

3 A New Vision of Masculinity

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I was once asked by a teacher in a suburban high school to give a guest presentation on male roles. She hoped that I might help her deal with four boys who exercised extraordinary control over the other boys in the class. Using ridicule and their status as physically imposing athletes, these four wrestlers had succeeded in stifling the participation of the other boys, who were reluctant to make comments in class discussions.

As a class we talked about the ways in which boys got status in that school and how they got put down by others. I was told that the most humiliating put-down was being called a “fag.” The list of behaviors which could elicit ridicule filled two large chalkboards, and it was detailed and comprehensive; I got the sense that a boy in this school had to conform to rigid, narrow standards of masculinity to avoid being called a fag. I, too, felt this pressure and became very conscious of my mannerisms in front of the group. Partly from exasperation, I decided to test the seriousness of these assertions. Since one of the four boys had some streaks of pink in his shirt, and since he had told me that wearing pink was grounds for being called a fag, I told him that I thought he was a fag. Instead of laughing, he said, “I’m going to kill you.”

Such is the stereotypic definition of strength that is associated with masculinity. But it is a very limited definition of strength, one based on dominance and control and acquired through the humiliation and degradation of others.

Contrast this with a view of strength offered by Pam McAllister in her introduction to *Reweaving the Web of Life*:

The “Strength” card in my Tarot deck depicts, not a warrior going off to battle with his armor and his mighty sword, but a woman stroking a lion. The woman has not slain the lion nor maced it, not netted it, nor has she put on it a muzzle or a leash. And though the lion clearly has teeth and long sharp claws, the woman is not hiding, nor has she sought a protector, nor has she grown muscles. She doesn’t appear to be talking to the lion nor flattering it, nor tossing it fresh meat to distract its hungry jaws. The woman on the “Strength” card wears a flowing white dress and a garland of flowers. With one hand she cups the lion’s jaws, with the other she caresses its nose. The lion on the card has big yellow eyes and a long red tongue curling out of its mouth. One paw is lifted and the mane falls in thick red curls across its broad torso. The woman. The lion. Together they depict strength.

This image of strength stands in direct contrast to the strength embodied in the actions of the four wrestlers. The collective strength of the woman and the lion is a strength unknown in a system of traditional male values. Other human qualities are equally

From Franklin Abbot and Cooper Thompson, *New Men, New Minds*. Copyright © 1987 by Cooper Thompson. Reprinted by permission of the author.

foreign to a traditional conception of masculinity. In workshops I've offered on the male role stereotype, teachers and other school personnel easily generate lists of attitudes and behaviors which boys typically seem to not learn. Included in this list are being supportive and nurturant, accepting one's vulnerability and being able to ask for help, valuing women and "women's work," understanding and expressing emotions (except for anger), the ability to empathize with and empower other people, and learning to resolve conflict in nonaggressive, noncompetitive ways.

Learning Violence

All of this should come as no surprise. Traditional definitions of masculinity include attributes such as independence, pride, resiliency, self-control, and physical strength. This is precisely the image of the Marlboro man, and to some extent, these are desirable attributes for boys and girls. But masculinity goes beyond these qualities to stress competitiveness, toughness, aggressiveness, and power. In this context, threats to one's status, however small, cannot be avoided or taken lightly. If a boy is called a fag, it means that he is perceived as weak or timid—and therefore not masculine enough for his peers. There is enormous pressure for him to fight back. Not being tough at these moments only proves the allegation.

Violence is learned not just as a way for boys to defend allegations that they are feminized, but as an effective, appropriate way for them to normally behave. In "The Civic Advocacy of Violence" [M., Spring 1982] Wayne Ewing clearly states:

I used to think that we simply tolerated and permitted male abusiveness in our society. I have now come to understand rather, that we advocate physical violence. Violence is presented as effective. Violence is taught as the normal, appropriate and necessary behavior of power and control. Analyses which interweave advocacy of male violence with "SuperBowl Culture" have never been refuted. Civic expectations—translated into professionalism, financial commitments, city planning for recreational space, the raising of male children for competitive sport, the corporate ethics of business ownership of athletic teams, profiteering on entertainment—all result in the monument of the National Football League, symbol and reality at once of the advocacy of violence.

Ultimately, violence is the tool which maintains what I believe are the two most critical socializing forces in a boy's life: *homophobia*, the hatred of gay men (who are stereotyped as feminine) or those men believed to be gay, as well as the fear of being perceived as gay; and *misogyny*, the hatred of women. The two forces are targeted at different classes of victims, but they are really just the flip sides of the same coin. Homophobia is the hatred of feminine qualities in men while misogyny is the hatred of feminine qualities in women. The boy who is called a fag is the target of other boys' homophobia as well as the victim of his own homophobia. While the overt message is the absolute need to avoid being feminized, the implication is that females—and all that they traditionally represent—are contemptible. The United States Marines have a philosophy which conveniently combines homophobia and misogyny in the belief that "When you want to create a group of male killers, you kill 'the woman' in them."

The pressures of homophobia and misogyny in boys' lives have been poignantly demonstrated to me each time that I have repeated a simple yet provocative activity with students. I ask them to answer the question, "If you woke up tomorrow and discovered that you were the opposite sex from the one you are now, how would you and your life be different?" Girls consistently indicate that there are clear advantages to being a boy—from increased independence and career opportunities to decreased risks of physical and sexual assault—and eagerly answer the question. But boys often express disgust at this possibility and even refuse sometimes to answer the question. In her reports of a broad-based survey using this question, Alice Baumgartner reports the following responses are typical of boys: "If I were a girl, I'd be stupid and weak as a string"; "I would have to wear makeup, cook, be a mother, and yucky stuff like that"; "I would have to hate snakes. Everything would be miserable"; "If I were a girl, I'd kill myself."

The Costs of Masculinity

The costs associated with a traditional view of masculinity are enormous, and the damage occurs at both personal and societal levels. The belief that a boy should be tough (aggressive, competitive, and daring) can create emotional pain for him. While a few boys experience short-term success for their toughness, there is little security in the long run. Instead, it leads to a series of challenges which few, if any, boys ultimately win. There is no security in being at the top when so many other boys are competing for the same status. Toughness also leads to increased chances of stress, physical injury, and even early death. It is considered manly to take extreme physical risks and voluntarily engage in combative, hostile activities.

The flip side of toughness—nurturance—is not a quality perceived as masculine and thus not valued. Because of this boys and men experience a greater emotional distance from other people and few opportunities to participate in meaningful interpersonal relationships. Studies consistently show that fathers spend very small amounts of time interacting with their children. In addition, men report that they seldom have intimate relationships with other men, reflecting their homophobia. They are afraid of getting too close and don't know how to take down the walls that they have built between themselves.

As boys grow older and accept adult roles, the larger social costs of masculinity clearly emerge. Most women experience male resistance to an expansion of women's roles; one of the assumptions of traditional masculinity is the belief that women should be subordinate to men. The consequence is that men are often not willing to accept females as equal, competent partners in personal and professional settings. Whether the setting is a sexual relationship, the family, the streets, or the battlefield, men are continuously engaged in efforts to dominate. Statistics on child abuse consistently indicate that the vast majority of abusers are men, and that there is no "typical" abuser. Rape may be the fastest growing crime in the United States. And it is men, regardless of nationality, who provoke and sustain war. In short, traditional masculinity is life threatening.

New Socialization for Boys

Masculinity, like many other human traits, is determined by both biological and environmental factors. While some believe that biological factors are significant in shaping some masculine behavior, there is undeniable evidence that cultural and environmental factors are strong enough to override biological impulses. What is it, then, that we should be teaching boys about being a man in a modern world?

- Boys must learn to accept their vulnerability, learn to express a range of emotions such as fear and sadness, and learn to ask for help and support in appropriate situations.
- Boys must learn to be gentle, nurturant, cooperative and communicative, and in particular, learn nonviolent means of resolving conflicts.
- Boys must learn to accept those attitudes and behaviors which have traditionally been labeled feminine as necessary for full human development—thereby reducing homophobia and misogyny. This is tantamount to teaching boys to love other boys and girls.

Certain qualities like courage, physical strength, and independence, which are traditionally associated with masculinity, are indeed positive qualities for males, provided that they are not manifested in obsessive ways nor used to exploit or dominate others. It is not necessary to completely disregard or unlearn what is traditionally called masculine. I believe, however, that the three areas above are crucial for developing a broader view of masculinity, one which is healthier for all life.

These three areas are equally crucial for reducing aggressive, violent behavior among boys and men. Males must learn to cherish life for the sake of their *own* wholeness as human beings, not just *for* their children, friends, and lovers. If males were more nurturant, they would be less likely to hurt those they love.

Leonard Eron, writing in the *American Psychologist*, puts the issue of unlearning aggression and learning nurturance in clear-cut terms:

Socialization is crucial in determining levels of aggression. No matter how aggression is measured or observed, as a group males always score higher than females. But this is not true for all girls. There are some girls who seem to have been socialized like boys who are just as aggressive as boys. Just as some females can learn to be aggressive, so males can learn *not* to be aggressive. If we want to reduce the level of aggression in society, we should also discourage boys from aggression very early on in life and reward them too for others' behaviors; in other words, we should socialize boys more like girls, and they should be encouraged to develop socially positive qualities such as tenderness, cooperation, and aesthetic appreciation. The level of individual aggression in society will be reduced only when male adolescents and young adults, as a result of socialization, subscribe to the same standards of behavior as have been traditionally encouraged for women.

Where will this change in socialization occur? In his first few years, most of a boy's learning about masculinity comes from the influences of parents, siblings and images of masculinity such as those found on television. Massive efforts will be needed to

make changes here. But at older ages, school curriculum and the school environment provide powerful reinforcing images of traditional masculinity. This reinforcement occurs through a variety of channels, including curriculum content, role modeling, and extracurricular activities, especially competitive sports.

School athletics are a microcosm of the socialization of male values. While participation in competitive activities can be enjoyable and healthy, it too easily becomes a lesson in the need for toughness, invulnerability, and dominance. Athletes learn to ignore their own injuries and pain and instead try to injure and inflict pain on others in their attempts to win, regardless of the cost to themselves or their opponents. Yet the lessons learned in athletics are believed to be vital for full and complete masculine development, and as a model for problem-solving in other areas of life.

In addition to encouraging traditional male values, schools provide too few experiences in nurturance, cooperation, negotiation, nonviolent conflict resolution, and strategies for empathizing with and empowering others. Schools should become places where boys have the opportunity to learn these skills; clearly, they won't learn them on the street, from peers, or on television.

Setting New Examples

Despite the pressures on men to display their masculinity in traditional ways, there are examples of men and boys who are changing. "Fathering" is one example of a positive change. In recent years, there has been a popular emphasis on child-care activities, with men becoming more involved in providing care to children, both professionally and as fathers. This is a clear shift from the more traditional view that child rearing should be delegated to women and is not an appropriate activity for men.

For all of the male resistance it has generated, the Women's Liberation Movement has at least provided a stimulus for some men to accept women as equal partners in most areas of life. These are the men who have chosen to learn and grow from women's experiences and together with women are creating new norms for relationships. Popular literature and research on male sex roles is expanding, reflecting a wider interest in masculinity. Weekly news magazines such as *Time* and *Newsweek* have run major stories on the "new masculinity," suggesting that positive changes are taking place in the home and in the workplace. Small groups of men scattered around the country have organized against pornography, battering, and sexual assault. Finally there is the National Organization for Changing Men which has a pro-feminist, pro-gay, pro-"new man" agenda, and its ranks are slowly growing.

In schools where I have worked with teachers, they report that years of efforts to enhance educational opportunities for girls have also had some positive effects on boys. The boys seem more tolerant of girls' participation in coed sports activities and in traditionally male shops and courses. They seem to have a greater respect for the accomplishments of women through women's contributions to literature and history. Among elementary school aged males, the expression of vulnerable feelings is gaining acceptance. In general, however, there has been far too little attention paid to redirecting male role development.

Boys Will Be Boys

I think back to the four wrestlers and the stifling culture of masculinity in which they live. If schools were to radically alter this culture and substitute for it a new vision of masculinity, what would that look like? In this environment, boys would express a full range of behaviors and emotions without fear of being chastised. They would be permitted and encouraged to cry, to be afraid, to show joy, and to express love in a gentle fashion. Extreme concern for career goals would be replaced by a consideration of one's need for recreation, health, and meaningful work. Older boys would be encouraged to tutor and play with younger students. Moreover, boys would receive as much recognition for artistic talents as they do for athletics, and, in general, they would value leisure-time, recreational activities as highly as competitive sports.

In a system where maleness and femaleness were equally valued, boys might no longer feel that they have to "prove" themselves to other boys; they would simply accept the worth of each person and value those differences. Boys would realize that it is permissible to admit failure. In addition, they would seek out opportunities to learn from girls and women. Emotional support would be commonplace, and it would no longer be seen as just the role of the female to provide the support. Relationships between boys and girls would no longer be based on limited roles, but instead would become expressions of two individuals learning from and supporting one another. Relationships between boys would reflect their care for one another rather than their mutual fear and distrust.

Aggressive styles of resolving conflicts would be the exception rather than the norm. Girls would feel welcome in activities dominated by boys, knowing that they were safe from the threat of being sexually harassed. Boys would no longer boast of beating up another boy or of how much they "got off" of a girl the night before. In fact, the boys would be as outraged as the girls at rape or other violent crimes in the community. Finally, boys would become active in efforts to stop nuclear proliferation and all other forms of military violence, following the examples set by activist women.

The development of a new conception of masculinity based on this vision is an ambitious task, but one which is essential for the health and safety of both men and women. The survival of our society may rest on the degree to which we are able to teach men to cherish life.

A high-angle, blurred photograph of a crowd of people walking on a light-colored tiled floor. The motion blur creates a sense of a busy, crowded environment. The people are seen from the waist down, with their legs and feet in various positions of movement. The colors are muted, with a lot of greys and whites from the floor and clothing, and some darker tones from the shadows and clothing.

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