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The Impact of Social Media on Non-Monosexuals’ Responses to Discrimination: A Co-Cultural Approach

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Abstract

This research examines how social media consumption habits predict non-monosexuals' (people who are neither gay nor straight) communication with dominant groups. Using survey methodology (n=716), the study applies co-cultural theory to evaluate how they respond to discrimination. The findings of this study indicate that non-monosexuals are heavy users of social media and that it plays a significant role in their perceptions of their environment. Several variables including their field of experience, ability, and costs and rewards, can predict non-monosexuals' communication choices and social media moderates those relationships. Overall, the sample preferred an assertive strategy and an outcome of accommodation, indicating that they hope for equality and use diplomatic conversational tactics to achieve it. Implications, limitations, and suggestions for future research are also included.

THE IMPACT OF SOCIAL MEDIA ON NON-MONOSEXUALS' RESPONSES TO DISCRIMINATION: A CO-CULTURAL APPROACH

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Chapter 1: Introduction

In the last several years, US society has made significant progress toward sexual orientation equality. However, mainstream conceptualizations of sexuality are largely grounded in binaries. People are seen as gay or straight, male or female. And yet, millions of people defy these limitations. Non-monosexuals, people who are neither gay nor straight, may be attracted to more than one gender or may not experience sexual attraction at all. Their identities are rejected by mainstream society. As a result, they are invalidated, stereotyped, threatened, and excluded from LGBT spaces. This persistent marginalization leaves them in contention with the world around them. The realities of this experience have gone largely unexamined by academia.

This study explores the relationship between social media consumption habits of non-monosexuals and their communication practices in the face of monosexism. Using co-cultural theory, this study examines whether social media moderates the relationship between a non-monosexual person’s experience and the way they choose to communicate in the face of discrimination. The goal of this study is to encourage the academic analysis of non-monosexual identities and evaluate the impact of media on the communication habits of a marginalized community.

What is non-monosexuality?

This research specifically focuses on non-monosexuals. Monosexuality is the romantic or sexual attraction to only one gender (Galupo, Mitchell, & Davis, 2015). Non-monosexuality encompasses all sexual orientations that exist outside of this gay/straight dichotomy. These include bisexuality, pansexuality, queerness, and several sexual orientations that fall on the asexuality spectrum.

A survey of British residents found that approximately 1.05% of the population identified as asexual in 2004 (Bogaert), though no comparable study has been performed in the United States. Some studies report that 1.8% of the population is bisexual (Williams Institute, 2011) whereas others suggest those numbers may be as high as 5.5% of women and 2% of men (The Centers for Disease Control and Prevention and the National Center for Health Statistics, 2013). Although there is no definitive statistic for what percentage of the population is non-monosexual, it still represents millions of people who have been largely overlooked by the research community.

Furthermore, these findings are built upon flawed methodologies. Statistics about bisexuality are based on how people identify their orientation, which alienates people who are questioning or closeted. Bogaert's research on asexuality is an interpretation of a question on a national survey in which respondents indicated that they had never experienced sexual attraction. These measures fail to account for the nuances of sexuality. This research addresses this deficiency by asking participants not only how they identify their sexual orientation, but also to which genders they have or could experience sexual and emotional attraction, behavior, and fantasy.

The impacts of monosexism

Non-monosexual identities are rarely studied individually in research. However, as they are uniquely subjected to monosexism, it is important to study their experiences outside of those lived by gays and lesbians. Monosexism refers to the attitude that all sexuality is binary and that people can only be either heterosexual or homosexual (Roberts, Horne, & Hoyt, 2015). This outlook trivializes the complex individual experiences of those who do not fit the dichotomous view of sexuality (Roberts et al., 2015). Monosexism contributes to various forms of oppression and marginalization which negatively affect non-monosexual individuals.

Non-monosexuals face violence (Walters, Chen, & Breiding, 2013), discrimination (Bostwick & Hequembourg, 2014; MacInnis & Hodson, 2012), and health disparities (Yule, Brotto, & Gorzalka, 2013; Jorm, Korten, Rodgers, Jacomb, & Christensen, 2002). Unlike homosexuals, who face similar issues at lower frequencies (Movement Advancement Project, 2014), non-monosexuals have limited options for community building and social support (Fredriksen-Goldsen, Kim, Barkan, Balsam, & Mincer, 2010; Canning, 2015). Furthermore, non-monosexuals are regularly invalidated due to widespread skepticism about the existence of their sexual orientation at all (Ross, Dobinson, & Eady, 2010; Robbins, Low, and Query, 2016).

This study addresses the concerns of monosexism and examine how non-monosexuals react when they are faced with it. Because there are very few models through which non-monosexuals can learn to address these problems, this study focuses on social media, where non-monosexuals can find each other and interact.

Representation of non-monosexuals

Non-monosexuals see their orientations being publicly questioned (Denizet-Lewis, 2014; Bogaert, 2006) or erased (Bryant, 2007; Eisner 2013) on a regular basis. Erasure is the practice of ignoring or denying the existence of a sexuality (GLAAD, 2016). Non-monosexuals have very little representation on television. GLAAD, an organization that gathers data about representation on television, reports that there were only 76 bisexual characters on television in 2015. Furthermore, even GLAAD does not count the number of asexuals on TV. When a character is coded as non-monosexual by their behavior, they are often not actually labeled as that orientation (Cruz, 2014).

When they are labeled on screen, non-monosexuals are often stereotyped. Bisexuals are seen as untrustworthy (GLAAD 2016) or unstable (Johnson, 2016). Female bisexuals are hypersexualized while male bisexuals are erased (Eisner, 2013). Asexual characters are almost never labeled, but on the rare occasion that they are, their sexuality is seen as a fault or as an obstacle for another person to overcome (Jankowski, 2015). Unlabeled asexuals are generally relegated to specific groups of people including Asian men (Shimizu, 2012), people with disabilities (Nario-Redmond, 2010), and older people (Gott & Hinchliff, 2003).

This lack of representation for non-monosexuals is poignant because research suggests that media role models can have positive effects on sexual identity development (Parks, 1999; Hart, 2000) as media can influence self-perceptions (Hammack, 2005). However, most research of this nature generally lumps bisexuality in with homosexuality and fails to include or acknowledge asexuality as an orientation at all (Gomillion & Giuliano, 2011; Bond, Hefner, & Drogos, 2009; Gross, 2001). This study attempts to bridge that gap by focusing on non-monosexuals separately from gays and lesbians.

Conversely, the internet has become an important part of helping LGBTQIAP+ individuals find or construct their identities (Seargeant & Tagg, 2014; Gray, 2014; Harper, Serrano, & Jamil, 2009). One example of this phenomenon is the Asexual Visibility & Education Network (AVEN). AVEN was founded in 2001 and its purpose is to raise awareness of asexuality and create an asexual community. It has since become the world's largest asexual community with over 100,000 members (About AVEN, n.d.). This research measures the potential positive influences of online support by examining how often people use social media, which platforms they prefer, and where they talk openly about their sexual orientation.

Co-cultural experiences and media habits

This research examines how media consumption habits predict non-monosexuals' communication with dominant groups. This communication is assessed using co-cultural theory, which asserts that dominant groups shape the communication practices of society, thus requiring non-dominant group members to live co-culturally within both ways of life (Orbe, 1998b). When interacting with dominant groups, co-cultural group members alter their communication based on their desired outcomes (assimilation, accommodation, and separation) as well as their strategies (nonassertive, assertive, and aggressive). These outcomes and strategies are combined to form nine variations of co-cultural communication tactics.

According to Orbe (1996), four major factors influence these communication tactics: field of experience, perceptions of costs and rewards, ability to engage, and situational context. This study assesses how social media consumption habits inform those three factors, thus predicting the extent to which non-monosexuals identify with each strategy and outcome. Because social media offers space for non-monosexuals to build a community, the experiences and perceptions of heavy users may differ from light users.

Purpose of the study

Non-monosexuals live with monosexism on a daily basis. Due to the stigmatized nature of their sexuality, they have limited role models and communities. They are discouraged from talking about their experiences to improve those circumstances. However, social media affords them the opportunity to find others like themselves, seek support, and build a community. This study assesses non-monosexuals' media habits in order to see whether they use social media to seek support and if their social media experiences moderate how they communicate with dominant groups when faced with monosexism.

The next chapter introduces the main non-monosexual orientations and the unique discrimination that they face. It also provides a background of the impact that social media has had on the LGBT community overall. It describes co-cultural theory and the contexts in which it has been studied. Finally, it presents the research questions for this study. Chapter 3 describes the methods used to collect and analyze the data, including the sampling, reliability, and the construction of the indices. Chapter 4 presents the demographic and regression results of the instrument. It also addresses the research questions. Finally, Chapter 5 discusses the results and implications. It also considers the limitations of the study and presents suggestions for future research.

Chapter 2: Literature Review

This chapter will provide a framework for studying non-monosexuals and their communication and social media habits. The first part of the chapter introduces the most common non-monosexual orientations and contextualizes them within the literature. The second section explores the unique acts of discrimination facing non-monosexuals. Section three explores social media and the role it plays in the lives of non-monosexual people. The final section presents co-cultural theory, its background, and the ways it can be applied to this cultural group. These theories and concepts provide a basis for the study's research questions.

Non-monosexual Orientations

Non-monosexual orientations are widely unknown and misunderstood. Thus, it is important to establish working understandings of these different orientations.

As a sexual orientation, bisexuality is the capacity to form romantic or sexual attractions to more than one gender (Wilde, 2015). However, the term "bisexuality" can also be used as an umbrella term to encompass all sexualities that include attraction to more than one gender (GLAAD, 2016). Pansexuality, a sexual orientation that includes the capacity for romantic or sexual attraction to all genders (Hilton-Morrow & Battles, 2015), would be included under the wider bisexual umbrella. Similarly, the word "queer" is sometimes used as an umbrella term to describe any non-heterosexual orientation (Hilton-Morrow & Battles, 2015). Some individuals prefer the term queer as it can be seen as a rejection of the categorization of sexual orientation or of labels altogether (Callis, 2009).

Asexuality is also a non-monosexual orientation. Asexuality refers to a lack of sexual attraction, but not necessarily a lack of romantic affection (Overview, n.d.). Like bisexuality, asexuality can be used as an umbrella term to include a spectrum of sexual orientations with little or no sexual attraction (Beemyn, 2015). Demisexuality constitutes a sexual attraction that can only be experienced after the formation of a close emotional bond ("Under the ace umbrella," 2012) whereas gray-asexuality (or "graysexuality") is the experience of varying degrees of asexuality (van Anders, 2015).

Dimensions of sexuality. This study assesses people who reject a dichotomous view of sexuality. A person's sexual orientation is "manifested by a variety of indicators, including physiological arousal, erotic desire, sexual attraction, sexual fantasy, infatuation, genital behavior, romantic relationship, and public and private sexual identity" (Savin-Williams, 2014). Scholars have conceptualized sexuality as existing on a spectrum since Kinsey's landmark sexuality studies of the mid-20th century (Kinsey, Pomeroy, & Martin, 1948). However, researchers often reduce the spectrum to two (homosexual, heterosexual) or three (homosexual, bisexual, heterosexual) sexual orientations when conducting practical studies (Savin-Williams, 2014). This tendency has resulted in a dearth of research that examines people who identify outside of the gay/straight dichotomy (Galupo et al., 2015).

Research has suggested that people who identify as lesbian and gay still report attraction to and/or experience with other genders (Diamond, 2008; Rosario, Schrimshaw, Hunter, & Braun, 2006; Savin-Williams, 2005). Similarly, bisexual and heterosexual individuals have all reported variation in the way they experience sexual attraction and behavior (Diamond, 2008; Ellis, Robb, & Burke, 2005; Vrangalova & Savin-Williams, 2010).

Romantic orientation. Many individuals distinguish their sexual orientation from their romantic orientation, which indicates to which genders they are romantically attracted (AVEN-wiki, 2014). This supports the position that a person's sexuality is not defined entirely by their sexual behavior. This distinction is important when considering asexual people, who may seek romantic companionship despite a lack of sexual desire (Pinto, 2014) or people who identify their sexual orientation as hetero- or homosexual despite sexual behavior with varying genders. The concept of romantic orientation is relatively new and has not yet been researched; additionally, many people have not adopted the practice of identifying it (Pinto, 2014). In the present study, it is important to consider the distinction between romantic and sexual orientation because people who identify with a monosexual orientation may have non-monosexual attractions or behaviors that they do not report in traditional research if they are just being asked how they identify. For example, a cisgender man who identifies as straight may do so because he is only romantically attracted to cisgender women. However, he may be behaviorally pansexual if he and his romantic partner engage in group sex with people of all genders. This study measures all of these aspects of sexuality in order to avoid a reductionist view of sexual orientation that could erase the experiences of non-monosexual people.

Discrimination Toward Non-monosexuals

Non-monosexuals face discrimination, violence, and marginalization in various ways. Reportedly, 46.1% of bisexual women have been raped (compared to 13.1% of lesbians and 17.4% of straight women). Additionally, 74.9% of bisexual women and 47.4% of bisexual men have experienced non-rape sexual assault, as compared to 46.4% of lesbians, 43.3% of heterosexual women, 40.2% of gay men, and 20.8% of heterosexual men (Walters, Chen, & Breiding, 2013). No research has been done to assess violence that may be experienced by asexuals.

Bisexuality and asexuality are frequently met with skepticism about their validity; many outsiders refuse to acknowledge sexual orientations other than homo- and heterosexuality (Ross, Dobinson, & Eady, 2010; Robbins, Low, and Query, 2016). Non-monosexuals report that visibility in society is a struggle for their communities (About AVEN, Callis, 2013). For sexualities falling under the bisexuality umbrella, the visibility they do get is largely negative; they are seen as indecisive, deceptive, promiscuous, or attempting benefit from passing as straight (Bower, Gurevich, & Mathieson, 2002). Bisexuals also face discrimination which can prevent them from claiming a bisexual identity or accepting another person's (Callis, 2013). Bostwick and Hequembourg found that bisexuals also face dating exclusion, pressure to change, and hypersexuality (2014).

Because mainstream culture posits that sexuality is normal and healthy, asexuality is stigmatized to the extent that many people wrongly believe it to be a consequence of childhood issues (Yule, Brotto, & Gorzalka, 2011). Asexual people are denigrated with mocking humor and seen as less than human (MacInnis & Hodson, 2012). Research suggests that asexual people show higher rates of mental health and social problems than their sexual counterparts, possibly because of the stress associated with negotiating an asexual lifestyle in a sexual world (Yule, Brotto, & Gorzalka, 2013).

Social Media

For the purposes of this study, social media sites are defined as online services that allow individuals to construct a profile, create a list of other users on the platform, and view and interact with their connections and those made by other users. The specific layouts and dynamics of these sites vary across different platforms (boyd & Ellison, 2007). According to the Pew

Research Center, 69% of the American public uses social media (2017). In a nationally-representative survey of 12,900 U.S. adults, lesbian, gay, and bisexual respondents were more likely to have social media accounts and use Facebook daily than heterosexuals (Seidenberg, Jo, Ribisl, Lee, Buchting, Kim, & Emery, 2017).

LGB online media. The revolution of internet technology in the 1990s redefined the ways that lesbian, gay, and bisexual people pursued their romantic and sexual relationships (Fox & Ralston, 2016). The creation of chat rooms, message boards, and newsgroups allowed for people to connect with potential romantic or sexual partners through the privacy of home, which was preferable to the stigmatized and often dangerous queer spaces previously available to them, such as gay bars and public sex venues (Grov, Breslow, Newcomb, Rosenberger, & Bauermeister, 2014). Same-sex users, particularly gay men, were early adopters of these new technologies and some of the first to popularize online communities (Shaw, 1997). By 1998, over half of surveyed gay men had reported that they came out online before they did in their personal lives (Kryzan & Walsh, 1998). As the technology progressed, online spaces expanded into same-sex dating websites and, eventually, apps like Grindr (Macapagal, Coventry, Puckett, Phillips, & Mustanski, 2016).

Most early research about the internet and LGB users focused on gay men and public health. Studies connected high internet use to STI incidence (Benotsch, Kalichman, & Cage, 2002; Tashima, Alt, Harwell, Fiebich-Perez, & Flanigan, 2003) and high-risk behaviors like unprotected and casual sex (Hospers, Harterink, Van Den Hoek, & Veenstra, 2002; Kim, Ken, MacFarland, & Klausner, 2001). However, further examination suggests that the internet doesn't cause high-risk behaviors; rather, it facilitates connection between those who would seek it regardless (Mustanski, 2007). It also became a place where LGB people sought sexual health information that was not readily available to them (Dehaan, Kuper, Magee, Bigelow, & Mustanski, 2013; Kubicek, Carpeineto, McDavitt, Weiss, & Kipke, 2011). Furthermore, the anonymity and distance of computer communication made it easier for some to have potentially awkward or difficult conversations about sexual health with potential partners (Horvath, Nygaard, & Rosser, 2010; Ross, Rosser, McCurdy, & Feldman, 2007).

As public acceptance of non-heterosexual people has improved, queer social media research has expanded beyond gay men and public health. Online media are an important part of identity development for all youth (Marwick, Diaz, & Palfrey, 2010), but sexual minority youth report using social media for identity growth more than heterosexual youth (Ceglarek & Ward, 2016). Online new media have been shown to give LGBTQ people space to explore their identities and be themselves without worrying about the repercussions in their offline lives (Craig & McInroy, 2014). They are also able to participate in social learning, where they can observe other individuals' behaviors and experiences from a safe space (Fox & Ralston, 2016). The information and representations seen online offer more perspectives than what is typically available in traditional media and offline (McKie, Lachowsky, & Milhausen, 2015; Tropiano, 2014). Research shows that LGBTQ youth who have access to online media are less bound to stereotypes than those who do not (Marshall, 2010). Furthermore, those who use social media for sexual identity development report positive mental health outcomes (Ceglarek & Ward, 2016).

Social media is an important tool for the LGBTQIAP+ individuals as it creates a safe place in which they can connect with others who can offer them support and understanding (Chong, Zhang, Mak, & Pang, 2015). Many report that these online communities provide comfort and that it is helpful to know that they are not alone (Ciszek, 2017). These communities create space and a feeling of safety (Craig, McInroy, McCready, Di Cesare, & Pettaway, 2014).

This increased connectivity and support fosters resilience in queer youth (DiFulvio, 2011). Furthermore, people who are having difficulty in real life with bullying and stigmatization use social media to form relationships with others for support (Chong et al., 2015).

Social media also provides space for sexual minorities to practice navigating the coming out process. The relatively low risks involved in anonymous social media interactions allow for the opportunity to practice and experiment with coming out so that they can build confidence (Alexander & Losh, 2010). Thus, social media is impacting the coming out process. Craig and McInroy explain that in addition to practicing online anonymously, social media also allows for some to discuss their coming out narrative on their own terms (2014).

Risks. Despite the benefits of social media, it can also be a source of bullying and discrimination for many people. Cyberbullying allows perpetrators to remain anonymous and attack others in a public forum (Schneider, O'Donnell, Stueve, & Coulter, 2012). Significant research has shown that cyberbullying is a pervasive problem for LGBTQIAP+ adolescents (Berlan, Corliss, Field, Goodman, & Austin, 2010; Birkett, Espelage, Koenig, 2009) which, in conjunction with school bullying, can contribute to lower academic performance (Beran & Qing, 2007), depression (Tynes & Giang, 2009), and suicide attempts (Brunstein Klomeck, Marrocco, Kleinman, Schonfeld, & Gould, 2007; Kim & Levanthal, 2008). Online harassment is also a major issue for women (Cote, 2015), people of color (Munger, 2016), and LGBTQIAP+ adults (Simpson, 2016; Trujillo, Perrin, Sutter, Tabaac, & Benotsch, 2016).

Social media presents other interpersonal issues for LGBTQIA+ people as well. Some research has found that the current online culture has created an environment of relationship instability for gay men. McKie, Milhausen, and Lachowsky found that the constant availability of dating options increased opportunity for infidelity and encouraged prioritizing sex over romance (2017). Additionally, dating apps have impacted relationships and fostered feelings of jealousy for many people (Macapagal, Coventry, Puckett, Phillips, & Mustanski, 2016).

Considering the notable impact social media on the general LGBT experience, this study seeks to understand how non-monosexuals use social media. Before understanding how social media influences non-monosexuals, it is first necessary to understand the ways in which they use it, including which platforms they prefer, whether they are out or have a community online, and how frequently they log on. This presents the first research question.

RQ1: What are the social media habits of non-monosexuals?

Co-cultural Theory

Co-cultural theory expands upon muted group theory, which maintains that dominant groups control the communication system for the entire society, thus silencing non-dominant groups (Ardner, 1978). It also encompasses standpoint theory, which suggests that a person's position in society informs their perceptions of the world (Hartsock, 1983). Co-cultural groups are so named because they must exist within the dominant society and while also living the culture of their marginalized identity (Orbe, 1998a). As Orbe describes it, the term co-culture is used "to avoid the negative or inferior connotations of past descriptions (i.e., subculture) while acknowledging the great diversity of influential cultures that simultaneously exist in the United States" (1998b). Because they must live within the dominant society while still experiencing their own culture, co-cultural members have a clearer view of the world than those in dominant groups (Frankenberg, 1993).

Co-cultural theory posits that co-cultural group members employ various strategies and outcomes when interacting with dominant group members (Orbe, 1998b). These differ based on the preferred outcome and communication strategy the co-cultural member chooses. Co-cultural group members can employ different strategies to how they choose to interact with dominant group members. There are three different communication strategies: nonassertive, assertive, and aggressive. Employing a nonassertive strategy involves putting the needs of others first and remaining non-confrontational. An assertive strategy expresses feelings while working to meet everyone's needs. The aggressive strategy is the expression of opinions while only considering one's own needs (Orbe, 1998b). Therefore, as this study explores these strategies in relation to non-monosexuals, the second research question is,

RQ2: Which communication strategies do non-monosexuals prefer?

Orbe explains that there are also three different outcomes that co-cultural members may prefer: assimilation, accommodation, or separation (1998b). Assimilation includes an attempt to minimize differences between the dominant and non-dominant groups. The goal of assimilation is to fit in and it sometimes occurs at the expense of the unique characteristics of the non-dominant culture. Accommodation involves encouraging the dominant groups to adapt so that they can integrate the non-dominate culture into society. This preferred outcome strives for equality within the existing society. The last preferred outcome is separation, which argues against altering the non-dominant culture to suit the dominant groups, often because they see change as impossible. The third research question investigates these preferred outcomes for non-monosexuals.

RQ3: Which preferred outcomes do non-monosexuals favor?

Together, these different preferred outcomes and communication strategies result in nine different co-cultural communication orientations: nonassertive assimilation, assertive assimilation, aggressive assimilation, nonassertive accommodation, assertive accommodation, aggressive accommodation, nonassertive separation, assertive separation, and aggressive separation (Orbe, 1998b). However, this research considers the strategies and outcomes separately to gain a further understanding of each of them.

Influential factors. The nine communication orientations are influenced by four other factors that have an impact on the co-cultural experience: field of experience, abilities, perceived costs and rewards, and situational context (Orbe, 1998b). Field of experience refers to a person's entire past, which can include the way they were raised, their education, or any other event from their lives. This is a broad category that informs each individual's understanding of how to communicate with the dominant group (Orbe & Roberts, 2012).

Abilities refer to the skills and communication practices available to individual co-cultural group members (Orbe & Roberts, 2012). Orbe and Roberts explain that certain skills and capacities, like the ability to get confrontational or access to a network of other co-cultural group members, can influence which communication orientations individuals may choose (2012).

Perceived costs and rewards also affect communication orientations. As they are choosing how to interact with dominant group members, co-cultural groups members attempt to anticipate how the interaction will unfold. Different group members perceive the cost and rewards of each orientation in their own way (Orbe & Roberts, 2012). Although these factors have been identified as influences on co-cultural group members' communication orientations, no study thus far has quantitatively determined whether they are measurable predictors of these behaviors.

The final influential factor, situational context, also affects communication orientations. Co-cultural group members tailor their communication orientation to what is appropriate in their environment at the time (Orbe, 1998b). For example, an individual who typically chooses an aggressive orientation may not do so when in a professional situation. Because situational context cannot be moderated by social media experience, the contexts of the situations are built into the survey instrument.

Research has found that social media can help stigmatized people like non-monosexuals create supportive communities and gain visibility (Chong et al., 2015; Gal et al., 2015). It stands to reason that these benefits would influence a non-monosexual person's response to discrimination. Because social media is such an integral facet of modern life for LGBTQIA+ people, this study seeks to see if a non-monosexual person's social media experiences has any impact on their communication orientation as well. Thus, the final four research questions are:

RQ4: To what extent do a non-monosexual person's field of experience, abilities, and perceived costs and rewards predict their communications strategies?

RQ5: To what extent does social media experience moderate the effects of field of experience, ability, and costs and rewards on the communication strategies?

RQ6: To what extent do a non-monosexual person's field of experience, abilities, and perceived costs and rewards predict their preferred outcomes?

RQ7: To what extent does social media experience moderate the effects of field of experience, ability, and costs and rewards on the preferred outcomes?

Orbe & Roberts explain that a network of other group members can impact a person's co-cultural experience (2012). These research questions posit that the quality of a non-monosexual person's social media experience could inform those behaviors.

Co-cultural theory and LGBT research. Previous research has situated homosexuality as a co-cultural group (Bie & Tang, 2016; Camara, Katznelson, Hildebrandt-Sterling, & Parker, 2012; Fox & Warber, 2014). As Fox and Warber describe, "although LGBT+ individuals may not share a collective identity, given the experience of coming out and the resultant positioning within contemporary hegemonic power structures, they have common experiences of marginalization in terms of the dominant, heteronormative culture" (2014). While this reasoning certainly applies to non-monosexuals, no research has looked at non-monosexuality through this lens independently of homosexuality.

In their look at how LGBT+ people navigate social media, Fox and Warber found varying co-cultural techniques that changed depending on how out their participants were. They found that those who were completely closeted chose assimilative and nonassertive orientations and that as they were more visible, they were also more assertive and preferred accommodation techniques. Those who were fully out tended to prefer accommodation or separation (2014).

Camara et al., looked at how lesbian, gay, and bisexual participants responded to heterosexism. They found that they tended to prefer three communication orientations: assertive accommodation, non-assertive assimilation, and non-assertive separation (2012). This is similar to the results of another study by Camara and Orbe in which they examined how co-cultural group members react to discrimination, where they found that they tended to prefer non-assertive assimilation and assertive accommodation (2010). The present study seeks to examine whether this holds true for non-monosexuals as well.

Additional applications of co-cultural theory. Co-cultural theory has been used to understand the experiences of several co-cultural groups including racial and ethnic groups, (Glenn & Johnson, 2012; Jun, 2012; Matsunaga & Torigoe, 2008; Rudick, Sollitto, Claus, Sanford, Nainby, & Golsan, 2017), Black women (Scott, 2013), and people with disabilities (Cohen & Avanzino, 2010; Fox, Giles, Orbe, & Bourhis, 2000).

In a study of Black women, Scott found that they preferred two communication orientations: non-assertive accommodation and assertive assimilation. This manifested itself mostly in the actions of dispelling stereotypes and overcompensating to undermine stereotypes by projecting an image of success (2013). Glenn & Johnson studied Black men in predominantly White institutions. They found that their participants preferred aggressive assimilation by manipulating stereotypes and non-assertive separation by negotiating power imbalances. Finally, they found that these co-cultural group members desired accommodation, positioning accommodation as an ideal outcome (2012).

Several other racial and ethnic groups have been examined using co-cultural theory. A quantitative examination of how Asian Americans respond to racially discriminatory messages found that 31% of respondents chose non-assertive communication strategies due to embarrassment and an uncertainty of how to respond (Jun, 2012). In a look at Japan-residing Koreans, Matsunaga & Torigoe found an ambivalence between separation and assimilation. Those who preferred separation showed resentment toward those who sought or achieved assimilation (2008). Rudick et al., challenged the idea that situational context influences co-cultural choices. When quantitatively comparing Hispanic-to-White co-cultural communication at predominately White universities to those serving Hispanic communities, they found only one statistically significant difference. They found that accommodation was preferred by students at a predominately White university, but the other outcomes and strategies were not significantly different.

Other studies looked at co-cultural theory as it applies to people with disabilities. Cohen & Avanzino conducted in-depth interviews with people with disabilities who are navigating a workplace. In response to discrimination, most of their participants preferred accommodation tactics. Several people chose to dispel stereotypes using non-assertive accommodation while others preferred assertive accommodation by communicating their experiences and educating others (2010). The next most common preferred outcome was assimilation. They found that many of their participants chose non-assertive assimilation and worked to censor themselves, avoid controversy, and emphasize their similarities. Others used assertive assimilation. Very few of their participants preferred separation (Cohen & Avanzino, 2010).

Although many studies have employed co-cultural theory to examine the experiences of marginalized groups, the findings and preferred communication orientations vary extensively. Consequently, there is little basis to hypothesize how non-monosexuals will communicate, and thus, this study employs research questions only.

The next chapter will illustrate the design of the survey instrument. It will explain how sexual orientation is operationalized. It will describe the construction of the indices that measure the respondents' lifestyle variables (field of experience, ability, costs and rewards), social media experiences, and co-cultural strategies and outcomes. It will also discuss the reliability and validity of the instrument.

Chapter 3: Methodology

This study uses a survey instrument to quantify the role that social media plays in non-monosexuals' communication strategies and preferred outcomes (Cresswell, 2014). This study aims to understand whether social media acts as a mediator in co-cultural communication choices, which cannot be assessed effectively through qualitative means. Furthermore, very little research has been done that looks at co-cultural theory from a quantitative lens, which has left a gap in the understanding of predictors for strategies and outcomes (Lapinski & Orbe, 2007).

Research Design

The survey was conducted online to avoid any geographical or age-related limitations (Best & Harrison, 2009). The data from the survey instrument was interpreted by running OLS regressions. A copy of the survey instrument can be found in Appendix A.

Sexual orientation. The instrument has four total sections. The first section is an expanded demographic assessment. The questions asking about sexual orientation are broken down into several dimensions: self-identification, romantic orientation, sexual attraction, sexual experience, romantic attraction, romantic experience, and fantasy. These are an adaptation of the Klein Sexual Orientation Grid, but with more than two genders implemented (Klein, 1993). These components aim to assess how participants identify their sexual orientation and what that means to them. This allows for nuance for people who may be questioning their sexual orientation or who may choose a label for themselves that don't fit the typical definition.

Lifestyle variables. The second section of the survey instrument assess the independent variables: field of experience, abilities, and costs and rewards (Table1). These were presented as a Likert scale ranging from 1-7 in order to allow for statistical comparison, where 1=strongly disagree and 7=strongly agree. The field of experience questions measure whether participants are out and supported by the people in their lives, whether they grew up in an environment that was open-minded about sexuality, and whether they were taught to speak their minds. The abilities questions measure whether respondents feel comfortable standing up for themselves, talking about their experiences, and have a community of others like them. The costs and rewards questions measure how participants feel about the benefits and risks of speaking up. For benefits, it assesses if they feel they can change people's minds, if they feel good about themselves when they speak up, and if it they believe it important for equality to be open to people who do not understand them. The costs questions ask whether they find standing up for themselves to be draining, unsafe, or a risk to their self-esteem.

Social media. The third section is designed to evaluate participants' social media experiences, which is the moderating variable in this study (Table 1). It focuses on participants' use of three social media platforms: Facebook, Tumblr, and Twitter. These three platforms were chosen because they fit three criteria that facilitates conversation surrounding sexual orientation. Those criteria are 1) the option for text-based communication, 2) the option to set the profile to a private mode, and 3) the ability to interact with both personal acquaintances and strangers.

This section evaluates how often respondents use each platform as well as which ones they're out on, and how their experience of their sexual orientation varies across different platforms. These questions are based on a 1-7 Likert scale where 1=strongly disagree and 7=strongly agree. This is a deliberate choice because many participants may be unsure about their sexual orientations. This allows for the evaluation how much they use social media to foster a community of people who share their sexual orientation, which has proven to be an important aspect of growth in LGBTQIA+ communities (Gal, Shifman, & Kampf, 2015). The social media questions also measure how much negativity is experienced online, whether respondents talk about LGBTQIAP+ issues on different platforms, and if they feel accepted online.

Communication strategies and preferred outcomes. The last section is the co-cultural orientations section and the dependent variables (Table 1). This is presented as five different scenarios that account for five different situational contexts and types of discrimination: being with a group of monosexual friends who make a stereotypical joke about someone with their sexual orientation, receiving disparaging comments after talking about personal experiences anonymously online, having a coworker assume that they are monosexual, a person at a party offering inappropriate sexual advances in response to learning about their sexual orientation, and a family member ignoring their sexual orientation. For each scenario, the respondent is asked to rate how much they agree with 12 different statements: two for each co-cultural preferred outcome (assimilation, accommodation, separation) and communication strategy (assertive, non-assertive, aggressive). These questions are an adaptation of Lapinski & Orbe's co-cultural scales (2007).

Sampling

The population that was surveyed in this study are non-monosexuals. This study recruited 728 participants using Amazon Mechanical Turk (MTurk), a crowdsourcing platform that has been shown to be an effective recruiting tool that produces quality data (Schleider & Weisz, 2015). A notice was placed on MTurk for a "Human Intelligence Task" (HIT) that reads "Survey: A study concerning social media use by people who do not consider themselves to be strictly gay or straight." The posting included the following keywords: social media, lgbt, asexuality, bisexuality, pansexuality, queer, Facebook, Tumblr, and Twitter. After they completed the survey instrument, respondents were compensated $.75 for their time through MTurk, which allows for requesters to pay respondents through the system.

The study used purposive sampling to recruit non-monosexuals. There are limitations to this task, however, because this a relatively small percentage of the population (Bogaert, 2004; Williams Institute, 2011) and many behaviorally non-monosexual people do not necessarily identify that way (Savin-Williams, 2014). To circumvent these issues, the recruiting material on MTurk specified that survey participants should be people who do not consider themselves strictly gay or straight. This language allows the inclusion of people who may not identify as non-monosexual but consider themselves to be sexually fluid.

Survey Administration

When respondents accept the HIT on MTurk, they were redirected to the instrument, which was hosted by Qualtrics. It was restricted on Qualtrics so that only users coming from MTurk had access to it. This eliminated the risk of outsider respondents who may skew the sample. The instrument took between 10-20 minutes to complete. It was pretested by 41 non-monosexual participants who did not receive compensation. The pretest employed a purposive sample using social media and personal connections for recruiting.

Reliability and validity

Reliability in survey research refers to the consistency of the measurement in the questions (Babbie, 2015). The measurements in this survey instrument are framed as closed-ended Likert scale questions in order to increase reliability (Best & Harrison, 2009). Questions have also been written clearly and one confusing question was re-written after pre-testing. Chronbach's alpha was used to establish reliability.

In order to achieve validity, the co-cultural questions were adapted from scales that were already shown to be valid (Lapinski & Orbe, 2007). The questions about sexuality were offered with several options and dimensions of sexual and romantic attraction including an "other" option so that participants are not limited to options that do not describe their experiences.

Index Construction

Social media. This study sought to understand whether social media impacted how non-monosexuals react in the face of discrimination. Respondents were asked about their use of Facebook, Tumblr, and Twitter. Of the non-monosexuals sampled, 92% used Facebook, 35% used Tumblr, and 55% used Twitter (Table 6). To measure the overall social media experience of the sample, respondents answered a series of Likert-style questions on a 7-point scale (where 1=strongly disagree and 7=strongly agree) about each platform (Tables 7-9). These individual indices were shown to be reliable using Cronbach's alpha for Facebook (α=.85), Tumblr (α=.88), and Twitter (α=.89). They were additionally combined into one overall social media experience index (α=.94). The mean social media experience score was 4.46 (SD=.78). Social media scores were then centered upon the mean for ease of interpretation.

Lifestyle variables: field of experience, abilities, and costs and rewards. To measure the sample's overall lifestyle variables, respondents answered a series of Likert-style questions on a 7-point scale about their field of experience, abilities, and their perceived costs and rewards (where 1=strongly disagree and 7=strongly agree) (Table 10). These were measured as individual indices that were shown to be reliable using Cronbach's alpha (field of experience α=.76, abilities α=.80, costs and rewards α=.71). However, for the costs and rewards index, one question ("I can change people's minds about my sexual orientation by engaging them in conversation") had to be removed from the index to ensure reliability. Similarly, one question in the field of experience section ("I see people like me in the media") needed to be removed from the index during pretesting but maintained reliability in the final draft. Another question in abilities was modified after the pretest. It was changed from "I can get confrontational if necessary" to "I can stand up for myself if necessary." The mean field of experience score was 4.44 (SD=1.23), the mean ability score was 4.97 (SD=1.2), and the mean costs and rewards score was 4.49 (SD=.90) (Table 10). All lifestyle variables were then centered upon the mean for ease of interpretation.

Communication strategies and preferred outcomes. In this sample, each strategy and preferred outcome was measured separately. Each was an index of two Likert-type questions measured on a scale of 1-7 and presented in five different scenarios. Thus, each strategy and preferred outcome index was comprised of ten questions. For scenario 4, the wording was changed for people who identified under the bisexual or asexual umbrellas. Thus, scenario 4 was not presented to people who identified as heterosexual or homosexual. Each index was tested for reliability using Cronbach's alpha (nonassertive α=.81, assertive α=.86, aggressive α=.86; assimilation α=.90, accommodation α=.87, separation α=.83) (Tables 11-16).

The mean scores for strategies were nonassertive 4.22 (SD=1.03), assertive 4.8 (SD=1.09) and aggressive 4.08 (SD=1.09) (Tables 11-13), meaning respondents generally preferred an assertive strategy. For the preferred outcomes, the mean assimilation score was 4.02 (SD=1.26), the mean accommodation score was 4.59 (SD=1.13), and the mean separation score was 4.34 (SD=1.07) (Tables 14-16), thus indicating accommodation was the preferred outcome.

Data Analysis

Data was analyzed using the statistical software Stata. Social media questions were averaged to create an index that describes their overall online experience. Questions concerning negative experiences were reverse-coded. Questions concerning field of experience, abilities, and perceived costs and rewards were also indexed, though each of the three categories were treated as three distinct independent variables.

Communication strategy and outcome questions were averaged and scored into one of three communication strategies (non-assertive, assertive, aggressive) and one of three preferred outcomes (assimilation, accommodation, separation). The impact that social media experience has on the relationship between the lifestyle variables, strategies, and outcomes were measured using OLS regressions. A diagram of these relationships can be found in Figure 1.

The next chapter will report the results of the survey instrument and address the research questions. This includes the demographic makeup of the sample as well as the social media habits of non-monosexuals. It will also examine the extent to which the lifestyle variables can predict communication strategies and outcomes as well as the impact of the interaction between social media and the lifestyle variables.

Results

This chapter provides the statistical analyses to answer the research questions of this study. The first part provides the demographics of the sample, while the second section addresses the research questions.

There were 728 initial responses to the survey instrument on MTurk. However, several responses were dropped for various reasons. Nine responses were dropped for substantial missing data and three were dropped because they included responses that suggested that they might not have answered the questions seriously. In total, there were 716 complete responses included in this study.

Demographic Information

Demographic information of the sample is provided in Table 6. The modal age category was 25-34 years, while responses ranged from the 18-24 year category to the over 65 year category. The most common education response was a 4-year degree, representing 39% of the sample, followed by some college, which represented 25%. The modal marital status was never married (42%), followed by single and living with a partner (23%). The sample had a racial breakdown of 67% White, 14% Asian or Pacific Islander, 8% Black, 8% Latinx, 2% Native American, and 1% Mixed Race. For the purposes of analysis, race was reduced to White (67%) and non-White (33%).

Gender and sexual orientations. In this study, gender and sexual orientations were measured with several dimensions. Respondents were asked to choose from 11 different gender options. The responses showed that the sample largely consisted of cisgender respondents, with

48% women and 35% men (Table 6). Therefore, in most analyses, gender was captured by three categories: cis women (48%), cis men (35%), and non-cis people (17%).

The instrument provided nine sexual orientations (see Table 7). Because some response categories contained very few, or no, responses, they were collapsed into three categories: asexual spectrum (14%), respondents under the bisexual umbrella (62%), and respondents who do not identify as non-monosexual (24%).

Variable correlations. Before building regression models, correlations were run to examine the bivariate relationships between the lifestyle variables, the social media experience index, and all the strategies and outcomes. As none of the demographic information was continuous, those variables were not included in the correlations. These relationships are displayed on Table 8. The first notable finding here is that the lifestyle variables (field of experience, ability, and costs and rewards) are highly correlated with each other. Field of experience is correlated strongly with ability ($r=.66$, $p\leq.001$) and moderately with costs and rewards ($r=.39$, $p\leq.001$). Additionally, ability and costs and rewards are highly correlated with each other ($r=.57$, $p\leq.001$). This suggests that these variables inform each other and work in tandem. Social media experience is also highly correlated with the lifestyle variables ($r=.56$, $p\leq.001$; $r=.51$ $p\leq.001$; & $r=.51$, $p\leq.001$).

Most of the strategies and outcomes are, to some extent, significantly correlated with one another. This indicates that non-monosexuals do not see these strategies and outcomes as mutually exclusive options. The strongest relationship is between assertive and accommodation, which are the two middle-ground variables. This result implies that non-monosexuals who ultimately want more equality from the dominant group also choose the communication strategy that does not prioritize one person's needs over another.

Research Questions

This study's research questions were addressed using a variety of statistical tests. Many of the questions were evaluated using the overall sample and then examined further by comparing the results of different demographic groups.

RQ1: What are the social media habits of non-monosexuals?

Non-monosexuals are heavy users of social media. Most of the sample were Facebook users, while slightly over half (55%) used Twitter and slightly over a third (35%) used Tumblr (Table 9). When asked how often they use each social media platform, the modal response for all platforms was "several times a day" (Table 10).

The next set of analyses compare the average score of the positivity of the social media experience across the three platforms. Respondents were asked whether they are out online, feel safe talking about their sexual orientation, if they have a community of people like them, and if social media helped them explore their sexuality. Their responses could range from 1=strongly disagree to 7=strongly agree. The mean overall social media score was 4.46 (SD=.78), which indicates that the sample overall has a slightly positive social media experience. However, there was some variation by platform. While Facebook (M=4.39, SD=.79) and Twitter (M=4.33, SD=.89) were relatively similar, the Tumblr experience mean was a bit higher (M=5.03, SD=.98).

Tumblr consistently scored higher than Facebook and Twitter on questions related to outness and comfort. For example, in a question that asked whether users were out on each specific platform, Tumblr users agreed at a higher rate than Facebook or Twitter (Tumblr: M=5.16, SD=1.88; Facebook: M=4.42, SD=1.96; Twitter: M=4.24, SD=1.99). They also scored higher when asked whether they feel comfortable discussing their sexual orientation on that platform (Tumblr: M=5.14, SD=1.78; Facebook: M=4.4, SD=1.9; Twitter: M=4.19, SD=1.97), whether people would understand their sexuality if they were to talk about it on that platform (Tumblr: M=5.15, SD=1.72; Facebook: M=4.41, SD=1.7; Twitter: M=4.41, SD=1.66), and whether they felt that platform helped them feel connected to a community of people like them (Tumblr: M=5.27, SD=.65; Facebook: M=4.32, SD=1.77; Twitter: M=4.31, SD=1.79). Additionally, more Tumblr users report that seeing other people's conversations on the site helped them understand their own sexuality (Tumblr: M=5.12, SD=1.86; Facebook: M=4.03, SD=1.79; Twitter: M=3.98, SD=1.85). There was very little difference in social media scores by sexuality, gender, or race (Table 11).

RQ2: Which communication strategies do non-monosexuals prefer?

Each respondent was categorized into an overall strategy preference based on how they scored in the communication strategy indices. They were put into the category of the strategy in which they scored the highest, i.e., if a respondent's assertive index score was higher than both their non-assertive and aggressive scores, they were categorized as preferring the assertive strategy. If they happened to rate equally in at least two categories, they were assigned a fourth category for those who did not have a preference. As shown in Table 12, 52% of the overall sample preferred the assertive strategy, while 27% preferred non-assertive and 11% preferred aggressive. There were very few differences depending on sexual orientation, gender, or race (Table 13). However, a chi-square analysis reveals that bisexuals ($\chi^2 = 7.57$, $p \leq 05$) and non-White respondents ($\chi^2 = 13.97$, $p \leq .01$) preferred assertive compared to the other strategies.

RQ3: Which preferred outcomes do non-monosexuals favor?

Preferred outcomes were determined using the same method as strategies. Respondents were categorized into assimilation, accommodation, or separation by determining their highest-scoring preference. Those who scored equally in at least two categories were put into a fourth category. The sample showed a slight preference for accommodation (40%) over separation (35%) with less preference for assimilation (16%) (Table 12). However, these distinctions largely fell along certain identity lines. For example, as shown on Table 13, asexuals and non-White respondents preferred separation (48% and 37%, respectively) while bisexuals, those who do not identify as non-monosexual, and White respondents preferred accommodation (43%, 38%, and 42%, respectively). Cis men and non-cis people tended to prefer accommodation and separation similarly, while cis women preferred accommodation outright (Table 13). A chi-square analysis shows that this categorical preference is only statistically significant for asexuals preferring separation ($\chi^2 = 9.20$, $p \leq .05$) over the assimilation and accommodation and bisexuals preferring accommodation over the other outcomes ($\chi^2 = 10.09$, $p \leq .05$).

RQ4: To what extent can field of experience, ability, and perceived costs and rewards predict communication strategies for non-monosexuals?

Measuring the predictive relationship between these lifestyle variables and preferred communication strategies was done using OLS regression. An OLS regression model was estimated to predict participants' individual strategy index score from their field of experience index score, their ability index score, and their costs and rewards index score, controlling for sexuality, race, and gender. Separate models were estimated for each strategy index. The findings for RQ4 and RQ5 are discussed together below.

RQ5: To what extent does social media experience moderate the effects of field of experience, ability, and costs and rewards on the communication strategies?

To test the moderation effects of social media on the lifestyle variables in the communication strategy models, the interaction of social media with field of experience, ability, and costs and rewards was added to the models. Then, an F-test was run using a nested regression to find the significant variables for each strategy. The reported findings are from the final models. Each outcome will be explained separately, addressing RQ4 and RQ5 at once.

Non-assertive. The first communication strategy measured was non-assertive. In model 1 in the regression analysis in Table 14, field of experience and perceived costs and rewards are statistically significant predictors of the non-assertive strategy index. On average, every unit increase in field of experience increases the non-assertive strategy index by .12 units ($p \leq .001$), controlling for ability and costs and rewards. Thus, the more positive a person scores on their overall field of experience, the higher they score on the non-assertive index. On average, every unit increase in costs and rewards decreases the non-assertive strategy index by .39 ($p \leq .001$), controlling for ability and field of experience. Ability was not a statistically significant predictor, net of field of experience and costs and rewards. Variable inflation factors (VIFs) were run to examine multicollinearity. The VIF values were all below 3, suggesting that multicollinearity is low and does not adversely impact the models. Model 2 adds controls for sexual orientation, race, and gender, which are not statistically significant additions to Model 1, and do not impact the coefficients or significance of the variables.

Model 3 of Table 14 includes the social media experience index as well as the interaction of social media and all three lifestyle variables. Model 4 reflects the final non-assertive strategy model which includes only the statistically significant variables. The graphs of each interaction can be found in Figures 2-4. The results suggest that the greater the social media score, the stronger the effects of field of experience and ability are on the non-assertive index. However, while social media increases the positive effect of the field of experience on the non-assertive index. It increases the negative effect of ability score. As the social media score increases, the negative effect of costs and rewards on the non-assertive index flips from negative to positive.

On average, every unit increase in social media increases the effect of field of experience by .17 ($p \leq .001$), net of ability, costs and rewards, and the interactions of social media with those two lifestyle variables. Conversely, every unit increase from the average of the social media score reduces the effect of ability on the non-assertive strategy by .27 ($p \leq .001$), controlling for field of experience, costs and rewards, and their social media interactions. Thus, as social media experience increases, ability has a more negative effect on how a non-monosexual scores as non-assertive. Finally, on average, every unit increase of the social media index increases the effect of costs and rewards by .16 ($p \leq .001$), net of field of experience, abilities, and their interactions with social media.

Overall, the non-assertive strategy regressions reveal that while many of these variables are significant predictors of the non-assertive strategy index, very few of them presented strong relationships. One of the strongest predictors was costs and rewards, which, with each unit increase, raised the non-assertive score by .34 units in model 4. This tells us that when non-monosexuals see more rewards to speaking up to discrimination, they are less likely to choose the non-assertive strategy, which favors privileging others' needs before one's one (Orbe, 1998b). Additionally, the interaction between ability and social media experience was also much stronger than the other interactions, thereby suggesting that social media impacts non-monosexuals' perceptions of their abilities to be assertive in response to discrimination, and that it makes them less likely to choose the non-assertive strategy. In essence, a positive social media experience reduces the likelihood that a non-monosexual person will choose the non-assertive strategy. In model 4 of the regression analysis for non-assertive, the adjusted R^2 was .14, which was an increase from .11 in model 1 (Table 14). The F-test reveals that this change is statistically significant ($F=8.22$, $p \leq .001$, change in $R^2 = .04$).

Assertive. In the second communication strategy index, assertive, field of experience, ability, and costs and rewards are all positive and statistically significant predictors of the assertive strategy index. This is evident in model 1 on Table 15 of the assertive strategy regression analysis. Model 2 reflects the addition of the controls of sexual orientation, race, and gender. Of these, only race was a significant addition, showing that White respondents have an assertive score that is .28 units lower than non-White respondents ($p \leq .001$), controlling for the lifestyle variables. On average, for every unit increase in field of experience, the assertive strategy index increases by .13 ($p \leq .001$), net of ability, costs and rewards, sexual orientation, race, and gender. Every unit increase in ability increases the assertive index by .33 ($p \leq .001$), controlling for field of experience, costs and rewards, sexual orientation, race, and gender. Finally, on average, every unit increase in costs and rewards increases the assertive index score by .14 units ($p \leq .01$), net of field of experience, ability, sexual orientation, race, and gender. The VIF values all stay below 3, suggesting little chance of multicollinearity.

Model 3 of Table 15 includes the social media experience index as well as the interaction of social media and all three lifestyle variables. Model 4 reflects the final assertive strategy model which includes only the statistically significant variables. The results suggest that on average, every unit increase in social media reduces the effect of costs and rewards on the assertive index by .12 ($p \leq .01$), controlling for field of experience, ability, and costs and rewards.

While many of the variables were statistically significant, the strongest relationship was the main effect of ability on the assertive strategy index. This research finds that the more a non-monosexual person perceives themselves to be capable of defending themselves, the higher they score on the assertive index. As the assertive strategy seeks to balance the needs of everyone (Orbe, 1998b), it is fitting that ability would predict this index score. The adjusted R^2 for the final assertive model was .30, which is an increase from the original model, which was .29. An F-test reveals that this is a statistically significant improvement ($F=4.99$, $p \leq .01$, change in $R^2 = .01$). This model also explains considerably more variance than the non-assertive strategy model.

Aggressive. The aggressive strategy index is the third and final communication strategy. In model 1 in the regression analysis in Table 16, field of experience, ability, and costs and rewards are positive and statistically significant predictors of the aggressive strategy index. The controls of sexual orientation, race, and gender are added in model 2, revealing that, on average, asexual and bisexual respondents both have lower aggressive strategy scores than non-identifying non-monosexuals ($p \leq .05$) controlling for field of experience, ability, costs and rewards, and race. Similarly, White respondents average aggressive scores that are .55 units lower than those of non-White respondents ($p \leq .001$). In model 2, both field of experience and ability are statistically significant predictors of the aggressive strategy index. On average, for every unit increase in field of experience, the aggressive strategy index increases by .16 ($p \leq .001$), net of ability, costs and rewards, sexual orientation, race, and gender. Every unit increase in ability increases the aggressive index by .32 ($p \leq .001$), controlling for field of experience, costs and rewards, sexual orientation, race, and gender. The VIF values all stay below 3.

Social media experience index, as well as the interaction of social media and all three lifestyle variables, are shown in model 3 of Table 16. The final aggressive strategy regression analysis, which includes only the statistically significant variables, is in model 4 of Table 16. In this model, costs and rewards was the only lifestyle variables that had a statistically significant interaction with social media. On average, for every unit increase of the social media experience index, the effect of costs and rewards on the aggressive strategy index reduced by .11 ($p \leq .05$), controlling for field of experience, ability, and race.

While many of the variables were statistically significant, the strongest relationship was the main effect of ability on the aggressive strategy index ($b=.34$, $p \leq .001$, model 4, Table 16). This suggests that the more able non-monosexual individuals perceive they are at defending themselves, the higher they score on the assertive index. In the aggressive strategy, people prioritize their own needs over others (Orbe, 1998b). Thus, it is logical that ability would predict this index score. Although not a very strong relationship, both costs and rewards and its interaction with social media are negative in model 4 of the aggressive strategy regression analyses. When non-monosexuals value the rewards of speaking up to discrimination, they rate lower on the aggressive index. This relationship is amplified by social media, indicating that social media influences how much non-monosexuals allow their perceptions of possible costs and rewards to dictate their behavior. The final aggressive model's adjusted R^2 was .24, which is an increase from .18 in the original model. An F-test reveals that this is a statistically significant improvement ($F=20.17$, $p \leq .001$, change in $R^2 = .06$).

RQ6: To what extent can field of experience, ability, and perceived costs and rewards predict preferred outcomes for non-monosexuals?

Measuring the predictive relationship between the lifestyle variables and non-monosexuals' preferred outcome was done in the same manner as it was for the strategies. OLS regressions were run on each individual outcome with controls for sexuality, gender, and race. Sexuality was broken into three dummy variables: asexuality spectrum, bisexual umbrella, or non-identifying, which is the base in these regressions. Gender was one dummy variable of cis or non-cis. Race was one dummy variable of White or non-White. As with the strategies, RQ6 and RQ7 are discussed concurrently.

RQ7: To what extent does social media experience moderate the effects of field of experience, ability, and costs and rewards on the preferred outcomes?

The moderation effects of social media on the lifestyle variables of the preferred outcomes was measured in the same manner as the strategies. The interaction of social media on field of experience, ability, and costs and rewards was added to each model. Then, an F-test was run using a nested regression to find the significant variables for each outcome. The reported findings are from the final models.

Assimilation. The first preferred outcome is assimilation. Field of experience, ability, and costs and rewards are all statistically significant predictors of the assimilation strategy index (model 1, Table 17). Field of experience and ability had positive relationships with assimilation ($b=.25$, $p \leq .001$; $b=.12$, $p \leq .05$, respectively) while costs and rewards had a negative relationship ($b=-.20$, $p \leq .001$). Model 2 reflects the addition of the controls. Aside from gender, all controls were statistically significant. In model 2, on average, asexual and bisexual respondents both have lower assimilation outcome scores than non-identifying non-monosexuals ($b=-.62$, $p \leq .001$; $b=-.30$,.$p \leq .05$, respectively) controlling for field of experience, ability, costs and rewards, race, and gender. Similarly, White respondents' average assimilation scores are .33 units lower than those of non-White respondents ($p \leq .001$). On average, for every unit increase in field of experience, the assimilation outcome index increases by .23 ($p \leq .001$), net of ability, costs and rewards, sexual orientation, race, and gender. Every unit increase in ability increases the assimilation index by .11 ($p \leq .05$), controlling for field of experience, costs and rewards, sexual orientation, race, and gender. Finally, on average, every unit increase in costs and rewards decreases the assimilation index score by .17 units ($p \leq .01$), net of field of experience, ability, sexual orientation, race, and gender. The VIF values all stay below 3, suggesting little chance of multicollinearity.

Model 3 of Table 17 includes the social media experience index as well as the interaction of social media and all three lifestyle variables, while model 4 includes only the statistically significant variables. In model 4, as social media increases, the effect of field of experience on the assimilation index score is increased ($b=.18$, $p \leq .001$), controlling for sexual orientation, race, and the other lifestyle variables. On average, for every unit increase of the social media experience index, the effect of field of experience on the assimilation index increased by .18 ($p \leq .001$), controlling for ability, costs and rewards, the interaction between social media and costs and rewards, sexual orientation, and race. Conversely, the costs and rewards interaction effect is negative. On average, for every unit increase of the social media experience index, the effect of costs and rewards on the assimilation outcome index reduced by .28 ($p \leq .001$), controlling for field of experience, ability, the interaction between social media and field of experience, sexual orientation, and race.

The assimilation outcome seeks to have dominant group members see co-cultural group members as just like them (Orbe, 1998b). The most notable relationship in the assimilation outcome index was the interaction between social media and costs and rewards in model 4. When non-monosexuals value the rewards of speaking up to discrimination, they score lower on the assimilation index. Social media strengthens this relationship. The adjusted R^2 for the final assimilation model was .15, which is an increase from the original model. An F-test reveals that this is a statistically significant improvement ($F=8.91$, $p \leq .001$, change in $R^2 = .07$).

Accommodation. Accommodation is the second preferred outcome. In model 1 in the regression analysis in Table 18, field of experience, ability, and costs and rewards are all positive and statistically significant predictors of the assertive strategy index. Model 2 includes the addition of the controls of sexual orientation, race, and gender. Only asexuality and race were statistically significant. This model reflects that on average, asexual respondents have accommodation outcome scores that are .17 units lower than bisexual non-identifying non-monosexuals ($p \leq .05$) controlling for field of experience, ability, costs and rewards, race, and gender. Similarly, White respondents' average accommodation scores are .26 units lower than those of non-White respondents ($p \leq .001$). On average, for every unit increase in field of experience, the accommodation outcome index increases by .16 ($p \leq .001$), net of ability, costs and rewards, sexual orientation, race, and gender. Every unit increase in ability increases the accommodation index by .22 ($p \leq .001$), controlling for field of experience, costs and rewards, sexual orientation, race, and gender. Finally, on average, every unit increase in costs and rewards increases the accommodation index score by .19 units ($p \leq .001$), net of field of experience, ability, sexual orientation, race, and gender. The VIF values all stay below 3.

Model 3 of Table 18 includes the social media experience index as well as the interaction of social media and all three lifestyle variables. Model 4 includes only the statistically significant variables. In model 4, as social media increases, the effect of costs and rewards on the accommodation index score is decreased by .11 ($p \leq .05$), controlling for field of experience, ability, asexuality, and race.

In the accommodation regressions, no variable is notably more influential than the others. The only significant social media interaction in model 4 is costs and rewards, and even then, it is a weak relationship. Overall, these results suggest that while some variables can predict the accommodation index score, it is mostly influenced by the way they work together, rather than one variable taking preference over the others. The adjusted R^2 for accommodation was .25, which is an increase from the original model's R^2 of .22. An F-test reveals that this is a statistically significant improvement ($F=6.16$, $p \leq .001$, change in $R^2 = .03$).

Separation. The last preferred outcome is separation. Ability and costs and rewards are statistically significant predictors of model 1 in the separation regression analysis in Table 19. While ability had a positive relationship with assimilation, costs and rewards had a negative relationship. Model 2 reflects the addition of the controls of sexual orientation, race, and gender. Race was the only significant control, showing that White respondents had separation scores that were, on average, .27 units lower than non-White respondents ($p \leq .001$), controlling for the lifestyle variables, sexuality, and gender. On average, every unit increase in ability increases the separation index score by .21 ($p \leq .001$), controlling for field of experience, costs and rewards, sexual orientation, race, and gender. Finally, on average, every unit increase in costs and rewards decreases the separation index score by .14 units ($p \leq .01$), net of field of experience, ability, sexual orientation, race, and gender. The VIF values all stay below 3, suggesting little chance of multicollinearity.

Model 3 of Table 19 includes the social media experience index as well as the interaction of social media and all three lifestyle variables, while model 4 includes only the statistically significant variables. In model 4, as social media increases, the effect of field of experience on the separation index score is decreased by .08 units ($p \leq .05$), controlling for race and the other lifestyle variables.

In model 4 of the separation outcome regressions, none of the variables are particularly stronger predictors than the others. Additionally, the adjusted R^2 for separation was only .06;

however, it is still an increase from the original model's R^2 which was .04. While, an F-test does reveal that this is a statistically significant improvement ($F=8.94$, $p \leq .001$, change in $R^2 = .03$), it still explains very little of the variance in this model. This result suggests that overall, separation is not as influenced by social media as the other strategies and outcomes.

Summary

This chapter has found that overall, non-monosexuals are heavy users of social media and they have generally positive experiences online. Additionally, it found that the lifestyle variables can predict communication strategies and outcomes, but with varying degrees of strength. Finally, it found that social media does moderate some of those relationships, but that it moderates costs and rewards more than any other variable. The next chapter will discuss these findings, including their implications and limitations. It will also suggest future research.

Chapter 5: Discussion

This study stands as an important foundation to consider non-monosexuals as a co-cultural group. It measured non-monosexuals' social media habits, their overall lifestyle variables, and their co-cultural responses to discrimination. This chapter discusses the findings of the study, presents the implications of those findings, considers its limitations, and suggests future research.

Non-monosexual Social Media Use

The first research question of this study asked about the social media habits of non-monosexuals. Non-monosexuals are heavy social media users. The social media experience scores ranged from one to seven, with seven being the highest possible score. The mean social media experience score for non-monosexuals was 4.46, which is slightly higher than the midpoint of possible scores, suggesting that overall, non-monosexuals have positive experiences on social media. The data suggests that while Tumblr presents the most positive social media experiences for non-monosexuals, only 35% of the sample used it. It also indicates that social media plays a role in connecting non-monosexuals to a likeminded community and in modeling behavior for helping them understand their own sexualities.

Preferred Strategies and Outcomes

The second and third research questions questioned which strategies and outcomes non-monosexuals would prefer. Over half of the sample preferred the assertive strategy, which "encompass[es] self-enhancing, expressive communication that takes into account the needs of both self and others" (Orbe, 1998). This finding indicates that non-monosexuals prefer a to communicate carefully and with equality. This result is similar to that of previous research. Fox and Warner found that those who were less closeted were more likely to choose assertive qualities (2014). Additionally, other research has found that LGB people tend to choose orientations that include the assertive strategy (Camara et al., 2012; Camara & Orbe, 2010).

The preferred outcomes were less definitive than the strategies. Overall, the sample preferred accommodation, which Glenn and Johnson had positioned as the ideal preferred outcome that their sample of Black male students at predominantly White educational institutions aspired to obtain. This was because they believed it was important to challenge the dominant culture's view of them (2012). This finding is also in line with how people with disabilities responded to discrimination (Cohen & Avanzino, 2010).

Separation was also chosen by over a third of the sample. The preference for separation, however, fell along identity lines. Asexuals and non-White respondents preferred separation, while other groups preferred accommodation. This is possibly because these groups have been accommodated less in society (Glenn & Johnson, 2012; MacInnis & Hodson, 2012), leaving those groups with less reason to believe that they will be accepted if they try. Additionally, separation was the model that explained the least variance, indicating that giving up on any idea of being accepted by the dominant culture can't be as easily predicted as other outcomes. Other factors, such as experiences of harsher discrimination, class, disability, and location may contribute to this discrepancy.

Predictors and Interactions

Field of Experience. Orbe explains that a co-cultural person's entire field of experience informs their perceptions of how to interact with dominant group members (1998). He and

Roberts explain, “The influence of one’s past experiences is an important consideration in the constant process of thinking about, selecting, and then evaluating co-cultural communication practices” (2012). For this study, this was operationalized to measure whether a non-monosexual person comes from an environment that is supportive of their sexuality.

Field of experience was a significant predictor in the final models of all three strategies and two of the three outcomes. However, in response to RQ4 and RQ6, the relationship was not very strong. In response to RQ5 and RQ7, this research finds that the interaction between social media and field of experience is positive in the non-assertive and assimilation models. The non-assertive strategy prioritizes putting others’ needs before oneself and assimilation seeks an outcome wherein the dominant group ignores the co-cultural person’s differences (Orbe, 1998). These two timid orientations are, apparently, positively influenced by field of experience. As a social media score increases, the effect of field of experience on these orientations increases further.

Separation is also the only other model that includes the social media and field of experience interaction. This interaction is negative, suggesting that a positive social media experience will decrease the influence that field of experience has on a person’s separation score.

In response to RQ4 and RQ6, this research finds that field of experience is a significant predictor of strategies and preferred outcomes, but that is stronger for some orientations over others. In response to RQ5 and RQ7, it finds that social media does interact with field of experience for non-assertive, assimilation, and separation. However, that interaction is positive for the non-assertive and assimilation and negative for separation. Orbe argues that strategies and orientations can be considered as continuums from non-assertive to aggressive and assimilation to separation (1998b). These findings suggest that social media increases the influence of a non-monosexual person's field of experience in the lower-scored strategies and outcomes (non-assertive and assimilation) and decreases it the higher-scored outcome (separation), thus bringing them closer to the mean.

Ability. Ability is described as a person's capability to defend themselves, get confrontational, or create a group of co-cultural members (Orbe, 1998). For this study, this was operationalized as a person's perception of their own ability to stand up for themselves, whether they have friends who share their sexual orientation, and if they feel safe speaking up. Ability was a significant predictor for all strategies and outcomes except for non-assertive. However, non-assertive was also the only orientation where the interaction between ability and social media is significant. This relationship is negative, suggesting that social media experience reduces the impact that ability has on how respondents rate the non-assertive strategy.

In response to RQ4 and RQ6, ability slightly predicts a non-monosexual person's strategies and outcomes. Concerning RQ5, the social media experience moderates the relationship between ability and the non-assertive strategy, but not assertive or aggressive. In response to RQ7, it does not moderate the relationship for any of the outcomes. Thus, social media has little influence on ability, but it does appear to deter non-monosexuals from choosing a communication strategy that devalues their own needs.

Costs and rewards. Orbe explains that "practices where the anticipated rewards (communication effectiveness, social approval, or increased money or status) are greater than the costs (expended energy or time, anticipated sanctions from inappropriate behaviors, loss of self-respect) are those that are most attractive to co-cultural group members" (1998). This study operationalized costs and rewards by measuring whether they felt safe, comfortable, or drained by speaking up, as well as whether doing so was good for equality or inspiring others. The costs were reversed-coded and the rewards were coded regularly. Costs and rewards was a significant predictor in all of the final models. It was also the strongest predictor. It was a positive predictor for one strategies (assertive) and one outcomes (accommodation). It had a negative relationship with non-assertive, suggesting that the higher a person rates the rewards of speaking up, the less likely they are to choose the strategy that involves putting others' needs before oneself. There was also a weaker negative relationship with separation. This is also fitting; if a person rates that they will feel good about themselves and improve equality by standing up for themselves, it is unlikely that they would choose to give up on getting the dominant group to include them.

The interaction between costs and rewards and social media was significant for all strategies and outcomes except for separation. This finding suggests that people who choose a separatist mentality are not swayed by a social media community. However, this may require future research, as it is possible that communities of people who prefer the separatist mentality were underrepresented in this sample. This interaction is small and negative for assertive, aggressive, assimilation, and accommodation. Therefore, social media experience actually reduces the impact that costs and rewards has on how non-monosexuals rate those strategies and outcomes. The interaction is positive for non-assertive, which means that it slightly increases the impact that costs and rewards has on that strategy.

In response to RQ4 and RQ6, costs and rewards is a significant predictor of all strategies and outcomes. However, it is positive for some strategies and outcomes and negative for others. In response to RQ5 and RQ7, social media significantly moderates costs and rewards for all strategies and outcomes except separation. These inconsistent findings indicate that the relationship between social media and a non-monosexuals' perceptions of costs and rewards requires further inquiry.

Race and Sexuality

In implementing the controls, very few were found to be statistically significant. However, White respondents scored lower than their non-White counterparts in the aggressive regression as well as all three outcome regressions. This suggests that the experience of living as a non-White non-monosexual influences what these respondents wanted to achieve in their interactions with monosexuals. Similarly, asexuals scored lower than non-identifying non-monosexuals on two of the outcomes and bisexuals scored lower than non-identifying non-monosexuals on one outcome. These findings reinforce the idea that identifying a certain way changes what these respondents wanted to gain from these situations.

Implications

This study confirms that social media has a notable influence on non-monosexuals' perceptions of and reactions to their environments. To an extent, social media shapes the way they see the world around them. This finding is significant because social media has become a near-ubiquitous facet of modern life. It also confirms that social media plays a heavy role in the process of developing sexual identity, suggesting that conversations on social media are meeting needs that are not being met through traditional media and sexual education. Although there is no definitive census determining how many people are non-monosexual, the best estimates suggest that it is between 3-6% of the population, indicating a large number of people who are being overlooked by major social institutions.

These findings also indicate that co-cultural theory is limited in its ability to measure how non-monosexuals will respond to discrimination. Many of the models in this study were very similar, which suggests that non-monosexuals do not consider the different strategies and outcomes to be mutually exclusive choices. This brings into question the value of measuring the distinctions in their reactions in this way. Rather than measuring how people respond to discrimination, there may be more value in discovering how those responses make them feel about themselves. Furthermore, it may be more advantageous to look beyond perceived costs and rewards to examine the actual costs and rewards of their behaviors. Overall, co-cultural theory provides context in which to examine non-monosexuals' perceptions, but it is limited in its practical applications for positive change.

Finally, this research confirms that marginalization is not the same for all groups. Even within the context of monosexism, people with different sexual orientations responded differently. A major goal of this research was to study non-monosexuals separately from gays and lesbians. The results of this study indicate that there may indeed be more value in studying the non-monosexual orientations individually, rather than as a homogenous group. Non-monosexuals who are also racial minorities respond differently than those who are not. This suggests that these groups need to be studied intersectionally and that disempowerment is a crucial element of understanding co-cultural choices. Ultimately, each lifestyle variable touches on the issue of empowerment, though none entirely measures this phenomenon.

Limitations

While this study contributes to the research about non-monosexuals' online activity and response to discrimination, it has some limitations. The sample largely consisted of white bisexuals, which necessitated reducing the demographics into simpler and reductive categories. Additionally, although MTurk is an effective way to recruit respondents, it is still based online, which may result in an over-representation of heavy internet users. However, as this is a study about how non-monosexuals use online media, an online survey still provides valuable information about their experiences.

Another limitation of the study is that there is no way of knowing if respondents accurately predicted how they would respond in the fictional scenarios presented in the survey instrument. With survey data, there is always a possibility that respondents are answering the questions based on their idealized selves, rather than how they would actually respond in their own lives. This does not mean that the data are invalid, however, because they still provide insight into how non-monosexuals feel about themselves and how they would react.

Additionally, the survey instrument was not designed to consider the different strategies and preferred outcomes as mutually exclusive choices. This allowed respondents to score different strategies or outcomes similarly, which limits the opportunities to make definitive claims about the individual behaviors. This provides notable insight into how co-cultural groups react and suggests that people fall somewhere in between these different categories.

Lastly, this study is limited by its scope. In attempting to assess every facet of co-cultural theory, this study only touches on the surface of each component.

Future Research

This study stands as an important foundation to consider non-monosexuals as a co-cultural group. Future research could work to investigate each component of co-cultural separately in order to understand the intricacies of what informs the behavior of non-monosexuals and other co-cultural group members. Such a study could involve considering strategies and outcomes separately and then combining them into the nine overall communication orientations. Additionally, future research could compare online experiences to those offline. It could utilize experimental methodologies to observe how non-monosexuals actually respond to discrimination in the offline world.

This study also examines the social media habits of non-monosexuals. The next step would be to dive further into these experiences by reaching more people who identify as non-monosexual and considering each sexuality separately. Despite the advertisement for this study asking for people who do not consider themselves strictly gay or straight, several people who identify as hetero- or homosexual participated. Future research could examine what facts influence how people identify their sexual orientation and whether social media influences that decision. Additionally, the number of respondents who identified as pansexual or demisexual were very low. Subsequent studies could reach out to these non-monosexual groups. It would also be important to consider asexuals separately from bisexuals to gain a deeper understanding of the discriminations they face both on and offline.

Finally, future research could work to consider how other co-cultural experiences inform these behaviors. This study found some evidence that race informs how non-monosexuals respond to discrimination. This, along with other experiences of marginalization like disability and class, is an important component to co-cultural and non-monosexual online habits. Qualitative research could be employed to find the intersections of these experiences.

Appendix A: Survey

My name is Michele Meyer, and I am a graduate student at the Newhouse School of Communications at Syracuse University.

I am interested in learning more about non-monosexual orientations, social media use, and communication habits. You will be asked to talk about your sexual orientation and social media habits, and to estimate how you might respond to hypothetical scenarios. This will take approximately 15-20 minutes of your time.

I am inviting you to participate in a research study. Involvement in the study is voluntary. This means you can choose whether to participate and that you may withdraw from the study at any time without penalty.

This survey is conducted anonymously. No information about your identity will be tracked or saved. Whenever one works with email or the internet, there is always the risk of compromising privacy, confidentiality, and/or anonymity. Your confidentiality will be maintained to the degree permitted by the technology being used. It is important for you to understand that no guarantees can be made regarding the interception of data sent via the internet by third parties.

If you have any questions, concerns or complaints about the research, please contact Carol Liebler at CMLieble@syr.edu.

❍ I am 18 years of age or older, and I wish to participate in this research study. (4)

What is your gender?

❍ Agender (1)
❍ Woman (2)
❍ Genderfluid (3)
❍ Genderqueer (4)
❍ Intersex (5)
❍ Man (6)
❍ Nonbinary (7)
❍ Trans Woman (8)
❍ Trans Man (9)
❍ Unsure/questioning (10)
❍ Other (Please provide) (11) ____________________

Which is the closest option to how you identify your sexual orientation?

- ❍ Asexual (1)
- ❍ Bisexual (2)
- ❍ Demisexual (3)
- ❍ Heterosexual (4)
- ❍ Homosexual (5)
- ❍ Pansexual (6)
- ❍ Queer (7)
- ❍ Unsure/questioning (8)
- ❍ Other (Please provide) (9) ____________________

Which is the closest option to how you identify your romantic orientation?

- ❍ Aromantic (1)
- ❍ Biromantic (2)
- ❍ Heteroromantic (3)
- ❍ Homoromantic (4)
- ❍ Polyromantic (5)
- ❍ I don't know what this means (6)
- ❍ Unsure/questioning (7)
- ❍ Other (Please provide) (8) ____________________

To which genders are you attracted? CHECK ALL THAT APPLY

- ❑ Agender (1)
- ❑ Woman (2)
- ❑ Genderfluid (3)
- ❑ Genderqueer (4)
- ❑ Intersex (5)
- ❑ Man (6)
- ❑ Nonbinary (7)
- ❑ Trans Woman (8)
- ❑ Trans Man (9)
- ❑ None (10)
- ❑ Other (Please provide) (11) ____________________

With which genders have you had a sexual experience? CHECK ALL THAT APPLY

- ❑ Agender (1)
- ❑ Woman (2)
- ❑ Genderfluid (3)
- ❑ Genderqueer (4)
- ❑ Intersex (5)
- ❑ Man (6)
- ❑ Nonbinary (7)
- ❑ Trans Woman (8)
- ❑ Trans Man (9)
- ❑ None (10)
- ❑ Other (please provide) (11) ____________________

To which genders are you romantically attracted? CHECK ALL THAT APPLY

- ❑ Agender (1)
- ❑ Woman (2)
- ❑ Genderfluid (3)
- ❑ Genderqueer (4)
- ❑ Intersex (5)
- ❑ Man (6)
- ❑ Nonbinary (7)
- ❑ Trans Woman (8)
- ❑ Trans Man (9)
- ❑ None (10)
- ❑ Other (please provide) (11) ____________________

With which genders have you had a romantic experience? CHECK ALL THAT APPLY

- ❑ Agender (1)
- ❑ Woman (2)
- ❑ Genderfluid (3)
- ❑ Genderqueer (4)
- ❑ Intersex (5)
- ❑ Man (6)
- ❑ Nonbinary (7)
- ❑ Trans Woman (8)
- ❑ Trans Man (9)
- ❑ None (10)
- ❑ Other (please provide) (11) ____________________

About which genders have you had a sexual fantasy? CHECK ALL THAT APPLY

- ❑ Agender (1)
- ❑ Woman (2)
- ❑ Genderfluid (3)
- ❑ Genderqueer (4)
- ❑ Intersex (5)
- ❑ Man (6)
- ❑ Nonbinary (7)
- ❑ Trans Woman (8)
- ❑ Trans Man (9)
- ❑ None (10)
- ❑ Other (please provide) (11) ____________________

Which of these social media platforms do you use? CHECK ALL THAT APPLY

- ❑ Facebook (1)
- ❑ Tumblr (2)
- ❑ Twitter (3)

How often do you check Facebook?

- ❍ Several times a day (1)
- ❍ Once or twice a day (2)
- ❍ Several times a week (3)
- ❍ Once or twice a week (4)
- ❍ Once or twice a month (5)
- ❍ Once or twice a year (6)

How often do you check Tumblr?

- ❍ Several times a day (1)
- ❍ Once or twice a day (2)
- ❍ Several times a week (3)
- ❍ Once or twice a week (4)
- ❍ Once or twice a month (5)
- ❍ Once or twice a year (6)

How often do you check Twitter?

- ❍ Several times a day (1)
- ❍ Once or twice a day (2)
- ❍ Several times a week (3)
- ❍ Once or twice a week (4)
- ❍ Once or twice a month (5)
- ❍ Once or twice a year (6)

People who are homosexual and heterosexual are considered "monosexual" because they are only attracted to one gender. People who do not experience sexual attraction or who are attracted to more than one gender are considered "non-monosexual." The following questions concern your experience as a non-monosexual person.

For the following questions, please select an answer on a scale of 1 (strongly disagree) to 7 (strongly agree) about your experiences on FACEBOOK.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I am out and open about my sexuality (1)	❍	❍	❍	❍	❍	❍	❍
I openly engage in LGBTQIAP+ issues, experiences, and humor (2)	❍	❍	❍	❍	❍	❍	❍
I openly engage in issues, experiences, and humor specifically related to my sexual orientation (3)	❍	❍	❍	❍	❍	❍	❍
Many of the people I follow share my sexual orientation (4)	❍	❍	❍	❍	❍	❍	❍
My friends/followers accept my sexual orientation (5)	❍	❍	❍	❍	❍	❍	❍
I feel comfortable discussing my sexual orientation and my experiences surrounding it (6)	❍	❍	❍	❍	❍	❍	❍
When I post things related to LGBTQIA+ issues, people push back against me (7)	❍	❍	❍	❍	❍	❍	❍
When I post things related to my sexual orientation, people debate or invalidate me (8)	❍	❍	❍	❍	❍	❍	❍
If I were to talk about my sexual orientation, people would understand it (9)	❍	❍	❍	❍	❍	❍	❍
If I were to talk about my sexual orientation, people would respect it (10)	❍	❍	❍	❍	❍	❍	❍

When I post things related to my sexual orientation, people threaten me (11)	❍	❍	❍	❍	❍	❍	❍
When I post things related to my sexual orientation, people ignore it (12)	❍	❍	❍	❍	❍	❍	❍
People in my feed post content that offends me (13)	❍	❍	❍	❍	❍	❍	❍
I find ways to protect my privacy on Facebook because of my sexual orientation (e.g. strict privacy settings, a fake account, or private groups) (14)	❍	❍	❍	❍	❍	❍	❍
I witnessed conversations by others on Facebook that helped me understand and explore my own sexuality. (15)	❍	❍	❍	❍	❍	❍	❍
Using Facebook helps me feel more connected to a community of people like me. (16)	❍	❍	❍	❍	❍	❍	❍

For the following questions, please select an answer on a scale of 1 (strongly disagree) to 7 (strongly agree) about your experiences on TUMBLR.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I am out and open about my sexuality (1)	❍	❍	❍	❍	❍	❍	❍
I openly engage in LGBTQIAP+ issues, experiences, and humor (2)	❍	❍	❍	❍	❍	❍	❍
I openly engage in issues, experiences, and humor specifically related to my sexual orientation (3)	❍	❍	❍	❍	❍	❍	❍
Many of the people I follow share my sexual orientation (4)	❍	❍	❍	❍	❍	❍	❍
My friends/followers accept my sexual orientation (5)	❍	❍	❍	❍	❍	❍	❍
I feel comfortable discussing my sexual orientation and my experiences surrounding it (6)	❍	❍	❍	❍	❍	❍	❍
When I post things related to LGBTQIA+ issues, people push back against me (7)	❍	❍	❍	❍	❍	❍	❍
When I post things related to my sexual orientation, people debate or invalidate me (8)	❍	❍	❍	❍	❍	❍	❍
If I were to talk about my sexual orientation, people would understand it (9)	❍	❍	❍	❍	❍	❍	❍
If I were to talk about my sexual orientation, people would respect it (10)	❍	❍	❍	❍	❍	❍	❍
When I post things related to my sexual orientation, people threaten me (11)	❍	❍	❍	❍	❍	❍	❍

When I post things related to my sexual orientation, people ignore it (12)	❍	❍	❍	❍	❍	❍	❍
People in my feed post content that offends me (13)	❍	❍	❍	❍	❍	❍	❍
I find ways to protect my privacy on Tumblr because of my sexual orientation (e.g. having a second blog or avoiding identifying information) (14)	❍	❍	❍	❍	❍	❍	❍
I witnessed conversations by others on Tumblr that helped me understand and explore my own sexuality. (15)	❍	❍	❍	❍	❍	❍	❍
Using Tumblr helps me feel more connected to a community of people like me. (16)	❍	❍	❍	❍	❍	❍	❍

For the following questions, please select an answer on a scale of 1 (strongly disagree) to 7 (strongly agree) about your experiences on TWITTER.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I am out and open about my sexuality (1)	❍	❍	❍	❍	❍	❍	❍
I openly engage in LGBTQIAP+ issues, experiences, and humor (2)	❍	❍	❍	❍	❍	❍	❍
I openly engage in issues, experiences, and humor specifically related to my sexual orientation (3)	❍	❍	❍	❍	❍	❍	❍
Many of the people I follow share my sexual orientation (4)	❍	❍	❍	❍	❍	❍	❍
My friends/followers accept my sexual orientation (5)	❍	❍	❍	❍	❍	❍	❍
I feel comfortable discussing my sexual orientation and my experiences surrounding it (6)	❍	❍	❍	❍	❍	❍	❍
When I post things related to LGBTQIA+ issues, people push back against me (7)	❍	❍	❍	❍	❍	❍	❍
When I post things related to my sexual orientation, people debate or invalidate me (8)	❍	❍	❍	❍	❍	❍	❍
If I were to talk about my sexual orientation, people would understand it (9)	❍	❍	❍	❍	❍	❍	❍
If I were to talk about my sexual orientation, people would respect it (10)	❍	❍	❍	❍	❍	❍	❍
When I post things related to my sexual orientation, people threaten me (11)	❍	❍	❍	❍	❍	❍	❍
When I post things related to my sexual orientation, people ignore it (12)	❍	❍	❍	❍	❍	❍	❍

People in my feed post content that offends me (13)	❍	❍	❍	❍	❍	❍	❍
I find ways to protect my privacy on Twitter because of my sexual orientation (e.g. having a second account or avoiding identifying information) (14)	❍	❍	❍	❍	❍	❍	❍
I witnessed conversations by others on Twitter that helped me understand and explore my own sexuality. (15)	❍	❍	❍	❍	❍	❍	❍
Using Twitter helps me feel more connected to a community of people like me. (16)	❍	❍	❍	❍	❍	❍	❍

For the following questions, please select an answer on a scale of 1 (strongly disagree) to 7 (strongly agree) in response to each statement.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I am out as a non-monosexual person to my family and friends (1)	❍	❍	❍	❍	❍	❍	❍
I have support from people in my life (2)	❍	❍	❍	❍	❍	❍	❍
I see people like me in the media (3)	❍	❍	❍	❍	❍	❍	❍
I grew up in an environment that was open-minded about sexuality (4)	❍	❍	❍	❍	❍	❍	❍
I am now in an environment that is open-minded about sexuality (5)	❍	❍	❍	❍	❍	❍	❍
Growing up, I was encouraged to speak my mind (6)	❍	❍	❍	❍	❍	❍	❍
I am comfortable speaking my mind (7)	❍	❍	❍	❍	❍	❍	❍
I feel safe talking about my personal experiences online (8)	❍	❍	❍	❍	❍	❍	❍
I can stand up for myself if necessary (9)	❍	❍	❍	❍	❍	❍	❍
I have friends who share my sexual orientation (10)	❍	❍	❍	❍	❍	❍	❍
I can express myself effectively (11)	❍	❍	❍	❍	❍	❍	❍
Standing up for myself is draining (12)	❍	❍	❍	❍	❍	❍	❍
When I stand up for myself and it doesn't go well, I feel bad about myself (13)	❍	❍	❍	❍	❍	❍	❍
When I stand up for myself, I am opening myself up for mockery (14)	❍	❍	❍	❍	❍	❍	❍
I feel unsafe standing up for myself (15)	❍	❍	❍	❍	❍	❍	❍

I can change people's minds about my sexual orientation by engaging them in a conversation (16)	❍	❍	❍	❍	❍	❍	❍
When I stand up for myself and it goes well, I feel good about myself (17)	❍	❍	❍	❍	❍	❍	❍
Speaking up against discrimination is an important element of equality (18)	❍	❍	❍	❍	❍	❍	❍
Speaking up against discrimination inspires others (19)	❍	❍	❍	❍	❍	❍	❍

The following questions concern hypothetical scenarios. Please read the scenario, and then rate your response to the statements on a scale of 1 (strongly disagree) to 7 (strongly agree). Choose the answer that most closely resembles how you would respond in real life.

Scenario 1: You are hanging out with a group of gay and straight friends. You are out to them. One of them makes a stereotypical joke about someone with your sexual orientation and everyone laughs. You are offended.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would calmly express my opinion (1)	❍	❍	❍	❍	❍	❍	❍
It is important to me that I assert myself (2)	❍	❍	❍	❍	❍	❍	❍
I would be outspoken about my opinion (3)	❍	❍	❍	❍	❍	❍	❍
Sometimes, situations like these force me to be aggressive (4)	❍	❍	❍	❍	❍	❍	❍
I would be non-confrontational (5)	❍	❍	❍	❍	❍	❍	❍
I would not say anything (6)	❍	❍	❍	❍	❍	❍	❍
It would be important for me to see that they see me as one of them (7)	❍	❍	❍	❍	❍	❍	❍
I would want them to see that I am just like them (8)	❍	❍	❍	❍	❍	❍	❍
I would try to emphasize my perspective (9)	❍	❍	❍	❍	❍	❍	❍
I would want them to embrace my experiences (10)	❍	❍	❍	❍	❍	❍	❍
I would not try to fit in with these people (11)	❍	❍	❍	❍	❍	❍	❍
I would not care if they liked me (12)	❍	❍	❍	❍	❍	❍	❍

Scenario 2: You talk about your sexual orientation anonymously online and someone comments and says that you are just confused. A few others agree with them.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would calmly express my opinion (1)	❍	❍	❍	❍	❍	❍	❍
It is important to me that I assert myself (2)	❍	❍	❍	❍	❍	❍	❍
I would be outspoken about my opinion (3)	❍	❍	❍	❍	❍	❍	❍
Sometimes, situations like these force me to be aggressive (4)	❍	❍	❍	❍	❍	❍	❍
I would be non-confrontational (5)	❍	❍	❍	❍	❍	❍	❍
I would not say anything (6)	❍	❍	❍	❍	❍	❍	❍
It would be important for me to see that they see me as one of them (7)	❍	❍	❍	❍	❍	❍	❍
I would want them to see that I am just like them (8)	❍	❍	❍	❍	❍	❍	❍
I would try to emphasize my perspective (9)	❍	❍	❍	❍	❍	❍	❍
I would want them to embrace my experiences (10)	❍	❍	❍	❍	❍	❍	❍
I would not try to fit in with these people (11)	❍	❍	❍	❍	❍	❍	❍
I would not care if they liked me (12)	❍	❍	❍	❍	❍	❍	❍

Scenario 3: You are at work and a coworker just assumes that you are gay or straight. You are generally friendly with this person.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would calmly express my opinion (1)	❍	❍	❍	❍	❍	❍	❍
It is important to me that I assert myself (2)	❍	❍	❍	❍	❍	❍	❍
I would be outspoken about my opinion (3)	❍	❍	❍	❍	❍	❍	❍
Sometimes, situations like these force me to be aggressive (4)	❍	❍	❍	❍	❍	❍	❍
I would be non-confrontational (5)	❍	❍	❍	❍	❍	❍	❍
I would not say anything (6)	❍	❍	❍	❍	❍	❍	❍
It would be important for me to see that they see me as one of them (7)	❍	❍	❍	❍	❍	❍	❍
I would want them to see that I am just like them (8)	❍	❍	❍	❍	❍	❍	❍
I would try to emphasize my perspective (9)	❍	❍	❍	❍	❍	❍	❍
I would want them to embrace my experiences (10)	❍	❍	❍	❍	❍	❍	❍
I would not try to fit in with these people (11)	❍	❍	❍	❍	❍	❍	❍
I would not care if they liked me (12)	❍	❍	❍	❍	❍	❍	❍

Scenario 4 (bisexual): You are at a party and talking to someone you just met. You tell this person your sexual orientation, and they ask if you want to have a threesome.

OR

Scenario 4 (asexual): You are at a party and talking to someone you just met. You tell this person your sexual orientation, and they say you've just never had good sex.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would calmly express my opinion (1)	❍	❍	❍	❍	❍	❍	❍
It is important to me that I assert myself (2)	❍	❍	❍	❍	❍	❍	❍
I would be outspoken about my opinion (3)	❍	❍	❍	❍	❍	❍	❍
Sometimes, situations like these force me to be aggressive (4)	❍	❍	❍	❍	❍	❍	❍
I would be non-confrontational (5)	❍	❍	❍	❍	❍	❍	❍
I would not say anything (6)	❍	❍	❍	❍	❍	❍	❍
It would be important for me to see that they see me as one of them (7)	❍	❍	❍	❍	❍	❍	❍
I would want them to see that I am just like them (8)	❍	❍	❍	❍	❍	❍	❍
I would try to emphasize my perspective (9)	❍	❍	❍	❍	❍	❍	❍
I would want them to embrace my experiences (10)	❍	❍	❍	❍	❍	❍	❍
I would not try to fit in with these people (11)	❍	❍	❍	❍	❍	❍	❍
I would not care if they liked me (12)	❍	❍	❍	❍	❍	❍	❍

Scenario 5: Someone in your family who knows your sexual orientation ignores your feelings and tries to pretend that you are just gay or straight.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would calmly express my opinion (1)	❍	❍	❍	❍	❍	❍	❍
It is important to me that I assert myself (2)	❍	❍	❍	❍	❍	❍	❍
I would be outspoken about my opinion (3)	❍	❍	❍	❍	❍	❍	❍
Sometimes, situations like these force me to be aggressive (4)	❍	❍	❍	❍	❍	❍	❍
I would be non-confrontational (5)	❍	❍	❍	❍	❍	❍	❍
I would not say anything (6)	❍	❍	❍	❍	❍	❍	❍
It would be important for me to see that they see me as one of them (7)	❍	❍	❍	❍	❍	❍	❍
I would want them to see that I am just like them (8)	❍	❍	❍	❍	❍	❍	❍
I would try to emphasize my perspective (9)	❍	❍	❍	❍	❍	❍	❍
I would want them to embrace my experiences (10)	❍	❍	❍	❍	❍	❍	❍
I would not try to fit in with these people (11)	❍	❍	❍	❍	❍	❍	❍
I would not care if they liked me (12)	❍	❍	❍	❍	❍	❍	❍

Q25 Thank you for participating in this survey! To finish, please answer the following demographic questions.

What is your age?
- ❍ Under 18 (1)
- ❍ 18 - 24 (2)
- ❍ 25 - 34 (3)
- ❍ 35 - 44 (4)
- ❍ 45 - 54 (5)
- ❍ 55 - 64 (6)
- ❍ 65 - 74 (7)
- ❍ 75 - 84 (8)
- ❍ 85 or older (9)

With which racial and ethnic group do you most strongly associate?
- ❍ Asian or Pacific Islander (1)
- ❍ Black (2)
- ❍ Hispanic or Latinx (3)
- ❍ Native American (4)
- ❍ White (5)
- ❍ Other (please provide) (6) ____________________

What is the highest level of education you have completed?
- ❍ Less than high school (1)
- ❍ High school graduate/GED (2)
- ❍ Some college (3)
- ❍ 2 year degree (4)
- ❍ 4 year degree (5)
- ❍ Master's Degree (6)
- ❍ Professional degree beyond a bachelor's degree (7)
- ❍ Doctorate Degree (8)

What is your marital status?
- ❍ Married (1)
- ❍ Widowed (2)
- ❍ Divorced (3)
- ❍ Separated (4)
- ❍ Never married and not living with a partner (5)
- ❍ Single and living with a partner (6)

Figure 1: Causal diagram.

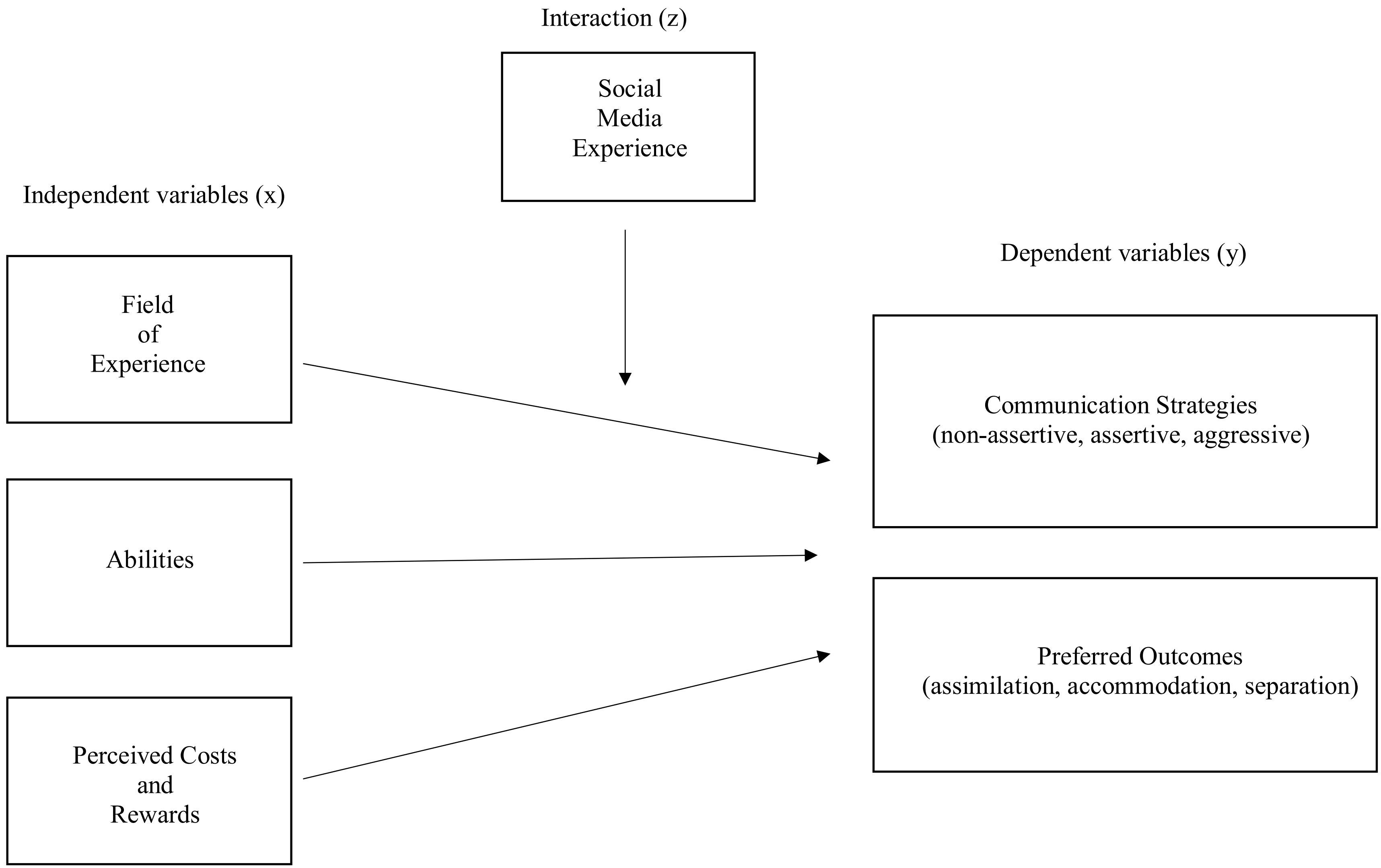

Figure 2: Interaction between field of experience and social media in the non-assertive strategy model.

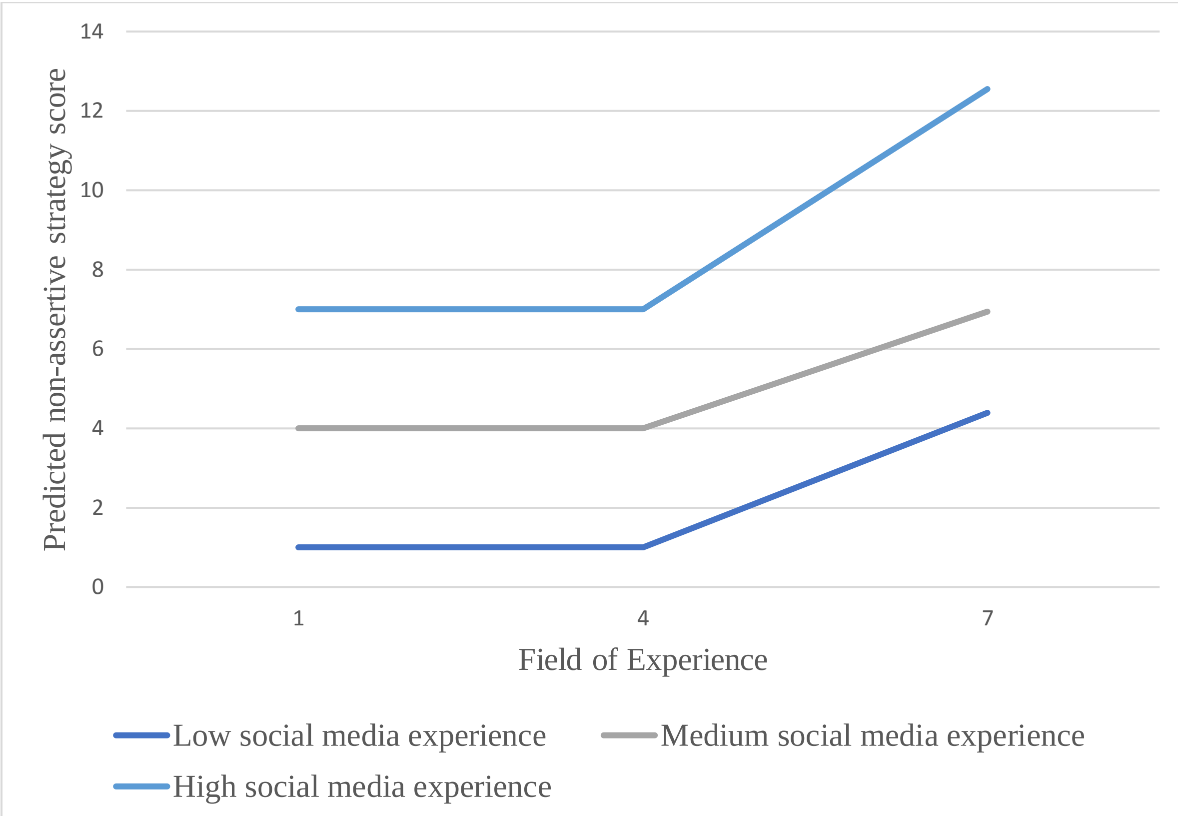

Figure 3: Interaction between ability and social media in the non-assertive strategy model.

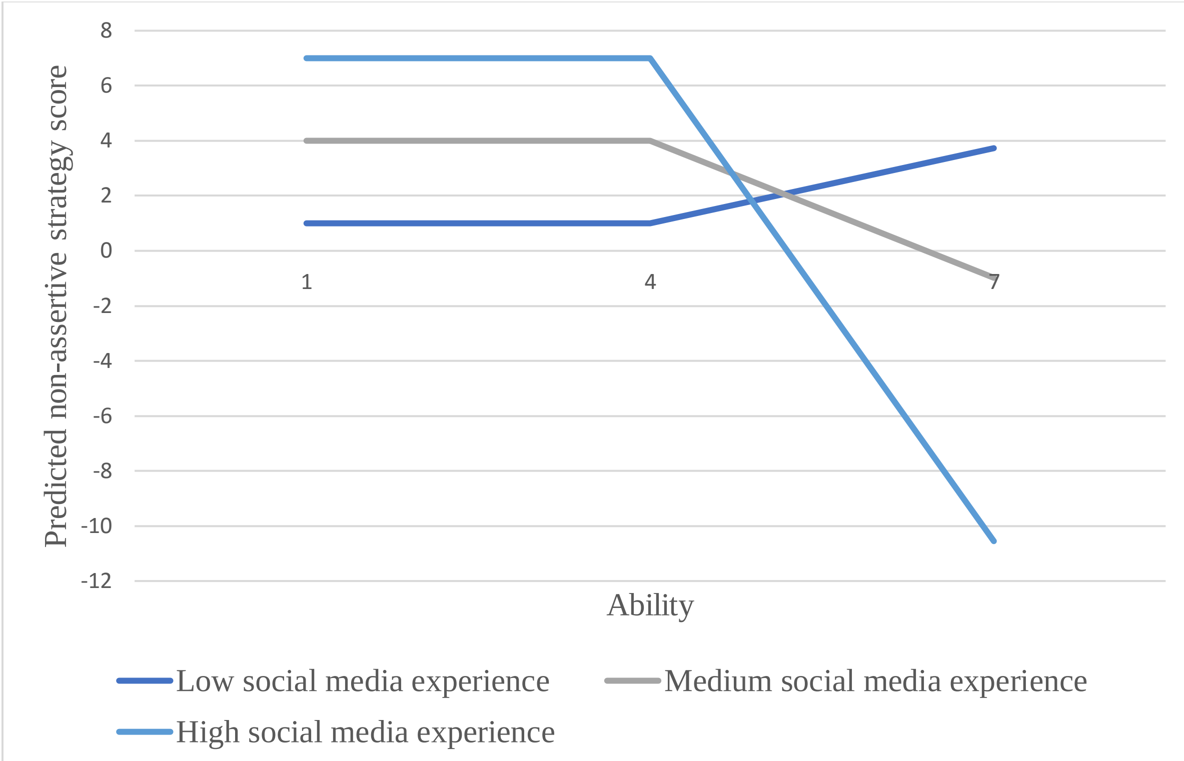

Figure 4: Interaction between costs and rewards and social media in the non-assertive strategy model.

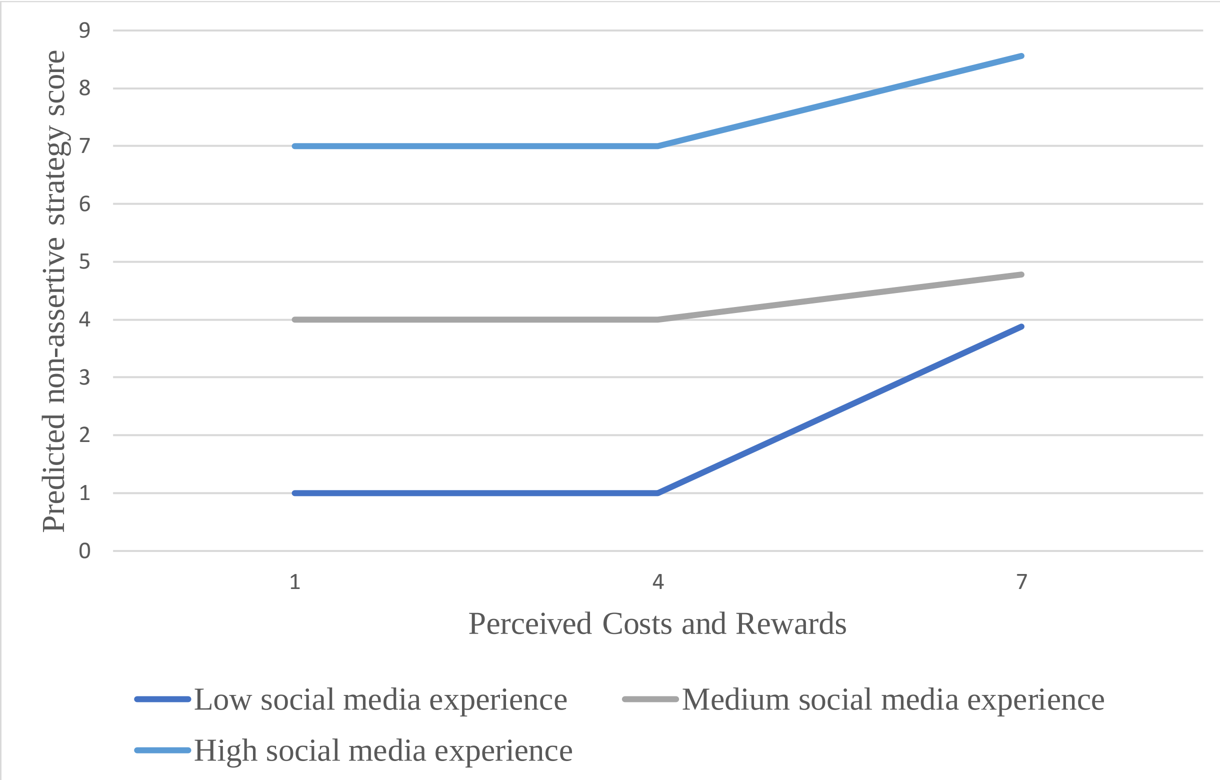

Table 1: Variables

Predictor Variables	*Interaction*	*Strategies*	*Outcomes*
Field of experience	Social media experience	Non-assertive	Assimilation
Ability		Assertive	Accommodation
Costs and Rewards		Aggressive	Separation

Table 2: Means and standard deviations of social media experience index questions.

Variables	*Mean*	*SD*	*N*
Facebook	4.39	.79	659
I am out and open about my sexuality	4.42	1.96	
I openly engage in LGBTQIAP+ issues, experiences, and humor	4.2	1.9	
I openly engage in issues, experiences, and humor specifically related to my sexual orientation	4.18	1.88	
Many of the people I follow share my sexual orientation	4.04	1.72	
My friends/followers accept my sexual orientation	4.83	1.56	
I feel comfortable discussing my sexual orientation and my experiences surrounding it	4.4	1.9	
When I post things related to LGBTQIA+ issues, people push back against me[a]	4.75	1.71	
When I post things related to my sexual orientation, people debate or invalidate me[a]	4.62	1.75	
If I were to talk about my sexual orientation, people would understand it	4.41	1.7	
If I were to talk about my sexual orientation, people would respect it	4.47	1.58	
When I post things related to my sexual orientation, people threaten me[a]	5.1	1.76	
When I post things related to my sexual orientation, people ignore it[a]	3.97	1.59	
People in my feed post content that offends me[a]	4.33	1.82	
I find ways to protect my privacy on Facebook because of my sexual orientation (e.g. strict privacy settings, a fake account, or private groups)	4.1	1.89	
I witnessed conversations by others on Facebook that helped me understand and explore my own sexuality.	4.03	1.8	
Using Facebook helps me feel more connected to a community of people like me	4.32	1.77	

[a]Reverse coded questions

All questions asked on a Likert scale of 1-7

α=.85

Tumblr	5.03	.98	251
I am out and open about my sexuality	5.16	1.88	
I openly engage in LGBTQIAP+ issues, experiences, and humor	5.01	1.8	
I openly engage in issues, experiences, and humor specifically related to my sexual orientation	5.12	1.71	
Many of the people I follow share my sexual orientation	4.97	1.68	
My friends/followers accept my sexual orientation	5.41	1.56	
I feel comfortable discussing my sexual orientation and my experiences surrounding it	5.14	1.78	

When I post things related to LGBTQIA+ issues, people push back against me[a]	5.16	1.78	
When I post things related to my sexual orientation, people debate or invalidate me[a]	5.25	1.74	
If I were to talk about my sexual orientation, people would understand it	5.15	1.72	
If I were to talk about my sexual orientation, people would respect it	5.24	1.63	
When I post things related to my sexual orientation, people threaten me[a]	5.48	1.67	
When I post things related to my sexual orientation, people ignore it[a]	4.28	1.61	
People in my feed post content that offends me[a]	5.01	1.72	
I find ways to protect my privacy on Tumblr because of my sexual orientation (e.g. having a second blog or avoiding identifying information)	3.71	2.03	
I witnessed conversations by others on Tumblr that helped me understand and explore my own sexuality.	5.12	1.86	
Using Tumblr helps me feel more connected to a community of people like me.	5.27	1.65	

[a]Reverse coded questions
All questions asked on a Likert scale of 1-7
α=.88

Twitter	4.33	.89	396
I am out and open about my sexuality	4.24	1.99	
I openly engage in LGBTQIAP+ issues, experiences, and humor	4.05	1.95	
I openly engage in issues, experiences, and humor specifically related to my sexual orientation	4.06	1.94	
Many of the people I follow share my sexual orientation	4.04	1.8	
My friends/followers accept my sexual orientation	4.53	1.71	
I feel comfortable discussing my sexual orientation and my experiences surrounding it	4.19	1.97	
When I post things related to LGBTQIA+ issues, people push back against me[a]	4.7	1.68	
When I post things related to my sexual orientation, people debate or invalidate me[a]	4.68	1.74	
If I were to talk about my sexual orientation, people would understand it	4.41	1.66	
If I were to talk about my sexual orientation, people would respect it	4.5	1.65	
When I post things related to my sexual orientation, people threaten me[a]	4.89	1.76	
When I post things related to my sexual orientation, people ignore it[a]	4.14	1.61	
People in my feed post content that offends me[a]	4.4	1.82	
I find ways to protect my privacy on Twitter because of my sexual orientation (e.g. having a second account or avoiding identifying information)	4.21	1.95	
I witnessed conversations by others on Twitter that helped me understand and explore my own sexuality.	3.98	1.85	

Using Twitter helps me feel more connected to a community of people like me.	4.31	1.79

[a]Reverse coded questions

All questions asked on a Likert scale of 1-7

α=.89

Table 3: Means and standard deviations of field of experience, ability, and costs and rewards index questions.

Variables	*Mean*	*SD*	*N*
Field of Experience			716
I am out as a non-monosexual person to my family and friends	4.24	1.96	
I have support from people in my life	5.06	1.62	
I see people like me in the media	4.51	1.73	
I grew up in an environment that was open-minded about sexuality	3.67	1.99	
I am now in an environment that is open-minded about sexuality	4.88	1.68	
Growing up, I was encouraged to speak my mind	4.29	1.89	
α=.76			
Abilities			716
I am comfortable speaking my mind	4.88	1.67	
I feel safe talking about my personal experiences online	4.59	1.72	
I can stand up for myself if necessary	5.38	1.38	
I have friends who share my sexual orientation	4.84	1.73	
I can express myself effectively	5.15	1.46	
α=.80			
Costs and Rewards			716
Standing up for myself is draining[a]	3.71	1.84	
When I stand up for myself and it doesn't go well, I feel bad about myself[a]	3.78	1.83	
When I stand up for myself, I am opening myself up to mockery[a]	3.78	1.77	
I feel unsafe standing up for myself[a]	4.47	1.78	
I can change people's minds about my sexual orientation by engaging them in conversation[b]	3.92	1.6	
When I stand up for myself and it goes well, I feel good about myself	5.33	1.37	
Speaking up against discrimination is an important element of equality	5.49	1.46	
Speaking up against discrimination inspires others	5.44	1.45	
α=.71			

[a]Reverse coded questions

[b]Removed from index to improve reliability

All questions asked on a Likert scale of 1-7

α=.87

Table 4: Sample strategy index questions means and standard deviations.

Variables	*Mean*	*SD*	*N*
Non-assertive	4.22	1.03	716
Scenario 1			
I would be non-confrontational	4.78	1.57	716
I would not say anything	3.94	1.82	716
Scenario 2			
I would be non-confrontational	4.29	1.73	716
I would not say anything	3.36	1.83	716
Scenario 3[a]			
I would be non-confrontational	5.19	1.54	716
I would not say anything	4.49	1.79	716
Scenario 4a			
I would be non-confrontational	4.5	1.85	440
I would not say anything	2.88	1.73	440
Scenario 4b[a]			
I would be non-confrontational	4.43	1.77	101
I would not say anything	3.45	1.91	101
Scenario 5			
I would be non-confrontational	4.56	1.75	716
I would not say anything	3.85	1.9	716

[a]Scenario 4a & 4b combined into one variable

α=.81

Assertive	4.8	1.09	716
Scenario 1			
I would calmly express my opinion	4.91	1.56	716
It is important to me that I assert myself	.78	1.61	716
Scenario 2			
I would calmly express my opinion	5.14	1.55	716
It is important to me that I assert myself	5.06	1.61	716
Scenario 3			
I would calmly express my opinion	4.5	1.7	716
It is important to me that I assert myself	4.03	1.75	716
Scenario 4a[a]			
I would calmly express my opinion	5.14	1.56	440
It is important to me that I assert myself	5.29	1.48	440
Scenario 4b[a]			
I would calmly express my opinion	4.53	1.67	101
It is important to me that I assert myself	4.63	1.74	101

Scenario 5			
I would calmly express my opinion	4.79	1.69	716
It is important to me that I assert myself	4.73	1.74	716

[a]Scenario 4a & 4b combined into one variable

α=.86

Aggressive	4.08	1.19	716
Scenario 1			
I would be outspoken about my opinion	4.55	1.66	716
Sometimes, situations like these force me to be aggressive	3.61	1.78	716
Scenario 2			
I would be outspoken about my opinion	4.94	1.71	716
Sometimes, situations like these force me to be aggressive	3.9	1.86	716
Scenario 3			
I would be outspoken about my opinion	3.89	1.77	716
Sometimes, situations like these force me to be aggressive	2.92	1.75	716
Scenario 4a[a]			
I would be outspoken about my opinion	5.08	1.58	440
Sometimes, situations like these force me to be aggressive	3.64	1.7	440
Scenario 4b[a]			
I would be outspoken about my opinion	4.46	1.77	101
Sometimes, situations like these force me to be aggressive	3.65	1.91	101
Scenario 5			
I would be outspoken about my opinion	4.6	1.8	716
Sometimes, situations like these force me to be aggressive	3.72	1.93	716

[a]Scenario 4a & 4b combined into one variable

α=.86

All questions asked on a Likert scale of 1-7

Table 5: Sample preferred outcome index questions means and standard deviations.

Variables	*Mean*	*SD*	*N*
Assimilation	4.02	1.26	716
Scenario 1			
It would be important for me to see that they see me as one of them	4.23	1.65	716
I would want them to see that I am just like them	4.46	1.67	716
Scenario 2			
It would be important for me to see that they see me as one of them	3.51	1.85	716
I would want them to see that I am just like them	3.82	1.89	716
Scenario 3			
It would be important for me to see that they see me as one of them	4.07	1.65	716
I would want them to see that I am just like them	4.26	1.68	716
Scenario 4a[a]			
It would be important for me to see that they see me as one of them	3.7	1.77	440
I would want them to see that I am just like them	3.83	1.81	440
Scenario 4b[a]			
It would be important for me to see that they see me as one of them	2.98	1.57	101
I would want them to see that I am just like them	3.18	1.58	101
Scenario 5			
It would be important for me to see that they see me as one of them	4.09	1.78	716
I would want them to see that I am just like them	4.19	1.77	716

[a]Scenario 4a & 4b combined into one variable

α=.90

Accommodation	4.59	1.13	716
Scenario 1			
I would try to emphasize my perspective	4.86	1.52	716
I would want them to embrace my experiences	4.68	1.57	716
Scenario 2			
I would try to emphasize my perspective	5.07	1.59	716
I would want them to embrace my experiences	4.48	1.65	716
Scenario 3			
I would try to emphasize my perspective	4.29	1.69	716
I would want them to embrace my experiences	4.12	1.67	716
Scenario 4a[a]			
I would try to emphasize my perspective	4.93	1.6	440
I would want them to embrace my experiences	4.33	1.75	440
Scenario 4b[a]			
I would try to emphasize my perspective	4.52	1.82	101
I would want them to embrace my experiences	3.89	1.59	101
Scenario 5			

I would try to emphasize my perspective	4.71	1.74	716
I would want them to embrace my experiences	4.44	1.73	716

[a]Scenario 4a & 4b combined into one variable

α=.87

Separation	4.34	1.07	716
Scenario 1			
I would not try to fit in with these people	3.97	1.61	716
I would not care if they liked me	4.21	1.7	716
Scenario 2			
I would not try to fit in with these people	4.85	1.61	716
I would not care if they liked me	5.17	1.6	716
Scenario 3			
I would not try to fit in with these people	3.97	1.65	716
I would not care if they liked me	4.14	1.65	716
Scenario 4a[a]			
I would not try to fit in with these people	4.46	1.77	440
I would not care if they liked me	4.69	1.74	440
Scenario 4b[a]			
I would not try to fit in with these people	4.96	1.66	101
I would not care if they liked me	5.1	1.73	101
Scenario 5			
I would not try to fit in with these people	4.05	1.79	716
I would not care if they liked me	3.9	1.93	716

[a]Scenario 4a & 4b combined into one variable

α=.83

All questions asked on a Likert scale of 1-7

Table 6: Frequencies and percentages of sample population characteristics

Variables	*Frequencies*	*Percentages*	*N*
Age			716
18-24	165	23.04	
25-34	379	52.93	
35-44	118	16.48	
45-54	37	5.17	
55-64	12	1.68	
65+	5	.7	
Race			716
Asian	101	14.11	
Black	54	7.54	
Latinx	59	8.24	
Native American	11	1.54	
White	482	67.32	
Mix	9	1.26	
Education			716
Less than HS	4	.56	
HS/GED	58	8.1	
Some college	181	25.28	
2 year degree	86	12.01	
4 year degree	282	39.39	
Master's	86	12.01	
Professional	12	1.68	
Doctorate	7	.98	
Marital Status			716
Married	204	28.49	
Widowed	5	.7	
Divorced	28	3.91	
Separated	11	1.54	
Never married	303	42.32	
Single living with a partner	165	23.04	
Gender			716
Agender	21	2.93	
Woman	343	47.91	
Genderfluid	28	3.91	
Genderqueer	12	1.68	
Intersex	2	.28	
Man	252	35.20	

Nonbinary	16	2.23	
Trans Woman	8	1.12	
Trans Man	13	1.82	
Unsure	20	2.79	
Other	2	.28	
Sexual Orientation			716
Asexual	79	11.03	
Bisexual	332	46.37	
Demisexual	23	3.21	
Heterosexual	97	13.55	
Homosexual	23	3.21	
Pansexual	76	10.61	
Queer	32	4.47	
Unsure	52	7.26	
Other	2	.28	

Table 7: Frequencies and percentages of simplified and intersected sample demographics.

Variables	*Frequencies*	*Percentages*	*N*
Race			716
Non-White	234	32.68	
White	482	67.32	
Gender			716
Cis women	343	47.91	
Cis men	252	35.2	
Non-cis people	121	16.9	
Sexuality			716
Asexuality spectrum	102	14.25	
Bisexuality umbrella	442	61.73	
Non-identifying	172	24.02	
Sexuality & Gender			
Asexual women	46	6.42	46
Asexual men	18	2.51	18
Asexual non-cis people	38	5.31	38
Bisexual women	225	31.42	225
Bisexual men	152	21.23	152
Bisexual non-cis people	65	9.08	65
Non-identifying women	72	10.06	72
Non-identifying men	82	11.45	82
Non-identifying non-cis people	18	2.51	18
Race & Gender			
Non-White women	97	13.55	97
Non-White men	97	3.55	97
Non-White non-cis people	40	5.59	40
White women	246	34.36	246
White men	155	21.65	155
White non-cis people	81	11.31	81
Sexuality & Race			
Non-White asexuals	26	3.63	26
White asexuals	76	10.61	76
Non-White bisexuals	122	17.04	122
White bisexuals	320	44.69	320
Non-White non-identifying people	86	12.01	86
White non-identifying people	86	12.01	86
Sexuality, Race, and Gender			
Asexual non-White women	10	1.4	10

Asexual non-White men	7	.98	7
Asexual non-White non-cis people	9	1.26	9
Bisexual non-White women	54	7.54	54
Bisexual non-White men	44	6.15	44
Bisexual non-White non-cis people	24	3.35	24
Non-identifying non-White women	33	4.61	33
Non-identifying non-White men	46	6.42	46
Non-identifying non-White non-cis people	7	.98	7
Asexual White women	36	5.03	36
Asexual White men	11	1.54	11
Asexual White non-cis people	29	4.05	29
Bisexual White women	171	23.88	171
Bisexual White men	108	15.08	108
Bisexual White non-cis people	41	5.73	41
Non-identifying White women	39	5.45	39
Non-identifying White men	36	5.03	36
Non-identifying White non-cis people	11	1.54	11

Table 8: Correlations between the lifestyle variables, the social media experience index, and all strategies and outcomes.

Variables	1	2	3	4	5	6	7	8	9	10
1. Field of Experience	1									
2. Ability	.66***	1								
3. Costs and Rewards	.39***	.57***	1							
4. Social Media Index	.56***	.51***	.51***	1						
5. Non-assertive	-.02	-.15***	-.31***	-.20***	1					
6. Assertive	.43***	.52***	.38***	.39***	-.32***	1				
7. Aggressive	.37***	.40***	.16***	.27***	-.30***	.68***	1			
8. Assimilation	.26***	.19***	.02	.06	.15***	.38***	.39***	1		
9. Accommodation	.39***	.44***	.34***	.37***	-.28***	.75***	.65***	.51***	1	
10. Separation	.15***	.19***	.02	.11***	.13***	.19***	.33***	-.05	.14***	1

***p<.001; **p<.01; *p<.05; †p<.10

Table 9: Frequencies and percentages of social media use by platform.

Variables	*Frequency*	*Percentage*
Facebook	658	91.90
Tumblr	251	35.06
Twitter	396	55.31

Table 10: Frequencies and percentages of time spent on each social media platform.

Variables	*Frequency*	*Percentage*	*N*
Facebook			658
Several times a day	412	62.61	
Once or twice a day	135	20.52	
Several times a week	40	6.08	
Once or twice a week	48	7.29	
Once or twice a month	17	2.58	
Once or twice a year	6	.91	
Tumblr			251
Several times a day	70	27.89	
Once or twice a day	64	25.50	
Several times a week	46	18.33	
Once or twice a week	39	15.54	
Once or twice a month	23	9.16	
Once or twice a year	9	3.59	
Twitter			396
Several times a day	176	44.44	
Once or twice a day	87	21.97	
Several times a week	51	12.88	
Once or twice a week	45	11.36	
Once or twice a month	25	6.31	
Once or twice a year	12	3.03	

Table 11: Means and standard deviations of sample population sexuality and gender intersections.

Variables	Facebook			Tumblr			Twitter		
Sexuality & Gender	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*
Asexual women	4.11	.7	38	4.96	1.05	22	3.93	.86	21
Asexual men	4.01	.69	17	5.13	.59	4	4.42	.83	9
Asexual non-cis people	4.27	.77	29	4.99	.98	17	4.41	1.04	23
Bisexual women	4.44	.83	214	5.27	.85	93	4.24	.9	119
Bisexual men	4.36	.83	139	4.78	1.15	44	4.35	.87	86
Bisexual non-cis people	4.53	.76	56	5.1	.98	37	4.38	.85	41
Non-identifying women	4.53	.76	69	4.98	1.02	13	4.51	.84	35
Non-identifying men	4.34	.76	79	4.74	.84	15	4.5	.91	49
Non-identifying non-cis people	4.23	.64	18	3.99	.97	6	4.21	.89	13
Race & Gender	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*
Non-White women	4.34	.74	89	5.14	.89	32	4.5	.76	58
Non-White men	4.22	.78	93	5.54	1.07	27	4.43	.84	57
Non-White non-cis people	4.39	.54	37	4.66	.84	21	4.33	.73	24
White women	4.44	.82	232	5.2	.92	96	4.14	.93	117
White men	4.4	.8	142	4.98	1.01	36	4.39	.9	87
White non-cis people	4.42	.84	66	5.11	1.08	39	4.38	.98	53
Race & Sexuality	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*
Non-White asexuals	4.29	.66	21	4.64	.75	9	4.47	.93	12
White asexuals	4.1	.74	63	5.08	1	34	4.15	.95	41
Non-White bisexuals	4.25	.77	115	4.87	1.06	50	4.34	.81	69
White bisexuals	4.5	.83	294	5.2	.93	124	4.29	.9	177
Non-White non-identifying people	4.4	.69	83	4.74	.81	21	4.55	.73	58
White non-identifying people	4.41	.79	83	4.63	1.22	13	4.34	1.06	39

Race, Gender, & Sexuality	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*	*Mean*	*SD*	*N*
Asexual non-White women	4.04	.64	7	4.44	.96	5	4.02	.68	5
Asexual non-White men	4.27	.81	7	4.66	.4	2	5.53	.13	2
Asexual non-White non-cis people	4.55	.48	7	5.13	.09	2	4.5	1.04	5
Bisexual non-White women	4.29	.77	51	5.35	.8	22	4.45	.8	32
Bisexual non-White men	4.16	.85	41	4.28	1.26	14	4.33	.87	25
Bisexual non-White non-cis people	4.31	.6	23	4.72	.92	14	4.1	.72	12
Non-identifying non-White women	4.57	.67	31	4.91	.92	5	4.69	.79	21
Non-identifying non-White men	4.26	.73	45	4.87	.82	11	4.45	.81	30
Non-identifying non-White non-cis people	4.51	.34	7	4.3	.67	5	4.59	.42	7
Asexual White women	4.13	.73	31	5.11	1.05	17	3.9	.92	16
Asexual White men	3.84	.56	10	5.59	.04	2	4.1	.62	7
Asexual White non-cis people	4.18	.83	22	4.97	1.04	15	4.39	1.06	18
Bisexual White women	4.49	.84	163	5.24	.87	71	4.17	.92	87
Bisexual White men	4.44	.8	98	5.02	1.04	30	4.36	.88	61
Bisexual White non-cis people	4.69	.82	33	5.32	.97	23	4.5	.88	29
Non-identifying White women	4.49	.77	38	5.02	1.14	8	4.24	.98	14
Non-identifying White men	4.44	.81	34	4.39	.9	4	4.59	1.07	19
Non-identifying White non-cis people	4.06	.73	11	2.44	.	1	3.77	1.12	6

Table 12: Frequencies and percentages of sample strategies and preferred outcomes.

Variables	*Frequencies*	*Percentages*	*N*
Strategies			716
Nonassertive	197	27.51	
Assertive	375	52.37	
Aggressive	80	11.17	
No preferred strategy	64	8.94	
Preferred Outcomes			716
Assimilation	111	15.5	
Accommodation	286	39.94	
Separation	251	35.06	
No preferred outcome	68	9.50	

Table 13: Frequencies and percentages of sample strategies and preferred outcomes by sexuality, race, and gender.

Variables	*Frequencies*	*Percentages*	*N*
Sexuality			
Asexual			
Strategies			102
Nonassertive	33	32.35	
Assertive	50	49.02	
Aggressive	10	9.8	
No preferred strategy	9	8.82	
Preferred Outcomes			102
Assimilation	11	10.78	
Accommodation	33	32.35	
Separation	49	48.04	
No preferred outcome	9	8.82	
Bisexual			
Strategies			442
Nonassertive	113	25.57	
Assertive	248	56.11	
Aggressive	48	10.86	
No preferred strategy	33	7.47	
Preferred Outcomes			442
Assimilation	74	16.74	
Accommodation	188	42.53	
Separation	148	33.48	
No preferred outcome	32	7.24	
Non-identifying			
Strategies			172
Nonassertive	51	29.65	
Assertive	77	74.42	
Aggressive	22	12.79	
No preferred strategy	22	12.79	
Preferred Outcomes			172
Assimilation	26	15.12	
Accommodation	65	37.79	
Separation	54	31.4	
No preferred outcome	27	15.70	
Race			
Non-White			

Strategies			234
Nonassertive	50	21.37	
Assertive	121	51.71	
Aggressive	32	13.68	
No preferred strategy	31	13.25	
Preferred Outcomes			234
Assimilation	38	16.24	
Accommodation	82	35.04	
Separation	86	36.75	
No preferred outcome	28	11.97	
White			
Strategies			482
Nonassertive	147	30.5	
Assertive	254	52.7	
Aggressive	48	48	
No preferred strategy	33	33	
Preferred Outcomes			482
Assimilation	73	15.15	
Accommodation	204	42.32	
Separation	165	34.23	
No preferred outcome	40	8.30	
Gender			
Cis women			
Strategies			343
Nonassertive	95	27.7	
Assertive	191	55.69	
Aggressive	28	8.16	
No preferred strategy	29	8.45	
Preferred Outcomes			343
Assimilation	46	13.41	
Accommodation	152	44.31	
Separation	122	35.57	
No preferred outcome	23	6.71	
Cis men			
Strategies			252
Nonassertive	65	25.79	
Assertive	129	51.19	
Aggressive	32	12.7	
No preferred strategy	26	10.32	
Preferred Outcomes			252

Assimilation	47	18.65	
Accommodation	87	34.52	
Separation	86	34.13	
No preferred outcome	32	12.70	
Non-cis people			
Strategies			121
Nonassertive	37	30.58	
Assertive	55	45.45	
Aggressive	20	16.53	
No preferred strategy	9	7.44	
Preferred Outcomes			121
Assimilation	18	14.88	
Accommodation	47	38.84	
Separation	43	35.54	
No preferred outcome	13	10.74	

Table 14: Nonassertive strategy models. Standard errors shown in parentheses.

Variables	*Model 1*	*Model 2*	*Model 3*	*Model 4*
Field of Experience	.12**	.12**	.15***	.16***
	(.04)	(.04)	(.04)	(.04)
Ability	-.05	-.04	-.06	-.06
	(.05)	(.05)	(.05)	(.05)
Costs and Rewards	-.39***	-.39***	-.34***	-.34***
	(.05)	(.05)	(.05)	(.05)
Asexuality Spectrum		-.06	-.09	
		(.13)	(.13)	
Bisexuality Spectrum		-.14	-.13	
		(.09)	(.09)	
White		.01	-.007	
		(.08)	(.08)	
Cis		.19	.14	
		(.10)	(.10)	
Social Media Experience Index			-.15*	-.16**
			(.06)	(.06)
Field of Experience*Social Media			.17***	.17***
			(.05)	(.05)
Ability*Social Media			-.27***	-.27***
			(.06)	(.06)
Costs and Rewards*Social Media			.16**	.16***
			(.06)	(.06)
Intercept	4.22	4.16	4.21	4.22
	(.04)	(.12)	(.12)	(.04)
Adjusted R^2	.11	.11	.14	.14

***p<.001; **p<.01; *p<.05; †p<.10

Table 15: Assertive strategy models. Standard errors shown in parentheses.

Variables	*Model 1*	*Model 2*	*Model 3*	*Model 4*
Field of Experience	.13***	.12***	.10**	.12**
	(.04)	(.04)	(.04)	(.04)
Ability	.33***	.33***	.31***	.31***
	(.04)	(.04)	(.05)	(.04)
Costs and Rewards	.14**	.15***	.13**	.13**
	(.05)	(.05)	(.05)	(.04)
Asexuality Spectrum		-.05	-.05	
		(.12)	(.12)	
Bisexuality Spectrum		.004	-.0007	
		(.08)	(.08)	
White		-.28***	-.27***	
		(.07)	(.09)	
Cis		.05	.08	
		(.09)	(.09)	
Social Media Experience Index			.13*	.11**
			(.06)	(.06)
Field of Experience*Social Media			.04	
			(.05)	
Ability*Social Media			.02	
			(.06)	
Costs and Rewards*Social Media			-.15**	-.12**
			(.06)	(.04)
Intercept	4.8	4.96	4.94	4.84
	(.03)	(.12)	(.12)	(.04)
Adjusted R^2	.29	.30	.31	.30

***p<.001; **p<.01; *p<.05; †p<.10

Table 16: Aggressive strategy models. Standard errors shown in parentheses.

Variables	*Model 1*	*Model 2*	*Model 3*	*Model 4*
Field of Experience	.18***	.16***	.16***	.16***
	(.04)	(.04)	(.04)	(.04)
Ability	.33***	.34***	.34***	.32***
	(.05)	(.05)	(.05)	(.05)
Costs and Rewards	-.13**	-.09†	-.10*	-.10**
	(.05)	(.05)	(.06)	(.05)
Asexuality Spectrum		-.28*	-.26	
		(.14)	(.14)	
Bisexuality Spectrum		-.21*	-.21*	
		(.14)	(.09)	
White		-.57***	-.55***	-.61***
		(.08)	(.08)	(.08)
Cis		-.15	-.13	
		(.11)	(.11)	
Social Media Experience Index			.05	.07
			(.07)	(.07)
Field of Experience*Social Media			-.06	
			(.06)	
Ability*Social Media			.13†	
			(.07)	
Costs and Rewards*Social Media			-.17**	-.11*
			(.06)	(.05)
Intercept	4.08	4.75	4.74	4.52
	(.04)	(.13)	(.13)	(.07)
Adjusted R^2	.18	.24	.25	.25

***p<.001; **p<.01; *p<.05; †p<.10

Table 17: Assimilation preferred outcome models. Standard errors shown in parentheses.

Variables	*Model 1*	*Model 2*	*Model 3*	*Model 4*
Field of Experience	.25***	.23***	.24***	.24***
	(.05)	(.05)	(.05)	(.05)
Ability	.12*	.11*	.16**	.16**
	(.06)	(.06)	(.06)	(.06)
Costs and Rewards	-.20***	-.17**	-.13*	-.14***
	(.06)	(.06)	(.06)	(.06)
Asexuality Spectrum		-.62***	-.63***	-.61***
		(.16)	(.15)	(.15)
Bisexuality Spectrum		-.30**	-.29***	-.28**
		(.11)	(.11)	(.11)
White		-.33***	-.29**	-.29**
		(.10)	(.10)	(.10)
Cis		-.02	-.07	
		(.12)	(.12)	
Social Media Experience Index			-.14	-.14
			(.08)	(.08)
Field of Experience*Social Media			.19***	.18***
			(.06)	(.05)
Ability*Social Media			-.02	
			(.07)	
Costs and Rewards*Social Media			-.27***	-.28***
			(.07)	(.07)
Intercept	4.03	4.54	4.57	4.50
	(.05)	(.15)	(.15)	(.10)
Adjusted R^2	.08	.12	.15	.15

***p<.001; **p<.01; *p<.05; †p<.10

Table 18: Accommodation preferred outcome models. Standard errors shown in parentheses.

Variables	*Model 1*	*Model 2*	*Model 3*	*Model 4*
Field of Experience	.17***	.16***	.12**	.13**
	(.04)	(.04)	(.04)	(.04)
Ability	.22***	.22***	.21***	.19***
	(.05)	(.05)	(.05)	(.05)
Costs and Rewards	.17***	.19***	.16**	.17***
	(.05)	(.05)	(.05)	(.05)
Asexuality Spectrum		-.30*	-.30*	-.27*
		(.13)	(.13)	(.13)
Bisexuality Spectrum		-.17†	-.18*	
		(.09)	(.09)	
White		-.26***	-.25**	-.26***
		(.08)	(.08)	(.08)
Cis		-.17†	-.15	
		(.10)	(.10)	
Social Media Experience Index			.17**	.18**
			(.07)	(.06)
Field of Experience*Social Media			.04	
			(.05)	
Ability*Social Media			.06	
			(.06)	
Costs and Rewards*Social Media			-.18**	-.11**
			(.06)	(.05)
Intercept	4.59	5.06	5.04	4.94
	(.04)	(.12)	(.13)	(.09)
Adjusted R^2	.22	.24	.25	.25

***p<.001; **p<.01; *p<.05; †p<.10

Table 19: Separation preferred outcome models. Standard errors shown in parentheses.

Variables	*Model 1*	*Model 2*	*Model 3*	*Model 4*
Field of Experience	.05	.04	.05	.04
	(.04)	(.04)	(.04)	(.04)
Ability	.20***	.21***	.18***	.19***
	(.05)	(.05)	(.05)	(.05)
Costs and Rewards	-.16**	-.14**	-.14**	-.14**
	(.05)	(.05)	(.06)	(.05)
Asexuality Spectrum		.06	.05	
		(.14)	(.14)	
Bisexuality Spectrum		-.04	-.05	
		(.10)	(.10)	
White		-.27***	-.28***	-.28***
		(.08)	(.08)	(.08)
Cis		-.11	-.09	
		(.11)	(.11)	
Social Media Experience Index			.03	.04
			(.07)	(.07)
Field of Experience*Social Media			-.06	-.08*
			(.06)	(.04)
Ability*Social Media			-.06	
			(.07)	
Costs and Rewards*Social Media			.08	
			(.06)	
Intercept	4.35	4.64	4.68	4.57
	(.04)	(.13)	(.13)	(.07)
Adjusted R^2	.04	.06	.06	.06

***p<.001; **p<.01; *p<.05; †p<.10

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Administrative Assistant (contract) *New York, NY*

Fox Broadcasting Company **2013**
Casting Assistant (contract): Gracepoint, Hieroglyph, 24, Mulaney, Fatrick, Cabot College *New York, NY*

Sciarabba Walker & Co., LLP **2011 – 2013**
Marketing Coordinator, 2012 – 2013 *Ithaca, NY*
Administrative Assistant, 2011 – 2012

Clarity Eye Care (Formerly the Office of Dr. Markowitz) **2010 – 2011**
Receptionist, Optometry Technician *Ithaca, NY*

Julie Tucker Casting **2008**
Intern: Rescue Me, Damages, Fringe, Nurse Jackie *New York, NY*

Media Relations – Ithaca College **2006 - 2008**
Student Assistant *Ithaca, NY*

Italian Language Department – Ithaca College **2007 - 2008**
Undergraduate Student Assistant *Ithaca, NY*

EDUCATION

Syracuse University **August 2017**
Masters of Arts, Media Studies *Syracuse, NY*

Ithaca College **May 2008**
Bachelor of Arts, Culture and Communication *Ithaca, NY*

- *Concentration:* Visual and Cinema Studies || *Minor:* Arts Marketing

CONFERENCE PAPERS

Meyer, M., Kuang, J.C., Brown, D. (2017). *Following the unfollowed: Non-monosexual identity navigation through social media*

- Presented at the 2017 International Communications Association Conference in San Diego, CA

Meyer, M., Kuang, J.C., Masterson, A. (2016) *Broadcast yourselves: Exploring racial and gender diversity on streamy-nominated YouTube vlogs*

- Presented at the 2016 Broadcast Education Association Conference in Las Vegas, NV