The Palgrave Handbook of Masculinity and Sport

Edited by
Rory Magrath · Jamie Cleland · Eric Anderson

palgrave
macmillan

The Palgrave Handbook of Masculinity and Sport

Rory Magrath • Jamie Cleland • Eric Anderson
Editors

The Palgrave Handbook of Masculinity and Sport

palgrave
macmillan

Editors
Rory Magrath
Solent University
Southampton, UK

Jamie Cleland
University of South Australia
Adelaide, SA, Australia

Eric Anderson
University of Winchester
Winchester, UK

ISBN 978-3-030-19798-8 ISBN 978-3-030-19799-5 (eBook)
https://doi.org/10.1007/978-3-030-19799-5

This Palgrave Macmillan imprint is published by the registered company Springer Nature Switzerland AG.
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

Acknowledgements

We are grateful to everyone who has assisted us with this project in some way.

First, we express our thanks to Amelia Derkatsch, Palgrave's Commissioning Editor for Gender Studies, for initially approaching us to work on a project of this nature. She has also been an invaluable contact for us, particularly in the latter stages of finalising the *Handbook*.

Second, we are grateful to various colleagues who have supported us from the early stages of the project, right through to its completion.

Finally, we owe a debt of gratitude to the 41 scholars who contributed to this *Handbook*. Ever since the project first began, their willingness, enthusiasm and punctuality have made our job as editors so much easier, and it has been a pleasure for us to work with them on this project.

Contents

Notes on Contributors

Eric Anderson is Professor of Sport, Masculinities and Sexualities at the University of Winchester, UK. He holds four degrees, and has written 14 books and over 60 peer-reviewed journal articles. His research is regularly featured in international television, print and digital media.

Jesper Andreasson is Associate Professor of Sport Science at Linnaeus University in Sweden and has a PhD in Sociology. He has written mainly in the field of gender studies, body studies and the sociology of sport. He oversees a 120-credit graduate master's programme in sport science and teaches mainly in the areas of research methods, sport science and social theory. He has written *Extreme Sports, Extreme Bodies: Gender, Identities & Bodies in Motion* (2019) and *The Global Gym. Gender, Health and Pedagogies* (2014) together with Thomas Johansson, both are published with Palgrave Macmillan.

Dominik Antonowicz is a sociologist at Nicolas Copernicus University in Toruń. His research interest focuses on sport fandom, in particular the way fans manifest their sense of togetherness. Dominik is co-author of several papers including Polish ultras in the post-socialist transformation in *Sport and Society* or Missing the goal: Policy evolution towards football-related violence in Poland (1989–2012) and Marginalised, patronised and instrumentalised: Polish female fans in the ultras' narratives both in *International Review for the Sociology of Sport*.

Jamie Cleland is Senior Lecturer in Sport and Management at the University of South Australia. He is the co-author of *Screen Society* (Palgrave Macmillan, 2018), co-author of *Collective Action and Football Fandom: A Relational Sociological Approach* (Palgrave Macmillan, 2018), sole author of *A Sociology of Football in a Global Context* (2015) and co-author of *Football's Dark Side: Corruption, Homophobia, Violence and Racism in the Beautiful Game* (Palgrave Macmillan, 2014). Outside of these four books he has also written over 40 articles and chapters on contemporary football fandom and identity, particularly focusing on

communication, sexuality/homophobia, race and active supporter mobilisations in a range of international journals and books.

Kevin Dixon is author of *Consuming Football in Late Modern Life* (2013) and *Screen Society* (2018). He is co-editor of *The Impact of the London 2012 Olympic and Paralympic Games: Diminishing Contrasts, Increasing Varieties* (2015) and *Studying Football* (2016). He is Senior Lecturer of Sports Studies at Teesside University, UK, and tweets @KevinDixon20.

Murray Drummond is a research professor in sport, health and physical activity. He is the Director of the SHAPE Research Centre. His research interests are based around qualitative sport and health research with a particular interest in gender and sports, and masculinities and body image. Murray has published widely on issues relating to masculinities and health, gay men's bodies and prostate cancer among gay men and CALD men. He is regularly invited to present his work nationally and internationally. Murray is on the editorial boards of five international peer-reviewed journals including *Men and Masculinities, Canadian Journal of Behavioural Science, International Journal of Men's Social and Community Health, The Journal of Men's Studies* and *The Journal of Boyhood Studies*.

Tom Fabian is a PhD candidate in the Sociocultural Study of Sport at the University of Western Ontario. His research focuses on the UNESCO Intangible Cultural Heritage Convention's safeguarding effects on folk sports. Turkish oil wrestling was the first sport to be included in the convention's international register of cultural icons.

Dawn Fletcher is a sociologist based in the UK and Australia. She was awarded a PhD in 2018 from the University of Sheffield, which focused on identity, community and belonging in men's roller derby. Her sociological interests include gender integration and inclusivity in sport. She is working on a number of projects relating to those topics.

Daniel Gallardo has a university degree in Physical Activity and Sports Sciences and a master's degree in Education. He is passionate about gymnastics. He is working in the Andalusian Federation of Gymnastics as sport schools' head. He is also participating in research related to the physical preparation, training and didactics of artistic gymnastics with teachers from the Universidad de Sevilla and gymnastics coaches.

Lindsey Gaston is a senior lecturer in the School of Education, Leisure and Sports Studies at Liverpool John Moores University. He holds a PhD from Durham University in Social Science and Health. Lindsey also holds two bachelor's degrees in Sociology and Religion from the University of Kansas and a combined master's degree in Sociology and American History from Baker University.

Aaron W. Gurlly is an assistant professor in the Communication Arts Department at Salisbury University. His research focuses on gender, race, sexuality and representation. He is also co-director of the Media Literacy Institute at Salisbury University. His courses focus on media production and media studies, and his creative work focuses on the role of the body in expression and performance of identity.

Jesús Hidalgo Campos is a Peruvian PhD candidate at the University of Washington (Seattle). His research interests focus on the relationship between soccer and social issues (gender, race, class) in Peru specifically and in Latin America in general. While working on his PhD dissertation, he has also created The Soccer Library Podcast, a podcast that examines soccer texts (novels, movies and academic publications) from a scholarly perspective.

Connor Humphries is a PhD candidate at Oxford Brookes University, UK. His research seeks to investigate the relationship between gender, sexuality and masculinity in men's sports. He has a particular interest in rugby, hockey and football.

Honorata Jakubowska is a professor at Adam Mickiewicz University in Poznań. She is author of three books, including *Skill Transmission, Sport and Tacit Knowledge: A Sociological Perspective* (2017), and numerous articles and book chapters related to her main research interests: sociology of sport, gender studies and sociology of the body. She is the coordinator of European Sociological Association Research Network 'Society and Sports' (2017–2019) and vice-president of Polish Sociological Association Section 'Sociology of Sport'. She is also the principal investigator of the research project focused on female football fans financed by the National Science Center.

George Jennings is a qualitative sociologist of sport and physical culture at Cardiff Metropolitan University. He has researched martial arts cultures, pedagogies and philosophies using a variety of theoretical and methodological traditions over the last decade, with a central feature being individual and collective cultivation through these disciplines. Recent projects include a case study of the development of a Mexican martial art and a linguistic ethnography of Tai Chi and historical European martial arts (HEMA). Also interested in health and well-being, George is collaborating with a psychotherapist to examine the relationships between martial arts and therapy. Through various collaborations, gender and sexuality remain key elements of his analysis, which has resulted in publications on mixed-sex training and masculinities. Committed to public engagement, George is academic consultant for DojoTV and is co-founder of the Documents Research Network (DRN).

Erik N. Jensen is Associate Professor of History at Miami University, where he teaches undergraduate and graduate courses on world history, modern European history and German history. He is the author of *Body by Weimar: Athletes, Gender, and German Modernity* (2010), as well as articles on the history of the body, the

history of sexuality and the history of the persecution of homosexuals under the Nazi regime. He is working on a biography of the tennis player, prolific writer and socialite Paula von Reznicek, who assisted her husband on a morale-building tour of the German front lines during World War II, while knowledge of her half-Jewish background circulated within Nazi circles.

Nathan Kalman-Lamb is a lecturing fellow at Duke University where he teaches seminars on social inequality and sports. He is author of *Game Misconduct: Injury, Fandom, and the Business of Sport* (2018) and co-author of *Out of Left Field: Social Inequality and Sports* (2011). His writing also appears in popular sources like Jacobin, Los Angeles Review of Books, The Baffler and others.

Radosław Kossakowski is an assistant professor at University of Gdańsk. His main academic interests include sociology of sport, social identity, football studies and qualitative research methods. He was one of the prize-winners of the UEFA Research Grant Programme, 2015/16 edition. His articles have been published in many journals, including *Sport in Society, Sociology of Sport Journal, International Review for the Sociology of Sport, East European Politics and Societies* and *Revista de Psicología del Deporte*.

Kyle W. Kusz's work critically examines the cultural politics of white masculinities in American popular culture with a specific focus on sport media. His book, *Revolt of the White Athlete* (2007), examined the role that sporting narratives played in the culture wars of the mid-1990s to the early 2000s. His c work illuminates the centrality of the masculinist language and logics of sport and leisure in Trump's white nationalist project and the alt-right racial imaginary.

Håkan Larsson is Professor of Sports Science, Specialization Education, at The Swedish School of Sport and Health Sciences, GIH, in Stockholm, Sweden. His research is mainly within two areas: sport, gender and sexualities in leisure time sports and teaching and learning in school Physical Education. Larsson is pro-vice chancellor at GIH. Together with Richard Pringle and Göran Gerdin, he recently authored the edited book *Critical Research in Sport, Health and Physical Education*.

David Letts has held several positions within the horseracing industry and is employed as operations manager of the European Breeders' Fund. He recently completed an MBA at the University of Liverpool, focusing on sexuality in the sport of horseracing. His research interests in the sport include the interaction between sexuality and masculinity, as well as the role of sexual orientation on career progression.

Chloe MacLean is Lecturer in Sociology of Sport within the division of Sport and Exercise Sciences at Abertay University. She completed her PhD at the University of Edinburgh in 2018. Her research focuses upon the making and transgression of

gendered embodiment within mixed-sex sports practice. She is also the Director of Women and Girls' Interests for the Scottish Karate Governing Body.

Rory Magrath is Senior Lecturer in the Sociology of Football in the School of Sport, Health and Social Sciences at Solent University, Southampton, and a visiting early career research fellow at the University of Winchester. He is the author of *Inclusive Masculinities in Contemporary Football* (2017) and co-author of *Out in Sport: The Experiences of Openly Gay and Lesbian Athletes in Competitive Sport* (2016) and *Men and Masculinities* (2019). His research examines for declining homophobia in English professional football, and how this has impacted on the changing nature of contemporary masculinities among heterosexual male youth.

Taylor McKee is a PhD candidate and instructor at Western University researching the interplay between violence, masculinity, media and Canadian sport. Prior to beginning his PhD studies at Western, Taylor studied history at the University of Calgary and the University of Victoria. Previously, Taylor studied media reception to violence in the late-nineteenth and early-twentieth centuries on Canada's west coast. Previously, Taylor has peer-reviewed publications in the fields of Olympic history, Canadian hockey history and violence in sport.

Mark Mierzwinski is Senior Lecturer in the Sociology of Sport at York St John University. His research interests include gender relations in sport and Physical Education and adopts figurational sociology. His previous research concerned elite female Mixed Martial Art athletes and their gendered motivations, experiences and embodiment. He is researching connections between power relations and gender identities in male Physical Education. This research focuses on the significance of teacher-pupil relations, emotions and behaviours, such as banter and bullying, on boys' gendered embodiment.

Luis Emilio Morales is a PhD candidate at the University of Winchester. Working primarily within the discipline of sociology, his research focuses on shifting masculinities in American and Latin-American contexts, most notably among ethnically and religiously diverse youth in the United States. Of particular concern is the manner in which gendered identities and practices are navigated and negotiated in secularising, globalising and multi-cultural conditions. Relatedly, much of his current output is focused around the implications of liberalising attitudes towards homosexuality, particularly in the west. Further areas of academic interest and engagement include sexualities, the sociology of sport, pedagogy (particularly within higher education) and social theory.

Ken Muir is Professor of Sport Sociology at Appalachian State University in Boone, North Carolina, and a visiting professor/research scholar at the University of Winchester, UK. He holds a PhD in Sociology from Virginia Tech and master's degrees in Journalism and Mass Communication from the University of Florida.

Muir's research interests include sexual orientation/gender identity in sport, deviance and sport and media culture.

Kitty Nichols is a University Teacher at the University of Sheffield, working in the Sociological Studies Department and Sheffield Methods Institute. Her main fields of interest are gender, identity, age, emotion, sport and humour. In 2018, Kitty completed her PhD titled 'Banter, masculinities and Rugby Union: exploring the relationship between masculinity and humour in men's lived realities of gender.' The thesis was concerned with how men experience and negotiate the gendered structures which underpin sporting sites. She has since been developing and extending these ideas.

Craig Owen is Senior Lecturer in Psychology at Anglia Ruskin University. His PhD research focused on the performance of masculine identities in capoeira and Latin and ballroom dance classes. He is collaborating on new research projects that explore the performance of gender identities on advertising billboards, martial arts television shows, university campuses and lifestyle magazines.

Keith D. Parry is a senior lecturer at the University of Winchester and an associate fellow of Western Sydney University. His interests are based on the sociology of sport and sports fandom/the spectator experience. His research examines issues around identity, masculinity and the conflicts between country and culture in Australia and the UK, providing him with a deep insight into both the sociology of sport (and sports fans) and national identity. He is an award-winning writer, receiving a UN Day Media Award for a co-authored media piece: Pushing casual sport to the margins threatens cities' social cohesion.

Catherine Phipps is Lecturer in Sport Education and Development at Solent University in Southampton as well as an adjunct professor at Syracuse University London, where she teaches in the areas of sports coaching, development and the sociology of sport. She is in the process of completing her PhD at the University of Greenwich in London, with her thesis exploring LGBT+ inclusion in university-based sport. She has previously competed in both boxing and Muay Thai, with her wider research focussing on gender issues in combat sports.

Joaquín Piedra is Senior Lecturer in Physical Education and Sports Sciences at the Universidad de Sevilla in Spain. His research interests include gender, sexual diversity, sociology of sport, men's studies, Physical Education and social networks in sport. His recent projects include gender stereotypes in Physical Education and a research on LGBT sport participation. He is a member of International Association in Physical Education and Sport for Girls and Women (IAPESGW) taking part in different congress around the world. Through various collaborations, gender and sexuality remain key elements of his analysis, which has resulted in publications on LGBT people in sport, masculinities and Physical Education.

Brittany Ralph is a PhD candidate in the Social and Political Sciences Program, Monash University, Australia. Her research focuses on male friendship and the transformation of masculinity among young Australian men.

Brittany Reid is a lecturer at Thompson Rivers University. Her research specialises in theatre history, romanticism and sport literature. She recently completed her doctoral dissertation 'Staging the Shelleys: A Case Study in Romantic Biodrama', a performance-as-research project that explored contemporary theatrical adaptations of the Shelleys lives and writing.

Sarah Riley is Professor of Critical Health Psychology at Massey University, New Zealand, and a founding member of critical psychology research groups at both Bath and Aberystwyth Universities in the UK. Her research uses qualitative methods to explore the psychological impact of neoliberalism, addressing questions of gender, embodiment, health, youth culture and citizenship. Her co-authored books include *Critical Bodies* (Palgrave Macmillan, 2008), *Doing Your Qualitative Research Project* (2012), *Technologies of Sexiness: Sex, Identity and Consumer Culture* (2014), *Postfeminism and Health* (2018) and *Postfeminism and Body Image* (forthcoming). She has chaired the British Psychology Section 'Qualitative Methods in Psychology', is an international member for the Association of European Qualitative researchers in Psychology (EQuiP) and sits on the editorial boards of *Feminism & Psychology*, *Psychology & Health* and *Qualitative Research Methods in Psychology*.

Steven Roberts is Associate Professor of Sociology in the School of Social Sciences, Monash University, Australia. His research also examines change in masculinities, as well as contemporary transitions from youth to young adulthood and the impact of class and social inequality, and his recent book, *Young Working-Class Men in Transition*, has been published with Routledge.

Stefan Robinson's research has continued to focus on understandings of masculinity and friendships and their operation within the team sport context. He works in local government as a researcher and advisor on a range of policy issues.

Tafadzwa Rugoho is doing two PhD degrees at University of KwaZulu-Natal and Vrije Universiteit Amsterdam. He taught at Great Zimbabwe University. Tafadzwa holds an MSc Development, MSc Strategic Management and a BSc Sociology. He has authored numerous chapters and journal papers on disability issues. These have been published by Routledge, Palgrave, Oxford University Press and many other leading publishers. He has presented a number of papers at research conferences. Tafadzwa is disabled and has worked for a number of disability organisations for more than ten years. He is a disability activist.

Ryan Scoats is a researcher at Birmingham City University in the Faculty of Health, Education and Life Sciences and has previously been Lecturer in Sports Sociology at both Wolverhampton and Winchester Universities. Much of his work

focuses on people's experiences of multi-sex threesomes, sexualities, masculinities and men's friendships. Further details of his research and publications can be found at ryanscoatsphd.com.

Philippa Velija is Head of Education and Sociology and Senior Lecturer in the Sociology of Sport at Solent University, Southampton, UK. She is author of *Women's Cricket and Global Processes* and co-author of *Figurational Research in Sport, Leisure and Health*. Her research, published in *Sociology of Sport Journal, International Review for the Sociology of Sport* and *Leisure Studies*, focuses on a sociological analysis of women's experiences of flat and jump jockeys and women in martial arts, and she has co-authored papers on gender and sport policy and women and leadership in sports governance.

Kerry Wardell is a PhD candidate at the University of Winchester researching physical activity policies and inclusive strategic development. Working full time in sport development alongside her academic studies, she has a keen interest in inclusive sport and reducing barriers to participation.

Lawrence A. Wenner is the Von der Ahe Professor of Communication and Ethics in the College of Communication and Fine Arts and the School of Film and Television at Loyola Marymount University in Los Angeles. His research includes over 140 scholarly journal articles and chapters and nine books, including the most recent *Media, Sport, and Mega-Events* (with Andrew Billings). He serves as founding Editor-in-Chief of the scholarly bi-monthly journal *Communication and Sport*. His research interests focus on mediated sport, commodity culture and representations of gender in sporting narratives.

Adam J. White is an interdisciplinary researcher in sport, education and health. Adam has authored a number of peer-reviewed journal papers and co-authored the second edition of *Sport, Theory and Social Problems* (2018). Adam completed his doctoral thesis at the University of Winchester in 2018 where he investigated the role of contact sport within school Physical Education and the issues associated with injury. He is Lecturer in Sport and Coaching Sciences at Oxford Brookes University.

Campbell Williams In an entirely voluntary capacity Campbell Williams is chair of the Board of Directors of the Trojans Club, a large amateur multi-sports club in Hampshire England. This is his second stint as Chair, having realised during his first four-year stint that there were significant issues caused by hyper masculinity in a world which is rapidly demasculinising. 'He is now leading a multi-million-pound investment and improvement programme in new facilities and organisational structure and, for his PhD at the University of Winchester, is researching and measuring the impact of this change on the behaviour of people using the facility'.

List of Figures

List of Tables

Chapter 1
Introducing the *Palgrave Handbook of Masculinity and Sport*

Rory Magrath, Jamie Cleland, and Eric Anderson

Introducing the *Palgrave Handbook of Masculinity and Sport*

Back in 2017, Palgrave's Gender Studies Commissioning Editor, Amelia Derkatsch, approached us with a view to editing this *Palgrave Handbook of Masculinity and Sport*. When presented with this, we grasped at the opportunity to produce a unique resource. As we discuss in greater detail later in this chapter, a substantial body of academic work investigating the relationship between sport, gender, and sexuality already exists. Seminal work, such as the *Handbook of Sport, Gender and Sexuality* (Hargreaves & Anderson, 2014), the *Handbook of Studies on Men and Masculinities* (Kimmel, Hearn, & Connell, 2005), and the *Men and Masculinities* journal (established in 1998), illustrates just how prominent the study of contemporary masculinities has become. In the midst of domineering socio-political movements—#MeToo and #EverydaySexism, for example—the emergence of a so-called 'toxic' masculinity also demonstrates the cultural significance of studies of masculinity (Anderson & Magrath, 2019).

Despite the effect of this highly influential work, there have been major theoretical, conceptual, and paradigmatic shifts in masculinity studies in recent years (Borkowska, 2018), meaning that much of this work must now be described as outdated. Indeed, the field of masculinity studies tends to change fast. Accordingly, the result of this Handbook is, we hope, an accurate reflection of many of these

R. Magrath (✉)
Solent University, Southampton, UK
e-mail: rory.magrath@solent.ac.uk

J. Cleland
University of South Australia, Adelaide, SA, Australia
e-mail: jamie.cleland@unisa.edu.au

E. Anderson
Department of Sport, Exercise and Health, University of Winchester, Winchester, UK
e-mail: Eric.Anderson@winchester.ac.uk

R. Magrath et al. (eds.), *The Palgrave Handbook of Masculinity and Sport*,
https://doi.org/10.1007/978-3-030-19799-5_1

changes, providing a unique, informative resource which can be used by academics across various disciplines, students, and a wide range of sports practitioners.

The Handbook is, deliberately, wide-ranging across different sports (from soccer to roller derby) and different local and global contexts (from Sweden to Zimbabwe) and, perhaps most importantly, tackles how masculinity intersects with a range of other key issues, including race, ethnicity, religion, disability, gender, sexuality, and social class—as well as cutting across numerous disciplines, including sociology, psychology, media, literature, policy, and deviance. Finally, the Handbook also incorporates personal, ideological, and political narratives and is also inclusive of varied conceptual, methodological, and theoretical approaches.

To accomplish this task, we include chapters from a range of established scholars, whose work has already informed masculinity studies, as well as numerous emerging scholars seeking to contribute further to this field. Moreover, while the Handbook is primarily made up of Western-centric scholars and foci, we also dedicate an entire part to countries from across the world. Each of the 30 chapters is original, written specifically for inclusion in this Handbook. Thus, we believe that the outcome is a Handbook which offers an eclectic and exciting range of contributions related to further understanding the evolving relationship between masculinity and sport.

Studying Masculinity and Sport in the Twentieth Century

The systematic study of masculinity can be traced back to the early twentieth century; a time characterized by heightened cultural concerns around the apparent feminization of the US school system (O'Shea, 1909; see also Tyack & Hansot, 1988). Despite this, however, it took another 50 years for the rapid growth of social scientific inquiry into masculinity. When this research emerged, it focused almost entirely on what was missing from men's lives (compared to women's lives) or the social problems associated with masculinity (Pleck, 1975). For example, in *The Forty-Nine Percent Majority: The Male Sex Role*, David and Brannon (1976) outlined four central tenets of masculinity: "no sissy stuff; (men must be) a big wheel; (men must be) as sturdy as an oak; and give 'em hell'." Thus, in order to convey an aura of masculinity, boys and men were required to show no fear or weakness—and hide any trace of femininity. It was later established that the biggest driving force in policing masculinity in the West was that of homophobia (Morin & Garfinkle, 1978).

The broadening of the field of sports sociology in the 1980s and, in particular, the 1990s saw an evolution of critical studies of men and masculinities; most notably from feminist concerns related to the role men played in the reproduction of gender inequality (e.g. Messner & Sabo, 1990; Pronger, 1990). Raewyn Connell[1] was the most influential scholar of this time; in her book, *Gender and Power* (1987), she

[1] Having undergone gender transition, Connell now goes by the name Raewyn Connell.

suggested that there were multiple types of masculinities, each existing in a social web—or hierarchy—where one maintained a hegemonic dominant effect over all the others. This was further systemized in her 1995 book, *Masculinities*. As Roberts shows in his chapter on theorizing masculinities (see Chap. 3), it was this social process of hegemonic masculinity that necessitated men's emotional stoicism (Williams, 1985) and willingness to accept and inflict injury on other men (Nixon, 1993).

Exploring the process of hegemonic masculinity, Connell famously defined it as, "the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy" (p. 77). While the empirical data to support the process of patriarchy has been heavily critiqued (e.g. Moller, 2007), the concept of hegemonic masculinity was used by numerous scholars to argue that boys and men construct their ideologies and sculpt their bodies to align with hegemonic perspectives. Indeed, research in the 1990s documented the hierarchical construction of masculinities in various institutional settings. This was evident, for example, in numerous studies in British school settings, which highlighted high levels of homophobia (Epstein & Johnson, 1998; Mac an Ghaill, 1994; Nayak & Kehily, 1996; Plummer, 1999; Salisbury & Jackson, 1996). Here, masculinity was policed largely by the utility of homophobic language (see Rivers, 2011), but also by heterosexist curricula (Atkinson & DePalma, 2008) and symbolically through the enactment of Section 28 of the Local Government Act (Nixon & Givens, 2007), which prohibited saying anything positive about homosexuality in British schools.

But while education was proven a major institution where the strict policing of masculinity was evident, we believe that it is sport—perhaps the most dominant of Western culture's major institutions—where this policing was most prominent (Anderson & White, 2018). Of course, sport has traditionally and historically served as a 'male preserve' (Dunning, 1986, p. 79). The motivation behind the establishment and emergence of many dominant sports toward the end of the nineteenth century lay primarily in the reaffirmation of an idealized form of masculinity; one distanced from femininity and homosexuality. Much like other dominant cultural institutions, this was accomplished through multiple mechanisms, including socializing boys into physical violence, sexism, aggression, excessive competitiveness, a willingness to sacrifice, obedience to authority, compulsory heterosexuality, and—essential to the study of masculinity—men's homophobia (Kimmel, 1994).

Evidencing this perhaps most succinctly, the resurgence of the Olympic Games in 1896 was "conceived as a tool to promote and spread European aristocratic and masculine values" (Carpentier & Lefèvre, 2006, p. 1113)—a far more sinister reality than the oft-purported 'international friendship' myth. Almost a century later, the value of competitive team sports was again bolstered, largely because, during this time, male homosexuality was associated with softness and femininity—as we discuss later in this chapter. Thus, sport once again became the primary mechanism through which boys and men were able to "align their gendered behaviors with idealized and narrow definitions of masculinity" (McCormack & Anderson, 2014a, p. 114)—thus attempting to avoid any suspicion of 'deviant' sexualities (McCreary, 1994). This avoidance was conceptualized by Anderson (2009) as *homohysteria*, the

fear of being socially perceived as gay. Anderson argued that, in order for a culture of homohysteria to exist, three social factors must coincide with one another: (1) mass cultural awareness of homosexuality; (2) a cultural zeitgeist of disapproval toward homosexuality; and (3) disapproval of men's femininity, as it becomes intimately associated with homosexuality.

Throughout the 1980s, social attitudes toward homosexuality declined. In the 1970s, when social attitude surveys in the UK and US first began asking questions pertaining to homosexuality, hostility was high, but slowly improving. But once the AIDS crisis took its hold in the 1980s, killing scores of gay men, cultural attitudes began to wane. By examining all available measures of social attitudes, including data from the British Social Attitude Survey (BSAS), General Social Survey (GSS), Gallup, and Pew, we determine that 1987–1988 is, statistically, the apex of homophobic attitudes in Anglo-American cultures (see Clements & Field, 2014; Keleher & Smith, 2012; Loftus, 2001; Twenge, Sherman, & Wells, 2016); approximately three-quarters of the general population believed homosexuality to be 'always wrong' or 'mostly wrong.'

Anderson (2009) theorized that men whom feared being socially perceived as gay aligned their behaviors with anything deemed the 'opposite,' thus promoting a binary of gender *and* sexuality. Indeed, boys and men were shown to have restrictive emotional relationships with each other, largely because disclosure of personal information was perceived to be a feminine trait (Curry, 1991; Parker, 1996). Similarly, same-sex physical touch was almost completely off-limits (Floyd, 2000). And perhaps most significantly, these damaging expressions of masculinity meant that a significant body of research around this time documents high levels of homophobia toward gay male and lesbian athletes (Clarke, 1998; Curry, 1991; Griffin, 1998; Hekma, 1998; Pronger, 1990; Woog, 1998). In elite sport, openly gay male professional athletes—such as Dave Kopay and Justin Fashanu—were taunted, shunned, and, ultimately, rejected (Gaston, Magrath, & Anderson, 2018; Stott, 2019).

Studying Masculinity and Sport in the Twenty-First Century

As we demonstrate above, the relationship between masculinity and sport in the previous century was one characterized by orthodox masculinity. Given the marked changes of masculinity over the past 30 years, Hearn et al. (2012) frame this as the "third phase" of significant masculinities research; one characterized by "diversity and critique, which includes work by a new generation of scholars not embedded in the frameworks of the 1980s" (p. 37). Indeed, research in the twenty-first century has shown that homophobia has transitioned from a necessary part of youth masculinities (especially in sport), to a stigmatized social attitude (McCormack, 2012; Magrath, 2017a). This is, in part, due to a plethora of social and legal changes which have occurred for sexual minorities over the past two decades (see Weeks, 2007), but it is also related to the fact that young people are far less concerned about whether others perceive them as heterosexual (Anderson, Adams, & Rivers, 2012).

Although not a gender utopia, a significant body of research shows that young men are now able to express themselves through a diverse spectrum of behaviors and emotions that are, traditionally, socially coded as feminine. While the expression of masculinity in the previous century was inflexible and rigid, this century has seen an expansion of gendered behaviors once branded as gay. Specifically, this includes the ability for young heterosexual men to kiss and cuddle with one another (Anderson, 2014; Anderson et al. 2012; Anderson & McCormack, 2015); enjoy emotional intimacy, or bromances, with one another (Morales, 2018; Robinson, Anderson, & White, 2018; Robinson, White, & Anderson, 2017); an expansion of gender-acceptable fashions, such as tight trousers and pink clothes (Hall, 2014); a removal of homophobic intent from homosexually themed language (Magrath, 2018; McCormack, 2011; McCormack, Wignall, & Morris, 2016); a reduction of the 'one-time rule of homosexuality,' permitting same-sex sexual experiences without evoking homophobia (Scoats & Anderson, 2018; Scoats, Joseph, & Anderson, 2018); and an expansion of men's notions of heterosexuality (McCormack, 2012; Scoats, 2017).

This work has typically been situated within Eric Anderson's (2009) theoretical lens—inclusive masculinities. This has been the most prolific theory in framing improved cultural attitudes toward homosexuality, but also in the consequential expression of gender, too. Having initially observed the emergence of a more inclusive form of masculinity in his cheerleading research (Anderson, 2005), Anderson systemized Inclusive Masculinity Theory in his seminal text, *Inclusive Masculinity: The Changing Nature of Masculinities* (2009). It was then further developed in conjunction with Mark McCormack (see McCormack & Anderson, 2014a, 2014b), and, in response to critiques, again two years later (see Anderson & McCormack, 2018).

As Steve Roberts outlines in Chap. 3, Inclusive Masculinity Theory is grounded in empiricism. Moving away from Connell's (1995) hierarchical explanation of multiple masculinities, Inclusive Masculinity Theory argues that male youth are becoming increasingly inclusive of what used to be so taboo—homosexuality. It also argues that this decline has provided the cultural conditions in which heterosexual men can relinquish the burden of policing their gendered behaviors. Put simply, homohysteria has declined, and younger generations of men (and indeed, younger people in general) are less concerned of being thought of as gay.

Perhaps most interestingly, this has been especially evident in research on men's competitive team sport. Anderson's (2002) pioneering research on openly gay athletes in the US revealed a generally positive environment, and what he described as the "increased acceptance of subjugated masculinities, such as gay identities" (p. 873). Since this initial research, multiple research projects adopting primarily qualitative, but also quantitative methodologies (see Bush, Anderson, & Carr, 2012; Southall, Nagel, Anderson, Polite, & Southall, 2009; Zipp, 2011), have documented this inclusivity in a variety of other sports, both team and individual, across the UK and the US.

It is, perhaps, in soccer where this change is most profound, with almost a dozen empirical projects indicating near-unanimous acceptance of openly gay teammates—irrespective of whether there were openly gay players on the team (e.g.

Adams, 2011; Adams & Kavanagh, 2018; Adams & Anderson, 2012; Magrath, 2017a, 2017b; Magrath, Anderson, & Roberts, 2015; Roberts, Anderson, & Magrath, 2017). Comparable findings have also been in other dominant sports, such as rugby (e.g. Anderson & McGuire, 2010; McCormack & Anderson, 2010), as well as less-mainstream sports, such as equine (e.g. Dashper, 2012). This has also extended to heterosexual men's inclusion in gay sports leagues (e.g. Jarvis, 2015), and increase in acceptance of gay sports teams in general (e.g. Willis, 2015). Irrespective of the sport, though, the data reveals a consistent pattern; a complete renegotiation of the old masculine script so evident in research on masculinity and sport in the twentieth century.

Inevitably, there have been critiques leveled at this body of work. Those who have been especially vocal in their critique have pointed out that these findings are primarily restricted to young, white, middle-class men. Given that the vast majority of athletes are young, this does not, to us, seem to be a particularly harsh critique. The overall whiteness of the field of inclusive masculinity research is a problem. It is exacerbated by the fact that most scholars adopting the inclusive masculinity framework live in England, which, according to the most recent Office for National Statistics (ONS) data, is 86% White-British. While critiques centered on race and class may initially appear to be accurate, more recent findings beyond these demographics have shown comparable levels of inclusivity. Blanchard, McCormack, and Peterson (2017), for example, show that young, working-class boys in a sixth-form college in North East England espouse positive attitudes toward homosexuality, as well as engaging in physical tactility and emotional intimacy with one another. Magrath's (2017b) research with elite black footballers also shows high levels of inclusivity. Other research has also examined the class dynamics in this process (see Magrath, 2017a; Roberts, 2013, 2018a, 2018b).

In addition to the impact of class, this social trend of declining homophobia, as well as broader patterns of inclusivity, is also evident among older patterns of men (Dashper, 2012; Keleher & Smith, 2012; Magrath & Scoats, 2019; Twenge et al., 2016). Other research has indicated that there is both a generational and a cohort effect, simultaneously. For example, Cashmore and Cleland's (2011, 2012) research on sports fandom illustrates a significant decline in homophobia, with 93% of 3500 fans accepting of the presence of gay footballers in professional football (see also Magrath, 2019). Football fans have also shown this on football fan forums in England (Cleland, 2015; Cleland, Magrath, & Kian, 2018), though Kian, Clavio, Vincent, and Shaw (2011) indicate that this is not the case in US sport.

But, despite evidence of attitudinal change across age cohorts, there remains an absence of contemporary research that examines the performance and construction of masculinity among men whose adolescence occurred in the 1960s, 1970s, and 1980s—or those who are in their 40s and older. Only Anderson and Fidler's (2018) research, with men over the age of 65, provides any insight as they show that these men are resistant to broader social trends, with conservative attitudes toward homosexuality and physical and emotional intimacy. However, more substantial research into these age cohorts remains lacking, and is thus required to develop the field of study further.

Finally, as the above sections have evidenced, research on changing patterns of masculinity is predominantly restricted to studies in the UK, the US, and, to a lesser degree, Australia (c.f. Drummond, Filiault, Anderson, & Jeffries, 2015). While social attitude survey data continues to show that attitudes across the West continue to soften (Pew, 2014), and numerous legal changes—such as the introduction of same-sex marriage into almost 30 countries across the world over the past two decades—we still know little of the construction of masculinities (and the relationship with sport) in these countries. Some recent research, however, has sought to address this gap in knowledge.

Evidencing this, Hasan, Aggleton, and Persson (2018) show that work, religion, and sexuality are hugely influential in complicating the construction of masculinities among Bangladeshi men. Elsewhere, Philip (2018) shows that young Indian men express new practices of romantic and sexual expression, fashion, and consumerism, but largely try to hide these practices in light of how they are negatively viewed by older gendered expectations and responsibilities on young men. And in China, Hu's (2018) analysis of Chinese movie posters shows that Chinese men are becoming increasingly represented in more diverse ways, moving away from more traditional images such as manual workers or soldiers. Other research has also examined the relationship between masculinity and sport in Islamic countries (Hamdi, Lachheb, & Anderson, 2016, 2018).

Thus, this 'third phase' of masculinities research—dubbed by Borkowska (2018) as "Andersonian" given Eric Anderson's dominance in facilitating a significant paradigm shift (e.g. Anderson & McCormack, 2018)—has seen significant evolution. It has, for instance, added breadth and depth to the sometimes subtle, but oftentimes explicit, changes in masculinity across the Western world, and, in some cases, further afield. The Andersonian phase has, for example, moved away from the "hierarchical order of social relations where men attempt to distance themselves from femininity or position themselves within the orthodox ideologies of manhood" (Borkowska, 2018, p. 3). To ignore or overlook the shifts which have occurred during this time is both short-sighted and dangerous.

But while we must acknowledge and accept the positive change which has occurred during this time, we must also remain cautious; there remain areas of which we know little, such as how masculinity might intersect with disability; there are also areas which require further exploration in order to achieve data saturation, such as the construction of masculinity among older generations of men, or how other cultural, economic, and political factors influence matters. The *Palgrave Handbook of Masculinity and Sport* is a small step toward achieving this goal.

Using the *Palgrave Handbook of Masculinity and Sport*

As we acknowledged in the opening section to this chapter, the *Palgrave Handbook of Masculinity and Sport* contains a range of chapters adopting a range of theoretical, conceptual, and methodological approaches. We draw upon work from

established scholars, whose work has already shaped the field of masculinity and sport, as well as numerous emerging scholars, whose work seeks to make its mark on the field. In order to establish some form of logical order to these chapters, the Handbook is divided into five themed parts—each with a short introduction. Because the field of research covered in this Handbook is so big, there are, inevitably, overlaps between different parts and chapters. Thus, while it is near-impossible for us to cover the topic comprehensively, this Handbook provides at least some overview of both dominant and peripheral thinking shaping this area at the time of writing. It also provides the basis for the complexities and possibilities for future research in this area.

We must concede here that the Handbook is Western-centric. While we dedicate a part to the international sporting masculinity—covering countries including Poland, Peru, Turkey, Zimbabwe, and Sweden (and broader Scandinavia)—we also recognize that this is relatively limited in explaining the complex relationship between masculinity and sport across the world. But it does, at least, provide some context of the ways in which the Western model or organized sport is practiced in various countries throughout the world, as well as how this may intersect with broader issues such as religion and/or gender.

In constructing this Handbook, we have also tried to be as inclusive of as many sports as possible. Naturally, it is difficult to move away from the world's most dominant team sports—football (soccer), American football, and rugby—but we also have evidence of how masculinity influences sports such as roller derby, wrestling, ice hockey, gymnastics, dance, rowing, horse racing, and karate. It must, therefore, be recognized that while popular team sports largely shape our understandings of sport and masculinity, these are complex and varied in such peripheral sports.

The relationship between sport, gender, and sexuality has been well-documented since its emergence as a field around four decades ago. Of course, this Handbook focuses one specific field—masculinity and sport. We are thus confident that this Handbook offers a strong, inclusive, contemporary, and interdisciplinary contribution. We are hopeful that it will be of particular use to scholars already vested in the field—whatever their status—as well as undergraduate or graduate students engaging with this field for the first time. We thus anticipate that, irrespective of one's route into the field or where they are at with their journey, this Handbook will stand as a valuable learning, teaching, and research resource.

About the Editors

The editors of the Handbook are three disparate and devoted researchers whose combined expertise is both extensive and complementary. Each of us traveled a different route into the study of masculinity and sport. Rory Magrath is a British academic working at a British institution, Jamie Cleland is a British academic working at an Australian institution, and Eric Anderson is an American academic based at a

British institution. We broadly represent three different age cohorts (at the time of writing 29, 43, and 51, respectively).

Rory Magrath

Rory came to study sport, gender, and sexuality not because he was directly affected by homophobia—he is heterosexual—but because he is an avid British football fan who was deeply affected by witnessing a now-infamous incident in the world of British sport and homophobia. The incident centered on the heterosexual Premier League footballer, Graeme Le Saux, an athlete who, because of his perceived intellectualism, was ridiculed for failing to align with that of traditional football culture. This culminated in an impassioned exchange with Liverpool striker Robbie Fowler in February 1999, who, during a match in front of 35,000 people at Stamford Bridge, bent over in front of him—provocatively insinuating anal sex. As a nine-year-old, Rory was in the stadium that day and, although too young to fully comprehend what had happened, he still remembers the exchange between the two players; the discomfort of the nearby assistant referee, the tasteless response from the referee, and the angry response of the Chelsea supporters sat nearby.

Just over a decade later, this moment would continue to weigh heavily on his conscience, eventually leading him to the academic study of sport, gender, and sexuality. Rory remained an avid football fan, but a football fan who wanted to make a difference in the social acceptability of sexual variance in sport. Thus, in 2010, when he was studying for a master's degree at Loughborough University, he became aware that, although football had long been viewed as a masculine domain (Cleland, 2015), very little empirical research at that time had been conducted on the extent of homophobia in the British game. Instead, football was simply assumed as representing an exclusively homophobic environment, but with little evidence to support this way of thinking.

The following year, he embarked on a PhD (supervised by Eric Anderson) to test this homophobia hypothesis (see Magrath & Anderson, 2017) among young professional footballers. Here, he found that almost all the athletes he interviewed as part of his research espoused positive attitudes toward homosexuality, gay rights, and the hypothetical notion of playing with an openly gay teammate (see Magrath, 2017a, 2017b; Magrath et al., 2015). Moreover, he also found that these men expressed their masculinity in a vastly different way than older research from this level of play (e.g. Parker, 1996); these men engaged in emotional intimacy, physical tactility, and even inclusive forms of football 'banter' (Roberts et al., 2017).

Since then, he has gone on to investigate the construction and expression of masculinities among university graduates (Magrath & Scoats, 2019), football fans (Magrath, 2018), college students, and staff (White, Magrath, & Thomas, 2018), as well as how this has been influenced by the media (Gaston et al., 2018; Magrath, 2019). Further, he has also conducted research on bisexuality (Magrath, Cleland, & Anderson, 2017), and the influence of sports policy (Magrath & Stott, 2018). He continues to conduct empirical research into the relationship between sport, gender,

and sexuality—with a specific focus on masculinity—and is dedicated to making sport a more inclusive space.

Jamie Cleland

Jamie initially came to the area of sport, gender, and sexuality in February 2010 when the English Football Association dropped a national campaign to tackle homophobia in football as it was claimed that the game was not yet ready for one to be implemented. The main assumption was that fans remained highly homophobic, yet no evidence was provided to support such a claim. Hence, in collaboration with Ellis Cashmore, they devised an online survey and captured the views of 3500 fans and players from 35 countries across the world on the presence of a gay player. The main finding being that 93% of fans and players who participated in the research outlined their support for any player who came out as gay (Cashmore & Cleland, 2011, 2012, 2014).

Since then, he has analyzed the online response by fans engaging in internet message boards toward the presence of gay footballers (Cleland, 2015; Cleland et al., 2018) as well as analyzing the media's coverage of gay Swedish footballer, Anton Hysén (Cleland, 2014), gay British football referee, Ryan Atkin (Cleland, 2018), and the bisexual British diver, Tom Daley (Magrath et al., 2017). His profile in this field of research also led to him being called as an expert witness to present evidence to the Department for Culture, Media and Sport Select Committee as part of their inquiry into homophobia in sport in May 2016.

Eric Anderson

Eric came out of the closet as America's first openly gay high school coach in 1993 (Anderson, 2000). After he and his runners experienced a great deal of social hostility and physical violence, he embarked upon a PhD studying the intersection of sport, masculinities, and sexualities. He worked with renowned gender scholar, Francesca Cancian, and sport and masculinity scholar, Michael Messner. In 2002, he published the first-ever examination of the experiences of openly gay men in high school and collegiate sports (Anderson, 2002) which he built upon with the first empirical examination of closeted gay men in sport for his 2005 book, *In the Game: Gay Athletes and the Cult of Masculinity* (Anderson, 2005).

Anderson's research showed that neither team sport nor individual sport athletes suffered the same type of overt hostility that they had the decade earlier. He found a great deal of intellectual acceptance of homosexuality, even if a *don't ask, don't tell* culture persisted. He recognized that if gay men were having better experiences in sport it must also mean that heterosexual men were changing their gendered dispositions. If, as Kimmel (1994) suggested, masculinity was all about homophobia, the decline in homophobia that large-scale studies showed and his own research on athletes found, meant that straight men's masculinity must also be changing.

This influenced Anderson to study the experiences of straight men in sport. Here, Anderson showed that the overt acceptance of gay men leads to highly positive changes in the gendered behaviors of straight men. It is in this very large body of research (Anderson, 2011a, 2012, 2013; Hargreaves & Anderson, 2014; Drummond et al., 2015; Peterson & Anderson, 2012; Southall et al., 2009) that Anderson highlighted the ways in which young straight men related to each other romantically (Robinson et al., 2018), semi-sexually (Anderson, Ripley, & McCormack, 2019), and how it reduced prejudiced against sexual identities (Anderson & Adams, 2011) activities, including being anally penetrated (Scoats et al., 2018).

The vastly different data that these—and many more—studies found, inclusive of most of the research in this handbook, cannot be theorized by Connell's notions of hegemonic masculinity. Thus, in 2009, Anderson conceptualized Inclusive Masculinity Theory to make sense of why men were so homophobic in the 1980s, how this influenced their gendered behaviors, and what happens when it is homophobia that becomes stigmatized, not homosexually. His theory, Inclusive Masculinity Theory (2009, 2011b, 2013), was refined in 2014, basically maintains that because it is impossible for heterosexual men to socially prove to their peers that they are not gay, in a cultural zeitgeist which looks upon homosexuality with disgust and disdain, straight men are influenced to attempt to prove that they are not gay by acting in gendered ways associated opposite of femininity and by overly homophobia. This masculine performance, the type which existed when Connell carved out the field, no longer exists in the west today. No study since 2005 has actively shown that a culture of orthodox masculinity dominates, anywhere in the Global West. It is for this reason that Anderson (2014) declared that to assume that jocks have higher rates of antipathy toward gay men, without evidence, was prejudice.

Anderson's Inclusive Masculinity Theory has been widely adopted by scholars who value evidence in their theorizing. It has led to the examination of how changing masculinities impact men in sport, education, prisons, medicine, entertainment, religion, and other institutions. There is still work to be done in the field, and Anderson highlights that this handbook substantially promotes our understanding of the relationship between masculinity and sport.

References

Adams, A. (2011). "Josh wears pink cleats": Inclusive masculinity on the soccer field. *Journal of Homosexuality, 58*(5), 579–596.

Adams, A., & Anderson, E. (2012). Exploring the relationship between homosexuality and sport among the teammates of a small, Midwestern Catholic college soccer team. *Sport, Education and Society, 17*(3), 347–363.

Adams, A., & Kavanagh, E. (2018). Inclusive ideologies and passive performances: Exploring masculinities and attitudes toward gay peers among boys in an elite youth football academy. *Journal of Gender Studies, 27*(3), 313–322.

Anderson, E. (2000). *Trailblazing: The true story of America's first openly gay track coach*. Los Angeles: Allyson Press.

Anderson, E. (2002). Openly gay athletes: Contesting hegemonic masculinity in a homophobic environment. *Gender and Society, 16*(6), 860–877.
Anderson, E. (2005). *In the game: Gay athletes and the cult of masculinity*. New York: State University of New York Press.
Anderson, E. (2009). *Inclusive masculinity: The changing nature of masculinities*. New York: Routledge.
Anderson, E. (2011a). Inclusive masculinities of university soccer players in the American Midwest. *Gender and Education, 23*(6), 729–744.
Anderson, E. (2011b). The rise and fall of western homohysteria. *Journal of Feminist Scholarship, 1*(1), 80–94.
Anderson, E. (2012). Shifting masculinities in Anglo-American countries. *Masculinities & Social Change, 1*(1), 40–60.
Anderson, E. (2013). Masculinity and homophobia in high school and college sports: A personal journey from coach to researcher. In I. Rivers & N. Duncan (Eds.), *Bullying* (pp. 132–143). London: Routledge.
Anderson, E. (2014). *21st century jocks: Sporting men and contemporary heterosexuality*. Basingstoke: Palgrave Macmillan.
Anderson, E., & Adams, A. (2011). "Aren't we all a little bisexual?": The recognition of bisexuality in an unlikely place. *Journal of Bisexuality, 11*(1), 3–22.
Anderson, E., Adams, A., & Rivers, I. (2012). "I kiss them because I love them": The emergence of heterosexual men kissing in British institutes of education. *Archives of Sexual Behavior, 41*(2), 421–430.
Anderson, E., & Fidler, C. O. (2018). Elderly British men: Homohysteria and orthodox masculinities. *Journal of Gender Studies, 27*(3), 248–259.
Anderson, E., & Magrath, R. (2019). *Men and masculinities*. London: Routledge.
Anderson, E., & McCormack, M. (2015). Cuddling and spooning: Heteromasculinity and homosocial tactility among student-athletes. *Men and Masculinities, 18*(2), 214–230.
Anderson, E., & McCormack, M. (2018). Inclusive masculinity theory: Overview, reflection and refinement. *Journal of Gender Studies, 27*(5), 547–561.
Anderson, E., & McGuire, R. (2010). Inclusive masculinity theory and the gendered politics of men's rugby. *Journal of Gender Studies, 19*(3), 249–261.
Anderson, E., Ripley, M., & McCormack, M. (2019). A mixed-method study of same-sex kissing among college-attending heterosexual men in the US. *Sexuality & Culture, 23*(1), 26–44.
Anderson, E., & White, A. (2018). *Sport, theory and social problems: A critical introduction* (2nd ed.). London: Routledge.
Atkinson, E., & DePalma, R. (2008). *Invisible boundaries: Addressing sexualities equality in children's worlds*. Stoke-on-Trent: Trentham Books.
Blanchard, C., McCormack, M., & Peterson, G. (2017). Inclusive masculinities in a working-class sixth form in northeast England. *Journal of Contemporary Ethnography, 46*(3), 310–333.
Borkowska, K. (2018). Approaches to studying masculinity: A nonlinear perspective of theoretical paradigms. *Men and Masculinities* (OnlineFirst). https://doi.org/10.1177/1097184X18768376
Bush, A., Anderson, E., & Carr, S. (2012). The declining existence of men's homophobia in British sport. *Journal for the Study of Sports and Athletes in Education, 6*(1), 107–120.
Carpentier, F., & Lefèvre, J. P. (2006). The modern Olympic Movement, women's sport and the social order during the inter-war period. *International Journal of the History of Sport, 23*(7), 1112–1127.
Cashmore, E., & Cleland, J. (2011). Glasswing butterflies: Gay professional football players and their culture. *Journal of Sport and Social Issues, 35*(4), 420–436.
Cashmore, E., & Cleland, J. (2012). Fans, homophobia and masculinities in association football: Evidence of a more inclusive environment. *British Journal of Sociology, 63*(2), 370–387.
Cashmore, E., & Cleland, J. (2014). *Football's dark side: Corruption, homophobia, violence and racism in the beautiful game*. Basingstoke: Palgrave Macmillan.