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## ***JUST ONE OF THE GUYS? How Transmen Make Gender Visible at Work***

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*This article examines the reproduction of gendered workplace inequalities through in-depth interviews with female-to-male transsexuals (FTMs). Many FTMs enter the workforce as women and then transition to become men, an experience that can provide them with an “outsider-within” perspective on the “patriarchal dividend”—the advantages men in general gain from the subordination of women. Many of the respondents in this article find themselves, as men, receiving more authority, reward, and respect in the workplace than they received as women, even when they remain in the same jobs. The author argues that their experiences can make the underpinnings of gendered workplace disparities visible and help illuminate how structural disadvantages for women are reproduced in workplace interactions. As tall, white FTMs see more advantages than short FTMs and FTMs of color, these experiences also illustrate how men’s gender advantages at work vary with characteristics such as race/ethnicity and body structure.*

**Keywords:** *gender; gender inequality; gender and work; transgender; transsexual; transgender employment; masculinities; gendered organization theory*

Theories of gendered organizations argue that cultural beliefs about gender difference embedded in workplace structures and interactions create and reproduce workplace disparities that disadvantage women and advantage men (Acker 1990; Martin 2003; Williams 1995). As Martin (2003) argues, however, the practices that reproduce gender difference and gender inequality at work are hard to observe. As these gendered practices are citations of established gender norms, men and women in the workplace repeatedly and unreflectively engage in “doing

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gender” and therefore “doing inequality” (Martin 2003; West and Zimmerman 1987). This repetition of well-worn gender ideologies naturalizes workplace gender inequality, making gendered disparities in achievements appear to be offshoots of “natural” differences between men and women, rather than the products of dynamic gendering and gendered practices (Martin 2003). As the active reproduction of gendered workplace disparities is rendered invisible, gender inequality at work becomes difficult to document empirically and therefore remains resistant to change (Acker 1990; Martin 2003; Williams 1995).

The workplace experiences of female-to-male transsexuals (FTMs), or transmen, offer an opportunity to examine these disparities between men and women at work from a new perspective. Many FTMs enter the workforce as women and, after transition, begin working as men.<sup>1</sup> As men, they have the same skills, education, and abilities they had as women; however, how this “human capital” is perceived often varies drastically once they become men at work. This shift in gender attribution gives them the potential to develop an “outsider-within” perspective (Collins 1986) on men’s advantages in the workplace. FTMs can find themselves benefiting from the “patriarchal dividend” (Connell 1995, 79)—the advantages men in general gain from the subordination of women—after they transition. However, not being “born into it” gives them the potential to be cognizant of being awarded respect, authority, and prestige they did not have working as women. In addition, the experiences of transmen who fall outside of the hegemonic construction of masculinity, such as FTMs of color, short FTMs, and young FTMs, illuminate how the interplay of gender, race, age, and bodily characteristics can constrain access to gendered workplace advantages for some men (Connell 1995).

In this article, I document the workplace experiences of two groups of FTMs, those who openly transition and remain in the same jobs (open FTMs) and those who find new jobs posttransition as “just men” (stealth FTMs).<sup>2</sup> I argue that the positive and negative changes they experience when they become men can illuminate how gender discrimination and gender advantage are created and maintained through workplace interactions. These experiences also illustrate that masculinity is not a fixed character type that automatically commands privilege but rather that the relationships between competing hegemonic and marginalized masculinities give men differing abilities to access gendered workplace advantages (Connell 1995).

### THEORIES OF WORKPLACE GENDER DISCRIMINATION

Sociological research on the workplace reveals a complex relationship between the gender of an employee and that employee’s opportunities for advancement in both authority and pay. While white-collar men and women with equal qualifications can begin their careers in similar positions in the workplace, men tend to advance faster, creating a gendered promotion gap (Padavic and Reskin 2002; Valian 1999). When women are able to advance, they often find themselves barred from attaining access to the highest echelons of the company by the invisible barrier

of the “glass ceiling” (Valian 1999). Even in the so-called women’s professions, such as nursing and teaching, men outpace women in advancement to positions of authority (Williams 1995). Similar patterns exist among blue-collar professions, as women often are denied sufficient training for advancement in manual trades, passed over for promotion, or subjected to extreme forms of sexual, racial, and gender harassment that result in women’s attrition (Byrd 1999; Miller 1997; Yoder and Aniakudo 1997). These studies are part of the large body of scholarly research on gender and work finding that white- and blue-collar workplaces are characterized by gender segregation, with women concentrated in lower-paying jobs with little room for advancement.

Among the theories proposed to account for these workplace disparities between men and women are human capital theory and gender role socialization. Human capital theory posits that labor markets are neutral environments that reward workers for their skills, experience, and productivity. As women workers are more likely to take time off from work for child rearing and family obligations, they end up with less education and work experience than men. Following this logic, gender segregation in the workplace stems from these discrepancies in skills and experience between men and women, not from gender discrimination. However, while these differences can explain some of the disparities in salaries and rank between women and men, they fail to explain why women and men with comparable prestigious degrees and work experience still end up in different places, with women trailing behind men in advancement (Valian 1999; Williams 1995).

A second theory, gender socialization theory, looks at the process by which individuals come to learn, through the family, peers, schools, and the media, what behavior is appropriate and inappropriate for their gender. From this standpoint, women seek out jobs that reinforce “feminine” traits such as caring and nurturing. This would explain the predominance of women in helping professions such as nursing and teaching. As women are socialized to put family obligations first, women workers would also be expected to be concentrated in part-time jobs that allow more flexibility for family schedules but bring in less money. Men, on the other hand, would be expected to seek higher-paying jobs with more authority to reinforce their sense of masculinity. While gender socialization theory may explain some aspects of gender segregation at work, however, it leaves out important structural aspects of the workplace that support segregation, such as the lack of workplace child care services, as well as employers’ own gendered stereotypes about which workers are best suited for which types of jobs (Padavic and Reskin 2002; Valian 1999; Williams 1995).

A third theory, gendered organization theory, argues that what is missing from both human capital theory and gender socialization theory is the way in which men’s advantages in the workplace are maintained and reproduced in gender expectations that are embedded in organizations and in interactions between employers, employees, and coworkers (Acker 1990; Martin 2003; Williams 1995). However, it is difficult to study this process of reproduction empirically for several reasons. First, while men and women with similar education and workplace backgrounds can be compared to demonstrate the disparities in where they

end up in their careers, it could be argued that differences in achievement between them can be attributed to personal characteristics of the workers rather than to systematic gender discrimination. Second, gendered expectations about which types of jobs women and men are suited for are strengthened by existing occupational segregation; the fact that there are more women nurses and more men doctors comes to be seen as proof that women are better suited for helping professions and men for rational professions. The normalization of these disparities as natural differences obscures the actual operation of men's advantages and therefore makes it hard to document them empirically. Finally, men's advantages in the workplace are not a function of simply one process but rather a complex interplay between many factors, such as gender differences in workplace performance evaluation, gendered beliefs about men's and women's skills and abilities, and differences between family and child care obligations of men and women workers.

The cultural reproduction of these interactional practices that create and maintain gendered workplace disparities often can be rendered more visible, and therefore more able to be challenged, when examined through the perspective of marginalized others (Collins 1986; Martin 1994, 2003; Yoder and Aniakudo 1997). As Yoder and Aniakudo note, "marginalized others offer a unique perspective on the events occurring within a setting because they perceive activities from the vantages of both nearness (being within) and detachment (being outsiders)" (1997, 325-26). This importance of drawing on the experiences of marginalized others derives from Patricia Hill Collins's theoretical development of the "outsider-within" (1986, 1990). Looking historically at the experience of Black women, Collins (1986) argues that they often have become insiders to white society by virtue of being forced, first by slavery and later by racially bounded labor markets, into domestic work for white families. The insider status that results from being immersed in the daily lives of white families carries the ability to demystify power relations by making evident how white society relies on racism and sexism, rather than superior ability or intellect, to gain advantage; however, Black women are not able to become total insiders due to being visibly marked as different. Being a marginalized insider creates a unique perspective, what Collins calls "the outsider-within," that allows them to see "the contradictions between the dominant group's actions and ideologies" (Collins 1990, 12), thus giving a new angle on how the processes of oppression operate. Applying this perspective to the workplace, scholars have documented the production and reproduction of gendered and racialized workplace disparities through the "outsider-within" perspective of Black women police officers (Martin 1994) and Black women firefighters (Yoder and Aniakudo 1997).

In this article, I posit that FTMs' change in gender attribution, from women to men, can provide them with an outsider-within perspective on gendered workplace disparities. Unlike the Black women discussed by Collins, FTMs usually are not visibly marked by their outsider status, as continued use of testosterone typically

allows for the development of a masculine social identity indistinguishable from “bio men.”<sup>3</sup> However, while both stealth and open FTMs can become social insiders at work, their experience working as women prior to transition means they maintain an internalized sense of being outsiders to the gender schemas that advantage men. This internalized insider/outsider position allows some transmen to see clearly the advantages associated with being men at work while still maintaining a critical view to how this advantage operates and is reproduced and how it disadvantages women. I demonstrate that many of the respondents find themselves receiving more authority, respect, and reward when they gain social identities as men, even though their human capital does not change. This shift in treatment suggests that gender inequality in the workplace is not continually reproduced only because women make different education and workplace choices than men but rather because coworkers and employers often rely on gender stereotypes to evaluate men’s and women’s achievements and skills.

## METHOD

I conducted in-depth interviews with 29 FTMs in the Southern California area from 2003 to 2005. My criteria for selection were that respondents were assigned female at birth and were currently living and working as men or open transmen. These selection criteria did exclude female-bodied individuals who identified as men but had not publicly come out as men at work and FTMs who had not held any jobs as men since their transition, as they would not be able to comment about changes in their social interactions that were specific to the workplace. My sample is made up of 18 open FTMs and 11 stealth FTMs.

At the onset of my research, I was unaware of how I would be received as a non-transgender person doing research on transgender workplace experiences, as well as a woman interviewing men. I went into the study being extremely open about my research agenda and my political affiliations with feminist and transgender politics. I carried my openness about my intentions into my interviews, making clear at the beginning that I was happy to answer questions about my research intentions, the ultimate goal of my research, and personal questions about myself. Through this openness, and the acknowledgment that I was there to learn rather than to be an academic “expert,” I feel that I gained a rapport with my respondents that bridged the “outsider/insider” divide (Merton 1972).

Generating a random sample of FTMs is not possible as there is not an even dispersal of FTMs throughout Southern California, nor are there transgender-specific neighborhoods from which to sample. I recruited interviewees from transgender activist groups, transgender listservers, and FTM support groups. In addition, I participated for two years in Southern California transgender community events, such as conferences and support group meetings. Attending these community events gave me an opportunity not only to demonstrate long-term political commitment to

the transgender community but also to recruit respondents who might not be affiliated with FTM activist groups. All the interviews were conducted in the respondents' offices, in their homes, or at a local café or restaurant. The interviews ranged from one and a half to four hours. All interviews were audio recorded, transcribed, and coded.

Drawing on sociological research that reports long-standing gender differences between men and women in the workplace (Reskin and Hartmann 1986; Reskin and Roos 1990; Valian 1999; Williams 1995), I constructed my interview schedule to focus on possible differences between working as women and working as men. I first gathered a general employment history and then explored the decision to openly transition or to go stealth. At the end of the interviews, I posed the question, "Do you see any differences between working as a woman and working as a man?" All but a few of the respondents immediately answered yes and began to provide examples of both positive and negative differences. About half of the respondents also, at this time, introduced the idea of male privilege, addressing whether they felt they received a gender advantage from transitioning. If the concept of gender advantage was not brought up by respondents, I later introduced the concept of male privilege and then posed the question, saying, "Do you feel that you have received any male privilege at work?" The resulting answers from these two questions are the framework for this article.

In reporting the demographics of my respondents, I have opted to use pseudonyms and general categories of industry to avoid identifying my respondents. Respondents ranged in age from 20 to 48. Rather than attempting to identify when they began their gender transition, a start date often hard to pinpoint as many FTMs feel they have been personally transitioning since childhood or adolescence, I recorded how many years they had been working as men (meaning they were either hired as men or had openly transitioned from female to male and remained in the same job). The average time of working as a man was seven years. Regarding race and ethnicity, the sample was predominantly white (17), with 3 Asians, 1 African American, 3 Latinos, 3 mixed-race individuals, 1 Armenian American, and 1 Italian American. Responses about sexual identity fell into four main categories, heterosexual (9), bisexual (8), queer (6), and gay (3). The remaining 3 respondents identified their sexual identity as celibate/asexual, "dating women," and pansexual. Finally, in terms of region, the sample included a mixture of FTMs living in urban and suburban areas. (See Table 1 for sample characteristics.)

The experience of my respondents represents a part of the Southern California FTM community from 2003 to 2005. As Rubin (2003) has demonstrated, however, FTM communities vary greatly from city to city, meaning these findings may not be representative of the experiences of transmen in Austin, San Francisco, or Atlanta. In addition, California passed statewide gender identity protection for employees in 2003, meaning that the men in my study live in an environment in which they cannot legally be fired for being transgender (although most of my respondents said they would not wish to be a test case for this new law). This legal



TABLE 1: Sample Characteristics

<i>Pseudonym</i>	<i>Age</i>	<i>Race/ Ethnicity</i>	<i>Sexual Identity</i>	<i>Approximate Number of Years Working as Male</i>	<i>Industry</i>	<i>Status at Work</i>
Aaron	28	Black/White	Queer	5	Semi-Professional	Open
Brian	42	White	Bisexual	14	Semi-Professional	Stealth
Carl	34	White	Heterosexual	16	Higher Professional	Stealth
Christopher	25	Asian	Pansexual	3	Semi-Professional	Open
Colin	31	White	Queer	1	Lower Professional	Open
Crispin	42	White	Heterosexual	2	Blue-Collar	Stealth
David	30	White	Bisexual	2	Higher Professional	Open
Douglas	38	White	Gay	5	Semi-Professional	Open
Elliott	20	White	Bisexual	1	Retail/Customer Service	Open
Henry	32	White	Gay	5	Lower Professional	Open
Jack	30	Latino	Queer	1	Semi-Professional	Open
Jake	45	White	Queer	9	Higher Professional	Open
Jason	48	White/Italian	Celibate	20	Retail/Customer Service	Stealth
Keith	42	Black	Heterosexual	1	Blue-Collar	Open
Kelly	24	White	Bisexual	2	Semi-Professional	Open
Ken	26	Asian/White	Queer	6 months	Semi-Professional	Open
Paul	44	White	Heterosexual	2	Semi-Professional	Open
Peter	24	White/Armenian	Heterosexual	4	Lower Professional	Stealth
Preston	39	White	Bisexual	2	Blue-Collar	Open
Riley	37	White	Dates women	1	Lower Professional	Open

*(continued)*



TABLE 1 (continued)

<i>Pseudonym</i>	<i>Age</i>	<i>Race/ Ethnicity</i>	<i>Sexual Identity</i>	<i>Approximate Number of Years Working as Male</i>	<i>Industry</i>	<i>Status at Work<sup>a</sup></i>
Robert	23	Asian	Heterosexual	2	Retail/Customer Service	Stealth
Roger	45	White	Bisexual	22	Lower Professional	Stealth
Sam	33	Latino	Heterosexual	15	Blue-Collar	Stealth
Simon	42	White	Bisexual	2	Semi-Professional	Open
Stephen	35	White	Heterosexual	1	Retail/Customer Service	Stealth
Thomas	42	Latino	Queer	13	Higher Professional	Open
Trevor	35	White	Gay/Queer	6	Semi-Professional	Open
Wayne	44	White/Latino	Bisexual	22	Higher Professional	Stealth
Winston	40	White	Heterosexual	14	Higher Professional	Stealth

protection means that California transmen might have very different workplace experiences than men in states without gender identity protection. Finally, anecdotal evidence suggests that there are a large number of transgender individuals who transition and then sever all ties with the transgender community, something known as being “deep stealth.” This lack of connection to the transgender community means they are excluded from research on transmen but that their experiences with the workplace may be very different than those of men who are still connected, even slightly, to the FTM community.

### TRANSMEN AS OUTSIDERS WITHIN AT WORK

In undergoing a physical gender transition, transmen move from being socially gendered as women to being socially gendered as men (Dozier 2005). This shift in gender attribution gives them the potential to develop an “outsider-within” perspective (Collins 1986) on the sources of men’s advantages in the workplace. In other words, while they may find themselves, as men, benefiting from the “patriarchal dividend” (Connell 1995, 79), not being “born into it” can make visible how gendered workplace disparities are created and maintained through interactions. Many of the respondents note that they can see clearly, once they become “just one of the guys,” that men succeed in the workplace at higher rates than women because of gender stereotypes that privilege masculinity, not because they have greater skill or ability. For transmen who do see how these cultural beliefs about gender create gendered workplace disparities, there is an accompanying sense that these experiences are visible to them only because of the unique perspective they gain from undergoing a change in gender attribution. Exemplifying this, Preston reports about his views on gender differences at work posttransition: “I swear they let the guys get away with so much stuff! Lazy ass bastards get away with so much stuff and the women who are working hard, they just get ignored. . . . I am really aware of it. And that is one of the reasons that I feel like I have become much more of a feminist since transition. I am just so aware of the difference that my experience has shown me.” Carl makes a similar point, discussing his awareness of blatant gender discrimination at a hardware/home construction store where he worked immediately after his transition: “Girls couldn’t get their forklift license or it would take them forever. They wouldn’t make as much money. It was so pathetic. I would have never seen it if I was a regular guy. I would have just not seen it. . . . I can see things differently because of my perspective. So in some ways I am a lot like a guy because I transitioned younger but still, you can’t take away how I was raised for 18 years.” These comments illustrate how the outsider-within perspective of many FTMs can translate into a critical perspective on men’s advantages at work. The idea that a “regular guy,” here meaning a bio man, would not be able to see how women were passed over in favor of men makes clear that for some FTMs, there is an ability to see how gender stereotypes can advantage men at work.

However, just as being a Black woman does not guarantee the development of a Black feminist perspective (Collins 1986), having this critical perspective on gender discrimination in the workplace is not inherent to the FTM experience. Respondents who had held no jobs prior to transition, who were highly gender ambiguous prior to transition, or who worked in short-term, high-turnover retail jobs, such as food service, found it harder to identify gender differences at work. FTMs who transitioned in their late teens often felt that they did not have enough experience working as women to comment on any possible differences between men and women at work. For example, Sam and Robert felt they could not comment on gender differences in the workplace because they had begun living as men at the age of 15 and, therefore, never had been employed as women. In addition, FTMs who reported being very "in-between" in their gender appearance, such as Wayne and Peter, found it hard to comment on gender differences at work, as even when they were hired as women, they were not always sure how customers and coworkers perceived them. They felt unable to speak about the experience of working as a woman because they were perceived either as androgynous or as men.

The kinds of occupations FTMs held prior to transition also play a role in whether they develop this outsider-within perspective at work. Transmen working in blue-collar jobs—jobs that are predominantly staffed by men—felt their experiences working in these jobs as females varied greatly from their experiences working as men. This held true even for those transmen who worked as females in blue-collar jobs in their early teens, showing that age of transition does not always determine the ability to see gender discrimination at work. FTMs working in the "women's professions" also saw a great shift in their treatment once they began working as men. FTMs who transitioned in their late teens and worked in marginal "teenage" jobs, such as fast food, however, often reported little sense of change posttransition, as they felt that most employees were doing the same jobs regardless of gender. As a gendered division of labor often does exist in fast food jobs (Leidner 1993), it may be that these respondents worked in atypical settings, or that they were assigned "men's jobs" because of their masculine appearance.

Transmen in higher professional jobs, too, reported less change in their experiences posttransition, as many of them felt that their workplaces guarded against gender-biased treatment as part of an ethic of professionalism. The experience of these professional respondents obviously runs counter to the large body of scholarly research that documents gender inequality in fields such as academia (Valian 1999), law firms (Pierce 1995), and corporations (Martin 1992). Not having an outsider-within perspective, then, may be unique to these particular transmen, not the result of working in a professional occupation.

Thus, transitioning from female to male can provide individuals with an outsider-within perspective on gender discrimination in the workplace. However, this perspective can be limited by the age of transition, appearance, and type of occupation. In addition, as I will discuss at the end of this article, even when the advantages

of the patriarchal dividend are seen clearly, many transmen do not benefit from them. In the next section, I will explore in what ways FTMs who expressed having this outsider-within perspective saw their skills and abilities perceived more positively as men. Then, I will explore why not all of my respondents received a gender advantage from transitioning.

#### TRANSITION AND WORKPLACE GENDER ADVANTAGES<sup>4</sup>

A large body of evidence shows that the performance of workers is evaluated differently depending on gender. Men, particularly white men, are viewed as more competent than women workers (Olian, Schwab, and Haberfeld 1988; Valian 1999). When men succeed, their success is seen as stemming from their abilities while women's success often is attributed to luck (Valian 1999). Men are rewarded more than women for offering ideas and opinions and for taking on leadership roles in group settings (Butler and Geis 1990; Valian 1999). Based on these findings, it would be expected that stealth transmen would see a positive difference in their workplace experience once they have made the transition from female to male, as they enter new jobs as just one of the guys. Open FTMs, on the other hand, might find themselves denied access to these privileges, as they remain in the same jobs in which they were hired as women. Challenging these expectations, two-thirds of my respondents, both open and stealth, report receiving some type of posttransition advantage at work. These advantages fell into four main categories: gaining competency and authority, gaining respect and recognition for hard work, gaining "body privilege," and gaining economic opportunities and status.

##### Authority and Competency

Illustrating the authority gap that exists between men and women workers (Elliott and Smith 2004; Padavic and Reskin 2002), several of my interviewees reported receiving more respect for their thoughts and opinions posttransition. For example, Henry, who is stealth in a professional workplace, says of his experiences, "I'm right a lot more now. . . . Even with folks I am out to [as a transsexual], there is a sense that I know what I am talking about." Roger, who openly transitioned in a retail environment in the 1980s, discussed customers' assumptions that as a man, he knew more than his boss, who was a woman: "People would come in and they would go straight to me. They would pass her and go straight to me because obviously, as a male, I knew [sarcasm]. And so we would play mind games with them. . . . They would come up and ask me a question, and then I would go over to her and ask her the same question, she would tell me the answer, and I would go back to the customer and tell the customer the answer." Revealing how entrenched these stereotypes about masculinity and authority are,

Roger added that none of the customers ever recognized the sarcasm behind his actions. Demonstrating how white men's opinions are seen to carry more authority, Trevor discusses how, posttransition, his ideas are now taken more seriously in group situations—often to the detriment of his women coworkers: “In a professional workshop or a conference kind of setting, a woman would make a comment or an observation and be overlooked and be dissed essentially. I would raise my hand and make the same point in a way that I am trying to reinforce her and it would be like [directed at me], ‘That’s an excellent point!’ I saw this shit in undergrad. So it is not like this was a surprise to me. But it was disconcerting to have happen to me.” These last two quotes exemplify the outsider-within experience: Both men are aware of having more authority simply because of being men, an authority that happens at the expense of women coworkers.

Looking at the issue of authority in the women's professions, Paul, who openly transitioned in the field of secondary education, reports a sense of having increased authority as one of the few men in his work environment:

I did notice [at] some of the meetings I'm required to attend, like school district or parent involvement [meetings], you have lots of women there. And now I feel like there are [many times], mysteriously enough, when I'm picked [to speak]. . . . I think, well, why me, when nobody else has to go to the microphone and talk about their stuff? That I did notice and that [had] never happened before. I mean there was this meeting . . . a little while ago about domestic violence where I appeared to be the only male person between these 30, 40 women and, of course, then everybody wants to hear from me.

Rather than being alienated by his gender tokenism, as women often are in predominantly male workplaces (Byrd 1999), he is asked to express his opinions and is valued for being the “male” voice at the meetings, a common situation for men in “women's professions” (Williams 1995). The lack of interest paid to him as a woman in the same job demonstrates how women in predominantly female workspaces can encourage their coworkers who are men to take more authority and space in these careers, a situation that can lead to the promotion of men in women's professions (Williams 1995).

Transmen also report a positive change in the evaluation of their abilities and competencies after transition. Thomas, an attorney, relates an episode in which an attorney who worked for an associated law firm commended his boss for firing Susan, here a pseudonym for his female name, because she was incompetent—adding that the “new guy” [i.e., Thomas] was “just delightful.” The attorney did not realize that Susan and “the new guy” were the same person with the same abilities, education, and experience. This anecdote is a glaring example of how men are evaluated as more competent than women even when they do the same job in careers that are stereotyped requiring “masculine” skills such as rationality (Pierce 1995; Valian 1999). Stephen, who is stealth in a predominantly male customer-service job, reports, “For some reason just because [the men I work with] assume

I have a dick, [they assume] I am going to get the job done right, where, you know, they have to second guess that when you're a woman. They look at [women] like well, you can't handle this because you know, you don't have the same mentality that we [men] do, so there's this sense of panic . . . and if you are a guy, it's just like, oh, you can handle it." Keith, who openly transitioned in a male-dominated blue-collar job, reports no longer having to "cuddle after sex," meaning that he has been able to drop the emotional labor of niceness women often have to employ to when giving orders at work. Showing how perceptions of behavior can change with transition, Trevor reports, "I think my ideas are taken more seriously [as a man]. I had good leadership skills leaving college and um . . . I think that those work well for me now. . . . Because I'm male, they work better for me. I was 'assertive' before. Now I'm 'take charge.'" Again, while his behavior has not changed, his shift in gender attribution translates into a different kind of evaluation. As a man, being assertive is consistent with gendered expectations for men, meaning his same leadership skills have more worth in the workplace because of his transition. His experience underscores how women who take on leadership roles are evaluated negatively, particularly if their leadership style is perceived as assertive, while men are rewarded for being aggressive leaders (Butler and Geis 1990; Valian 1999).<sup>5</sup>

This change in authority is noticeable only because FTMs often have experienced the reverse: being thought, on the basis of gender alone, to be less competent workers who receive less authority from employers and coworkers. This sense of a shift in authority and perceived competence was particularly marked for FTMs who had worked in blue-collar occupations as women. These transmen report that the stereotype of women's incompetence often translated into difficulty in finding and maintaining employment. For example, Crispin, who had worked as a female construction worker, reports being written up by supervisors for every small infraction, a practice Yoder and Aniakudo (1997, 330) refer to as "pencil whipping." Crispin recounts, "One time I had a field supervisor confront me about simple things, like not dotting i's and using the wrong color ink. . . . Anything he could do, he was just constantly on me. . . . I ended up just leaving." Paul, who was a female truck driver, recounts, "Like they would tell [me], 'Well we never had a female driver. I don't know if this works out.' Blatantly telling you this. And then [I had] to go, 'Well let's see. Let's give it a chance, give it a try. I'll do this three days for free and you see and if it's not working out, well then that's fine and if it works out, maybe you want to reconsider [not hiring me].'" To prove her competency, she ended up working for free, hoping that she would eventually be hired.

Stephen, who was a female forklift operator, described the resistance women operators faced from men when it came to safety precautions for loading pallets:

[The men] would spot each other, which meant that they would have two guys that would close down the aisle . . . so that no one could go on that aisle while you know

you were up there [with your forklift and load] . . . and they wouldn't spot you if you were a female. If you were a guy . . . they got the red vests and the safety cones out and it's like you know—the only thing they didn't have were those little flashlights for the jets. It would be like God or somebody responding. I would actually have to go around and gather all the dykes from receiving to come out and help and spot me. And I can't tell you how many times I nearly ran over a kid. It was maddening and it was always because [of] gender.

Thus, respondents described situations of being ignored, passed over, purposefully put in harm's way, and assumed to be incompetent when they were working as women. However, these same individuals, as men, find themselves with more authority and with their ideas, abilities, and attributes evaluated more positively in the workforce.

### **Respect and Recognition**

Related to authority and competency is the issue of how much reward workers get for their workplace contributions. According to the transmen I interviewed, an increase in recognition for hard work was one of the positive changes associated with working as a man. Looking at these stories of gaining reward and respect, Preston, who transitioned openly and remained at his blue-collar job, reports that as a female crew supervisor, she was frequently short staffed and unable to access necessary resources yet expected to still carry out the job competently. However, after his transition, he suddenly found himself receiving all the support and materials he required:

I was not asked to do anything different [after transition]. But the work I did do was made easier for me. [Before transition] there [were] periods of time when I would be told, "Well, I don't have anyone to send over there with you." We were one or two people short of a crew or the trucks weren't available. Or they would send me people who weren't trained. And it got to the point where it was like, why do I have to fight about this? If you don't want your freight, you don't get your freight. And, I swear it was like from one day to the next of me transitioning [to male], I need this, this is what I want and [snaps his fingers]. I have not had to fight about anything.

He adds about his experience, "The last three [performance] reviews that I have had have been the absolute highest that I have ever had. New management team. Me not doing anything different than I ever had. I even went part-time." This comment shows that even though he openly transitioned and remained in the same job, he ultimately finds himself rewarded for doing less work and having to fight less for getting what he needs to effectively do his job. In addition, as a man, he received more positive reviews for his work, demonstrating how men and women can be evaluated differently when doing the same work.

As with authority and competence, this sense of gaining recognition for hard work was particularly noticeable for transmen who had worked as women in



blue-collar occupations in which they were the gender minority. This finding is not unexpected, as women are also more likely to be judged negatively when they are in the minority in the workplace, as their statistical minority status seems to suggest that women are unsuited for the job (Valian 1999). For example, Preston, who had spent time in the ROTC as a female cadet, reported feeling that no matter how hard she worked, her achievements were passed over by her men superiors: "On everything that I did, I was the highest. I was the highest-ranking female during the time I was there. . . . I was the most decorated person in ROTC. I had more ribbons, I had more medals, in ROTC and in school. I didn't get anything for that. There was an award every year called Superior Cadet, and guys got it during the time I was there who didn't do nearly what I did. It was those kinds of things [that got to me]." She entered a blue-collar occupation after ROTC and also felt that her workplace contributions, like designing training programs for the staff, were invisible and went unrewarded.

Talking about gender discrimination he faced as a female construction worker, Crispin reports,

I worked really hard. . . . I had to find myself not sitting ever and taking breaks or lunches because I felt like I had to work more to show my worth. And though I did do that and I produced typically more than three males put together—and that is really a statistic—what it would come down to a lot of times was, "You're single. You don't have a family." That is what they told me. "I've got guys here who have families." . . . And even though my production quality [was high], and the customer was extremely happy with my work . . . I was passed over lots of times. They said it was because I was single and I didn't have a family and they felt bad because they didn't want Joe Blow to lose his job because he had three kids at home. And because I was intelligent and my qualities were very vast, they said, "You can just go get a job anywhere." Which wasn't always the case. A lot of people were—it was still a boy's world and some people were just like, uh-uh, there aren't going to be any women on my job site. And it would be months . . . before I would find gainful employment again.

While she reports eventually winning over many men who did not want women on the worksite, being female excluded her from workplace social interactions, such as camping trips, designed to strengthen male bonding.

These quotes illustrate the hardships that women working in blue-collar jobs often face at work: being passed over for hiring and promotions in favor of less productive male coworkers, having their hard work go unrecognized, and not being completely accepted.<sup>6</sup> Having this experience of being women in an occupation or industry composed mostly of men can create, then, a heightened appreciation of gaining reward and recognition for job performance as men.

Another form of reward that some transmen report receiving posttransition is a type of bodily respect in the form of being freed from unwanted sexual advances or inquiries about sexuality. As Brian recounts about his experience of working as a waitress, that customer service involved "having my boobs grabbed, being called 'honey' and 'babe.'" He noted that as a man, he no longer has to

worry about these types of experiences. Jason reported being constantly harassed by men bosses for sexual favors in the past. He added, "When I transitioned . . . it was like a relief! [laughs] . . . I swear to God! I am not saying I was beautiful or sexy but I was always attracting something." He felt that becoming a man meant more personal space and less sexual harassment. Finally, Stephen and Henry reported being "obvious dykes," here meaning visibly masculine women, and added that in blue-collar jobs, they encountered sexualized comments, as well as invasive personal questions about sexuality, from men uncomfortable with their gender presentation, experiences they no longer face posttransition. Transitioning for stealth FTMs can bring with it physical autonomy and respect, as men workers, in general, encounter less touching, groping, and sexualized comments at work than women. Open FTMs, however, are not as able to access this type of privilege, as coworkers often ask invasive questions about their genitals and sexual practices.

### **Economic Gains**

As the last two sections have shown, FTMs can find themselves gaining in authority, respect, and reward in the workplace posttransition. Several FTMs who are stealth also reported a sense that transition had brought with it economic opportunities that would not have been available to them as women, particularly as masculine women.

Carl, who owns his own company, asserts that he could not have followed the same career trajectory if he had not transitioned:

I have this company that I built, and I have people following me; they trust me, they believe in me, they respect me. There is no way I could have done that as a woman. And I will tell you that as just a fact. That when it comes to business and work, higher levels of management, it is different being a man. I have been on both sides [as a man and a woman], younger obviously, but I will tell you, man, I could have never done what I did [as a female]. You can take the same personality and it wouldn't have happened. I would have never made it.

While he acknowledges that women can be and are business entrepreneurs, he has a sense that his business partners would not have taken his business venture idea seriously if he were a woman or that he might not have had access to the type of social networks that made his business venture possible. Henry feels that he would not have reached the same level in his professional job if he were a woman because he had a nonnormative gender appearance:

If I was a gender normative woman, probably. But no, as an obvious dyke, I don't think so . . . which is weird to say but I think it's true. It is interesting because I am really aware of having this job that I would not have had if I hadn't transitioned. And [gender expression] was always an issue for me. I wanted to go to

law school but I couldn't do it. I couldn't wear the skirts and things females have to wear to practice law. I wouldn't dress in that drag. And so it was very clear that there was a limit to where I was going to go professionally because I was not willing to dress that part. Now I can dress the part and it's not an issue. It's not putting on drag; it's not an issue. I don't love putting on a tie, but I can do it. So this world is open to me that would not have been before just because of clothes. But very little has changed in some ways. I look very different but I still have all the same skills and all the same general thought processes. That is intense for me to consider.

As this response shows, Henry is aware that as an "obvious dyke," meaning here a masculine-appearing woman, he would have the same skills and education level he currently has, but those skills would be devalued due to his nonnormative appearance. Thus, he avoided professional careers that would require a traditionally feminine appearance. As a man, however, he is able to wear clothes similar to those he wore as an "obvious dyke," but they are now considered gender appropriate. Thus, through transitioning, he gains the right to wear men's clothes, which helps him in accessing a professional job.

Wayne also recounts negative workplace experiences in the years prior to his transition due to being extremely ambiguous or "gender blending" (Devor 1987) in his appearance. Working at a restaurant in his early teens, he had the following experience:

The woman who hired me said, "I will hire you only on the condition that you don't ever come in the front because you make the people uncomfortable." 'Cause we had to wear like these uniforms or something and when I would put the uniform on, she would say, "That makes you look like a guy." But she knew I was not a guy because of my name that she had on the application. She said, "You make the customers uncomfortable." And a couple of times it got really busy, and I would have to come in the front or whatever, and I remember one time she found out about it and she said, "I don't care how busy it gets, you don't get to come up front." She said I'd make people lose their appetite.

Once he began hormones and gained a social identity as a man, he found that his work and school experiences became much more positive. He went on to earn a doctoral degree and become a successful professional, an economic opportunity he did not think would be available had he remained highly gender ambiguous.

In my sample, the transmen who openly transitioned faced a different situation in terms of economic gains. While there is an "urban legend" that FTMs immediately are awarded some kind of "male privilege" post-transition (Dozier 2005), I did not find that in my interviews. Reflecting this common belief, however, Trevor and Jake both recount that women colleagues told them, when learning of their transition plans, that they would probably be promoted because they were becoming white men. While both men discounted these

TABLE 2: Highest Level of Education Attained

<i>Highest Degree Level</i>	<i>Stealth FTMs</i>		<i>Open FTMs</i>	
	<i>As Female</i>	<i>As Male</i>	<i>As Female</i>	<i>As Male</i>
High school/GED	7	2	3	2
Associate's degree	2	3	3	3
Bachelor's degree	2	4	7	4
Master's degree	0	1	2	4
Ph.D.	0	1	1	2
J.D.	0	0	1	2
Other	0	0	1	1
Total	11	11	18	18

NOTE: FTMs = female-to-male transsexuals.

comments, both were promoted relatively soon after their transitions. Rather than seeing this as evidence of male privilege, both respondents felt that their promotions were related to their job performance, which, to make clear, is not a point I am questioning. Yet these promotions show that while these two men are not benefiting undeservedly from transition, they also are not disadvantaged.<sup>7</sup> Thus, among the men I interviewed, it is common for both stealth and open FTMs to find their abilities and skills more valued posttransition, showing that human capital can be valued differently depending on the gender of the employee.

**Is It Privilege or Something Else?**

While these reported increases in competency and authority make visible the “gender schemas” (Valian 1999) that often underlie the evaluation of workers, it is possible that the increases in authority might have a spurious connection to gender transitions. Some transmen enter a different work field after transition, so the observed change might be in the type of occupation they enter rather than a gender-based change. In addition, many transmen seek graduate or postgraduate degrees posttransition, and higher education degrees afford more authority in the workplace. As Table 2 shows, of the transmen I interviewed, many had higher degrees working as men than they did when they worked as women. For some, this is due to transitioning while in college and thus attaining their bachelor’s degrees as men. For others, gender transitions seem to be accompanied by a desire to return to school for a higher degree, as evidenced by the increase in master’s degrees in the table.

A change in educational attainment does contribute to getting better jobs with increased authority, as men benefit more from increased human capital in

the form of educational attainment (Valian 1999). But again, this is an additive effect, as higher education results in greater advantages for men than for women. In addition, gender advantage alone also is apparent in these experiences of increased authority, as transmen report seeing an increase in others' perceptions of their competency outside of the workplace where their education level is unknown. For example, Henry, who found he was "right a lot more" at work, also notes that in daily, nonworkplace interactions, he is assumed, as a man, to know what he is talking about and does not have to provide evidence to support his opinions. Demonstrating a similar experience, Crispin, who had many years of experience working in construction as a woman, relates the following story:

I used to jump into [situations as a woman]. Like at Home Depot, I would hear . . . [men] be so confused, and I would just step over there and say, "Sir, I work in construction and if you don't mind me helping you." And they would be like, "Yeah, yeah, yeah" [i.e., dismissive]. But now I go [as a man] and I've got men and women asking me things and saying, "Thank you so much," like now I have a brain in my head! And I like that a lot because it was just kind of like, "Yeah, whatever." It's really nice.

His experience at Home Depot shows that as a man, he is rewarded for displaying the same knowledge about construction—knowledge gendered as masculine—that he was sanctioned for offering when he was perceived as a woman. As a further example of this increased authority outside of the workplace, several FTMs report a difference in their treatment at the auto shop, as they are not assumed to be easy targets for unnecessary services (though this comes with an added expectation that they will know a great deal about cars). While some transmen report that their "feminine knowledge," such as how to size baby clothes in stores, is discounted when they gain social identities as men, this new recognition of "masculine knowledge" seems to command more social authority than prior feminine knowledge in many cases. These stories show that some transmen gain authority both in and out of the workplace. These findings lend credence to the argument that men can gain a gender advantage, in the form of authority, reward, and respect.

### **BARRIERS TO WORKPLACE GENDER ADVANTAGES**

Having examined the accounts of transmen who feel that they received increased authority, reward, and recognition from becoming men at work, I will now discuss some of the limitations to accessing workplace gender advantages. About one-third of my sample felt that they did not receive any gender advantage from transition. FTMs who had only recently begun transition or who had transitioned

without using hormones ("no ho") all reported seeing little change in their workplace treatment. This group of respondents felt that they were still seen as women by most of their coworkers, evidenced by continual slippage into feminine pronouns, and thus were not treated in accordance with other men in the workplace. Other transmen in this group felt they lacked authority because they were young or looked extremely young after transition. This youthful appearance often is an effect of the beginning stages of transition. FTMs usually begin to pass as men before they start taking testosterone. Successful passing is done via appearance cues, such as hairstyles, clothes, and mannerisms. However, without facial hair or visible stubble, FTMs often are taken to be young boys, a mistake that intensifies with the onset of hormone therapy and the development of peach fuzz that marks the beginning of facial hair growth. Reflecting on how this youthful appearance, which can last several years depending on the effects of hormone therapy, affected his work experience immediately after transition, Thomas reports, "I went from looking 30 to looking 13. People thought I was a new lawyer so I would get treated like I didn't know what was going on." Other FTMs recount being asked if they were interns, or if they were visiting a parent at their workplace, all comments that underscore a lack of authority. This lack of authority associated with looking youthful, however, is a time-bounded effect, as most FTMs on hormones eventually "age into" their male appearance, suggesting that many of these transmen may have the ability to access some gender advantages at some point in their careers.

Body structure was another characteristic some FTMs felt limited their access to increased authority and prestige at work. While testosterone creates an appearance indistinguishable from bio men for many transmen, it does not increase height. Being more than 6 feet tall is part of the cultural construction for successful, hegemonic masculinity. However, several men I interviewed were between 5' 1" and 5' 5", something they felt put them at a disadvantage in relation to other men in their workplaces. Winston, who managed a professional work staff who knew him only as a man, felt that his authority was harder to establish at work because he was short. Being smaller than all of his male employees meant that he was always being looked down on, even when giving orders. Kelly, who worked in special education, felt his height affected the jobs he was assigned: "Some of the boys, especially if they are really aggressive, they do much better with males that are bigger than they are. So I work with the little kids because I am short. I don't get as good of results if I work with [older kids]; a lot of times they are taller than I am." Being a short man, he felt it was harder to establish authority with older boys. These experiences demonstrate the importance of bringing the body back into discussions of masculinity and gender advantage, as being short can constrain men's benefits from the "patriarchal dividend" (Connell 1995).

In addition to height, race/ethnicity can negatively affect FTMs' workplace experiences posttransition. My data suggest that the experiences of FTMs of color

is markedly different than that of their white counterparts, as they are becoming not just men but Black men, Latino men, or Asian men, categories that carry their own stereotypes. Christopher felt that he was denied any gender advantage at work not only because he was shorter than all of his men colleagues but also because he was viewed as passive, a stereotype of Asian men (Espiritu 1997). "To the wide world of America, I look like a passive Asian guy. That is what they think when they see me. Oh Asian? Oh passive. . . . People have this impression that Asian guys aren't macho and therefore they aren't really male. Or they are not as male as [a white guy]." Keith articulated how his social interactions changed with his change in gender attribution in this way: "I went from being an obnoxious Black woman to a scary Black man." He felt that he has to be careful expressing anger and frustration at work (and outside of work) because now that he is a Black man, his anger is viewed as more threatening by whites. Reflecting stereotypes that conflate African Americans with criminals, he also notes that in his law enforcement classes, he was continually asked to play the suspect in training exercises. Aaron, one of the only racial minorities at his workplace, also felt that looking like a Black man negatively affected his workplace interactions. He told stories about supervisors repeatedly telling him he was threatening. When he expressed frustration during a staff meeting about a new policy, he was written up for rolling his eyes in an "aggressive" manner. The choice of words such as "threatening" and "aggressive," words often used to describe Black men (Ferguson 2000), suggests that racial identity and stereotypes about Black men were playing a role in his workplace treatment. Examining how race/ethnicity and appearance intersect with gender, then, illustrates that masculinity is not a fixed construct that automatically generated privilege (Connell 1995), but that white, tall men often see greater returns from the patriarchal dividend than short men, young men and men of color.

## CONCLUSION

Sociological studies have documented that the workplace is not a gender-neutral site that equitably rewards workers based on their individual merits (Acker 1990; Martin 2003; Valian 1999; Williams 1995); rather "it is a central site for the creation and reproduction of gender differences and gender inequality" (Williams 1995, 15). Men receive greater workplace advantages than women because of cultural beliefs that associate masculinity with authority, prestige, and instrumentality (Martin 2003; Padavic and Reskin 2002; Rhode 1997; Williams 1995)—characteristics often used to describe ideal "leaders" and "managers" (Valian 1999). Stereotypes about femininity as expressive and emotional, on the other hand, disadvantage women, as they are assumed to be less capable and less likely to succeed than men with equal (or often lesser) qualifications (Valian 1999). These cultural beliefs about gender difference are embedded in workplace structures



and interactions, as workers and employers bring gender stereotypes with them to the workplace and, in turn, use these stereotypes to make decisions about hiring, promotions, and rewards (Acker 1990; Martin 2003; Williams 1995). This cultural reproduction of gendered workplace disparities is difficult to disrupt, however, as it operates on the level of ideology and thus is rendered invisible (Martin 2003; Valian 1999; Williams 1995).

In this article, I have suggested that the “outsider-within” (Collins 1986) perspective of many FTMs can offer a more complex understanding of these invisible interactional processes that help maintain gendered workplace disparities. Transmen are in the unique position of having been socially gendered as both women and men (Dozier 2005). Their workplace experiences, then, can make the underpinnings of gender discrimination visible, as well as illuminate the sources of men’s workplace advantages. When FTMs undergo a change in gender attribution, their workplace treatment often varies greatly—even when they continue to interact with coworkers who knew them previously as women. Some posttransition FTMs, both stealth and open, find that their coworkers, employers, and customers attribute more authority, respect, and prestige to them. Their experiences make glaringly visible the process through which gender inequality is actively created in informal workplace interactions. These informal workplace interactions, in turn, produce and reproduce structural disadvantages for women, such as the glass ceiling (Valian 1999), and structural advantages for men, such as the glass escalator (Williams 1995).

However, as I have suggested, not all of my respondents gain authority and prestige with transition. FTMs who are white and tall received far more benefits posttransition than short FTMs or FTMs of color. This demonstrates that while hegemonic masculinity is defined against femininity, it is also measured against subordinated forms of masculinity (Connell 1995; Messner 1997). These findings demonstrate the need for using an intersectional approach that takes into consideration the ways in which there are crosscutting relations of power (Calasanti and Slevin 2001; Collins 1990; Crenshaw 1989), as advantage in the workplace is not equally accessible for all men. Further research on FTMs of color can help develop a clearer understanding of the role race plays in the distribution of gendered workplace rewards and advantages.<sup>8</sup>

The experiences of this small group of transmen offer a challenge to rationalizations of workplace inequality. The study provides counterevidence for human capital theories: FTMs who find themselves receiving the benefits associated with being men at work have the same skills and abilities they had as women workers. These skills and abilities, however, are suddenly viewed more positively due to this change in gender attribution. FTMs who may have been labeled “bossy” as women become “go-getting” men who seem more qualified for managerial positions. While FTMs may not benefit at equal levels to bio men, many of them do find themselves receiving an advantage to women in the workplace they did not have prior to transition. This study also challenges gender socialization theories

that account for inequality in the workplace. Although all of my respondents were subjected to gender socialization as girls, this background did not impede their success as men. Instead, by undergoing a change in gender attribution, transmen can find that the same behavior, attitudes, or abilities they had as females bring them more reward as men. This shift in treatment suggests that gender inequality in the workplace is not continually reproduced only because women make different education and workplace choices than men but rather because coworkers and employers often rely on gender stereotypes to evaluate men and women's achievements and skills.

It could be argued that because FTMs must overcome so many barriers and obstacles to finally gain a male social identity, they might be likely to overreport positive experiences as a way to shore up their right to be a man. However, I have reasons to doubt that my respondents exaggerated the benefits of being men. Transmen who did find themselves receiving a workplace advantage posttransition were aware that this new conceptualization of their skills and abilities was an arbitrary result of a shift in their gender attribution. This knowledge often undermined their sense of themselves as good workers, making them continually second-guess the motivations behind any rewards they receive. In addition, many transmen I interviewed expressed anger and resentment that their increases in authority, respect, and recognition came at the expense of women colleagues. It is important to keep in mind, then, that while many FTMs can identify privileges associated with being men, they often retain a critical eye to how changes in their treatment as men can disadvantage women.

This critical eye, or "outsider-within" (Collins 1986) perspective, has implications for social change in the workplace. For gender equity at work to be achieved, men must take an active role in challenging the subordination of women (Acker 1990; Martin 2003; Rhode 1997; Valian 1999; Williams 1995). However, bio men often cannot see how women are disadvantaged due to their structural privilege (Rhode 1997; Valian 1999). Even when they are aware that men as a group benefit from assumptions about masculinity, men typically still "credit their successes to their competence" (Valian 1999, 284) rather than to gender stereotypes. For many transmen, seeing how they stand to benefit at work to the detriment of women workers creates a sense of increased responsibility to challenge the gender discrimination they can see so clearly. This challenge can take many different forms. For some, it is speaking out when men make derogatory comments about women. For others, it means speaking out about gender discrimination at work or challenging supervisors to promote women who are equally qualified as men. These challenges demonstrate that some transmen are able, at times, to translate their position as social insiders into an educational role, thus working to give women more reward and recognition at these specific work sites. The success of these strategies illustrates that men have the power to challenge workplace gender discrimination and suggests that bio men can learn gender equity strategies from the outsider-within at work.

## NOTES

1. Throughout this article, I endeavor to use the terms "women" and "men" rather than "male" and "female" to avoid reifying biological categories. It is important to note, though, that while my respondents were all born with female bodies, many of them never identified as women but rather thought of themselves as always men, or as "not women." During their time as female workers, however, they did have social identities as women, as coworkers and employers often were unaware of their personal gender identities. It is this social identity that I am referencing when I refer to them as "working as women," as I am discussing their social interactions in the workplace. In referring to their specific work experiences, however, I use "female" to demonstrate their understanding of their work history. I also do continue to use "female to male" when describing the physical transition process, as this is the most common term employed in the transgender community.

2. I use "stealth," a transgender community term, if the respondent's previous life as female was not known at work. It is important to note that this term is not analogous with "being in the closet," because stealth female-to-male transsexuals (FTMs) do not have "secret" lives as women outside of working as men. It is used to describe two different workplace choices, not offer a value judgment about these choices.

3. "Bio" man is a term used by my respondents to mean individuals who are biologically male and live socially as men throughout their lives. It is juxtaposed with "transman" or "FTM."

4. A note on pronoun usage: This article draws from my respondents' experiences working as both women and men. While they now live as men, I use feminine pronouns to refer to their female work histories.

5. This change in how behavior is evaluated can also be negative. Some transmen felt that assertive communication styles they actively fostered to empower themselves as lesbians and feminists had to be unlearned after transition. Because they were suddenly given more space to speak as men, they felt they had to censor themselves or they would be seen as "bossy white men" who talked over women and people of color. These findings are similar to those reported by Dozier (2005).

6. It is important to note that not all FTMs who worked blue-collar jobs as women had this type of experience. One respondent felt that he was able to fit in, as a butch, as "just one of the guys." However, he also did not feel he had an outsider-within perspective because of this experience.

7. Open transitions are not without problems, however. Crispin, a construction worker, found his contract mysteriously not renewed after his announcement. However, he acknowledged that he had many problems with his employers prior to his announcement and had also recently filed a discrimination suit. Aaron, who announced his transition at a small, medical site, left after a few months as he felt that his employer was trying to force him out. He found another job in which he was out as a transman. Crispin unsuccessfully attempted to find work in construction as an out transman. He was later hired, stealth, at a construction job.

8. Sexual identity also is an important aspect of an intersectional analysis. In my study, however, queer and gay transmen worked either in lesbian, gay, bisexual, transgender work sites, or were not out at work. Therefore, it was not possible to examine how being gay or queer affected their workplace experiences.

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