of choice, you are born gay, and you will forever be gay whether you hide it or not
51. According to me, this life is good, but I will never encourage anyone to become gay because there is too much discrimination
52. I am happy about myself because I am not coming from a difficult family, they accepted who I am

53. I enjoy being gay because gay people are fun to be with, always laughing, talkative, happy, going to clubs, and loving fashionable clothes
54. People can see that I am a boy but a boy who doesn't want to be a man, meaning a boy who deny masculine stereotypes
55. I think being gay is a good thing because I didn't wake up in the morning as a man who is in a relationship with other women and later decided to be gay, I grew up as gay
56. I perceive myself as someone who wear jeans and avoid those feminine things such as earrings and mini skirts
57. Being gay has bad consequences, someone can propose you, then afterwards the same person will expose you to other people for them to bully you
58. If you are living gay life and you are hiding it, you can end up killing yourself
59. Even if you can take me to a prophet or priest to pray for me, you will never take away my personal being, I will always be me
60. Being gay is not about actions, what you wear, what you do and the people around you, it is about emotions, feelings and being part of it
61. Being an older gay is good because you will be guiding the coming generation to be aware that gay life does exist, and they will start living their lives freely
62. It is quite challenging and difficult for being gay in the rural areas compared to urban areas because in rural areas when you are born male, you need to be a man
63. Being gay in a rural area will make you to remain in the closet because of the treatment you received from community members
64. Being gay in a rural area makes me feel so proud about myself, and I feel that I have done something that touched the community and educated them about gay people
65. I love myself the way I am, but I feel like I could be a bit fat, and I started monitoring my body
66. I used to eat too much junk and proteins to gain weight
67. We discriminate other gay people because of their body structure
68. It is obvious that I am a man, but if it was possible, I would change myself to become a woman
69. I am not satisfied about my bumps, if possible, I would increase my bums
70. I want to look lighter, I want to be a yellow bone and need to buy creams to look lighter

71. I wish my beards can disappear forever; I always visit pharmacies to ask for a solution to treat them to disappear forever
72. I have belly fat and people always tease me about it, therefore, I do exercises, drinking herbal life and green tea to reduce my body size
73. I am looking muscular, and my body is looking good
74. No one will dictate to me on how I should look, I am the one who should decide if my body does not satisfy me or not
75. Social media has negative and positive impacts towards us on how we should look physically
76. Gay people from other countries are looking very sexy
77. I need people to admire my body
78. Being gay, I need to focus my attention to positive comments about me and leave the negative comments aside
79. If it was possible, I would change myself to become a girl
80. People always comment about my body, they say I have a nice body, I was supposed to be a girl
81. I am very much obsessed about my body
82. I like it when I start gaining weight because it gives me a feminine body that I like
83. If possible, I would change my private parts
84. I am satisfied about my appearance; I am too feminine even when I walk
85. I am satisfied about my physical appearance because I look like a straight person even when I talk, I don't do actions like other gays
86. As a man in my relationship, I should have a 6 pack, I am doing exercises

## Appendix L: Q sample selection matrix – Q sort instruction 1

Connell's hegemonic masculinity model – Four categories of gender structures

Power relations	Labour/production relations	Emotional attachment	4. Symbolisation
<p>Masculine: Positive: He is man who insists that people follow his orders in male gatherings (<i>i.e. Kgorong</i>), he is boastful and when he speaks his words should be final</p> <p>Negative: The man is well behaving, follow rules, treating people well and does not discriminate against other men's opinions in the community gatherings</p>	<p>Masculine: A real man should be engaged in community masculine norms such as digging in the graveyard and assisting with slaughtering cows</p> <p>Negative: I come across gender role challenges in my community, for example, I am required to go for digging in the graveyard and I don't like it</p>	<p>Masculine: An ideal man is a man who is heterosexual, meaning he engage in sexual relationships with women only</p> <p>Negative: It is quite challenging and difficult for being gay in the rural areas because when you are born male, you need to be a man and you are expected to engage in heterosexual relationships</p>	<p>Masculine: An ideal man is a man who is attached to traditional lifestyle such as attending initiation schools</p> <p>Negative: I have never come across a strictly traditional man in our area</p>
<p>Feminine: I experience difficulties such as being discriminated, teased, and bullied by other men in my community because I prefer wearing a weave when attending a funeral</p> <p>Negative: It is a good thing to live gay life in this community because I can wear</p>	<p>Feminine: This man would like to assist in traditional weddings, he would do things such as decorations and catering</p> <p>Negative: I grew up in my community enjoying feminine chores such as washing dishes and avoiding playing soccer with</p>	<p>Feminine: It is a man who is not strict when it comes to traditions and customs, he will allow his children to engage in the relationship of their choice</p> <p>Negative: I was so scared to come out as gay in my community because my family and my friends will judge and disown me</p>	<p>Feminine: In our community, men eat on the outside table together after funerals of which I find difficult to do</p> <p>Negative: People can see that I am a boy, but a boy who doesn't want to</p>

<p>what I want when attending funerals, I was never bullied</p>	<p>other boys, but I was regarded as not a man enough</p>	<p>for being myself and not following traditions</p>	<p>be a man, who deny social expectations such as eating as a group</p>
<p>Educated: An ideal man should be very bossy and demands to be respected in the community and in his workplace</p> <p>Negative: A traditional ideal man in our community is that type of a man who doesn't demand respect from others, he is very reserved</p>	<p>Educated: A real man is a diligent worker who uses his knowledge and experience to educate young men about the effects of playing indigenous gambling games, such as <i>Morabaraba</i>, on their education</p> <p>Negative: As a man in this community, I would allow young men to explore playing indigenous games such as <i>Morabaraba</i> and not highlight dangers associated with them</p>	<p>Educated: An ideal man is hardworking, respectful, loving, strong, being able to share feelings with other men and he must have money</p> <p>Negative: An ideal man should be able to handle difficult situations on his own and avoid sharing problems with other men, he should not cry</p>	<p>Educated: A real man's physical appearance should be muscular, strong, giant and that can be achieved through watching and imitating workout videos</p> <p>Negative: I am not looking muscular, and my body is looking good</p>
<p>Uneducated: An ideal man always shouts and become arrogant and dominant over other men to maintain order during male gatherings before going to dig in the graveyard</p> <p>Negative: An ideal man is not arrogant towards his male counterparts; he only provides instructions politely on how the work should proceed during digging in the graveyard</p>	<p>Uneducated: A real man engages in gender role activities such as cleaning nearby bushes, fetch wood in the forest and cultivate the field</p> <p>Negative: When you are born with your sex as a male, you are a man, it doesn't have to include any hard labor activities such as cleaning nearby bushes, fetch wood in the forest and cultivate the field</p>	<p>Uneducated: In my community, when I see you as gay, it means you are bewitched, you are personally attached to evil spirits and demons, and those demons should be removed though traditional healing</p> <p>Negative: Being gay is not about actions, other people around you and their supernatural beliefs about you, it is about emotions, feelings and being part of yourself</p>	<p>Uneducated: In my community, being bearded as a man indicate that you are an ideal man</p> <p>Negative: I wish my beards can disappear forever; I always ask for a solution to treat them to disappear forever</p>

## Appendix M: Q sample selection matrix – Q sort instruction 2

Fredrickson and Roberts' Objectification model - Four negative subjective experiences of self-objectification.

<b>Greater body shame</b>	<b>Appearance anxiety</b>	<b>Reduced flow of experiences</b>	<b>Lower internal bodily awareness</b>
<p>Feminine:</p> <p>Positive: If my bumps could be bigger, I will feel comfortable to attend gatherings in my community and attract traditional men</p> <p>Negative: I don't care about the size of my bums; I am satisfied about how I look</p>	<p>Feminine:</p> <p>Positive: Most women in this community use creams to look lighter, if I look lighter as well, I will receive the attention from men</p> <p>Negative: I value myself most than my skin tone</p>	<p>Feminine: Exercising, drinking herbal life and green tea may reduce my belly fat and men in this village may admire me</p> <p>Negative: I will not engage in exercises just to reduce belly fat my abilities do not depend how others see my body</p>	<p>Feminine: Skipping my meals will help me to avoid gaining weight and prevent looking like African women in this village as I need to be noticed</p> <p>Negative: I used to eat too much junk and proteins to gain weight and look attractive like African women</p>
<p>Masculine: I don't feel ashamed to take off my shirt when I went to the river with my friends, I feel like being skinny attract other men to me</p>	<p>Masculine: I would prefer a tight shirt when serving food to men coming back from grave digging to expose my muscles to them</p>	<p>Masculine: Maintaining my six pack may increase my chances of being approached for love</p> <p>Negative: I don't see the value of keeping myself sexual appealing to anyone</p>	<p>Masculine: My parents are aware that I am gay, but they still expect me to marry a wife, I should dress well to look attractive and marry to please them</p>

<p>Negative: I am proud with my skinny body because what my body can do is more important to me</p>	<p>Negative: I am a gay man who don't see the importance of exposing my body to other men</p>		<p>Negative: I don't care about people's expectations about my sexual life, I do what is best for me</p>
<p>Educated: My colleagues seem to appreciate the structure of my legs; I will keep them shaved to receive more complements</p> <p>Negative: It is obvious that I am a man, hair will keep growing on my entire body and that does not concern me</p>	<p>Educated: My physical appearance add value to how my boss treats me in front of other men</p> <p>Negative: How my boss treats me will never be determined by my physical appearance</p>	<p>Educated: My business can do well in this community if I can dress nicely and talk smoothly with men who are coming to chill here</p> <p>Negative: My financial success may not depend on how attractive I look when I talk</p>	<p>Educated: I believe that my partners' sexual desire towards me depends on how my body appears to him</p> <p>Negative: I don't have time for worries about how my body appears to anyone</p>
<p>Uneducated: I feel like my body should portray enough body strength for me to look more physical attractive to other men</p> <p>Negative: I am satisfied about who I am my body is capable of doing anything I can</p>	<p>Uneducated: If the headman selects me to serve beer to the men coming from the graveyard, I will make sure I put nice make up to attract them</p> <p>Negative: Traditional men in this community are not easily attracted to gay men, looking attractive or not does not matter</p>	<p>Uneducated: I will not mind building a house with my hands because I will gain more muscles and look physical attractive to other men</p> <p>Negative: To me, it is not important to gain muscles</p>	<p>Uneducated: Most men in this community are married but I need to smile most more so that they notice my physical appeal and approach me for sexual favors</p> <p>Negative: I will not use my sexual appeal to be used by married men in this community for only sexual favors</p>

## Appendix N: Correlation matrix (Q sort instruction 1)

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19
Q-sort 1	1																		
Q-sort 2	.253	1																	
Q-sort 3	.797**	.285	1																
Q-sort 4	.411**	.323*	.424**	1															
Q-sort 5	-.146	.025	-.177	.025	1														
Q-sort 6	.095	.013	.051	.063	-.013	1													
Q-sort 7	.323*	.443**	.424**	.424**	.025	-.063	1												
Q-sort 8	.146	.247	.146	.259	.266	-.076	.241	1											
Q-sort 9	-.051	.247	-.025	.076	.146	-.120	-.114	.532**	1										
Q-sort 10	.076	.139	.063	.203	.506**	-.146	.158	.285	.329*	1									
Q-sort 11	.456**	.266	.500**	.152	.000	.177	.146	.329*	.006	.196	1								
Q-sort 12	.025	.222	.089	.259	.152	-.342*	.259	.411**	.234	.127	.165	1							
Q-sort 13	.329*	.468**	.405*	.677**	.139	-.139	.405*	.335*	.399*	.291	.196	.380*	1						
Q-sort 14	.557**	.310*	.506**	.481**	.089	.133	.228	.380*	.335*	.032	.253	.323*	.506**	1					
Q-sort 15	.139	.228	.120	.019	.323*	-.044	.032	.335*	.475**	.519**	.259	.171	.361*	.361*	1				
Q-sort 16	.551**	.544**	.538**	.519**	.101	-.259	.519**	.203	.203	.316*	.209	.120	.582**	.323*	.316*	1			
Q-sort 17	.335*	.437**	.291	.323*	.190	.013	.456**	.228	.247	.278	.335*	.291	.291	.241	.171	.411**	1		
Q-sort 18	.234	.335*	.190	.266	.152	.076	.241	.399*	.342*	.247	.285	.120	.386*	.392*	.449**	.373*	.247	1	
Q-sort 19	.291	.316*	.253	.373*	.019	.108	.354*	.171	.146	.361*	.430**	-.120	.335*	.241	.367*	.519**	.354*	.690**	1

Note: \*\*  $r$  is significant at the 0.01 level (1-tailed) and \*  $r$  is significant at the 0.05 level (1-tailed)

**Appendix O: Correlation matrix (Q sort instruction 2)**

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19
Q-sort 1	1																		
Q-sort 2	-.082	1																	
Q-sort 3	.538**	.443*	1																
Q-sort 4	.234	.411*	.715**	1															
Q-sort 5	.019	.051	-.114	.184	1														
Q-sort 6	-.025	-.057	-.196	-.348	.266	1													
Q-sort 7	.361*	.057	.437*	.266	-.177	-.241	1												
Q-sort 8	-.278	.165	-.114	.177	.165	-.222	.139	1											
Q-sort 9	.209	-.101	.228	.152	.095	-.133	.411*	.165	1										
Q-sort 10	.215	.335	.525**	.487**	-.013	-.285	.468**	.025	.462**	1									
Q-sort 11	.373*	.070	.329	.297	-.006	-.139	.424*	.158	.310	.399*	1								
Q-sort 12	.152	-.038	.367*	.424*	.158	-.266	.272	.152	.544**	.519**	.487**	1							
Q-sort 13	.222	-.025	.285	.354*	.215	-.057	.133	-.057	.291	.203	.424*	.570**	1						
Q-sort 14	.380*	-.089	.342	.190	.057	-.146	.392*	-.266	.063	.430*	.259	.266	.297	1					
Q-sort 15	.335	-.089	.209	.437*	.304	-.139	.418*	.108	.494**	.234	.278	.386*	.342	.089	1				
Q-sort 16	.456**	-.013	.475**	.348	-.171	-.329	.462**	.006	.525**	.437*	.639**	.576**	.215	.323	.443*	1			
Q-sort 17	.222	.095	.405*	.278	-.323	-.443*	.513**	.006	.525**	.544**	.342	.576**	.114	.222	.297	.614**	1		
Q-sort 18	.563**	.152	.620**	.468**	-.158	-.405*	.614**	.152	.247	.380*	.418*	.297	.114	.487**	.329	.633**	.519**	1	
Q-sort 19	.196	.424*	.405*	.342	-.285	-.386*	.430*	.285	.082	.234	.171	.076	-.222	.152	.127	.418*	.335	.627**	1

Note: \*\* r is significant at the 0.01 level (1-tailed) and \* r is significant at the 0.05 level (1-tailed)

**Appendix P: Factor Arrays (Q sort instruction 1)**

**Factor 1 Array**

Items	Q sort: 1		Q sort: 2		Q sort: 3		Q sort: 4		Q sort: 6		Q sort: 7		Q sort: 11		Q sort: 13	
	Weight: 10		Weight:4		Weight:10		Weight:5		Weight:0		Weight:4		Weight: 3		Weight:4	
Raw score X weight																
<b>1</b>	3	30	5	20	3	30	3	15	7	7	2	8	5	15	2	8
<b>2</b>	7	70	8	32	7	70	5	25	5	5	9	36	9	27	7	28
<b>3</b>	2	20	4	16	2	20	9	45	4	4	6	24	3	9	5	20
<b>4</b>	1	10	7	28	1	10	4	20	7	7	2	8	1	3	6	24
<b>5</b>	2	20	4	16	2	20	4	20	8	8	5	20	5	15	3	12
<b>6</b>	6	60	5	20	6	60	6	30	6	6	6	24	7	21	7	28
<b>7</b>	4	40	3	12	4	40	5	25	2	2	5	20	1	3	5	20
<b>8</b>	3	30	3	12	3	30	2	10	1	1	5	20	2	6	5	20
<b>9</b>	5	50	6	24	4	40	1	5	4	4	3	12	7	21	4	16
<b>10</b>	2	20	7	28	2	20	7	35	3	3	5	20	2	6	9	36
<b>11</b>	5	50	6	24	5	50	5	25	3	3	6	24	6	18	7	28
<b>12</b>	8	80	5	20	8	80	6	30	6	6	5	20	7	21	7	28
<b>13</b>	8	80	9	36	8	80	8	40	7	7	8	32	5	15	8	32
<b>14</b>	9	90	6	24	9	90	9	45	1	1	5	20	3	9	8	32

<b>15</b>	6	60	3	12	6	60	7	35	7	7	2	8	4	12	6	24
<b>16</b>	7	70	7	28	7	70	6	30	5	5	3	12	8	24	8	32
<b>17</b>	3	30	1	4	3	30	2	10	8	8	4	16	2	6	1	4
<b>18</b>	5	50	5	20	5	50	5	25	2	2	7	28	5	15	4	16
<b>19</b>	7	70	8	32	5	50	8	40	9	9	7	28	6	18	6	24
<b>20</b>	9	90	5	20	4	40	6	30	5	5	3	12	8	24	4	16
<b>21</b>	7	70	2	8	7	70	7	35	9	9	4	16	6	18	5	20
<b>22</b>	5	50	7	28	5	50	1	5	6	6	4	16	5	15	3	12
<b>23</b>	3	30	1	4	3	30	2	10	2	2	1	4	4	12	2	8
<b>24</b>	5	50	6	24	5	50	5	25	4	4	7	28	3	9	5	20
<b>25</b>	1	10	2	8	1	10	3	15	6	6	3	12	4	12	3	12
<b>26</b>	6	60	3	12	6	60	7	35	5	5	6	24	8	24	5	20
<b>27</b>	5	50	9	36	5	50	5	25	3	3	8	32	4	12	2	8
<b>28</b>	8	80	4	16	8	80	4	20	8	8	8	32	3	9	3	12
<b>29</b>	4	40	4	16	7	70	3	15	5	5	1	4	7	21	1	4
<b>30</b>	4	40	8	32	9	90	8	40	5	5	9	36	9	27	9	36
<b>31</b>	6	60	2	8	6	60	4	20	3	3	7	28	5	15	6	24
<b>32</b>	4	40	5	20	4	40	3	15	4	4	4	16	6	18	4	16

**Factor 1 Array (continued)**

<b>Items</b>	<b>Q sort: 14 Weight: 4</b>	<b>Q sort: 16 Weight: 7</b>	<b>Q sort: 17 Weight: 3</b>	<b>Q sort: 18 Weight: 3</b>	<b>Q sort: 19 Weight: 4</b>	<b>Total X</b>	<b><math>\sum x^2</math></b>	<b>Factor Scores Z Rounded</b>
<b>Raw score X weight</b>								
<b>1</b>	5 20	2 14	3 9	7 21	2 8	205	42025	-1,10
<b>2</b>	7 28	7 49	7 21	7 21	7 28	440	193600	1,37
<b>3</b>	3 12	5 35	6 18	1 3	6 24	250	62500	-0,63
<b>4</b>	2 8	4 28	5 15	7 21	6 24	206	42436	-1,09
<b>5</b>	5 20	1 7	3 9	6 18	6 24	209	43681	-1,06
<b>6</b>	3 12	8 56	8 24	6 18	7 28	387	149769	0,81
<b>7</b>	5 20	3 21	1 3	3 9	1 4	219	47961	-0,96
<b>8</b>	1 4	7 49	2 6	5 15	5 20	223	49729	-0,91
<b>9</b>	4 16	4 28	4 12	5 15	5 20	263	69169	-0,49
<b>10</b>	6 24	5 35	6 18	4 12	1 4	261	68121	-0,51
<b>11</b>	5 20	6 42	3 9	6 18	8 32	343	117649	0,35
<b>12</b>	9 36	6 42	6 18	8 24	8 32	437	190969	1,33
<b>13</b>	7 28	8 56	4 12	6 18	8 32	468	219024	1,66
<b>14</b>	9 36	9 63	5 15	5 15	5 20	460	211600	1,58
<b>15</b>	6 24	5 35	4 12	8 24	6 24	337	113569	0,28

<b>16</b>	8 32	5 35	5 15	3 9	2 8	370	136900	0,63	+2
<b>17</b>	6 24	1 7	2 6	4 12	4 16	173	29929	-1,44	-3
<b>18</b>	4 16	9 63	5 15	5 15	5 20	335	112225	0,26	0
<b>19</b>	6 24	6 42	7 21	5 15	5 20	393	154449	0,87	+2
<b>20</b>	7 28	7 49	7 21	8 24	9 36	395	156025	0,89	+2
<b>21</b>	8 32	4 28	4 12	3 9	4 16	343	117649	0,35	+1
<b>22</b>	5 20	5 35	9 27	2 6	4 16	286	81796	-0,25	0
<b>23</b>	4 16	3 21	5 15	3 9	3 12	173	29929	-1,44	-4
<b>24</b>	7 28	7 49	6 18	9 27	7 28	360	129600	0,52	+1
<b>25</b>	2 8	2 14	3 9	2 6	4 16	138	19044	-1,81	-4
<b>26</b>	2 8	4 28	7 21	7 21	7 28	346	119716	0,38	+1
<b>27</b>	4 16	5 35	9 27	5 15	5 20	329	108241	0,20	0
<b>28</b>	3 12	6 42	5 15	2 6	2 8	340	115600	0,31	0
<b>29</b>	1 4	3 21	2 6	1 3	3 12	221	48841	-0,93	-2
<b>30</b>	8 32	8 56	8 24	9 27	9 36	481	231361	1,80	+4
<b>31</b>	5 20	2 14	8 24	4 12	3 12	300	90000	-0,10	0
<b>32</b>	3 12	3 21	1 3	4 12	3 12	229	52441	-0,85	-1

**$\sum x = 9920$   $\sum x^2 = 3355548$**

**Mean = 310**

**Standard deviation = 95.1**

**Factor 2 Array**

<b>Items</b>	<b>Q sort: 5 Weight:6</b>	<b>Q sort: 8 Weight:6</b>	<b>Q sort: 9 Weight: 10</b>	<b>Qsort: 10 Weight: 8</b>	<b>Q sort: 12 Weight: 3</b>	<b>Q sort: 15 Weight: 8</b>
<b>Raw score X weight</b>						
<b>1</b>	8 48	5 30	6 60	5 40	5 15	3 24
<b>2</b>	3 18	9 54	8 80	7 56	7 21	8 64
<b>3</b>	6 36	4 24	5 50	8 64	6 18	1 8
<b>4</b>	2 12	2 12	9 90	3 24	2 6	5 40
<b>5</b>	5 30	5 30	3 30	1 8	1 3	3 24
<b>6</b>	9 54	5 30	4 40	7 56	3 9	6 48
<b>7</b>	7 42	7 42	3 30	2 56	6 18	2 16
<b>8</b>	9 54	2 12	4 40	9 16	3 9	7 56
<b>9</b>	6 36	5 30	7 70	6 48	5 15	6 48
<b>10</b>	8 48	8 48	9 90	6 48	9 27	8 64
<b>11</b>	3 18	4 24	5 50	8 64	5 15	6 48
<b>12</b>	7 42	8 48	7 70	7 56	2 6	6 48
<b>13</b>	4 24	3 18	2 20	5 40	3 9	7 56
<b>14</b>	1 6	4 24	8 80	3 24	4 12	3 24

<b>15</b>	4 24	5 30	5 50	5 40	7 21	5 40
<b>16</b>	6 36	7 42	7 70	7 56	8 24	9 72
<b>17</b>	3 18	2 12	4 40	4 32	3 9	7 56
<b>18</b>	4 24	3 18	2 20	2 16	6 18	4 32
<b>19</b>	5 30	4 24	1 10	5 40	4 12	2 16
<b>20</b>	5 30	7 42	6 60	4 32	5 15	8 64
<b>21</b>	7 42	3 18	4 40	5 40	6 18	5 40
<b>22</b>	7 42	3 18	6 60	4 32	5 15	4 32
<b>23</b>	4 24	6 36	6 60	6 48	4 12	5 40
<b>24</b>	8 48	8 48	7 70	8 64	7 21	9 72
<b>25</b>	5 30	6 36	5 50	4 32	4 12	5 40
<b>26</b>	5 30	7 42	5 50	9 72	5 15	5 40
<b>27</b>	5 20	5 30	3 30	6 48	7 21	4 32
<b>28</b>	2 12	6 36	5 50	3 24	2 6	2 16
<b>29</b>	2 12	1 6	1 10	3 24	1 3	4 32
<b>30</b>	6 36	9 54	8 80	5 40	9 27	7 56
<b>31</b>	3 18	1 6	2 20	2 16	8 24	3 24
<b>32</b>	1 6	6 36	3 30	1 8	8 24	1 8

**Factor 2 Array (continued)**

Items	Total X	$\sum x^2$	Factor Scores	
			Z	Rounded
1	217	47089	0,19	-1
2	293	85849	1,38	+3
3	200	40000	-0,08	0
4	184	33856	-0,33	-1
5	125	15625	-1,26	-3
6	237	56169	0,50	+1
7	164	26896	-0,64	-2
8	243	59049	0,59	+1
9	247	61009	0,66	+2
10	325	105625	1,89	+4
11	219	47961	0,22	+1
12	270	72900	1,02	+2
13	167	27889	-0,60	-2
14	170	28900	-0,55	-1
15	205	42025	0,00	0
16	300	90000	1,49	+3

<b>17</b>	167	27889	-0,60	-1
<b>18</b>	128	16384	-1,21	-3
<b>19</b>	132	17424	-1,15	-2
<b>20</b>	243	59049	0,60	+2
<b>21</b>	198	39204	-0,11	0
<b>22</b>	199	39601	-0,09	0
<b>23</b>	220	48400	0,24	+1
<b>24</b>	323	104329	1,86	+4
<b>25</b>	200	40000	-0,08	0
<b>26</b>	249	62001	0,69	+2
<b>27</b>	191	36481	-0,22	0
<b>28</b>	144	20736	-0,96	-2
<b>29</b>	87	7569	-1,86	-4
<b>30</b>	293	85849	1,38	+3
<b>31</b>	108	11664	-1,53	-4
<b>32</b>	112	12544	-1,46	-3
$\sum x = 6560$ $\sum x^2 = 1469966$ Mean = <b>205</b> Standard deviation = <b>63-54</b>				

## Factors rounded

Items	Factor 1	Factor 2
1	-3	+1
2	+3	+3
3	-1	0
4	-3	-1
5	-2	-3
6	+2	+1
7	-2	-2
8	-2	+1
9	-1	+2
10	-1	+4
11	+1	+1
12	+3	+2
13	+4	-2
14	+3	-1
15	0	0
16	+2	+3
17	-3	-1
18	0	-3

<b>19</b>	+2	-2
<b>20</b>	+2	+2
<b>21</b>	+1	0
<b>22</b>	0	0
<b>23</b>	-4	+1
<b>24</b>	+1	+4
<b>25</b>	-4	0
<b>26</b>	+1	+2
<b>27</b>	0	0
<b>28</b>	0	-2
<b>29</b>	-2	-4
<b>30</b>	+4	+3
<b>31</b>	0	-4
<b>32</b>	-1	-3

---

**Appendix Q: Factor Arrays (Q sort instruction 2)**

**Factor 1 Array**

<b>Items</b>	<b>Q sort: 1 Weight: 3</b>	<b>Q sort: 3 Weight:4</b>	<b>Q sort: 4 Weight:4</b>	<b>Q sort: 7 Weight:4</b>	<b>Q sort: 9 Weight: 5</b>	<b>Q sort: 10 Weight: 5</b>	<b>Q sort: 11 Weight:10</b>	<b>Q sort: 12 Weight: 5</b>
<b>Raw score X weight</b>								
<b>1</b>	2 6	1 4	3 12	1 4	6 30	3 15	4 40	6 30
<b>2</b>	9 27	9 36	6 24	9 36	8 40	6 30	5 50	5 25
<b>3</b>	6 18	2 8	3 12	2 8	5 25	4 20	1 10	2 10
<b>4</b>	5 15	6 24	6 24	7 28	7 35	6 30	7 70	9 45
<b>5</b>	8 24	5 20	4 16	3 12	1 5	4 20	7 70	3 15
<b>6</b>	7 21	8 32	5 20	5 20	3 15	6 30	2 20	4 20
<b>7</b>	4 12	3 12	4 16	4 16	6 30	2 10	4 40	2 10
<b>8</b>	3 9	3 12	4 16	2 8	4 20	1 5	6 60	6 30
<b>9</b>	3 9	5 20	6 24	5 20	4 20	5 25	8 80	7 35
<b>10</b>	7 21	5 20	5 20	6 24	9 45	6 30	5 80	8 40
<b>11</b>	1 3	5 20	5 20	2 8	3 15	3 15	3 30	3 15
<b>12</b>	7 21	7 28	7 28	9 36	7 35	7 35	7 70	7 35
<b>13</b>	4 12	5 20	5 20	1 4	2 10	3 15	4 40	2 10

<b>14</b>	5 15	5 20	5 20	6 24	6 30	5 25	6 60	5 25
<b>15</b>	4 12	3 12	5 20	8 32	4 20	4 20	6 60	3 15
<b>16</b>	9 27	7 28	7 28	8 32	5 25	5 25	9 90	9 45
<b>17</b>	7 21	4 16	2 8	5 20	3 15	4 20	3 30	3 15
<b>18</b>	5 15	8 32	7 28	8 32	8 40	9 45	8 80	5 25
<b>19</b>	3 9	4 16	2 8	5 20	5 25	7 35	2 20	4 20
<b>20</b>	3 9	6 24	8 32	7 28	4 20	8 40	5 50	5 25
<b>21</b>	2 6	6 24	8 32	5 20	2 10	7 35	3 30	6 30
<b>22</b>	5 15	2 8	2 8	7 28	5 25	8 40	9 90	5 25
<b>23</b>	2 6	4 16	1 4	7 28	7 35	3 15	4 40	4 20
<b>24</b>	5 15	6 24	8 32	4 16	9 45	8 40	5 50	7 35
<b>25</b>	6 18	4 16	1 4	4 16	7 35	5 25	7 70	5 25
<b>26</b>	8 24	8 32	9 36	6 24	8 40	9 45	8 80	7 35
<b>27</b>	5 15	7 28	9 36	3 12	6 30	7 35	5 50	8 40
<b>28</b>	6 18	3 12	4 16	3 12	1 5	2 10	5 50	1 5
<b>29</b>	4 12	1 4	3 12	5 20	5 25	1 5	1 10	4 20
<b>30</b>	8 24	9 36	6 24	4 16	5 25	5 25	6 60	8 40
<b>31</b>	1 3	2 8	3 12	3 12	3 15	5 25	2 20	6 30
<b>32</b>	6 18	7 28	7 28	6 24	2 10	2 10	3 30	1 5

Factor 1 Array (continued)

Items	Q sort:13		Q sort:14		Q sort:15		Q sort:16		Q sort:17		Total X	$\Sigma x^2$	Factor Scores	
	Weight: 5		Weight: 3		Weight: 5		Weight: 7		Weight: 4				Z	Rounded
Raw score X weight														
1	6	30	2	6	6	30	3	21	1	4	232	53824	-0,92	-2
2	8	40	6	18	8	40	6	42	4	16	424	179776	1,09	+2
3	3	15	9	27	5	25	3	21	1	4	203	41209	-1,23	-4
4	8	40	7	21	9	45	9	67	7	28	468	219024	1,55	+3
5	5	25	4	12	5	25	4	28	5	20	292	85264	-0,29	0
6	1	5	8	24	2	10	7	49	6	24	290	84100	-0,31	0
7	5	25	2	6	7	35	4	28	3	12	252	63504	-0,71	-1
8	7	35	6	18	4	20	5	35	4	16	284	80656	-0,38	-1
9	6	30	6	18	1	5	5	35	5	20	341	116281	0,22	+1
10	9	45	5	15	8	40	7	49	8	32	431	185761	1,16	+2
11	5	25	1	3	1	5	2	14	3	12	185	34225	-1,41	-4
12	3	15	5	5	7	35	8	56	9	36	445	198025	1,31	+3
13	4	20	2	6	4	20	5	35	3	12	224	50176	-1,01	-2
14	2	10	5	15	7	35	8	16	7	28	363	131769	0,45	+1
15	5	25	4	12	7	35	2	14	2	8	285	81225	-0,37	0
16	8	40	8	24	9	45	9	63	6	24	496	246016	1,84	+4

<b>17</b>	3	15	5	15	2	10	2	14	4	16	215	46225	-1,10	-3
<b>18</b>	7	35	7	21	6	30	8	56	8	32	471	221841	1,58	+3
<b>19</b>	4	20	5	15	3	15	1	7	5	20	230	52900	-0,94	-2
<b>20</b>	2	10	3	9	6	30	6	42	5	20	339	114921	0,20	0
<b>21</b>	7	35	8	24	5	25	1	7	5	20	298	88804	-0,23	0
<b>22</b>	7	35	9	27	2	10	7	49	5	20	380	144400	0,63	+1
<b>23</b>	1	5	4	12	3	15	5	35	7	28	259	67081	-0,64	-1
<b>24</b>	5	25	4	12	6	30	7	49	8	32	405	164025	0,89	+2
<b>25</b>	3	15	3	9	3	15	5	35	4	16	299	89401	-0,22	0
<b>26</b>	6	30	7	21	8	40	6	42	9	36	485	235225	1,73	+4
<b>27</b>	6	30	3	9	5	25	5	35	3	12	357	127449	0,39	+1
<b>28</b>	2	10	3	9	4	20	4	28	2	8	203	41209	-1,23	-3
<b>29</b>	4	20	1	3	5	25	3	21	7	28	205	42025	-1,20	-3
<b>30</b>	9	45	6	18	3	15	6	42	6	24	394	155236	0,78	+2
<b>31</b>	4	20	5	15	5	25	4	28	6	24	237	56169	-0,87	-2
<b>32</b>	5	25	7	21	4	20	3	21	2	8	248	61504	-0,75	-1

**$\sum x = 10240$   $\sum x^2 = 3559250$**

**Mean = 320**

**Standard deviation = 95.45**

**Factor 2 Array**

Items	Q sort: 2		Q sort: 5		Q sort: 6		Q sort: 18		Q sort: 19	
	Weight: 2		Weight: -3		Weight: -2		Weight: 4		Weight: 10	
Raw score X weight										
<b>1</b>	3	6	9	-27	7	-14	1	4	2	20
<b>2</b>	8	16	8	-24	9	-18	7	28	7	70
<b>3</b>	1	2	9	-27	7	-14	3	12	2	20
<b>4</b>	4	8	4	-12	2	-4	7	28	7	70
<b>5</b>	4	8	5	-15	8	-16	4	16	1	10
<b>6</b>	5	10	1	-3	2	-4	6	24	9	90
<b>7</b>	2	4	4	-12	3	-6	4	16	5	50
<b>8</b>	5	10	6	-18	9	-18	4	16	5	50
<b>9</b>	5	10	8	-24	3	-6	5	20	3	30
<b>10</b>	3	6	6	-18	1	-2	6	24	1	10
<b>11</b>	9	18	1	-3	5	-10	2	8	6	60
<b>12</b>	7	14	4	-12	2	-4	8	32	8	80
<b>13</b>	6	12	3	-9	6	-12	3	12	3	30
<b>14</b>	6	12	5	-15	6	-12	7	28	7	70
<b>15</b>	5	10	8	-24	7	14	1	4	4	40
<b>16</b>	2	4	4	-12	5	-10	9	36	6	60

<b>17</b>	3 6	3 -9	8 -16	5 20	4 40
<b>18</b>	7 14	2 -6	5 -10	5 20	4 40
<b>19</b>	8 16	5 -15	8 -16	3 12	3 30
<b>20</b>	7 14	5 -15	4 -8	8 32	9 90
<b>21</b>	7 14	5 -15	1 -2	5 20	5 50
<b>22</b>	3 6	2 -6	4 -8	6 24	6 60
<b>23</b>	2 4	3 -9	6 -12	5 20	5 50
<b>24</b>	8 16	7 -21	4 -8	7 28	7 70
<b>25</b>	4 8	3 -9	5 -10	4 16	4 40
<b>26</b>	6 12	6 -18	3 -6	8 32	8 80
<b>27</b>	4 8	7 -21	7 -14	2 8	2 20
<b>28</b>	9 18	7 -21	3 -6	5 20	8 80
<b>29</b>	1 2	2 -6	4 -8	3 12	5 50
<b>30</b>	6 12	6 -18	5 -10	6 24	6 60
<b>31</b>	5 10	7 -21	6 -12	2 8	3 30
<b>32</b>	5 10	5 -15	5 -10	9 36	5 50

**Factor 2 Array (continued)**

Items	Total X	$\sum x^2$	Factor Scores	
			Z	Rounded
1	-11	121	-1,86	-4
2	72	5184	0,48	+1
3	-7	49	-1,74	-4
4	90	8100	0,98	+2
5	3	9	-1,46	-3
6	117	13689	1,74	+4
7	52	2704	-0,08	0
8	40	1600	-0,42	-1
9	30	900	-0,70	-2
10	20	400	-0,98	-2
11	73	5329	0,51	+1
12	110	12100	1,55	+3
13	33	1089	-0,62	-1
14	83	6889	0,79	+2
15	16	256	-1,10	-2
16	78	6084	0,65	+2

Items	Total X	$\sum x^2$	Factor Scores	
			Z	Rounded
17	41	1681	-0,39	-1
18	58	3364	0,08	0
19	27	729	-0,79	-2
20	113	12769	1,63	+4
21	67	4489	0,34	0
22	76	5776	0,59	+1
23	53	2809	-0,06	0
24	85	7225	0,84	+2
25	45	2025	-0,28	-1
26	100	10000	1,27	+3
27	1	1	-1,52	-3
28	91	8281	1,01	+3
29	50	2500	-0,14	0
30	68	4624	0,37	0
31	15	225	-1,12	-3
32	71	5041	0,45	+1
		$\sum x = 1760$ $\sum x^2 = 136042$		
		Mean = 55		
		Standard deviation = 35.57		

**Factors rounded**

<b>Items</b>	<b>Factor 1</b>	<b>Factor 2</b>
<b>1</b>	-2	-4
<b>2</b>	+2	+1
<b>3</b>	-4	-4
<b>4</b>	+3	+2
<b>5</b>	0	-3
<b>6</b>	0	+4
<b>7</b>	-1	0
<b>8</b>	-1	-1
<b>9</b>	+1	-2
<b>10</b>	+2	-2
<b>11</b>	-4	+1
<b>12</b>	+3	+3
<b>13</b>	-2	-1
<b>14</b>	+1	+2
<b>15</b>	0	-2
<b>16</b>	+4	+2
<b>17</b>	-3	-1

<b>Items</b>	<b>Factor 1</b>	<b>Factor 2</b>
<b>18</b>	+3	0
<b>19</b>	-2	-2
<b>20</b>	0	+4
<b>21</b>	0	0
<b>22</b>	+1	+1
<b>23</b>	-1	0
<b>24</b>	+2	+2
<b>25</b>	0	-1
<b>26</b>	+4	+3
<b>27</b>	+1	-3
<b>28</b>	-3	+3
<b>29</b>	-3	0
<b>30</b>	+2	0
<b>31</b>	-2	-3
<b>32</b>	-1	+1

Appendix R: Ethics clearance certificate



**University of Limpopo**

**Department of Research Administration and Development**

**Private Bag X1106, Sovenga, 0727, South Africa**

**Tel: (015) 268 3935, Fax: (015) 268 2306, Email: anastasia.ngobe@ul.ac.za**

**TURFLOOP RESEARCH ETHICS COMMITTEE**

**ETHICS CLEARANCE CERTIFICATE**

**MEETING:** 08 December 2021

**PROJECT NUMBER:** TREC/323/2021: PG

**PROJECT:**

**Title:** Will Gay Men Self-Objectify Based on Communities' Expectation of a Traditional Masculine Ideal?  
**Researcher:** N Moseya  
**Supervisor:** Prof S Mashegoane  
**Co-Supervisor/s:** Prof S Govender  
Prof M Makhubela  
**School:** Social Sciences  
**Degree:** Doctor of Philosophy in Psychology

