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An analysis of male-gender related issues and their implications for counseling

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LOYOLA UNIVERSITY OF CHICAGO

AN ANALYSIS OF MALE-GENDER RELATED ISSUES AND
THEIR IMPLICATIONS FOR COUNSELING

A THESIS SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
MASTER OF ARTS
DEPARTMENT OF
COUNSELING AND EDUCATIONAL PSYCHOLOGY

BY
GRANT W. BOYER

CHICAGO, ILLINOIS

JANUARY 1994

DEDICATION

The dedication of this thesis is threefold. It is in memory of my father, George Boyer with whom I wish I still could develop the father-son bond even further. It is in honor of my best friend, Brian Jordahl, whom I hold dear as a "buddy" and brother. And, this thesis is dedicated to my son, Brett Weston Boyer who was born on Father's Day 1993.

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TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS.....	iii
Chapter	
1. Introduction.....	1
2. The Historical Anaysis.....	7
3. Male Gender Related Issues.....	23
Patriarchy and Tradition	
Power	
Marriage	
Fatherhood	
Career	
Sexuality	
Male Friendship	
4. Implications for Counseling.....	57
Consciousness Raising and Group Psychotherapy	
Individual Psychotherapy	
A Psychological Movement	
5. Summary and Recommendations.....	75
REFERENCE LIST.....	80
VITA.....	84

CHAPTER I
INTRODUCTION

Over the past few years an increasingly greater level of attention has been placed upon men's issues, men's groups, and the difficulties men have in relating to other people. This has occurred both in the popular media and in the literature focusing on psychotherapy. In 1990 the book entitled Iron John, by Robert Bly propelled the "Men's Movement" into the studies, libraries, and conversations of many American homes.

The question arises as to whether these concerns are only recently prevalent, or have researchers within the field of counseling and psychology been pursuing them for some time without the heightened attention generated since the late 1980's? This paper addresses the problem of masculine identity from a historical perspective and provides a longitudinal viewpoint as to the nature and extent of the narrowly defined male gender role. It will also address consciousness raising and effective psychotherapy as factors having an impact on shaping the future of more androgynous and integrated male roles in society.

This particular study is of importance because it will provide an understanding of the historical events and movements that have influenced the masculine role in society. It will also examine the specific issues and concerns that

have been identified by writers over the past twenty years. This will provide a basis for approaches and methodologies which can be utilized in the counseling setting.

It is important for the professional counseling community to examine the heightened attention placed on men's issues and men's groups to see whether or not these concerns should continue to be addressed and researched. A study such as this, can also provide impetus for discussion among counselors and the sharing of ideas to better enhance clinical skills.

Statement of Purpose

This thesis will present an historical summary of the major issues facing men in society from the 1960's to the present time. From the literature it analyzes the complexity and extent of how these concerns have effected men as individuals, and men as a collective whole. From this point, conclusions will be drawn which illustrate specific ways in which therapeutic strategies can be implemented by counselors in individual and group settings.

Definition of Terms

Androgynous- the capacity to demonstrate both typically masculine and feminine characteristics.

Archetype- an ideal type or model after which other things are copied, but more succinctly regarding those aspects common to the unconscious processes of all people according to Carl Jung, ie. Mother Earth or Father Time.

Buddyship- the ability for men to be close with one another in a physical and emotional manner as they did as children according to Goldberg (1976).

Dissociate- the process of dissociation; an ego defense mechanism which enables a person to protect themselves from anxiety by unconsciously placing disturbing

information out of one's mind.

Dual career phenomenon- when both spouses have full time employment and are faced with the issue of competition between each other in career and at home.

Feminism- feminism describes the movement that women have undertaken in order to obtain equal rights politically, economically, and socially ever since the 1960's.

Homophobia- homophobia is the fear of either being homosexual or the fear of homosexual people.

Men's movement- the men's movement is the present action taken by men in therapeutic and consciousness raising groups to help heighten the need for men to rekindle their emotional life with each other and all people.

Sex-object trap- the sex-object trap occurs when men (most often) seek out women based primarily for their physical beauty in the hope to gain an adorning companion.

Surrogate- a surrogate is a person who takes the place of another in a social or family role.

Transference- transference is the phenomenon which occurs

when a client interacts with a counselor in a similar way that s/he would relate with a significant person in his/her life like a mother or father.

Limitiations

The scope of this study has been limited due to the nature of the literature investigated. The audience toward whom the literature was directed was of a certain socio-economic status and an educational level and this seems to be implied as well. The authors cited within this paper are under the impression that the readers are well educated, middle-class people who have professional careers and are unfortunately not "blue-collar" workers.

The biases expressed by the authors unfortunately eliminate or don't adequately address the concerns and issues that would be specific to the working class of society or any alternative lifestyles such as homosexual partnerships and the unique challenges found therein. The slant taken within the viewpoints stressed by the writers herein, doesn't examine the various multicultural differences found within our society today which are unique to men dependent upon their ethnic, religious, or racial background.

Organization of Thesis

Chapter I has included an introduction to the thesis, a statement of purpose, and definitions of terms. Chapter II

provides an historical and societal account of how specific male issues have evolved. Chapter III includes an in-depth examination of the gender related concerns facing men today. Chapter IV presents an analysis of the implications these male issues have for counseling. Chapter V offers a summary about the analysis of male gender related issues, their implications for counseling, and suggestions for further study.

CHAPTER II

THE HISTORICAL PERSPECTIVE

Chapter II will provide an overview of the historical events which have helped to shape the psychological and social development of men in society from the Industrial Revolution to the present day. This information is gathered from the position of numerous prominent writers in the field. This section is a compilation of their conclusions as to why men have had difficulties relating to others and have been prevented from developing an emotional inner life.

The literature (Bly, 1990; Tolson, 1977; Solomon & Levy, 1982; Oshersham, 1986) makes the premise that the Industrial Revolution the Western world experienced around the turn of the century caused a very significant change in the nature of the household, especially affecting the sons therein. Prior to industrialization and the resulting demographic changes, the family's economic survival depended largely upon agricultural means or the ability to learn a trade. The family livelihood was secured by farmers, those in cottage industries, and the family members who worked, for the most part, alongside the men of the family. The apprenticeship system allowed fathers and sons to work next to, learn from, assist, and eventually take over from "dad" Tolson (1977)

believes. This employer-employee relationship that the men in society shared from teenage years created a strong sense of respect for and identification with a solid male figure who would often become a mentor to a male child in an intimate and endearing manner. With the resulting changes from automation, mass-production, and the factory, the workforce which was mostly comprised of men were forced to leave their "place of business" and head for the city where there was little opportunity for sons to receive the affections of the father (Bly, 1990). When male children were forced to part with their fathers who had usually been present, nurturing and guiding them, a void developed and "mom" became the primary influence at home with whom the children could identify. Bly (1990) believes that the commuter world which has evolved ever since the significant disappearance of the cottage industry and the deterioration of the family farm in society, has greatly inhibited "man's" ability to relate to anyone other than a female. The work in which men involved themselves often became dull and sometimes meaningless due to the depersonalization of the assembly line (Tolson, 1977). Because there wasn't an integral and personal investment in the end product, the job became more a means to the end of supporting a family. Unlike a worker's pride in seeing a product created in his own home, or a bountiful crop in his field, assembling one piece out of hundreds over and over, hour after hour, made the workplace a chore, a tiresome task,

or a 40 to 50-hour-per-week burden.

When World War II occurred women were forced to fill the factories, canneries, and textile mills as America's men went off to war. Thus the embryonic stages of the feminist movement started and the male role became even further lessened Solomon & Levy (1982) believe. Young men were no longer fully able to share in the world of a father's inner life, to know his dreams, fears, or joys. In fact, young men weren't even sure if dad was a distant superhero or a tyrant because so much of dad's life was now hidden from the family Oshersham (1986) feels.

A definitive understanding of roles, chores, and responsibilities within the home life of families developed and was kept intact because "man as provider" existed beyond the sight of mother and children, and "man at home" most often did little personal interacting. The creation of a split between work and home life thus authorized, perpetuated, and condoned the adult male's familial absence in an emotional sense Bly (1991) believes. This inequality continued to allow men to stay out of the emotional and psychological milieu of the family, because mom kept the home in order and dad kept the bills paid (Oshersham, 1986).

Men were often expected to be self-reliant, by a society which traditionally provided little if any healthy emotional outlets for men. Mom became the master of the home and she reared young men without father's emphasis, lessening a

teenage male's ability to grasp a healthy masculine identity Sexton (1969) purports. Combining this with the fact that the American educational system was being led predominantly by women, men have most often opted for the rugged, emotionally-constipated figure of John Wayne over the domesticated, intimate, and caring schoolmarm.

Patricia Sexton (1969) cites the fact that 85% of the elementary teachers prior to the 1960's were female and 68% of the teachers in all grades were female. Thus young men and boys have been deprived, she believes, of the opportunities necessary to develop a strong relationship with an ego-ideal of their own gender who is healthy. This healthy male figure was neither one of the extremes Patricia Sexton (1969) emphasized. He was neither the untamed wild man or the soft, sensitive, and feminized man who lacked the integrity to be a provider. Sexton (1969) provides the tenet that the educational system failed to synthesize both extremes, thus preventing the proper emotional development of young men. Thus, the literature states that it was not only life at home that increasingly caused the division of needed male qualities, but the school setting as well. The literary perspective has classified the 1950's as a time of stability and good living in the history of the U.S. family. Not many people "rocked the boat" in terms of doubting traditional, well-established gender roles, and the gap between work and home was at its height. Lynne Segal (1990) reflects on the

emotional availability of the father to his family members as a man about the house in the evening exerting what he thought he had as power. In actuality however, Segal observes that mother was the ruler of the roost as father became socially removed from his family, his feelings, and even himself (1990).

Mom saw her mothering as a finely honed craft where she creatively nurtured, controlled, and domesticated her children according to her expectations. The sons and daughters within America's homes learned to relate and emote primarily with women. Mom was there to make their meals, heal their wounds, be their den mother, and tuck them in bed, while dad was there to reward himself with a cold beer behind the evening's newspaper after a hard day at the office Segal (1990) surmises. As young men went through their teen years, some of them rebelled against the dreary jobs and marriage traps into which they their parents were falling. They were fighting for fun and freedom, lacking the intimacy needed from dad and unable to relate to each other except competitively. The fatal flaw within masculinity became homosexuality according to Segal (1990). Young men were fearful of being emotionally intimate with people because that was associated with homosexuality, feminization, and domesticity. Nationwide, this was seen as a subversive vice in society so men shunned those nurturing, emotive qualities in the dreaded fear that they might be homosexual. Squelched were honest opinions,

real feelings, fears, dreams, concerns, and the chance to step out of the mold of expectations Goldberg believes (1976). Men chose what the world and mom expected of them, and they wore a "male harness" which determined their competitive career and how they perceived women in their lives posits Goldberg (1976). He even says, "He stayed with a girlfriend whom everyone idolized even though he was bored with her after a month. He married her, had a kid, found it empty, but never told anyone the truth until he lost it all and went to psychotherapy" (1976, p.2). This man found himself in crisis because he feared stepping out of the form; he feared the frowned-upon societal consequences more than denying himself what he really desired.

Men continued to seek out the competition, the ladder climbing, and the struggle for new challenges even though they were ambivalent of the accompanying stress. Brenton (1966) states that at that time (in the 50's) very few men complained to him (a psychiatrist) about having a tough life or conveyed the idea that women have it much easier. The number of men in counseling has been increasing steadily in recent years, however.

Men felt trapped and even nostalgic for the past during the 1960's. In fact, Brenton (1966) states that men looked to the past for masculine inspiration, because they never found it in their own home. The preoccupation with the status-seeker image along with all its trappings of materialism, goal

achievement, being a real hustler and a "man of the world" drove men increasingly away from the home and its motherly environment where one might have to look at the feelings of self and others. Men couldn't provide any evidence of psychic involvement with their families because they were never even prepared to engage with the family at all.

The delusional period of the 1950's and early 1960's was brought under heavy scrutiny when women started voicing their concerns about equal rights, and autonomy, grasping power, and urging all women to take more control on a political front. The all-American home which was portrayed in episodes of "Leave It to Beaver" or "Father Knows Best" came under questioning as *feminism* grasped the attention of legislative powers and societal observers Bly (1990) strongly purports.

Unknowingly, men began to question and wonder about their security just as women were on the attack asking for what they deserved. Men couldn't even begin to get in touch with any affective response to what they saw going on in their lives, because the cultural pressures they faced told them to do only one thing: deny their feelings (Goldberg, 1976). Instead, they just continued in the role they latched onto as young men, where they weren't allowed to follow their instinctual, psychological, or emotional inclinations. The women found their battlefield in demonstrating and insisting for the government to effect the necessary changes, while men crept

deeper into their tunnels of psychological defenses (Goldberg, 1976).

Feminism had inflicted a wound to the collective male psyche in our culture, which challenged men to look at themselves and question whether the patriarchal, dominant, and gender specific roles were still true for them and their families. The defensive barrier was raised higher by men in response to what they saw women achieving and how their roles were changing through the 1970's. Women gained a level of acceptance in predominantly male-related careers and positions in the corporate marketplace and in technology. Men equated the females' cry for a more androgynous male with being soft, weak, and spineless rather than an image of psychological health Rowan (1987) feels.

Even though men still were not doing much soul searching and identity formulation, the new sex roles and changing societal expectations made it more difficult to find their true "male" self from within Oshersham (1986) believes. Men felt pressured to change but hadn't the foggiest idea of how to start or even why they should. Literature which might be classified as "Women's Survival Texts" appeared so that women could learn how to classify, relate to, and understand confused men as they worried about how they would handle the shift away from strict patriarchal roles (Hoffman, 1980).

As women began to assert themselves in relationships, in their work, and on a political front, men developed feelings

of being neglected, as they noticed women devoting their energy outside the home. The increased levels of the female's autonomy, self-worth, independence, and freedom were especially threatening because some men weren't aware that they might have to prepare themselves for those changes (Oshersham, 1986). Those feelings were often as extreme as abandonment, and the transition meant fear and instability for the male psyche.

Once mom started becoming successful working outside the home she became a double success, because she was still seen as the primary caregiver for the children as well (Oshersham, 1986). This became a precarious predicament for men, because they had to come to grips both with their own life and the roles found at home and work. Defensive reactions were common in the workplace, as men referred to prospering women at work as "pushy broads" while an equally successful man had a mind "like a steel trap" (Fasteau, 1974). Women claimed their achievements with great pride, aspiring to heights in professions like medicine, law, and engineering, but men still felt threatened because they weren't up to the psychological challenges of intimacy, emotionality, and love Bly (1990) feels.

Prior to the popularization of the "Men's Movement" the idea of consciousness raising attracted some people who heard the call for men to change. Gatherings of eight to ten people in a variety of group settings began to call everything into

question regarding roles, rights, needs, wants, changes, and relationships (Farrell, 1974). This has become the point where we must define the present meaning behind a "Men's Movement". Is it real? Is it a fad which will fade away after a few years or is there validity which must be heard?

How might we understand this "Men's Liberation" then? Pleck and Sawyer (1974) recognized needed changes for the masculine ideal long before the present surge of popular interest. In a sociological manner, they invited all people (especially men) to recognize the shortcomings of the male stereotypical role, encourage men to unlearn the false masculine ego-ideal, and to start talking to other men in groups. They feel that men had to learn to become brothers again, collect and invite peers to join in both the discussions and in the overall journey, and eventually set a new example for both male and female children (Pleck & Sawyer, 1974).

Prior to the popularization of men's issues, Goldberg (1976) observed that men were much more vulnerable to fall apart without a female attachment, because men only knew how to receive nurturance from one source, a woman. Goldberg even warned men to beware of the myth that women were that only source. Contrary to the idea that male issues are something new, Sexton (1969) proposed the idea that it should be the aim within our society to masculinize the schools and feminize the political power structure (p.135). Her views are based on the

belief that because women have been excluded from power situations in our culture, there has been a greater emphasis on materialism and less attention paid to individual human beings. Therefore, a gender reversal of the power bases in schools and politics would lead to a more comprehensive perception of favorable sex-role identification.

The father-to-son relationship has been stressed heavily because lately it has been the most difficult to cultivate Bell (1982) believes. Most men who are addressing their personal issues have realized that the male image to which they attach themselves was determined by what they received from their fathers. Often they felt uncomfortable about those paternal legacies, however (Bell, 1982). Men have also been trying to come to grips with the changes in women and women's new demands, along with their own feelings of enslavement to work and to household responsibilities (Goldberg, 1976). Men have started to acknowledge their struggle to embrace the ever-changing male-female relationship as well. It has been noted, that working on this difficult task is key to mental health and prosperous companionship by Doyle (1983).

No matter what the theory has been or will be, researchers believe that men are changing. They are changing as a result of societal effects on roles, expectations, adaptations, political influence, and because of personal growth among individuals Solomon & Levy (1982) feel. The "Men's Movement" is one of the vehicles which seeks to help

men make the transitions smoothly and emerge more stable and complete than before.

Robert Bly, who has been referred to as the "Hairy Mentor" has been the leading personality within the men's movement due to his workshops, weekends in the wilderness, and his more recent work, Iron John: A Book about Men (1990). Bly turned to ancient stories and myths as analogies to the processes men need to undertake to get in touch with their grief and pain. These passages and rituals from ancient fables or stories call for men to take a descent into the depths of their psyche, where they get in touch with the inner warrior. Much of his emphasis also called for men to bring boys into the world of manhood, in the same way Iron Hans (according to the Grimm brothers' fable) did with the young prince (Bly, 1990). A key strength of Bly's ideas can be found in the manner in which the initiated male honors the female and sees her as a partner in the relationship, not as a subordinate.

Robert Moore and Douglas Gillette have also emerged as proponents of seeing a need for men to locate within them the mentor or ritual elder because of the absence of the father in men's lives. Moore and Gillette's ideas stem from Jungian psychology, which emphasizes the collective unconscious we all share (Moore & Gillette, 1990). These authors identify four major archetypes that men need to potentiate within themselves to become the mature masculine. They are the king, warrior,

magician, and lover, and they embody the fullness of "man psychology", which differs greatly from "boy psychology". Boy psychology would associate these symbolic images with elements of tyranny, rage, manipulation, and self-absorption, while man psychology upholds archetypal characteristics of blessing, duty to others, channeling of emotions, and an empathic understanding of the world around them (Moore & Gillette, 1990).

Bly, Moore, and Gillette have felt the power within man's collective unconscious and they have seen the importance of the myth coming alive in masculinity. Now their applications have come in varied forms where men gather together and journey inward.

The wilderness weekend gatherings of men contain varying degrees of psychotherapeutic intent. Stanton (1991) found that men were encouraged to look deep within themselves and dive into their souls, in order to find their own authenticity. Ritual became a primary tool used to enable a rite of passage toward healing, so to speak. Men have offered their trust to the group weekend leaders who took them down into the pain of each man's darkest secrets, hidden fears, and emotional pain. Stanton called it an exploration of the shadow amidst the drumming, chanting, weeping, and hugging (1991). The personal revelations all remained confidential and vulnerability was essential. Because of the more primitive settings in the woods with spartan cabins, men were

able to see themselves in a new context, where they could redefine what it means to be a man (Ventura, 1991). Dancing around the fire and baring their souls, men accomplished ritual work where they intensely felt the dust and ashes associated with their loneliness and grief. The emotions poured out. They were emotions shared by men who have been dealt psychic blows during their childhoods, or from current troubled relationships reports Allen (1991).

Stanton (1991) described the journey inward in the following manner in observation of a participant: "He implodes into his tennis shoes, his face screwing up into a gooey mask of fear, incomprehension and rage. Long deep breaths pour forth in operatic jets, shaking him to the magic carpet, where he lies weeping his death song. Ten minutes ago, he'd stood smiling at us, a hotel desk clerk from Chicago....afterward, nothing else will seem as horrible as this minute, this meeting with his unexplored self, what Carl Jung called the dark side of our nature....and it isn't killing him." (p. 120)

This experience wasn't unique, however, for many "weekend warriors". As the therapeutic journey into the psyche occurred, other men shared common elements in their shadows, as well. Intensive group psychodrama plunged them into the depths, and then ceremonial rituals brought them out with healing in their lives.

Some of the criticisms about the men's movement have stemmed from the feminist thought that men are reacting to

women's rise to higher status and respect. Allen (1991) concludes that these stirrings may be destructive and only encourage more violent and aggressive behavior in men. This point is supported by Gibson (1991) who believes men also need to engage in constructive dialogue with feminist camps in order to conceptualize a more fully comprehensible concept of manhood.

Another drawback noted by Morrison (1991) is aimed at the limited target group involved with weekend experiences because most participants so far have been white, middle-class, and between the ages of 25 and 45. It has been true that men of all races and varied socio-economic status have attended, but the audience has been limited culturally and economically. One weekend retreat in the wilderness near Kenosha, Wisconsin, cost \$550.00 for each man to "get wild" (Stanton, 1991).

There have been many variations on a theme within this movement sweeping across the United States. Leaders, experiences, techniques, rituals, settings, dynamics among members, and therapeutic elements have varied from week to week and from men's group to men's group. Much of the intent has been to share the common thread of men learning to see the necessity and value of relating to other men and thus getting in touch with the "warrior" within. Some of the ideas have gone askew, however, and drifted away from the concept of Bly's original design. Another hope is that men of this generation can instill in those younger a sense of what it

means to be a mentor to even younger men, especially sons (Morrison, 1991). Maybe then we will hear more responses to returning warriors like, "When he came in the door he was a different person. He was high. He was excited. He was mellow. I was amazed. It was a real transformation. And it didn't fade." (Brotman, 1991, p. 5)

By no means have the weekend experiences been the entire focus of the "men's movement" in popular psychology. These previous examples and characterizations of "warrior weekends" could be classified as the quick fix remedy of what counselors and therapists can strive to achieve by restructuring male-specific goals in therapy. Noting the historical framework from which "male issues" emerge enables us to better define, understand, and grasp the problems inherent for men in our society today.

CHAPTER III
MALE GENDER RELATED ISSUES

This paper comes from the theoretical perspective that one's personality is "the relatively enduring pattern of recurrent interpersonal situations which characterize a human life" (Sullivan, 1953, p. 111). In other words, people are a product of social interactions from the very first days of life forward. People develop certain ritualistic manners of interacting and relating to one another in such a way that the construct of one's personality emerges, according to Sullivan (1953). The psychological development of a human male thus is determined largely by those interactions and relationships boys have with family, friends, and peers with an ever increasing level of influence shared by the parent who is most interactive in his life. Throughout this paper, the term "to teach" or "to learn" implies the processes and behavior patterns communicated by individuals on an interpersonal basis, not didactic instructions.

Chapter III will give a presentation of what the major writers believe or have felt are some of the troubles which are specific to men, resultant from their developing years. Many of the issues which face men arise from what aspects of tradition and patriarchy have been communicated to boys

through the various influential people in their lives. This includes the socialization process regarding gender roles, the educational influence, and the "self-reliant ideal" to which men aspire. A closer examination of the concerns from the previously written literature will provide a deeper understanding of the psychological barriers and boundaries which may need some further study before new goals and ideals are achieved. Many men are no longer comfortable with the traditional stereotypes for the most part, or they are confused by current changes, but the images of the past don't die easily either (Bell, 1982).

Patriarchy and Tradition

Tradition for men has encouraged concrete thought, formality, and structure, but has included no emotional training. The male gender role socialization process has influenced boys to "grow up as good talkers, not as good listeners, be logical but not emotional, look for conflict rather than progressive growth, be self confident without any signs of humility, make quick decisions rather than thoughtfully ponder something, and be sexual rather than sensual." (Farrell, 1974, p. 15-16).

Farrell believes that "boys are unconsciously taught to be emotionally constipated" (p. 31). This teaching has been an entirely learned socialization process from as early as 13 weeks of age, is prevalent in children's books, and it's in their reading books in elementary school. The bottom line

answer that children have been receiving is that for boys to associate with anything characterized as feminine is negative (Farrell, 1974). That men and boys should strive to prove themselves at all levels has been the teaching received from parents, relatives, teachers, and schoolmates. This can be traced to various points in men's lives where they fall for the sex-object trap, become the family breadwinner/provider, and always act the competitor. We have seen men conquering women, trampling on workers below them to be upwardly mobile, and striving for a distorted image of excellence over the decades (Farrell, 1974).

The expectations of the past are not dead regarding sex-roles for both men and women. They still begin at a very early age. "Women's certainty about their gender-role identity and men's insecurity about theirs are rooted in early identification with the mother." (Segal, 1990, p.73) The ongoing prevalence of this struggle for men/boys has helped cause them to deny the feminist side from within, while outwardly men have felt the need to subordinate and hold both women and femininity down. Boys want to pursue the tough guy image and seek after heroism. This was reflected in the life of "Papa" Hemingway, who built his life around his own personal, masculine ideal. He was dramatic, bullish, often depressed, paranoid, and always in the face of peril as he sought to hold on to his self-sufficient model, which fell prey to the evils of alcoholism (Segal, 1990).

Being mama's darling and father's rival has been a difficult starting place for boys to begin their journey. As boys grow up and attempt to connect with fathers, they vacillate between their desire to feel secure in the presence of mother and their wish to enter into a dangerous, uncertain arena with father Fine (1987) feels. The "machismo" image that men seek to uphold can be held in sharp contrast to the more androgynous ideal of the loving man who embraces change, nurturance, and the sensitive aspects of the human psyche. This is quite evident in the manner in which men have opposed women's liberation (Fine, 1987).

The problem of letting go of mom and identifying with dad provides a lifelong issue which requires some sort of resolution. This dilemma for boys becoming men and dealing with the concern of separating from mother gets played out in all their significant relationships. It sometimes results in emotionless males, dependent husbands, and over-competitive workaholics (Oshersham, 1986). Just consider the significant interactions men have with people and things in their lives. Wives, significant others, children, career demands, friendships, role expectations, and even alcohol all seem to contain some aspects of inadequate identification with dad.

Solomon and Levy (1982) label this quandary the "Reproduction of Mothering". "Sons may become substitutes for husbands, and must engage in defensive assertion of ego boundaries and repression of emotional needs.... the very fact

of being mothered by a woman generates in men conflicts over masculinity, a psychology of male dominance, and a need to be superior to women." (p. 139). This probably occurs because women do most of the parenting; not because of physiology but because of socially induced factors.

Men have a wounded father within which contains the fear of remaining a little boy. This angry or sad version of ourselves often demands, out of need, healing to cope with all of life's stressors and affairs (Oshersham, 1986). The fact is, boys are generally taught by society to be boys. Boyhood is enveloped in a masculine sensibility to work. Work usually includes achievement, competition, striving for excellence, power, money and proving oneself Tolson (1977) believes. Due to father's prolonged emotional and often physical absence, boys are often driven by a compulsive need for recognition and reward. For boys, recognition and reward are found in tangible objects or status, not in intimate conversation or emotional bonding with another individual. From a very early age, girls are usually encouraged to become wives and mothers in a responsible and expectant manner, but boys aren't prepared to meet the demands of children and a family.

Pleck and Sawyer (1974) suggest that there is a lethality associated with the male role, to which most of society's male children aspire. The masculine model is often held up as an example by male relatives, family friends, and the entertainment industry for growing boys. This model has

exerted a tremendous amount of sex-role pressure, which greatly affects the socialization of the male child. The lethal factor occurs with the inability of maturing men to communicate Pleck & Sawyer (1974) believe.

As the contemporary models of masculinity are explored, the sporting man, the politician, the successful ladies' man, and the one who proves another's subordination often come to the forefront of society's thinking. The authoritarian personality who shows ample amounts of aggression and eroticism frequently has become the standard (Segal, 1990). Men acting chivalrous and expecting a woman's response, or finding a man as the major enterprise of a young woman's life, are attitudes which are quite evident in the social arena today Fasteau (1974) believes.

As some young men have sought to line their office walls with awards, honors, and achievements, and place their trophies in the case below the certificates, they have also sought out women who will take care of them just like mom did (Bell, 1982). Their needs have become the priority in considering lifelong mates, and not usually the ideas of sharing, complementing one another, and mutual love.

Addressing the issue of male inexpressiveness from a developmental perspective provides even greater insight into the problem of being male. Traditionally "manhood" has been defined as what most real men do, and hasn't taken into account whether or not feelings are even present. There has

been little attempt to express emotion within the construct of manhood, and if any affective material has ever been expressed, it has been so with a female Solomon & Levy (1982) feel.

Some of the consequences of male inexpressiveness have been manifested as obstacles to intimacy and to the most fulfilling of relationships. Both sexes have suffered in this realm, too. For the most part, men have been able to relate to women in an incomplete manner, while women have occasionally ceased trying with men and talk with one another. It is believed that men generally don't express themselves with any degree of intimacy with each other, either. This has been true across time, place and people according to Solomon & Levy (1982).

The socialization process for the becoming of an inexpressive man has been viewed according to "role", in which a certain cluster of activities is assumed by men or women according to the gender specificity of those endeavors. Emotional unresponsiveness can also be evaluated in terms of its degree of functionality. Historically, men haven't emoted because it wouldn't have benefitted them from a political perspective. Intimacy hasn't bolstered the male vantage point in terms of a degree of power, and thus intimacy has been ignored as an operative tool Solomon & Levy (1982) believe. This is what young men and boys have learned and may perpetuate if interventions and change aren't forthcoming.

Women have made some relevant observations about the process of male role assimilation, as well. Miller (1983) has noticed that men have repressed the life of emotion and felt that tenderness is crushed in boys after the age of five or six. The forces of our culture have impacted our kindergartners to become "men". This is further evidenced by the fact that many fathers stop touching their sons (in appropriate ways) and kissing them goodnight because they feel it isn't the proper male thing to do as their sons reach puberty (Miller, 1983). On the other hand, girls and young women have been taught in the home and by society to live without competition, share, compliment one another, and even be with each other physically.

The entire idea of misogyny, or men having the need to "put women in their place", is a haunting aspect of the male problem Doyle (1983) feels. The elementary school playground has often been the battlefield where boys may strike each other down psychologically by berating girls because they're "icky", accuse others of being a sissy, and label the sensitive loner as a crybaby. In fact, many elementary school playgrounds are divided into a boys' area and a girls area where the former are larger and contain most of the athletic fields. This training ground continues right into the adult social arena, as well, where men still remain defensive when it comes to women's liberation, and hurl put-downs against women and their personhood (Doyle, 1983). Boys learn early

and then as men are somewhat stuck within a narrowly defined role where they are expected to "be strong; protect women and children in emergencies; do the rough, dirty and unpleasant work; earn the money; get along with wives; and get tired a lot." (Fasteau, 1974. p.41)

Doyle (1983) suggests that sex-roles have carried some very debilitating aspects through the years and their effects demand further research. Intellectualization-- the demand for conclusive evidence, macho rigidity-- being the strong silent type, and guilt-- a regressive way of relating, have been the major contributors to the physical deterioration of the male body (Goldberg, 1976). Therefore, it may be best to assist an individual in his process of self-actualization, becoming his/her own person, and not toward a socialized sex-role. It is believed that men need to grow as a self before learning to cope with the restrictive demands of sex-roles in the healthiest way possible (Doyle, 1983).

In a broad generalized sense, the educational system hasn't fostered a sense of a good masculine ideal because the scholastic world has predominantly been shaped by female teachers. Academia has not sought a synthesis between technical mastery and humanitarian studies (Sexton, 1969). The liberal arts areas within curricula have been geared more toward the female learner while the mathematical, logical, scientific areas have been aimed at the male students. This hasn't been the intent of the educational process but the

outcome of it. Schooling has seldom allowed for the inner life of boys to be expressed in the classroom but has reserved the outward expression of maleness to the playground or athletic field.

The split between these specific domains for a particular gender has deprived boys of the opportunity to follow their own interests or seek to become that rugged, maturing individual who follows his heart's desire. Rather, male students learn to be conformists, run of the mill, and pretty dull, like their male friend next door Sexton (1969) feels.

The role of mentor happens infrequently for adolescents or younger males. Usually, not until a career niche is found do men find someone to lead them along and provide the male figure so often longed for as a child. Men wish to be good sons, but they rarely received that affirmation either at home or at school, so they seek approval from and model themselves after their bosses, the CEO, or the director-- someone emotionally detached, but idolized to a certain degree Oshersham (1986) posits.

Again, the emotional processes are subordinated to the admiration or desire to be like the mentor. However, when male power wielders act ruthlessly toward them, it causes men to shut down and ignore the affective sensitivity within them. They are too concerned with keeping up the image and fearful that they may appear sensitive or expose the real self within (Oshersham, 1986). If there are no serious power struggles

for these mutual admiration groups, however, the surrogate father-son relationship continues, but without the needed emotional attachment.

The self-reliant ideal had appeared in literature long before Emerson penned his essay on the self-reliant man. Odysseus' epic journeys portrayed by Homer, the knightly chivalry of feudalistic society, the renaissance man depicted in The Prince by Machiavelli, the wealthy bourgeois land owner, and the common man of the new republic who was filled with common sense and tied to the earth, were all variations on a theme which stressed a man's desire to be self-sufficient unto himself alone (Doyle, 1983). The never-ending quest to prove one's self has spilled over into the pressures to adhere to a rigid role for men. The athlete, soldier, and politician seem to be islands, needing no one else. Again, the element of work, work, and more work for an entire lifetime to obtain respectability and be promoted have often become a male youth's greatest aim (Tolson, 1973). These values are promoted at school and are transformed into an aggressive style of masculinity. This isn't to say that hard work is the wrong path to take; but work without a balance has sometimes proven to be destructive. Oshersham (1986) believes that men have two desires: "to surpass the successes of dad and to find a sturdy, reliant man to rely on" (p.42). Most likely, if men had found this "reliant man" in their fathers, there wouldn't be the psychic struggle to achieve beyond their dads.

There would possibly exist a more highly functioning level of interpersonal involvement. A man needs to "name" his father, see him clearly, and accept him for who he was and is Oshersham (1986) believes.

The self-reliance which has preoccupied the lives of so many men for so long, has a style of its own, one of goal direction, task orientation, and self-assertive behavior. Boys have often learned that maleness is not depending on anyone, denying the tears and sadness, avoiding closeness with other men, and not participating in touching unless it's aggressive (Goldberg, 1976).

Power

The issue of power causes many red flags to arise for men, because it is something that has been sought after for lifetimes, yet something that is feared and often abused. "The power relationships in our daily lives both reflect and create the political system at large, and therefore cannot change without the other" (Fasteau, 1974, p.xii). The gender caste system in societies today has sometimes been destructive in nature and power. It has been like a storm cloud over our heads that just won't always go away. Violence and aggression within male-male and male-female relationships are concerns that flood our media daily, but little progress seems forthcoming. Violence is the "barbarism of public life in a capitalistic society where everyone wants to find their better place along the hierarchies of class, race, and gender"

(Segal, 1990, p. 252)

McGuinness (1987) argues that men want to gain and maintain control over others. This aggressiveness even has its start during a boy's developmental years, continuing in pubescence, and increasing throughout adolescence and early adulthood. Obviously, violence and assaulting behaviors serve a purpose for men, but beyond the biological struggle for survival, what other functions do they fulfill? Tiger (1969) argues that aggression is a function of male bonding and was illustrated well in William Golding's Lord of the Flies. The aggressive male image has promoted physical bravery, speed, and violent force, but unfortunately those images have sometimes resulted in societal ills. The horrific killings of American soldiers upon the innocent Vietnamese people exemplified the dangers of aggression without intact limits or boundaries (Tiger, 1969).

Parents have encouraged sons to act aggressively to get ahead or prove themselves, which has frequently led to the belief for young men that action is always better than passivity or words (Doyle, 1983). Rape and wife/date beatings have become too commonplace, as boys are continually encouraged to be rough, tough, and "masculine". Society often condones and sustains these attitudes via the media and entertainment industry at the same time.

The answer is emerging more evidently about why there is so much rampant violence worldwide; it might be what we teach

our male children. Boys are trained to fight, duel to the death, and continue to fight despite the disastrous consequences. The achievement motive is very powerful and compulsive, but its psychological outcome is a feeling of failure and unfulfillment (Fine, 1987). Inside fighting men there are lives of quiet desperation said Thoreau (Fine, 1987). The aggressive exterior is a thick defense for the lonely person inside. Brenton (1966) feels that the aggressive and violent tendencies of boys and men in the areas of handiness and athleticism are healthy outlets for their insensitive, volatile characteristics. Role identification which includes these acceptable manners of aggressive expression are to be encouraged rather than stifled, however. Men have become trapped inside the image of invulnerability which, when threatened strikes out in detrimental ways. The socialization processes have always permitted the outbursts and tantrums that men have, so what are men to do with their guilt, fantasies, fears, and anger? They often are unable to talk about it because they never have learned or been permitted to do so. The other choices left are to isolate (possibly chemically) or become invisible (Oshersham, 1986).

The risk of being a power seeker and sexual aggressor has helped limit "man's" ability to develop the traits of sensitivity, intuition, and understanding; has pushed those qualities away; or has limited the expression of those traits in a self-doubting manner Brenton (1966) feels. Male violence

in the sexual arena developed out of a son's fear and ambivalence toward mom from infantile days, Rowan (1987) believes. The choices of having power over or being powerless with one's mother led to choosing the aggressive option of having power over her in most cases. This choice, in combination with the exemplified paternal attitudes toward mom and women, created male leanings toward a more aggressive stance than a passive one (Rowan, 1987). Men usually haven't learned to share the power within a sexual relationship where both male and female have power with one another. This third, but often avoided selection, would enable men to avoid rape, assault, and brutality more readily.

"Sexual violence has been caused by pathological individuals, brutal families, the stress and humiliations from poverty and racism, but continues to reflect the issue of power among individuals" (Segal, 1990, p. 252). When men learn to express themselves and talk about their feelings, abuse and aggression will begin to be eradicated.

The aggressive actions of men aren't always direct attacks or physical confrontations, however. Without realizing the consequences or the motive, men (and women too) have lashed out toward a significant other in disguised ways. Much infidelity results from men getting their needs met indirectly. Rather than dealing with the emotion of rage or vulnerability with his wife, a man may seek the company of another woman or the companionship of a drug without knowing

what he was really feeling (Oshersham, 1986).

Marriage

What does the male seek in marriage, then? Does he search the globe for someone to share all of life or someone to meet his needs like mom did when he was young? Is she the fulfillment of his sex-object idealization, or did he just get tired of all those other women and finally decide to settle down?

The problems facing men and their masculinity have become evident within the context of marriage. The upbringing of boys has traditionally not received an appropriate set of rewards for a relationship, marriage, or love in the same way a girl's upbringing has (Goldberg, 1976). Thus, there hasn't been the same readiness or preparation for men and women to marry. Gender conditioning has trained young men to see the marriage event as a victory, an achievement, an attained goal, or a sign of excellence in the competitive realm of a man's life.

Men have sought out steady girlfriends to have someone who will take care of them, but they haven't always considered if they will marry them. This stands in stark contrast to women, who often anticipate companionship, sharing, and emotional intimacy most often in the context of the marriage relationship Bell (1982) believes. The reality testing of a marriage relationship happens far more rapidly than expected when the man realizes that marriage includes balancing time,

dividing labors, learning the needs of another, and that the relationship requires energy output daily to survive, rather than getting his needs fulfilled by a surrogate mother Bell (1982) feels.

When men enter marriage or a similar living relationship with a significant other, the woman knows the "public self" of her husband. She has learned his tastes, interests, attitudes, and opinions, but there remains an absence of voluntary disclosures on his part. The "private self" is that part of himself that he feels he never needs to share. He also has a "personal self" as well, which is the way he thinks about himself, the most intimate parts which he either hides or is unaware of himself (McGill, 1985).

What once started out as stoicism, or that secure, confident look in his steel grey eyes, often turns into indifference. He may say "I care" but the message she receives is devoid of any affect. In fact, the only times he may express emotion occur during a football game on television. Men drift into the mind set that their wives or partners know how they're feeling because "that's what women are good at". The women in these relationships usually have gone past the half-way point to meet their spouses, but the men remain somewhat ignorant and still can't connect on an emotional level (McGill, 1985). The man still, unconsciously, has the expectation that he will get a support system out of this relationship much like he had with mom or which he wishes

he'd had with mom (Fasteau, 1974).

There has been a myth in existence about the nature of the husband-wife relationship, too: women have been considered the more dependent one in the relationship and men resist closeness and dependency on her. "Once the unconscious defense is penetrated by a woman, he becomes profoundly attached to the point of deep and almost total dependency" Goldberg feels (1976, p. 12). Fear sometimes becomes the bottom line here; he gets afraid of risking the expression of his true self to his spouse, and even more fearful of being vulnerable with a male friend.

A divisiveness has often emerged within marriages because of the male's inability to really communicate on an intimate basis. The delicate balance between making demands upon each other, conforming to the other's ideals and interests, and discovering the difference between spousal expectations results in conflict (Goldberg, 1976). Often, men might develop into passive, aggressive people after being hen-pecked by wives. Violent and abusive episodes often occur at this juncture because of a lack of communication and the man's inability to deal with the expectations of the competitive work world and the affective needs at home.

When men don't find themselves in a position of power they usually seek out women for their sensitivity needs, but they can't get past the sexuality aspect of the relationship. Sometimes their emotional needs turn into a sexual drive and

the woman becomes the object whereby he can express and prove his manhood (Pleck & Sawyer, 1974). The full sexual experience for males should include emotional intimacy, sensuality, and expression of the so called "feminine" traits prior to the physical act of love; but that is antithetical to most of what the male has learned in his world of conquest and accomplishment (Pleck & Sawyer, 1974). This is the male trap, because he wants the closeness but, even more so, he wants to assert his masculinity.

Fatherhood

Almost twenty years ago, writers began to address the insensitive and unloving man (D. & D. O'Connor, 1975). They believe that men found it extremely difficult to admit their insensitivity, speak of their omissions, express a need for constructive conversation, and realize their self-centeredness. Complete honesty had become too much of a risk and trusting others was nearly incomprehensible. They feel that striving for sexual sensitivity would require men to share experiences of touches, words, and special deeds. Their work shows an equally important need for the changes to spill over into the lives of couples' children. Girls and boys have longed to hear "feelings" talk from their dads, feel the involvement of father with them, and see the focus of the home change to family-centeredness (D. & D. O'Conner, 1975).

Good, invested paternal parenting has been missing from some homes, historically. Men haven't always been nurturing

to their children, especially their sons, and have deprived themselves of fulfillment and a deeper self-actualizing experience therein. Society hasn't afforded fatherhood much respect, either. Until more recently a father's custody rights, along with positive father images in the media, advertising, and popular literature have been absent (Brenton, 1976). The emphasis has remained with mom and the father-child bond has suffered because of it (Pleck & Sawyer, 1974). Child care has met paternal resistance due to the social inappropriateness of such tasks for men (Fasteau, 1974). This resistance has been apparent in cooperative child care programs outside of the home, too.

Possibly due to the fact that women are the only ones physically pregnant, men haven't gathered the information, reassurance, and support they need as they explore the upcoming new aspect of parenthood in their lives. Oshersham (1986) believes a major transition to fatherhood should be taking place, but since men don't physically show the tell-tale signs of pregnancy, their preparation has been ignored. Men haven't "showed" their pregnancy enough to give them license to discuss the transition.

Society has usually down-played the male need to verbally address the fact that men are full of fears, anxieties, and uncertainties about their upcoming role in the life of a child (Oshersham, 1986). Men even at times fear that they may lose their status as the wife's favorite in the home. No one has

prepared him to deal with this type of psychological duress and confusing emotions. For men who have additional children, this becomes even more apparent, because the parental attentions become increasingly more divided (Goldberg, 1976).

As children have grown within this kind of family milieu, fathers have sometimes become the phantom who shares very little with children or the "family man". The family man can sometimes develop special intimacies with children, where father and daughter share something in common without mom not having as much knowledge of it. Men have continued to have activities with daughters, but they often leave an emotional gulf between them and their sons McGill (1985) feels. Mom usually offers more for the children of both sexes. She provides the role model and direction for her girls and care and sensitivity for her sons, while dad sometimes approaches the boys in an adversarial manner. Often, mother has assumed the role of a link or joining force between dad and the family. Is there anyone with whom he is close?

Children are sometimes kept at an emotional distance by their fathers in a way that makes the children wonder what the inner workings of the male adult life really are. This is especially true of the martyr-father, who denies himself in an all-suffering manner to prove himself at work and be the great provider for his wife and children. What he unknowingly may believe is showing his love by means of industrious toiling may appear to them as detachment and self-absorption

(Oshersham, 1986).

Men who get in touch with some semblance of a paternal identity have occasionally exhibited an excess of involvement or psychic fascination with a child. Thus they may get caught in a bind between their desires to be the in-home man and the working man/good provider. It is believed that men can utilize the intimate, emotive aspects of fatherhood, by applying them elsewhere in their lives where they have positive transitional effects, like the workplace (Oshersham, 1986).

For a vast majority of fathers, anxiety and stress remain. The need to be a provider, deal with the wife's pressures to be exemplary, and to provide a father figure for the children may renew the male struggle to resolve the issues he had with his father. Dads have sometimes become enraged over the constant comparisons to the fathering and husbanding that their dads did, which can result in a further emotional distancing from their wives and families (Oshersham, 1986). Sometimes, fathers will become paralyzed when they seek to express emotions with their children, so they play and rough-house instead. They may appear to be busy so they can hide their feelings (Fasteau, 1985).

When some men are unable to synthesize a more complete self and heal that relationship with their father, Oshersham (1986, p. 151) observes that these male struggles may propel them into their work, which is a way of denying their fears.

Men have occasionally demonstrated too, that outpourings of either love or violence are common after periods of loneliness and isolation. Feelings of powerlessness resulting from loss situations like jobs or the inability to have children can cause some men to flee into numbness. Then, in order to feel again, uncharacteristic events can occur, like extravagant gifts or rage-filled beratings.

The image of the "new man" or "good father" may continue to develop to the point where men get to have the best of both worlds. Work has seldom been re-prioritized, so some men haven't been able to make compromises with careers and focus on the home front more intently than in the past. Segal (1990) believes that it will take a more self-actualized male to do this, and women will need to share the parenting, as well.

Career

Of course, another significant area of impact within a man's life occurs within his choice of career. The selections made by many men in the vocational sector often perpetuate the male problem, because their jobs may not allow for emotional outlets and increasingly force the tensions and pressures of life to go ignored or be denied outright. As young children, boys have frequently idolized certain masculine heroes, have grasped the notion that they need to have a compulsive drive for more and more money, should pursue powerful positions, and should involve themselves in scientific or technological

interests Sexton (1969) believes. The outcome of the socialization process from one's youth culminates in a man's entry into the job market Tolson (1977) argues. Unfortunately, self-doubts and feelings of failure have arisen when these ideals aren't achieved by means of a career for young men.

Work has often defined who a man is, and from many indications, this standard of measurement will continue in the future. The thickness of a man's wallet has been greatly esteemed by our society, even though the quality of the individual person may be lacking (Pleck & Sawyer, 1974). Occasionally, the monetary criterion becomes unfulfilling, which can motivate men to prove their masculinity through position, power, and prestige.

The workplace has provided an arena for men to affirm certain feelings of superiority and has helped to give them an identity. Their fears and uncertainties toward their fathers, combined with their wife's more noticeable control at home, has helped to launch career driven men into competitive schools and management tracked positions with little concern for those that get stepped on or hurt along the way (Fasteau, 1974). The overall thrust of sports and competitions on the playground have partially provided the training places, and occasionally violence has been rewarded along the way for those that have excelled. America's preoccupation with the gridiron on Saturdays and Sundays has made it somewhat acceptable for men to bash some helmets and outdo each other.

They may do the same at the office in a symbolic manner, and it is encouraged as well. This curious proving of one's masculinity has provided historic examples in the Vietnam War and the Watergate scandal, where the "male machine" has run out of control at the political level Fasteau (1976) feels.

One very attractive aspect of the workplace for men has been its structure in comparison with the apparent chaos of the home. This attraction to order and predictability has helped to cause men to plunge their whole selves into their work. Thus they may "work to be hypermasculine and hide out in their protective cocoon of the job." (Oshersham, 1986, p. 169) The results of work and bringing in the money have usually been more tangible than being a good father for men. On a week to week basis, it's difficult to measure the success of one's parenting skills, whereas goals and deadlines present themselves as adequate measurement devices at work. Unconsciously, men have sometimes drifted into the haven of career successes and rewards, without realizing they have shunned their wives and children (Brenton, 1966).

Over the past few decades, women have come to know much greater freedom, competitiveness, and opportunity in the job market. This change has posed the likeness of a threat to men and upset the balance of separation of home and career for two career families. This loss of rigidly defined roles, or something as stressful as a loss of a job for men, may torment the male identity and brings with it a high level of

accompanying psychic distress (Brenton, 1966). The "secure man" however, is unthreatened by women, Brenton (1966) believes, and should be able to embrace the woman's role and tasks and live in an egalitarian marriage relationship.

Men who have been raised to see their career as part of their maleness are in need of an invitation to change and search for alternatives. The familial dual career phenomenon means that men sometimes need to struggle toward androgyny, share responsibilities, and make trade-offs and exchanges with what has been traditionally expected of them (Solomon & Levy, 1982). Even though men often fear transition, they need to embrace the possibility that trial and error may be necessary and their comfort level could be threatened.

For the "real man" success has been almost everything and the scale by which his worth is often measured. The whole of his social identity has been greatly determined by his performance and by the esteem received from those who work with him. This aura of being a man of the world has carried over into his home, leisure, social life, and even his rest (Tolson, 1977). The problem, however, may be that he cannot be a success at everything and has set himself up for failure (Doyle, 1983). There is no way humanly possible for men to be all things to all people, even though they believe it at times. It's ironic that the only way his real success may be found is through the embracing of failures, acknowledging that he is vulnerable and perhaps needy.

The expectation has been that women will support their men as men find their sense of identity in their outward successes where all of society can see. Their prestige, wealth, or goodness have been prioritized throughout history so both the family and male psychological well-being have suffered Bell (1982) feels. The advertising images that bombard us daily of the rugged, distant, individualistic male support this partially skewed image of success. The underlying connotations of these messages are that apparent emotions, feelings of weakness, and signs of dependency are deficient character traits (Farrell, 1974). Therefore, many men find it difficult to embrace psychotherapy effectively, unless they hit rock-bottom first.

The "society man" or being a success in the eyes of the world, has emerged and has occupied a huge role in our culture, idealized to the point where sons sometimes feel that this is the image toward which they must strive in their lifetimes. Young men may perceive a necessity to seek power like the politician or seek wealth like the entrepreneur. It is mostly like a combined process of men being thrust into these social roles by society, and men assuming these social norms because they know little different from them (Fine, 1987). Adulthood captures the quest of "sons trying to resolve their guilt, shame, and anger at their fathers in silent, hidden, ambivalent ways. Some men unconsciously seek better fathers at work who will forgive them and leave them

feeling like a good son." (Oshersham, 1986, p. 5)

The societal male has sometimes turned his cheek to the affective qualities typically associated with feminine characteristics because dad was too manly ever to do so with him. Varied people, places, and activities have become the surrogate father throughout his lifetime. A boss, job, institution, gang, associate, sports team, or club has become the objective of his striving so he won't have to look at his family, his psyche, or his self-esteem through the lens of interpersonal communication. (Oshersham, 1986).

It could become a success trip that never seems to end. If it ends and a man finds the journey devoid of any existential meaning, he could have an emotional breakdown or actually have to seek help. Winning, receiving the praise of others, covering up the shame, competing, chasing down the best wife, and not having enough time because of endless striving have often prevented some men from developing intimate friends. In order to escape the pressures of this image in society, men may draw inward and detach from people as the glory of the chase from younger days begins to fade (Goldberg, 1976). Resentment and bitterness could replace the adoring feelings men once had for their wives and they may look for the cute young woman with whom they can bare both soul and genitals. Some men have realized that their expectations were far different than what reality became for them (Goldberg, 1976). There would and could have been more

fulfillment and self-actualization had men known how to do the necessary emotional work.

Sexuality

For the most part, men have learned that sexuality is one thing, the act of making love, or more succinctly the sex act. Rather than equating love-making with the emotional, intimate process of sharing a deeply moving process of inter-relating, many men have seen sex as a systematic button pushing adventure which elicits responses (Fasteau, 1974). Many men exhibit a need for control and perceive sex as a challenge, but remain unwilling to be vulnerable with women. One's manhood might be wrapped up in his ability to perform and prove himself without the realization that the mind is the most powerful sexual organ (Doyle, 1983). Sex has captured a place in the lives of men and its role differs very little from that of the excelling in the corporate boardroom, on the ball diamond, or on the battle field. Pleasing both self and others in the bedroom setting is a challenge or quest which society has sometimes portrayed as a panacea Brenton (1966) believes. Actually, many men have harbored fears of impotence, sexual dysfunction, and poor performance in the sexual aspect of their lives, which has made their ability to be emotionally connected even more difficult. The defensive nature of men often squelches their need for mutual intimacy between partners in love making. This attitude is perpetuated even further because men might feel that they

really shared something deep with women because sexual intercourse had occurred.

Some men haven't ever considered what intimacy really is or how it may effect their sexuality. These men dutifully recognize the manner in which they provide money, protection, a fulfilling sexual event, or a gift on appropriate occasions. Touch is either explicitly sexual by nature or done in a competitive manner, listening is synonymous with hearing, and communicating is equivalent of telling thoughts or debating McGill (1985) posits. Some men have developed some peculiar idea or been trained to believe that the ways women show love are histrionic, too flamboyant, and should be shunned by their male counterparts entirely.

McGill, (1985) in his report on intimacy feels that necessary elements of intimacy are shared experiences, time together, a range of shared events/activities, a depth of self-revelations, an equitable exchange between individuals, a feeling of "we"-ness, and an exclusive factor which only one person could contribute to that relationship. These elements of intimacy are what can make the sexual experience meaningful and fulfilling McGill (1985) describes.

When men have had affairs with women outside of their marriages, often times it has been with someone with whom they feel a need to share their intimacies. They may actually be seeking a friendship and a partner who will listen to their needs and feel comfortable hearing the disclosures men hide

from their wives. Who is this woman? She might be someone in close proximity like a carpooler, secretary, or work associate. These affairs occasionally allow men to share their public, private, and personal selves with someone who is available, yet the sex act is seen as the necessary link for them to enable this opening up experience to happen (McGill, 1985). Occasionally, wives have even felt very relieved that their husbands found some way to emote.

Many men fear being seen by another person as possibly being homosexual and fear that they may be gay themselves (Devlin & Cowan, 1985). Homophobia continues to be one of the opposing pressures against male intimacy (Miller, 1983). Men may fear being close to or even having friends because of their homophobia. The restrictive nature of male roles and the denial of any typical effeminate expressions or attributes by men, exemplifies the manner in which men are uncomfortable with themselves. Typical male bonding activities have been loosely confined to athletic endeavors, work associated interests, or hobbies. In contrast, laughing, crying, listening, and caring for each other have often been neglected. This inability prevents men from sharing a fuller experience with women, and with each other Bell (1982) stresses.

Male Friendship

It is pretty accurate to say that male friendship has been confused with homosexuality, but it is even more apparent

that meaningful male friendships are often absent from many men's lives (Miller, 1983). Boyhood friends shared something much deeper it seems but something happened along the way. Gone are the days of brotherhood, loyalty, and adventure characteristic of the Three Musketeers. The tight-knit bonds of boyhood friends were replaced by selfishness and defined by action. Rather than developing relationships which contain a certain element of relaxation and closeness, some men have opted and society has reinforced the choices of competition and struggle (Miller, 1983).

To make the statement that men have no intimate friends is not too distant from the truth, McGill (1985) believes. Instead, men have many friends who are available in all sorts of *fair weather*. They are typically there to discuss sports, business, politics, sex, and to gossip, but they may remain unable to share any deep knowledge or personal feelings. It seems that an activity is necessary as well, whether it is a poker game, racquetball match, or a few rounds of drinks. Very seldom will men call a friend on the phone or drop in on someone just to chat. It is no miracle that men get along on their own and avoid drawing close to other men. They may be too busy chasing the tangible rewards of life just like their mentors did before them. Time constraints are so evident for men because their other life obligations have assumed a higher priority. The energy it would take to re-examine the necessary changes to spend time with male friends might be too

much for many men to comprehend (Miller, 1983).

Many men no longer have buddies like they did as young boys. Their relationships with one another often have been limited by competitiveness, suppression of emotional material, and lack of touch (Pleck & Sawyer, 1974). Whenever an affective need has arisen, men have turned to women. Various people have made the statement that this is only true in America, whereas many European men, like the Italian or French, have closer male friends. Miller (1983) found that friendship seemed dead among men abroad, as well. A study in Paris found that only one in ten men reported to have an intimate male friend (Miller, 1983, p. 123). Therefore there is a need everywhere in society for men to foster a more profound sense of freedom which can be found in friendship with other men.

Goldberg (1976) feels that the art of "buddyship" is lost because no brotherly love is shared between men any more. In fact he observed that it was common for some men to be without a single close friend. Men who attempted to communicate with other men, often became blocked in their dialogue and steered toward neutral subjects like cars; nothing intimate about the self. "Self" was seldom used as a reference point in any conversation because that would indicate something personal.

Miller (1983) proposes that intimacy has died for men due to many of the aforementioned historical reasons (Chapter II)

including the depersonalization of industry and the theological emphasis of the individual soul within protestantism. Professional careers have guided male behaviors and emotional expressions of the inner lives have become somewhat taboo. An exemplary illustration of this is the lost art of letter writing by men (Miller, 1983). In fact male attempts at friendship have often been forced to the point where an affective exchange becomes quite uncomfortable, but men may proceed out of an obligation to their spouse. The whole process of opening up and being intimate has been similar to an intense fear of the unknown. It may even be true that men are afraid to love, connect with another human being (especially a male), and acknowledge there are issues that haunt them unconsciously (Miller, 1983). The suggestion has been made, on the other hand, that the quality of an emotionally charged relationship with another man can take on an almost spiritual dimension (Miller, 1983). Miller along with many of the other previously mentioned authors felt it is a shame that more men haven't experienced friendship to that elevation.

CHAPTER IV

IMPLICATIONS FOR COUNSELING

Chapter IV presents a synthesis of the literature's findings regarding what specific suggestions can be made for those who provide psychotherapy for men or want to better their understanding of male issues. The question arises as to how these male concerns must be addressed by the psychological community and mental health providers. Across a vast range of settings; counselors, psychotherapists, and psychiatrists confront these male issues whether that is in substance abuse counseling, private practices, psychiatric hospitals, or in academic settings. Professionals need to develop therapeutic goals and interventions that address men's masculinity so that change effectively comes forth societally and a healthier male image emerges.

Therapists need to equip men with the skills necessary to deal with the imposed sex-role barriers by overcoming the internal barriers which the socialization process has erected within them (Collier, 1982). There is a vast unrealized potential within men for caring and nurturing which can be accessed when therapists enable their male clients to realize the burdensome aspects of traditional sex-role attitudes and behaviors (Collier, 1982). Some of the optimal goals for the

counseling process with men become the ability to make choices free of unnecessary dependencies on outside influences, use of traditionally feminine or masculine behavior as needed, and to discard the sex-role prescriptions acquired since birth, according to Collier (1982). These aims for therapy were originally designed for counseling women, but in order to better enhance men's emotional communication, this author felt the goals were highly applicable for all people and men in specific.

Androgyny and the ability to break free from previously described sex-role "traps" define much of what the ideal male image is. These ways of perceiving the world and the male's role within it, don't carry the baggage of generational expectations and societal aspirations, and they can help men develop and employ skills which will build mutual relationships with those around them.

Consciousness Raising and Group Psychotherapy

As has already been stated, consciousness-raising efforts have been instrumental, but only to a certain degree without long-lasting effects. Consciousness-raising needs to be re-emphasized in educational settings via workshops and professional discussions. Male concerns should be dealt with in group psychotherapy settings. Men need to confront male specific problems in individual therapeutic settings with counselors who are able to engage clients in an examination of these issues. Finally, further research and study is required

to measure the significance and relevance of male dilemmas in addition to developing strategies that handle problems which are limited to men alone.

The problem is very difficult however, because there is a definite split between men who are pushing for change and those who are exercising power for the rules to remain the same. Abbott (1987) states that there was no viable evidence of a "Men's Movement" in 1983, and had questions about where the future would take men. It is encouraging to look backwards from 1993 and report that there is a significant groundswell of interest and research (Scher, 1990; Good et al., 1989; McNab, 1990).

Male bonding is necessary and this is evident from an evolutionary/natural science perspective. The history of animals including humans showed that male togetherness of species is necessary and essential for wellness and survival (Tiger, 1969). These factors have been ignored since the industrial revolution, and male intimacy seemed to disappear after the dismissal of secret societies, lodges, and their initiation rites (Tiger, 1969). The focus for marriage and family therapy within counseling sessions must primarily aim at improving communication skills so that men can access a feeling language and begin to express themselves. Group therapy can employ an assertiveness training aspect along with role playing, teaching, modeling, and carrying out assignments apart from the group experience. Social structural changes

will take time for both men and women, but men need to invest themselves in emotionally laden roles and women need to become another link to the economy (Solomon & Levy, 1982).

Consciousness raising can take place in many varied forms. It can occur through an informal discussion with a group of friends or a peer supervision meeting among therapists dealing with male issues. Whatever the setting, we must recognize the necessity for the old sex-role stereotypes to be replaced by rules which permit the natural expression of both humane and aggressive impulses. Since our society has become so geared toward technology, industry, and power; these influencing factors need to be seen in a more humanitarian light (Sexton, 1969, p. 199).

Consciousness-raising is necessary for men to move beyond the role of oppressor toward women and help men mature as individuals who have been fearful of assimilating their sensitive side (Tolson, 1977). This can start as men discuss and define their own masculinity and how they have been influenced by significant people in their lives. Since the patterns of interpersonal relationships men experience characterize their personalities, it is only logical that incorporating new and alternative images of emotional well-being will therapeutically bring about change (Sullivan, 1953). By examining the positive and negative aspects of masculinity, men can begin to understand the social ills that stem from their weaknesses. The rationale is that men need to

change behaviors, belief systems, and their affective experiences. Questions may arise if men can even relate to each other without women present. How do I express a specific emotion? What will be the acceptable behaviors and content of this type of group? (Solomon & Levy, 1982).

Membership within either a consciousness-raising or therapy group can be a risk in itself for men. It is a statement of non-traditional values to esteem something such as "talk" to deal with a personal "problem". For some men, groups have become a safe laboratory where they learn about themselves and how to be more vulnerable with people, especially helping them in the area of interpersonal conflict (Heppner, 1981). This author feels that if men learn to communicate and emote with other men about concerns that are real and non-superficial, they can succeed as better husbands, fathers, friends, and career people. This can happen when men gather together and discover how they have been affected by all their interactions with others.

Since some men have locked up their feelings for a part of their lives, have been unaware of most affective processes, and shut down in relating to others, liberation from these learned ways of coping may be a long and/or arduous journey. An excursion beyond anything that they ever dreamed they may encounter can take place for men who embrace the challenge of the "Men's Movement". Attending to their male sense of shame, expressing emotions regarding the family, and increasing their

level of intimacy are difficult tasks which are rewarding if the element of vulnerability is risked.

Men in therapy groups may gravitate toward a more structured setting where goals are set, strategies made known, and processes explained (Scher, et al., 1987). Bombarding an individual with his need to process his feelings within the group is like speaking a foreign language, but providing direct instructions for men to follow which aren't too threatening, enable therapeutic work to begin. Men in groups need to be affirmed that they are not alone and there is nothing abnormal about their experience whatsoever. They are struggling to establish an intact, adult, masculine sense of themselves, so the use of ritual and initiation may be useful tools to gain these self understandings (MacNab, 1990). Learning to talk about things outside the realm of sports, job, and leisure is unsettling but necessary if a man is ever going to admit his own needs (D. & D. O'Connor, 1975).

The element of stress which is directly a result of the male gender role deserves careful attention as well. Men are more anxious about their sex-role than women and they experience negative psychosocial and somatic consequences because of it. Discussing the common stressors which men experience can help to normalize the unpleasantness and offer a framework for necessary support (Eisler, et al., 1988).

Abbott (1987) suggests that individual entry interviews be conducted as part of the screening for male therapy groups

to assure a successful mix of personalities and to ascertain a man's level of personal commitment to the group. Abbott (1987) received some very positive results from a research group he entitled the "Atlanta's Men's Experience". He initially was concerned about questions surrounding the nature of relationships for men, what men would learn about group therapy, and how each man would personally develop within the group. He found that men reported the group to be a place of nourishing, sharing relational dynamics, and resolving differences. There was some exploration of homophobic issues and the men even expressed their feelings of attraction to one another.

Abbott (1987) feels that without women present, the group members were less competitive and they began to seek each other out for intimacy needs. In fact, he saw that the men with whom he worked were able to develop meaningful male friendships outside of the group experience because of the skills they employed in the group process. "We now feel that a men's therapy group has an uniqueness, power, and potency for the male therapist that cannot be replicated in any other group. Being with men as they grow and relate to each other is unique and invigorating" (Abbott, 1987, p. 91). Pleck & Sawyer (1974), prior to F. Abbott's work with men, felt that men who paid attention to one another for the first time in a group setting found it to be highly rewarding, as well.

Individual Psychotherapy

An appeal for change among men has been made very strongly by women and by all people who desire more egalitarian societal changes in the future. The wounding, silent male who masks emotion with stoic rigidity is no longer as widely accepted as the norm. Therefore, therapists need to be aware of new hopes and expectations for the men who seek help in counseling. Men have been called to a better, more balanced way of being a part of society, and the helping professionals must respond with a keener sense of how to help these men get in touch with a more fully self-actualized self (Tolson, 1977). The psychotherapist's task may be to just help men open up, to feel, and to talk about those feelings. There doesn't need to be a discussion over the logic of them or the sequence of events or possible outcomes; just specific feelings (Steinmann, 1978).

Abbott (1987) collected the concerns of various writers familiar with male issues and psychotherapy. His findings were quite extensive and counselors need to heighten their sensitivity to become more effective with male clients who are distraught or struggling with aspects of their masculinity. Men are concerned about their role in parenting their children, how to resolve their wounds or losses from their own fathers, and how to handle anger appropriately. Some young men are desperately in need of guidance and direction about how to handle their homosexuality during high school years.

The myth that being emotional is feminine haunts men both old and young. Perhaps one of the most pertinent issues which confronts men is their questioning the validity of their driving need to "succeed" in the eyes of society which is juxtaposed with the expression of their inner lives (Abbott, 1987).

Some men are arriving in individual therapy due to an emotional dilemma. They are encountering previously repressed feelings, needs, impulses, and conflicts which have lingered around from their early childhood to the present day without realizing that they existed. Some men are questioning the process of how they developed into the people they are, and they are puzzled by the ways various individuals shaped them. If they gain the awareness that they need help and are willing to risk their vulnerability, much of the battle is already over (Goldberg, 1976). The individual setting is often seen as safer too, because men only have to tell one person their problem or secret. An unfortunate aspect which exists stems from the fact that men have usually remained stalwart far too long so that their problem has already escalated to a full-blown crisis. They have experienced a breakdown in their defenses or the pressure to conform to the stereotypical male image has become too unbearable for them to take, so they finally seek assistance. That's a difficult, and often humbling event for men to undertake (Goldberg, 1976).

The changes that men want to make in their lives, as

reported by Scher, et al. (1987) have been toward positive assertion of a holistic, more androgynous and less limited by traditional gender roles male ideal, yet others continue to gravitate toward an aggressive role. Men speak of wanting more time with their families, a decreased level of psychological stress with women, and they want to examine their own male role. There are some differences according to the gender of the counselor as to the nature of therapeutic content too. Men are seeking genuine masculine validation and want to gain awareness of the male socialization process with male therapists; while men struggle under the weight of their separation issues and become more aware of their rejected feminine side with female therapists (Scher, et al., 1987).

The counselor must constrain him/herself in the hope for immediate disclosures or self-revelations by male clients. In fact, some men have successfully dissociated vast amounts of material so timing and patience are necessary prior to any interpretations or confrontations. An ill-planned attempt to unearth a man's denial surrounding his alcoholism, for example, may stir up excess anxiety for him and scare him out of therapy (Solomon & Levy, 1982).

The whole notion of embracing intimacy or exploring the relationships that have affected men during their formative years for many men is alien to their understanding. Often, a shake-up, or a rock-bottom event is necessary before men will address the real emptiness they feel inside. Coercive

efforts, guilt trips, or anxiety provoking probing by a therapist or family member(s) are contraindicated. The process of developing a healthy therapeutic relationship with defensive men is time-consuming, laborious, and often doesn't promise any results McGill (1985) feels.

Some specific suggestions for counseling professionals focus directly on the whole idea of what influence a father had on his son as men deal with their masculinity in the individual counseling setting. Many sons vaguely remember or unconsciously have processed their relationship with their fathers as being sad, incompetent, and angry; or wounding and violent. Unfortunately these sons have internalized a distorted father image and they struggle with those impressions for a lifetime (Oshersham, 1986). Counselors need to help men examine their desire to have their father's love or their desire to prove that they don't need their father's love. This paradox has been very distressing for some men so their reactions to other people have sometimes resulted in outbursts of anger, followed by threats, then sulking in silence (Oshersham, 1986).

The wounded father which needs healing for some men must become a primary focus in the counseling relationship. Oshersham (1986) feels that successful counseling is "detoxifying the image (of father) so that it is no longer dominated by the resentment, sorrow, and sense of loss or absence that restrict our identities as men." (p.177) When

men have idealized their dads as the heroic or saintly father, in the process they often have devalued mom within the home. Sons will feel that they can't live up to him (dad) because he's so great. Some of these men have learned to know an emotional second-class mom, and have associated the feelings side of their lives with incompetence and overreacting (Oshersham, 1986).

The key point is for men to keep from restricting their personal identity from themselves and from others. They need to do this by emotionally connecting with another individual (ie. their therapist) and thereafter translating those skills into the areas of marriage, family, friendships, and even career. Trust and vulnerability become essential tasks so that men won't continue to will the model they received from their fathers to their sons. To continue in silence and unfulfillment along paternal lineages might be avoided when and if men work through the transference relationship they develop with their male therapists (Oshersham, 1986).

A Psychological Movement

The questions which now face professional counselors are great. How are we to help men face retirement where they will lose structure, battle with their extra time, and question their new role in society? How can mental health professionals reach out to men who still want to "tough it out" in regard to their physical and emotional health? How can men learn to be more cooperative and less competitive with

each other? How can men lose the images of the machismo figure? And how can we enable men to teach vulnerability and gentleness to their sons, eventually? (Abbott, 1987).

McGill (1985) proposes that men need to learn to be more loving in order to live a more potent and constructive life. "What is important is that instead of, or in addition to the drive for achievement drilled into the boy, the notion of a happy love-match should also be held up to him as an ideal. There is no implication this is easy; no ideal is easy. But at least it points in a direction which offers a solution which avoids the terrible tragedies of...." (Fine, 1987, p. 348). Love expressed in more traditional psychological concepts as unconditional positive regard or acceptance can become the experience men need in a therapeutic setting so that they can treat others in the same manner. Intimacy may become less of a threat, and self-awareness embraced when men experience a relationship characterized by love with another person without the trappings of sex, power, and aggression (McGill, 1985). When and if men experience these wholesome and healthy relationships, they are often able to embrace their remaining years more fully. They are able to care for themselves in body, mind, and spirit; and walk during their latter years rather than feel compelled to run (McMorrow, 1974).

Training men to counsel men is still in its infancy and so far it might be classified as psycho-educational outreach

to men. Both therapists and clients face male myths which grow out of a boy's understanding of the world around him, that need to be worked through in therapy with special attention to the development of an emotional dialogue as men (Scher, et al., 1987).

The adolescent years are a key point for men to start their counseling journeys when change and new ideals can be grasped more fluidly. College-aged men are at a vulnerable time where they feel most uncertain about their identity or future direction. Counselors must be sensitive to male gender issues and create a nurturing environment for them to sort through their confusion about self (Scher, et al., 1987).

Encouragement on behalf of the helping professionals for men to develop male friendships is essential too. A male client to male therapist relationship can serve as a springboard for men to develop intimate friendships with each other, but it is necessary to take this one step further. An unconventional male model has been established within effective longer-term psychotherapy that must be sought out in male to male interpersonal relationships. Traditionally, fraternities, military institutions, and sports teams have provided bonding, but it has been based on competition and accomplishment rather than feelings and intimacy (Tiger, 1969). It may take time to develop these skills and may even need the guidance of a skilled counselor for individual men.

The movement within psychotherapy for men to connect with men, needs to be viewed as a gradual process of discovery which acknowledges the fears which lie in self-disclosing, expressing feelings, and learning new response sets which are no longer automatically aggressive by nature (McGill, 1985). If professionals are just beginning to embrace these ideas for working with men, it may take a much longer time for men to make these personal changes and seek out what men see as atypical friendships with each other.

If societal change is truly taking place and there is a hoped for ideal for men to develop more fully than they have in the past, it will be necessary for men to rekindle the father-son bond. Doyle (1983) believes that men and women both need to raise children free from the restrictions of sex-role labels which have existed for a major part of history. "Boys grow into men with a wounded father within, a conflicted inner sense of masculinity rooted in men's experience of their fathers as rejecting, incompetent, or absent" (Oshersham, 1986, p. 4). If and when men learn to step out of the mold some fathers passed on to them regarding the nature of fatherhood, their sons/future fathers will perpetuate a less restricted and more integrated masculine ideal. A therapist's ability to help a male client understand his feelings about intimacy by examining the unfinished business with his father will help prevent him from making similar mistakes with his son(s).

Farrell (1974) purports that maternal instinct has been just a myth and has prevented men from taking a more proactive role in the raising of children. He suggests that parents of both sexes have a "parenting instinct" which they need to follow in child rearing. This writer feels there is an invitation for men to be a provider, caregiver, or nurturing figure which is essential and ought to be heeded. Men need their children. They need to be there for the special moments like birth, first words, first steps, kindergarten, and dance recitals. Mom's role can no longer be defined by her presence for those memorable moments, but a parent's role should be defined by both parents participating each step along the way.

These changes in more equitable parenting have taken place as men are changing diapers, getting dirty, and splitting household duties more frequently today (Bell, 1982). A father's presence, first physically and then emotionally for his children will enable sons to grow up less scathed by the psychological wounds left behind by prior generations of faraway fathers. Sons may then through interpersonal relations with nurturing fathers acquire the ability to be sensitive, attentive, cooperative, and intimate because they have experienced those qualities directly from fathers who made a commitment to developing as a more self-actualized individual.

Androgyny, Rowan (1987) believes is a key element men need to grasp as a symbol for what they can become. The

recognition of both the male and female aspects within the male psyche and a consolidated expression of those components are lofty goals for both counselor and client. The archetypal work and knowledge men need to gain, the literature (Moore & Gillette, 1990; Rowan, 1987) claims, can be discovered in the collective unconscious in the form of the Great Goddess. Men need to gain energy from this female force within them to do effective and intimate caring for others (Rowan, 1987).

The archetypes men have within them often contain vast amounts of beneficial strength when they are understood through effective dynamic psychotherapy or directed men's group work. The archetypes which aren't violent yet strong; that are emotional, caring, life-giving, and effect change can be resurrected from within men. These positive images of masculinity can arise and take the place of the perverted images we have received from the past: oppression and strife. Men then can integrate a new capacity to live in harmony with each other, women, children, and the earth (Rowan, 1987).

This "horned god" is not macho, but gentle, tender, and comforting. He is portrayed as a hunter, who is a sacrificing god in service to others. He is a life-giving force, a deep, holy, sexual power who embodies the power of emotion Rowan (1987) believes. This image certainly stands in sharp contrast to the executive who provides every material item his family would ever want but remains a mystery to them.

Perhaps the major or ultimate goal for the male in

psychotherapy is to develop the ability to offer himself and to use others in ways which are mutually satisfying, personally fulfilling, and societally beneficial (Krasner, 1978). As psychotherapists we need to expect resistance to change or immediate affective expressions, yet we should exemplify the inner workings of the male psyche in our work with men.

CHAPTER V

SUMMARY AND RECOMMENDATIONS

Summary

This thesis was a presentation of male gender related issues and their implications for the counseling setting. The purpose of this paper was threefold. First of all, it presented an historical perspective in a causative fashion regarding issues that face men today. The presentation of major contributors' ideas about psychological issues and stressors was the second major emphasis. The third aspect of this paper concluded with specific suggestions to the counseling psychology professional community in men's work.

The historical analysis presented various author's viewpoints as to events, changes, and movements such as feminism, that have challenged men in the development of a psychic inner life. The ideas of a patriarchal society and the effects of the industrial revolution were discussed in order to possibly understand how men have been socialized into a specific gender role. Then, the typical American male was highlighted from the 1950's until the present time so we can better comprehend the influx of male gender related issues in the midst of a present day "Men's Movement". Various aspects of the "Men's Movement" were outlined prior to a study of the

literature dealing with male specific concerns in society.

The problems or issues that are specific to men were then presented according to a review of the pertinent literature. Patriarchy and traditional influences were considered by many of the cited authors to contribute to the inability of men to connect with other people in an intimate or emotional manner. The desire for power, the role of marriage, fatherhood, career, sexuality, and friendship were analyzed and considered to be areas where some men have problems in their lives. It is believed that some men are brought up to assume the exact roles in life that their fathers filled. The process of learning about what make a man "masculine" starts in the home, is furthered along vis-a-vis the educational system, then perpetuated by means of a career and new family. The man in society has become a product of all the personal relationships he has throughout his life, some being more influential than others (Sullivan, 1953).

The counseling implications were presented to counselors for various settings. Consciousness-raising, group therapy, and individual psychotherapy were all emphasized. The ramifications of the "Men's Movement" and what it means for professional psychotherapists were highlighted. This movement which is observed within psychology, encourages a more androgynous, integrated image of the masculine ideal for society.

The key becomes a more complete understanding of the male

gender role problem, then analyzing the possibilities for change using the tools of individual and group psychotherapy. Those in the counseling profession must formulate therapeutic goals which encourage men to love in a nurturing manner, help them develop friendships with other men, enable them to rekindle a healthy father-son bond, and also employ male archetypes to effect these changes.

Recommendations

Strategies for change exist and men need to implement these procedures to eventually see a more self-actualized, androgynous, and open male figure within society. Groups of men have gathered and should continue to gather, but with much greater impact and extent, for consciousness-raising and group psychotherapy.

Helping professionals must realize that most men have developed a sense of trust with those things that are tangible and material, so they trust their physical self yet lack a union of body and spirit. Some men haven't developed a repertoire of ways to respond emotionally or in a peace-seeking manner. Gentle encouragement and questioning of a man's ability to see himself in relationship with others is integral to the process of becoming more fully human. From here, counselors may slowly explore family of origin inhibiting factors in a non-threatening style which bear significance to male inexpressiveness.

Counselors and mental health practitioners who work with

men must come to a realization that there may be a problem that correlates directly to the socialization process and the raising of men by people who are limited by too narrowly defined gender roles. By internalizing the ill effects of where men have been psychologically and the degree to which men have become an emotionally detached being, psychotherapists need to develop new expectations for change in their male clients. The traditional gender defined roles have proven to be unsuccessful, they have produced men who aren't sensitive or attuned to an inner psychic life. Therapeutic goals and hoped-for outcomes for men in groups and men in individual psychotherapy can and will enhance the self-actualization process and generate a healthy masculine ideal toward which men may aspire for decades to come in the future.

The seriousness with which the psychological community embraces new objectives for men in counseling, will help to determine the degree to which society will liberate men from such a narrowly defined role in life. Change has started to take place in the areas of research and on the clinical front. We can see this in the popular press regarding self-help literature for men and fatherhood texts, but still, large aspects of our culture are hesitant to advocate for these changes.

The literature cited in this paper shows that male issues in psychological counseling have been addressed for some time

now; it isn't a new phenomenon. The present influx of interest and research activity is not popular hype, but a realization that new techniques and group experiences deserve our respect as counselors.

The weekends in the wilderness have received much attention due to the nature of that type of encounter group. However, this writer feels that a lasting effect will be better ensured by the involvement of professionally trained counselors who know how to engage men effectively. The emphasis should lie in effective group and individual psychotherapy for men, with higher expectations on behalf of professional psychotherapists for men to become better examples of mental health. A crisis survivor mentality need not be the goal of counseling, but change for all men to share their psychic inner life with those around them.

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The thesis is therefore, accepted in partial fulfillment of the requirements for the degree of Master of Arts.

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