

**HUMOR, GENDER, AND SEXISM: MEN AND WOMEN'S
APPRECIATION OF SEXIST ANTI-MALE HUMOR**

THESIS

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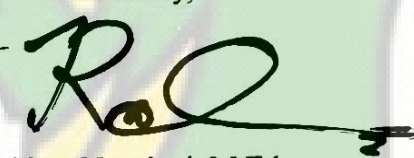
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Adalah benar-benar karya saya, **kecuali semua kutipan dan referensi yang disebutkan namanya**. Apabila terjadi kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggungjawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

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Saya yang membuat surat pernyataan,



Muhammad Farhan Murzani

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ABSTRACT

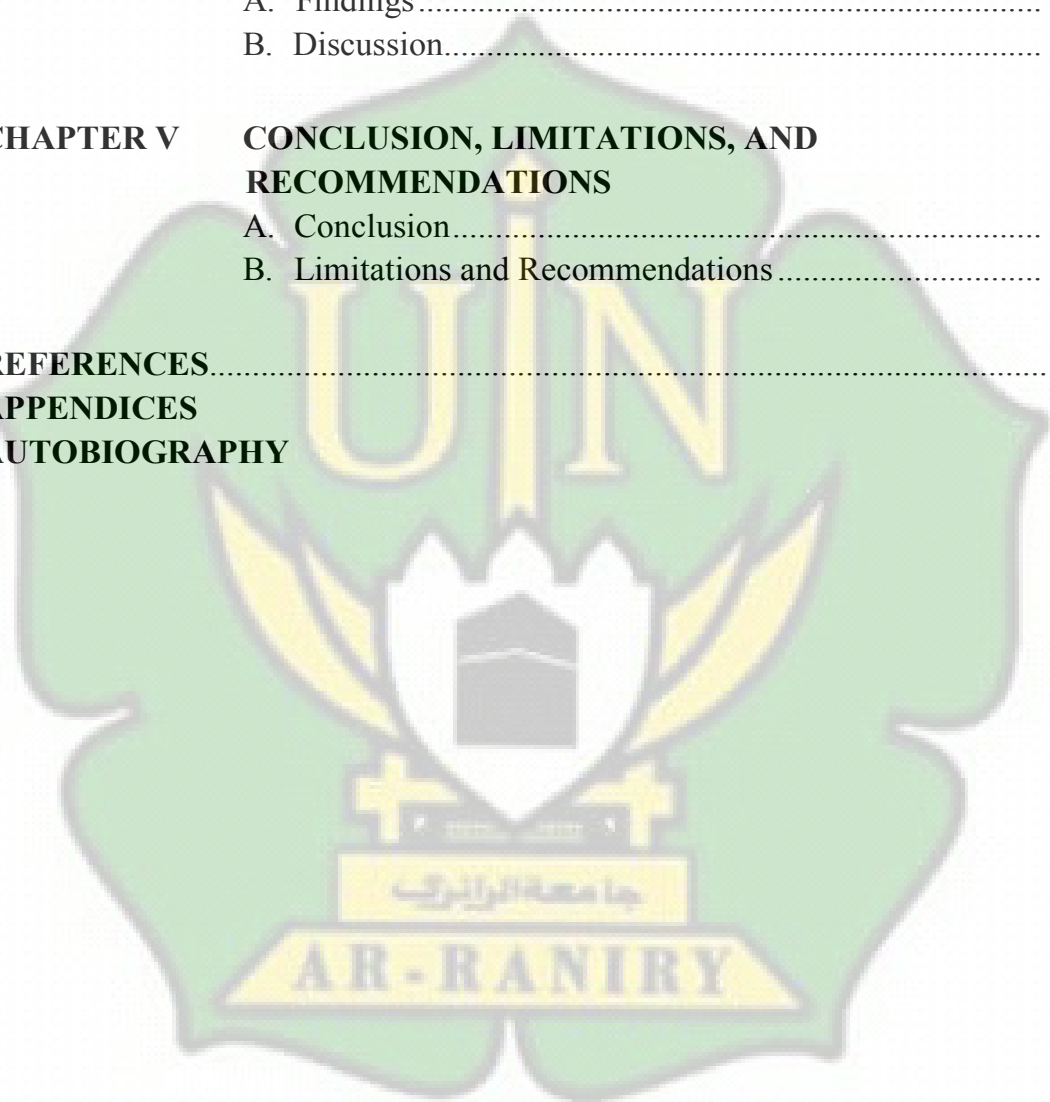
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The present study aims to examine the relationship between gender, ambivalent sexism toward men, and appreciation of sexist humor targeting men, hereby referred to as sexist “anti-male” humor. Specifically, this study is interested in finding out whether benevolent and hostile sexist attitudes toward men predict individuals' appreciation of men-disparaging humor, and whether gender differences in such appreciation emerge among individuals endorsing either of the two opposite sexist attitudes. This study examined men and women's responses to a number of cartoons featuring disparagement of men in a sexist manner. Comparisons were then made in order to see whether variation in humor appreciation existed. Findings obtained from this study revealed ambivalent sexism toward men did not predict appreciation for sexist-antimale humor; for both men and women, benevolent and hostile sexist attitudes toward men were associated with high amusement with sexist anti-male humor. Moreover, no emergence of gender differences in sexist anti-male humor appreciation occurred among individuals endorsing either of the two opposite sexist attitudes. Overall, the finding may to some extent reflect the generally more acceptability of sexist humor targeting men and the appreciation for such humor.

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CHAPTER I

INTRODUCTION

A. Background of the Study

Humor and gender are constructs that deeply pervade everyday life. Humor is ubiquitous in human interactions and inventions; it can be found in conversations and just about everyday situations, in art and literary works, in various media of communication and entertainment. Humor is universal, believed to be “occurring in all cultures and virtually all individuals throughout the world, and in nearly every type of personal relationship” (Apte, 1985; Lefcourt, 2001, as cited in Martin & Ford, 2018, p. 2). Similarly, gender is an influential facet of social life. The construct of gender divides people into categories and ascribes to them their attributes, status, and roles in society accordingly. Individuals' perceptions of their gender influence a wide range of their behavior and attitude; from the way they dress, think, talk, and act, as well as the careers and relationships they pursue. Gender can be constructed in many ways, one of which is humor (Ergul, 2014). This, then, indicates an interaction between humor and gender.

Within academic spheres, humor and gender are subjects that have been extensively researched, with studies devoted to both being abundant. Humor is a topic of interest to several fields of disciplines such as sociology, psychology, philosophy, linguistics, and literature; and the subject of gender since as early as the 1970s has persisted to be a continuously explored area of research (Crawford, 2003). Correspondingly, the relationship between humor and gender has long received significant attention. Studies on the topic have largely focused on examining whether gender differences exist in certain aspects of humor-related affinities and traits such as comprehension, production, and appreciation of humor (see Hofmann, Platt, Lau, & Torres-Marín, 2020 for a literature review).

With humor appreciation, studies have examined men and women's enjoyment of humor with gender victimization theme featuring men and women as the "butt" or target of the joke. Findings pertaining to men and women's appreciation of such humor have varied. Some studies have reported that men and women preferred humor disparaging the opposite gender, with men favouring humor targeting women, "anti-female humor", and women opting for male-targeted humor, "anti-male humor" (Hemmasi, Graf, & Russ, 1994; Parekh, 1999; Priest & Willhelm, 1974; Vaid & Hull, 1998). Other studies, however, have found men as well as women to prefer anti-female humor (Cantor, 1976; Losco & Epstein, 1975). Yet some others have observed that men and women did not differ in their appreciation of anti-male and anti-

female humor, with both enjoying it to a relatively equal degree (Butland & Ivy, 1990; Henkin & Fish, 1986).

Examination into sexist attitudes has shed some light on the nature of men and women's response to gender-disparaging humor, primarily with regard to the enjoyment of sexist anti-female humor. Salient sexist content in humor has been found to have a bearing on the greater or lesser enjoyment of the humor (Chapman & Gadfield, 1976; Love & Deckers, 1989), and a number of studies have reported that appreciation of sexist anti-female humor varied among men and women with specific sexist attitudes toward women (Eyssel & Böhner, 2007; Ford, 2000; Ford, Johnson, Blevins, & Zeppeda, 1999; Greenwood & Isbell, 2002; LaFrance & Woodzicka, 1998; Moore, Griffiths, & Payne, 1987; Thomas & Esse, 2004). These attitudes, benevolent and hostile attitudes, have been found to interact uniquely with the appreciation of sexist anti-female humor. Regardless of their gender, men and women who endorsed hostile sexist attitudes toward women have been found to enjoy sexist anti-female humor to a greater extent compared to those who endorsed benevolent sexist toward the women, who by contrast found such humor less amusing or even offensive. By relating these specific attitudes with responses to women-disparaging humor, a deeper understanding was gained for the underlying reason behind the appreciation of such humor.

However, previous research has approached sexism on the topic of humor appreciation rather narrowly, and has only addressed sexism toward

women. Men and women's greater or lesser appreciation with sexist anti-female humor was readily attributed to their specific sexist attitudes toward women, while attitudes toward men and their potentially comparable relation with appreciation for anti-male humor in particular has not been given specific attention. Indeed, studies on sexism in general has mostly been women-centered (Ayan, 2016), and apparently this is also the case for research on sexist humor appreciation. As a result, examinations of men and women's appreciation of sexist humor have so far been limited to sexism toward women only, in the case of sexist anti-female humor exclusively. Taking into account the sexism toward men may grant another perspective on men and women's appreciation of sexist humor, for sexist anti-male humor in particular. In particular, it is opportune to observe whether appreciation of anti-male humor would vary among men and women who endorse benevolent or hostile attitude toward men. A closer inspection into the attitudes toward the male gender may offer a cogent explanation for men and women's previous varying responses to anti-male humor, the possible reason for which thus far has not been given. The present study attempts to address such a gap in this area of research by examining men and women's sexist attitudes toward men, both hostile and benevolent, in examining the appreciation of sexist anti-male humor.

B. Research Questions

With respect to the topic that this study addresses, the following research questions are formulated to underline specific issues that this study is interested in investigating:

1. Is ambivalent sexism toward men a significant indicator of individuals' appreciation of sexist anti-male humor?
2. Do gender differences in appreciation of sexist anti-male humor emerge among individuals endorsing either benevolent or hostile sexist attitudes toward men?

C. Aim of the Study

The present study aims to examine the relationship between gender, ambivalent sexism toward men, and appreciation for a sexist humor targeting men. This study is interested in investigating whether ambivalent sexism toward men predict individuals' enjoyment of men-disparaging humor, and in observing whether gender differences in appreciation for such humor emerge among individuals endorsing benevolent or hostile sexist attitudes toward men.

D. Significance of this study

While there have been a number of studies devoted to the appreciation of sexist anti-female humor by men and women with sexist attitudes toward women, however as far as this study is concerned, no research has been conducted on the subject of the appreciation of anti-male humor by men and women endorsing certain sexist attitudes toward men. Thus the current study offers a new perspective at the subject of sexist anti-male humor appreciation by examining individuals' sexist attitudes toward men. More specifically, this study extends previous research on appreciation of sexist humor which has

mainly focused on anti-female humor and the sexist attitudes toward women associated with it, by giving focus to the appreciation of sexist anti-male humor as examined through sexist attitudes toward men.

Moreover, this study's findings pertaining to sexist anti-male humor appreciation may be of relevance for real-life contexts and situations in terms of curbing propagation of prejudice toward gender. In the context of workplace environments and higher education settings specifically, the current finding may serve as a reference and offer forewarnings for employers/educators as well as employees/students about making gender-disparaging "humorous" remarks about men or expressing appreciation for such humor, which has the potential of fostering prejudice toward gender.

E. Scope of the Study

This study's main area of discussion is men and women's appreciation of sexist anti-male humor as predicted through sexist attitudes toward men. That said, humor appreciation by men and women, specifically of anti-male humor, is therefore the sole focus as well as the limit to the investigation that this study undertakes. The subject of sexism as explored in this study is only discussed insofar as humor is concerned and is not approached beyond the subject matter.

F. Terminology

1. Humor

Defining humor can be tricky. In a general sense, humor can simply be understood as the quality of being amusing, or comical, or funny (Oxford Dictionary of English); or a "tendency of experiences to provoke laughter and provide amusement" (Wikipedia). In academic contexts, however, humor has a rather abstract notion and its conceptualization in scholarly literature is often approached varyingly. Humor researchers have interpreted humor differingly with regard to certain focused aspects, and consequently formulated their definitions of humor based on those aspects (Hay, 1995; Martin & Ford, 2018). Correspondingly different fields of research define humor differently. In psychology, for instance, humor is a broad and multi-faceted construct (Martin, 2003). As noted by Martin (2003), it may refer to a number of factors of a certain humor experience, such as the characteristics of a humor stimulus, or the mental process in perceiving humor, or the responses to humor. Indeed in the context of academic studies humor has a loose conceptualization. Indeed, as Palmer (2003) puts it, humor is "not any one thing, as it exists in a series of different dimensions".

This paper adopts a broad definition of humor proposed by Martin and Ford (2018) in their book "The Psychology of Humor: An Integrative Approach" which views humor as:

A broad, multi-faceted term that represents anything that people say or do that others perceive as funny and tends to make them laugh, as well as the mental processes that go into both creating and perceiving such an amusing

stimulus, and also the emotional response of mirth involved in the enjoyment of it. (p. 3).

2. *Sexist Anti-male humor*

Sexist anti-male humor is a type of sexist humor in which the target of the sexist jokes is the male gender. Such humor portrays men in a supposedly humorous stereotypical and denigrating ways, characterizing them as possessing various flaws and negative qualities.

3. *Gender*

In its original sense, gender is defined as attributes, characteristics, or behaviours signifying masculinity and femininity (Torgrimson & Minson, 2005). Gender is conceptually distinct from sex, which refers to biological and physiological characteristics of an individual which are apparent through hormones, reproductive organs, and other such anatomical features. Given this distinction between sex and gender, a person is therefore either male or female biologically as determined by these physiological characteristics, and is either "masculine" or "feminine", genderwise (Kessler & McKenna, 1978, p.7). However, as noted by Gentile (1993), gender and sex have overtime been treated as analogous concepts and thus lost their original meanings, with gender commonly used as a synonym for sex. "Male" and "female" instead of "feminine" and "masculine" are prevalently designated as categories of gender. Even in academic studies elucidation of gender and sex is often not given and the terms are used interchangeably. This is partly because "gender" is

considered a more politically correct term than sex to refer to attributes of "maleness" and "femaleness". To avoid confusion and complication, this study will treat the concept of gender in its contemporary and loose sense. Here, the term gender simply refers to biological sex.

4. Sexism

Sexism can be defined as “individuals’ attitudes, beliefs, and behaviors, and organizational, institutional, and cultural practices that either reflect negative assessments of individuals based upon their gender or support unequal status of women and men” (Swim & Hyers, 2009, p. 407). As noted by Becker, Zadawazki, and Shields (2014), both men and women can be the target of sexism, although women are overwhelmingly the victims of it and have historically suffered because of it. In the context of this study, the concept of sexism is defined as prejudice or gender-bias specifically, and toward the men in particular.

CHAPTER II

LITERATURE REVIEW

A. Humor and Related Concepts

1. Defining humor

The definition of humor has been a topic of discussion for centuries (Buxman, 2008). Attempted explanations of humor by philosophers and scholars in various disciplines date back at least 2,000 years, though these earlier works were, however, almost entirely speculative and fragmented (McGhee, 1979). To date, there is no agreed upon definition of humor (Ostower, 2015). Presently, laypeople and contemporary scholars use the term "humor" very broadly to refer to "anything people say or do that is perceived to be funny and evokes mirth and laughter in others" (Martin & Ford, 2018). Indeed, the core experience of humor is the perception that something is funny (Ruch, 2008). As a result, humor as a term has been designated to refer to all phenomena related to such experience (Martin & Ford, 2018).

However as noted by Martin and Ford (2018), this broad and over-encompassing meaning of humor has only developed quite recently, and the term has a complex history starting out with a very different meaning and gradually accumulating new connotations over the centuries.

Martin (2003), citing summarily from Ruch (1998), explicates the conceptual evolution of the term humor. Etymologically, the term humor originated from the Greek word *umor*, which in classical Greek theory denotes certain fluids in the human body that were thought to influence all aspects of bodily or physic function. Over time, humor came to refer to mood, such as in the sense that someone is in a good or bad "humor" (mood). Afterwards the term transformed into a connotation of funniness or laughableness, although not strictly in a benevolent or friendly sense. Humor persisted to be known in this sense until the end of the 17th century where it was considered socially acceptable to laugh at others' misfortune, deformity, and shortcomings, and exchanging humorous hostile remarks was a popular form of social interaction in fashionable society. It was in the 18th century, however, as the result of humanist movements, that such aggressive form of humor began to be viewed as vulgar and unrefined. By philosophers and moralists, the term humor was strictly reserved for socially appropriate forms of laughter and amusement. Humor was now used exclusively to refer to a sympathetic, tolerant, and benevolent amusement at the imperfection of the world and human nature in general. The term was distinguished from its previous connotation of aggressive laughter, then became referred to as "wit", which was regarded as more sarcastic, biting, and cruel.

However, as further noted by Martin (2003), such distinction has become somewhat confused over the past century, and the term humor now is used by both laypeople and researchers as a broad umbrella term for all

laughter-related phenomena. Humor now refers to all forms of laughter, including jokes, stand-up comedy, television sitcoms, political satire, and ridicule. In this sense, humor now can be aggressive and hostile, as well as benevolent and philosophical.

2. Typology and modes of humor

There are numerous kinds of humor. The possible types of humor can be virtually infinite (Shibles, 1998). Some researchers reduce humor to just one, or a few types, for example, incongruity, or release (Ruch, 1998). Humor may be classified according to diverse purposes and in many ways (Shibles, 1998). As such there is no universally accepted taxonomy of humor (Gruner, 1991; P'Oneill, 1983). Studies have formulated differing categories of humor types (Keith-Spiegel, 1972). As noted by Shibles (1998), these classifications generally are not absolute or essential groupings, and such classifications often overlap. One joke may illustrate numerous types of humor at the same time.

According to Ruch and Forabosco (1996), there are three approaches to the taxonomies of humor types as constructed in humor studies: the intuitive, the rational, and the empirical. The intuitive approach has produced quite a high number of humor categories. Whenever a researcher considered an ingredient of jokes to be important (for example, aggression toward the self or others, denial, nonsense, black, seduction), jokes sharing this presumed element were treated as forming a unique humor category. The empirical approach considers how a larger number of subjects respond to humor. The

similarity among jokes (either perceived or indirectly estimated) forms the basis for determining the number and nature of the categories of the taxonomy. The rational approach is based on a theory. For example, applying the Freudian (1905) theory yields humor categories of harmless, sexual, and aggressive, while humor categories like anti-male or anti-female stem from the disparagement theory (Zillmann, 1983).

Finally, as stated by Ruch (2008), humor can be expressed through different modes; for example, humor can be verbal (e.g. jokes), graphical (cartoons and caricatures), acoustical (funny music), or behavioral (e.g. pantomime).

With respect to the present study, anti-male humor, a type of sexist humor, is specifically the type of humor that is given attention with regard to the enjoyment of the particular content expressed in such humor by specific groups of individuals. In addition, the mode of humor selected for the objective of this study is humorous cartoons purposively selected with the genre (man-disparaging) which corresponds with the kind of humor being involved.

3. Dimensions of humor

Two main domains or dimensions of humor are humor creation/production and humor appreciation (Ziv, 1989). These two dimensions are regarded as conceptually distinct from one another (Kohler & Ruch, 1996; Thorson & Powell, 1993). Humor creation or production is defined as the ability to produce humorous communication or actions, and/or

to be regarded by others as being witty, funny, or humorous (Thorson & Powell, 1993).

Humor appreciation, on the other hand, is defined as a "psychological response that occurs when a situation or a stimulus is perceived to be humorous" (Warren & McGraw, 2014). The situations or stimuli can be quite varied, ranging from the physical (tickling, slapstick) to the intellectual (jokes, witticisms) to the absurd (black comedies, Internet memes). Humor appreciation is expressed through three types of response: an overt behavioral response by smiling or laughing, a cognitive response by judging or perceiving something as funny, and an emotional response through experiencing the positive emotion of amusement. Although any one response indicates humor appreciation, two or more suggests greater appreciation. For example, a person who finds a pun funny, feels amused, and laughs would be experiencing more humor than a person who only judges the pun as funny.

Humor appreciation by nature is uniquely individual or subjective (Duncan, 1982) and influenced by a variety of individual differences such as age, gender, education, language, and culture (Stearns, 1972, as cited in Duncan, 1990). Of these, gender difference is the variable that has received the greatest attention in the study of humor.

Humor appreciation is the domain of humor that the present study focuses on in particular, specifically the appreciation of sexist humor that disparages the male gender.

B. Sexist Anti-male Humor as a Form of Disparagement Humor

Anti-male humor is a type of humor that makes humorous "derogatory references to males including their bodily or mental abilities" (Pearson, 1982). As Pearson (1982) describes, this type of humor typically jokes about potency, penial size, the effects of aging on male sexuality, and males' insensibility to females. Anti-male humor is essentially sexist or gender-disparaging humor, which is conceptualized as "humor that demeans, insults, stereotypes, victimizes, and/or objectifies a person on the basis of his or her gender" (Woodzicka and Ford, 2010). Hence, in such humor, sex/gender and derogation are combined into material delivered as humor (Love & Deckers, 1989). A number of studies reported that individuals tend to enjoy sexist humor targeting the opposite gender; with men tending to enjoy sexist humor targeting women and women normally preferring sexist humor targeting men. Regardless, sexist humor is often misogynistic or anti-female and many studies neglect to include measures of anti-male sexism (Bailey, 2017).

Sexist humor such as anti-male humor itself in turn is a form of disparagement humor. Disparagement humor is defined as "remarks that (are intended to) elicit amusement through the denigration, derogation, or belittlement of a given target" (Ferguson & Ford, 2008, p.1). Disparagement humor can be directed at many groups, including ethnic, religious, gender, and occupational groups. Typically, such humor plays on negative stereotypes about groups (Olson, Maio, & Hobden, 1999). Examples of disparagement humor are racist humor, (Cundall, 2012), homophobic/anti-gay humor

(O'Connor, Ford, & Banos, 2017), blasphemous or anti-religious humor (Saroglou, 2014; Schweizer & Ott, 2016), and, as previously mentioned, gender-disparaging or sexist humor (LaFrance & Woodzicka, 1998; Kochersberg, Ford, & Woodzicka, 2014).

C. Sexism and the Concept of Ambivalent Prejudice toward Gender

Sexism is understood as “a form of prejudice and discrimination based on a person's gender” (Leaper & Robnett, 2018, p. 3502). In general, prejudice refers to biased attitudes, whereas discrimination refers to biased actions. In the case of sexism, sexism includes “holding prejudiced gender attitudes as well as gender based discriminatory behaviors” (p. 3507). The rationale for sexism is thought to be biological difference between males and females that dictates differential social roles, status, and norms (Sleeter & Grant, 1988). Despite the fact that sexism is usually associated with attitudes toward women, the concept has been applied to men as well (Glick & Fiske, 1999).

Glick and Fiske (1996, 1999) introduced the concept of “ambivalent” sexism concerning prejudice toward gender. Essentially, sexism encompasses two sets of sexist attitudes: hostile and benevolent sexism. In terms of prejudice toward women, hostile sexism refers to hostile, negative attitudes toward women whereas benevolent sexism denotes subjectively positive but stereotypical views about them. Benevolent sexism toward women includes the view that women are dependent on men, are in need of their support and protection, and should be restricted to traditional roles. Hostile sexism toward

women denotes negative beliefs about women, their competence and character (Thomas, 2004).

With regard to men, hostile sexism refers to resentment toward men and paternalism, while benevolent sexism is characterized as subjectively positive feelings and stereotypes about men. Benevolent sexism toward men draws on the belief that men are dependent on women, and on the acknowledgement as well as admiration of men's roles as protectors and providers. Hostile sexism toward men, by contrast, reflects antagonism of men's higher status and dominance (Gaunt, 2013). Hostile sexism includes a number of negative beliefs about men such as views that men are arrogant individuals caring only about their personal goals and desires, or that men are childlike and in need of someone's care, or that they are selfish and ambitious (Hack, 2017, p. 896).

As stated by Gaunt (2013), ambivalent sexism suggests that ambivalent attitudes play a more important role than group membership based on sex alone in shaping prejudice toward men and women. That is, whereas in other intergroup contexts group perception is largely determined by the perceivers' group membership, perceptions of men and women are not determined by perceivers' gender but rather by their ambivalent gender attitudes.

D. The Disposition Theory of Humor

Various theories of humor have been formulated to explain humor appreciation (Martin, 1998; Ruch, 2008). Among such theories is Cantor and Zillmann's (1976, 1996) disposition theory of humor which explicates the nature of amusement derived from disparagement humor.

The disposition theory proposes that attitudes or affective disposition toward the disparaging and the disparaged entities in disparagement humor are what determines amusement with such humor. This disposition may be positive such as "love, affection, or admiration; as well as negative such as hate or resentment" (Zillmann, 1983, p. 30). It also varies in intensity ranging from "extreme negative affect through a neutral point of indifference to extreme positive affect" (Zillmann & Cantor, 1996, p. 100 as cited in Ferguson & Ford, 2008). With respect to the influence of such disposition on humor appreciation, the disposition theory specifically posits the following:

1. The more intense the negative disposition toward the disparaged entity, the greater the magnitude of mirth.
2. The more intense the positive disposition toward the disparaged entity, the smaller the magnitude of mirth.
3. The more intense the negative attitude toward the disparaging agent, the smaller the magnitude of mirth.
4. The more intense the positive disposition toward the disparaging agent, the greater the magnitude of mirth.

The disposition theory notes that individuals' membership or in-group does not have any bearing on their enjoyment of disparagement humor. Humor appreciation is strictly determined by individuals' dispositions toward the disparaging and the disparaged agents only. As such a person may be amused by humor disparaging their own in-group, as long as they have negative attitude toward that group. Alternatively, of course, the attitude may correspond with the person's group membership, but such correspondence is not necessary for amusement.

The disposition theory may correspond with ambivalent sexism in predicting individuals' enjoyment or otherwise displeasure with sexist humor. As the disposition theory asserts that amusement with disparagement humor is determined by positive and negative disposition toward the agents involved, the concept of ambivalent sexism asserting that individuals' prejudice toward either men or women comprises of both positive and negative attitudes. As such, by identifying these attitudes in individuals perceiving sexist humor and correlating the attitudes with their responses to such humor, inferences can be drawn from the arguments posited by the humor theory.

A number of studies have done this with regard to individuals' amusement with sexist anti-female humor, and found that their attitudes toward women, either positive or negative, in fact corresponded with their responses to such sexist humor. Some people may be partial to sexist humor targetting women due to their negative, hostile sexist attitudes toward women. And such attitudes may explain why some women have been found to enjoy women-

disparaging humor as much as do men. Conversely, some may find such humor less amusing or even offensive due to their more positive, yet still sexist, attitudes toward women.

The same prediction, then, could possibly be made to account for individuals' appreciation of sexist men-disparaging humor with regard to their positive or negative sexist attitudes toward the male gender. The present study considers these particular attitudes in predicting men as well as women's responses to such humor.

E. Previous Studies on Gender and the Appreciation of Sexist Humor

Research on gender differences in humor appreciation have long since observed men and women's responses to male or female-targeted humor, most commonly in hostile and sexual jokes. Studies have reported differing patterns of appreciation for male and female-targeted humor by men and women respectively. Priest and Wilhelm (1974) and Hemmami et al. (1994) found that men and women in their studies to prefer humor with the opposite gender as the target of the joke. The same case is reported by later studies by Parekh (1999) and Vaid and Hull (1998). Other studies, on the other hand, have reported preferences for anti-female humor by both men and women. Cantor (1976) found her male as well as female participants to favour anti-female humor over anti-male humor. In fact, it was noted that the women in her study responded less favourably to anti-male humor to a greater degree than did the

men. Losco and Epstein (1975) as well as Mundorf, Bathia, Zillmann, and Lester (1988) have found a similar pattern with men and women's preference for humor with female victim; although for the Mundorf et al. study this was only the case with hostile anti-female humor. Correspondingly, Felker and Hunter (1970) reported a greater preference for such humor among the adult women and teenage girls in their study. Other studies, by contrast, have reported that men and women equally enjoyed male-targeted and female-targeting humor. Henkin and Fish (1986) observed that men and women did not differ in their preferences for anti-male and anti-female humor. Similarly, Butland and Ivy (1990) and Shirley and Gruner (1989) also found no differences among men and women for male and female disparaging jokes in general. A couple of other studies have observed a similar case with anti-female humor only. Wilson and Molleston (1981), Prerost (1983), Moore et al. (1987), have found the men and women in their studies to not differ significantly in their enjoyment of humor with female targets, with both appreciating such humor to an equal degree.

Men's enjoyment of anti-male humor may be explained by the assumption that other males are seen as potential rivals, that their disparagement serves as a self-enhancement and thus creates a considerable amount of enjoyment (Mundorf et al. 1988). Women's preference for anti-female over anti-male humor has been suggested to be on account of their possibly more positive orientation toward men than members of their own sex (Lampert & Ervin-Tripp, 1998). In the case where women actually disliked

such humor, it was noted to be on account of their perceiving humor disparaging them as sexist against them, which was also the reason why men enjoyed them. Indeed, it was found that the more sexist toward women the humor becomes, the more men enjoyed it (Chapman & Gadfield, 1976; Love & Deckers, 1988).

Examinations on sexist attitudes have provided some support for previous findings concerning men's enjoyment of anti-female humor and women's equal preference or otherwise dislike for such humor. LaFrance and Woodzicka (1998) reported that women with hostile sexist attitudes toward their own gender to be more amused and less offended by sexist humor as compared to their benevolent sexist counterparts who found such humor disgusting. Thomas and Essey (2004) found that men who were hostile sexist toward women reported more enjoyment with sexist jokes and a greater likelihood of repeating such jokes. The same was reported by Eysel and Bohner (2007) as well as Ford (2000). Finally, in line with the aforementioned studies, Greenwood and Isbel (2004) reported that both men as well as women who endorsed hostile sexist attitudes toward women enjoyed sexist humor in the form of "dumb blonde" jokes more than men and women who endorsed benevolent sexist attitudes or were not sexist toward women.

Research on the appreciation of sexist women-targeted humor by individuals with differing sexist attitudes toward women is indeed ample and offers an explanation behind men and women's enjoyment or displeasure with such humor. However, not much attention, if any at all, has been given to the

appreciation for sexist humor which targets men; moreover to the cause of enjoyment or dislike of such humor which may be influenced by individuals' specific sexist attitudes toward men in general. This is what the current study particularly focuses on in comparing men and women's appreciation for sexist men-disparaging humor.



CHAPTER III

METHODOLOGY

A. Design

The majority of studies examining gender differences in humor appreciation have used a quasi-experimental design in which a comparison is made between men and women's responses to selected or manipulated forms/types of humor (Lampert & Ervin-Tripp, 1998). These studies typically had participants rate their enjoyment or perceived funniness of a number of preselected humorous materials grouped into a variety of dimensions (Crawford, 1991; Martin, 2003).

The present study adopts the same design and procedure. It is a quantitative research that examines men and women's appreciation of a particular type of humor, sexist anti-male humor. In this quasi-experimental model, individuals' humor appreciation is the sole dependent variable that is observed; whereas gender and sexist attitudes serve as the independent variables speculated to be influencing the dependent variable.

B. Participants

Participants recruited for this study were sixty ($n = 60$) young adult men and women aged 21, 22, and 23 respectively. Participants were recruited from the populations of students majoring in English education in the English Education Department of Ar-Raniry Islamic State University, Banda Aceh. These were students of the academic years 2016, 2017, and 2018, to be specific.

Participants recruited from these populations were from among both the recent alumni as well as graduating students, with the latter making up the majority of the recruits. Dropouts and ex-students (those who resigned and never finished their study in the department) were excluded from the recruitment. To specify, participants were chosen on the basis of their pre-existing gender identities, their age, and their particular sexist attitudes toward men. No other criteria were considered.

Participants were recruited through the snowballing sampling method. A number of individuals who were students belonging to the chosen populations were recruited as the starting participants. These students were contacted personally and were asked to participate in the study. In addition, they were also asked to recruit more participants for the study, and to instruct their own recruits to recruit even more participants in return, and so forth. From this chain recruitment method, the desired sample size of 60 participants was obtained. This sample consisted of 30 male and 30 female participants. Among the male participants, 15 participants were men endorsing benevolent sexist

attitudes toward men, and 15 others were men endorsing hostile sexist attitudes. Similarly among the female participants, 15 participants were women endorsing benevolent sexist attitudes toward men, while 15 others were women endorsing hostile sexist attitudes.

All participants consented to partaking in the research, and were assured of confidentiality with regard to their participation in the study as well as the personal information they provided.

C. Instruments

1. Cartoon rating form

Cartoons are chosen as the stimulus materials used in this research. A form containing a number of selected anti-male cartoons was specifically designed for the purpose of this study. These cartoons depicted disparagement and belittlement of men by and in comparison to women in presumably humorous fashions and circumstances. The cartoons portrayed men in a sexist and stereotypical manner as being inferior and possessing various flaws such as being incompetent, undesirable, egotistical/self-centered, irritating, or lacking intelligence. Due to ethical issues, no sexual jokes were featured, and all of the presented anti-male cartoons depicted only non-obscene jokes.

The selected anti-male cartoons amounted to 20 cartoons in total, and for each cartoon was a scale with which participants would rate the cartoon on its perceived funniness. The rating scale was indexed as follows: 1 = not funny at all, 2 = a little funny, 3 = moderately funny, 4 = much funny, 5 = extremely

funny. Given this index, the possible rating score for the twenty anti-male cartoons ranges from 20 (finding none of the cartoons amusing) at the minimum to 100 (finding all the cartoons very amusing) at the maximum.

To prevent possible bias in rating caused by participants' awareness of the true purpose of the experiment, the anti-male cartoons were mixed in a randomized order with cartoons featuring nonsense jokes. These cartoons presented jokes of non-discriminatory or non-disparaging nature about random, nonsensical things. These cartoons were used solely as filler items/distractors, and their ratings were not counted in together with those of the anti-male cartoons. The filler cartoons used amounted to 20 cartoons. In total, the entire collection of cartoons contained in the form amounts to 40 cartoons including both the anti-male cartoons as well as the filler cartoons. Both types of cartoons presented jokes in English. All of the cartoons were obtained from various internet searches and are included in the Appendices section.

2. Ambivalence toward Men Inventory (questionnaire)

Glick and Fiske's (1999) Ambivalence toward Men Inventory (AMI) for measuring sexist attitudes toward men was used to identify participants' sexist attitudes to the male gender. The AMI is a self-report inventory which presents a number of statements concerning men and their relationship with women in contemporary society. The statements vary in characteristic from condescendingly negative views of men (e.g. "Men act like babies when they are sick", "most men sexually harass women...", "most men are really like

children”) to seemingly positive but stereotypical appraisals (e.g. “Men are more willing to put themselves in danger to protect others”, “men are less likely to fall apart in emergencies than women are”, “men are more willing to take risks than women”). The negative statements presented in the inventory constitute the Hostility toward Men (HM) subscale of the inventory, whereas the positive statements comprise the Benevolence toward Men (BM) subscale. Each statement in the subscales is to be responded with either agreement or disagreement using a scale indexed from 0 to 5, with 0 being "disagree strongly", 1 being "disagree somewhat", 2 being "disagree slightly", 3 being "agree slightly", 4 being "agree somewhat", and 5 being "agree strongly".

The AMI measures the extent to which individuals agree or disagree with these statements, or how they perform on the two subscales, and locate individuals' placements on sexist attitudes toward men accordingly: either hostile sexist, benevolent sexist, ambivalent sexist (both hostile and benevolent sexist), or not sexist, respectively.

Individuals who agree to a moderate or greater extent with all or most of the negative statements, and disagree to the same extent with all or most of the positive statements (scoring high on the Hostility subscale and low on the Benevolent subscale) presented in the AMI are considered to be hostile sexist to men. By contrast, individuals who to such an extent agree with all or most of the positive statements while simultaneously disagree with all or most of the negative statements (scoring high on the Benevolence subscale and low on the Hostility subscale) are considered to be benevolent sexist. Alternatively,

individuals who agree to a moderate or greater extent with all or most of the negative as well as the positive statements (scoring high on both the Hostility and Benevolence subscales) may be considered to be ambivalent sexist, whereas individuals who disagree to the same extent with all or most of both types of statements (scoring low on both the Hostility and Benevolence subscales) may be considered to be non-sexist. The AMI comprises twenty items in total including both the negative and the positive statements, divided in equal number with ten positive statements in the Benevolence subscale and ten negative statements in the Hostility subscale. For the purpose of this research, all statements in the AMI had been translated from English to the participants' native language, Bahasa Indonesia, to aid the participants with answering. Both the original and translated versions of the AMI are included in the Appendices section.

D. Data Collection

This study employed an online survey to collect data. A Google Forms form containing the cartoon rating form as well as the AMI questionnaire was distributed to individuals who agreed to partake in the study. The distribution was done through the popular messaging application WhatsApp.

E. Data Analysis

An analysis of variance (ANOVA) was performed on the total means of male and female participants' cartoon rating scores. The analysis was conducted in a 2 x 2 arrangement with gender (male, female) and sexist attitudes toward men (benevolent, sexist). Both the gender and sexist attitudes variables served as between-subject factors. The objective of this analysis was to examine whether there was a significant interaction between participants' gender and sexist attitudes in terms of humor appreciation. Following this analysis, in order to determine whether there were significant differences in participants' appreciation of the sexist anti-male humor, comparisons on the means were made using multiple independent sample t-tests (two-tailed).

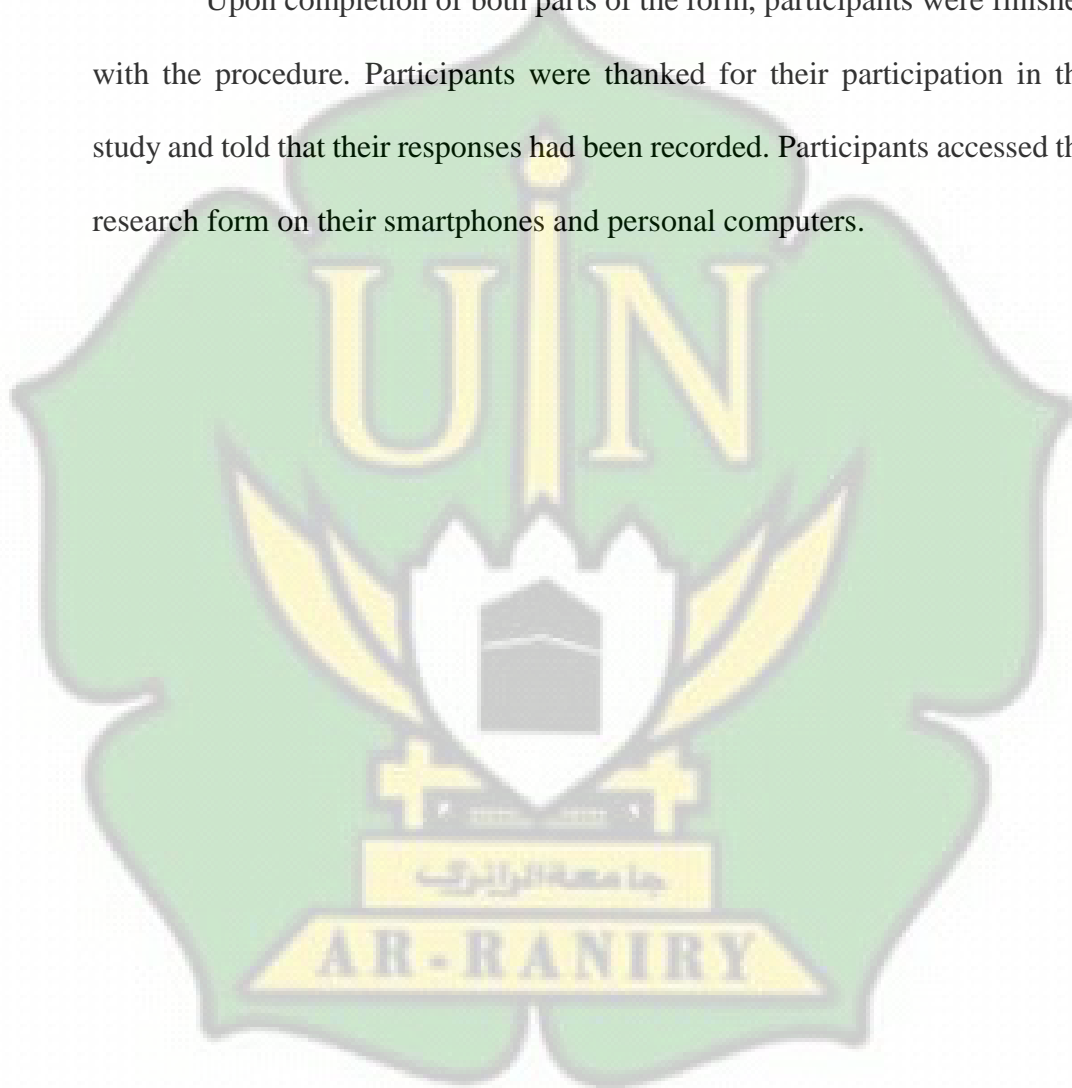
F. Procedure

The study had participants undertake a two-part procedure. Upon accessing the form, participants were directed to the first part of the form which contained the cartoons. Participants were instructed to rate all the cartoons on how funny the cartoons appeared to them using the rating scale provided below each cartoon. Participants were told that the selection of cartoons they saw was random. Participants were asked to rate the cartoons honestly.

After completing the cartoon evaluation questionnaire, participants were then directed to the second part of the form which required them to fill out the AMI questionnaire. Participants were enquired on how much they agreed or disagreed with the statements presented in the questionnaire using a

scale provided for each statement. Participants were told that any responses they gave to the statements were valid (no right or wrong answer), and were therefore asked to give honest responses.

Upon completion of both parts of the form, participants were finished with the procedure. Participants were thanked for their participation in the study and told that their responses had been recorded. Participants accessed the research form on their smartphones and personal computers.



CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

The analysis of variance revealed that there were no significant main effects of either gender ($F(1,56) = .012$ $p = .914$) or sexist attitudes ($F(1,56) = .693$ $p = .409$) on participants' appreciation of anti-male humor. The lack of significant main effect of gender indicated that overall men and women participants did not differ significantly in their humor appreciation. Likewise for sexist attitudes, the absence of main effect indicated that benevolent sexists did not differ with hostile sexists in their appreciation of anti-male humor. Of more interest to this study, however, is the interaction between gender and sexist attitudes in participants' humor appreciation. The analysis did not find such interaction ($F(1,56) = .034$ $p = .854$). This lack of interaction indicated that there were no differences in humor appreciation among men as well as women who endorsed either benevolent or hostile attitude toward men, in either within or between-gender comparison. Subsequent t-test analyses performed on the rating score means confirmed the absence of significant differences in humor appreciation as predicted by the ANOVA analysis.

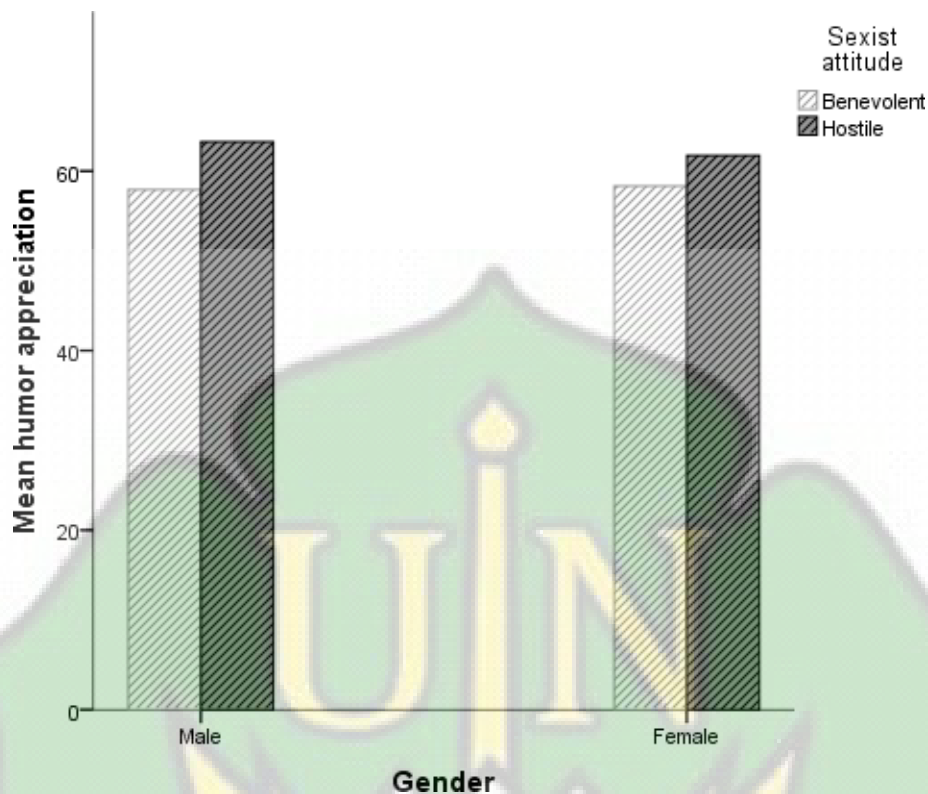


Figure 1.1 Mean humor appreciation

As can be observed from Figure 1.1 above, among men and women who endorse benevolent and hostile sexist attitudes toward men, appreciation for sexist anti-male humor appears to be in parity. It is also worth noting that overall, all individuals appreciated the sexist anti-male humor to a high degree ($M = 60.06$ of the maximum appreciation score of 100).

In a within-gender comparison, the t-test analysis found no significant difference in humor appreciation, $t(28) = -.7, p = .483$, by benevolently sexist men ($M = 57.9, SD = 23.3$) and hostilely sexist men ($M = 63.2, SD = 17.3$). Although humor appreciation appeared to differ slightly between these two groups, this was not a significant difference, however. The same was true in

the case of benevolently sexist women ($M = 58.3$, $SD = 20.2$) and hostilely sexist women ($M = 61.7$, $SD = 20.0$), the t-test analysis found no significant difference overall in humor appreciation, $t(28) = -.4$, $p = .647$.

In a between-gender comparison, the analyses again found no significant differences in individuals' appreciation of anti-male humor. Benevolently sexist men ($M = 57.9$, $SD = 23.3$) did not appear to differ significantly with benevolently sexist women ($M = 58.3$, $SD = 20.2$) in their humor appreciation, $t(28) = -.05$, $p = .647$. Such is the case as well between hostilely sexist men ($M = 63.2$, $SD = 17.3$) and hostilely sexist women ($M = 61.7$, $SD = 20.0$), appreciation of the anti-male humor did not differ significantly, $t(28) = -.05$, $p = .824$. In summary, irrespective of gender or sexist attitudes, all individuals appeared to have enjoyed the anti-male humor to an equal degree.

B. Discussion

The objective of the present study is to observe the relationship between gender, ambivalent sexism toward men, and appreciation for sexist anti-male humor. In line with this objective, of interest to this study is whether ambivalent sexism toward men is a significant predictor of individuals' appreciation for sexist anti-male humor, and whether gender differences in such appreciation would emerge among individuals endorsing either benevolent or hostile sexist attitudes toward men.

Findings obtained through this study revealed that for both men and women, ambivalent sexism did not predict individuals' appreciation for sexist anti-male humor. Specifically, in both gender cases, both benevolent and hostile sexist attitudes toward men were associated with high amusement with the anti-male humor. Among men, humor appreciation did not differ between hostilely sexist men and benevolently sexist men, both appeared to enjoy the anti-male humor to an equal degree. The same was also true among women. No difference in humor appreciation was found, women who endorsed benevolent sexist attitudes toward men found the anti-male humor just as amusing as did women who endorsed hostile sexist attitudes. Overall, the current finding did not mirror evidence from research on appreciation for sexist anti-female humor which reported that both men and women who endorsed hostile sexist attitudes toward women found sexist anti-female humor more amusing than those who endorse benevolent attitudes (Eyssel & Böhner, 2007; Ford, Johnson, Blevins, & Zeppeda, 1999; LaFrance & Woodzicka, 1998;

Thomas & Esse, 2004). The current finding also does not appear to support the disposition theory of humor, which posits that “the more intense the positive attitude toward the disparaged entity, the smaller the magnitude of mirth” with disparagement humor. Indeed, contrary to what the disposition theory contends, both men as well as women of this study who endorsed benevolent sexist attitudes toward men actually found the anti-male humor as amusing as their counterparts who endorsed hostile sexist attitudes toward the male gender.

Furthermore, the absence of interaction between gender and sexist attitudes indicated that gender differences in appreciation of anti-male humor did not emerge among individuals who endorsed either benevolent or hostile sexist attitudes toward men. Indeed, humor appreciation did not differ either between hostilely sexist men and hostilely sexist women, or between benevolently sexist men and benevolently sexist women.

With sexist female-targetted humor, gender differences in appreciation were found to emerge among benevolent sexist individuals; benevolent sexist men found the sexist female-targetted humor more amusing than did benevolent sexist women (Greenwood & Isbell, 2002). In contrary, the benevolent sexist individuals of this study did not manifest such gender differences in their appreciation of sexist male-targetted humor. Greenwood and Isbell suggested that the benevolent sexist men of their study might have discriminated between women dear to them and other types of women, and this outgroup subtyping allowed them amusement with humor disparaging a certain type of women (dumb blonde) without experiencing attitudinal dissonance.

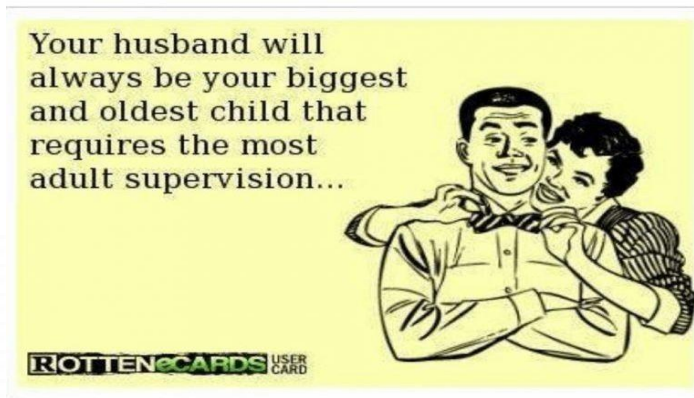
Such was unlikely for the benevolent sexist individuals of this study, since the presented anti-male humor targeted men as a whole instead of only a specific type of men, thus ruling out the possibility of such outgroup subtyping for both the benevolent sexist men and women. A more likely explanation to account for the lack of gender differences and the parity in appreciation between hostile and benevolent sexists, is that the benevolent sexist men and women of this study might not have found the sexist anti-male humor offending enough to be otherwise not amused by it. Ruch (1992) asserts that maximal appreciation of humor occurs if the humor is judged funny and not found aversive (boring, offensive, etc.), even if there are some perceived annoying aspects to that humor. The benevolent sexists thus might not have been particularly fond of the sexist content of the humor, but in spite of this they found the humor amusing for its clever punchline or originality, and did not deem it personally offensive.

Notwithstanding the lack of disparity in appreciation, the current finding may shed some light on the relationship between gender, ambivalent sexism toward men, and appreciation for sexist humor targetting men. Hostile sexist women's appreciation of the sexist anti-male humor, for instance, may to some extent confirm what Glick and Fiske (1999) conceptualize as "compensatory gender differentiation", which allows women to positively differentiate themselves from men. Being a subordinate group, women are said to compensate for their negative identity status by associating men who are dominants with negative conventional stereotypes about them. In the context

of appreciation for sexist humor, amusement with men-disparaging humor portraying such stereotypes may be a way for hostile sexist women to differentiate themselves positively from men. More importantly, this demonstrates how prejudice toward gender can subtly be expressed through appreciation for humor that victimizes people of a certain sex category. In the case of hostile sexism, for instance, negative attitudes toward men includes the beliefs such as that men are like children, that they behave like babies when sick, and that they desire a traditional relationship at home where women are expected to do most of the housework and childcare. The hostile sexist women who hold these views were indeed quite appreciative of the sexist anti-male humor which portrayed men as being incompetent at housework and reliant on women in taking care of the house as well as them.



"Since you don't know how to play house,
you can be the dad."



For the same stereotypes portrayed in the sexist jokes then, such humor may also be much appreciated by women endorsing benevolent sexist attitudes toward men. Benevolently sexist women, who manifest maternalism in their subjectively positive views of men, hold a rather patronizing belief about men that they would fall apart if not taken care of by women. The appreciation of such humor by benevolently sexist women may thus indicate that some seemingly positive beliefs about men can actually be as misandristic as the negative beliefs about them.

Overall, the current finding on appreciation for anti-male humor may reflect the generally greater acceptability for male-targeted humor in comparison to women-disparaging humor. Such disparity in turn may be the result of sexism itself. As has been noted, although men and women can both be targets of sexism, women, not men, have historically been the victims and suffered because of it (Becker, Zada-wazki, & Shields, 2014). Humor targeting historically oppressed groups is deemed to be less socially acceptable compared to humor targeting historically privileged groups (Schneider, 2016). Perhaps due to men being a historically privileged group, sexist humor

targetting them and appreciation for such humor is considered more socially acceptable and less harmful or incriminating, as compared to sexist humor that victimizes women.



CHAPTER V

CONCLUSIONS, LIMITATIONS, AND SUGGESTIONS

A. Conclusions

Findings obtained from the present study revealed that ambivalent sexism toward men does not appear to be a significant predictor for individuals' appreciation for sexist humor. Furthermore, the no gender differences in sexist anti-male humor appreciation emerged among individuals endorsing either benevolent or hostile sexist attitudes toward men. The current finding for anti-male humor appreciation did not mirror evidence from previous research on anti-female humor appreciation by men and women. Overall, the finding may to some extent reflect the generally more acceptability of sexist humor targeting men and the appreciation for such humor.

B. Limitations and Suggestions

This study used a fairly small sample size of research participants, who were exclusive to a homogenous population (college students). For future research, the use of a larger sample size comprised of participants drawn from a more heterogeneous population (including office workers, housewives, etc) is recommended for more conclusive and representative data.

This study's use of male experimenter might have caused rating bias by the participants' who might have possibly felt apprehensive toward the experimenter. Previous research with sexist anti-female humor has noted that

male participants might have been reluctant to express enjoyment of women-disparaging humor in the presence of overseeing female experimenters (Henkin & Fish, 1986). That might have been the case also with this study with its female participants and male experimenter. Future research is advised to use female experimenter instead of male.

Further, this study only measured appreciation of humor in terms of the funniness and not aversiveness of the humor presented. According to Ruch (1992), humor appreciation is defined by two nearly orthogonal components of positive and negative responses. As noted by Woodzicka and Ford (2010), the negative responses to sexist humor such as embarrassment, disgust, or anger are not irrelevant. For future research, use of ratings such as one that measures individuals' offense to sexist anti-male humor instead of only amusement is recommended for broader and more explorative discussions.

It must be noted that this study only considered benevolent and hostilely sexist individuals. Inclusion of individuals endorsing ambivalent (having benevolent as well as hostile attitudes) sexist attitudes and non sexist individuals might have given a more varied appreciation. Future studies examining appreciation for sexist anti-male humor is highly recommended to take into account appreciation by such individuals as well.

The anti-male cartoons used in the study featured only hostile/aggressive jokes, excluding sexual jokes. As was noted, sexist humor by nature incorporates both hostile and sexual elements in its derogation of gender (Love & Deckers, 1988). A consistent finding of previous studies is that

women were not very appreciative of humor with sexual themes as compared to men, but did not differ with men in their enjoyment of humor with aggressive themes (Lampert & Ervin-Tripp, 1998). Inclusion of jokes with sexually suggestive themes in the cartoons would have made a better representation of the presented sexist anti-male humor, and might have possibly garnered a more varied appreciation. The use of cartoons featuring both hostile and sexual jokes is therefore advised for future research.

Finally, this study could have employed a more proper distracting technique in both the cartoon rating form and the AMI questionnaire. For the cartoon rating form, although this study did use a number of filler cartoons to serve distractors, the filler cartoons used in the cartoon form were of a relatively small quantity. As such they might not have been very effective in preventing the participants from noticing the purpose of cartoons the anti-male cartoons. With the AMI questionnaire, this study did not use distractors at all for the AMI items. Previous research on sexist anti-female humor appreciation (Greenwood & Isbell, 2002) has attempted mixing the original items in the employed sexism scale with a number of filler items/questions to distract participants from the original items. Use of a large amount of fillers (especially exceeding the number of the cartoons and items) in both the cartoon rating form and AMI questionnaire might have better guaranteed less likelihood of response bias by the participants. Such more properly designed distracting technique is therefore also advised for future research.

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APPENDICES

Appendix A: Ambivalence toward Men Inventory (AMI)

Below are a series of statements concerning men and women and their relationships in contemporary society. Please indicate the degree to which you agree or disagree with each statement using the scale below:

- | | 0 | 1 | 2 | 3 | 4 | 5 |
|------------|---|----------------------|----------------------|-------------------|-------------------|-------------------|
| | disagree
strongly | disagree
somewhat | disagree
slightly | agree
slightly | agree
somewhat | agree
strongly |
| B(M) _____ | 1. Even if both members of a couple work, the woman ought to be more attentive to taking care of her man at home. | | | | | |
| H(S) _____ | 2. A man who is sexually attracted to a woman typically has no morals about doing whatever it takes to get her in bed. | | | | | |
| B(G) _____ | 3. Men are less likely to fall apart in emergencies than women are. | | | | | |
| H(S) _____ | 4. When men act to "help" women, they are often trying to prove they are better than women. | | | | | |
| B(S) _____ | 5. Every woman needs a male partner who will cherish her. | | | | | |
| H(G) _____ | 6. Men would be lost in this world if women weren't there to guide them. | | | | | |
| B(S) _____ | 7. A woman will never be truly fulfilled in life if she doesn't have a committed, long-term relationship with a man. | | | | | |
| H(G) _____ | 8. Men act like babies when they are sick. | | | | | |
| H(P) _____ | 9. Men will always fight to have greater control in society than women. | | | | | |
| B(M) _____ | 10. Men are mainly useful to provide financial security for women. | | | | | |
| H(P) _____ | 11. Even men who claim to be sensitive to women's rights really want a traditional relationship at home, with the woman performing most of the housekeeping and child care. | | | | | |
| B(S) _____ | 12. Every woman ought to have a man she adores. | | | | | |
| B(G) _____ | 13. Men are more willing to put themselves in danger to protect others. | | | | | |
| H(S) _____ | 14. Men usually try to dominate conversations when talking to women. | | | | | |
| H(P) _____ | 15. Most men pay lip service to equality for women, but can't handle having a woman as an equal. | | | | | |
| B(S) _____ | 16. Women are incomplete without men. | | | | | |
| H(G) _____ | 17. When it comes down to it, most men are really like children. | | | | | |
| B(G) _____ | 18. Men are more willing to take risks than women. | | | | | |
| H(S) _____ | 19. Most men sexually harass women, even if only in subtle ways, once they are in a position of power over them. | | | | | |
| B(M) _____ | 20. Women ought to take care of their men at home, because men would fall apart if they had to fend for themselves. | | | | | |

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Note: The HM subscales are indicated by the following notation: H(P)Resentment of Paternalism, H(G) = Compensatory Gender Differentiation, H(S) = Heterosexual Hostility. The BM subscales are indicated by the following notation: B(M) = Maternalism, B(G) = Complementary Gender Differentiation, B(S) = Heterosexual Intimacy.

Scoring Instructions:

Hostility toward Men (HM) score = average of the following items:

2,4,6,8,9,11,14,15,17,19.

Benevolence toward Men (BM) score = average the following items:

1,3,5,7,10,12,13,16,18,20.

Overall AMI score = average of all items.

For correlational research, purer measures of HM and BM can be obtained by partialing each of these subscales from the other to control for the correlation between the two subscales. An overall AMI score can be obtained merely by averaging scores on all items (or averaging the HM and BM subscale scores).



Appendix B: Ambivalence toward Men Inventory (translation)

1. Sekalipun kedua-dua anggota dari satu pasangan bekerja, sang wanita haruslah lebih perhatian terhadap mengurus pasangan pria-nya di rumah.
2. Seorang pria yang tertarik secara seksual kepada seorang wanita biasanya tidak memiliki moral berkenaan dengan melakukan segala cara untuk berbuat asusila pada wanita tersebut.
3. Pria lebih kecil kemungkinan untuk terpuruk dalam keadaan-keadaan darurat dibandingkan wanita.
4. Ketika pria bertindak untuk “menolong” wanita, mereka seringkali tengah mencoba membuktikan mereka lebih baik daripada wanita.
5. Setiap wanita membutuhkan pasangan laki-laki yang akan menyayangnya.
6. Pria akan tersesat di dunia ini apabila wanita tidak ada di sana untuk menuntun mereka.
7. Seorang wanita tidak akan pernah terpenuhi dalam hidup apabila ia tidak memiliki hubungan jangka panjang yang serius dengan seorang pria.
8. Pria bertingkah seperti bayi saat mereka sakit.
9. Pria akan selalu berjuang untuk memiliki kendali lebih besar dalam masyarakat daripada wanita.
10. Pria lebih terutama berguna untuk menyediakan keamanan finansial bagi wanita.
11. Bahkan pria yang meng-klaim peka terhadap hak-hak wanita sebenarnya menginginkan hubungan tradisional di rumah, di mana sang wanita mengerjakan sebagian besar pekerjaan rumah dan mengurus anak.
12. Setiap wanita haruslah memiliki seorang pria yang ia puja.
13. Pria lebih bersedia membahayakan diri mereka sendiri demi melindungi orang lain.

14. Pria biasanya berusaha mendominasi percakapan ketika sedang berbicara dengan wanita.
15. Kebanyakan pria hanya omong saja soal kesetaraan bagi wanita, tapi tidak tahan memiliki seorang wanita sebagai (pihak) yang sederajat (dengan mereka).
16. Wanita tidaklah utuh tanpa pria.
17. Kebanyakan pria benar-benarlah seperti anak-anak.
18. Pria lebih bersedia mengambil resiko ketimbang wanita.
19. Kebanyakan pria melecehkan wanita secara seksual, sekalipun dengan cara-cara halus, begitu mereka (pria) berada di posisi kuasa atas mereka (wanita).
20. Wanita haruslah mengurus pasangan pria mereka di rumah karena pria akan terpuruk apabila mereka harus mengurus diri mereka sendiri.

Skala penilaian:

0 = Sangat tidak setuju

1 = Lumayan tidak setuju

2 = Sedikit tidak setuju

3 = Sedikit setuju

4 = Lumayan setuju

5 = Sangat setuju

Appendix C: Sexist anti-male cartoons

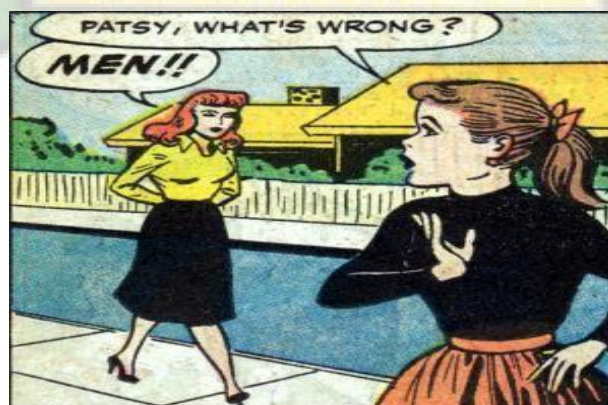
CS180089



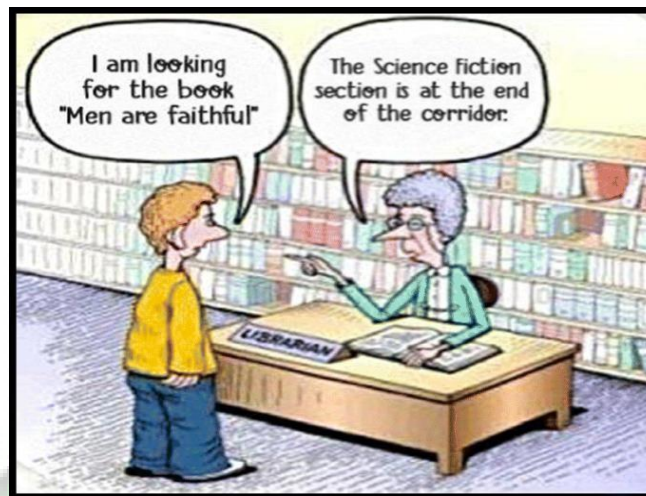
Source : <https://www.cartoonstock.com/cartoon?searchID=CS180089>



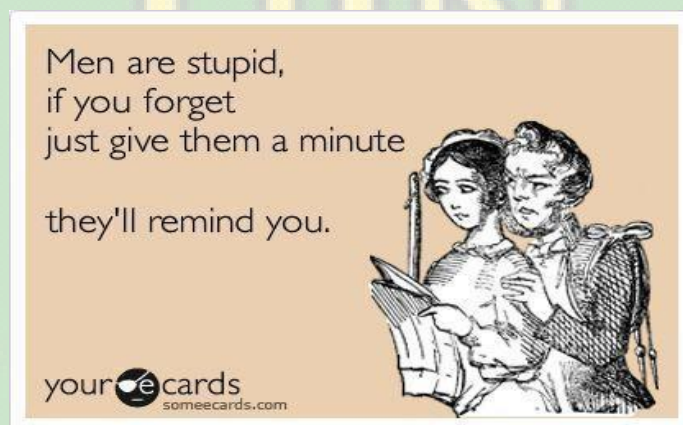
Source: <https://www.illustrationsource.com/stock/image/85517/angry-man-and-woman>



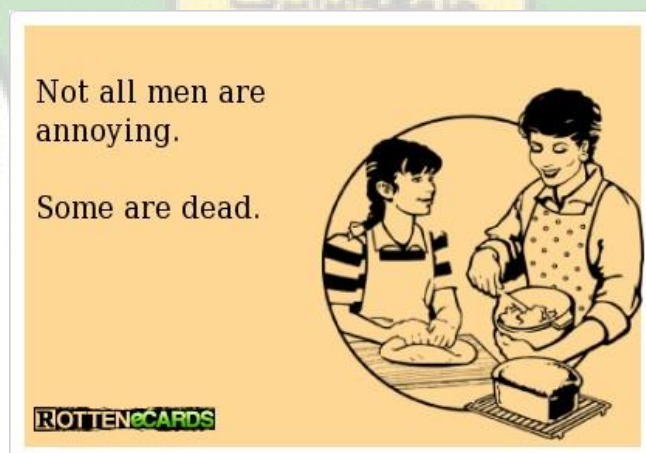
Source: <https://kuleszka.tumblr.com/post/74925399692>



Source: <https://www.cartoonstock.com/cartoon?searchID=CS500589>



Source: <https://www.someecards.com/usercards/viewcard/MjAxMi0yZWU4OTJlMDEwN2U4NDcx/>



Source: <http://rachyharris.blogspot.com/2013/11/how-men-infuriate-us-women.html?m=1>

CX905109



"Since you don't know how to play house,
you can be the dad."

Source: <https://www.cartoonstock.com/cartoon?searchID=CX905109>

CC22586



"I love you too, Daddy, but it just kills me that you're a man."

Source: <https://www.cartoonstock.com/cartoon?searchID=CC22586>

CS160033



"I've been lucky with men —
I haven't met any yet..."

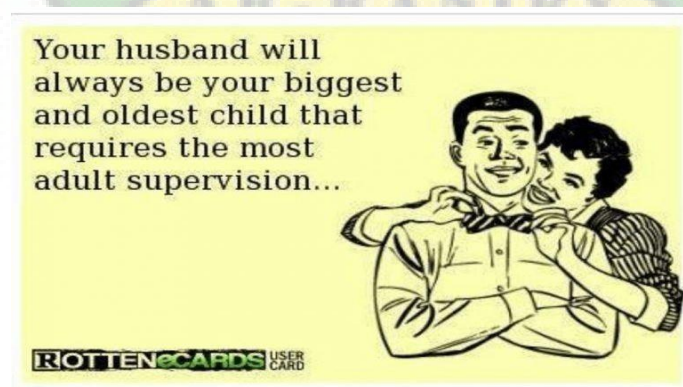
Source: <https://www.cartoonstock.com/cartoon?searchID=CS160033>



Source: <https://www.cartoonstock.com/cartoon?searchID=CX903669>



Source: <http://www.homeobook.com/wp-content/uploads/2013/08/women.jpg>



Source: <http://www.rottenecards.com/card/271906/your-husband-willalways-be-your-biggestand-oldest-child-thatrequires-the-mostadult-supervision>



Source: <https://www.cartoonstock.com/cartoon?searchID=CS522296>



Source: <https://www.cartoonstock.com/cartoon?searchID=CS500589>

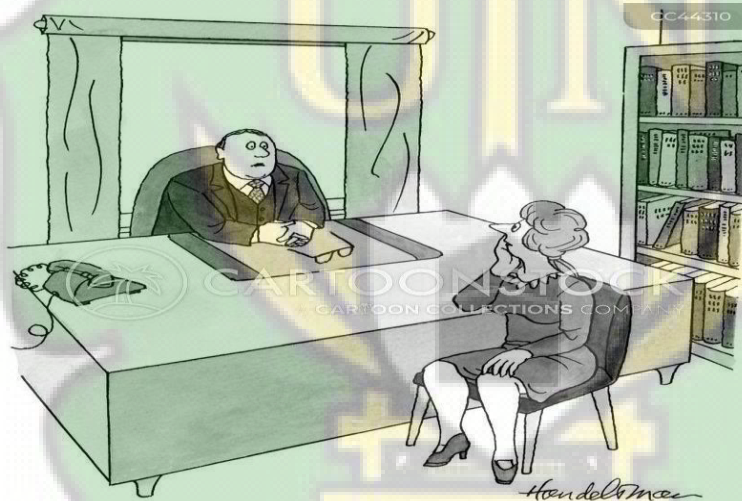


Source: <https://www.cartoonstock.com/cartoon?searchID=CS215679>



"We're playing Supreme Court, Mom, and all the men are dead or retiring."

Source: <https://whendotheyservehewine.com>



"It might be considered a hate crime, so tell me honestly. Did you shoot your husband because of his gender?"

Source: <https://www.cartoonstock.com/cartoon?searchID=CC44310>



Source: <https://www.cartoonstock.com/cartoon?searchID=CS450606>



Source: <https://www.cartoonstock.com/cartoon?searchID=CS185323>



*Normally, I'd fire you, Hoskins --
but we have a lower standard for men.*

Source: <https://www.cartoonstock.com/cartoon?searchID=CX904642>