

INTRODUCTION

Conversations about men in America have become narrowly orientated around one theme: fear that men – particularly young men – are being pulled into more extreme online spaces. Headlines warn of a “masculinity crisis,” a rising *manosphere*, and a generation drifting toward harder ideological content. But these narratives flatten men into a single storyline. They rarely reflect the textured, layered identities of men across race, ethnicity, generation, and class, nor do they capture the diverse pressures men are actually responding to in their daily lives.

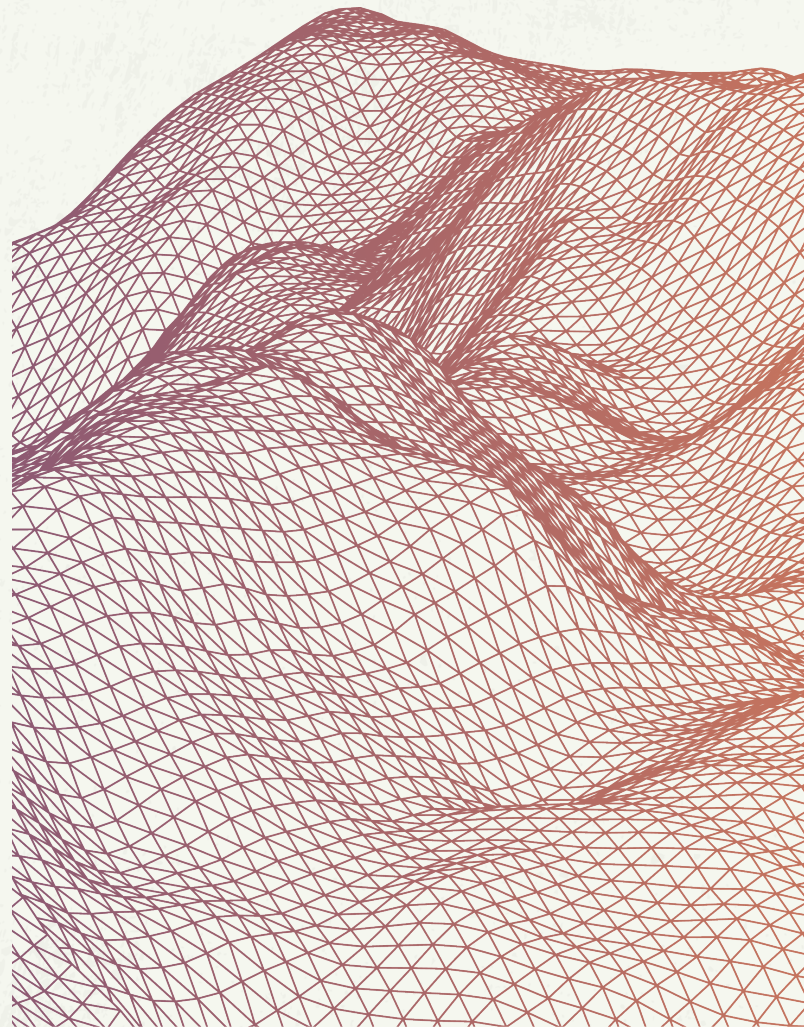
Just as importantly, today’s public conversation treats the rise of harmful online male behavior as if it had emerged overnight. In reality, early forms of toxic engagement from men have existed since the first social spaces appeared on the internet – message boards, comment sections, and early forums where small, self-selecting communities formed around shared grievances. What has changed is the introduction and evolution of algorithmic systems, which now take those once-contained pockets of problematic content, and amplify them at scale across racial, ethnic, generational, and class lines. What used to require intentional searching or subcultural affiliation is now pushed into feeds by design, normalizing certain narratives and making fringe ideas feel mainstream.

As these algorithmic shifts reshape the digital environment, broader structural forces – economic precarity, shifting norms around gender and family, and the erosion of shared public narratives – shape how men understand themselves and what they believe their role should be. And within this ecosystem, ***men of color – who represent some of the nation’s most powerful consumer markets, multi-trillion dollar spending blocs, and cultural engines, and who also make up two of the country’s largest voting constituencies – remain notably absent from how the manosphere is discussed***, even though they are deeply present in the data and in the digital systems shaping these trends.

To bring clarity to this landscape, Precision Strategies and Tunni partnered to field one of the most comprehensive studies to date on modern masculinity, media behavior and identity formation. Where most public polling treats men as a monolith – or focuses narrowly on political attitudes – this research broadens the lens. It examines how men actually live: the narratives that shape them, the platforms they trust, the pressures they carry, and the cultural codes they use to make sense of a rapidly changing world.

What emerges is not a portrait of men becoming uniformly radicalized. Instead, it is a portrait of men who feel economically strained, digitally overexposed, algorithmically shaped, spiritually searching, and culturally unseen – men who are navigating profound uncertainty while building meaning in spaces where they feel heard, validated, or simply less judged. Men are finding that meaning, not in traditional institutions, but in creator-driven media ecosystems, faith communities, long-form commentary, and algorithmic pathways that increasingly serve as both identity hubs and emotional outlets.

The Manosphere Index reflects insights from this multi-phase study, surfacing three major forces shaping men today: economic pressure, shifts in media consumption, and spiritual identity. Together, these forces provide a new foundation for understanding men on their own terms – beyond panic, beyond stereotypes, and beyond limited narratives that dominate today’s headlines.



ECONOMIC INSECURITY IS REDEFINING MASCULINITY

Across the country, men described the economy as a defining pressure point—one that directly shapes how masculine they feel. Across all ages and races, **41% of men say it is difficult to find a good-paying job**. That uniformity cuts against the idea that economic confidence follows purely racial lines. Instead, the data shows a shared sense that the job market has become unpredictable and unforgiving.

The modern economy is not just influencing men's financial decisions – it is reshaping their identity. For many, the ability to provide is still widely seen as a marker of manhood, responsibility, and self-worth. When economic conditions tighten, the emotional strain reverberates through how men think about themselves and their place in the world.



Brands Aiming to Connect with Young Male Audiences Are Missing the Pressure They Feel Every Day

Economic anxiety is hitting Gen Z men with particular force: 45% of Gen Z white men and 45% of Gen Z Black men say it's difficult for men to find a good-paying job, both above the national average. For young men, the job market feels less like a ladder and more like a trapdoor. **The rise of gig and supplemental work shows that economic improvisation is now a normalized part of men's lives, while 35% of men overall rely on gig income**, the numbers spike sharply among Gen Z:

51%
of white
Gen Z men

51%
of Hispanic
Gen Z men

50%
of Black
Gen Z men

What looks like flexibility on the surface is, for many young men, a necessity – an improvisational response to an economy that feels both unstable and insufficient.



41%

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find a good paying job

Provider Pressure Is Peaking: Black Men Face the Sharpest Burden in Today's Economy

While economic anxiety touches men across the spectrum, its emotional weight is not evenly distributed. **Black men, across every generation, were the most likely to say being “head of household” is central to masculinity**. Nearly 70 percent of Black Gen Z and Millennial men described provider responsibility as “very masculine,” a sentiment echoed consistently across older cohorts.

For these men, the provider role is not just an economic function – it is a cultural expectation rooted in *leadership, responsibility, and resilience* – which makes economic strain feel sharper and more personal. When work feels scarce or unstable, the gap between who they believe they should be and what the economy allows them to be grows wider and more painful.

Key Insight

For Gen Z, the dominant cultural narratives around opportunity, hustle, and entrepreneurship may feel increasingly out of step with their lived realities. Messaging that celebrates personal drive or frames economic success with individual achievement could fail to acknowledge the structural instability young men are experiencing. Without grounding in the pressures men carry – especially the internalized responsibility to provide – these narratives risk magnifying the very anxieties young men are already navigating, rather than alleviating them. Any attempt to engage young men must account for the economic strain shaping their sense of identity and possibility.

The Job Market Has No Heroes: Men and Women Both Feel Disadvantaged, and Both Think the Other Has It Easier

Economic frustration runs in both directions: 41% of men say men struggle to find a good-paying job, while 38% of women say the same about women. But the story doesn't end there. Both genders perceive themselves as disadvantaged and believe the other group has the advantage.

Open-ended responses illuminate this strain. As one man put it, **“men need to be more put together than women to find good-paying jobs,”** while another said the reason men can't find good-paying jobs is that there are, **“not many jobs, and competition from women.”** Women, meanwhile, see the opposite dynamic at play, arguing that **“men are still top earners,”** that **“we are paid way less than men in the same profession,”** and that power structures continue to favor men.

The result is a rare moment of mutual grievance – where both sides feel targeted and neither believes the other has it harder. This perception gap suggests that economic insecurity is a shared cultural condition, albeit one filtered through different emotional and identity frameworks.

“Both genders perceive themselves as disadvantaged and believe the other group has the advantage.”

Key Insight

Economic strain has become the most powerful cultural force shaping men today. It influences how they see themselves, who they think they're responsible for, and who they believe is competing with them for stability. The provider identity has not disappeared; it has become more pressured, more precarious, and more emotionally consequential across race, generation, and class. Across races and generations, economic insecurity is rewriting the definition of masculinity in real time.



THE CENTER OF GRAVITY IN MEDIA HAS MOVED FOR MEN

THE MAN  SPHERE
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Men are navigating a media landscape that looks nothing like the one that shaped previous generations. The old hierarchy of networks, anchors, and scheduled programming has collapsed; in its place is an always-on ecosystem driven by algorithms, creators, and endless video. For today's men – across age, race, and background – digital environments aren't just where they get entertainment. They are where they form opinions, explore identity, find community, and absorb cultural cues. In this new reality, **YouTube functions as the closest thing to modern prime-time**, and long-form creators act as de facto interpreters of culture, news, and masculinity.

YouTube Is the New Prime-Time for Men

YouTube has become the closest thing men have to a shared digital home. Nearly **9 in 10 men** (86%) use YouTube at some point during the week, and almost **60%** are heavy users spending six or more hours on the platform. The pull is even stronger among digital-native cohorts – Gen Z and Millennial men across every racial group report watching more YouTube on average than any other platform.

What was once a video site now operates as a hybrid space: part news source, part classroom, part entertainment hub, and part cultural stage. It has effectively replaced the traditional “prime-time” model for men, becoming a place where information, commentary, entertainment, and identity collide.

“9 in 10 men (86%) use YouTube weekly, and almost 60% are heavy users spending six or more hours on the platform.”

Google Owns Male Attention; Meta Dominates With Women

This dominance on YouTube feeds directly into a broader gender divide in digital behavior. Men are gravitating toward Google's ecosystem, where YouTube serves as their main destination for information, entertainment, and cultural interpretation. **Women, by contrast, cluster around Meta's platforms – Facebook remains their top digital environment, with 52% identifying as frequent users and 85% engaging weekly.**

But women's attention doesn't stop there. Instagram and TikTok are central to younger women's digital routines, with at least 7 in 10 Gen Z and Millennial women using one or both platforms weekly—and in some cohorts, the number reaches nearly 9 in 10 ("Black Girl TikTok" is overwhelmingly "Gen Z Black Girl TikTok"). In another example, 82% of Gen Z Hispanic women use Instagram weekly, and 56% are frequent users.

Yet even within these patterns, there are divergences: **Black women from Gen X through Gen Z buck at least some of the trend, spending more time on YouTube than other women in their age groups.**

The Real Gatekeepers to Men, Especially Young Hispanic Men, Are Behind the Mic

Podcasting has become one of the most influential formats shaping men's beliefs, routines, and cultural reference points.

Six in ten men (60%) listen to podcasts during the week, and 12% spend 6+ hours with long-form audio. Podcasts are reinforcing YouTube usage as many podcasts are no longer audio-only: creators now release full video episodes, clips, and behind-the-scenes segments directly to YouTube. This convergence of podcasting and video content is likely reinforcing YouTube's dominance among men, as the platform becomes both their primary viewing space and their preferred venue for long-form creator commentary. And the voices they trust most are not traditional broadcasters but creator-driven commentators like Joe Rogan, Tucker Carlson, Ben Shapiro, Stephen A. Smith, and Candace Owens.

This influence is even more pronounced among younger men. Millennial men across all races, along with white Gen Z men and Hispanic Gen Z men, listen to podcasts at the highest rates in the dataset. But one group stands out above all: **Millennial Hispanic men, who spend twice as much time listening to podcasts as any other cohort.** Their trust is correspondingly deeper—while 47% of all men say they trust Joe Rogan, 66% of Millennial Hispanic men do.

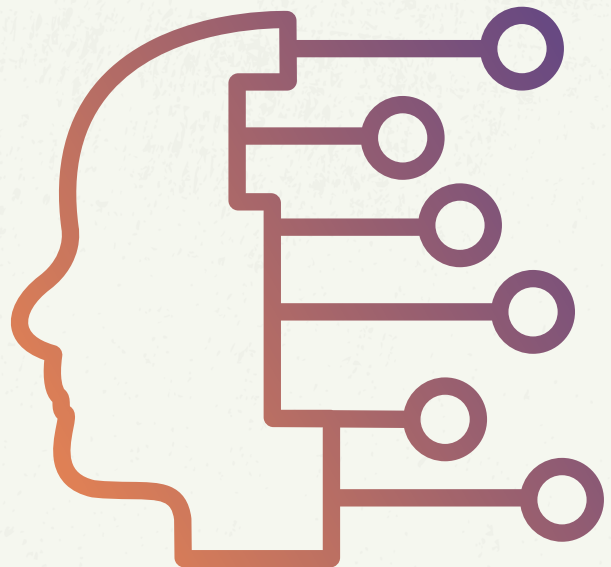
Young Male Consumers Know the Algorithm Is Pushing Edgier Content, and They Don't Look Away

One of the clearest findings across age and race is that men are aware that their feeds have grown more controversial. A majority of men (57%) agreed that "the content recommended to them gets more and more controversial over time," and Millennial and Gen Z men reported this at the highest levels.

Even more striking is the relationship between what men are seeing online and how much time they're spending there. Across the population, 33% of men spend six or more hours a week on social and streaming platforms, but this average hides a stark generational divide: Boomer men and most of Gen X spend far less time online – and they also report far less exposure to controversial content.

The groups who do say their feeds are getting more extreme are the same groups logging the heaviest screen time. At the low end, still above average, 36% of Gen Z Asian men spend at least six hours a week online. At the high end, the numbers surge: nearly half (48%) of Gen Z Hispanic men report consuming six or more hours weekly. In other words, the men most aware of their feeds becoming more controversial are also the men most deeply immersed in them.

Awareness, it seems, does not lead to avoidance.



Key Insight

These patterns reflect a broader shift in how men consume information. Long-form creators now operate like informal mentors – explaining the world, contextualizing identity, and offering meaning-making at a scale traditional institutions can no longer match. For many men, especially younger ones, the most influential people in their daily lives are not public officials, not journalists, not community leaders – but creators behind a microphone.

FAITH REMAINS A POWERFUL, UNDERESTIMATED ANCHOR FOR MEN

Faith remains one of the most underestimated identity anchors for American men. More than **53%** of men say faith gives their life meaning and guides their decisions—and this connection shows up consistently in their behavior, identity, and politics. Black men are the most faith-guided group in the study: **71%** say faith shapes their life, and **66%** spend time weekly in prayer or religious practice. Hispanic and Asian men track closely with the national average, while white men fall slightly below it.

Importantly, faith-guided and non-religious men are **equally active online** – **45% vs. 43%** spend 6+ hours on social or streaming platforms – showing that faith isn't shielding men from digital influence. Instead, faith is functioning as a worldview framework through which men interpret information, identity, and culture.

Gen Z Is Losing Faith — Except Young Black Men and Women, Who Are Reigniting It

Gen Z stands out as the least faith-guided generation in the dataset—**nearly all Gen Z racial cohorts fall below the 53% average for men** who say faith gives life meaning. But within that decline, one group moves in the opposite direction: **Black Gen Z men** (and women).

Nearly **68%** of Black Gen Z men say faith guides their lives, making them the only cohort where religious identity is increasing rather than eroding. This suggests that spirituality may become an unexpected counter-trend among young Black men and women—a stabilizing force in a moment marked by cultural uncertainty, digital fragmentation, and shifting gender norms.



Masculinity, Prayer, and Podcasts: The New Cultural Code for Some Men

Faith does not reduce engagement with manosphere-adjacent content – it often coexists with it, and in some cases reinforces it. Men who say faith gives their life meaning are more likely to describe themselves as “very masculine” (48%, compared to 29% of non-religious men). They are also significantly more likely to have voted for Donald Trump (58% vs. 36%) and to trust manosphere-adjacent cultural figures: 67% of religious men see Joe Rogan as a trustworthy source, compared to 49% of non-religious men.

This overlap suggests that faith isn't operating as a counterweight to modern digital masculinity movements – it might be contributing to them. The men most rooted in spiritual frameworks are also those most drawn to long-form commentary, cultural interpreters, and narratives about responsibility, purpose, leadership, and order.

In this cultural moment, faith is not replacing new forms of digital masculinity – it is merging with them. For many men, especially Black men and faith-anchored men across generations, spirituality is becoming a stabilizing force in a landscape marked by economic pressure, identity uncertainty, and algorithmically intensified content.



HIGH-LEVEL FINDINGS: A SNAPSHOT OF WOMEN

Although this report centers men, our survey included 3,000 women — giving us a parallel view of how women are navigating the same economic, digital, and cultural landscape. Their patterns look different in key ways. Women's digital lives are more rooted in Meta's platforms, their spiritual trajectories diverge by race and generation, and the language they use to describe themselves reveals a gap between identity and politics: "femininity" unifies, while "feminism" divides.

A Renewed Spiritual Shift Among Black Gen Z Women

Just as faith is reshaping aspects of modern masculinity, it is also becoming an unexpected anchor for young women — but unevenly.

Across all women in the study, just over half say faith guides their life. Among White Gen Z women, that number flattens: only 44% describe themselves as faith-guided, reflecting a broader secularizing trend among younger white cohorts.

Black Gen Z women move in the opposite direction. **Seventy-two percent say faith guides their lives — higher than any other women's group and even a point higher than Black Gen Z men.** For this group, spirituality is not fading; it is intensifying. Faith operates as a framework for purpose, protection, and belonging in an era defined by online exposure and offline instability.

This divergence suggests that any one-size-fits-all assumption about "Gen Z moving away from religion" misses crucial racial and cultural nuance. For young Black women, spiritual identity is emerging as a powerful throughline in how they navigate both digital and offline life.

Femininity Unites Women; Feminism Divides Them

Our data also reveals a crucial distinction between how women feel about "femininity" as a concept and "feminism" as a label. Women overwhelmingly embrace femininity. Eight in ten women feel positively toward the word, and nearly nine in ten (87%) say they consider themselves feminine. **Across race, class, and generation, femininity functions as an expansive identity marker that feels intuitive, personal, and culturally flexible.**

Feminism is more polarizing. Two-thirds of women (66%) relate to the word in a positive way, but nearly one in five feel negatively about it. Only 52% agree with the statement "I consider myself a feminist."

Women's Digital Center of Gravity: Meta, Not YouTube

For men, YouTube functions as a central digital home. For women, the center of gravity sits elsewhere. Facebook remains women's primary digital hub: 52% of women call themselves frequent users, and 85% use the platform weekly. It is where they maintain social ties, follow community updates, and consume a mix of news, commentary, and lifestyle content.

YouTube still plays a major role — 47% of women are frequent users and 80% use it weekly — but it does not operate as the dominant organizing platform in the same way it does for men. Instead, it sits within a broader portfolio of apps, rather than at the center of it.

Younger Women: Instagram, TikTok, and Platform-Native Identity

Among Gen Z and Millennial women, the focal points shift again. Instagram and TikTok anchor their daily digital routines; **across these cohorts, at least 7 in 10 use one or both platforms weekly, and in some segments the figure approaches 9 in 10.**

These platforms are not just content feeds; they are engines of identity formation. Subcultures like "Black Girl TikTok" show how platform-native communities shape how young women talk, dress, relate to each other, and interpret the world around them. For example, 82% of Gen Z Hispanic women use Instagram weekly and 56% are frequent users, underscoring how central these visual-first, creator-driven spaces are to their lives.

Taken together, these patterns suggest that while men cluster around YouTube and long-form video, young women are building identity and community through more socially interactive, visually layered environments on Instagram and TikTok.



The fractures are revealing. Boomer white women and lower-income women are among the least likely to embrace the feminist label — only 45% and 47%, respectively, compared to 52% overall. For some, the language of feminism may feel distant from their lived realities or overshadowed by immediate economic and caregiving pressures.

At the same time, younger women are actively redefining what feminism means. Millennials and Gen Z women show significantly higher identification with the term, with Asian Gen Z women leading at 65%, the highest of any group. For many in these cohorts, feminism is less a strict ideology and more an intuitive extension of how they see their place in culture, work, and community.

In short: femininity remains a nearly universal identity anchor for women, while feminism functions as a contested political and cultural label — embraced enthusiastically by some, held at arm's length by others.

WHAT 2024–2025 TELL US ABOUT MALE VOTERS – AND WHAT IT MEANS FOR 2026

Across our data, men's recent political behavior looks less like an ideological realignment and more like emotional volatility. Economic pressure, institutional distrust, and identity uncertainty are pushing men — including men of color — toward different parties at different moments. In 2024, those forces nudged many men toward Trump. In 2025's off-year contests, some of those same groups recalibrated toward stability-oriented Democrats. This is not a hardened base shift; it is a context-dependent electorate that campaigns often misread.

Why Some Men Drifted Toward Trump in 2024

Our study, which includes both voters and non-voters, finds that men's support for Trump rose modestly between 2020 and 2024, increasing from 39% to 42%. That movement was likely driven less by ideology than by a sense of being unanchored, economically insecure, and overlooked by institutions.

Economic strain sits at the center of that story. Only 45% of men believe it is easy to find a good-paying job. Men across race and class point to inflation, shrinking opportunities, layoffs, credential creep, and rising workplace expectations as core barriers. In a culture where being able to provide is still deeply tied to masculinity, this economic environment feels like a direct hit to identity, not just a pocketbook concern.

This economic tension is compounded by perceived shifts in workplace standards. Many men believe hiring and promotion norms have tilted against them, and some explicitly point to women as advantaged in the job market. The result is a mix of resentment, confusion, and uncertainty about where they fit — a combination that makes grievance-oriented narratives feel validating.

Leadership preferences reinforce this dynamic. Roughly 23% of men say “brazen, natural confidence” is one of the most important leadership traits, and another 46% say it matters at least somewhat. In parallel, 76% of men consider “having a strong opinion” to be a masculine trait. In 2024, Trump's political persona — unapologetically firm, emotionally predictable in his posture if not in policy detail — aligned with those desires. Even without definitive proof that these traits were the primary drivers of vote choice, they echo a broader male appetite for leaders who appear decisive, unfiltered, and clear about what they stand for, as opposed to cautious or overly polished.

Digital ecosystems amplify these feelings. One in five men (20%) participates in online spaces organized around “men's issues” — a mainstream, not fringe, footprint. These environments routinely surface grievance, distrust, and skepticism of elites. Trump's message that “the system is rigged” and “you are being disrespected” plugs directly into those emotional currents, offering validation more than an ideological program.

Why Democratic Success in 2025 Looked Different

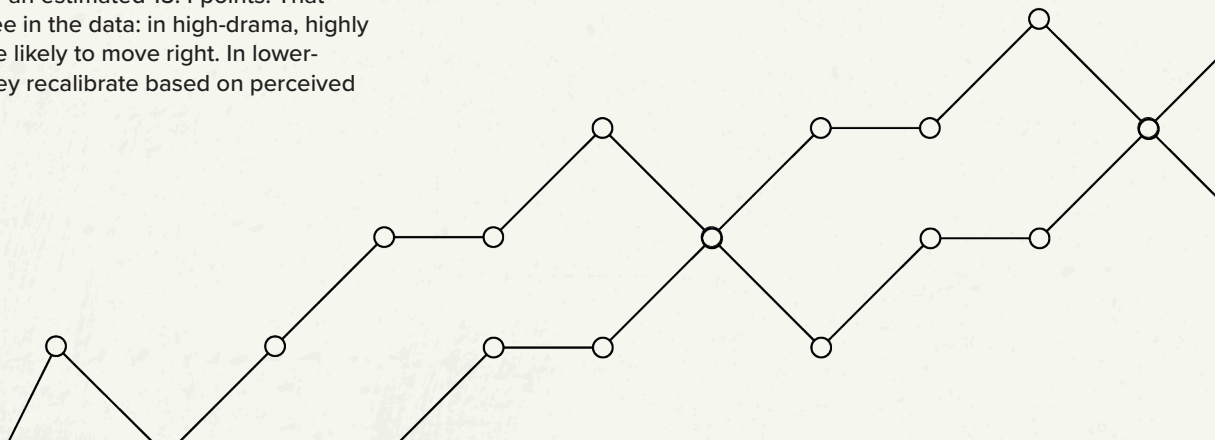
In the off-year elections of 2025, Democrats outperformed in several key races. Part of that story is structural and candidate-specific, but another part is emotional context. Men were less responsive to national grievance cues and more tuned in to which candidates promised competence, order, and basic stability.

Republican candidates who leaned heavily into national culture-war scripts struggled to hold some of the men who had drifted right in 2024. The same themes that felt resonant in a high-salience, identity-charged presidential cycle felt less compelling when local governance and everyday functioning were on the ballot.

Candidate quality and context mattered. In Virginia, Trump lost the state by roughly 5.7 points in 2024. One year later, Winsome Sears lost the governor's race by an estimated 15.4 points. That gap underscores a pattern we see in the data: in high-drama, highly nationalized races, men are more likely to move right. In lower-salience, pragmatic elections, they recalibrate based on perceived competence and control.

Democrats who overperformed in 2025 tended to avoid the most divisive social issues and largely ignored Trump in their messaging. Instead, they emphasized deliverables, basic order, and “get-it-done” governance — themes that resonate strongly with men who are exhausted by chaos but still skeptical of institutions.

New York City exit polling from candidates like Zohran Mamdani, who won approximately 65% of young and middle-aged men, shows another dimension: an anti-establishment disruptor can attract younger male voters and energize the Democratic base when framed as values-driven and community-anchored rather than purely ideological. But NYC's heavily Democratic environment is not a national proxy; it illustrates the importance of context, not a new universal rule.



Implications for Mobilization and Messaging

The study points to four core implications for campaigns and civic actors:

- **Economy:** Economic frustration is universal, but resentment is increasingly identity-coded. Men believe women are being favored; women believe men still hold power. Both groups feel shut out of mobility. Economic messaging that fails to acknowledge shared struggle while avoiding gender score-keeping risks inflaming the very volatility campaigns are trying to manage.
- **Media:** YouTube is the new prime-time for men: 86% use it weekly and 59% are frequent users. Campaigns that design content for TV or static social posts but ignore long-form, creator-driven YouTube ecosystems are effectively choosing not to show up where men's attention actually lives.
- **Influencers:** Trust is concentrating around long-form creators. Joe Rogan, for example, is the most trusted media personality in our dataset; 47% of men say they trust him, and trust jumps to 66% among Hispanic Millennial men. The pattern is larger than any one figure: men are drawn to voices that pair long-form conversation with a willingness to host disagreement and complexity.
- **Faith:** Faith messaging is not a catch-all for Gen Z, but it remains a potent mobilizer for young Black voters, who are deeply values-driven and community-oriented. Appeals grounded in purpose, dignity, belonging, and moral clarity often outperform purely technocratic policy frames for these audiences.



What This Means for 2026

The throughline in our data is clear: men are not becoming more partisan; they are becoming more situational.

They occupy a reachable, context-sensitive middle — particularly among non-white men — characterized by:

- **Economic pressure** that feels acute and identity-linked
- **Political uncertainty** about where they belong
- **Fatigue with ideological performance** that doesn't translate into real stability
- **Willingness to adjust preferences** as conditions shift

This is not a backlash electorate so much as an electorate searching for grounding. They are open to messages that acknowledge grievance and emotional strain, but they are not locked into any single party or ideology.

Bottom Line

Male voters in 2024–2025 were not pulled right or left by ideology alone; they were pushed by context. The men in our study — especially non-white men — are persuadable but overlooked. Campaigns that show up where they actually spend time, speak directly to their economic realities, and offer stability rather than spectacle will be best positioned to define the outcome of 2026.



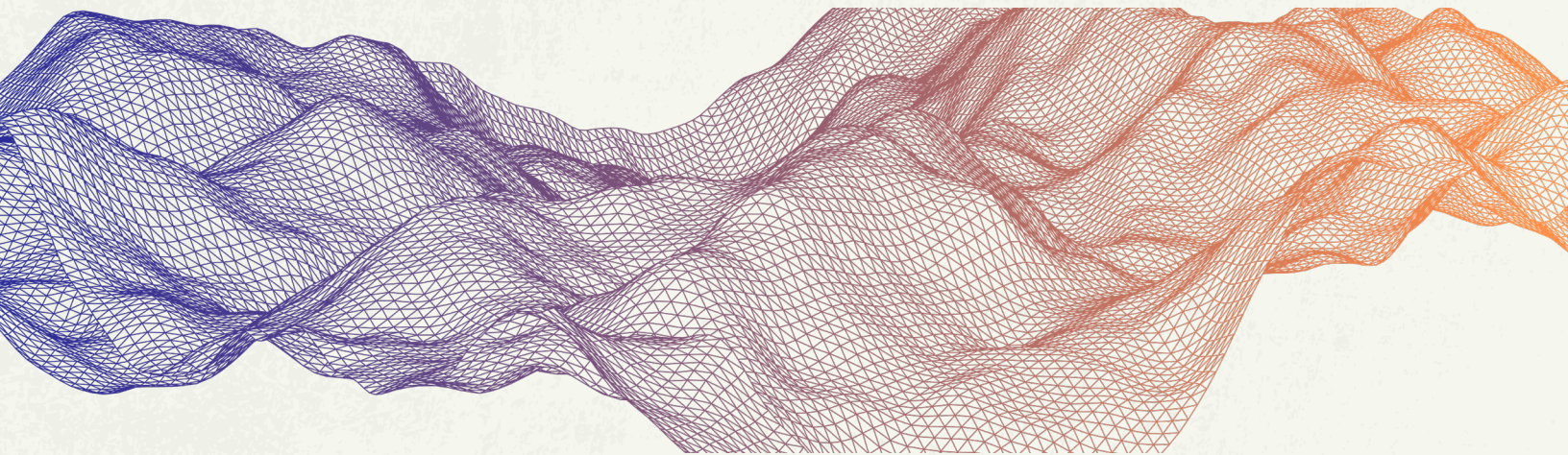
CONCLUSION

Taken together, these findings paint a portrait of American men who are navigating a convergence of forces that are reshaping identity in real time. **Economic instability, digital immersion, and spiritual frameworks** are not separate storylines—they are interacting pressures that shape how men see themselves, whom they trust, and where they turn for meaning. Men today are not withdrawing from the world as many loneliness-epidemic narratives suggest; they are actively trying to make sense of it through whatever channels feel most accessible: gig work when stability falters, YouTube and podcasts when institutions fall silent, and faith when they need grounding.

Across races and generations, men describe feeling economically strained, digitally saturated, and culturally unseen. Yet they are also resourceful—building their own systems of interpretation through long-form creators, community gatekeepers, and spiritual frameworks that align with their desire for purpose, responsibility, and clarity. The result is a generation of men who are both more skeptical of traditional institutions and more reliant on alternative ones.

For brands, political leaders, and cultural communicators, the implication is clear: **reaching men requires understanding the layered pressures they carry and the ecosystems where they now seek guidance.** Messages that acknowledge their economic uncertainty, respect their digital habits, and speak authentically to their values will resonate far more than broad generalizations about masculinity or crisis.

This report offers an early map of that evolving landscape—one where men are not defined by a single trend line, but by a complex interplay of pressures and pathways. Understanding that complexity is the first step toward engaging them meaningfully in a cultural moment where the stakes, and the shifts, are only growing.



HOW THE RESEARCH WAS CONDUCTED

To build a multidimensional understanding of men's experiences, we fielded two national studies. The first was a foundational pilot survey of just over 1,000 men under 60, with deliberate oversamples of African American, Hispanic, and Asian American men to ensure cultural nuance rather than broad generalizations. This initial study allowed us to test assumptions, refine key themes, and identify early signal patterns.

The second—and larger—study surveyed 3,000 men and 3,000 women across all racial and age groups. This dataset reflects the full U.S. adult population and allowed us to examine gender identity, cultural pressures, political attitudes, and digital behaviors across a broader spectrum. Together, these surveys make it possible to compare men to one another, men to women, and racial groups within generational lines—not just in what they believe, but where they spend their time and who shapes their worldviews.

From these two bodies of work, Tunnl and Precision developed a series of generational and behavioral segments that group audiences by the stories they engage with, the platforms they trust, and the pressures they feel. These segments underscore a critical finding: men are not monolithic, and the factors shaping their identities are both deeply personal and structurally patterned.

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