

Influence of Cross-Dressing on the Knowledge, Attitude and Practice of Social Media Users in South East Zone of Nigeria

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Abstract

There is no disputing of the fact about the unique attribute of social media platform as it aids in the dissemination of information. It creates a forum whereby people can easily connect and communicate to people however it comes with its own challenge of encouraging cross dressing thereby causing social evil in the society. It is on this premise that the study seeks to examine how the activities of cross dressers on social media has influenced the knowledge, attitude and practice (KAP) of social media users in South Eastern zone of Nigeria. The study employed the technological determinism theory which states that the current trend of cross-dressing determines how people feel, think, act and move. Since the exact population is unknown; the researcher adopted the use of Cochran formula to arrive at a sample size of 380 while the multi stage sampling procedure was used in the selection of respondents. Findings of the study revealed that social media users in Abia, Anambra, Ebonyi, Enugu and Imo are knowledgeable on what cross-dressing is all about. They identified Instagram to be the widely used social media platform by cross-dressers and thus frown at the trend as they perceive them to be promoter of same-sex marriage. This assertion has thus limited them from cross-dressing or encouraging others to do the same. From the foregoing there is need for government to set laws against cross-dressing in a bid to uphold moral standard.

Keywords: Social Media, Social Media Users, Cross-Dressing, KAP, South East Zone of Nigeria

Introduction

Social media since its emergence has aided the availability and accessibility of information to her users. It has also contributed in the growth of individuals or group development in the choice of their career. Punch (2017) noted that in Nigeria the social media aided the creator of new and bizarre trends, especially among youths. It has equally allowed dozens of Nigerians to showcase their innate abilities and make money in the process through various platforms like Tik Tok, Facebook, Twitter, Instagram and Snapchat. Nwigwe (2019) affirmed that the platform has been useful as an avenue to not just sharing information in real time but also a means of creating and promoting creative contents as well as trend.

Among the existing trends is the influx of cross-dressing which Bellos and Sanusi (2022) noted that the media had been characterised as having the strength, capability, and size to bring to light something previously unknown. Hao and Zi (2019) described cross-dressing also called transvestism as an act of wearing the clothes and the ornaments related to the opposite sex in a particular society thus switching gender identity. Farooq (2020) affirmed that men and women dress in atypical way to shock others, subvert societal conventions or advance in social standing. It is believed that women who dress like males are doing it to project masculinity and power, whereas men do so primarily in order to earn renown that is mostly covered by the media.

Cross-dressing according to Fajoye, Sanusi and Ismail (2023) is more common than ever before in Nigerian. Cross-dressers come in various forms with a unique motivation for engaging in these behaviours either for personal preference of attire or attain prominence in society. Nwolu, Nnabuife and Nnabuife (2022) opined that cross-dressing among comedians appears to be one of the best-selling contents in recent times in Nigeria. With a massive upturn and a constant influx of more Instagram comedians on a day-to-day basis, many of whom are male comedians taking on female personalities by dressing as women. These male cross-dressers depict female attitudes, behavioural pattern, norms and gestures for the purpose of entertainment while enjoying massive followership on social media platforms (Nwigwe, 2019).

Social media has thus paved way for cross-dressers lifestyle as they enjoy the viewership of media audience. With the appearance of cross-dressers like Bobrisky, James Brown, Deevah, Jeffina Lewinsky, Jp blush, Bay Boogie and Jay Bugatti among others on social media scene; one could hardly tell the gender of people based on their appearance.

Statement of the Problem

There is no disputing of the fact about the unique attribute of social media platform as it aids in the dissemination of information. It creates a forum whereby people can easily connect and communicate to people. However, it comes with its own challenge of encouraging cross dressing thereby causing social evil in the society as people mistake cross-dressing for transgender and LGBT right.

Nwolu et al (2022) affirmed that the advancement and growth of social media serves to promote gay culture and acceptance in the society. Also cross-dressing among male appears to be one of the best-selling contents in recent times in Nigeria while some people see it as sending wrong signals and connotations about the female gender; others perceive cross-dressers to begay, transgender, or lesbians. Oloyede and Oloyede (2022) posits that immorality like lesbianism, homosexuality, pornography, derogatory and disparaging remarks have been traced to improper use of social media which may ruin the society.

The confusion is not clearly which is what makes people to see cross-dressing as social evil in the society. Social media keeps feeding people with different information that is having the tendency of confusing people in that realm and even tries to encourage people to want to be associated with the trend as a result of what they are portraying. It is on this premise that the study seeks to examine how the activities of cross dressers on social media has influenced the knowledge, attitude and practice (KAP) of social media users in South East zone of Nigeria.

Research Questions

- i. How knowledgeable are social media users on cross-dressing in South East zone of Nigeria?
- ii. Which social media platform do cross dressers in Nigeria mostly use?
- iii. What has been the attitude of social media users in South East zone of Nigeria towards those that engage in cross dressing?
- iv. What is the practice of social media users in South East zone of Nigeria towards cross dressing?

Objectives of the study

The study aims at identifying the influence of cross-dressing on the knowledge, attitude and practice of social media users in South East zone of Nigeria. However, the specific objectives are:

- i. To examine if social media users are knowledgeable about cross-dressing in South East zone of Nigeria.
- ii. To identify the social media platform where cross dressing is widely pronounced.
- iii. To examine the attitude of social media users in South East zone of Nigeria towards those that engage in cross dressing.
- iv. To ascertain the social media users in South East zone of Nigeria practice towards cross dressing.

Cross-Dressing Defined

Cross-dressing also known as transvestism according to Hao and Zi (2019) refers to the act of putting on clothes and ornaments related to the opposite sex thus switching the gender symbol in an attempt to either gain public recognition, shock others or challenge social norms (Farooq 2020). In Nigeria, cross-dressing is more common than ever before as cross-dressers come in various forms with a unique motivation for engaging in the behaviour (Fajoye *et al* 2023). Cross-dressing as noted by Enwerem, Edem & Onuora (2023) has been on the increase across the globe especially among comedian who adopts the fashion style for the purpose of entertaining people.

Aja-Ugwu (2019) affirmed that cross-dressing is one of the basic approaches of comedians as their aim is to achieve audience preference, likeness and grow their entertainment business. Other reasons could be to introduce unique identity to their brand, gain the acceptance of the society, attract and enjoy audience unique attention. Farooq (2020) noted that cross-dressing is equally used to gain access to places or resources cross-dressers would not be able to reach normally. Women who dress like men do so to gain masculinity and authority while the men cross-dress like women to earn prominence that is mostly covered by the media. Kaiser (2014) opined that male to female cross-dressing provokes more anxiety than female to male cross-dressing, due to the inequality of gendered power relations.

Women in the past according to Christel *et al* (2016) use men's clothing to gain masculine characteristics get hired for men's work and allowed on the battlefield. Within these historical examples, the act of cross-dressing for women carried a level of intentionality and portrayed a set of cultural connotations. In line with the Nigerian or African cultural value system, cross dressing is passive by many as an unacceptable way of life. The Nigerians reaction towards cross-dressing in most parts of the country is negative and connotes a sense of disapproval (Farooq, 2020). Even with the negative attitude Nwolu *et al* (2022) disclosed that while male comedians' cross-dress to entertain and mimic behaviour unique to the female gender; some men have cross-dressed to escape from prison, avoid arrest, deceive security agencies or get undue benefits.

Cross-Dressing Activities on Social Media

Social media as stated by Kaplan and Haenlein (2010) is an internet based applications like Facebook, Twitter, Instagram and TikTok which allow the creation and exchange of user-generated content. It is an easy access in obtaining information and connecting with people from different regions unlike the conventional media (Onwukwalonye, Umeora & Odoh 2019). It also facilitates discovery of new ideas and trends to bring attention and traffic to the work (Sreenivasan, 2016). As attributed by Overo (2023) people are turning to the use of social media as a powerful

tool for communication and self-expression. Social media has become the go-to platform for content creators alike to showcase their creativity and successfully make a living by sharing their content on the platform.

To Paul and Uikey (2017), the information put out on social media enlighten people more on the newest fashion trend. Social media has thus paved way for cross-dressers as they enjoy the viewership of the media audience. For instance, in Nigeria James Chukwueze Obialor “James Brown” appearance on the social media screen gave him the name “Princess of Africa”. Okuneye Idris Olanrewaju popularly known as Bobrisky on the other hand is often described as a he or she as his dressing remains questionable. On social media, the said cross-dressers remain a beautiful lady outside the social media especially when with family members turns to be a gentleman. The social media influencer became more noticeable in 2016 for his controversial lifestyle and afterwards has been on the pages of most people who follow him on Instagram.

Punch (2017) pointed out that Denrele Edun a media personality was the poster boy for cross-dressing who entertained Nigerians with his act for more than 12 years, earning himself fans and enemies in the process. While many have labeled him gay others see his appearance as a form of expression and a strategy to sell his ‘brand’. Overo (2023) opined that among the multitude of guys who dress up as women are male comedians like Kenzy Udosen (Madam Theresa), Jay on Air, Mama Uka and Steve Chuks (Madam Gold) among many others in a bid to be funny. Using different social media handles these comedians post videos while making exaggerated dramatizations of day-to-day activities women are involved in, like dressing up for an occasion, or interactions with a friend, and elicit such raucous laughter in their comment section that makes one wonder if the joke flew right over their heads. Such posts attract reaction and comment thereby increasing the visibility and popularity of these cross-dressers on Facebook, Instagram, Tik Tok and WhatsApp.

Adah (2023) affirmed that cross-dressing is steadily becoming prominent in the Nigerian society; though it is not yet generally accepted some of these cross-dresser have found a path in the entertainment industry to stay relevant in the media scene while acquiring wealth and fame. Cross-dressers like Bobrisky, James Brown, Jay Boogie, Buchi Alexandra (Devah), Jay Bugatti, Jefferson Ndoma (Jeffina Lewinsky), Johntel Peter’s (Jp blush), Bryan Nwakoro (Ja ama), Tobi The Creator and Onyx Godwin has employed the widely use of their social media handles to post pictures and videos of their lifestyle. They also put out content in a bid to spark controversy to get people to keep them in mind.

Empirical Review

Several studies have been conducted on the perception of people towards cross-dresser, influence of media on people’s lifestyle and media portrayal of cross-dressers and Lesbian, Gay, Bisexual, Transgender, and Questioning/Queer (LGBTQ) people. One of such studies was carried out by Farooq (2020) on the eroticism and mysteries of cross-dressing and increasing trends of male to female cross-dressing in Pakistani society. The study applied the qualitative and quantitative research methods. Here, historical Sufi poets, novel, drama, books, articles and research thesis were explored to examine mysteries of male-to-female cross-dressing. The case study method was applied as different events, decisions, periods, projects, policies and institutions. Survey method the use of questionnaire was equally used to obtain response from Pakistanis. It was disclosed that the reasons why some people desire male-to-female cross-dressing differs. While the males who cross-dress as female attribute their reason to relish the privilege of being effeminate; the females

on the other hand yearn to get liberty and power as the male. Further analysis revealed that the respondent in Pakistan perceive cross-dressers to be transgender who might have some kind of mental disorder or psychological issue. This prompted them to take action to discourage and refuse their loved ones to be cross-dressers.

Paul and Uikey (2017) examined the influence of media on lifestyle as it plays a vital role in changing the lifestyle of Indians in adopting new idea about fashion trends. The survey research design was used to elicit information from a sample of 200 respondents in Bhopal city of Madhya Pradesh. The findings showed that social media appears to be the widely use media in getting information about lifestyle especially as it relates to new dressing style. The information put out on social media has thus aided the respondents to acquire knowledge about newest fashion trends in terms of dressing.

Nwolu et al (2022) examined women perception of cross-dressing among male comedians on Instagram. The study aimed at identifying how comedy skits represent the female gender and how the female audience reacts to the representation. The researcher adopted the use of survey quantitative research method while questionnaire was utilized to gather data from 400 respondents from a population of 1,900,000 that make up Josh2funny Instgram followers. Instagram was found to be the mostly used social media platform that users utilize thereby aiding their exposure to the trend of cross-dressing among the male for entertainment. Findings from the study also highlighted that though cross-dressing among male comedians is informed by the desire to be ingenious and create comic content worthy of high social media traffic; women do not appreciate the act as they are projected as dependent, unfaithful and gossips resulting to their dislike of comedy skits of cross-dressed male comedians.

In studying about the level of openness to homosexual cross-dressers, Avanzado *et al.* (2016) used descriptive research design in distributing 21 item questionnaire to 54 policemen and policewomen of Sto. Tomas Municipal Police Station located in Brgy. Poblacion. The study revealed that the duo is comfortable and open to lesbian cross-dressers in terms of social, physical and emotional attributes.

Ibrahim (2020) in his study on the impact of social media on dressing patterns of female undergraduate students at the University of Ilorin, Nigeria employed the use of a structured questionnaire for data collection. The population of the study which was 16,391 female undergraduates of the university was limited to 300 students as the sample size using the multi-stage and simple random sampling techniques. The results analysed using simple percentages revealed that female undergraduate students in the University of Ilorin imitation of western celebrities' style, peer pressure, social media and poor parenting has influenced their dressing patterns. Their dressing style was identified to be embarrassing and mostly unacceptable which tends to easily seduce the opposite sex. Based on the findings, the study recommends that parents, school authorities, lecturers and media houses should make effort to curb indecent dressing in Nigerian institutions.

Moving on, Fajoye, Sanusi and Ismail (2023) conducted a study on media portrayal of cross dressers in Nigeria with focus on the positive or negative influence in the society. The study examined the various media platforms that promote cross-dressers in Nigeria and investigated if the prominence given to cross-dressers by these media influences how people view cross-dressers. The researchers employed the status conferral theory and agenda setting theory to back up the study. To answer the research question, the study adopted the use of secondary data to retrieve

vital information from books, research papers and periodicals. The study thus disclosed that there exist reinforced negative stereotypes which have led to increased stigma and discrimination against transgender individuals.

Gillig & Murphy (2016) in their study on the effects of media portrayal of gay characters on young viewers' attitudes toward LGBTQ people revealed that the storyline fostered positive attitude among LGBTQ youth; it however tends to produce a boomerang effect among heterosexual/cisgender youth as it elicits the emotion of disgust leading to more negative attitudes toward LGBTQ people.

Similarly, Wahlen *et al.* (2020) conducted a study on Medical students' knowledge of and attitudes towards LGBT people and their health care needs. The researchers conducted a compulsory one-hour lecture on sexual orientation and gender identity development during adolescence for all the fourth-year medical students at the Faculty of Medicine at the University of Lausanne, Switzerland in the fall semester 2016. With the use of online questionnaire, the researchers were able to elicit students' knowledge and attitudes about LGBT health issues. From the findings, it was disclosed that the students have a significant increase in the knowledge of LGBT health needs thus showing a favorable attitude towards such people.

Mollura (2023) on school personnel attitudes and knowledge towards LGBTQ students sampled all the staff at suburban high school in western New York. The study adopted the survey method whereby 53 participants answered 20 multiple-choice questions to aid the research work. It was disclosed that the teacher, administrator and school counselor were knowledgeable about the characteristics of LGBTQ students and still showed positive attitudes toward these students thus suggesting that it is important to strengthen the school personnel's knowledge on how best to assist LGBTQ students.

Theoretical Framework

Technology Determinism Theory

This theory according to Nsude (2020) originated from Thorstein Veblen but Asemah, Nwammuo and Nkwam-Uwaoma (2017) attributed Marshal McLuhan to have developed the theory in 1964 placing the main importance of a message in its medium and not its content (Davie, 2021). The proponents of technological determinism argue that society is influenced and shaped by technological development. Society has to adjust and adapt to new technologies and innovations (Hauer, 2017). It equally aids in the growth of a society as it plays an important role in improving the social, economic and political aspect of a society (Asemah *et al* 2017).

Da-Costa, Ganna and Apeakorán (2021) opined that technology shapes how individuals in the society thinks, feel and acts as it transits from one form of technology to the other. Nwolu *et al.* (2022) opined that the acceptance of cross-dressing among males and females was driven by technology which has redefined the worldview of the society towards the phenomena. The advancement of technology determines the choice of media audience on the lifestyle to adopt.

In relation to the study, social media a subset of technology has transformed the pattern of dressing among people as it gives social media users in Southeast, Nigeria the leverage to be acquainted with the current trend which is portrayed as a normalcy. The use of social media has expanded the knowledge of the users on the current trend of cross-dressing. Most often people who engage in cross-dressing appear to be on the pages and handles of social media users with their own content.

This shapes the attitude and practice of the users to either wanting to try out cross-dressing or frowning at it cross-dressers.

Methods

The study employed the quantitative research design whereby the survey method was considered appropriate as it is used to gain an insight for the topic of discourse. It aids the researcher in getting first-hand information from the respondent through the use of questionnaire. The population for the study comprised of the entire social media users in the South Eastern part of Nigeria (Abia, Anambra, Ebonyi, Enugu and Imo) which is estimated to be 6, 580,000. The study adopted the Cochran formula to arrive at a sample size of 380 as the sample size for the study.

The multi stage sampling procedure was used in the selection of respondents whereby the Local Government Area that make up the five states metropolis was first clustered and afterwards the researcher randomly selected one LGA and a community attached to it to be used as the area of study. The simple random sampling technique was equally used in the selection of one community from each of the states: Enugu-East (Abakpa), Awka North (Amawbia), Abakaliki (Nkaliki), Umuahia (World Bank Estate) and Owerri Municipal (Umuororonjo). The instrument for data collection “questionnaire” was face validated by an expert while the pilot study was used to test the reliability of the measuring instrument. In analyzing the data, the mean analysis was used which states that at an average mean of 2.5 and above shows the acceptance of a question while 2.4 and below shows that the question is rejected.

Results

The questionnaire was administered to 380 social media users in Southeast Nigeria who are the respondents however, 366 copies of questionnaire were retrieved and analyzed. This analyzes was done using tables and mean analysis for clear understanding.

Decision Rule: *If the calculated mean is equal or greater than the criterion mean (2.5), then the decision is accepted but if the calculated mean is lower than the criterion mean (2.5), the decision is rejected. Also, let 1-1.6 (very low extent), 1.7-2.4 (low extent), 2.5-3.2 (high extent) and 3.3-4.0 (very high extent).*

Research Question One: How knowledgeable are social media users on cross-dressing in South East zone of Nigeria?

Option	SA	A	D	SD	Total	Mean	Decision
Cross-dressing refers to wearing the clothes of the opposite sex	190	176	0	0	366	3.5	Accepted
Cross-dressing is used to draw attention to oneself	154	212	0	0	366	3.4	Accepted
Majority of cross-dressers are male	97	131	83	55	366	2.7	Accepted
Cross-dressing is a form of entertainment	89	96	110	71	366	2.5	Accepted
Cross-dressing is a protest against gender boundaries a person is born into	76	130	112	48	366	2.6	Accepted
People who engage in cross-dressing wants to feel the sensation to be the opposite gender they associate with	92	166	80	28	366	2.8	Accepted
Average Mean						2.9	Accepted

Table analysis revealed that at a mean value of 2.9; the social media non-arguable were found to be knowledgeable about the current trend of dressing known as cross-dressing.

Research Question Two: Which social media platform do cross dressers mostly use in South East zone of Nigeria?

Option	SA	A	D	SD	Total	Mean	Decision
WhatsApp is widely used by these cross-dressers	0	0	191	195	366	2.0	Rejected
Instagram is popularly used for content creation by cross-dressers	200	156	10	0	366	3.5	Accepted
I learnt about cross-dressing through numerous videos on Facebook	67	82	96	121	366	2.2	Rejected
Cross-dressers trend more on Tik Tok	100	152	74	40	366	2.8	Accepted
Average Mean						2.6	Accepted

Result from the data analysis in the table above revealed that at an average mean of 2.6 cross-dressing was part of the social media trend however Instagram was found to be the most used social media platform by cross-dressers who either use if for one activities or the other.

Research Question Three: What has been the attitude of social media users towards those that engage in cross dressing in South East zone of Nigeria?

Option	SA	A	D	SD	Total	Mean	Decision
I feel that cross-dressers are usually gay and lesbian	115	87	90	74	366	2.6	Accepted
Engaging in cross-dressing increases the visibility and popularity of a person	66	143	62	95	366	2.4	Rejected
I think cross-dressers acquire fame and wealth	48	103	122	93	366	2.2	Rejected
I feel cross-dressing encourages same-sex marriage	92	140	79	55	366	2.7	Accepted
Average Mean						2.4	Rejected

The data analysis indicates that at a value of 2.4 the social media users in Southeast demonstrated a positive attitude towards cross-dressing among people.

Research Question Four: What is practice of social media users towards cross dressing in South East zone of Nigeria?

Option	SA	A	D	SD	Total	Mean	Decision
I often nurture the idea to cross-dress	38	51	172	105	366	2.0	Rejected
I cross-dress to attract followership on my social media handles	31	77	112	146	366	1.9	Accepted
I cross-dress for fun	53	65	130	118	366	2.1	Accepted
I encourage people around me to cross-dress	44	80	114	128	366	2.1	Rejected
I cross-dress to acquire fame and wealth	26	83	107	150	366	1.9	Rejected
Average Mean						2.0	Rejected

Communicating the result, it can be deduced that the social media users rightfully reject the idea of ever becoming cross-dressers or encourage others to cross-dress as well either in a bid for fun, attract followership and fame.

Discussion of findings

Analysis of the result on social media users’ knowledge on cross-dressing in South East zone of Nigeria revealed that the social media users are thus knowledgeable about the current trend on social media termed as “cross-dressing”. This is because they often come across people who are cross-dressers that might either be their friends or the ones they follow their update on a daily basis.

This result finds its relation to the study of Paul and Uikey (2017) who noted that information put out on social media grants access to knowledge about the newest fashion trends. Cross-dressing among male comedians is informed by the desire to be ingenious and create comic content worthy of high social media traffic (Nwolu *et al*, 2022).

Wahlen *et al*. (2020) studies on medical students in Lausanne, Switzerland. LGBT disclosed that the students have a significant increase in the knowledge of LGBT health needs while Mollura (2023) disclosed that both the teacher, administrator and school counselor in their study are knowledgeable about the characteristics of LGBTQ students.

Result from the data analysis on the most used social media platform by cross-dressers in the South East zone of Nigeria revealed that cross-dressing is indeed part of the social media trend. However, Instagram was found to be the most used social media platform by cross-dressers to engage the audience for fun or cause a controversy.

Agreeing to the above, Nwolu *et al* (2022) in their study to ascertain female audience opinion of cross-dressed male comedians found out that Instagram is one of the mostly used social media platforms that users utilize. Social media platforms as stipulated by Paul and Uikey (2017) appeared to be the widely used media in getting information about new dressing styles.

Contrary to the assertion, Wahlen *et al* (2020) studies on medical students in Lausanne, Switzerland. LGBT disclosed that the significant increase in the knowledge of LGBT health needs was obtained through a class lecture on sexual orientation and gender identity development in adolescence.

The data analysis on the attitude of social media users towards those that engage in cross-dressing in the South East zone of Nigeria disclosed that social media users in Southeast demonstrated a positive attitude towards cross-dressing among people. They concluded that cross-dressing among people may encourage same-sex marriage as most of them are likely to be gay and lesbian despite the fact that the pattern of dressing may attract visibility, popularity, fame and riches for them.

Farooq (2020) in support revealed that the respondent in Pakistan perceives cross-dressers to be transgender who might have some kind of mental disorder or psychological issue. Fajoye *et al* (2023) noted that media portrayal of cross-dressers in Nigeria reinforced negative stereotypes which have led to increased stigma and discrimination against transgender individuals. Ibrahim (2020) in his study on female undergraduates in the University of Illorin identified their dressing style to be embarrassing and mostly unacceptable as such tends to easily seduce the opposite sex.

This differs with the study of Avanzado *et al*. (2016) that policemen and policewomen are comfortable and open to lesbian cross-dressers in terms of social, physical and emotional attributes while the effects of media portrayal of gay characters on young viewers' revealed that the storyline fostered positive attitudes among LGBTQ youth (Gillig & Murphy, 2016). The medical student in Lausanne, Switzerland according to Wahlen *et al* (2020) showed a favorable attitude towards LGBT health needs just as teacher, administrator and school counselor who have positive attitudes toward LGBT students (Mollura, 2023).

Communicating the result on the practice of social media users towards cross-dressing in the South East zone of Nigeria, it can be deduced that the social media users rightfully reject the idea of ever

becoming cross-dressers or encourage others to cross-dress as well either in a bid for fun, attract followership and fame.

This finds it relation to the study of Farooq (2020) who noted that residents in Pakistan discourage their love ones from cross-dressing as they perceive cross-dressers have some kind of mental disorder or psychological issue. Nwolu et al (2022) opined that women do not appreciate comedy skits of cross-dressed male comedians as they portray women to be dependent, unfaithful and gossips. Ibrahim (2020) affirmed that female undergraduate students dressing style is influence by their imitation of western celebrities' style, peer pressure, social media and poor parenting.

Conclusion

The study focal aim was to assess the influence social media has on the dressing pattern of social media users as it relates to the current trend of cross-dressing. Findings of the study revealed that social media users in the South Eastern zone of Nigeria are very much knowledgeable about cross-dressing and the activities of cross-dressers on social media platform especially on Instagram. The users thus frown at the trend as they perceive cross-dressers to be promoter of same-sex marriage as most of them were regarded as either to be gay or lesbian. This assertion has thus limited them from cross-dressing or encouraging others to do the same despite that one may acquire visibility, popularity, followership, fame and wealth.

Recommendations

Based on the findings, the study recommended that:

- i. Social media should be used more to create awareness and campaign against cross-dressing in Southeast Nigeria.
- ii. The activities on the platforms should be regulated so as not to send the wrong signal to people especially the younger generation in Southeast Nigeria.
- iii. Nigerians should continue to speak against and discourage others from engaging in cross-dressing.
- iv. There is need for government to set laws against cross-dressing in a bid to uphold moral standard.

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