

Examining the Moderating Effects of Masculinity Threat between the Precarious Manhood Belief and Level of Amusement on Sexist Jokes

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Abstract

The study aimed to determine the relationship between Precarious Manhood Beliefs (PMB) and man's level of amusement (LOA) in sexist jokes through the moderating effect of masculinity threat. The researchers used standardized instruments to identify the PMB levels and Amusement levels on Sexist Jokes of 156 participants who are 18 years old and above, male heterosexual 4th year college students at selected universities around Laguna and Batangas. The data gathered were analyzed through Independent Sample T-test, Pearson's R and Moderation Analysis through Process by Hayes. The results of the study showed that heterosexual males under the threat condition had a higher level of PMB and LOA in sexist jokes. Heterosexual males under the threat condition have higher LOA in sexist jokes. There was no significant difference in the scores for the threat condition and non-threat condition in terms of PMB. On the other hand, there is a significant difference in the scores for the threat condition non-threat condition in terms of LOA in sexist jokes. The findings also indicated a significant relationship between PMB and LOA in sexist jokes. Masculinity as the moderator in this research strengthens the relationship of Precarious Manhood Belief and Level of Amusement in sexist jokes. By further analyzing the relationships of the variables, this thesis assumes that males who have a high level of PMB are under the pressure of following the societal standards of "masculinity" to prove they are "real men."

keywords: masculinity; precarious manhood belief; sexist jokes

Introduction Section

The length of the papers should be minimum 3000 words and maximum 8000 words, excluding abstract and references. The concept that men are produced, not born, is accepted literally in some societies. Men in East Africa's Samburu and Maasai herder communities are not allowed to marry or have children until they have killed their first ox. Boys from these tribes must likewise endure a circumcision rite without anesthesia and without displaying any signs of discomfort to become men (Saitoti, 1986). Similarly, before being deemed men, Kung Bushmen of the Kalahari Desert in southwest Africa must kill an antelope (Thomas, 1959), and Sambian highlanders of New Guinea must endure a violent, excruciating scarification ceremony (Herdt, 1982). Even though these cultures differ in many ways, they share a concern with active, public displays of manhood. Gilmore's (1990) *Masculinity in the Making*, which argued that manhood is elusive and precarious across quite diverse cultures and that most cultures demand some social evidence of manhood via action, is one of the most thorough examinations of manhood in anthropology. As a result, various field studies proved the idea that masculinity is fragile and requires public evidence. Thus, viewing manhood as elusive and precarious has two ramifications. The first is that threats to men's manhood will cause fear and threat-related feelings in males, and the second is that questioned manhood would make men frequently feel obliged to display their manhood by actions – the precarious manhood belief in a nutshell.

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Men and masculinity are stereotyped with dominating positions, leader-like traits, and power, while women and femininity are associated with reliance, social support, and nurturing (Eagly & Karau, 2002). Masculinity is a prized social identity and earned position defined by three fundamental traits that men must exhibit to be considered "good men" (Fischer & Good, 1998). First, males should act in ways that display power, status, and dominance, particularly over women (Rudman & Glick, 2008). Men, for example, should lead rather than follow and influence rather than be influenced – in this way, they should dominate rather than be controlled (Vescio, Schlenker, & Lenes, 2010). Second, males must be physically, emotionally, and mentally robust (Thompson & Pleck, 1986). Therefore, males must bear suffering, refrain from displaying pain and sadness, and endure unpleasant circumstances without complaining. Third, males should reject and separate themselves from everything feminine, homosexual, or otherwise unmanly, such as stereotypically feminine roles, behaviors, and sentiments (Pascoe, 2011). Men risk losing their masculinity if they fail to demonstrate the core characteristics of masculinity. Hence, masculinity is unstable and quickly lost if the essential traits of masculinity are not regularly shown in public (Bosson & Vandello, 2011). Since men and women are in opposing ways, a lack of male characteristics equates to femininity, and a display of feminine features equates to masculinity failure. Therefore, if men are told that they are feminine – their precarious manhood belief starts to drop off and they experience masculinity threat.

To restore men's threatened masculinity, they engaged in sexist jokes, disparagement humor that degrades and belittles women as a group (humor target) that men (actors) typically initiate. According to the Social Identity Approach, sexist humor aims to boost the morale and cohesiveness of the ingroup (male). On the other hand, sexist jokes introduce or encourage a hostile attitude toward the outgroup (women). According to a previous study, people start and appreciate disparaging humor partly because it confirms the threatened social identities of a group (Tajfel and Turner 1986). That is, it establishes the superiority of one's ingroup over relevant outgroups (Abrams et al., 2015). In addition, gays and women represent femininity, which is the opposite of masculinity. Men might want to separate themselves from the qualities they want to disprove by displaying contempt or prejudice toward women and gays. As a result, discrimination against women and gays might serve as a method of preserving and reinforcing one's masculinity (Glick et al., 2007). Men's enjoyment of two forms of disparagement humor (sexist and anti-gay jokes) thus has a self-affirming role in restoring their threatened masculinity.

However, using sexist jokes is not a positive method to restore their threatened masculinity. According to Pryor (1995), the most frequent forms of sexual harassment women encounter in the workplace are teasing and sexist jokes. Also, according to the same author, males are much more likely than women to make sexist jokes at work. As a result, jokes aided males in establishing a heterosexist status hierarchy, sometimes blurring the boundary between humor and harassment in such a manner that they disguised their negative attitudes towards women as humor.

According to a study performed in 2016 by the Social Weather Stations (SWS) as part of the UN Women's Safe Cities Metro Manila Program, three out of every five women in the Philippines had experienced sexual harassment at least once in their lives. One in every seven women experienced sexual harassment at least once a week in the previous year according to 800 respondents from two Quezon City barangays. Also, one in every seven males confessed to committing an act of sexual harassment at least once a day in the same year. Seventy percent of these incidents occur during the workday (Cabral, 2017). Not to take it farther away, Philippine President Rodrigo Duterte, who is criticized for sexist statements and behavior during his term, is an example of how Filipino males continue to objectify women and even commit violence against them. Some of his comments have been seen as victim-blaming, such as claiming that rape numbers in Davao City are high because the women in the said area are attractive. Duterte has also threatened to kill female communists in the vaginal area. He is also known for his statement during his administration that he should have been the first to rape an Australian missionary in Davao City since he was the former mayor of that place. According to Presidential Spokesman Harry Roque in November 2020, Duterte resorted to sexist insults to cope with the misery he observed in typhoon-hit areas. This came after Duterte made a joke about having too many ladies with Presidential Adviser for Bicol Affairs Marvel Clavecilla, to which Clavecilla answered that he was "undersecs," a

wordplay on his actual position of undersecretary. Duterte also claimed that a COVID-19-infected official he knew died because he "lacked women."

Sexist messages such as those from the paragraph mentioned above significantly promote workplace tolerance for sexual harassment. These raunchy jokes and vulgar humor that attack women and other minorities are harmful to the company's culture, and the silent recipients who deep inside are supporting it and thereby contributing to the problem. As a result, if sexist remarks are uncalled for and continue to be tolerated or normalized, sexual harassment will also be acceptable. This leads to the conclusion that making such jokes is within the bounds of socially accepted behaviors. Also, according to Ms. Margolis, a senior researcher at Human Rights Watch, most jokes are meant to be jokes. Still, some individuals mistakenly believe sexual comedy at work is a kind of sexism, making women feel excluded. These things have the potential to shut individuals down and make women feel compelled to hide their true selves. Women in the office typically laugh at these kinds of jokes because they do not want to be regarded as too emotional, sensitive, or unable. According to a Melbourne Business School report, sexist jokes in the workplace are one of the most significant variables affecting women's capacity to thrive. Sexism was "one of the most prevalent and pronounced" indications of women's "fit" in their organization, a significant risk factor that harmed women at work. According to the same research, women are less likely to stay in their jobs or organizations if they feel like they do not belong or are not treated equally. Thus, sexist humor isn't only harmless enjoyment in general because it can alter men's views of their immediate social environment, allowing them to feel at ease with these sexist conducts without fear of criticism. In fact, according to Boxer (2010), this kind of humor is highly pervasive in the workplace, although it is subtle. These types of humor might cause people (mainly the joke's target) to create unclear interpretations of the message because of their lightness. As a result, sexist comedy is often normalized, leading to a kind of subtle harassment. Some of the damaging effects of sexual harassment are tolerance of offensive behaviour that can affect employee behaviour in the long run and create an intimidating, hostile, or abusive work environment. It also includes a negative impact on women's work performance and promotion of a male-dominated workplace where gender stereotyping and sexual harassment are most likely to occur.

Researchers believed that studying the effect of masculinity threat on how precarious manhood belief is related to the men's level of amusement in sexist jokes is essential in identifying men who might have problematic behavior in the workplace. This paper aimed to determine that men with high PMB levels are more likely to make sexist jokes in the workplace when presented with threats. If this is proven, companies and other industrial institutions can use PMB as a scale to assess how male employees are likely to commit sexist jokes. Upon identifying men high in PMB, they can make further interventions to protect women in the workplace. Interventions may include seminars or training that will raise awareness of why sexist jokes should not be practiced, promoting personal developmental programs, and appraisal or assessments of women's safety in the workplace.

Figures and tables

Table 1 *Precarious Manhood Beliefs of Participants under the Threat and Non-threat Condition*

<i>Statements</i>	Threat Condition		Non-threat Condition	
	<i>Weighted Mean</i>	<i>Interpretation</i>	<i>Weighted Mean</i>	<i>Interpretation</i>
1. It is fairly easy for a man to lose his status as a man.	3.99	Neutral	3.58	Neutral
2. A male's status as a 'real man' sometimes depends on how other people view him.	4.49	Slightly True	3.95	Neutral

3. Some boys do not become men, no matter how old they get.	5.00	Slightly True	4.95	Slightly True
4. Other people often question whether a man is a 'real man'.	5.51	Somewhat True	5.19	Slightly True
5. Manhood is something that can be taken away.	3.92	Neutral	3.45	Slightly Not True
6. Manhood is not assured – it can be lost.	4.26	Neutral	3.65	Neutral
7. Manhood is not a permanent state, because a man might do something that suggests that he is really just a 'boy'.	4.97	Slightly True	4.42	Neutral
Composite Mean	4.59	Slightly True	4.17	Neutral

Note: Never or almost never true: 1.00 - 1.85, Somewhat not True: 1.86 - 2.71, Slightly not True: 2.72 - 3.57, Neutral: 3.58 - 4.43, Slightly True: 4.44 - 5.29, Somewhat True: 5.30 - 6.15, Always or almost always true: 6.16 - 7.00

Significant findings can be observed from Table 1 on the sample's responses to the seven statements of Precarious Manhood Belief Scale. Surprisingly, participants under both the threat and non-threat conditions had the same statements for their two highest and two lowest weighted means. First, both conditions considered statements 4, "Other people often question whether a man is a 'real man'" (WMTC: 5.51, WMNTC: 5.19), and 3, "Some boys do not become men, no matter how old they get" (WMTC: 5.00, WMNTC: 4.95), as the most accurate statements to describe masculinity with the highest weighted mean. Second, statements 5, "Manhood is something that can be taken away" (WMTC: 3.92, WMNTC: 3.45), and 1, "It is fairly easy for a man to lose his status as a man" (WMTC: 3.99, WMNTC: 3.58), ranked the lowest in terms of their weighted means. Lastly, based on the data, it can also be noticed that statements for both the threat and non-threat condition were arranged exactly in the same order. The format followed statements 4, 3, 7, 2, 6, 1, and 5, set according to the truest to the least true respectively. In general, the weighted mean for PMB level of the threat condition was 4.59 while the non-threat condition was 4.17.

Respondents on both conditions tend to observe that other people often question whether a man is a "real man" as it is the highest weighted mean. This result indicates that society has constructed standards of what a "real man" is, and if male individuals cannot meet those constructs, their masculinity will be put on the line. Evidently, such a norm is not that apparent for female individuals as there's no term such as "real woman" often used against women. On the other hand, men are always compelled to prove that they are "real men" through various actions and behaviors expected of them by society. Similarly, participants under both conditions also believe that some boys do not become men, no matter how old they get. It indicates that they see manhood not relative to biological tendencies but rather from a societal perspective. As a result, they think that a younger male individual can be considered a "man" while an older male can be regarded as a "boy" despite their age differences. This result simply implies that manhood is not easily achieved because growing up doesn't guarantee being considered a "man." Instead, a male individual must work and meet specific standards to be a man, who signifies that manhood is elusive and hardly won. On the other hand, participants under the non-threat condition seemed to think that taking manhood away is slightly not true. This means that this group of heterosexual males is somewhat more comfortable with their masculinity and does not intensely worry that their

manhood will be carried off from them than the participants under the threat condition who seemed neutral on this statement. Nonetheless, both group conditions still mark this statement with the lowest score, which means they do not think this was accurate compared to other statements. In addition, respondents on both conditions are also neutral with the idea that it is relatively easy for a man to lose his status as a man, which indicates that they think this might be true or not. Culturally and socially speaking, there are many things concerning a "lost manhood", especially in a patriarchal country like the Philippines. For example, a househusband is seen as inferior to working male individuals; the same is true for males who do not know how to play basketball, wear pink, cry and are emotional, are not into alcohol, or do not drive. Therefore, there is a chance that respondents think that it is easy for a man to lose his status as a man who is expected to be superior to women. On the other hand, respondents might also think that the status as a man is not easily lost because even though there are lots of women empowerment movements and feminist groups promoting gender equality in the Philippines, their dominance and power as men are still more recognized and acknowledged in various aspects. It can be drawn as well that participants on both conditions had the same insight when it comes to Precarious Manhood Beliefs as they rated the statements in the same manner from the truest to least true. However, these perceptions vary as the threat condition has a higher PMB level than the non-threat condition. This implies that although participants on both conditions have the same understanding of PMB, participants under the threat condition are more likely to believe that manhood is elusive, tenuous, and requires public action than participants under the non-threat condition.

Interpretation 1: Statement 4, with the highest weighted mean, implies that being man requires more public actions and behaviors to prove their masculinity.

The claims mentioned above are not relatively new in the literature although they have recently been given attention. In fact, several studies can be used to support and back up such claims with valid and reliable pieces of evidence. First, Vandello et al. (2013) conducted three experiments to support the above results. The third experiment of Vandello (2013) supports the claim that society created standards that men are compelled to follow or else their manhood will be questioned. In this experiment, the researchers asked males and females to complete open-ended sentences that began with "A true man..." or "A true woman..." to demonstrate that manhood required behaviors and public evidence. Based on their results, they found out that when describing "a real man," participants used more action words than trait phrases. This indicates that men must perform masculine activities with active efforts to achieve and maintain gender status as a "real man." In addition, several pieces of evidence from various parts of the world and groups of people have demonstrated that men are produced by society and not born. In some indigenous communities, boys achieve manhood status through rituals involving physical separation and isolation and painful or dangerous endurance tests (Gilmore, 1990; Herdt, 2017). Men in East Africa's Samburu and Maasai herder communities are not allowed to marry or have children until they have killed their first ox. Boys from these tribes must likewise endure a circumcision rite without anesthesia and without displaying any signs of discomfort to become men (Saitoti, 1986). Similarly, before being deemed men, Kung Bushmen of the Kalahari Desert in southwest Africa must kill an antelope (Thomas, 1959), and Sambian highlanders of New Guinea must endure a violent, excruciating scarification ceremony (Herdt, 1982). At present, based on Netchaeva's (2015) research using the concept of precarious manhood belief, when a woman holds a higher organizational position, males in lower positions feel threatened, which causes them to be more assertive toward a female supervisor and campaign for themselves. When participants bargained with a supervisor named David, they accepted the job offer right away. Still, those who dealt with a supervisor named Sarah declined and countered with a numerical counteroffer. As a result, it was established that when males engage with female supervisors, they feel threatened and to prove their manhood, they respond more assertively. It's also possible that, rather than feeling threatened, male participants behaved assertively because they anticipated women to be submissive in negotiating situations, which would make it easier for them to force and exploit. Therefore, men are constantly driven to act and behave in society's "masculine constructed standard" to prove they are more powerful, authoritative, and superior.

Interpretation 2: Statement 3, with the second highest weighted mean, implies that manhood, being socially constructed and determined mostly by the society, is elusive.

Second, to support the second claim that manhood is socially determined instead of biologically determined, the first experiment of Vandello (2013) is utilized. In this experiment, researchers asked the respondents how

much of the change from "boyhood to manhood" or "girlhood to womanhood" could be ascribed to biological characteristics (e.g., puberty) as well as social influences (e.g., achieving socially valued goals). Participants associate the change from boyhood to manhood more strongly with social than physical causes. They attribute the boyhood-manhood transition more strongly to social factors than the girlhood-woman transition, supporting the view that manhood is more inclined with society. Unlike men, being a woman is viewed as a status that follows biological changes that are once obtained, remains secure, and is less likely to be challenged. However, men being more tied with society means that manhood is elusive and must be earned by meeting social expectations. "An authentic femininity rarely involves tests or proofs of action or confrontations with dangerous foes," Gilmore (1990) observed in his anthropological assessment of manhood throughout the world. Masculinity is something that males must achieve by achieving specific social milestones, whereas femininity occurs naturally to girls due to a sequence of unavoidable physical and biological changes. In addition, this is also supported by novelist Norman Mailer (1966) who once observed that masculinity is not something being given but is something being gained through winning small battles with honor. Therefore, according to Levant (2011), masculinity can be regarded as tenuous and quickly lost instead of an innate, secured, and biologically determined quality. With this fluidity, men are vigilant in guarding their manhood against threats and learn various ways to restore and reaffirm their masculinity once threatened. This is further supported by Michniewicz et al. (2012) about their study regarding involuntarily unemployed adults. This research found that men, compared to women, expected a harsher denigration of their gender status and predicted a more laborious evaluation of their manhood since men's gender identification has traditionally been linked to their capacity to work and provide for their families. Male participants in the study signify losing a job as a "loss of gender status." When recalling their job loss, these men estimated a more significant threat to their gender status (they estimated that other people saw them as "less of a man"). This evidence clearly shows that to be deemed a man, an individual has to meet specific standards set by society. If the male individual cannot meet these socially constructed standards, then his masculinity will be threatened and questioned.

Interpretation 3: Statement 5, with the lowest weighted mean and regarded as slightly not true by the non-threat condition and neutral for the threat condition, implies that participants in the non-threat condition are more comfortable with their masculinity compared to participants in the threat condition.

Third, the result wherein participants under the non-threat condition think that manhood can be taken away as slightly not true reflects that they are more comfortable with their masculinity and less anxious when faced with threats. Therefore, this group is more likely to have lower PMB than the threat condition which is evident based on the composite mean. Following the logic of PMB, according to Kalish and Kimmel (2010), men who have lower levels of PMB are not that afraid to violate gender norms and are, therefore, not likely to experience stress and anxiety brought by the gender-role discrepancy. Also, Vandello et al. (2013) instructed their participants in a study to complete a word completion activity whose underlying objective was to evaluate the cognitive accessibility of ideas associated with anxiety and danger. According to the findings, men with lower PMB levels completed fewer anxiety-related words than men with greater levels of PMB.

Interpretation 4: Statement 1, with the second to the lowest weighted mean and regarded as neutral for both conditions, implies that participants on both conditions think that this statement might be true or not. (Similar with Statement 5 being considered neutral by the threat condition).

On the other hand, the neutral perceptions in statements 5 and 1 reflect the idea that participants think these statements might be true or not. Hence, there might be a part for these respondents wherein they think manhood can also be taken away. Based on Vandello's (2013) second experiment wherein researchers asked participants to evaluate the meaning of an ambiguous phrase regarding "lost masculinity" or "lost womanhood," they found out that participants offered more explanations related to "lost masculinity" than "lost womanhood." According to this study, participants were more familiar with giving reasons about lost masculinity because it is more convenient. This implies that manhood status may be lost more quickly. In particular, Kimmel (1996) stated that despite significant changes in the idea of manhood throughout American history, it has always been marked by uncertainty, difficulty, and the desire to prove oneself. In a study conducted by Cohen (2012), researchers reported that a description about "no longer being a man" makes much more sense to respondents than a statement about "no longer being a woman." Participants find the masculine version of the statement better to perceive and grasp. Additionally, the statement about lost manhood was understood mainly in social terms ("He

no longer fits society's definition of a man"). Still, the statement about lost femininity was interpreted primarily in physical ones ("She had surgery and is no longer a woman"). This result indicates that masculinity is a precarious, socially acquired status. In contrast, femininity is a long-lasting status that is only lost (if at all) due to physical or biological adjustments.

In contrast, they might think that losing status as a man is slightly false because they may have not experienced it given the Philippines' culture. In fact, according to the Philippine Commission on Women, although the Philippines is in the top 16 countries for closing the gender gap, this ranking is still considered relatively unstable. In 2019, based on the data provided by the Global Gender Gap Report, the Philippines ranked as a top 14 country to close the gender gap, but in 2020, the country ranked down as top 16. This indicates that Filipinos are starting to value gender equality and women empowerment, especially in Asia, as it is the leading country to close the gender gap, but this movement seems not linear. In addition, based on this report, the Philippines tend to downgrade in ratings because of decreasing female representations in the cabinet which significantly declined from 25% to 10% between 2017 and 2019. Female representation in Congress also fell slightly at 28% at the beginning of 2019. This means that men still hold a more powerful position than women in terms of rights and privileges. Having a higher position in the social hierarchy gives men the perception that they cannot quickly lose their status as it is already deeply embedded in the culture no matter how many feminists and women empowerment movements arise.

Table 2 *Level of Amusement in Sexist Jokes of Participants under the Threat and Non-threat Condition*

<i>Statements</i>	Threat Condition		Non-threat Condition	
	<i>Weighted Mean</i>	<i>Interpretation</i>	<i>Weighted Mean</i>	<i>Interpretation</i>
1. What's the difference between a knife and an argumentative woman? A knife has a point	6.69	Somewhat Funny	5.69	Slightly Funny
2. I have received hundreds of replies to my advertisement for a wife and they all say the same thing – "Take mine."	6.17	Slightly Funny	4.86	Neutral
3. Why do only 10% of women make it to heaven? Because if they all went, it would be called hell.	6.90	Somewhat Funny	5.72	Slightly Funny
4. What is the difference between a wife and a mistress? One is cheating on you, the other is cheating with you.	6.06	Slightly Funny	4.76	Neutral
5. What is the difference between a battery and a woman? A battery has a positive side	6.45	Somewhat Funny	5.17	Neutral
6. If I had a dollar for every girl that found me unattractive, what would happen? They would eventually find me attractive.	6.85	Somewhat Funny	5.79	Slightly Funny

7.	What's the smartest thing a woman can say? Anything that starts with, "My husband says..."	6.27	Slightly Funny	5.01	Neutral
8.	What do you call a woman with half a brain? Gifted.	5.51	Slightly Funny	4.63	Neutral
9.	How many women does it take to screw in a light bulb? One – she just holds it up there and waits for the world to revolve around her.	6.19	Slightly Funny	5.29	Neutral
10.	What should you do if your woman walks out? Shut the door and celebrate.	6.29	Slightly Funny	5.12	Neutral
11.	If your dog is barking at the back door and your wife is yelling at the front door, who do you let in first? The dog of course...at least he'll shut up after you let him in.	6.67	Somewhat Funny	5.64	Slightly Funny
12.	What do you call a woman who's lost 95% of her intelligence? Divorced.	5.82	Slightly Funny	4.47	Slightly not Funny
13.	I'm not sexist, because being sexist is wrong and being wrong is for women.	5.14	Neutral	4.12	Slightly not Funny
14.	Why do men die before their wives? They want to.	6.47	Somewhat Funny	5.63	Slightly Funny
15.	Why does a woman have a clear conscience? Because it's never used.	6.12	Slightly Funny	4.79	Neutral
16.	What's the difference between a woman and a rain puddle? A puddle goes away after the sun comes up.	5.88	Slightly Funny	4.81	Neutral
17.	What do elephants have over women? Intelligence, loyalty, and genuine kindness.	5.44	Neutral	4.21	Slightly not Funny
18.	What do you call a woman with an opinion? Wrong.	6.27	Slightly Funny	5.01	Neutral

19. How are the office of the President and Tolkien's book The Hobbit alike? Neither had a girl in them and neither should.	5.17	Neutral	4.17	Slightly not Funny
20. Why is it a bad idea to ask Siri "What do women want?" She has been talking nonstop for the last two days.	6.83	Somewhat Funny	5.95	Slightly Funny
Composite Mean	6.16	Slightly Funny	5.04	Neutral

Note: Not Funny at All: 1.00 - 1.88, Not Funny: 1.89 - 2.77, Somewhat not Funny: 2.78 - 3.66, Slightly not Funny: 3.67 - 4.55, Neutral: 4.56 - 5.44, Slightly Funny: 5.45 - 6.33, Somewhat Funny: 6.34 - 7.22, Funny: 7.23 - 8.11, Very much Funny: 8.12 - 9.00

Table 2 presents the weighted mean and interpretation for each joke in Comedy Rating Form as the level of amusement in sexist jokes of participants under the threat and non-threat condition. Respondents on both conditions rate the same jokes for the most amusing and least amusing ones. The jokes with the highest weighted mean for both conditions are statement 3, "Why do only 10% of women make it to heaven? Because if they all went, it would be called hell" (WMTC: 6.90, WMNTC: 5.72), statement 6, "If I had a dollar for every girl that found me unattractive, what would happen? They would eventually find me attractive?" (WMTC: 6.85, WMNTC: 5.79), and statement 20, "Why is it a bad idea to ask Siri "What do women want?" She has been talking nonstop for the last two days." (WMTC: 6.83, WMNTC: 5.95). On the other hand, the set of jokes with the lowest weighted means was statement 13, "What do you call a woman who's lost 95% of her intelligence? Divorced" (WMTC: 5.14, WMNTC: 4.12), statement 19, "What do you call a woman with an opinion? Wrong" (WMTC: 5.17, WMNTC: 4.17), and statement 17, "What's the difference between a woman and a rain puddle? A puddle goes away after the sun comes up" (WMTC: 5.44, WMNTC: 4.21). In addition, it is essential to note that statements interpreted as "somewhat funny" in the threat condition were almost the same statements labeled as "slightly funny" of the participants under the non-threat condition. In the same way, statements considered "slightly funny" for the threat condition happened to be the almost identical statements identified as "neutral" for the non-threat condition. Lastly, "neutral" statements for the threat condition are interpreted as "slightly not funny" for the non-threat condition. In general, participants under the threat condition have an average weighted mean of 6.16, while participants under the non-threat condition had an average weighted mean of 5.04.

Three main interpretations can be drawn based on the results provided in Table 2. First, the heterosexual males on both conditions found the same set of jokes that were primarily amusing and least amusing to them - perceiving the jokes in the same way. Hence, this result means that participants have the same type of humor, disparaging humor, regardless of what conditions they were placed in and regardless of their PMB levels. Since the participants are mostly amused by the same kind of jokes accordingly, it can be inferred that they were amused mainly by jokes that foster discriminatory behavior and beliefs against women. Second, since participants found the same jokes for the most and least amusing, it can be said that these might be affected by various underlying factors. Many factors might affect the humor and amusement of a person in a joke, such as familiarity with the context, the culture of the audience, and language used. Lastly, participants under the threat condition seem to find the set of sexist jokes more amusing than the non-threat condition. However, this difference can be accounted for by two primary references (1) the presence of masculinity threat in the threat condition and (2) the higher level of precarious manhood beliefs of respondents in the threat condition. Suppose a heterosexual man is presented with a masculinity threat. In that case, telling him he is feminine makes him more likely to be amused in sexist jokes making himself lean farther from femininity and restoring his threatened masculinity. Similarly, suppose a heterosexual male has a higher level of PMB. In that case, he is also more likely to be amused by sexist jokes because men are driven to display their manhood through actions proving he's a man according to societal standards.

Interpretation 1: Participants having the same type of humor.

According to Lawless et al. (2020), the study's author where the sexist jokes are adopted, the jokes used in the questionnaire were designed to be sexist and offensive while targeting women. Therefore, if people find the list of jokes amusing, they are more likely to tolerate and participate in various problematic behaviors. Based on the results, both conditions rate the same set of jokes similarly, which implies that participants of this study have the same type of humor. Regardless of their PMB levels or being presented with masculinity threat or not, they will both see and perceive the jokes in the same way. Participants' amusement by jokes that foster discriminatory behavior and beliefs against women tells that these heterosexual males can tolerate discriminatory acts. According to Saucier et al. (2016), the report of explicit and severe micro-assaults towards women has been proven to be promoted by sexist humor through stereotypes. In their recent study, Saucier et al. (2018) stated that the normative aspect of humor could perpetuate prejudices about stigmatized groups such as women or Black people through disparaging humor. Language may also serve as an excuse to sexist beliefs by portraying them as socially acceptable "jokes" through sexist jokes. Sexist jokes being acceptable has harmful repercussions such as men rating sexist workplace remarks as less offensive (Ford, 2013), damaged women's emotions with detrimental impact on motivation and performance (Abrams et al., 2015), women may engage in discriminatory behavior toward other women but males would not engage in these improper practices toward other men (Abrams & Bippus, 2014), and worst is that tolerance of rape culture, victim-blaming, violence towards women, and even men's self-reported rape proclivity have all been linked to exposure and engagement to sexist humor (Strain et al., 2016; Thomae & Viki, 2013; Thomae & Pina, 2015). These studies show that sexist humor might jeopardize women's rights such as financial and social standing, self-image, confidence, and physical security.

Interpretation 2: The similarities in the participants' type of humor can be accounted for several reasons such as familiarity with the context, culture of audience, and language used.

According to Tsakona (2020), several contextual factors have been identified as necessary in studying humorous discourse. Based on the semantic structure conceptualized by Chomsky (1965), context is a vital component of humor since it helps recognize and interpret jokes in situations when everyone has the same sense of humor, perceiving hilarious content in the same way. According to Raskin (1985), the hearer receives every humorous remark in some context before other people deliver it. If the context is not provided clearly by the speech or circumstance, the listener fills in the blanks using his prior experience. If the listener is unable to do so, he is unlikely to understand the comment or joke, and as a result, find it unfunny. Moreover, Canestrari (2010) and Tsakona (2013) emphasize the importance of context in processing humorous statements. Some of the components they included as to why an individual may find a joke amusing are the (1) shared situational knowledge or the participants' mutual perception of their ongoing activities, (2) shared cultural knowledge on the beliefs, history, events, attitudes, values, and behaviors that may influence humor, and (3) shared knowledge of code or the linguistic choice made for a humorous utterance or text. As a result, some participants may find the jokes on the Comedy Rating Form hilarious as they understand the context. In contrast, others may not see it as amusing because they lack the same common knowledge to appreciate the meaning of the remarks.

Aside from context, culture has a significant impact on people's perceptions of humor. Hiranandani (2014), for example, has established that Easterners do not have the same positive attitude toward humor as their Western counterparts. In comparison to Westerners, Easterners are less prone to utilize comedy as a coping method. In a similar field of study, Jiang (2019) mentioned that Westerners have attributed humor with positivism and considered humor as a natural entertainment expression. On the other hand, Easterners have a negative attitude toward comedy, particularly in China, where Confucianism has undervalued humor. People in this country are hesitant to acknowledge their sense of humor for fear of damaging their self-image and social reputation. As a result, the Chinese do not consider humor a desirable personality quality. Furthermore, cultural variations have been connected to how humor is employed when it comes to the use of humor. According to Yue X. et al. (2016), people in Western nations, regardless of their social status, tend to utilize humor to cope with stress or challenges; however, this is not the case in Eastern countries. According to Martin and Ford (2018), Easterners employ more adaptive humor, whereas Westerners use more maladaptive humor. Chen and Martin (2013) conducted a study in which they invited Chinese and Canadian students to fill out the Humor Styles Questionnaire (HSQ) and Coping Humor Scale (CHS). They concluded that Canadian students used the four categories of humor (self-enhancing, affiliative, self-defeating, and aggressive humor) more frequently than

Chinese students, particularly aggressive humor. As a result, Chinese people are less likely to employ violent jokes as a coping mechanism, which is not unexpected. Aggressive humor is attributed to increased individualism, which values independence and assertiveness, and low collectivism (Martin & Ford, 2018). Therefore, cultural factors play a big part in how someone will perceive a joke because their cultural background primarily shapes an individual's understanding and perception of a statement.

Language establishes unseen barriers between in-groups and out-groups by providing a distinctive means for self-expression and promoting a sense of community among its speakers. In line with this, Erodi (2012) asked three groups of people (English, Hungarian, and bilingual speakers) to evaluate 32 jokes on various topics in research. Respondents of the study found jokes written in the participant's dominant language to be more amusing than jokes made in the non-dominant or minority language. As a result, Dominant Hungarian participants found Hungarian jokes funnier than English jokes, whereas Dominant English participants found English jokes more amusing. This study implies that the language in which jokes were delivered was a key stimulus feature that affected the participants' evaluation. These findings reveal that language significantly impacts people's expressed values, both in terms of code and content. Furthermore, in their study of Japanese students' perceptions of humor, Neff (2017) discovered that factors such as gender and academic discipline had no significant impact on the participants' perceptions of humor, but English language competency did. Students with a higher level of English proficiency showed a higher level of comfort and cultural comprehension of English humor than students with a lower level of English knowledge. Also, based on the findings of this study, language instructors must carefully assess the goal of utilizing humor, particularly considering the cultural context. English humor and sarcasm, for example, are frequently misunderstood in Japan and hence have the potential to mislead or even disturb students. Therefore, evidence shows that language can serve as a barrier in understanding and perceiving the thought behind a joke - if someone is not that proficient in a particular language where a joke is used, there are possibilities of confusion and misunderstanding. If a joke is not delivered well in a language that a person is not proficient enough, then the listener may not receive the joke's amusing nature.

Table 3 *T-test Results Comparing Threat and Non-threat Condition on PMB and LOA*

Threat Condition	Non-threat Condition				<i>t-test</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
PMB	4.59	1.554	4.17	1.104	.053
LOA on sexist jokes	6.16	1.885	5.04	1.936	.000*

**p* < .05

Table 3 presents the comparison of two groups in this study in terms of PMB and LOA using an independent sample t-test. There was no significant difference in the scores for the threat condition ($M=4.59$, $SD=1.554$) and non-threat condition ($M=4.17$, $SD=1.104$) in terms of PMB ($p>0.05$). On the other hand, there's a significant difference in the scores for the threat condition ($M=6.16$, $SD=1.885$) and non-threat condition ($M=5.04$, $SD=1.936$) in terms of LOA in sexist jokes ($p<0.05$).

Following the results from Table 1, participants under threat and non-threat conditions rated the statements in PMB scale in the same order, ranking statements 4, 3, 7, 2, 6, 1, to 5 from highest to lowest weighted mean respectively. The order of statements ranked this way indicates that participants under both conditions have the same understanding of what the statements imply. Moreover, the varying composite mean for the two groups suggests that respondents in the threat condition have a higher level of PMB than the non-threat condition. However, based on Table 3, this difference is not statistically significant which means that the PMB level of two group conditions are similar. Therefore, there is no difference in the level of Precarious Manhood Beliefs of participants under the threat or non-threat condition.

According to Vandello et al. (2008), these men who have higher levels of PMB are frequently felt driven to display their manhood via action, particularly when being challenged. Vandello (2013) also stated that these men believe that manhood is "tenuous" and "elusive," and it cannot be gained or maintained as one gets older.

Therefore, heterosexual males in both conditions are likely to react and prove their manhood when they experience masculinity threats. These males may also find sexist jokes amusing because their high level of PMB will oblige them to demonstrate their masculinity. A study done by Connor (2017) supported this claim wherein they found that males with higher PMB levels enjoy sexist and anti-gay jokes because they feel it validates and reaffirms their masculinity. According to the findings, men with greater levels of PMB found sexist jokes to be more amusing than neutral jokes after being threatened with masculinity. PMB was seen as a significant factor in this study that correlates to the enjoyment of sexist jokes. In line with this, Kroeper (2014) research revealed that respondents in their study with high PMB are less likely to confront the confederate's evident sexual prejudice. Since addressing prejudice was connected with fearing one would be perceived as gay, high precarious manhood indicated lower rates of addressing sexual prejudice.

Based on Table 3, there is a significant difference on the threat and non-threat condition's level of amusement in sexist jokes, thus, participants under the threat condition find the sexist jokes more amusing than participants under the non-threat condition. This difference can be accounted for by the presence of masculinity threat (moderator) and not on PMB, since there is no significant difference found for the participants' level of PMB.

Sexist humor is a type of mockery that belittles and humiliates women as a group (humor target) and is frequently perpetrated by men (actors). Men utter sexist jokes because it strengthens male in-group cohesiveness, according to Thomae (2015). Based on the findings of their study concerning the function of sexist humor, researchers discovered that undesirable views against women, like hostile sexism, may partly be the outcome of the threat women bring to the current gender hierarchy. Researchers contend that men may feel threatened with their social and economic status with a more significant number of women than men completing higher education and joining the workforce. With this, men tend to respond or react with misogyny and prejudice. As a result, the concept of disparagement humor can be regarded as a way to release prejudice in a disguised form. Disparagement of the out-group establishes the male in-group's uniqueness and positivity towards themselves but may weaken the female out-group by compromising women's social identity. This is supported by Siebler et al. (2014), who examined the link between sexism and actual harassing behavior. Men with a high likelihood to sexually harass (LSH) delivered more sexist jokes to women than men with a lower likelihood to sexually harass (LSH) when presented with threat. Furthermore, the target female was more likely to be harassed if she was perceived as a feminist. These observations suggest that sexual harassment, particularly sexist jokes, can be a reaction to a threat to a man's identity and a strategy to re-establish the intergroup hierarchy. This backs up Ferguson and Ford's (2012) claim that disparaging humor like sexist jokes reduces threatened feelings of an in-group (male). Therefore, if a man experiences masculinity threat, he is more likely to laugh at sexist jokes as a way to restore his threatened masculinity and feel better about themselves.

Table 4 *Pearson Correlation between Precarious Manhood Beliefs and Level of Amusement on Sexist Jokes*

Variables	r-value	p-value	Interpretation
PMB vs Level of Amusement	.308	.000	Significant

Note: *Correlation is significant at the 0.05 level (2-tailed)*

Table 4 presents the correlation computed among two questionnaires, Precarious Manhood Belief Scale and Comedy Rating Form, on data for 156 heterosexual fourth-year college students. Results indicated a significant positive relationship between the PMB and LOA on sexist jokes, $r(155) = .308, p < .001$. This suggests that heterosexual males with a higher level of PMB have a higher level of amusement at sexist jokes. PMB refers to men's belief that manhood is elusive, tenuous, and requires public action to be maintained - thus, it is socially dependent. If something depends on what society perceives, then it is vulnerable, fragile, and easy to lose since society, not oneself, holds the judgments for one's behavior based on socially constructed standards. Therefore, if a male with a high level of PMB experiences threats to his masculinity, such as being told feminine, he is compelled to prove his masculinity in all possible ways to make society think he is not feminine.

The anxiety felt by someone who is pressured to prove his masculinity might make him engage in inappropriate behaviors, in this case, to engage and laugh at sexist jokes. Hence, if someone has a high level of PMB, he is more likely to be amused by sexist jokes because, in this way, he can distance himself from femininity. If a male individual is told that he is feminine laughs at something degrading to women, he implicitly detaches himself from femininity. Also, since women represent femininity, which is the polar opposite of masculinity, men might want to separate themselves from the qualities they want to disprove by displaying contempt or prejudice toward women. As a result, discrimination against women through sexist jokes might serve as a method of preserving and reinforcing one's masculinity.

The direct and positive relationship between PMB and men's LOA on sexist jokes can be explained by several studies. First, according to Vandello and Bosson (2013), "real men" have an "anti-femininity mandate" that develops as boys break from and no longer rely on female figures such as mothers (Freud, 1937; Horney, 1932) and requires avoiding femininity to reach manhood. Therefore, men who have high levels of PMB avoid being associated with femininity because it will shake their masculine identity. With this, it is apparent that linking males with femininity threatens masculinity. In a study done by Kouchaki (2015), the researcher stressed how such threats might induce anxiety, leading to unethical and self-interested acts. According to this study, employees are more prone to engage in negative defensive coping strategies in the face of job-related tension, stress, and anxiety. The study's findings also show that, compared to persons in a neutral condition, anxious people are more likely to act unethically when the circumstances allow. A sense of threat influences this immoral action. In terms of the focus of this research, when males feel threatened, they experience anxiety, which permits them to act unethically. Engaging, tolerating, and laughing at sexist jokes are subtle things that can be considered sexual harassment, hence regarded as unethical. According to Hunt and Gonsalkorale (2014), sexist humor is classified under hostile environment harassment. Harassment in a hostile workplace occurs when women workers are subjected to insulting, gender-related or sexual remarks frequently that may or may not be related to job efficiency. The most concerning aspect of this is that a recent study has demonstrated that the combined impact of sexist attitudes and sexist jokes predict self-reported rape inclination in males (Thomae & Viki 2013). This suggests that males amused by sexist jokes are more likely to commit a sexual assault. That being the case, men who have a high level of PMB are more prone to experience masculinity threat, which brings them anxiety and engage in unethical behaviors such as committing sexist jokes; that is one of their defense mechanisms to reduce anxiety and restore their threatened masculinity. According to Thomae (2015), in support, men utter sexist jokes because it strengthens male in-group cohesiveness. As a result, the concept of disparaging humor can be regarded as a way to release prejudice of women (since femininity threatens masculinity) in a disguised form. Disparagement of the out-group establishes the male in-group's uniqueness and positivity towards themselves but may weaken the female out-group by compromising women's social identity. Additionally, Kroeper et al. (2014) reported that males who scored higher on the PMB scale were more tolerant of prejudice against homosexual men and less motivated to intervene on their behalf. Males with greater levels of PMB or a greater masculine identity tend to discriminate against homosexual men to prevent the threat to their masculinity that comes with being misidentified as gay (Kroeper et al., 2014; Weaver & Vescio 2015). Lastly, according to a study done by Connor (2017), males with higher PMB levels enjoy sexist and anti-gay jokes because they feel it validates and reaffirms their masculinity. According to the findings, men with greater levels of PMB found sexist jokes to be more amusing than neutral jokes after being threatened with masculinity. PMB was seen as a significant factor in this study that correlates to enjoyment with sexist jokes. Also, according to the findings of this research, men may engage in sexist comedy as a technique to reestablish their threatened masculinity. Unlike other ways such as overt hostility or explicit demonstrations of prejudice, Mallett et al. (2016) claim that amusement with sexist jokes shields one from perceived sexism prejudice because it is masked behind the guise of "It's just a joke." As a result, delivering sexist jokes can be a safe method and option for males to reclaim their threatened masculinity anytime women threaten them.

Table 5 Moderation Analysis with Level of Amusement as Dependent Variable

Variables	B	S.E.	t	p	95%	
					Lower bound	Upper bound

(Constant)	4.47	.50	8.90	.00	3.48	5.46
Precarious Manhood Beliefs	.21	.11	1.87	.06	-.01	.44
Masculinity Threat	-1.39	.32	-4.32	.00	-2.03	-.76
Interaction (PMB x MT)	.38	.07	5.48	.00	.24	.51

Model: $R^2=0.24$; $p < 0.05$

B – unstandardized coefficient; *S.E.* – standard error

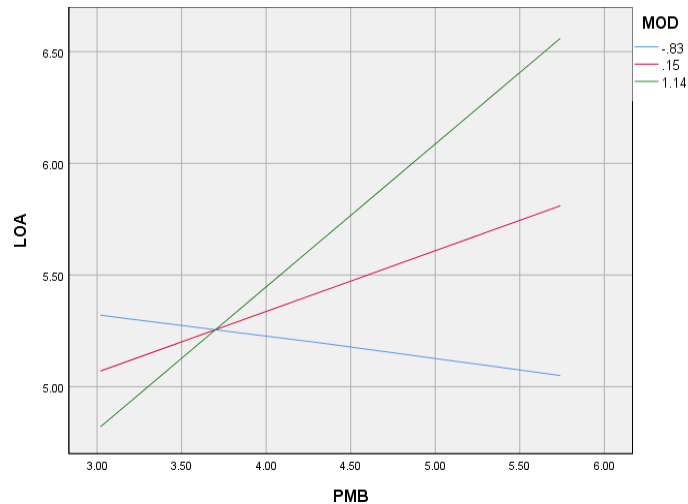


Figure 2 Scatterplot of the Moderation Model

The study explores the moderating effect of masculinity threat between the relationship of Precarious Manhood Belief and Level of Amusement on Sexist Jokes. Findings suggest that the relationship between PMB and LOA is not statistically significant. The regression weight for PMB in the prediction of LOA is not significantly different from zero at the 0.05 level. PMB did not significantly predict the level of amusement on sexist jokes, $B = .21$, $SE = .11$, $t = 1.87$, $p = .06$, 95% CI = $[-.01, .44]$. On the other hand, results showed that the relationship between MT and LOA is statistically significant. The regression weight for MT in the prediction of LOA is significantly different from zero at 0.05. MT significantly predicts the level of amusement on sexist jokes, $B = -1.39$, $SE = .32$, $t = -4.32$, $p = .00$, 95% CI = $[-2.03, -.76]$. The negative B (unstandardized beta) means that for every 1 unit of increase in MT, LOA decreases by .946 units. However, if this will be plotted in a scatterplot, in that case, data will suggest in Figure 1 that there will be a positive correlation if the MT is on its average value, particularly in .15 units, and a negative correlation if the value is lower than -.83. Likewise, the relationship between the Interaction of Precarious Manhood Belief and Masculinity Threat with the Level of Amusement on Sexist Jokes is statistically significant. The regression weight for Interaction in the prediction of LOA is significantly different from zero at 0.05 level. The Interaction does significantly predict the level of amusement on sexist jokes, $B = .38$, $SE = .07$, $t = 5.48$, $p = .00$, 95% CI = $[.24, .51]$. The positive B (unstandardized beta) means that for every 1 unit of increase in the interaction, the level of amusement in sexist jokes increases by .38 units. Lastly, findings suggest that MT moderates the relationship between PMB and LOA ($R^2=.24$, $p<0.05$). The addition of the interaction change explains a 24% increase in variation, and the increase caused by the interaction change is statistically significant.

These results provide adequate support for the study's hypothesis: MT moderates the relationship between PMB and LOA. However, significant findings are observed such as how PMB was not statistically significant in predicting LOA and the negative relationship direction between MT and LOA. Essentially, the moderating effect of MT on the relationship of PMB and LOA was also discussed. With this, proponents of the study draw several interpretations to consider the results provided on the table.

First, Precarious Manhood Beliefs did not significantly predict a heterosexual male's level of amusement in sexist jokes for several reasons considering the study's limitations. First, a statistically significant value was not obtained from the results simply because there is a possibility that the sample size is not enough to represent the whole population. Therefore, there is insufficient evidence to conclude that PMB predicts LOA due to the small sample size. Second, the scales used to measure the PMB and LOA are adopted from the West, meaning the referenced criterion group is also Westerners. Since the scales are intended to measure factors in Western people, this might affect the reliability and validity of the results since the participants of this research are Filipinos. Third, the language may serve as a barrier for Filipino participants to understand the context of the scales' ideas fully. For example, statements in PMB Scale express the same context wherein manhood is elusive, tenuous, and requires public evidence. However, participants tend to disagree on some statements while agreeing on other ideas, which almost mean the same. Thus, these nuances can be explained by the participants' misunderstanding of the statements' message brought by the language used. Also, the language used is an essential factor in the participants' amusement at sexist jokes. Researchers of this study think that respondents can better express their amusement if jokes used are in a Filipino language and a local context. Nonetheless, whether PMB is significant or not in predicting LOA, it doesn't affect the model on a great scale, particularly if MT will moderate their relationship with LOA. Considering the concept of moderation, an insignificant relationship between independent and dependent variables can become significant if the moderator is added. This means that there is already an underlying relationship between PMB and LOA but adding MT in their interaction strengthens the relationship between the independent and dependent variables.

Second, it is essential to note that researchers elicited the masculinity threat in this study by giving the threat condition false feedback, telling them they have a feminine personality type. The study hypothesizes a positive correlation between MT and LOA, which means that if someone experiences being associated with feminine traits, he is more likely to be amused by sexist jokes. However, findings reported that this is not the case most of the time. Based on table 4, there is a negative correlation between MT and LOA, which won't make sense at first glance. However, there is a positive correlation between MT and LOA in specific values if the scatterplot is considered. Figure 1 suggests that a negative direction is observed if MT is low, $-.83$. This means that even if there is a low masculinity threat, heterosexual males still tend to laugh at sexist jokes. However, if there is an average value of MT, $.15$, heterosexual males are more likely to find the sexist jokes amusing. In the same way, if there is a high level of MT, 1.14 , males are more likely to laugh at these jokes than when there is just a low level of MT. These findings make sense because when males' masculinity is threatened, they will find ways to restore and reaffirm their manhood – by laughing more at sexist jokes. If heterosexual male experience being associated with females, they are likely to experience anxiety brought by their threatened masculinity. Being perceived by society as feminine, they will experience pressure and anxious feelings, which will force them to display behaviors proving they are masculine. To prove their manhood, they will stay away from femininity – in this case, participants who experienced masculinity threats are more likely to be amused by sexist jokes. By laughing at sexist jokes, they can establish themselves as masculine beings and restore their threatened masculinity while distancing themselves from femininity as this kind of humor degrades women. Therefore, engaging and tolerating sexist jokes serve as a defense mechanism for heterosexual males who experience masculinity threats. They implicitly express prejudice against women through sexist humor while reaffirming their manhood. Also, compared to the non-threat condition, participants under the threat condition have a higher level of amusement on sexist jokes, which can be inferred as a function of masculinity threat.

Lastly, the third variable, masculinity threat, did moderate the relationship between Precarious Manhood belief and Level of Amusement on sexist jokes. The findings suggest that the masculinity threat influenced the strength of the relationship between the independent and dependent variables. In addition, based on the r -change, there is a 24% increase in variation when interaction was added in the model, which is considered statistically significant. However, there are some points to consider concerning the Masculinity Threat. Based on Figure 1, a negative correlation can be observed when there is just a low level of MT on the relationship of PMB and LOA. However, if there is an average and high level of MT in the model, heterosexual males are more likely to have higher LOA – now, a positive correlation. In general, this assumption makes sense because heterosexual males who have high levels of PMB are more susceptible to threats of masculinity and are therefore, more likely to respond in a higher level of amusement to sexist jokes. If men are told they are feminine, their masculinity is

shaken, and then they experience anxious feelings, which is one of the assumptions of Precarious Manhood Theory. The anxiety felt by the men brought by masculinity will force them to behave in all possible ways just to restore their ego as men. Fortunately, sexist humor is an accessible means for them degrading women because the disparagement is outside the scope of moral criticism since humor signals that its content should be perceived in a humorous rather than serious manner. Therefore, men can disguise their prejudice toward women behind the phrase "it's just a joke" while restoring their threatened masculinity at the same time. The more threatened men are, the more they laugh at sexist jokes to prove their manhood.

Statistical Treatment

This study used three statistical treatments namely Independent Sample T-test, Pearson's Correlation, and Moderation Analysis through Process by Hayes to identify the effect of masculinity threat (moderator variable) between PMB (independent variable) and level of amusement on sexist jokes (dependent variable).

Independent sample t-test or two-sample t-test was utilized in this study to identify if there is a significant difference on the level of PMB and LOA in sexist jokes of participants under the threat and non-threat condition. Since the variables in this study are both continuous (PMB and LOA), this statistical treatment helped the researchers decide if the means for two different groups (threat and non-threat) were equal or not.

Pearson Product Moment Correlation (PPMC) or Pearson's R was used to see whether there is a significant relationship between PMB and level of amusement on sexist. According to Connor (2017), this is the appropriate test statistic to assess the relationship between PMB and level of amusement because both factors are continuous variables. If Pearson's r is positive, it implies a positive relationship between the two variables, implying that if one variable increases, the other will increase. If Pearson's r is negative, however, the two variables have a negative relationship which suggests that if one variable decreases, the other will increase. Furthermore, the absolute value of the correlation coefficient indicates the strength of the relationship: values near 1 indicate perfect correlation, values between 0.50 and 1 show a strong correlation, which is not recommended because it could imply that the two variables are nearly identical, values between 0.30 and 0.49 indicate medium correlation, values below 0.29 show small correlation and 0 indicates no correlation.

Researchers employed the moderation analysis after using PPMC using IBM SPSS 24 with Process by Hayes. Since the researchers wanted to see if Masculinity Threat influenced the relationship between PMB and level of amusement on sexist jokes, there will be moderation because the correlation between two variables is dependent on a third variable (Connor, 2017). Therefore, moderation analysis helped determine the relationship of PMB (IV) and level of amusement in sexist jokes (DV) that is moderated by threat (MV) or the strength of the relationship between IV and DV that MV can predict.

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