Proceedings of the 3rd International Conference on Social Psychology and Humanity Studies
DOI: 10.54254/2753-7048/2025.21304

Beyond Binary: Gender Capacity in Counseling

Pengzhao Xie[1,a,*]

[1]*College of Libera Arts, The University of Minnesota, Minneapolis, Minnesota, 55414, US*
a. nsjker@gmail.com
**corresponding author*

Abstract: This paper examines the complex interplay between gender expression, linguistic representation, and therapeutic practice in counseling settings. The paper analyzes how societal influences shape the understanding and articulation of gender concepts. The research highlights the critical distinction between sex and gender in linguistic frameworks, with particular attention to the independent yet interrelated expressions of masculinity and femininity. Through theoretical analysis and empirical observation, the article demonstrates that language serves as a dynamic form of gender expression, continuously modified by sociocultural contexts. Building on these findings, the article proposes a novel theoretical model for counseling practitioners to enhance self-reflection and cultural competency in working with LGBTQ+ clients. This model offers a structured framework for counselors to examine their own gender-related traits and adapt their therapeutic approaches to provide more effective and culturally sensitive support for gender-diverse populations.

Keywords: gender expression, counseling psychology, LGBTQ+, therapeutic relationships, cultural competency

1. Introduction

In the book Transgender Psychoanalysis, Patricia Gherovici [1] introduces the compelling metaphor of "gender in the blender," illustrating how gender is deeply intertwined with social dimensions, resisting simple definition or universal solutions. She believed that gender exists on a "spectrum" rather than as a binary phenomenon, which effectively highlights the complexity of gender studies. The complexity contains three major factors, including language, gender identity, and social roles, which correlate with social constructions, environments or situations that people are experiencing.

While this paper cannot review all materials around gender issues, it reviews the triadic complexity and proposes a novel theoretical framework, termed gender capacity, to offer a clear and structured approach to addressing the current ambiguities and complexities surrounding gender discourse. This article emphasizes that contemporary counselors, when facing clients from gender minorities, not only need to clarify the clients' gender capacity, but also should evaluate and adjust their own gender capacity in order to provide more suitable services for the clients. This research holds significant value by connecting theoretical frameworks with practical applications, enhancing the understanding of the complex relationship between gender, society, and language. The study not only advances academic dialogue but also offers crucial insights for policymakers, educators, and counselors striving to promote inclusivity and comprehension in varied social settings.

© 2026 The Authors. This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/).

DOI: 10.54254/2753-7048/2025.21304

2. Ambiguity of Sex and Gender in Language

Descriptive words often carry ambiguous meanings across different languages. The terms "sex" and "gender" are frequently conflated, leading to confusion. As a result, many people struggle to distinguish between the two and often use them interchangeably, rather than understanding and applying them independently. For example, Chinese people have to put prefixes like “physical”, “social”, and “psychological state” to represent sex, gender, and gender identity[2].

Although the divergence is caused by cultural differences[3], English people cannot distinguish and appropriately use terms independently. Many individuals made references to "sex" during discussions about "gender." They believed that the implicit meanings of the terms "gender" and "sex" depend on who is asking and how the questions are posed[4].

This ambiguity permeated widespread Western concepts of feminism, sparking chaotic controversies among the public, disrupting consensus on the internet, and fueling endless arguments. Much of the confusion stems from the conflation of "sex" and "gender roles," where people frequently interchange terms like "male" with "man" and "female" with "woman." Such misuse is particularly misleading in binary discussions, often leading to contention and further misunderstanding. It suggests that sex differences are determined solely by genes, overlooking the significant influence of social conditions.

However, the definition of sex and gender was differentiated by Money[5] and his colleagues when they studied the clinical case of hermaphrodites, or intersex individuals. They defined gender role as the public expression of an individual's gender identity, and gender identity as the individual's private experience of this public expression. Money shifted these concepts from the biological realm to emphasize their socialization aspect[6], sparking discussions in fields like socialism, psychology, and philosophy. After that, Rubin[7] introduced the sex/gender system, which allowed her to clarify that sex is a biological factor, while gender is a socially constructed system that divides people coercively and minimizes biological differences. Unger[8] then made a groundbreaking contribution by further separating sex into biological components and gender into sociocultural factors that shape the behaviors associated with each sex, which is enhanced by Muehlenhard and Peterson[9], who referred to gender as maleness and femaleness, implying the gender trait composed of femininity and masculinity.

Therefore, it is time to look at femininity and masculinity.

3. Gender Identification

The paper termed the femininity and masculinity into “gender traits” to indicate that they are part of human personality traits[10]. Modern psychoanalysts built the cornerstone of gender identification and its relationship with gender traits in children’s development.

Back to to 1930s, Freud [11] advanced a compelling comparison between masculinity and femininity from his theory of Oedipus complex. He surmised that in early childhood, a child developed strong emotional attachments where they desired the opposite-sex parent while feeling rivalry toward the same-sex parent. Therefore, boys develop desire for their mother and hostility to their father, experiencing castration anxiety that resolves the Oedipus complex and constructs an internalization of paternal authority. Therefore, the healthy resolution is that the child identifies with the same-sex parent and adopts appropriate gender, which leads to proper socialization and keeps the appropriate and close relationship with opposite-sex parent. Girls experience similar developmental stages as boys, including the desire for their father and resentment toward their mother. However, to achieve healthy growth, they must identify with their mothers and adopt the appropriate gender role, which allows them to maintain a close relationship with their fathers. Hence, girls inherited their mothers’ femininity and boys inherited their fathers’ masculinity.

DOI: 10.54254/2753-7048/2025.21304

However, Horney[12] asserted that individuals possess innate femininity rather than masculinity, which influences heterosexual object choice. She argued that boys must abandon their femininity to identify with their fathers, and penis envy in girls is not about Freud's two wishes but a natural defensive mechanism to suppress libidinal desire. However, Person[13] criticized this approach, stating that it misinterprets the fear of being feminine in boys, and heterosexual object choice is not innate. Stoller[14], [15] introduced the concept of "proto-femininity," theorizing that boys are initially merged with their mothers before birth, which forms a "proto-feminine" identity in boys, as their mothers are females with feminine gender identity. When boys had not distinguished them from their mothers yet, they were imprinted with feminine identity. Consequently, boys must overcome the femininity and experience individuation to identify with masculinity. In other words, if boys fail to overcome the femininity but experience the individuation successfully, they might possess the femininity in their body.

Freud, Horney, and Stoller conceptualized masculinity and femininity as opposing forces. While individuals primarily identify with one dominant trait—either masculine or feminine—they also suggested that both traits can coexist within a person. Later, Jung[16] introduced the concepts of the anima (feminine aspects in men) and the animus (masculine aspects in women), which highlight the possibility of integrating both traits.

4. Gender Role Influenced by Situation

The notion of role was introduced by Linton[17], addressing the definition of “position” into individuals’ perception. People began to recognize their own positions and roles within society. These roles are structured by sex-typed behaviors[18]. Individuals constructed their identity and roles through their internalized ideal self-image[19] and learned social behaviors from other people like their parents, peers, or cohorts from society or typical environment[20], [21], [22]. Consequently, social roles are shaped by sex-typed behaviors. For instance, the role of "man" is typically assigned to biological males, while the role of "woman" is assigned to biological females[23]. This behavior is not decisive, nor is it immutable; rather, it is variable and adaptable to different situations. In other words, sex-typed behaviors depend on how we perform and expressed[24]to different scenarios. This proactive performativity, or gender expression, is dominated by masculinity and femininity, which are usually undermined by social norms like parents’ protective demands[25], which can be attributed to two major parts, languages and behaviors[26]. For example, in conversations between boys and girls, girls' conversations tend to be more nuanced and emotionally expressive, whereas boys' conversations are often more direct and logical. Also, girls often focus on fostering deep connections and personal development during their interactions[27]. In the gesture differences, girls often adopt more passive postures, governed by social norms, whereas boys tend to actively control their bodies, reflecting how physical practices contribute to shaping gender identities and power dynamics[28]. In adult’s conversation, When discussing difficult topics, couples tend to express less emotion, with men being more likely than women to exhibit emotional restraint and withdrawal behaviors[29].

Society and cultures influence not only the heterosexual individuals but also homosexuals and transexuals. In their subculture, when they chose to come out, Lesbian often followed stereotypical gender roles by performing “butch”, masculine style of appearance and behaviors, or “femme”, the feminine style of appearance and behaviors[30], [31]. Biological research uncovered intriguing findings related to gender and sex that butch lesbians contained higher saliva testosterone levels, less giving-birth desire, and higher waist-to-hip ratios, which displayed a more masculine figure than those of femme lesbians[32]. A recent brain study using MRI revealed that the prefrontal cortical thickness in male-to-female transgender individuals closely resembles that of cisgender females[33], [34], [35], while female-to-male (FTM) transgender individuals align more closely with males than with their biological sex[36].

DOI: 10.54254/2753-7048/2025.21304

Therefore, gender traits, which stem from biological sex and contribute to gender expression, inspired the development of a mathematical framework to define the relationships between sex, gender, and gender traits, specifically masculinity and femininity. It is referred to this framework as "gender capacity," which reflects the dynamic and adaptable nature of the levels of masculinity and femininity.

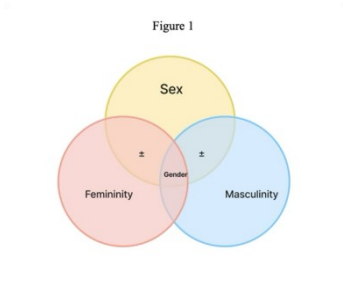

Figure 1: Gender Capacity

5. Predicament for LGBT

The LGBTQ+ community is experiencing a notable and concerning rise in the United States. Between 2014 and 2021, the number of U.S. adults identifying as lesbian, gay, or bisexual (LGB) increased. 24.3% of the U.S. population aged 18 to 34 identifies as LGB [37]. Therefore, as counselors, we not only need to pay attention to psychology in multicultural contexts but also need to pay more attention to gender issues in counseling.

Compared to cisgender individuals, LGB individuals experience greater societal pressure[38], which leads LGBTQ+ minorities to suffer from depression, attempted suicide, and substance abuse[39]. Low self-esteem also contributes to prescription drug misuse. These circumstances result in unemployment, weak economic capacity, and social marginalization[40], [41], with these occurrences being more likely than in heterosexual and cisgender peers[42]. LGBTQ males, particularly gay men, are at the highest risk of hypersexuality, averaging around 10 sexual partners. In contrast, LGBTQ females face a greater risk of hypersexual behavior due to coping issues, averaging about 7 sexual partners[43]. In addition, bisexual individuals are suffering from three major influential factors: sexual orientation–based discrimination, bisexual invisibility and erasure, and a lack of bisexual-affirmative support[44]

For gay men, masculinity is a significant concern. Feminine gay men are not preferred in the society and are discriminated against by (masculine) gay men[45], experiencing a intra-prejudice[46]. Gay men would increase their masculinity in response to reports that suggest they have a “low masculine level”[47], and masculinity is an essence to themselves and ideal self-image[48]. Therefore, counselors should be careful with their attitude toward different trait-types of gay men, and empower them with equality and confidence[49].

6. Counseling for LGBT

Counseling LGB clients requires counselors to have heightened awareness and to pay close attention to power dynamics and interactions within relationships. Clients are more likely to communicate openly with a same-gender counselor, as they facilitate smoother conversations and encourage thorough emotional expression[50]. Conversely, opposite-gender pairings may benefit from increased self-disclosure. Feldstein[51] noted that female clients tend to self-disclose more with masculine male counselors, while male clients are more open with feminine female counselors. However, research showed that the gender and sex of clients and counselors is not significant as

DOI: 10.54254/2753-7048/2025.21304

gender traits. Blier[52]found that clients prefer feminine counselors for personal issues. However, for matters related to confidence and self-esteem, clients favor counselors with a masculine sex role. Clients prefer both masculine and androgynous counselors over feminine ones when it comes to academic concerns.

By understanding these dynamics, counselors can adapt their approach to better meet the needs of different clients, enhancing both treatment outcomes and client satisfaction. This trait modification is beneficial when providing counseling to not only LGBT individuals but also nontraditional maleness roles whose counselors often attributed their problems to marriage and position in family[53]. LGBT individuals frequently exhibit traits such as heightened creativity, empathy, and social skills, which can unlock significant potential in both their personal and professional lives [54].

By validating and nurturing these personal strengths, counselors can empower LGBT individuals to navigate social environments more effectively and pursue meaningful self-development. Moreover, enhancing LGBT individuals' sense of self-identity and self-worth can help them generate a more positive self-image and self-esteem, thereby reducing the occurrence of mental health issues. In counseling, encouraging LGBT individuals to express their feelings and thoughts, providing empathetic listening, and creating a trust and safe narrative environment allowing clients to tell their stories, often requires the counselor to regulate their own feminine and masculine traits[55].

As counselors dedicated to long-term growth and continuous learning, professionals must not only understand multiculturalism on a macro level but also grasp how culture and society influence individual mental health on a micro level. By doing so, counselors can offer more human-centered, supportive, and effective services that meet the diverse needs of our clients.

7. Conclusion

This study reviews theories of gender composition and innovatively proposes the counseling perspective of "gender capacity," while thoroughly exploring its application value in the field of psychological counseling. Differing from the traditional binary view of gender, this research constructs an integrative theoretical framework that transcends binary oppositions. This framework defines gender capacity as the dynamic proportional ability of masculinity and femininity within individuals, with such proportions varying across situations to produce differentiated gender expression behaviors.

The study also reviews challenges faced by sexual minority groups, highlighting that this framework can help counselors establish a more humanistic counseling paradigm. It shifts the focus to the dynamic changes in individuals' internal gender capacity rather than solely concentrating on the influences of socio-culturally constructed identities, although this influencing factor cannot be ignored. Additionally, the framework also equips counselors with tools for self-reflection, enabling them to become aware of alternations between two gender traits in their own gender capacity and fostering better alignment with clients.

This study has several limitations:1) quantifiable measurement tools have not yet been developed, and 2) the theoretical framework may conflict with social constructionist perspectives. Future research should prioritize creating quantitative measurement methods or formulas for gender capacity and further refine the theoretical system through a social constructionist lens.

References

[1] *P. Gherovici, Transgender Psychoanalysis: A Lacanian Perspective on Sexual Difference. London: Routledge, 2017. doi: 10.4324/9781315745107.*

[2] *J. Peng, "Examining Differences Between Mandarin Chinese and English Speakers in Gender Stereotype Regarding Daily Life Activities," Theses and Dissertations from 2016, Dec. 2016, [Online]. Available: https://orc.library.atu.edu/etds_2016/5*

DOI: 10.54254/2753-7048/2025.21304

[3] Z. E. Zhou, L. L. Meier, and P. E. Spector, "The Role of Personality and Job Stressors in Predicting Counterproductive Work Behavior: A three-way interaction," International Journal of Selection and Assessment, vol. 22, no. 3, pp. 286–296, 2014, doi: 10.1111/ijsa.12077.
[4] J. Pryzgoda and J. C. Chrisler, "Definitions of Gender and Sex: The Subtleties of Meaning," Sex Roles, vol. 43, no. 7, pp. 553–569, Oct. 2000, doi: 10.1023/A:1007123617636.
[5] J. MONEY, J. G. HAMPSON, and J. L. HAMPSON, "Imprinting and the Establishment of Gender Role," A.M.A. Archives of Neurology & Psychiatry, vol. 77, no. 3, pp. 333–336, Mar. 1957, doi: 10.1001/archneurpsyc.1957.02330330119019.
[6] M. Crawford and M. R. Kaufman, "Sex differences versus social processes in the construction of gender," in Sex Differences and Similarities in Communication: Second Edition, Lawrence Erlbaum Associates, 2006, pp. 173–187. doi: 10.4324/9780203873380.
[7] G. Rubin, "The Traffic in Women: Notes on the 'Political Economy' of Sex," in Toward an Anthropology of Women, R. R. Reiter, Ed., Monthly Review Press, 1975, pp. 157–210. Accessed: Jan. 10, 2025. [Online]. Available: https://philarchive.org/rec/RUBTTI
[8] R. K. Unger, "Toward a redefinition of sex and gender," American Psychologist, vol. 34, no. 11, pp. 1085–1094, 1979, doi: 10.1037/0003-066X.34.11.1085.
[9] C. L. Muehlenhard and Z. D. Peterson, "Distinguishing Between Sex and Gender: History, Current Conceptualizations, and Implications," Sex Roles, vol. 64, no. 11, pp. 791–803, Jun. 2011, doi: 10.1007/s11199-011-9932-5.
[10] L. M. Terman and C. C. Miles, Sex and personality: studies in masculinity and femininity. in Sex and personality: studies in masculinity and femininity. New York, NY, US: McGraw-Hill, 1936, pp. xi, 600.
[11] S. Freud, "The Ego And The Id (1923)," TACD Journal, Mar. 1989, Accessed: Jan. 10, 2025. [Online]. Available: https://www.tandfonline.com/doi/abs/10.1080/1046171X.1989.12034344
[12] K. Horney, Feminine Psychology. W. W. Norton & Company, 1993.
[13] E. S. Person and L. Ovesey, "Psychoanalytic theories of gender identity," J Am Acad Psychoanal, vol. 11, no. 2, pp. 203–226, Apr. 1983, doi: 10.1521/jaap.1.1983.11.2.203.
[14] R. J. Stoller, Sex and gender. in Sex and gender. Oxford, England: Science House, 1968, pp. xvi, 383.
[15] R. F. Stoller, Perversion: The erotic form of hatred. in Perversion: The erotic form of hatred. New York, NY, US: Pantheon Books, 1975, pp. xviii, 240.
[16] J. R. Haule, "Anima and Animus," in Encyclopedia of Psychology and Religion, D. A. Leeming, K. Madden, and S. Marlan, Eds., Boston, MA: Springer US, 2010, pp. 38–39. doi: 10.1007/978-0-387-71802-6_30.
[17] R. Linton, The study of man: an introduction. in The study of man: an introduction. Oxford, England: Appleton-Century, 1936, pp. ix, 503.
[18] E. E. Maccoby, The development of sex differences. in The development of sex differences. Stanford University Press, 1966.
[19] J. Lacan, The Four Fundamental Concepts of Psycho-Analysis. London: Routledge, 2018. doi: 10.4324/9780429481826.
[20] A. Bandura and R. H. Walters, Social learning and personality development. in Social learning and personality development. Holt Rinehart and Winston: New York, 1963.
[21] L. Kohlberg, "Cognitive Stages and Preschool Education," Human Development, vol. 9, no. 1–2, pp. 5–17, Dec. 2009, doi: 10.1159/000270365.
[22] D. Tannen, "Gender differences in conversational coherence: Physical alignment and topical cohesion," in Conversational organization and its development, in Advances in discourse processes, Vol. 38. , Westport, CT, US: Ablex Publishing, 1990, pp. 167–206.
[23] A. H. Eagly, Sex differences in social behavior: A social-role interpretation. in Sex differences in social behavior: A social-role interpretation. Hillsdale, NJ, US: Lawrence Erlbaum Associates, Inc, 1987, pp. xii, 178.
[24] J. Butler, "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory," Theatre Journal, vol. 40, no. 4, pp. 519–531, 1988, doi: 10.2307/3207893.
[25] M. S. Crocco, "The Missing Discourse About Gender and Sexuality in the Social Studies," Theory Into Practice, Feb. 2001, doi: 10.1207/s15430421tip4001_10.
[26] D. Cameron, "Language, Gender, and Sexuality: Current Issues and New Directions," Applied Linguistics, vol. 26, no. 4, pp. 482–502, Dec. 2005, doi: 10.1093/applin/ami027.
[27] P. Eckert, "Cooperative competition in adolescent 'girl talk,'" Discourse Processes, vol. 13, no. 1, pp. 91–122, Jan. 1990, doi: 10.1080/01638539009544748.
[28] D. Youdell*, "Sex–gender–sexuality: how sex, gender and sexuality constellations are constituted in secondary schools," Gender and Education, vol. 17, no. 3, pp. 249–270, Aug. 2005, doi: 10.1080/09540250500145148.
[29] D. L. Vogel, S. R. Wester, M. Heesacker, and S. Madon, "Confirming Gender Stereotypes: A Social Role Perspective," Sex Roles, vol. 48, no. 11, pp. 519–528, Jun. 2003, doi: 10.1023/A:1023575212526.

DOI: 10.54254/2753-7048/2025.21304

[30] M. Rosario, E. W. Schrimshaw, J. Hunter, and A. Levy-Warren, "The coming-out process of young lesbian and bisexual women: are there butch/femme differences in sexual identity development?," Arch Sex Behav, vol. 38, no. 1, pp. 34–49, Feb. 2009, doi: 10.1007/s10508-007-9221-0.

[31] I. D. Krakauer and S. M. Rose, "The impact of group membership on lesbians' physical appearance," J Lesbian Stud, vol. 6, no. 1, pp. 31–43, 2002, doi: 10.1300/J155v06n01_04.

[32] D. Singh, M. Vidaurri, R. J. Zambarano, and J. M. Dabbs, "Lesbian erotic role identification: behavioral, morphological, and hormonal correlates," J Pers Soc Psychol, vol. 76, no. 6, pp. 1035–1049, Jun. 1999, doi: 10.1037//0022-3514.76.6.1035.

[33] H. K. Luckhoff, R. Smit, L. Phahladira, du Plessis, R. Emsley, and L. Asmal, "Sex versus gender associations with brain structure," Journal of Clinical Neuroscience, vol. 122, pp. 103–109, Apr. 2024, doi: 10.1016/j.jocn.2024.03.009.

[34] E. Luders, F. Kurth, E. A. Mayer, A. W. Toga, K. L. Narr, and C. Gaser, "The unique brain anatomy of meditation practitioners: alterations in cortical gyrification," Front Hum Neurosci, vol. 6, p. 34, 2012, doi: 10.3389/fnhum.2012.00034.

[35] L. Zubiaurre-Elorza et al., "Cortical thickness in untreated transsexuals," Cereb Cortex, vol. 23, no. 12, pp. 2855–2862, Dec. 2013, doi: 10.1093/cercor/bhs267.

[36] F. Kurth, C. Gaser, F. J. Sánchez, and E. Luders, "Brain Sex in Transgender Women Is Shifted towards Gender Identity," J Clin Med, vol. 11, no. 6, p. 1582, Mar. 2022, doi: 10.3390/jcm11061582.

[37] A. R. Flores and K. J. Conron, "Adult LGBT Population in the United States," The Williams Institute at UCLA School of Law, 2023. Accessed: Dec. 16, 2024. [Online]. Available: https://www.jstor.org/stable/resrep55389

[38] I. H. Meyer, "Prejudice, Social Stress, and Mental Health in Lesbian, Gay, and Bisexual Populations: Conceptual Issues and Research Evidence," Psychol Bull, vol. 129, no. 5, pp. 674–697, Sep. 2003, doi: 10.1037/0033-2909.129.5.674.

[39] H. G. Virupaksha, D. Muralidhar, and J. Ramakrishna, "Suicide and Suicidal Behavior among Transgender Persons," Indian J Psychol Med, vol. 38, no. 6, pp. 505–509, 2016, doi: 10.4103/0253-7176.194908.

[40] E. G. Benotsch, D. J. Snipes, A. M. Martin, and S. S. Bull, "Sexting, substance use, and sexual risk behavior in young adults," J Adolesc Health, vol. 52, no. 3, pp. 307–313, Mar. 2013, doi: 10.1016/j.jadohealth.2012.06.011.

[41] M. Cotaina, M. Peraire, M. Boscá, I. Echeverria, A. Benito, and G. Haro, "Substance Use in the Transgender Population: A Meta-Analysis," Brain Sci, vol. 12, no. 3, p. 366, Mar. 2022, doi: 10.3390/brainsci12030366.

[42] M. Plöderl and P. Tremblay, "Mental health of sexual minorities. A systematic review," International Review of Psychiatry, vol. 27, no. 5, pp. 367–385, Sep. 2015, doi: 10.3109/09540261.2015.1083949.

[43] B. Bőthe et al., "Hypersexuality, Gender, and Sexual Orientation: A Large-Scale Psychometric Survey Study," Arch Sex Behav, vol. 47, no. 8, pp. 2265–2276, Nov. 2018, doi: 10.1007/s10508-018-1201-z.

[44] L. E. Ross, T. Salway, L. A. Tarasoff, J. M. MacKay, B. W. Hawkins, and C. P. Fehr, "Prevalence of Depression and Anxiety Among Bisexual People Compared to Gay, Lesbian, and Heterosexual Individuals:A Systematic Review and Meta-Analysis," The Journal of Sex Research, vol. 55, no. 4–5, pp. 435–456, Jun. 2018, doi: 10.1080/00224499.2017.1387755.

[45] J. P. Ravenhill and R. O. de Visser, "'I don't want to be seen as a screaming queen': An interpretative phenomenological analysis of gay men's masculine identities," Psychology of Men & Masculinities, vol. 20, no. 3, pp. 324–336, 2019, doi: 10.1037/men0000163.

[46] B. Gerrard, J. Morandini, and I. Dar-Nimrod, "Gay and Straight Men Prefer Masculine-Presenting Gay Men for a High-Status Role: Evidence From an Ecologically Valid Experiment," Sex Roles, vol. 88, no. 3, pp. 119–129, Feb. 2023, doi: 10.1007/s11199-022-01332-y.

[47] C. J. Hunt, F. Fasoli, A. Carnaghi, and M. Cadinu, "Masculine self-presentation and distancing from femininity in gay men: An experimental examination of the role of masculinity threat.," Psychology of Men & Masculinity, vol. 17, no. 1, pp. 108–112, Jan. 2016, doi: 10.1037/a0039545.

[48] F. J. Sánchez, S. T. Greenberg, W. M. Liu, and E. Vilain, "Reported Effects of Masculine Ideals on Gay Men," Psychol Men Masc, vol. 10, no. 1, pp. 73–87, Jan. 2009, doi: 10.1037/a0013513.

[49] C. G. Aksoy, C. S. Carpenter, J. Frank, and M. L. Huffman, "Gay glass ceilings: Sexual orientation and workplace authority in the UK," Journal of Economic Behavior & Organization, vol. 159, pp. 167–180, Mar. 2019, doi: 10.1016/j.jebo.2019.01.013.

[50] M. L. Nelson, "A current perspective on gender differences: Implications for research in counseling," Journal of Counseling Psychology, vol. 40, no. 2, pp. 200–209, 1993, doi: 10.1037/0022-0167.40.2.200.

[51] J. C. Feldstein, "Effects of counselor sex and sex role and client sex on clients' perceptions and self-disclosure in a counseling analogue study," Journal of Counseling Psychology, vol. 26, no. 5, pp. 437–443, 1979, doi: 10.1037/0022-0167.26.5.437.

DOI: 10.54254/2753-7048/2025.21304

[52] *M. J. Blier, D. R. Atkinson, and C. A. Geer, "Effect of client gender and counselor gender and sex roles on willingness to see the counselor," Journal of Counseling Psychology, vol. 34, no. 1, pp. 27–30, 1987, doi: 10.1037/0022-0167.34.1.27.*

[53] *J. Robertson and L. F. Fitzgerald, "The (mis)treatment of men: Effects of client gender role and life-style on diagnosis and attribution of pathology," Journal of Counseling Psychology, vol. 37, no. 1, pp. 3–9, 1990, doi: 10.1037/0022-0167.37.1.3.*

[54] *M. C. Lytle, M. D. Vaughan, E. M. Rodriguez, and D. L. Shmerler, "Working with LGBT individuals: Incorporating positive psychology into training and practice.," Psychology of Sexual Orientation and Gender Diversity, vol. 1, no. 4, pp. 335–347, Dec. 2014, doi: 10.1037/sgd0000064.*

[55] *L. Carroll, P. J. Gilroy, and J. Ryan, "Counseling Transgendered, Transsexual, and Gender-Variant Clients," Jour of Counseling & Develop, vol. 80, no. 2, pp. 131–139, Apr. 2002, doi: 10.1002/j.1556-6678.2002.tb00175.x.*