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Development of male social justice allies of women in college:

A case study investigation of possibilities for change

by

Penny J. Rice

A dissertation submitted to the graduate faculty

In partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

Major: Education (Educational Leadership)

Program of Study Committee:

Nancy J. Evans, Major Professor
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Iowa State University

Ames, Iowa

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ABSTRACT

College students have been socialized within a patriarchal, male dominated system and have accumulated many life experiences prior to arriving on campus. These experiences could present challenges in communication, may limit the students' ability to develop intimate and meaningful relationships with others, and create struggles during and after college, personally and professionally, for students, their peers and community. This descriptive, embedded, multiple-case study was conducted to explore the effect a half-semester course titled Gender Justice has on male college students' perceptions, beliefs, and actions regarding gender role assignments and their ability to be social justice allies of women. The course provided students the opportunity to critically analyze what they believe about gender roles, how these beliefs support or limit interpersonal relationships, and how future relationships might be affected. Interviews were conducted with students enrolled in the course and after successfully completing the course. Students' course assignments were analyzed along with information from interviews with course facilitators to determine how the course affected students. Findings indicate that students can develop an awareness of social injustice, an understanding of inequity, and the skills to become social justice allies of women. Barriers remain that discourage these ally actions in covert and overt ways. The cost and consequence of being a social justice ally of women may be personally too great. However, the participants in this study did gain an understanding of the costs and consequences of acknowledging new awareness and responding in ways to support equity and social justice.

CHAPTER 1: OVERVIEW OF THE STUDY

Students arrive on college campuses with diverse backgrounds, beliefs, and ways of navigating their way through the world. Many times these beliefs and ways of being clash with those of others on campus. The meeting of different perspectives of the world can frequently lead to conflict that precipitates an intervention by university administrators. One potential conflict occurs in the ways men and women choose, consciously or subconsciously, to support a patriarchal system. This system, defined later, harms both men and women (Ackerman, 1993; Faludi, 1999; Freire, 1970/2005; hooks, 2004; Johnson, 2005); however, men receive many benefits that woman are not privileged to receive (Johnson, 2005).

The invisibility of a patriarchal system affects every aspect of the campus environment. It influences who is hired, promoted, and called upon in the classrooms (Acker, 2008; Aulette, Wittner, & Blakely, 2009; Bohn Gmelch, 1998). This invisibility influences who is chosen for leadership positions in student clubs and organizations, and at the most extreme level, patriarchy influences the level and acceptance of violence against women in our society (Bohn Gmelch; Sanday, 2004; N. D. Stein, 2007). The system of socializing girls to become women and boys to become men perpetuates a tolerance for the way things have always been and the inability to imagine systems based on social justice where equity and access are deemed core values. Demographics have shifted on college campuses but our human ability to adjust our thinking and expectations has not shifted at a similar rate. While change has happened within the student populations, universities are institutions that are slow to adapt to change and continue to lag behind the current needs of campus communities. Responding to the changing needs

of students enrolled in higher education is a goal, but the ability to quickly make adjustments to programs and services is slow in many large, loosely coupled institutions (Weick, 2000).

In this study I examined 18 to 23-year-old male students' experiences and learning that developed from enrollment in Gender Justice (description follows) and the participants' ability to make shifts in their beliefs and actions related to patriarchy, equity, and social justice. Institutions of higher education have a responsibility to prepare students to become members of a global community, which includes working and interacting with members of both sexes in respectful and productive ways. People are not born with attitudes or prejudices about others; these are learned, developed, and refined during childhood and adolescence (Perloff, 2008). As young men and women arrive on college campuses, their lived experiences, attitudes, and beliefs are tested and challenged. Ideally students will complete their college education while simultaneously learning and testing their attitudes about their place in the world and their interconnectedness to other people. Without additional information regarding women and men, and women and men interdependently, 18 to 23-year-old college men may continue to hold attitudes about women that support a patriarchal social system. This study examined participants' experiences with one course and the potential it presents men to become social justice allies of women.

<div align="center">Purpose</div>

This study explored the ability of male college students, 18 to 23 years of age, to develop skills to critically examine their beliefs, actions, and inactions and become social justice allies of women within a patriarchal culture as a result of their lived experiences,

new information from the course, Gender Justice, a combination of these factors, or others the participants might identify. As colleges and universities prepare students in the classroom to earn their degrees, graduate, and become civic and global citizens, there remains an untouched learning experience that can profoundly affect students' professional and personal lives – an awareness of the effect of patriarchy in every aspect of students' lives, and perhaps most importantly, what students can do in response to this awareness. The development of a Gender Justice course is one potential answer to this gap in students' learning experiences.

Gender Justice is a course offered in the second-half of the semester at Iowa State University (ISU) that frequently enrolls students who need to drop one course because of poor academic progress, and add another course to maintain full-time student status. Gender Justice provides one credit of a three-credit U.S. Diversity requirement for students at ISU. The course is easily replicated on other campuses and within any adult or popular educational setting. Gender Justice provides one possible proactive measure to address sexism and inequality on college campuses. The eight-week course attempts to provide additional information for students' consideration rather than point them in a direction that is deemed right or correct; however, it does promote non-oppression and social justice. Gender Justice also attempts to follow Freire's (1970/2005) description of *conscientisation,* "Learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (p. 35) and expands a "heightened social consciousness, a wide-awakeness that might make injustice unendurable" (Green, 1998, p. xxx). Accordingly, individuals must be able to direct their own actions toward freedom; this cannot be imposed upon them (Freire). The male

students in this course are given the context to critically analyze their position in the world, but it is ultimately their choice to take action to be a social justice ally of women – during the course, following the course, or at both times.

In this study, I investigated the male participants and their learning experiences in the Gender Justice course based on the following established course outcomes:

1. Recognize how the socialization process impacts personal relationships and societal norms and values.

2. Understand the personal and professional costs, damages, and rewards of this socialization.

3. Develop skills to better understand and communicate with others.

4. Develop skills to become allies for women and other oppressed groups.

5. Learn about forms of privilege and oppression from varying perspectives.

6. Continue development of written and verbal communication skills.

Gender Justice provides one possibility to begin constructing change in society that begins with change within individuals. This study provided an analysis of the delivery method of the class for deconstructing what has been taken for ideological patriarchy and how it affects the growth and development of men and women in college.

Research Questions

This study attempted to better understand the experiences that 18 to 23-year-old college men have that promote and support social justice ally behavior. Gender Justice was the environment where participants were recruited, provided additional information for consideration, and where they could explore questions and concerns related to equity and social justice. My hope was that the findings of this study would provide important

contributions to the social justice ally development literature. The following research questions served to guide this study:

1. How do participants describe the information and experiences of the course?

2. Have male participants' ability to communicate and relate with others been affected? If so, in what ways?

3. Has this course provided male participants the information and motivation to become social justice allies of women or other oppressed groups as self-revealed in course assignments, interviews, or facilitator observations?

4. If the male participants have become allies, in what ways?

5. If the male participants have not become allies, how do they describe barriers or challenges to being an ally?

Rationale

Women were first allowed to enroll in higher education in 1833 at Oberlin College (Sexton, 1976). Women were not permitted to pursue the same course of study as men and often were required to clean, cook, and care for male students (Sexton). As women gained the right to vote, their socio-political lives began to transform, however slowly.

Many colleges and universities began to permit women's enrollment as recently as 25 to 35 years ago (Brooks & Hesse-Biber, 2007). Women's enrollment in higher education has dramatically shifted in the past 40 years. In 1966, women represented 40% of college students and by 2006 this number had expanded to 58% (Rhodes, 2006). Statistics today demonstrate this shift, "Now, in every state, every income bracket, every racial and ethnic group, and most industrialized Western nations, women reign, earning

an average of 57% of all B.A.s and 58% of all master's degrees in the U.S. alone"

(Kellom, 2004, p. 1). The shift in college student demographics presents interesting

sociological dynamics on campus and in the workforce.

The increased participation of women in higher education has contributed to an

increased participation of women in the workforce. The U.S. Department of Labor

reported on February 16, 2000:

> In 1950 about one in three women participated in the labor force. By 1998, nearly
> three of every five women of working age were in the labor force. Among women
> age 16 and over, the labor force participation rate was 33.9 percent in 1950,
> compared with 59.8 percent in 1998. (p. 1)

While these numbers may be representative of how economics impacts people's lives and

choices, they also represent a dramatic shift in the workplace and within families. This

increase has, in turn, resulted in changes in the work and home environment for men and

women. Federal, state, and local legislation and policies have emerged to address some of

the campus and workplace climate issues that have resulted from the shifts in college

enrollment and in the work force.

The generation of traditional-aged college students currently enrolled in U.S.

higher education has always had policies, amendments, and procedures in place with the

purpose of protecting subordinate groups and providing access, ideally resulting in a

more equitable system in higher education. Traditional-aged students currently enrolled

in college do not have the historical memory of job openings listed "For Men" and "For

Women" or the experience many faculty and staff had during their high school years

when girls enrolled in home economics and boys enrolled in shop class – and many of the

faculty and staff did not have the choice students have had to enroll in either or both courses.

Today's college students have always had their educational choices protected by Title IX Education Amendments of 1972. This legislation prohibits discrimination based on a person's sex within an educational institution receiving any federal government funding (Carpenter & Acosta, 2005). This legislation, while frequently misinterpreted to apply only to women and athletics, was created to increase equity in education for women and men (U.S. Department of Labor, 2007).

Businesses and higher education began to pay more attention to sexual harassment and its effect on women, men, and workplace climate, particularly during the Senate Confirmation Hearings of 1991 of Clarence Thomas to the U.S. Supreme Court (Bystrom, 1996). As the hearings proceeded and Anita Hill shared her experience, it became apparent that sexual harassment could no longer be ignored and policies, procedures, and reporting of sexual harassment became more evident in the workplace (Hesse-Biber & Leavy, 2007; Wenniger & Conroy, 2001). Universities and colleges have sexual harassment policies in place today to protect those who may potentially be harassed and to legally protect themselves.

Legislation, policies, and procedures are an important aspect of providing an equitable workplace and learning environment for all in higher education. However, without adequate understanding and awareness of such practices, limited equity is achieved. Training and educational programming, while mandatory at many institutions for students, staff, and faculty, is present in varying degrees at different educational institutions.

While enrollment in higher education has changed the career and income possibilities for women, it has also continued to place women at a high risk to experience intimate partner violence (Kimmel, 2004; Tjaden & Thoennes, 2000). Traditional-aged women in college are at a higher risk for sexual assault than non-college women (Karjane, Fisher, & Cullen, 2005), partially because of the increased opportunity for risky behaviors (alcohol and drug usage) and a sudden shift in students' need to self-govern rather than receive supervision of their behaviors from parents or guardians. For every 1,000 female students, 35 are predicted to be victims of sexual assault, with between 80% and 90% of victims knowing their assailants (Karjane, et al.). Sexual assault continues to be the most underreported violent crime in the U.S. and on college campuses, with less than 5% of sexual assaults attempted and completed brought to the attention of college authorities (Karjane, et al.). In 2006, an estimated 92,455 forcible sexual assaults were reported to law enforcement (U.S. Department of Justice, September 2007), which equates to an estimated 1,849,100 sexual assaults a year, if all were reported (Karjane, et al.).

Patriarchy positions women in the role of objects that must be controlled (Johnson, 2005). Patriarchy positions men in the role of being in control of themselves, their environment, and of women (Levant, 1996). The contradicting and potentially conflicting gender role assignments men and women receive can result in miscommunication between the sexes, interpersonally and professionally (Acker, 2008).

This reality for women and men is a direct result of the patriarchal society within which we have all been socialized. A patriarchal society "promotes male privilege by being male dominated, male identified, and male centered. It is also organized around an

obsession with control and involves as one of its key aspects the oppression of women"
(Johnson, 2005, p. 5). The systemic dehumanization of women as objects to be controlled
creates an environment where women are blamed for the violence they survive because
of what they wear, how much alcohol they drink, or the men with whom they choose to
be alone. This reality translates to society inquiring if a woman who has been sexually
assaulted said no, rather than inquiring if the perpetrator asked for her consent (Domitrz,
2003). Patriarchy creates a social system where what is viewed as normal is assumed to
be male. Examples of this include the use of male pronouns to refer to human beings or
when the "cultural description of masculinity" (Johnson, p. 7) equates to the qualities our
society values most in individuals – strength, independence, assertiveness, and strong
leadership.

Male college students also experience consequences as a result of the patriarchal
system in which we all are socialized and live (Crotty, 2005; Edwards & Jones, 2009;
Faludi, 1999, 2007; Freire, 1970/2005). The choices in women's lives have shifted
slightly in the past 30 years; however, there remains an expectation and anticipation that
men will receive the privileges a patriarchal society promises them – partners who care
for the home, children, and their partners (Komarovsky, 1976/2004). Manhood in the
U.S. is in a crisis as the traditional code of masculinity has been left untouched while the
code of femininity has changed (Edwards & Jones, 2009; Levant & Kopecky, 1995).
Patriarchy presents costs to men that repeatedly go unmarked, the greatest and most
devastating of these being the expendability of men in wartime (Johnson, 2005). For
example, during World War I many of the British soldiers suffered from shell shock: the
inability to return fire and a psychic break with reality (Kimmel, 1996). Treatment for

these suffering men was based on the belief that they lacked sufficient manliness and it was thought that if peer pressure from other men did not shake the soldier out of this current state, a "good dose of battle was the best curative" (Kimmel, 1996, p. 134). The suicide rate since the 1950s has tripled for young white men and continues to be twice as high as the rate for all U.S. citizens, and four times as high as that for young women (Edwards & Jones, 2009, Pollack, 1998). The prescribed traditional masculine norm that violence (Ludeman, 2004) is acceptable, expected, and "boys being boys" is alarming, and another example of the cost of patriarchy. While men are the primary abusers of women, men are also the victims of violent abuse by other men (Edwards & Jones, 2009; Pollack, 1998).

The reality of life for women and men is intertwined through the patriarchal system that perpetuates a divide and distance between the sexes. While the system affords an unequal, unjust, and unearned level of privileges to men, it also comes with a cost and sacrifice to men. In order to shift the system to a framework more focused on social justice where access to resources and opportunities is equitable and all participants in society feel safe and represented, intentional unlearning and relearning must occur for women and men. College students make up a convenient and accessible audience to begin this process without the potential interference or complete blockage by parents and guardians concerned with their minor child's educational experiences. The Gender Justice course provides the framework for students to begin to critically and safely examine what they believe, where these beliefs came from, and how these beliefs are working out for them.

Significance of the Study

Colleges and universities struggle with the clash between women and men

enrolled in college (Bohn Gmelch, 1998; Karjane, et al., 2005; Lynch & Fleming, 2005).

Students can experience a range of conflicts with other community members during their

time enrolled in college. As residents living in on-campus or off-campus housing,

students might experience theft of their personal belongings or personal safety violations

such as inappropriate and unwelcomed touch. While walking to and from class, students

may endure inappropriate and unwelcomed verbal comments, gestures, or visual

examination. It is possible for a student to be at a party and to be aggressively pursued by

another student through the use of alcohol, drugs, or coercion. College campuses, once

thought of as safe havens for 18 to 23-year-old students, now experience many of the

same types of violent behaviors and crimes that are present in society (Bohn Gmelch;

Lynch & Fleming; Tjaden & Thoennes, 2000). College students have and continue to

experience sexual harassment, sexual assault, stalking, physical assault, hate crimes, and

murder during their time enrolled in college. "Considerable research has examined the

frequency of sexual assaults committed by college men, with studies indicating that 25 to

60 percent of these men have engaged in some form of sexually coercive behavior"

(Berkowitz, Burkhart, & Bourg, 1994, p. 6). Bohn Gmelch (1998) reported, "Fifty-one

percent of college men in one survey said they would rape if they thought they were

certain they would get away with it" (p. 207); further, "Eighty-five percent of rapes are

never reported to the police and that less than five percent of rapists go to jail" (p. 207).

These statistics do not describe a campus climate that offers a safe learning environment

for women or a place where healthy relationships can be developed. Offices involved in

the adjudication and sanctioning of behaviors that violate student conduct codes and public safety departments (on and off campus) have caseloads that, at times, are difficult to manage. The students most likely to be involved in both judicial and public safety cases are male (Harper, Harris, & Mmeje, 2004; Ludeman, 2004).

The threat and reality of personal safety issues on college campuses affect everyone's ability to enjoy their living and learning environment. While this effect may go unrecognized by both women and men, it can be understood in the decisions women make about walking in groups after dark, the conscious decisions made to never leave a friend at a party alone, or the number of sexual assaults reported each year. The retention of students, female and male, is threatened when personal safety issues are not adequately and appropriately addressed in a timely and transformative educational method. Society is steeped in the interactions between gender and the intersection of gender role assignments and violence, "Any college that seeks to engage or reconnect men to higher education would do well to begin with engaging men – as men" (Kimmel, 2004, p. 100).

The challenge experienced by many university officials is how to proactively respond to the current campus climate in which women and men are attending classes, learning, and living. The Gender Justice course provides one possible proactive measure that addresses these concerns. Because of the lived reality of students on college campuses across the nation, the university has a responsibility to educate men and women on the effects of patriarchy and sexism to better prepare them to respect and care for each other.

The Gender Justice course can easily be replicated in higher education, an adult education program, or within popular educational settings, and it fills an educational need

of students on college campuses. An analysis of the experiences and development of men as potential allies of women could provide educators with the evidence to justify, fund, and develop a similar opportunity for learning on other campuses.

Theoretical Perspective

The theoretical underpinnings of radical feminist theory and social justice theory frame my perspective, approach, and analysis of data for this study. The origins of feminist research are rooted in the context of the second wave feminist movement and include "a new branch of theories, methodologies, and methods" (Hesse-Biber & Leavy, 2007; Prasad, 2005). Feminist theory has been self-critical (hooks, 2000b). Radical feminism has acknowledged the bias toward white, college educated, middle- and upper-class, married women's feminism, while striving to reposition theory that is inclusive of race, ethnicity, class, sexual identity, nationality, religion, and ability. The historic social structures and ways of being that oppress women are challenged by feminist research theory (Hesse-Biber & Leavy, 2007). According to radical feminist theory, patriarchy is a core aspect of the oppression of women, institutionally and personally (Agger, 2006). Radical feminist theory specifically "rejects the theoretical frameworks and political practice of both liberal and traditional Marxism" (Weedon, 1999, p. 19). Thompson (2001) argued that the radical feminist analysis of patriarchy must also incorporate male domination and male supremacy to "expose the worst excesses of the social system" (p. 3) in order to address the social wrongs of society. Male dominance over women includes power over women's bodies, sexuality, education, work, and reproductive choices. This theoretical perspective is important for this research project because of consequences of the persistent invisibility and exploitation of women within this patriarchal system

(Prasad). Radical feminism positions patriarchy as a "system of domination of women that pervades all aspects of culture and social life and which is to be found in all cultures and at all moments of history" (Weedon, p. 20).

Feminist researchers share several perspectives; the most pertinent to this project is that they "attempt to create social change" (Webb, 2000, p. 36). The efforts and accomplishments of feminist activists and researchers have been catalysts for many changes that have reduced gender stereotypes and increased equity, equality, and social justice for women. The change desired from this study is equity and social justice for all members of society. This change begins with the possibility of men being social justice allies of women.

Radical feminist and social justice theories suggest that we cannot simply know something – action must follow to improve people's lives (Brooks, 2007; Freire 1970/2005; Sprague, 2005). It is not enough to identify problems; the discovery of solutions and moving into action to address problems are equally important. The discovery of solution and acting has been my unyielding answer to social injustice and the problems patriarchy presents, particularly since I discovered my own voice and the words for my lived experiences. When awareness and understanding has been gained, solutions and social justice need to follow. Freire (1970/2005) stated that this revolution is possible and that our future does not need to be determined by our past. As a result of my personal life story and professional experiences as a director of a campus-based Women's Center, I desire a deep structural change in the way we are currently socially organized. I have survived many of the same abuses that students, staff, and faculty share with me on a daily basis. I am constantly reminded of the inequity and injustice women

experience in their lives and while enrolled in college. These experiences and understandings provide me with a specific and vital vantage point on male dominance and patriarchy. My professional position and opportunity to enroll and complete a doctoral degree are both privileges that I do not take for granted. Each day I have the opportunity to serve, support, and educate others, along with myself. I am aware of the privileged position and therefore, responsibility that I have to responding with equity and social justice as the goal.

Feminist research values the relationship between researcher and participants, or whom I would prefer to recognize as co-researchers, as a way to gain more information, understanding, and perspective into the phenomenon being examined (Jones, Torres, & Arminio, 2006). In addition, feminist research "presumes the importance of gender in human relationships and societal processes" (Patton, 2002, p. 129) and relies on a sense of equality between the researcher and participants; the value of consciousness-raising and researcher reflexivity; and using knowledge gained from the project to incite change and improvement in the lives of all (Guerrero, 1999; Kirsch, 1999). For feminist researchers and those guided by social justice theory, "feminist methodology is connected to the feminist struggle of empowering women and other oppressed people" (Northey & Tepperman, 2007, p. 90). This study provides a framework for addressing the reality women and men experience in higher education and their lives today. It provides a critical examination of the multiple delivery methods of educational programming in efforts to achieve a more equitable and just experience. This study also examines one course delivery method's effect on six men that addresses the continuation of male dominance and patriarchy and the consequences for women and men.

Social justice theory in education also provides a theoretical foundation for this project. "The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs" (Bell, 2007, p. 1). The perspectives of radical feminist and social justice theory position women's "emotional acumen," (Jaggar, 1997, p. 192), or the ability to intuitively read, interpret, and understand the root of unexpressed emotions and pain, and apply this understanding to the oppression of many marginalized groups. Social justice theory framed the development of the Gender Justice course, syllabus, and learning experiences. Social justice theory and radical feminist theory informed my data collection and analysis.

Miller (1999) defined social justice theory from within the "modes of human relationship" (p. 25) as opposed to starting from social goods or the distribution of goods. We all experience a variety of kinds and levels of relationships with others; these relationships highlight "the demands of justice someone can make of us" (p. 25). As individuals and individuals in relationships with each other, examining these modes of human relationships becomes a complex process; however, it is core to social justice theory. "We need theories, we are usually told, because of *uncertainty* and *disagreement* about what justice requires of us" (Miller, p. 21). Examining and understanding individual one-on-one relationships is essential to beginning to address social injustice in our daily lives.

<div align="center">Researcher Perspective</div>

Historically, researchers have been encouraged to detach themselves from those being studied. Contrary to this perspective, feminist researchers are "opposed to distancing themselves from their subjects" (Prasad, 2005, p. 173) and "question the

hegemony of positivist research methodology" (Kirsch, 1999, p. 7) while avoiding the

limitations of researcher understanding and meaning making in analyzing the students'

experiences (Patton, 2002). "Feminist methodology seeks to break down barriers that

exist among women as well as the barriers that exist between the researcher and the

researched" (Bloom, 1998, p. 1). In feminist research practice then, it is vital for

researchers to "*insert* themselves explicitly into the research text – acknowledging their

own social location and coming to an awareness of the personal agendas guiding their

research project" (Prasad, p. 173).

  I am situated in a unique and beneficial position for this research project as the

creator and coordinator of the Gender Justice course. In addition, my position as the

Director of the Margaret Sloss Women's Center (MWSC) at ISU provides, and perhaps

requires, a feminist gender lens through which I constantly view the campus climate and

community. The mission of the MSWC is to create an equitable and safe campus

community for all students. My position's responsibilities also prompted me to complete

this research for professional reasons. The relationships that have emerged as I serve the

needs of students, staff, and faculty experiencing multiple forms of gender violence fuel

my passion to discover solutions to patriarchy, sexism, and violence against women. My

experience in higher education as a student and survivor of sexual assault also motivates

me to address the issues of campus safety for students. Finally, as the parent of two

current college students, a daughter and a son, my passion to dismantle the patriarchal

society and provide equity and safety for all is very personal.

  Gender Justice was created from an experience I had with Nick, a male

undergraduate student living in the residence halls. He had not violated any rules or

regulations when he was referred to me, but was causing others in his living environment to feel unsafe, particularly women. I would learn later from Nick that these behaviors also caused him to not feel like a part of the community. The Office of Judicial Affairs called and asked if I would see "what I could do with this young man as the Director of the Women's Center" (G. Weigel, personal communication, September 2001). After hearing Judicial Affairs staff's perspective of the situation, I agreed to meet with Nick and see where our initial meeting might take us.

Nick was facing dramatic challenges: a discharge from the Army Reserve Officers' Training Corps (ROTC) program at ISU and behavioral choices he had made in the residence halls. For 6 weeks Nick and I met for 2 hours each week. We read and discussed readings from *Communication and the Sexes* (Bate, 1988) as well as case studies following each reading, and Nick completed reflection papers on assigned readings that we also used as part of our discussion. Nick was also assigned a lecture by Kevin Powell titled "Confessions of a Recovering Misogynist: A Not So Good Brother Describes His Struggle to Become a Better Man," and the writing of a four-page reflection paper based on the lecture, readings, and our conversations. We also explored the messages he received about women and men growing up, a number of other topics related to Nick's week or issues on campus, and topics that emerged as we met and began to trust each other. We quickly got to know each other, engaged in several intense conversations, and developed a strong respect for each other. At the end of our time together, Nick shifted his attitudes about himself as a man, himself as a potential life partner to a woman, and his effect on the campus climate for others. Staff from the Office of Judicial Affairs and the Department of Residence noted Nick's transformation.

The positive outcome of this interaction caused the Dean of Students to recommend that I "provide this opportunity to more students" (P. Englin, personal communication, May 2002). The development of a class proposal took almost three years to complete, but was accepted by the Associate Provost for Undergraduate Studies, Registrar's Office, and Faculty Senate's Curriculum Committee without any resistance.

As the faculty member assigned to the course, the course coordinator, recruiter and trainer of course facilitators, and a facilitator of the course, I have a unique perspective of and opinions on the outcomes of the course. While this insider status affords me access to the course sections and students, it also positions me in the role of an authority to the students I selected as participants in the study. I discuss this insider perspective in the next section.

I re-entered higher education after many years of not having the words to explain my lived and survived experiences and my personal transformation began. When I found my voice through the educational experiences I had earning my bachelor's degree in Psychology and Women's Studies, my perspective on the world changed along with my self-esteem and self-awareness. This course becomes even more important to me as an advocate for the lived and survived experiences of female and male college students.

Addressing Insider Perspective

Feminist and social justice research both require egalitarian and non-hierarchal approaches (Guerrero, 1999). There were several aspects of this study where my positionality needs to be acknowledged and mitigated. However, my position provided insight and access into the participant's perspectives, lives, and experiences that would have been challenging to obtain through alternative methods or researchers.

My position as course creator and coordinator was apparent to the students enrolled in Gender Justice and from whom I recruited participants for this study. The semester data were collected, Spring 2008, I did not facilitate a section of Gender Justice in order to reduce one potential role conflict or point of confusion for the participants or co-researchers and myself as the researcher.

My role as the Director of the MSWC and the potential response male participants could have to this role were important aspects to address during this project. While I did not disguise my employment status, it also did not play a strong role in the conversations with participants. Their first introduction to me was during the first day of class when I was recruiting research participants. This introduction, the course syllabus, and course materials do not overtly highlight my role in the Women's Center. However, my name is listed as the faculty assigned to the course, and students, if they paid attention to the online course listing, would have been aware of this. Participants and I met at a neutral location, the campus library, to complete interviews. We communicated through e-mail, and rarely saw each other outside of the interviews beyond occasionally crossing paths on campus and saying hello as we passed.

My utilization of open-ended interviews encouraged a co-researcher, non-hierarchical dynamic (Kirsch, 1999) and reduced participants' hesitation or anxiety to share within the interviews. In addition, the level of self-disclosure (Guerrero, 1999) during interviews assisted participants with their self-expression and enhanced a feeling of dialogue rather than an interview or monologue. This sharing of myself assisted in developing a rapport with the male participants and increased the participants' ability to feel safe sharing details of their life, campus, and classroom experiences. Interviewing

men who have been socialized to adhere to hegemonic masculinity presents challenges. The framework of strict masculinity requires not talking about emotions or feelings (Davis & Wagner, 2005). Many of the strategies I utilized during interviews with the participants were highlighted by Pollack (1998) as methods important to facilitating discussions with men: creating a safe space (private, comfortable interview room), adequate time to feel comfortable sharing (interviews began after participants had been in the classroom a few weeks and had experienced some of the readings and classroom discussions; when at a loss for examples, I waited and then provided examples of ally actions that prompted the participants), listen without judging, avoid shaming, and provide affirmation, (I remained curious about the participants' perspectives, opinions, actions, and inactions throughout the interviews).

To ensure proper consideration of the factors associated with my positionality, I constantly reflected and generated memos to myself related to the experiences I was having during interviews, as well as thoughts as I completed transcriptions and while reading participants' course assignments. The use of reflexivity is critical to the goodness of this research process (Jones et al., 2006). "Goodness requires researchers to recognize themselves, their relationships with those involved in the study, and their relationship with the topic itself. This occurs through reflexivity" (Jones et al., p. 107).

All of the participants were provided electronic copies of their three interview transcripts for review and editing. While the majority responded to my inquiry for a check on the content with no response or changes, three did have feedback for me that was incorporated into the final transcript text. The facilitators of the course were also

provided with electronic copies of their interviews for feedback and one of the five had feedback that was incorporated into the final transcript.

Finally, I utilized two peer reviewers of my data analysis, both of whom have extensive experience with and knowledge of the concepts of power, privilege, and oppression and radical feminist and social justice theory. I provided both peer reviewers with background on the research questions, theoretical perspectives, methodology, methods, assumptions, interview questions, and specific questions I had for them regarding the conclusions and audit trail I created to document, remind, and inform my research. The use of an inquiry auditor (Lincoln & Guba, 1985) provides verification that what has been written truly comes from the data (Jones et al.). The audit trail included the development of participant responses to research questions from their interview questions and transcriptions, course assignments, and course facilitator's feedback. In addition, this audit trail included steps I took to recruit participants, electronic communication with potential and confirmed participants, course facilitators, reflective memos to myself to highlight questions that emerged during interviews, reviewing participant's course assignments, how I developed categories, and my thoughts as I processed through the exploration of findings. The audit trail increases the study's value and reliability (Merriam, 2002).

<div align="center">Tentative Presuppositions</div>

Assumptions that I carried into this research study include the belief that humans learn, and therefore can unlearn and relearn ways of framing their world and the positions and gender roles assigned to women and men within a patriarchal, male dominated social system. I believe a safe space can be created that provides freedom for individuals to

critically examine the things they know about patriarchy, how these beliefs were developed and supported, and how the beliefs affect their personal and professional relationships. This critical examination can result in affirming what they have always known and believed, or individuals may choose to structure their beliefs, attitudes, and actions through a framework focused more on social justice that acknowledges the humanness of all members of society.

I also brought the assumption that during a two-hour, eight-week course, facilitators and students enrolled in Gender Justice could collectively accomplish this critical examination of society and self in society. Additionally, I assumed that students and facilitators would have experiences and outcomes similar to those that Nick and I experienced during the time we spent together.

And finally, I had an assumption that this critical examination of society is something that today's students will be open-minded to experience, or at least consider, as a possibility for the change that Gender Justice presents. I had an assumption that today's students arrive on campus with a sense of equity and social justice because of the historical shifts that have happened before they were born. This assumption is framed from a social constructionist view that patriarchy "is a human invention, not the inevitable outcome of biological characteristics" (O'Toole, Schiffman, & Kiter Edwards, 2007, p. 3). This assumption therefore provided me with the hope that change is possible, and that people learn, can unlearn, and then relearn that equity and social justice applies to all.

<div align="center">Definitions</div>

This section provides definitions of terms that were used within this study.

Ally – "a member of an advantaged group who rejects the dominant ideology and takes

　　　action against oppression out of a belief that eliminated oppression will benefit

　　　everyone, not only the target groups" (Hardiman, Jackson, & Griffin, 2007, p.

　　　66). Allies strive to disrupt the balance of power and privilege on both the

　　　individual and systemic level (Broido, 2000).

Case Study – for use as the methodology for this study, case study is framed from the

　　　nominalist view that cases are theoretically and socially constructed

　　　(Burton, 2000). "Case study is the study of the particularity and complexity of a

　　　single case, coming to understand its activity within important circumstance"

　　　(Stake, 1995, p. xi). The case study methodology of this study is bound by both

　　　the participants (students enrolled in a Gender Justice) and a specific time (spring

　　　semester 2008) (Jones, et al., 2006; Stake, 1995; Yin, 2003).

Code of Masculinity – includes "seven traditionally masculine norms: (1) avoidance of

　　　femininity; (2) restricted emotions; (3) sex disconnected from intimacy; (4)

　　　pursuit of achievement and status; (5) self-reliance; (6) strength and aggression;

　　　and (7) homophobia" (Levant & Kopecky, 1995, p. 9). Boys must adhere to a set

　　　of expectations to deal autonomously with life, hide pain, and avoid those

　　　behaviors that shame themselves or their family. This gender straitjacket, as

　　　described by Pollack (1998), keeps boys and men within a uniform code of

　　　masculinity.

Dominant Group – may also be known as the advantaged or privileged group within a

　　　society. Systems of oppression are characterized by unbalanced power relations

　　　between the dominant and subordinate group (Goodman, 2001). For the purpose

of this study, men are members of the dominant group and women the subordinate group.

Feminism – "is politics. It is a politics directed at changing existing power relations between women and men in society" (Weedon, 1997, p. 1). It is important to note that here are many definitions of feminism that intersect in some, but not all areas (Unger & Crawford, 1992). A simple definition of feminism, offered by hooks (2000a) to provide the core tenets of feminism, states: "Feminism is a movement to end sexism, sexist exploitation, and oppression" (p. viii).

Gender – refers "to any social construction having to do with the male/female distinction, including those constructions that separate 'female' bodies from 'male' bodies" (Nicholson, 1994, p. 79).

Gender Lens – the application of a gender lens "means working to make gender visible in social phenomena, asking if, how, and why social processes, standards, and opportunities differ systematically for women and men. It also means recognizing that gender inequality is inextricably braided with other systems of inequality" (Howard & Hollander, 1996, p. x).

Gender Role Conflict – "occurs when rigid, sexist, or restrictive gender roles learned during socialization result in the personal restriction, devaluation, or violation of others or self" (Good & Wood, 1995, p. 74).

Male Dominance – is core to radical feminist theory. Male domination "constitutes the conditions under which we live, but that *it ought not be so"* (Thompson, 2001, p. 8). Male domination keeps women in subordinate positions, denying them being treated as human beings with rights of freedom and dignity. Male domination

ensures a hierarchal social order where the interests of some reign at the expense of the interests of others.

Oppression – occurs when one group (oppressor) uses power and privilege to keep another group (oppressed) subjugated in order to exploit them for the benefit of the oppressor's group (Bishop, 2002). It includes attitudes, behaviors, and pervasive and systematic social arrangements (Bohmer & Briggs, 1991). "Being oppressed means the *absence of choices*" (hooks, 2000b, p. 5).

Patriarchy – "in its wider definition means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general" (Lerner, 1986, p. 239). "A society is patriarchal to the degree that it promotes male privilege by being male dominated, male identified, and male centered" (Johnson, 2005, p. 5).

Power – is used within the social system of patriarchy to mean access to resources, influence, and control of the subordinate group by the privileged group (Johnson, 2000).

Privilege – "unearned access to resources (social power) only readily available to some people as a result of their advantaged social group membership" (Hardiman, Jackson, & Griffin, 2007, p. 59).

Radical Feminist Tradition – radical feminist tradition will frame this study. While this tradition has been strongly influenced by Marx, the marked difference is the positioning of gender, rather than class, "as the central concept of importance" (Prasad, 2005, p. 163).

Role Strain – has been used synonymously with gender role conflict to describe the

"difficulties felt in fulfilling role obligations" (Komarovsky, 1976/2004, p. 8).

Sexism – a combination of discrimination and prejudicial attitudes and beliefs with social

power (Hackman, 2000) that is systemically held in place by institutions, culture,

and individuals. Sexism, as used by Johnson (2005), is a term that designates

actions, attitudes, institutions, and policies that promote male privilege.

Social Justice – "is both a process and a goal. The goal of social justice is full and equal

participation of all groups in a society that is mutually shaped to meet their needs.

Social justice includes a vision of society in which the distribution of resources is

equitable and all members are physically and psychologically safe and secure"

(Bell, 2007, p. 1). Social justice, for the purpose of this study, is framed around

"issues of privilege, power, and oppression" (Lechuga, Clerc, & Howell, 2009, p.

229).

Social Justice Ally - combines the definition of ally, previously stated, with the concept

of social justice. It is important that men enrolled in Gender Justice understand the

interlocking structures of all forms of power, privilege, and oppression (Hill

Collins, 2003) and the level of unearned privilege they possess in order for the

information and understanding gained from the course to maintain a long-term

social justice perspective. A social justice ally is a member of a dominant social

group who understands the interconnection of all forms of discrimination and

inequity, and takes action to balance the access to resources and equity (Broido,

2000).

Social Norms – are what individuals believe is true about others, and as a result base

individual choices on what they believe. Social norm "research suggests that

males are mistaken about other males' attitudes and behaviors towards sex.

Similarly, most males are uncomfortable with violence against women and with

attitudes, behaviors, and language of men who commit such violence"

(Berkowitz, n.d., p. 1). "A social norm is a socially sanctioned rule of behavior,

one implying 'should' or 'should not'" (Komarovsky, 1976/2004, p. 7).

Social Role – "is a set of social norms (normative expectations about appropriate

behavior, attitudes, and beliefs towards designated others) associated with a given

status" (Komarovsky, 1976/2004, p. 7).

Subordinate Group – may also be known as the disadvantaged or oppressed group within

a society. Systems of oppression are characterized by unbalanced power relations

between the dominant and subordinate group (Goodman, 2001).

<div align="center">Summary</div>

Through this study I hoped to contribute to the literature on gender equity and

social justice and highlight methods universities can use to support the expansion of

students' awareness, sense of responsibility, and engagement in their personal,

professional, and civic development. This expansion will only be achieved with the

collaboration of women and men. The participants in this study provided rich, in-depth

insight into their lived experiences. As such, this study provides an important foundation

for next steps in research, academic curriculum, and student affairs programming.

In Chapter 2, I provide a broad literature review of educational programming and

curriculum development that addresses equity and social justice, with women's

oppression as the central theme. I begin with a brief overview of Women's and Gender Studies pedagogy and sexual violence reduction programming and situate Gender Justice between these two educational approaches. I follow this discussion with a review of delivery methods to the privileged--in this study, men--and offer critiques of the literature. Next I review strategies of social justice ally development. Chapter 2 concludes with a literature review on masculinity in which I identify key issues for men to further assist the framing of this study.

In Chapter 3 I describe the methodological framework for this study. I include the theoretical perspective that guided this study, the methodological principles used, and the methods I employed to collect and analyze data. In addition, to situate my study, I provide an overview of the setting for this study, profiles of the facilitators of the sections in which participants were enrolled, and a description of the Gender Justice course. I also address the trustworthiness and delimitations of this study.

I provide detailed participant profiles in Chapter 4, both a combined participant profile and individual profiles. Each participant's responses to interview and research questions are included in this chapter to tell their story. In addition, I provide a summary of the participants' responses to the Life Partner exercise to analyze further the depth and breadth of patriarchy and male dominance in their lives. I also include a profile of the facilitators of the sections of Gender Justice in which the participants were enrolled and their impressions of the participants.

Chapter 5 is an analysis of the data where I examine the potential relationship of participant characteristics and questions raised in this study, describe the emerging

themes from the participants, and discuss how these themes are tied to the literature reviewed in Chapter 2.

In Chapter 6 I revisit the research questions, provide recommendations for future research and practice, address the limitations of this study, and reflect on the research experience.

CHAPTER 2: LITERATURE REVIEW

In this chapter, I employ my five research questions to guide my literature review. I begin with a historical context of radical feminist research and its affect on repositioning women, women's lived experiences, and patriarchy.

I include a review of women's and gender studies (WGS) course pedagogies and their impact on students' attitudes to position the participants' experience in Gender Justice within this body of research. While Gender Justice is not offered as a WGS course, it is frequently mistaken as such and the syllabus includes WGS subjects presented from a feminist perspective. The course objectives and content highlight the development of allies of women and other oppressed groups, and improved communication between sexes. One distinguishing difference between WGS and Gender Justice does exist. The literature on WGS indicates the "students who elect to enroll in women's studies classes tend to hold more feminist and egalitarian gender-related attitudes (Sevelius & Stake, 2003) and are less likely to believe in gender differences than those who do not" (Thomsen, Basu, & Reinitz, 1995, p. 424). In contrast, students who enroll in Gender Justice tend to be those who recently dropped a course and need any course to maintain full-time student status for financial and health insurance reasons. I consider these students reluctant learners who may decide to sit in class, do a minimal amount of work, and earn a passing grade.

A topic that weaves through more than half of the Gender Justice course is personal safety; therefore Gender Justice is a course somewhere between a WGS course and a sexual violence reduction educational program. The current literature does not include research on this specific type of class or program. Therefore, a literature review

that includes sexual violence reduction programs as well as WGS courses is warranted.

This review for that reason includes a discussion and critique of research on personal

safety violations on college campuses and institutional response to such violations in the

form of educational programs. This section of the literature review also provides insight

into working with men on anti-violence issues. The combination of WGS and sexual

violence reduction programming provides a foundation for the analysis of the

participants' experiences in Gender Justice as well as an analysis of the effectiveness of

the course.

     I also review the literature on social justice ally development to further the

foundation for analysis and understanding of participants' ability to be allies of women. I

conclude the literature review by focusing on the social construction of masculinity and

how this understanding impacts college men today. This final aspect of the literature

review weaves together my research questions and the experiences of the participants.

<center>Historical Paradigm Shift</center>

     Radical feminism, while influenced by Marxist theory, replaces class with gender

(Prasad, 2005) and positions women's oppression at the core of and as an essential aspect

of all oppressions. According to Weedon (1999), "gender is seen as an elaborate system

of male domination of women's minds and bodies which is at the basis of all social

organization" (p. 20). Radical feminism acknowledges the impact patriarchy has on

society, for both women and men. The women's social movement in the 1950s, 1960s,

and 1970s continued to raise the issue of women's rights and highlighted the concerns

focused on women's invisibility and exploitation (Prasad, 2005; Weedon, 1999). Two of

the many issues on which the movement focused were the systemic changes in laws and

policies and the education of people about mistaken prejudices to end and alleviate oppression and gender discrimination (Gardiner, 2005). Our patriarchal culture is steeped within all social systems - economical, political, educational, legal, and religious – and within the laws and policies that guide what and how we educate students and therefore maintain the silence of oppression.

Repositioning gender and focusing on the effects of women's oppression on the lives of women and men has resulted in the introduction and development of women's and gender studies. Recognizing, discussing, analyzing, and questioning patriarchy is the beginning of creating a society that values all members.

Women's and Gender Studies

The past three decades have seen an enormous expansion of women's and gender studies courses and departments throughout colleges and university in the United States (Stake & Malkin, 2003; Thomsen, Basu, & Reinitz, 1995), "with more than 600 undergraduate programs established on college campuses since the 1970s" (Stake, Sevelius, & Hanly, 2008, p. 189). Simultaneously there has been a dramatic shift in the attitudes of entering first year students toward women's rights and roles (Bryant, 2003) with the greatest shift in these attitudes occurring between 1967 and 1973. WGS courses offer students, institutions, and our communities an important perspective on the world that was formerly silenced.

Pedagogical Practices in Women's and Gender Studies Courses

As student demographics, campus climates, and course offerings have shifted over the past three decades, so too have the ways in which students learn best. The "banking system of education (based on the assumption that memorizing information and

regurgitating it represented gaining knowledge that could be deposited, stored, and used

at a later date)" (hooks, 1994, p. 5) and the passive listening format of instructing no

longer stimulate the vast majority of students enrolled in educational programs. The

pedagogical practices used in WGS courses provide a dramatic shift in classroom climate

and learning.

WGS courses use feminist pedagogical practices and persistently unsettle the way

things have always been done in the classroom. To use this approach effectively, faculty

must know themselves well, understand their positions of privilege and marginalization,

be aware of triggering events for themselves and students, and have a skills set to

facilitate a democratic classroom. What follows are brief descriptions of WGS

pedagogical practices.

Freirean Liberating, Problem-Posing, and Dialogic Methods

Freirean liberating educational principles, as presented by Roberts (1996), create a

learning environment where the teacher becomes the guide or facilitator in the classroom.

This problem-posing education philosophy (Freire, 1970/2000) provides WGS facilitators

with many tools to create change within individuals, in the classroom, on campuses and

beyond. "Whether labeled 'discussion,' 'dialogue,' or 'conversation,' the liveliest

interactions are critical" (Brookfield & Preskill, 2005, p. 7). WGS courses can provide a

learning atmosphere where students become the authority on their experience; where it is

safe to share, listen, and respond; where other students listen with respect and care; and

where facilitators become a part of the learning experience. This process validates

personal experiences and develops confidence in the student that can lead to a feeling of

empowerment. "Teachers should not engage in 'top-down' teaching approaches or expect

students to agree with them but instead should welcome students' expressions of alternate points of view and the healthy debate of complex ideas" (Stake, et al., 2008, p. 209).

Relationships with Faculty and Peers

Learning does not occur when the teacher and student are separated or seen as two different entities. The process of facilitating and discussing creates a learning environment where the teacher can become the learner and vice versa. "For several decades, educators seeking to introduce meaningful change have ignored much of the wisdom of educational philosophers and focused more on programs than on people, more on reforms than on relationships" (Shields, 2004, p. 114). Shor and Freire (1987) proposed that what a student gains from a course depends a great deal on the quality of the relationships they develop with their professors and others students in the course, emphasizing collaborative, egalitarian relationships in the classroom. Feminist professors value the importance of developing trusting, egalitarian, and collaborative relationships in the classroom with students (Malkin & Stake, 2004; Orr, 1993; Rinehart, 1999, 2002). Therefore, it is recommended that educators address the dynamics between and among dominant and subordinate group members and complex ways these relationships intersect, creating oppression, marginality, and tension (Ng, 2003). Stake, Sevelius, and Hanly (2008) found that the relationship students developed with their teachers and peers in the classroom affected their response in the WGS classroom. As social beings, our interactions and relationships with others are central to all that we do and all that we are, in and outside the classroom. (Shields). "Teachers can best develop a forum for honest and incisive analysis and debate by setting a tone of openness and affirmation of students" (Stake, et al., 2008, p. 209).

Emotions in the Classroom and Use of Reflection

The topics presented and examined in WGS courses can elicit a range of emotional responses from students and faculty. "Classroom safety is integrally tied to respect and the expression of emotion, especially emotions perceived as negative, such as fear, discomfort, threat, pain, anxiety, hostility, and anger" (Adams, 2007, p. 29). When the learner's affect and cognitions are linked, learning not only becomes more meaningful and stimulating, it also connects to the life and memory of the learner and is retained and recalled. Because of the possibility of intense emotions present in WGS courses, educators must develop skills to mediate and integrate both with and for the learner (Goodman, 2001). WGS facilitators might care for the emotions that emerge in and out of the classroom by assigning students weekly journal writing assignments (guided or open) or weekly reflection papers. Students may also benefit from engaging in small group exercises before or in place of sharing within the larger class. While there is sometimes an unpredictable range of emotions presented in a WGS class, Stake, Sevelius, and Hanly (2008) reported that students' feelings of "empowerment were significantly greater than either their feelings of anger or distress" (p. 199).

Critical Thinking and Sociopolitical Understanding

Facilitators in WGS assist students in developing a "critical stance toward established paradigms and an openness to alternative viewpoints" (Stake & Hoffmann, 2000, p. 31). Students are encouraged to think independently, question, and develop their understanding of the world from their perspective. For many students the ambiguity in a WGS classroom can be freeing and for others, this might be unsettling. "Guiding students to understand connections between the course material and the political social context

within which it is embedded" (Stake & Hoffmann, p. 31) is a core tenet of WGS

classrooms. Ideally this realization will awaken social justice allies and be the catalyst for

activism on the part of the students (Stake, 2006).

Section Summary

College campuses have changed demographically and from a curriculum

perspective in the past 30 years. The introduction of courses in ethnic studies and WGS

has provided a voice for the experiences of those historically silenced. This review

highlights findings regarding course delivery and students' experiences in WGS courses,

specifically the experiences of men, in order to relate these findings to the current study.

The literature provides a wealth of knowledge related to the value of WGS courses for

women. However, there is a gap in the discussion related to educating the privileged,

responding to and negotiating resistance, and specific classroom strategies to gain men as

allies of women. To complement these findings and extend knowledge related to

educating men to becoming allies of women, a review follows of sexual violence

reduction programming in higher education.

Sexual Violence Reduction Programming

Violence against women is a symptom of the ongoing societal problem of

disrespect, disregard, and failure to acknowledge women's humanity (Kilmartin, 2001).

Acknowledging and addressing the violence and disrespect directed toward women are

not enough, however, to resolve the problem. Addressing the problems for women and

men of hegemonic masculinity must also be unraveled (Capraro, 1994). A feminist

tradition of program development and analysis will therefore be the strongest account of

the male experience and foundation for educational programming to unlearn and relearn

masculinity within a patriarchal system. Kilmartin summarized a range of eight programmatic formats higher education has utilized in the past to educate students on sexual violence and sexual violence reduction, which are discussed in the following sections.

Programming Focused Away from Perpetrator Behavior

These programs shift the focus of the education away from the perpetrator of the crime and focus on campus lighting, self-defense courses for women, safe rides for women, risk reduction choices for women, and services for survivors. This type of programming fails to make the connection of involving men in the solution (Hong, 2000; Lonsway, 1996). It also misses the opportunity to educate the community about other ways violent behaviors can be reduced and prejudice can be addressed. Failing to address perpetrator behavior does not acknowledge the humanity present in the majority of men (those who do not rape) or the potential hope of unlearning patriarchal beliefs, and the ability men possess to respect and acknowledge women as equal members of society.

Gender Awareness Programming

Gender awareness programs place sexual violence within the context of "masculine cultural ideologies" (Kilmartin, 2001, p. 4). Men engaged in this type of gender awareness educational programming increase their understanding of the effect their socialization process and the continued pressure to adhere to prescribed social norms has on their relationships with women and men, personally and professionally. Gender awareness programs on several college campuses have recognized the value of educating men as allies who have the skills to intervene and prevent potential sexual violence among their peers (Barone, Wolgemuth, & Linder, 2007). Berkowitz (2004)

stated that successful gender awareness programs provide men with the opportunity to

"honestly share real feelings and concerns about issues of masculinity and men's

violence" (p. 3). I struggle with centering masculine cultural ideologies in anti-sexual

violence programming when the focus needs to be on the role of hegemonic masculinity

in perpetuating patriarchy and male privilege and power. This programming might be a

step toward the broader activity of developing men as social justice allies of women;

however, such programming alone is inadequate education and training to make systemic

change. More regarding this struggle is included in the discussion on single-sex

programming.

One-Time Programming

   One-time programs have been and are currently provided for students interested

in attending a speaker, listening to a panel, or consulting a faculty or staff member with

expertise in the area of sexual violence. This type of programming may increase interest

and awareness of the issue, but it does not lead to behavioral or attitudinal change that

lasts over time (Berkowitz, 1994; Kilmartin, 2001; Lonsway, 1996). One-time

programming provides limited community change; however, it does contribute to

university administration's sense that something is being done to address the issue.

Mandatory Programming

   Mandatory programming of any kind – one evening, one hour, or a full day – can

address a population collectively, but can only produce limited behavioral and attitudinal

change (Kilmartin, 2001). Individuals can feel resentful, discouraged, angered, targeted,

and ultimately resistant to the information when they are mandated to attend.

Extensive Programming

Extensive programming that is voluntary or mandatory can provide more in-depth analysis of the systemic issues involved in sexual violence. The advantage of this type of programming is that the issue is kept in front of students over an extended amount of time, thus allowing them time to process their thoughts and feelings about sexual violence (Kilmartin, 2001). Extensive programming takes time, resources, energy, and commitment from the institution. However, the campus climate results outweigh the financial costs.

Peer Education and Public Awareness Campaigns

Peer education and public awareness campaigns have been very powerful on college campuses in educating both men and women on sexual safety and violence. "Given the peer group has been determined to be one of the most powerful sources of influence on college students, campus educators must consider designing prevention program using influential peers, particularly male college students" (J. L. Stein, 2007, p. 86). Combining peer education and public awareness programs with a social norms approach to education (described below) has been very effective in addressing resistance to the sexual violence present in our communities (Berkowitz, n.d.; Kilmartin, 2001).

Fully Integrated Programming

Fully integrated programming systemically involves effective campus policies, frequent awareness campaigns, peer education, assault-prevention programs for all, academic coursework on gender and social justice, and a commitment to gender equity in the university (Kilmartin, 2001). Again, the campus climate benefits of this type of effort outweigh the financial costs.

Section Summary

As this brief overview indicates, anti-sexual violence educational programs have been presented in the past, some with greater impact than others in reducing and preventing sexual violence toward women. The variety of possibilities and combinations of outreach that can be implemented is endless. However, it is clear that a community-wide effort is required to begin to address the influence of hegemonic patriarchy. The next step in this literature review is to highlight best practices in educating men to be social justice allies of women and what the literature indicates about recommended aspects to initiate a change in men.

Educating the Privileged

Fonow, Richardson, and Wemmerus (1992) in their study on feminist rape education programming found that "women students held fewer false beliefs than men students did" (p. 114) on the rape-myth scale. In their study, men were "more likely than woman to agree with the idea that women have a secret desire to be raped…and to agree with the statement that rape is for sex" (Fonow, et al., p.114). Rape-prevention programs that focus on all-male peer groups appear to assist men in understanding their socialization experience and how it has been supported by the patriarchal culture in which we reside (Berkowitz, 1992, 2002). Katz (1995) advocated for this educational format with his program titled, "The Mentors in Violence Prevention Program." Such programs began to teach men to be social justice allies of women and engaged them in ending violence against women. The program format has been utilized for several years; however, the effect it has had in reducing violence is not represented in the number of sexual assaults continuously and increasingly reported. However slow the impact, if men

begin to take responsibility and step up and speak out against sexual violence, perhaps this is a beginning to shifting attitudes and behaviors.

Single Sex Program Delivery

"To eliminate coercive sexuality and to promote positive intimate relationships between women and men, our society must challenge the aspects of male sexual socialization that associate sex and power" (Backman & Backman, 1997, p. 146). Much of the research on sexual violence reduction programs indicates the value and importance of delivery of anti-violence information within a single-sex format, or separating men and women, and having men present the information (Berkowitz, 2004; Katz, 1995; Kilmartin, 2001). I see the value in single-sex educational program delivery; however, if the objective is to address the underlying issue within a rape-supportive culture, that being patriarchy, it appears that men and women should learn together and from each other. Single-sex delivery of educational programs perpetuates the myth that women are less than men (Berkowitz, 2002; Kilmartin, 2001; Levant & Pollack, 1995) and that faculty or facilitators of an educational program for men must be men – meaning that women do not have the skills set, capability to address the topic, or credibility to instruct men on the topic of sexual violence. As Fonow, et al. (1992) pointed out, "feminists have argued that the same cultural scripts that define normality in sexual behavior also provide the rationale for rape and other forms of sexual coercion" (p. 110). Therefore, it seems that men and women together should be examining the myths and messages received about what it means to be a man or what it means to be a woman to collectively learn from each other. Women and men together in a safe learning environment can develop

critical thinking skills and emerge empowered, educated, and committed to dismantling the status quo personally and institutionally.

Social Norms Approach

A social norms approach to sexual violence prevention and reduction is being utilized throughout the U.S. by universities, health departments, and others (Berkowitz, n.d.). This approach acknowledges that most men are mistaken about other men's sexuality and attitudinal behaviors related to sex (frequency, number of partners, types of sexual activity, etc.) and that the majority of men are uncomfortable with sexual violence against women and ways some men disrespect women. Pressure put on men by social norms prevents men from acting on these beliefs for fear of being ostracized by other men. As a result, men who are abusive to women and do not receive any other messages regarding how other men feel about such behavior, assume that silence is acceptance and continue the abusive behavior.

One study (Fabiano, Perkins, Berkowitz, Linkenbach, & Stark, 2003) examined men's misperceptions of men and women's social norms and the possibility of men becoming social justice allies of women. Several important findings reported by Fabiano et al. (2003) included the observation that college aged men "notably underestimated the importance of consent typically espoused by male and female peers" (p. 108). Men's misperception was greater for male norms than for female norms. In addition, men in the study were more ambivalent about intervening (in an inappropriate or violent interaction between male and female peers), underestimated male peers' ability or interest in intervening, and overestimated women's willingness to intervene. Essentially, the men in this study (Fabiano et al.) "underestimated the healthy, supportive norms of other men"

(p. 109). This study highlights the need to educate men and include men in campus-based programs to reduce violence against women.

A social norms approach provides the majority of men, those who do not sexually abuse women, an avenue to recognize the centrality of gender in their lives, knowledge of how misperceptions regarding other men's level of sexual activity affect them, and the ability to acknowledge how the myths surrounding other men's adherence to a culturally constructed definition of masculinity perpetuate inequality in society (Kimmel, 1993). A social norms approach to sexual violence prevention provides men the opportunity and actions steps to navigate outside strict gender role assignments and become allies of women.

Concepts of Privilege and Oppression

Bohmer and Briggs (1991) introduced an instructional format for teaching privileged students about the concepts of privilege and oppression. Defining privilege and oppression provides students with the concept and terminology to recognize oppression, privilege, prejudice, and discrimination at both an individual and an institutional level (Bohmer & Briggs). Additionally, because the introduction of oppression and privilege concepts can be disruptive and disturbing to members from the dominant group, the approach of beginning at a micro level and then building analysis to the institutional, systemic, or macro level has been found efficacious in achieving desired outcomes (Bohmer & Briggs). The Bohmer and Briggs article is significant in how it presents the position of oppression and privilege at the center of students' learning:

> Students quickly come to realize that it is meaningless to speak on an oppressed or exploited group unless we can also identify an oppressor and that the concept of oppression implies a relationship of unequal power between two groups…it

> illustrates to students that because oppression affects every member in society, the topic is of interest to all of them, regardless of their personal race, gender, and class. (p. 155)

The structure and foundation of a course or workshop educating the dominant group in society on issues of power, privilege, oppression, and exploitation is complex, multi-layered, and it must be intentionally addressed with care and respect for all.

Forum or Interactive Theatre Programs

A hopeful delivery method for sexual violence prevention in higher education has been performance scenarios or forum theatre programs (Iverson, 2006). The delivery method is based on Freire's (1970/2005) presentation of the possibilities offered by education for creating social change. "Freire's pedagogical belief was that students need to be engaged on multiple levels in order to be affected and changed" (Lynch & Fleming, 2005, p. 29). Through dialogue, teachers and students engage and learn from each other (Freire). Freire's classroom pedagogy was the foundation of Boal's (1979/2002) forum theatre that utilized techniques to involve the audience in the performance and therefore in the sharing of learning and teaching. To ensure that the scripts used were informing students on sexual violence reduction, Iverson performed a discourse analysis on the scripts developed for a theatre-based or forum theatre. This analysis "identified dominant discourses of masculinity and femininity as prominent in conveying images of men and women negotiating intimate encounters in higher education" (Iverson, p. 566). Program creators of theatre-based sexual violence prevention programs would be wise to incorporate a critical analysis of the themes, gender role assignments, and unintended outcomes of such applications.

Bystander Education

Educating the bystander to develop the motivation for ethical intervention has emerged as an effective approach to reduce sexual violence (Lynch & Fleming, 2005). The bystander approach to anti-sexual violence education broadens the focus beyond victims/survivors and perpetrators to address the behaviors of others: friends, community members, teachers, or witnesses to an act of violence. Integrating bystanders in the reduction of sexual violence provides a broader range of individuals who may intervene and prevent acts of violence. Lynch and Fleming (2005) noted that "the degree to which individuals intervene in contexts of sexual misconduct becomes a moral issue" (p. 27). Bystander programs shift the focus of the education to include those surrounding and passively permitting the behavior to occur. This approach to education highlights significant positive outcomes in building healthy and ethical sexual behaviors among college students. Tabachnick (2008) highlighted several benefits to approaching anti-violence education from this perspective:

1. Discourages victim blaming

2. Offers the chance to change the social norms

3. Shifts responsibility to men and women (pp. 5-6).

Based on their study, Banyard, Plante, and Moynihan (2004) stated, "The mobilization of prosocial behavior on the part of bystanders stands out as a potentially feasible model for presenting programs aimed at preventing sexual violence and intervening to help victims of sexual violence" (p. 74). Educating the bystander takes a broader approach to reducing violence by informing, motivating, and increasing the response and action of the majority, bystanders in our communities.

Resistance in the Classroom

Members of the dominant group - in this study, men - can have a variety of responses to the information they may read, discuss, and write about in WGS, in sexual violence reduction programs, and in Gender Justice. Goodman (2001) pointed out that "resistance stems from fear and discomfort. Because we are asking people to question their fundamental belief systems, it makes sense that people feel threatened and act resistant" (p. 63). Students, both male and female, in social justice or diversity courses can resist the information and defend the status quo (Orr, 1993) and they may not recognize that by so doing they are "showing their position as simultaneously oppressor and oppressed" (Orr, p. 239). This resistance is another example of the socially constructed hegemonic patriarchy and masculinity. Students in the classroom may not have the language or lived experiences to critically respond to information that challenges the way they have been raised to believe. In such cases, the guidelines previously mentioned regarding WGS pedagogical practices could assist in classroom management and student learning.

Section Summary

Including men in the discovery of solutions is vital to the reduction of sexual violence on college campuses. The literature review summarizes current best practices for delivering educational information to a college community with the hope of reducing the incidence of violence and enhancing the sense of social justice, equity, and safety for all. A discussion of research literature on the development of social justice allies follows and includes key strategies and motivators of dominant group members, men in this study.

Social Justice Ally Development

Long-standing change in the oppression, discrimination, and violence against women will not be possible unless men are included in discovering and implementing the solution (Johnson, 2000). Developing social justice allies in men does present several challenges and potential barriers (Davis & Wagner, 2005) that cannot be ignored when engaging men in anti-sexist, pro-feminist, and anti-violence discussions, activities, and ultimately ally development.

Within a patriarchal system men are given certain privileges, many of which are denied women. This system establishes positions of power, privilege, oppression, and domination. Patriarchy and male privilege are so infused in our daily lives that they have become invisible, and therefore, much easier to deny and disregard. Unearned privilege must first be acknowledged by men in order for them to become allies of women (Davis & Wagner, 2005).

Not all men experience male privilege and dominance to the same degree as other men. This differential experience can create confusion, discomfort, and an additional barrier to men becoming social justice allies of women. Davis and Wagner (2005) noted: "As a group, men are the recipients of power and privilege; but as individuals, they often fall short of hegemonic masculinity and experience the pain associated with it" (p. 34). The perpetual spiral of privilege, differential privilege, and hegemonic masculinity creates a strong hurdle for men, which the people invested in assisting with their increased awareness must navigate and overcome to provide the space where men choose to be social justice allies of women. In addition, hegemonic masculinity can present a barrier to men stepping outside of social constructed definitions and developing "social

justice attitudes and actions" (Davis & Wagner, 2005, p. 32). Hegemonic masculinity restricts the actions, emotions, attitudes, and expressions of men.

Providing the education, motivation, and support for men to continue to develop into social justice allies of women is the central theme of this research project. This section highlights the literature that presents effective components in social justice ally educational programs within the college setting.

Key Strategies to Support the Development of Male Allies

Davis and Wagner (2005) outlined four strategies to support the development of male allies of women:

1. Acknowledgement of privilege –The unearned privilege provided men in a patriarchal society must remain invisible for the system to be maintained. In order to begin to develop men as allies, they first must become aware of this privilege.

2. Acknowledgement and critical analysis of assigned gender roles – A reflective understanding regarding where gender roles were developed, how they are maintained, and the impact the roles have on men and women provide men an understanding of self and of self in relation to others. Requesting that men shift their thinking about gender roles may not be as difficult as it may seem. "First, men already feel uncomfortable with their socialization as men and the pressure to live up to a masculine ideal [and in addition,] recent research has suggested that men overestimate the extent to which their peers endorse gender stereotypes about sexual attitudes and behavior" (Berkowitz, 2002, p. 164).

3. Acknowledgment of the impact of patriarchy on men and men's lives – Power and privilege do not come without consequences to men, nor do all men experience the

same level of privilege. Understanding the costs of patriarchy re-positions men within the system to be a part of the solution.

4. Acknowledging action steps and skills development to become allies – It is imperative that there be an opportunity for men to learn and practice new skills to become allies of women. It should not be assumed that men have an intuitive understanding of how to address issues of sexist behavior and attitudes.

Motivators of Male Social Justice Allies

Three main motivators needed to assist people from the dominant or privileged group to support social justice are: empathy, moral and spiritual values, and self-interest (Goodman, 2000, 2001). Goodman (2000) pointed out that "inhibiting empathy for people in oppressed groups is a powerful tool in maintaining oppression" (p. 1063). Empathy can also be an influential means to position a member of a dominant group to perceive the perspective of members of an oppressed group. Moral orientation and motivations could be "focused on rights and fairness" (Goodman, 2000, p.1067) or on "relationships and responsiveness" (p. 1068) and can provide different people a variety of motivations for doing what is considered the equitable and just thing to do. Goodman (2000) presented "a continuum of self-interest that ranges from individualistic to mutual to interdependent" (p. 1073). Individuals with attitudes, beliefs, and actions that support social justice are positioned on the continuum closer to mutual self-interest. According to Goodman (2000), a framework for educating male college students should include all three of these aspects in order to "go beyond just eliciting feelings or enhancing awareness to encouraging action toward social justice" (p. 1083).

Tensions Surrounding Male Social Justice Allies of Women

Edwards (2006) presented a conceptual model of ally identity development that indicated that individuals can be motivated to move into ally actions because of self-interest. They may have a close friend who has been in an abusive relationship or sexually assaulted and take steps to protect or prevent such behaviors from continuing. However, as noted by Edwards, aspiring allies for self-interest may be perpetuating patriarchy through their need to rescue, care for, or be seen as the hero. These actions are being conducted on the women, not with the women. True social justice allies should be striving to address power, oppression, discrimination, and male dominance. Furthermore, men whose actions as allies are based on self-interest may not exhibit the same actions for individuals with whom they do not have a prior relationship, nor do their actions address the systemic root of patriarchy and women's oppression.

Altruism, according to Edwards (2006), is another motivator as men attempt to overcome the guilt they experience once they begin to acknowledge unearned privileges and the oppression women experience. Men acting as allies with this motivation again do not acknowledge or address the systemic issues present. In addition, they frequently can blame other men for the harm inflected on women; therefore missing the role they individually, consciously or unconsciously, play in perpetuating the system. Edwards also noted that men acting as allies from this perspective can easily and quickly become the rescuer of the victims (women). Essentially this motivation keeps men in positions of control over and dominance of women.

The third type of ally Edwards (2006) described is an ally for social justice. These men will "work *with* those from the oppressed group in collaboration and partnership to

end the system of oppression" (p. 51). Men acting from this perspective acknowledge and understand the dynamics of power, privilege, dominance, oppression, and the harm this system inflicts of men. Men taking action as a social justice ally from this perspective understand the intersectionality of all forms of oppression and strive to contribute to improving the lived experiences for all.

Furthermore, men taking action to address oppression, inequity, and violence against women can still be viewed as "the enemy" by women. Developing trusting relationships with men can be fraught with multiple struggles for women who have survived abuse, discrimination, and oppression by men in the past. However, collectively women and men must find the path to social justice in order for it to be sustainable, authentic, and liberating for both sexes.

Section Summary

Several recommendations to enhance the development of social justice allies emerged from this literature review and include: developing an understanding of privilege and oppression; critically analyzing gender role assignments; developing an understanding of the individual costs of participating in a patriarchy; and introducing action steps to being an ally. In addition, this section highlighted motivators the dominant group may need to become allies: empathy, moral and spiritual value, and mutual self-interest. The tensions surrounding social justice ally actions and motivations were discussed in relation to men being allies of women. The last section of this literature review examines masculinity and male college students and implications for this study.

Masculinity and Male College Students

The feminist movement, including feminist scholarship, did not only have an impact on women and women's issues, it also informed new scholarship and awareness regarding men, men's studies, and the psychology of men (Levant, 1996). As Gardiner (2005) suggested, "Misogyny created feminist theory, and feminist theory has helped create masculinity" (p. 36). However, there has been an inaccurate assumption that men's experiences have been addressed in the plethora of research regarding human development. It is important to acknowledge,

> Although psychological writing has been androcentric, it has also been gender blind and it has assumed a male perspective but has not really explored what it means to be a man any more than what it means to be a women. (Meth, et al., 1990, p. vii)

Masculinity and femininity are dynamic and change in relation to others, the time period, and shifts in societal norms. However, the inequality and imbalance of power and privilege continue to perpetuate patriarchy and the oppression of women (Messner, 1993).

There has been a large body of research developed over the past 27 years on the dynamics of gender that "makes masculinity visible and problematizes the position of men" (Connell, Hearn, & Kimmel, 2005, p. 1). Some of this research points unfavorably to the feminist movement as the catalyst for the "breakdown of gender roles [that] has left men more confused than ever" (Elium & Elium, 1996, p. 48). A review of the pro-feminist literature follows that closely pertains to the participants and the research questions guiding this study.

Code of Masculinity

Levant and Kopecky (1995) presented the following "seven traditionally masculine norms: (1) avoidance of femininity; (2) restricted emotions; (3) sex disconnected from intimacy; (4) pursuit of achievement and status; (5) self-reliance; (6) strength and aggression; and (7) homophobia" (p. 9). It is these exact norms that are causing so much dissonance among young boys and men. The code of masculinity has been challenged for many years, but it remains a prominent socialization framework that continues to perpetuate. However, Levant (1996) noted, "The new psychology of men views gender roles not as biological or even social givens, but as psychologically and socially constructed entities that bring certain advantages and disadvantages and, most importantly, can change" (p. 259).

Broken Promises

Becoming a man comes with the promise of different degrees of power, privilege, and opportunity (Orr, 1993). Some of the resistance to social justice and the ultimate violence perpetrated by men can be motivated by the fear of losing this power. However, men do pay a price for the privilege granted to some.

> Socially, it is the cultural deceit of the system promising men authority, control, and power but denying these at almost every level of his life or, at most, paying off in very small coin. The most glaring exception of this, of course, lies in men's domination of women and the power relations of the family. (Orr, p. 245)

Peer Groups and Men

All-male peer groups produce dynamics that construct and restrict individual men's presentation of masculinity (Harper, Harris, & Mmeje, 2005). According to

Kimmell (1996), "Homosocial peer interactions often include fellowship, camaraderie, validation, homophobia, and unhealthy expressions of masculinity" (p. 8). Men are forced to negotiate their masculinities with other men, finding that their masculinity must be approved and validated by same-sex peers (Connell, 1993). Conformity to the prescribed norms of masculinity to avoid being targeted as less than or different is one of the driving forces within a male. David and Brannon's (1976) description of hegemonic masculinity includes four themes, expanded upon by others, that persist as men interact within all-male groups:

1. No Sissy Stuff – This principle "teaches men to avoid behaving in any manner that can be even vaguely labeled or perceived as feminine" (Hong, 2000, p. 272). No sissy stuff is experienced in men's life when young boys are told not to cry and coaches tell athletes to toughen up, act like a man, and even call them girl's names. Young boys learn early that being perceived as feminine is associated with being perceived as gay. They learn early how to avoid being targeted for stepping outside the prescribed box of masculinity.

2. Be a Big Wheel – This perspective "urges men to strive for dominance, power, wealth, and success. Real men are expected to compete to be the biggest wheel, whether in the workplace or on the playing field" (Hong, p. 273). Hong went on to explain that "predominant conceptions of American masculinity assign men the role of 'aggressor' and women the role of 'gatekeeper' in sexual situation" (p. 273). Sexual intercourse is seen as affirming men's masculinity.

3. Be a Sturdy Oak – The idea behind this concept is that men are expected "to be independent, controlled, and unemotional, as well as to reveal no

vulnerabilities" (Hong, p. 274). A clear defining line between masculinity and femininity is drawn here. Men provide for, control, but must not need their family or friends; this is part of a woman's role. The cost of adhering to this standard includes mental and physical health issues, inability to seek help and support, and shallow relationships with others.

4. Give 'em Hell – This standard indicates that "real men are asked to be risk-takers, to be daring, and to be aggressive. A real man does not 'stand down' if his dignity or manhood has been disrespected" (Hong, p. 276). This prescription results in college men being involved in campus judicial cases at a higher rate than women (Ludeman, 2004) and participating in higher rates of risky behavior (binge drinking, unprotected sex, fearless participation in sporting events, etc.).

Stepping outside of the prescribed hegemonic masculine box of what it means to be a man can be difficult; and yet, not stepping outside comes with a severe cost to men and women.

Gender Role Conflict

Male gender role conflict is a concept that is used to describe the negative consequences associated with men's tendencies to conform to narrow, restrictive, socially constructed masculine roles (Good & Wood, 1995; O'Neil & Nadeau, 2004). Davis (2002) conducted an assessment of gender roles prescribed to college men and reported five themes that emerged:

1. Importance of self-expression – Participants expressed that self-expression and communicating with others was important to them. Davis noted that the

participants had recently learned or began to engage in self-expression and implied they acknowledged the behavior was sometimes confusing and difficult.

2. Code of Communication Caveats – Important caveats emerged that included safety, worrying about how they are perceived by others, and socially appropriate ways of engaging with others, particularly men. The participants indicated they found it easier and safer to express themselves with women. Davis highlighted three specific caveats regarding communication with men: the participants recognized different communication styles in themselves when one-on-one with men and with a large group of men; expression of affection was indirect both verbally and nonverbally and could easily be misinterpreted or overlooked; and any affection was expressed side-to-side rather than face-to-face.

3. Fear of Femininity – Participants described behaviors that could result in other men "thinking weird things about you" (p. 516) and clearly stated they knew what not to do to avoid being labeled feminine or gay.

4. Confusion About and Distancing From Masculinity – When asked about being a man on campus, participants were somewhat at a loss for words and displayed some unease discussing masculinity.

5. Sense of Challenge Without Support – Some of the participants did respond to the question about what it is like being a man on campus and expressed feeling left out and challenged without support, specifically sighting the various areas on campus that are present to support women.

Summary

In this chapter I have reviewed the literature to address the research questions in this study and male participants' experiences and stories regarding their ability to be social justice allies of women. The literature review began by describing my radical feminist perspective of hegemonic patriarchy.

I then reviewed the literature on WGS courses and pedagogical practices that enhance learning, inclusivity, critical thinking, and sociopolitical understanding. This discussion provided a foundation for positioning Gender Justice within the literature given that the course is not located in an academic program and is coordinated by a non-faculty member.

Since the course outcomes of Gender Justice are similar to both WGS and sexual violence reduction programs, I then reviewed the literature on the various forms of programming and their impact on students and students' ability to create change. The variety of delivery methods and philosophic underpinnings were critiqued employing radical feminist and social constructionist perspectives.

Providing educational programming to the dominant group, men in this study, involves a vast range of delivery methods and theories. I next reviewed the literature on educating men and critiqued the various delivery methods and philosophic perspectives used to produce an awareness of privilege, power, and oppression.

The purpose of this study is to examine male students' ability to be social justice allies of women. Therefore it was important to review the literature on social justice ally development and highlight strategies that support men's development as allies.

The literature review concluded with an analysis of masculinities, patriarchy, and men's lived realities. This literature provides a foundation for examining the research questions in the context of the participants' experiences.

The existing body of literature provides multiple perspectives and philosophies to consider when providing support and education to college-aged men interested in social justice ally action for women. This study narrows much of the social justice ally development research to focus on patriarchy, sexism, and sexual violence against women and provides information that at times gets overlooked or lost within the literature. In addition, it provides guidelines for a possible collaboration between academic and student affairs in the education and community building of students.

In Chapter 3, I discuss the details of my methodology, including a discussion of my theoretical perspective, the methodological approach I used, the setting for this study, the methods utilized in data collection and analysis, a brief course description of Gender Justice, and the limitations and delimitations of this study.

CHAPTER 3: METHODOLOGY

The purpose of this study was to gain insight into how college-aged men experience being, or the possibility of becoming, social justice allies of women. As members of the dominant social group, men who work to end systems of oppression toward women can have a dramatic effect in fostering a campus climate supportive of women (Bishop, 2002). This chapter provides justification for the selection of case study methodology within a radical feminist and social justice theoretical framework. Following is discussion of the specific data collection and analysis procedures, as well as strategies used to increase the trustworthiness of this study.

Epistemology

My epistemological lens for this study is derived from a constructionism perspective. Constructionism presupposes that "all knowledge, and therefore, all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context" (Crotty, 2005, p. 42). This lens provided me with a framework to understand the meaning making of the participants and the participants in relation to others, specifically women. The meaning humans make out of their experiences and their interaction with the world is always a social experience and this meaning is relative to time and place (Patton, 2002).

This perspective parallels the tenets of patriarchy and male domination in that what is culturally taken for normal and unquestioned is socially constructed as male dominated, male centered, and male identified (Johnson, 2005). According to Kimmel and Messner (2007), the meanings of both masculinity and femininity vary from culture

to culture and over time within one culture. Meanings are constructed as humans engage in the world. Therefore, for the participants from the Gender Justice course and co-researchers of this project, emphasis was placed on (1) their socialization experiences; (2) the meaning that was created by the participants within this socialization process; and (3) the effect this socialization had on their ability to be or become social justice allies of women.

Gender Justice provides students in the course with something different to consider as they understand their place in the world and perhaps most importantly, calls each to act upon this information to create a potentially transformative experience. Crotty (2005) summarized Freire's perspective on how human beings conceptualize a situation and effect outcomes; humans essentially "can do something about their situation and, precisely as human beings, they are called to do something about it" (p. 149). Once we have learned and become aware of something, we cannot not know it any longer. Gender Justice provides students with new information to individually and collaboratively shift the patriarchal, male dominant social system – however slightly.

<div align="center">Theoretical Perspective</div>

Feminist research theory "seeks insight into the social world in order to help people change oppressive conditions" (Esterberg, 2002, p. 17). This approach to research began to emerge in the 1950s and gained a strong influence during the 1960s and 1970s as more researchers were influenced by feminist theory and acknowledged "that social science as traditionally conducted does not fully take into account the presence of women in social life and the range of women's concerns" (Esterberg, p. 18). Radical feminist theory greatly influenced research and activism during the second-wave of the women's

movement. The focus was turned to women's bodies as the "site of women's difference and oppression" (Weedon, 1999, p. 19). While there are numerous feminist theoretical frameworks from which to approach research, I utilized a radical feminist perspective for this study because this approach, according to Prasad (2005), positions gender as the central concept of importance and also unveils the invisibility of women, patriarchy, and male domination in society. Other radical feminist theories include a focus exposing the extremes of our social system – male supremacy (Thompson, 2001) - in order to reduce and eliminate the oppression of women.

Feminist research values the relationship between research and participants as a way to infuse more information, understanding, and perspective into the phenomenon being examined (Jones, Torres, & Armino, 2006). In addition, feminist research "presumes the importance of gender in human relationships and societal processes" (Patton, 2002, p. 129) and relies on (1) a sense of equality between the researcher and participants, (2) the value of consciousness-raising and researcher reflexivity, (3) and using knowledge gained from the project to incite change and improvement in the lives of all (Guerrero, 1999). A feminist theoretical perspective keeps the issues "involved with the researcher-participant relationship" (Jones, et al., p. 96) constantly present during the process. For feminist researchers and those guided by social justice theory, "feminist methodology is connected to the feminist struggle of empowering women and other oppressed people" (Northey & Tepperman, 2007, p. 90). Radical feminist research strives for women's rights, equality, benefits, and dignities at no one's expense. As such, women cannot achieve equality with men, which leads to the question, "Since men are not equals in white supremacist, capitalist, patriarchal class structure, which men do women want to

be equal to?" (hooks, 2000b, p. 19), as we continue to strive for equity and social justice.

Feminism exposes and challenges the existence of male domination over women and men

(Thompson, 2001).

Social justice theory in education also provides an additional theoretical

foundation for this project. The ways people behave and feel in social settings are

strongly influenced by their judgments about justice and injustice; these are socially

"created and maintained by individuals, groups, organizations, and societies" (Tyler,

Boeckmann, Smith, & Huo, 1997, p. 6). Essentially, an objective situation is presented to

an individual and that individual's reaction or judgment about the situation is reconciled

by socially created attitudes about justice, equity, fairness, and what is natural.

Social justice research includes four eras with shifting themes. The first involved

the distribution of goods and services; what people have and what they believe they

deserve (Tyler, et al., 1997). This theme of relative deprivation was developed to better

understand social unrest in the mid-40s. "The distributive paradigm of justice defines

social justice as the morally proper distribution of social benefits and burdens among

society's members" (Young, 1990, p. 16); however, this focus is unsuccessful in

addressing social and institutional structures that contribute to injustice.

The second era of social justice research focused on distribution justice or how

fair allocation of resources was believed or perceived to be. These resources included

"goods and services, pay and promotion" (Tyler, et al. 1997, p. 11). This focus included

questions of social class and began to consider inclusion of race and gender (Griffiths,

2003). This focus also did not address overarching social and institutional structures that

maintain the current system.

This era was followed by a focus on procedure justice in the research literature and was most concentrated on the legal system and how individuals were treated and the long-term effects of trials on relationships within society (Miller, 1999). Researchers strived to discover a procedural dispute resolution that would be more accepted by individuals with less negative impact on relationship (Tyler, et al., 1997). Equality became the term that marked this era of social justice research (Griffiths, 2003) and included a focus on class, gender, sexuality, race, and disability. This era of research and social unrest was fraught with challenges in addressing each of these foci collectively. "The different claims were not all aimed at the same set of issues, but neither were they all totally different – some claims overlapped" (Griffiths, p. 41).

The fourth era of social justice research is focused on retributive justice and how people react to the breaking of social rules (Tyler, et al., 1997, p. 12). This era has also begun to research aspects of attribution of responsibility for breaking social rules and continues to be inclusive while addressing the needs of individuals and groups.

Aspects of each of the social justice research eras are included in this study. My research questions are related to the participant's attitudes and judgments regarding the distribution of goods and services, fairness of that distribution, fairness of resolving disputes and conflicts, and the participants' reactions to the breaking or adjustment of social rules.

Systemic oppression functions on individual, institutional, and societal levels both consciously and unconsciously through actions and beliefs that benefit or exploit members of a perceived social group (Hardiman, Jackson, & Griffin, 2007). Social justice allies respond to each level when the opportunity is presented or when it is created.

Radical feminist and social justice theory were interwoven throughout this project to keep patriarchy, male domination, and women's oppression visible and constantly in mind during data collection, analysis, and interpretation. These two theoretical perspectives provided the framework to position women and women's lived experiences parallel and equitable to the six male participants in the study. The lived experiences of women are at the core of this study; however, the experiences of the male participants provided insight into the development of allies of women.

Methodology

I approached this project utilizing case study methodology in order to make meaning from the perspectives of the male students enrolled in Gender Justice (Jones, et al., 2006). "Case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time through detailed, in-depth data collection involving multiple sources of information" (Creswell, Hanson, Clark Plano, & Morales, 2007, p. 245). Yin (2003) explained that case studies have a variety of different applications within qualitative research: "The most important is to *explain* the presumed causal links in real-life interventions that are too complex for the survey or experimental strategies" (p. 15). While much has been written about social justice allies and men as allies of women, more specifics into the phenomenon are needed. This methodology provides a window to view the lived experiences of men and how these experiences affect ally maintenance or development. "As a research strategy, *the distinguishing characteristic of the case study* is that it attempts to examine: (a) a contemporary phenomenon in its real-life context, especially

when (b) the boundaries between phenomenon and context are not clearly evident" (Yin, 1981, p. 59).

This multiple-case study was bound by specific cases, the male students enrolled in the Gender Justice course, and by a specific timeframe, spring semester 2008. It is comprised of multiple individual cases nested within the larger case study of the course (Patton, 2002). Stake (1995) pointed out that "we do not study a case primarily to understand other cases. Our first obligation is to understand this one case" (p. 4). To build "an in-depth, contextual understanding of the case" (Creswell, et al., 2007, p. 245), I utilized multiple methods of data collection: three interviews of each participant, collection of participant course assignments, course facilitator interviews, and materials and readings for the course.

Methods

I developed a case study protocol that provided guidance during data collection and contained an overview of the project, interview procedures and questions, and a guide for data organization (Yin, 2003). This protocol also provided methods of writing field notes, and follow-up questions to enable participants and course facilitators to confirm observations and clarify understanding (Esterberg, 2002). Following an interview I re-read my notes and considered what aspects were interesting or important, how the information informed or did not inform the findings from other sources of data collection, and what additional questions I had as a result of this review (Esterberg, 2002). These reviews assisted in the analysis of the interviews and documents and in the development of case narratives to affirm the connection between the students' learning through classroom discussions, assignments, and interviews.

I used multiple methods to gain a rich, in-depth perspective and understanding of male students' life experiences before, during, and a short time after they enrolled in Gender Justice. Utilizing multiple methods of data collection (interviews and document analysis) increased my understanding of the students' experience and provided me with a more comprehensive perspective (Patton, 2002). In addition, because of the invisible nature of patriarchy, sexism, social justice, and ally actions, it was important to provide the participants with a variety of different ways to express themselves as they incorporate course readings, discussions, and exercises. For the participants in this study, this strategy included weekly reflection papers and a final perspectives paper (Goodman, 2001). These assignments provided me a measure of the participants' classroom experience and level of comfort with the materials.

According to Jones, et al. (2006), "sampling in qualitative inquiry is distinguished by *purposeful sampling,* that is, sampling for *information-rich* cases that hold the greatest potential for generating insight about the phenomenon of interest" (p. 66). The syllabus, readings, and classroom activities in Gender Justice introduce students to patriarchy, sexism, and male privilege in a safe, non-hostile learning environment. This setting was ideal for inviting and recruiting participants for this study and provided me access to extensive information into the participants' perspective, life experiences, thoughts, and feeling regarding patriarchy, power, privilege, and the possibility of choosing to be social justice allies of women. The six participants are a somewhat homogeneous group of men – all white, enrolled at the same university and in the same course – and as such, they described in-depth the white, male student subgroup's experiences, attitudes, and meaning-making as they completed and reflected upon Gender Justice and life experience

before, during, and following the course (Patton, 2002). The participants, who have both white and male privilege afforded them, are an excellent population with which to begin examining social justice ally development.

Narrative analysis enhances the "opportunity of the reader to gain an experiential understanding of the case" (Stake, 1995, p. 40). Individual narratives were produced in this case study investigation utilizing the participants' and course facilitators' interview transcripts, and the participants' course assignments. This step enhanced the construct validity of my conclusions and affirmed my interpretations (Northey & Tepperman, 2007).

Setting

The setting for this study was Iowa State University, a midsized, Midwestern, university. According to student demographics reported in the ISU Fact Book (2006a), the students enrolled at ISU are 83.2% white and 56.2% male. Students frequently find they need to drop a course prior to midterm and pick up a course in order to maintain full-time student status. Gender Justice, first offered spring semester 2005, is one of a few courses students can choose to add to their class schedule that begins mid-semester. Each fall and spring semester five to eight sections of the course are offered with 25 to 30 students enrolled in each section. The average percentage of male students enrolled in Gender Justice each semester is between 60% and 70%. This percentage is slightly higher than the percentage of male student enrollment, 56.1%, which the university has averaged over the last 10 years (Iowa State University Fact Book, 2006b). This difference could be attributed to the types of majors of the male students at ISU and the courses they frequently drop mid-semester to avoid an unappealing grade. For example, many of the

students in Gender Justice are engineering majors who have recently dropped a course in advanced calculus or chemistry.

<center>Participants</center>

As part of my case study protocol, I announced the research project to each of five sections of Gender Justice the first day of class, March 10-14, of spring semester 2008. I provided a one-page handout (Appendix A) to everyone in the class, including facilitators, which summarized the research project, explained participants' involvement and estimated time commitment, and provided my contact information. Students interested in participating in the study were instructed to contact me by the end of the first week of class in order to complete the Informed Consent Document (Appendix B), coordinate access to their course assignments, and schedule the first interview. I followed this announcement with a direct electronic mail message (Appendix C) dated March 14, 2008 to all male students enrolled in Gender Justice and invited those interested in participating to respond electronically to schedule our first meeting.

Seven students contacted me from two sections of Gender Justice. I completed two interviews with all seven participants. The third interview and additional expectations of participants were not fulfilled by one of the seven participants. I contacted this individual several times electronically and did not receive a response. After mailing a letter to his campus address stating a deadline for continuing participation, he was dropped from consideration as a participant. The seventh student completed the Gender Justice course with a passing grade; however, he did leave the university at the end of the semester.

Third interviews with the remaining six participants were completed and all course assignments were collected. Interviews followed a series of predetermined questions (Appendix D) and ranged in time from 50 to 90 minutes. The first and second interviews were conducted in a private study room in the library on the campus of ISU. Four of the final participant interviews were also conducted in this study room with the remaining two interviews completed on the telephone. All 20 interviews were recorded using two methods (standard voice tape recorder and voice recording software on my laptop computer) to ensure accuracy and to provide a back-up copy in case one recording method failed.

Participants completed a pre-class (Appendix E) and post-class (Appendix F) survey to provide a foundation for the first day of class discussion and also provide a perspective of the phenomenon being studied (Jones et al., 2006): the participant's experiences and knowledge before, during, and following the course and their ability to be social justice allies of women. The course facilitators distributed the pre-class survey. I provided the content of an e-mail to each section of Gender Justice, and facilitators were instructed to distribute it to their class list on Monday, March 10, 2008, or one week prior to the start of class. Students who were in the class on the first day and either did not complete the survey or those who enrolled after the survey was e-mailed, were provided a copy of the survey the first day of class. I emailed the post-class survey to participants prior to the date of the third interview. If they did not complete the survey prior to interview, they were provided a copy to complete before the interview began. One participant, Brandon, did not return the post-class survey and I failed to request it during his third interview. The two participants who were interviewed on the telephone were

mailed a copy of the second survey with the Research Participant Receipt Form (RPRF; Appendix G).

Participants were provided a copy of the Informed Consent Document (Appendix B) at our first meeting and interview. During our discussion of the document participants learned about the study procedures, risks, benefits, participant rights, confidentiality, and the compensation they would receive for participating in this study. I answered any questions they had and each participant, including the participant dropped from the study, signed two copies of the Document, one for each of our records.

At the time of the third interview participants were provided a copy of the Research Participant Receipt Form (RPRF) to complete and sign. Participants who completed the third interview face-to-face received a check from me following the interview. The participants who completed their third interview on the telephone were mailed copies of the post-class survey, two copies of the RPRF, and a stamped envelope to return the survey and RPRF to me. A check was mailed to each after I received these documents. One of the two did not return these documents until August 2008 when he discovered the envelope as he prepared to return to campus for fall semester.

All six participants who completed the participant expectations for this study received a personal check from me for $50. The participant who was dropped from the study after completing two interviews was informed he could receive $20 from me, $10 for each interview, if he responded to my attempts to contact him and completed a RPRF. However, I did not hear from him following the second interview even though he did complete the class with a passing grade.

I asked participants to e-mail me copies of their course assignments as they were completed or by the end of the semester, whichever felt most comfortable to them. I received all six participants' assignments electronically with the exception of the Cultural Artifact assignments, many of which included an attached magazine advertisement or other artifact making it difficult to send electronically. Facilitators provided me the participants' assignments to make copies prior to grading to avoid any influence from their comments.

It was important that I take the opportunity to meet with the participants' course facilitators in their section of Gender Justice. I was seeking confirmation of the findings I identified through participants' interviews and document analysis. The six participants were from two of the five sections of Gender Justice, four participants in one section and two in another. Four participants were in a section of Gender Justice facilitated by three individuals (one male and two females) and the remaining two participants' section was facilitated by two individuals (one male and one female). All five facilitators completed an interview with me following the conclusion of the course.

The analysis and interpretation of case studies in this project followed three steps outlined by Patton (2002) and was incorporated into my case study protocol and audit trial. The first step included accumulating raw case data and the organization of data. I developed individual case files for each participant, labeling and dating each file. The second step was the construction of a case record and involved condensation of the raw data. I developed a case demographic sheet for each participant that included responses to interview questions, facilitators' perspectives on the participants, and areas that directly related to the research questions for this study. Throughout data collection and

organization, I continued to write reflectively in my research journal. The next stage of data analysis focused on "key issues (or themes), not for generalizing beyond the case but to understand the complexity of the case" (Creswell, et al., 2007, p. 245). I provided each participant access and opportunity to review transcriptions and themes and utilized an external audit inquiry to validate the emerging themes (Yin, 2003). The last step, as it related to the current project, was the writing of a final case study narrative that described the individual and collective cases within this study (Lincoln & Guba, 1985). The story offered a "holistic portrayal" (Patton, p. 450) of the experiences and perspectives of the men enrolled in Gender Justice who participated in the study.

<div align="center">Gender Justice: A Course Description</div>

Gender Justice is a half-semester, eight-week course that meets once a week for two hours. It was developed to provide students time to create a safe and trusting learning environment that utilizes dialogue, questioning, and a variety of experimental exercises in and out of the classroom. However, differences in students' learning styles and a new awareness of patriarchy, power, privilege, and sexism can elicit discomfort, frustration, or resistance if students do not have a common language to share their thoughts during class time. In other words, students might have an intuitive understanding of systems of power, privilege, and inequity but not have the words to express this knowledge. Writing five reflection papers and a final perspectives paper provided students the time to conceptualize their thoughts and opinions and ask additional questions of themselves and their facilitators. The course syllabus, handouts, text, and facilitators' skills provide the framework through which students experience the intake of information.

The course was developed from my experience working with Nick, whose story is not unlike that of many of the men enrolled or working in higher education today. As his story demonstrates, the cost of patriarchy impacts both women and men in similar and different ways, but for men there is definitely a cost for the privilege they possess (Ackerman, 1993; Faludi, 1999; Freire, 1970/2005; hooks, 2004; Johnson, 2005). Nick's story and his experiences present justification for the creation of additional educational learning experiences for students. As universities and colleges prepare students to become members of a global community, there is a responsibility to address the effect patriarchy has on members of that community as well as to prepare students to respond and address these effects.

When our paths crossed, Nick was a sophomore and in his third semester living in the residential halls. Recently, he had been discharged from the Army Reserve Officers' Training Corps (ROTC) program but remained active with his Army National Guard unit. The reasons for his discharge, I would learn in our first meeting, were related to the behaviors he was displaying during his training with ROTC. Judicial Affairs indicated to me that Nick was making comments toward women in the halls that made others very uncomfortable, and at times he physically touched women inappropriately (G. Weigel, personal communication, September 2001).

With this limited information, I scheduled my first meeting with Nick. He arrived late, stomped loudly up the stairs to my office, flopped heavily down on the vacant chair across from me, and scattered his backpack, beverage, snack, and hat across my desk and floor. Nick was a physically fit individual and stood well over six feet and weighed between 200 and 225 pounds. He sat with his shoulders back and legs spread wide, a

position socially acceptable for men to assume. His overbearing size and the volume of his voice were juxtaposed with a big grin and somewhat juvenile way of handling himself. His first words were, "Hi. What are we going to do?"

The first day we met we talked about what Nick thought had happened to cause him to meet with me. He stated very matter-of-factly, "I thought that woman wanted to kiss me. How am I supposed to know? Chicks are always sending out mixed messages." He followed up this statement with a big grin. I learned that this was the action that had caused his discharge from ROTC. Nick stated, "I don't really care about the discharge. I still get money from the Guard to go to school." I asked how Nick was enjoying living in the residence halls, how he was involved on campus outside of class, how he was doing in classes, and if he felt like this was a good place for him to go to school. He was very open to sharing and frequently would increase the volume and speed of his voice as he spoke.

Judicial Affairs had sanctioned Nick to do whatever I felt was appropriate for the behaviors he had displayed. After about 90 minutes of learning more about Nick, I asked if he would like to hear some ideas I had about how we might spend our time together. He very exuberantly said, "Hell, yes!"

I suggested that we schedule 90 minutes a week to meet for the next 10 weeks (the time remaining in the semester until finals week). He was assigned one to two chapters to read each week from *Communication and the Sexes* (Bate, 1992), which included several case studies at the end of each chapter. In addition, Nick was instructed to write a reflection paper of at least one page for each case study. These case studies and reflection papers would guide our discussions each week; however, we would talk about

anything that Nick wanted from the readings, his life experiences growing up, his experiences in college, and what happened during the past week. Nick would end our 10 weeks together with a comprehensive reflection paper on the choices he made that were the catalyst for us to meet, our conversations, and the readings.

The experience of working very intimately with this young man was transformative for both of us. Nick would regularly stop by the MSWC and he often would bring a male or female friend to meet me or to ask a quick question that had been on his mind since the last time we met. At one point, I was in the office for a program after office hours and Nick frantically stopped in and asked if he could talk to me for a few minutes. He had a male friend with him and they both appeared somewhat panicked. Nick's friend had been accused of sexually assaulting an acquaintance and they wanted to know what to do.

At the end of the 10 weeks together, Nick's perspective on himself as a man, himself as a potential partner to a woman, and the way he impacted his environment had shifted. Nick understood and articulated the ways in which he affected his environment – he was more aware of his body size and how he used it when interacting with others; the volume of his voice was more controlled and appropriate for interpersonal conversation; and he was more aware of the consequences of his choices. The Director of Judicial Affairs and the Dean of Students noted this transformation. I was encouraged to provide this learning experience in the classroom to help more students.

The development of a class proposal took almost three years to complete, and the Registrar's Office, the Associate Provost's Office for Undergraduate Studies, and the Faculty Senate Curriculum Committee approved it without hesitation. As they are

organized, each section has two to three facilitators (female and male). Facilitators are volunteers recruited from the Department of Educational Leadership and Policy Studies, College of Human Sciences; Division of Student Affairs professional staff; and undergraduate students. Facilitators participate in a two- to three-hour course training and orientation prior to the start of the course where they learn philosophically what their role is, what the course outcomes and objectives are, and ways to manage resistance in the classroom. It is very important that the facilitators understand that they are not in the classroom to change students' minds, but rather to engage students' minds to critically examine what they know, how they know it, and how this knowledge is working for them in their lives. Their role includes creating and maintaining a safe classroom environment that encourages dialogue and the sharing of ideas, opinions, and questions.

Gender Justice utilized a course packet for two semesters, and the book, *The Will to Change: Men, Masculinity, and Love* (hooks, 2004) for one semester. As it turned out, criticisms by students of the hooks (2004) text were distracting from their learning, engagement, and self-reflection. The text required for the course since spring 2006 is *The Gender Knot: Unraveling our Patriarchal Legacy* (Johnson, 2005).

The facilitators of the course use many of WGS course practices to reduce hierarchy and distance between student and teacher. For example, students are placed in a semi-circle in the classroom and the facilitators of the course, generally one female and one male, join the circle unless they are guiding a group exercise. I supply the facilitators with a course manual, text, materials, and supplies.

The Gender Justice syllabus (Appendix H) includes descriptions of course outcomes, expectations, attendance policies, facilitator contact information, reading, and written assignments, which include:

1. Five Reflection papers on course readings and classroom discussions; questions are provided if students need a reflection guide.

2. Life Partner paper to critically examine their beliefs about an ideal life partner and the origins of these beliefs.

3. Cultural Artifacts paper and presentation that provides an illustration of patriarchy in students' everyday life.

4. Final Perspectives paper that provides additional reflection on the students' experiences, understandings, and personalization of Gender Justice.

Trustworthiness

Because of my positionality to the Gender Justice course it was vital that I adopt a stance of neutrality (Patton, 2002) and curiosity regarding the phenomenon being studied in this project. While complete objectivity is impossible, I attempted to balance my positionality by being "self-analytical, politically aware, and reflexive in consciousness" (Patton, p. 495). My personal biases regarding the value and importance of the course were carefully examined through the use of reflexive writing throughout the process (Esterberg, 2002). In addition, I utilized a peer review/examination of "the emerging findings with the raw data, and tentative interpretations" (Merriam, 2002, p. 31). The trustworthiness of this study is increased through the use of multiple data sources to confirm (triangulate) findings, and member checks in order to capture and respect multiple perspectives from the participants (Esterberg; Merriam; Patton).

Delimitations

This study was bound by the enrollment in the Gender Justice course, the male traditional-aged college students enrolled, and the facilitators of the course during one semester of data collection. The time boundary included a third interview conducted during the semester following the course to learn how the learning experience had affected students' lived experiences beyond course completion.

Limitations

The sampling methods that were used for this study, while they may appear to be convenience sampling, should be considered strategic and purposeful in that the case study is bounded by both the Gender Justice course and the timeframe in which participants were selected (Patton, 2002). Criteria for including participants included their willingness and availability to participate in three interviews (two during the course and one the semester following course completion), willingness to complete course assignments and share their assignments with me, and a willingness and ability to complete the course.

Sampling size remained open and was guided by numbers of enrolled students in Gender Justice during the semester data were collected, my major professor and committee, negotiating time for the participants and myself, and the costs associated with this project. A point was established during data collection where I arrived at redundancy in the type of information collected (Jones, et al., 2006; Patton, 2002) from the participants. There are no steadfast rules regarding the sample size and ideal size does "depend on what you want to know, the purpose of the inquiry, what's at stake, what will

be useful, what will have credibility, and what can be done with available time and resources" (Patton, p. 244).

Multiple sources of data collection assisted me in triangulating the findings of each source of data. The interviews and document analysis in combination with facilitator interviews provided me with a rich sense of the male students' experience in Gender Justice (Patton, 2002). In addition, continuous memo writing to myself in combination with an external inquiry audit increased the accuracy of the findings. The assortment of data from a variety of sources provided a wealth of information and perspectives to discover emerging themes and conclusions relevant to the purposes of this study (Jones, et al., 2006).

Readers of this study will want to consider the campus climate and demographics of the ISU campus. Gender Justice may be a course that is very much needed on this campus, but one that may not fulfill a specific student need on every campus throughout the United States. However, as patriarchy and sexism remain persistently present in nearly every institutional system and individual, consideration should be made of the benefits the course experience can bring to students on other campuses.

Male students enrolled in Gender Justice were invited to participate in the study to examine how they describe the information and experiences of the course; if their ability to communicate with others has been affected; if the men have become social justice allies of women or other oppressed groups; and if they have, in what ways, or if they have not, what barriers or challenges they have experienced.

Summary

In this chapter I have summarized how constructionist epistemology informed my radical feminist and social justice theoretical foundation for this project. My decision to frame this study within case study methodology was discussed and justified. I included an overview of the Gender Justice course, specifically examining its history and organization. This chapter concluded with actions taken to increase the goodness and trustworthiness of this study. In the next chapter, I provide a composite profile of the participants followed by individual participants' responses to interview questions. I also include a profile of the course facilitators and their perceptions of the participants and section they facilitated.

CHAPTER 4. PROFILES OF STUDY PARTICIPANTS

In this chapter I present a collective overview of the study participants to better frame this research project. Then I provide an individual profile of each participant, describing their life experiences growing up, messages received about being a man, their experiences in the Gender Justice classroom, and ways they have acted as an ally of women. I also include an overview of the course facilitators and their perspectives on the course and study participants. Interview transcriptions and participant course assignments were compiled into six separate documents, one for each participant, with page and line numbers to provide tracking notations of each participants' quotations. See Appendix J for a full explanation and example of this process.

Composite Profile

At the beginning of the research project the participants' ages ranged from 18 to 23 years, with an average age of 20.6 years. All six participants identified as white or of European American ethnicity. Five of the six participants identified themselves as heterosexual with one identifying as gay.

Two of the men were in their graduating semester, one had senior student status and anticipated graduating May 2010, one participant was in his first year as a transfer student and was classified as a sophomore, and the remaining two were first-year students. The participants' majors were from three different colleges at ISU: three in the College of Design, two in the College of Agriculture and Life Sciences, and one from the College of Business. As with many college students, the participants all had adjusted their majors since arriving to campus, some several times. The majors listed were what the participants indicated at the time of data collection.

Five of the participants were from Iowa with the sixth from a small town in southwestern Wisconsin. Two of the participants enrolled in Gender Justice only to maintain full-time student status as the result of dropping a course at mid-term. Four were enrolled because they thought they would enjoy the course, with three of these participants needing the credit to graduate or to remain full-time students. One participant enrolled because he had heard the course was interesting and he was interested in the topic. When asked if they had taken any courses similar to Gender Justice, four participants indicated they had enrolled in a course on diversity, women's studies, psychology, or sociology that was somewhat related.

One participant's parents had divorced when he was seven years old and he was raised by his father. This participant was also one of two first-generation college students in this study. The remaining five participants were each raised by their married biological parents. The parents of the four participants who were not first-generation college students all graduated from college. Three sets of participants' parents shared similar careers: fathers who are engineers and mothers who are teachers.

None of the participants was the only child in their family. One participant had only a younger sister; four participants had three siblings, with one participant being the eldest in his family; two were positioned with older and younger siblings; and one was the youngest in his family. The sixth participant came from a family of five children; all were older than the participant, including his identical twin.

The participants varied in the degree to which religion played an important role in their childhood and current life. One participant, raised by his father, indicated there was no formal religion offered at home, but a close friend and her family encouraged him to

join their family in a non-denominational church. Two were raised within the Catholic church and both were currently struggling with the church's beliefs and how they represent who the participants are today. One was raised in a strict, non-denominational church, one loosely in the Methodist church, and one in the Lutheran church. The latter student indicated he was trying to find a more spiritual context to his life.

Two of the participants currently resided in university housing, with one of these men living in the Greek community. The remaining four students lived off-campus with three having lived on-campus at one time in their college career. All six of the participants worked part-time during the academic year, with half working an on-campus job. Additional campus involvement was not specifically addressed during interviews; however, I learned that two were involved or had been involved in a campus club or academic organization (in addition to the Greek-affiliated participant). I did learn that all of the participants were athletically involved during their high school years, one had taken dance lessons for several years before choosing to stop before entering high school, and three participants were currently active with a musical performing group.

Buford

Buford Ripen, the participant's selected pseudonym, is a physically strong and yet very gentle, sincere, and respectful man. He displayed a maturity and wisdom that is unique from other college students with whom I have interacted. He volunteered eagerly for this project and was very easy to interview. His major, architecture, kept him in the studio for long hours and twice Buford requested to reschedule his interview to met deadlines for classes. Even with these requests, he completed three interviews and shared his course assignments with me in a timely manner.

Buford, who identified as white, was born and lived in Phoenix, Arizona until his family moved to Fonda, Iowa. He had a high school graduating class of 42 students from his town of approximately 7,700 people. He is the third of four children in his family. At the age of seven his parents divorced and Buford was raised by his father, and did not see his mother again until he was 20 years old. "I made a trip on my own to go visit her in Ohio and saw her for 10 or 12 hours and then after that, I haven't seen her since" (BR 16.454). Buford is a first generation college student who says of his parents, "They didn't go to college. My dad graduated high school, my mom didn't. She actually dropped out her sophomore year. But the thing is that my mom is very, very smart" (BR 27.719). All of his siblings have graduated or are currently attending college. His younger sister "is doing a special program, she was actually born pre-mature so she is a little bit slower at learning things, but just as smart as any other kid" (BR 17.466).

Buford's father was raised by very strict, religious parents, and as a parent he had "bounced the complete opposite way" (BR 18.483). Buford had a good friend growing up whose family invited him to join them at their non-denominational church.

I asked what motivated Buford to enroll in Gender Justice and he very easily responded with:

> I needed another credit for my diversity category, and I actually took Dialogues on Diversity a couple of years ago, my freshman year, and I thought it was really interesting. It actually opened my eyes to a lot of things and a lot of things they talked about was - wow! I didn't realize those existed…just knowing I could come out of it learning something or maybe being exposed to something completely different…and trying to learn something. (BR 22.574)

Buford had also completed a general psychology course prior to taking Gender Justice, but his strict program of study in architecture limited his ability to take many courses

outside of his department. Buford hoped to "come across something that I haven't experienced before or thought about before, so then I could use that to make myself better, and if I ever come across this with somebody else, maybe educate something else about it" (BR 24.638).

We talked about the role models in Buford's life, specifically the people who taught him explicit and implicit messages about what it means to be a man and what it means to be a woman. Buford responded with:

> This is interesting because when it comes to friendships, I get along better with girls. I don't know what it is about guys, but I just get along better with girls. And I've always had, you know, girl friends throughout my life. My best friend I've known since fifth grade, we graduated together, her name is Erin, and I still keep in contact with her and hang out with her family. Through friends I've learned a lot about females. Erin's mom, she is like my mom basically; we get along great. (BR 25.650)

Buford continued to discuss the male role models in his life and he talked about his older brother, "He is four years older than me and he did all the sports, and I did all the sports, but he was one that really educated me on that stuff, you know, on being a man" (BR 26.678). Buford explained that his father was very quiet and laid back; a great listener, but he rarely gave any advice. Buford worked a summer job selling books door-to-door and he learned a great deal from the district managers.

> They were very professional and they were kind of a role model for that part of my life, being professional, learning to find a job, being friendly to everybody, always having a good attitude, being humorous, they had certain characteristics that I wanted to be like. (BR 26.689)

The messages Buford received from his brother and the professional men he worked with were very similar. He said, "If you want something, you're going to have to

really work for it and go get it, have a good work ethic, be determined, be confident, and you have to be smart about what you're doing" (BR 27.703).

Buford, as with half of the participants in this study, paused when I asked him about examples where he might have taken a stand to address the way women/girls or men/boys were being treated. As I provided concrete examples of taking a stand, he said:

> Oh, ok now we're getting there. My best friend Erin, she dated a guy who verbally abused her, like called her names and put her down. The sad thing was that she started to believe what he was saying. I said, "Erin, you're so much better than this, you need to get away from this guy." I even confronted the guy at one point and said, "You can't be doing this, you can't put somebody down like that, it is not healthy at all." (BR 29.761)

As Buford and I talked about Erin and the man she was dating, I disclosed a bit of my personal story surviving abuse from a partner. Buford said, "Your story sounds, seems vaguely familiar…like we were given…I don't know if your story was the one we got in class…was that your story?" (BR 34.881). I had forgotten that the story used in Gender Justice during the section on relationship violence was a compilation of my life experiences. Buford and I continued to talk about my experiences and how he might support Erin. I stated that one person can really make a difference in another's life if the first person is willing to step up. Buford responded, "There's a lot of situations where people knew that something wasn't right but they choose to not say anything because it was that person and the other person's issue" (BR 39.1014). Buford talked about my story during all of his interviews and in his final paper.

Buford is a very introspective man. He thinks intensely before he speaks and admittedly stated he spent more time in the course listening and thinking than he did sharing,

> I'm not always the type to speak up. I like to listen and generate my own thoughts because sometimes when I first hear about something I like to let it just sit for awhile and think about it before I actually say something. (BR 47.1225)

Buford was comfortable speaking one-on-one and mentioned that he appreciated that the interviews were more like conversations instead of me asking questions that he answered.

It was apparent that he spent time reading and thinking about the course readings, exercises, and additional handouts,

> [The system] has been constantly changing, there are so many clues that it is changing, just having classes like this…it seemed a lot of the people in class understood a lot of the issues that were being discussed, and it was good to know that people understood that stuff. I think that for certain situations that I come across from here on out, where I can speak out and say something, what Johnson called "the path of greater resistance" you know? So that is something I am definitely going to work on, to try and do that and actually make a difference, to get somebody to think twice about how they act. (BR 45.1172)

Buford talked more about his friend Erin during our second interview and was concerned that he had not done enough,

> I thought if I would have said more or at least kept talking with her about it, then maybe it would have clicked with her a lot sooner and she could have gotten away from that stuff a lot faster. I think it just comes back again to being able to speak up more and help people more. (BR 51.1311)

Buford spoke at great length about not feeling like he fit in with his peers in high school and preferring to be alone or with girl friends. "A lot of times I feel like I'm not really a part of the group, I feel like I'm very independent, like it is hard for me to really find good friends that I can trust, you know?" (BR 57.1450). He shared that from where he was at 18 years old to where he is today, "That's a huge difference!" (BR 69.1769) and, "I would say that most of your education in college doesn't come from class at all. It comes from the experiences outside" (BR 71.1794).

Buford's third interview followed a three-week study abroad experience he had in the Czech Republic. He came to our meeting full of energy and enthusiasm and volunteered more information without as much prompt on my part. This could have also been the result of me acknowledging to Buford that I wanted to make sure I allowed more time for him to share during our last interview and I would be listening more and talking less.

Buford brought a brochure from one of the villas he visited that was built in the 1920s. As he showed me the brochure, he talked about his visit and what he learned almost as if he could not speak fast enough,

> Each space was on a different level…like you'd have a living room and then you'd have a kitchen up on a different level, and then the bedrooms were all on different levels too. And it was based on importance…but the importance was based on if it was a male space or a female space. So, Mr. Mueller's (who the villa was built for) office and then you had Mrs. Mueller's space, and Mr. Mueller's office would be placed higher than Mrs. Mueller's. (BR 78.1984)

Buford was enthralled with the experience he had visiting this villa and it was apparent that he had made a deep connection to another way that patriarchy is present in our lives.

During his trip Buford also had the opportunity to step up and intervene in a power dynamic that could have become explosive between two members of his cohort. Ten students traveled together on this trip and they knew each other somewhat from prior classes and a short orientation class they took before traveling, but for the most part the group was unfamiliar with one another. A non-traditional male student on the trip had become somewhat irritating to the other group members due to his imposing personality, self-centeredness, and persistent monopolizing of the conversations. During dinner one

evening this man had become verbally aggressive toward a female student in the group

and Buford intervened, asking to speak with him privately,

> I actually confronted him and told him some of the things that he was doing, but
> in a very polite way. I tried to explain to him that people don't always understand
> where he is coming from. I tried to calm him down and later he did thank me for
> doing that. (BR 76.1934)

In his final perspectives paper for the class Buford summarized the course, his

thoughts and feelings about the experiences, and the one thing that he will always

remember:

> [T]he article that was given to us about a woman surviving an abusive relationship
> with her husband. I can remember how intrigued I was starting to read it, how I
> felt as I went through it, and my reaction when I was done. I had trouble believing
> that everything this woman went through really happened to a real person. I came
> to find out that it was a real person and everything that happened to her was very
> real. What tops it off was the fact that I had a chance to interact with this
> individual and will be able to a few more times. What's so amazing about the
> story is that this individual is taking a path that is affecting hundreds of college
> students that will affect thousands of people that will affect thousands more
> people that will start to really impact this patriarchal society. That is real change!
> (BR 14.392)

James

I met all of the participants in the lobby of the library for our interviews. They had

all seen me the first day of class when I invited students to participate in the study.

However, I was not able to recall any of the participants' faces, except that of Charlie,

whom I knew prior to this semester. When we met I relied on them to approach me.

James carried himself with confidence and self-assurance as he reached out his hand to

introduce himself to me. I found him to be intelligent, articulate, and constantly reflecting

upon the course in various applications in his life.

James was the oldest of the participants, having his 24th birthday the week following our first interview. He was raised in Marion, Iowa, a town with a population of approximately 33,000 people. His parents are married and both have college degrees. They are one of three sets of participants' parents in which the father is an engineer and the mother is a teacher. James indicated that for the last few months he had been in a relationship with a woman, and had been in a prior relationship with another woman for over five years. Based on this information I assume that he identifies as heterosexual and in his final perspectives paper he indicated he was "straight" (JH 14.382). James is white, has one younger sister, graduated with a high school class of 350, and described himself as Sunday Methodist. James is one of two participants graduating at the end of spring semester 2008. His major is Community and Regional Planning in the College of Design.

James enrolled in the course after dropping a class and needing to add another credit to his semester enrollment. He says, "I was browsing through and it looked interesting and it is something that I like, discussion type classes, especially on issues that can be seen as controversial, not necessarily saying that this is controversial but it can be sometimes" (JH 20.530). As a fifth year senior who had changed majors a few times, James had more opportunity than other participants to take a few courses somewhat related to Gender Justice; two specific courses in sociology were Sociology 134, Introduction to Sociology, and Sociology 219, Intimate Relationships. James was very quick to respond to what he hoped to gain from Gender Justice: "Just to be more aware how my actions and decisions affect other people and to be more empathic towards the situations between genders" (JH 21.560).

Role models in James's life include both of his parents. His father modeled very stereotypical behaviors, "Dad fixes things, like the car breaks down and most of the time for cooking, he would grill" (JH 21.573), "My mother is a teacher and I remember growing up that my sister and I shared the same toys, it wasn't like Barbie for her. I remember learning how to clean and cook and do all those sorts of things" (JH 21.577).

James received a strong, silent message about what it means to be a man,

> When I was growing up, I took dance for ten years, so that was always like, it was always something that I didn't talk about when I was at school because there's that sort of a stigma in what you should be doing kind of thing, even though your parents are raising you a certain way, you still get it from everybody else. (JH 22.606)

He gave up dancing before he started high school and participated in show choir instead. I shared with him that he still carried himself like a dancer and he beamed with pride.

As with many of the other men who participated in this study, James noted the significance of women in his life,

> Most of my adult contact growing up was with women. We had families we were close with next door on both sides of our house, on one side was a woman with one son, and on the other side was my mom's best friend and she had three daughters. So, it was like…three girls, my sister, me, and then a boy next door and my mom and her friends and we would always do stuff. (JH 24.642)

While he closely watched his father, James did not feel that he had the opportunity to learn from him, "My dad does all that stuff and I know some of it but he never really tried to really pass that on. I feel like I could not go and problem solve a car problem" (JH 22.593).

As James and I talked about any ally action in which he might have engaged, James was one of three participants who did not hesitate to respond to my question,

>I feel like it happens all the time…I work at a sorority house as a waiter and I remember sitting at lunch and the girls were talking about how this girl's boyfriend went and asked her dad for permission to marry her. And I was like, you know that seems kind of weird that he would have asked the dad for permission. Shouldn't it be her decision? (JH 24.655)

James also shared an example of a conversation he had with his girlfriend about another person. His girlfriend made the false assumption James was talking about a man based on the stereotypical behaviors he was describing. After asking his girlfriend why she assumed he was talking about a man, he indicated they had a great conversation about gender roles, what he was learning in class, and about their relationship.

James gave another example of recognizing the invisible system of patriarchy and sexism as he described an experience he was reflecting on from the previous semester:

>One thing that I was thinking about the other day, it was sort of a personal experience I had last semester, where the Community and Regional Planning Club was trying to get more people to come to the meetings and participate. So, they had one of the guys in the club make up some posters and put them around the College of Design. And the posters were like a 1940s pin-up girl type thing and it said, "Get your butt in here!" Sort of a play on words and I remember our planning law professor, she took a whole class to talk about that poster, "Who is your target audience?" "What are you doing?" I mean it wasn't, the poster wasn't, it was fairly tame, it could have been a lot worse, but obviously it still was, and at the time I was like, well you know, that is kind of funny, it is a clever play on words, I don't think it's not that big of a deal. And a lot of the girls in class agreed. Now that I think about it more and more and can kind of see why she [the professor] would talk about that. (JH 29.807)

James explained that Gender Justice helped him critically reflect on this experience and "just thinking about it more I can see the [James chooses his words slowly and deliberately] perpetuation of patriarchy" (JH 30.834). James continued to provide examples of how he responds when he hears someone call something "gay" by asking, "Hey, what's so homosexual about that" (JH 31.849) or catching himself referring to his

roommate's girlfriend as a bitch, and asking himself, "If maybe he can think of a better term to use to describe her passive-aggressive behaviors" (JH 31.854).

As one of the two participants graduating in May 2008, James expressed how he was feeling, "I just have been really restless in trying to find what I want to do and I still don't feel like I know what I want to do" (JH 27.730). As we discussed this unrest, he said,

> I sort of had an epiphany a year and a half ago, where I was like, I don't know what to do and I saw a quote that said something like, "I don't know what I want to do but I know who I want to be" and I thought that makes sense. (JH 28.755)

James expressed feelings regarding stereotypical roles placed on men and his adherence to these roles,

> I just get frustrated because it is like I'm expected to always open the door…well, she (his girlfriend) doesn't expect me to do that, but I feel other people do…like I know my mom is like, "Why aren't you going to open the door for me?" and things like that. Well, because I respect your right to open the door for yourself. If I get there first, I will definitely hold it open for you, but I'm not going to run ahead…you know? She laughs at that. (JH 39.1079)

And he shared with me that he believes he and his girlfriend are pretty equitable in their relationship. They share expenses, decisions, driving, and a lot of time talking about what they want from a partner.

During his second interview, James discussed one of his favorite television shows, "How I Met Your Mother," and how he had been thinking this was a great example of disrupting the stereotypical gender roles assignments,

> Yeah, and so there have been certain things in that like…the main character is this guy who is sort of out looking for love…which I don't feel that is a very traditional guy's role because, you know, he's out looking for his perfect wife and he is very romantic. And then Barney is a character who is this sort of man's man…womanizer…but he's being played by a gay guy…which is interesting…and then the main character, she smokes cigars and is a member of

the NRA, you know, she's very like…stereotypical man…she is the one that is very focused on her career and doesn't want a family…so, then you have that sort of tied in, only women who demonstrate these manly qualities can be successful in their career…but then, she's not very successful. (JH 42.1167)

James explained his analysis of the television show further by giving examples of the different story lines that are presented that, if the audience is paying attention, shifts the status quo of gender, sexual orientation, and ethnicity. James was very enthusiastic about this analysis and we talked at great length about other shows, different channels, and a variety of gender role norms that are perpetuated in the media.

During his final interview James shared several experiences he had as a whitewater river guide in Wyoming,

It's a job that is pretty well dominated by men. One of the females here was training to be on the boat crew. It was a constant struggle for people to try and not treat her differently because she was a girl, but sometimes they would over compensate, and maybe work her harder because she was a girl, because they didn't want to seem like they were treating her differently. I distinctly remember thinking about that and thinking and wondering where the balance is and how sometimes people will really focus on that and how hard it can be to do. (JH 50.1395)

James shared that there were several instances where he wanted to step in and take a stand to address the inequity that was being expressed, but he felt the consequences to himself were too great. "I could talk to the Human Resources people about it and eventually it gets back to them that somebody talked" (JH 51.1425).

James very articulately expressed a new perspective he has gained since the class ended, "I think definitely a perspective I've gained is how just simply being aware of something and not resisting or doing something helps to contribute to it, passively it contributes to the problem. I have never really thought about that before. I just thought of it as being neutral" (JH 51.1437). He also expressed that he thought that talking one-on-

one with someone to address oppression was easier,

> I feel like what makes it easier is not necessarily the one-on-one; it's the lack of consequences in the sense that he could be mad at me, but it won't affect me really. But in the work place, people that I would be resisting can affect my employment. I would love to help get this idea across but I can't sacrifice my own personal well-being. (JH 52.1492)

James appeared to be constantly critically analyzing his environment, prior to and following Gender Justice. His middle-class family and college-educated parents offered him a perspective on gender roles that did not conform completely to strict stereotypes. His mother made sure James and his sister shared all household chores, toys, and treated others with respect. His father, like many of the participants, was emotionally unavailable to James. The absence of his influence appears to have provided James a freedom to explore beyond prescribed hegemonic masculine roles.

Big Charlie

Big Charlie, his chosen pseudonym, who hereafter will be called Charlie, is one of two graduating seniors enrolled in Gender Justice. He is a highly energetic, extroverted, optimistic, and very respectful man. He stands 6 feet 4 inches tall and has the face and mannerisms of a young boy and a smile that fills the room. Charlie's interviews followed his trail of thinking and often ended up far beyond the questions or themes we were discussing, but somehow we always arrived back on track. He shared freely many intimate details of his family and personal life and asked many specific questions of me regarding relationships, feminism, women, gender dynamics, and life.

Charlie graduated with a double major in Forestry and International Agriculture. Charlie was from a family with strong roots with ISU: a family of five children with Charlie the youngest of twins, and two additional older brothers and an older sister all

who have graduated from ISU. The "baby of five" (BC 21.506) he expressed with great pride. His parents are married and both have college degrees, and as Charlie stated they are an "upper-middle-class family" (BC 21.505). Charlie's parents are one of three parental sets in which the father is an engineer and the mother is a teacher. He grew up in Sioux City, Iowa, the largest populated city the participants were from, and graduated with a high school class of 210.

Charlie identified as European American, heterosexual, and was 23 years old during the semester he participated in this project. Charlie was raised within the Catholic faith and referred to struggles finding an ongoing place for himself within the church. He talked at great length about trying to understand women, finding a partner, and the challenges he has had with women in relationships. Charlie had been actively involved in a variety of campus clubs and organizations that include the Honors Program, Catt Associates (affiliated with the Carrie Chapman Center for Women and Politics), and the Feminist Majority Leadership Alliance, which I advised at the time. He also attended the White Privilege Conference in Pella, Iowa the same year I attended. Charlie and I had known each other for three years prior to this research project. This relationship enhanced the level of sharing and intimacy between the two of us.

Charlie was active in many different projects and groups, and was constantly exploring things that interested him or about which he was curious. He was one of two participants who had completed or would be completing a Study Abroad experience; Charlie had spent two semesters in India and came back with a new perspective on many things. Along with these Study Abroad experiences, he had also enrolled in Women's Studies 301,Women & Gender International; Sociology 411, Social Change in

Developing Countries; and Speech Communication 323, Gender and Communication. It

was apparent that exposure to this array of classes and other out-of-class experiences had

an effect on Charlie's perspective on the world and his place in it.

Charlie enrolled in Gender Justice somewhat last minute and in a bit of an

emergency. He had learned mid-term that he would not graduate without one more credit

to fulfill his U.S. Diversity requirement.

> And I was kind of being pushed into University Studies 150 and I just didn't
> really feel, I was like, man this isn't going to be fun unless I know the teacher or
> the professor you know? And then I saw your name and I was like, "Oh, Penny
> Rice, we went to the White Privilege Conference together, I'm going to learn
> something, this is going to be worthwhile. (BC 24.609)

Charlie contributed a lot to the classroom discussion, and on the day that he was absent

due to attending a conference, one of his facilitators noted,

> I just realized he wasn't here today and wow! That really changed the class! Not
> good or bad, just that he was often one of the first students to have something to
> say and also very good about challenging other students and trying to engage
> them. It was never in a way at the detriment of others…it was him trying to get
> other people involved in the conversation. He was also very much respectful of
> the female students in the class and allowed them space to share their experiences,
> not trying to be interrupting or trying to take that away from them, but also asking
> what is it like for you? I definitely enjoyed having him in class. (BC 112.3118)

Charlie had, he indicated,

> Never been exposed to patriarchy like this and it is just huge and it is on the tip of
> my tongue and I see it everywhere now and I'm totally like exploding…every
> time I walk down the sidewalk with a smile I think, ok this is a privilege for me to
> be able to smile…because people don't assume I'm inviting their attention and I
> deserve to be attacked. And that is huge! This changes everything. Everything you
> do, every reaction, every way you wear a shirt or other article of clothing….I
> mean it isn't all patriarchy but you can think about it just makes your brain fire
> away….(BC 33.854).

I summarized what I was hearing Charlie express and asked if he was open to whatever he can gain from the Gender Justice course. He responded positively and very energetically.

Charlie was similar to Buford and James in that his strongest role models were primarily women. "My mom was the most important thing in my life up until the age of 12" (BC 38.993). Charlie described himself as a "momma's boy" in a positive way. For a short period of time he resented and was frustrated with how sheltered he was by his mom,

> I didn't really get the social games the other men seemed to get, and then when I didn't know them, I sort of felt like I over compensated. I remember sometimes I would do these horrible things, very rarely, but more than I wanted to. I'd make fun of that kid walking home quietly on the sidewalk, you know everyone does that…and it is just terrible. (BC 38.1012)

> The influence Charlie received from his dad reflected very stereotypical male gender roles.

> I've just never felt comfortable talking to my dad about things that I care about, and being emotional. He's always been like; if I start talking and really passionate about something he is kind of like rolls his eyes about me or something. (BC 39.1036)

"It was my mom and females or no one at all" (BC 40.1053).

Charlie paused when asked about times and places he has stepped up and had taken a stand to address the way women or men were being treated. This response was similar to that of half of the participants when posed with this question. After additional prompting by me, Charlie did identify a very recent example,

> You know, I just remembered something. This was a pretty traumatic experience with my next door neighbor and best friend. He decided to ask his long-term girlfriend of 5 or 6 years to live with him. And they fought…it would happen

once and I called once and called him and said, "Dude, what is going on? I can hear you! Are you guys ok?" My dad encouraged me to not get involved. I was torn between my loyalty between my friend and his girl friend, he had been my friend for along time, they went to my high school and everything and it [was] really intense. My friend told me the whole story from his perspective. And she was challenging him and all this really messed up stuff. Well this was not the first time and this time the next door neighbor called the RA and said "Oh my god, I think someone is getting killed in there or something horrendous!" So the RA called the police immediately, the police came and by that time I had enough courage to go to the door and get in there. So I went in there and I'm looking at these two incredibly sweaty people, with like red marks all over the place, crying people, you know? And I love them both. And I'm just like, "What is going on? What is this?" I just felt so horrible. (BC 36.1021)

Since this interaction, Charlie has not seen much of his friend. "They're going to go to counseling and I never see my friend anymore because he is dedicating his life to her. It is just horrendous" (BC 37.1056).

Similar to the restlessness that James described, Charlie also talked about graduating and feeling confused about his future,

I am graduating here in May and seeing a lot of my friends go on performing the American dream or the American nightmare, whatever you want to call it. It is kind of like, thanks but I'm going to go and be a birder for the summer and then I'm going to do something that is interesting to me and it doesn't matter that I don't have a house in Ankeny. (BC 24.662)

During our third interview, on this thread of discussion, Charlie continued,

Yeah, it is really confusing and kind of murky. I feel a lot of pressure to be the hip, young person, like club scene, you know? And also like to be birding so I feel really torn apart inside. It just seems that most of my friends are old, which is cool, but…I feel this pressure that "You should be young and enjoying your life" whatever that means. There is all these strange pressures that I feel that I can't quite understand, I have to sort through…and I'm mostly trying to ignore them and just do my own thing because it feels right to be here right now. But it is like…now where? But that is kind of how I feel, like my heart and like, you know when you feel like you want to connect with a woman your age, you think about the woman you have connected well with in the past and none of them are in Ames and you kind of have to ask yourself, "Why are you still here?" Ah, that is kind of what I'm working through…whatever. Equity I don't know….(56.1642)

We talked about life transitions, being ready to say yes to opportunities that present

themselves, and assuming an attitude that anything is possible. It was difficult to see

these two amazing young men, Charlie and James, struggling with their roles and place in

the world.

Charlie talked at great length about thinking about taking action as a social justice

ally of women. He shared several examples of when he noticed that the way men were

behaving was problematic. During one such occurrence he verbalized his reasoning and

thoughts behind his inaction,

> For example, in the car with my buddy Brad and he says, "That girl has a nice
> rack" and we're all like yeah. And I should be, well yeah but that might not be the
> ideal situation but I definitely was thinking like, "What is this saying about, I
> mean it is true, her rack was very large, but does that diminish men? Aren't our
> relationships with women diminished? But I didn't say anything, we were just
> tired and coming in from the field, men in a car kind of thing. We were all just
> kind of thinking, I don't know, it wasn't, it didn't seem to me like oppressing
> women to say it, but maybe it was just making men look bad. It was just us in the
> car so. (50.1426)

This is one of several examples where Charlie verbally struggled with what happened,

what did not happen, and what he believed should have happened. It was beneficial to

hear his struggle, but somewhat disappointing to hear his rationalizations for inaction.

Charlie's course assignments clearly showed he made a connection to systemic

patriarchy, sexism, and the effects these have on both men and women. He internally

developed and at times demonstrated an ability to take action; however, there were many

times when he talked himself out of stepping up.

Tyler

Tyler is one of two participants who were 19 years old during the time of data

collection. Tyler is tall, thin, very confident, and passionate and vocal about social justice

issues. Tyler is the youngest of four children, all male, in his family. Within the first ten

minutes of our initial interview, he very openly shared, "I'm a freshman in Graphic

Design. I'm 19 years old from Cedar Rapids. I have two parents, they're married, three

older brothers, I'm gay, I have a boyfriend of two years and a month" (TP 13.374).

Neither of Tyler's parents attended college and both work full-time. His older brothers

have all graduated from college. He is from Hiawatha, Iowa, a town with a population of

about 7,000 people. Tyler's high school graduating class was 470 students. He identified

his ethnicity as white; he attended a Catholic church growing up, but has not participated

in any organized religion for many years, and feels that "religion is the largest perpetrator

of patriarchy" (TP 6.167).

Tyler is the only participant who enrolled in Gender Justice purely because he

was interested in the topic; he did not need the course for the one credit.

> I heard about the course from a couple of friends that are upper classmen that
> have taken it and they said it is really a fun and interesting course because you get
> to talk about sort of like things that have to do with society and roles. I'm
> interested in that in terms of sociology. I thought it would be really cool to get in
> there and sort of sometimes get on my soap box and other times listen you know,
> and tell people what I think and listen to what they think. I think the catalyst for
> doing it would probably be people who were telling me that this was a good class
> to enroll in – I mean it wasn't just the credits or anything. It was sort of to better
> myself in terms of how I deal with situations like not only gender issues but the
> gay thing and stuff like that. (TP 14.401)

During spring semester 2008, in addition to being enrolled in Gender Justice,

Tyler was also taking a course with similar topics; namely, Sociology 219, Intimate

Relationships. "I really like that class; it sort of has some similarities as Gender Justice. It

talks about gender roles and stuff like that. It doesn't quite delve into what I think we are

going to delve into" (TP 14.426). Tyler felt confident he had somewhat of an

understanding of patriarchy, sexism, and oppression, and during our first interview he

talked about what he hoped to gain from the course,

> I don't know what I necessarily want to gain. I'll give you an example. Last week in class a girl, who I don't know from class, almost made me want to cry because she just like was talking about her role as a Black woman in the middle of Iowa and how she deals with that and how every day is a struggle. And I never necessarily realized that because obviously I'm the opposite end of the spectrum. The things that people might discriminate me for like face value, they can't necessarily tell right a way. But just to go through that, I feel like I understand a lot better what she might go through and be feeling, whereas before I definitely wouldn't, and I feel like if that happened on just the first day you know, what can happen in the whole half semester course? (TP 15.449)

Tyler quickly responded to my question regarding role models in his life who

taught him what it means to be a man and what it means to be a woman. "I think my

biggest role models would probably be any one of my brothers. Just because I saw them

grow up, I guess I just observed them and emulated them while I grew up" (TP16.486).

Tyler oldest brother is also gay and provided an example of how Tyler does not want to

act with regards to relationships. Tyler said,

> He goes kind of between boyfriends quite a bit and I'm totally the opposite. I'm like…I always say to Christian conservative types…I am really conservative, it's just that one aspect of me that is completely opposite for me. I will be with one person and have a family and stuff like that. My other two brothers, one is married and has been for like two years and the other has a long-term girlfriend. So it is like we all – except for the older one – we all kind of have a similar values system. (TP 17.493)

As far as female role models, "My mom has always been like a good role model

for me" (TP 17.500):

> I guess my Aunt Betty, who I'm really, really close with – probably almost as close as I am with my mom – she has really been through a lot – she had breast cancer and had a mastectomy. She is a very, very strong woman. She'll do anything for her family. (TP 17.508)

Tyler struggled to think of a time when he had taken a stand on behalf of the way women or men were being treated,

> I guess there's never really been a time where I've been confronted with like you know a woman getting abused or anything like that. But I know that if a woman is walking across campus and it is dark out, I'll keep an extra eye out for her because I just feel like that is kind of my duty. I know that it seems sort of patriarchal, but I'll just keep an extra eye out. (TP 19.581)

I asked Tyler to reflect back on when he realized boys and girls were treated differently by others because of their sex (reflection from an exercise during the second class session of Gender Justice). Tyler recalled,

> I guess the first time was with my elementary school gym teacher. He just really liked the girls better than the boys. He was a lot nicer to the girls than the boys, like he would yell at the boys and would be nice to the girls, I guess to get us tough. (TP 19.600)

Tyler talked as well about gaining a new and broader understanding of gender in society through this course,

> I guess I've just become more aware. I always knew but didn't realize. But I haven't really been aware that women aren't portrayed in a good context in the media, I guess I didn't really realize how degrading or pervasive that was. (TP 28.846)

When asked about actions that he might have taken as a social justice ally of women, Tyler did not present specific examples; however, he did comment about what he thinks about taking such action,

> Step out of that patriarchal thing when I see something that is perpetuating it and I do, you know, I have been saying something, actually to whoever I'm with, whether it is my boyfriend or other friends and I'll say something like, "Man, that is so patriarchal!" It [the class] has definitely given me the ability to communicate why I think that a specific example of patriarchy is patriarchy. (TP 31.939)

And he concluded our second interview by stating, "I'll go on the record that this class should be required. I really, really think everyone should take this" (TP 33.985).

Following the conclusion of Gender Justice, Tyler began working on campus in

the Agronomy Department. He worked with a group of graduate students both in the

laboratory and in the field. Tyler shared an example of patriarchy and sexism in action in

the workplace,

> The other day I was working with two guys or three guys and a girl. For some reason the conversation turned to sex and the guys were all talking about what they've heard and things that they've heard and just really off-colored like type stuff…there was jokes about like weight and I guess [laughs] sexual preference with like toys and different things…it was all very heterosexual. (TP 34.1015)

When I inquired how Tyler read the woman's nonverbal and verbal behaviors during this

conversation, he indicated that she participated and did not seem to be bothered by the

conversation. Tyler noted, "She's probably got to play by the rules" (TP 34.1038). I

pressed him further and inquired about his personal response to this situation and the

conversation in the workplace,

> Well, for the sake of not being like the outcast, I had to kind of go along with it. I mean I didn't contribute, but I didn't say anything, which is unfortunate but it is kind of like, you know; you have to put yourself out there. (TP 34.1043)

> Tyler summarized his experience in Gender Justice and participating in this study

saying,

> I think since the whole accumulation of it and beyond, it has just really expanded everything and my mind is becoming aware. I guess learning how to see things and read between the lines. You can't just take everything at face value and then not delve deeper into it (TP 37.1135). I definitely feel more able to speak with my family or with people I'm comfortable with and I would most definitely say something, and with people I don't know, or people I'm trying to like get to know, it is a lot harder. (TP 39.1188)

Brandon

Brandon is a quiet man who had very short and to the point answers to questions

during interviews. At times I wondered if he was being authentic with me because his

answers were so short and to the point and his non-verbal messages at times did not

coincide with what I was hearing. Frequently he would nervously laugh and grin about

the subjects we were discussing. When I gently inquired if he was comfortable talking

with me or if he wanted to relocate to another place to complete the interviews, he stated

that he was fine. He appeared to relax more at the second and third interviews and

became much more talkative.

Brandon is a first-year student in his second semester at ISU. In explaining why

he enrolled in Gender Justice, Brandon said, "I dropped Physics 221 and I needed an

extra credit to stay a full-time student. So this fit into my schedule best" (BN 15.391);

"and I guess I felt that Gender Justice would be a little more interesting [in comparison to

Dialogues on Diversity] and I would probably do a little better at it, not sleep or

something" (BN 16.418). He shared that he had not taken any other classes related to

Gender Justice. Brandon's major is Agriculture Engineering and he indicated he thought

he might be switching to Agriculture Systems Technology after his first year.

Brandon is the only participant from outside of the State of Iowa. He was born

and raised in Viroqua, Wisconsin on a dairy farm. Viroqua has a population of around

4,300 and Brandon's family farm was 15 miles outside of town. He is the oldest of four

children with two younger brothers and one sister still living with their married parents.

Brandon's father operates the family farm with Brandon's uncle. His mother works as a

nurse,

> My mom doesn't really work at home, she supplements the income, which is
> not enough with the farm, and gets insurance for the family at work. That is
> probably the biggest reason for her to work or the only reason I guess; otherwise
> she would stay home. (BN 26.740)

Brandon graduated from high school with 91 students in his class. He identified as white and heterosexual and stated, "I was brought up under kind of non-denominational Christian. Just strictly from the Bible" (BN 15.385).

Brandon's role models for what it means to be a man and what it means to be a woman, "My dad and my uncle," he said, "They are in a partnership on the farm together, so those are the first men I was around for the first half of my life so far at least" (BN 16.428). When asked what he learned about being a man, Brandon stated, "Hard work. The women just, like my grandmother did all the cooking and cleaning in her house. Men work outside, work hard, work long hours. Women did more of the stuff inside - cooking and cleaning and that" (BN 17.451). Speaking briefly about his grandmother and even more briefly about his mother Brandon added, "Mom a little bit, she was working most of the time so I didn't, I guess she wasn't around that much" (BN 17.468). I inquired if Brandon felt peers influenced his perspectives on gender roles, and he responded,

> A lot of the friends at school, they kind got the whole stereotypical man/woman thing, at least that is what they portray. I don't know that all of them actually believe it, but it is just…it's the way things kind of go in society, that's what comes out and that is kind of how you're supposed to be. (BN 17.471)

Brandon's response to taking a stand to address the way women or girls and men or boys are treated was not surprising given his responses thus far in the interview. After a very long pause he stated, "I guess…not really" (BN 19.536). He continued, "A lot of it is I just sit there and if I disagree with it, I don't do anything, I'm just kind of quiet" (BN 538). I acknowledged that this sort of response conforms to the code of masculinity, and Brandon agreed.

As we talked about Brandon's experiences in Gender Justice during the second interview, he began to have more to say and responded with more than one or two words. Brandon's response to my questions regarding his experiences in the class so far included the following reflection:

> So far it has been a good experience. I really like the discussion format. I think it could be a little better if they'd rearrange the room to have more of a conference type of setting with everyone in a circle. It seems like there are only a few people that really voice their opinions and I think it would be better if we could get a few more people to talk. I try to but I don't get in there too much, it is hard with the other people that are always talking. It has been kind of interesting just hearing the different opinions. I guess some of the stuff I didn't exactly agree with but others, I've been on the same page with everything. (BN 21.557)

I sensed that Brandon was giving me the answers he thought I wanted to hear, so I asked him if he felt comfortable with the variety of subjects discussed in the class. Brandon stated, "Probably a little uncomfortable I guess" (BN 21.595), but he hesitated to expand on this further.

Brandon's section facilitators expanded the classroom conversations and topics in his section. One frequent topic was intersecting sexism and heterosexism. When I inquired about new understandings or perspectives that Brandon had gained from the course, he paused and stated,

> Kind of learned a lot about like the homosexual population. I guess I didn't have a very big understanding of that going into the class…and a lot of the different words that we use to differentiate between gender and sex and orientation and presentation I didn't know what those were. We went through all of that and just thought, I lumped them all together and didn't think there was much different in any of them, but there actually is. That's about it. (BN 22.617)

Brandon expressed his perception of the limited opportunities available to him to act as a social justice ally for women.

I haven't really been in a situation that has really had anything like that happening. Most of my classes are with males. There's not really any females at all, being that I'm in engineering and I don't really interact that much with both populations at the same time. (BN 22.624)

I tried to obtain a threshold of what Brandon would consider appropriate interactions between men and women by giving him a hypothetical situation and asking how and if he might step in on behalf of the woman. He responded with,

I think I would recognize it. Responding to it would depend on the situation for exactly how I would respond to it. Some of the factors that would help me respond are who the people that were involved are, how long I've known them, how comfortable I was around them, what the actual situation was, what the setting was. If it was really bad I probably would, but there are all kinds of different variables. (BN 23.634)

It was clear that Brandon had spent time considering his ability to intervene in a situation and had delineated when, where, and how he might consider taking a stand.

Following the conclusion of the course and before our third interview, Brandon returned to his family's farm and worked. When I inquired if he had new experiences related to the course materials, his reflections, and class discussions, he simply stated, "I haven't really thought about it. I just get up and go and do it and go back to bed. I don't really think of anything or done much of anything" (BN 28.753). Brandon talked about watching movies that represented stereotypical male roles (my words); however, he did not connect Gender Justice to the subjects represented in the movies. Brandon shared that his 11-year-old brother repeatedly used the phrases, "You're a girl" (BN 30.838) and "Women are bossy" (BN 30.844). Brandon did not address or discuss the comments with his brother; he said, "I haven't no…it is just funny when he does it" (BN 30.848).

I will include excerpts from Brandon's coursework assignments because of the insight they provide into his conflicted thinking and feelings connected to the course,

patriarchy, gender roles, homosexuality, and his ability to effect change. In the course,

students are assigned five weekly reflection papers, a final perspectives paper, a life

partner exercise, and cultural artifact paper and presentation.

Brandon's first reflection paper included the following statement about the course

readings and application to his life:

> While reading this, I thought a lot about how this relates to my own life. I
> realized that patriarchy is a very large problem within my own life and that of
> both other men and women. When I realized this, I had to stop and think of ways
> that I could contribute to a less patriarchal society and so far, all I have came up
> with is that we need to have the cooperation of at least fifty percent of the country
> and maybe even a higher percentage of males. (BN 2.36)

In the same paper Brandon commented, "The following statement competes with my

male ego but I am starting to feel that we need to treat women even better than men are"

(BN 2.42), and, "After reading, I am motivated to attempt to use the rest of my life to set

an example of a truly equal society that we should all live in" (BN 2.45).

In Brandon's reflection paper for week two he stated, "I feel that the world has

trapped me inside patriarchy and I have no conscious choice to participate, so I must,

even though I have mixed feelings about it" (BN 3. 62). And in his reflection paper of

week three he said,

> The discussion from class really made me feel uncomfortable, more than likely
> because I did not participate fully and the discussion of sexuality in general was a
> new concept to me. I have never discussed it in this context before and I feel that
> although people do have a choice to do what they want, premarital sex and
> homosexuality are both wrong. I think of it a lot in this way, if everyone would
> only have sex with one person in their lifetime, then we would be able to reduce
> the amount of sexually transmitted diseases and the amount of unwanted
> pregnancies and along with that, the "need" for people to be gay to reduce the
> population. (BN 4.90)

It appears this was a pivotal point in the course for Brandon. He had reached a point of discomfort and did not have the opportunity or perhaps feel comfortable enough in the classroom or during an interview to fully express and reflect on the level of discomfort he was feeling.

During his final weekly reflection paper Brandon demonstrated the conflicting opinions about patriarchy and the family,

> I now realize that I should not support things like patriarchal movies and advertisements. I still am wondering about why it is such a big deal that women be equal to men when they already have a bunch of rights and are doing fine now. If we can get people to value family and have only one person in charge, then the divorce rate will be a lot lower. I did a study of everyone on my floor and found that there is not a person whose parents have separated. Why is that? I think that it is because they come from small town family's [*sic*] that have high values and they have a specific person in control of the family, the man. (BN 6.134)

Brandon's final perspective paper highlighted what he enjoyed about the course, which were the readings and the variety of topics presented. To this he added, "I have learned that I need to know the person before I can really accept them although I disagree with them being gay" (BN 11.293) but qualifying that claim with this derogatory statement,

> I feel that homosexuality is morally and physically wrong. Just think about it, you cannot stick two bolts together or two nuts but a nut and a bolt hold many things. In addition, as the Bible says, "a man should not lay with another man as he would a woman." It spreads unnecessary diseases such as aids and hurts reproduction. (BN 11.295)

He concluded his reflection with these thoughts:

> I think that this class has helped to reaffirm my beliefs about patriarchy and homosexuality. I do not think patriarchy is that big of a problem if people would actually work together and use real Christian morals. I think that the man should be in charge but the woman should have a say in what happens in their life. If there is too much sharing in authority, nothing will work out because there would be too much fighting which leads to higher divorce rates. (BN 12.299)

After reading his course assignments and reflecting on his interview transcriptions, I was able to affirm what I could not identify during the interviews: Brandon had opened up slightly to the new information provided in class, but it was too much information and perhaps too early in his college career to integrate into his way of viewing the world. My hope is that a seed has been planted and that one day an event or a person will connect with Brandon and stimulate a shift in his thinking and feelings.

Stefan

Stefan is a tall, athletically built, 19-year-old male. Stefan missed the first day of class, and therefore he did not have a face to connect to my name. He responded to my direct e-mail to male students in Gender Justice requesting participation in this study. As a result we sat in the library waiting area for approximately 15 minutes before I approached him and inquired if he was Stefan. He smiled and said, "I thought that might be you but I wasn't sure" (Stefan, personal communication April 16, 2008). As we walked to the study room he very easily engaged in conversation about several things: the student celebration, VEISHEA, that was occurring that weekend, his fraternity, and a bit about the class.

Stefan was a first-year, open option student when we first met. Stefan thought he might end up in the College of Business after spring semester 2008. He identified as white, heterosexual, and as a Lutheran but he stated,

> Currently I'm trying to…it is kind of a complicated thing…I'm trying to get away from the whole church thing. My personal belief is that church is good for a community feel within a religion, but I focus mainly on a relationship with Jesus Christ. That is what I want. I look to focus mainly on and kind of get away from the man-made feel of religion because a lot of times I believe you can get distracted with that, and so I'm more for that. (SN 19.421)

Both of Stefan's parents attended college, and this is the third participant whose father is an engineer and mother is a teacher. His parents are married and they have four children, two brothers older and a sister younger than Stefan. His family lives in Bettendorf, Iowa with a population of 33,000 and a high school graduating class of approximately 400 students.

Stefan enrolled in the course for one credit. He explained, "I've switched from Mechanical Engineering to Open Option and in order to maintain full-time student status I had to take this class" (SN 17.483). He had not taken any courses similar to Gender Justice; however, spring 2008 was his second semester at ISU. Stefan surprised himself when he reflected on deciding to take this class,

> I went into the class, this is probably further than the question, but I went into the class because I was going to just sit back and just get my credits and stuff like that. But it turns out more and more I'm one of the most vocal people in my class, even though I told myself I wouldn't be. (SN 18.490)

I asked what he hoped to gain from the course, Stefan responded,

> A general understanding honestly. Because, I like to think I'm open; I don't think with blinders on. I like to think that I take stuff in to try and understand what other people are saying and their rationale for what they say. This is helping me get a better understanding of what other people think and it definitely redefined feminism for me. I thought feminism was just like crazy pickets, man haters, femi-nazis as they say. When my male instructor mentioned that he himself is a feminist it kind of helped me define it. (SN 18.516)

Stefan is one of two participants, James being the other, who initially mentioned his parents as role models for what it means to be a man and what it means to be a woman. "My mom was a teacher so in the summers she would be home and take care of us and my dad would still be working" (SN 19.543). He expanded his example by stating,

"The mother is the nurturer and the father is the caretaker, the basic patriarch" (SN

20.548). As Stefan expanded on what he learned from his dad he said:

> Being a man? My dad is an engineer. He is very, I won't call him a fun hater, you
> know where I'm going with this? He's a pretty…he keeps to himself most of the
> time. So, I learned from my dad that I'm not much of a talker. And so I guess my
> dad and my oldest brother are my two main male role models who taught me
> what a man is and stuff. (SN 20.554)

Stefan shared an example of how his parents collectively have role-modeled behaviors

for him,

> A funny story, I wanted to do music originally and when I started out, I wanted to
> do music performance. My dad set me down in a loving manner, not in a
> condescending manner. He told me, "Son, you're not good enough to be a music
> major." And it got me thinking. I was you know pissed off first off! I was like,
> how can you say that to your son? And then I actually thought about it and you
> know, my entire life I've been fiddling with this instrument and that instrument
> just bouncing around trying to experience everything, but I never sat down and
> got exceptional at one instrument. And he seemed crass and unnecessary at the
> time, but then it got me thinking, wow, that's entirely true and so, he supported
> me in a very straight forward way, you know, very loving. In a very loving but
> not, you know, blatantly loving way. So that is kind of the way he is when it
> comes to support, he's looking out of me. My mom is looking out for my
> emotions and my dad is looking out for my future. They are a pretty good tag
> team. (SN 22.604)

Stefan is the only participant in this study who was currently affiliated with a

Greek fraternity. He spoke with great pride as he described his fraternity and highlighted

the ways his brothers influenced each other's behaviors,

> All right, my fraternity is obviously a brotherhood so it is very manly as they say.
> It is not your typical fraternity house; there is no alcohol, no open alcohol
> containers allowed in the first level. If you drink when you're below 21 in house,
> and then you're kicked out of the fraternity. So, that is a pretty strict rule. You
> can't be belligerently drunk if you're over 21, just social drinking with the rest of
> the 21 people. We've got study hours, quiet hours, all that stuff every weeknight
> from 7-9 and then from 7 until 6:30 in the morning is quiet hours. We also have
> the three Ss, the order of priorities in our fraternity: Spiritual, Scholastic, and
> Social in that order. It is a Lutheran fraternity and they try to stress that quite a bit

and when we start to falter one or another of the Ss, then there is always someone who speaks out and takes action against that. (SN 23.651)

Stefan readily shared an example of a time when he had acted as a social justice

ally of women,

> This past winter this drunk guy was giving this drunk girl a piggyback ride. He slipped on some ice and fell down, on top of her actually and so, she kind of passed out right there and he got up all dazed and stuff like that and we're like, "Dude go home, we're taking this girl home." So one of my fraternity brothers, this happened right outside of our fraternity, and I walked her to home. (SN 26.732)

Stefan talked about his strong opposition to pornography during all interviews and in his

reflection papers,

> I'm actually pretty out spoken about the normalization that pornography has come to be. It has come to be a normal thing to look at them look at this and I'm pretty outspoken about that because I personally, admittedly and I'm very ashamed of this, I've had my run-ins with pornographic images and I don't like what it does to my perspective of women. Mostly, first off, it makes me feel empty inside after doing, after looking at that, and second off, I'll go outside and I'll look at women and then you know, images will flash in my head and I'll like go, "Whoa I've never looked at her like that before" and I don't like it at all. So when people talk about pornography as just some manly thing to do, as they say, I take offense to that and not just for the sake of women as a whole, but for the sake of society and individual women and men. (SN 27.764)

I shared with Stefan that at one time there was a Men's Outreach Coordinator in the

MSWC who had developed a series of very informative handouts (Appendix I) that he

used to educate others on the costs of pornography to society and individuals. I asked

Stefan if he would like me to share a copy of these with him and he indicated very

enthusiastically that he would.

By the time Stefan and I met to conduct his second interview, he had already

completed the final perspectives paper for the class. I inquired about his experiences in

the class during this interview and he seemed somewhat resistant to share or discuss

anything with me. Instead he said, "Pretty much what I put on my final project" (SN 34.970). All of Stefan's papers reflected very similar thoughts and opinions as what he shared during his interviews. He mentioned that he was surprised at how much he shared in class, how strong his opinions on certain topics were, and the idea that men could be feminists. Stefan's section of Gender Justice had several conversations around the differences between equity and equality. Stefan shared in his final paper, "Personally, I have always believed in equity. Life is not fair, therefore equality could never work. Equity just makes more sense in the long run" (SN 10.276). Stefan concluded his final paper with the ways he planned to apply his new knowledge,

> Academically, I will be able to differentiate equity versus equality within the classroom and such. Professionally, I will be able to pick up certain things that I would not have been able to before taking this class. I am studying vocal music education, a field typically dominated by women. This class will help me apply the knowledge that I have gained from it. Socially, I will continue making an attempt to be chivalrous and respectful, just like my mommy taught me. (SN 13.336)

<div align="center">Life Partner Assignment</div>

At the mid-point of the course the participants have been assigned and ideally would have read six or the eight chapters of assigned reading for the course. They have completed four reflection papers, and participated in six hours of classroom discussion or exercises. The Life Partner Exercise (Appendix H) is due at this mid-point and provides the participants with an opportunity to critically reflect on eight descriptors they desire in a partner. These descriptors include: physical, intellect, interests/hobbies, value/lifestyle, psychological/emotional, creativity/passion, spirituality, and essence. Participants are assigned to response to each descriptor and then rank the items from crucial or non-negotiable, desirable, or nice but not necessary. The next step for the participants is to

write a brief paragraph describing the person they are interested to meet, and then narrow

this description between 50 and 35 words. Finally participants fine-tune this description

to a 10, 5, and then 1 word descriptor. This exercise provided an interesting method for

the participants to express attitudes supporting or negating hegemonic masculinity.

Buford completed the exercise as assigned. His reflections on the descriptors

indicated he placed a high degree on value/lifestyle, "Partner defines success by

happiness…being the best person she can be to everyone she encounters, volunteer when

able, and be totally honest with INTEGRITY!!" (BR 9:248). As Buford narrowed his

descriptors he noted, "My responses were definitely above material interest. I only

included what I could think of that is honestly what I would love in a life partner" (BR

9:273). As he reduced the descriptors to 10 words Buford wrote, "She is every feeling,

thought and emotion woven into one" (BR 9: 285), "She is complete ecstasy" (BR

9:285), and finally "Goodness" (BR 9:286). Buford's responses to this exercise do not

reflect strict adherence to gender role assignments or expectations for a heterosexual

man. Buford stepped out of the socially constructed gender role box and presented a

description of a life partner who truly is a partner.

James also presented a life partner assignment that would not fit inside a

hegemonic masculine description of a partner. James rates many of his descriptors in

interest/hobbies as non-negotiable, "Exploring, dancing, museums, and trivia" (SH

10:252), and in creativity/passion, "Spontaneity, imaginative, original, and completely

her own person" (JH 10:277). As James narrowed his descriptor's list he included

"creative, loves, fun, family, and happiness" (JH 11:305) and concluded with

"Happiness" (JR 11:310) as his one word descriptor. James did not display stereotypical characteristics in a partner during this exercise.

Charlie's Life Partner exercise was very revealing with regard to his thinking and internal struggles. He focused mainly on the values/lifestyle and emotional/psychological aspects of life partner descriptors.

> I included the things I did because I believe that to be happy you should be able to do the things you like to do with the person with whom you spend the most time. I left out things like hair color, chest size, height, because it doesn't really matter to me. I didn't put "weight" because I think it's rude and immaterial. However, I know I am socialized to believe that thinness is the ultimate beauty in our current time. (BC 11:280)

Charlie's 10 word descriptors included, "Thoughtful, empathetic, helpful, simply home, stimulating, learner, generous, curious, and teammate" (BC 11:300) and his one word descriptor, "Stimulating" (BC 11:305), demonstrated the third participant who through this exercise shared non-stereotypical descriptors of what a heterosexual male wants in a partner.

Tyler described a desire to have a close, intimate, trusting relationship with his life partner. In the intellect descriptor he rated the following as non-negotiable: "College graduate, generous, kind, passionate, and driven" (TP 9:270), in the values descriptor he rated "Success measured by a combination of how happy you are with your life choices and how plentiful your life is with your family, you living conditions, and your job" (TP 10:277) as non-negotiable. Tyler's 10 descriptors included: "Happy, genuine, beautiful, generous, excited, outgoing, passionate, honest, attractive, and loving" (TP 11:325) and his one word descriptor was "Genuine" (TP 11:337). Again, Tyler expressed descriptors

that would not be stereotypical responses to what you want in a life partner from men socialized within a patriarchal, male dominated society.

Brandon's Life Partner exercise reflected a contradiction of terms throughout. During the first phase of the exercise his physical descriptors included the following: "Hot, shorter than me, blonde, blue eyes, double handful of boobs, round firm butt that's bigger than proportional, skinny, white, female, somewhat muscular" (BN 7:149). Although he only ranked white and female as crucial and non-negotiable, he is the only participant who included these types of physical appearance descriptors in the exercise. In the intellect category Brandon ranked three descriptors as non-negotiable: "Religious, fun, outgoing but still quiet and reserved" (BN 7:155). Brandon's ranking of descriptors in the interests/hobbies category included the following as crucial/non-negotiable: "Can cook, likes hunting and being outside, works with animals, enjoys talking and wandering outside, and fun" (BN 7:160). His value/lifestyle non-negotiable rankings included: "Doing what they think is fun and what they enjoy, teach responsibility for money, animals, and possessions, farming life, believe in God, enjoys helping others and is honest, no lies, cannot be bitchy, is open about everything and cares about what I think" (BN 7:166). As Brandon moved to the next steps of the exercise, his descriptors shifted slightly as he stated, "I included a lot more spiritual things because looks are not even close to everything if you like what is 'inside' of a person, then those things are going to shine through to the outside" (BN 8:193). Brandon's 10 word description of a desired life partner was, "They should be willing to spend time with me" (BN 8:200), his 5 word description was, "Be happy and caring" (BN 8:201), and one word "Committed" (BN 8:202). Brandon's path from his first descriptors to the narrowed descriptor is neither

clear nor easy to follow; however, he is the one participant who answered within the prescribed hegemonic male description of a life partner.

Stefan's life partner exercise was very brief and reflected a minimum amount of thought invested in the exercise. He ranked intellect, psychological/emotional, spirituality, and essence, as descriptors that were non-negotiable; however, his interpretations of these descriptors lacked depth. Stefan noted that, "He is not very picky with a woman's physique, I just want someone who is in shape and has good hygiene" (SN 8:202). In the intellect descriptor Stefan stated, "I like a smarter girl, one who can hold her own academically and common sense is an absolute must" (SN 8:205). Stefan noted, "I would love to have someone that loves Jesus Christ more than I ever could" (SN 8:216) in the spirituality descriptor, and he stated her essence would be "Beautiful in every way" (SN 8:218). Stefan's one word descriptor was "Beautiful" (SN 8:232). Given the limited depth in Stefan's responses to this exercise, it is difficult to conclude what perspective he uses to frame a life partner, inside or outside the hegemonic masculinity box or somewhere between.

Four of the six participants considered the type of life partner they desired and considered descriptors beyond the socialized characteristics that have been and continue to be socialized to follow. Brandon held strong to descriptors that society teaches men to desire and at the same time, his responses were contradicting these messages. Stefan's responses were short and read almost as satirical, limiting analysis of his perspective.

<div align="center">Profile of Gender Justice Facilitators</div>

The participants in this study were from two different sections of the five sections of Gender Justice offered spring semester 2008. All five facilitators visually appeared to

be of European American ethnicity; however, I did not specifically ask them to identify their ethnicity or their sexual orientation, socioeconomic class, or religious affiliations.

Clayton and Nicole facilitated section 2 which had 17 male and 18 female students enrolled; Buford and Stefan were enrolled in this section. Both Nicole and Clayton were in their second year of the Higher Education masters program; each was 26 years old during data collection.

Clayton grew up on a farm in Iowa a few hours from Iowa State, was the youngest child of four boys, was raised and continued to practice Catholicism, and had experienced the death of his father while in high school. Clayton completed his undergraduate degree at Iowa State in 2006 in Performing Arts. Clayton facilitated the course one semester prior to this semester. This was Nicole's first time facilitating the course. Clayton and Nicole had co-taught together a first year experience course four semesters and had developed a co-facilitator style that Clayton noted, "I feel like I have taken the reins in guiding the conversations more than Nicole has. Part of that is just the way Nicole and I work together" (CJ 1:39). Clayton came out as a gay man to the class during the first few meetings and also shared that he was a feminist. For Stefan, learning that men could be feminists was eye opening, "You know Clayton said that he is a feminist and that is the first time I ever thought a man could be. I think I'm more of an equity-ist" (CJ 7:276). Clayton explained to me that he and Nicole spent a great deal of class time explaining the difference between equity and equality and how they fit together and he stated, "I'm glad to see that that did fit into some of their minds" (CJ 7:280). Clayton shared that he added a handout to the classroom discussion that expanded the course text (Johnson, 2005) discussion on heterosexual, non-disabled, white privilege,

and male privilege in class. "They had some great conversations around those; Nicole and I have used this handout in our classes and usually get some resistance to it, but they were pretty receptive" (CJ 11:486). Unlike the experience students and participants had in Section 3, Clayton's sexual identity was a part of the classroom discussion but not the focus.

Nicole grew up in a large city in Texas and graduated from Texas Tech University with a bachelor of science degree. She did not indicate much about her family of origin other than that her sister was living in Ames and also attending Iowa State. Nicole expressed: "I was kind of nervous going into this class; I have really taught only leadership development classes. To actually get up in front of the room and discuss this topic that is very social justice related was a challenge. This group of students was amazing; they made it easy for me and easy for each other" (NR 1:14). She expressed similar perspectives of the classroom and the two participants in section 2 as had Clayton. She concluded her interview by stating: "It's obvious to me in just in the half of a semester how quickly and how much has changed in these students' views on gender, on society, and on patriarchy. It is really amazing to me as an instructor how much it has changed me, how much I learned" (NR 9:359).

Zack, Kristen, and Dawn facilitated Section 3 of Gender Justice, in which Charlie, James, Brandon, and Tyler were enrolled. Section 3 had 35 students enrolled, 28 males and 8 females.

This was the first semester of facilitating this type of class for Dawn; however, she had been a teaching assistant in Human Development and Family Studies for several years. Dawn was 38 years old at the time of the course, grew up in West Des Moines, and

currently was living in Ankeny with her husband and three daughters. She completed her bachelor of science degree from Truman State in 1994 and her masters degree in Human Development and Family Studies in 2007, and was currently completing her coursework for her doctoral degree in the same area. She made an interesting comment regarding the two oldest participants in the study, Charlie and James, "Charlie and James really got a lot more out of the course and saw a lot more of what real life is like. Charlie wanted to go out and make all these changes and stuff, so I think he saw a lot (DB 3:101). James saw a lot too. I think Charlie would want to do things on a big scale, you know try and be an organization and change the world and stuff. James is more personal, more quiet, and he would like to rather make changes on an individual basis" (DB 3:116). Dawn expressed that she believed that because Tyler was gay, "He had a different viewpoint than the other three [participants] and because his major is in Textiles and Fashion and his is a minority in the department, I think he had a lot of good insight on the issues we discussed in class" (DB 3:128). Like James, Dawn thought Tyler would rather create change with people one by one. Dawn felt that Brandon was more traditional in his thinking and attitudes, but believed he did gain some insight into the issues during the class. "By the end of the class Brandon talked and opened up a lot more" (DB 4:166). Dawn expressed concern about some of the classroom topics of discussion that were not included in the course syllabus, "Zack said broad statements that were not true about Christians and I know some of the people, in reading their papers, did not care for what he said. I would try and say, 'Well you know, that isn't really the case,' but then he would repeat it a different day" (DB 5:190). Dawn recalled Brandon being particularly upset with some of Zack's statements on Christianity as reflected in his papers. She also

shared that a student was called out in class, by Zack, when Zack shared that he was gay in class and a male student made the comment, "Gross" (DB 5:223), under his breath in class. "The guy in his reflection paper said that he didn't say that, he didn't know who said it, and he was upset about that" (DB 5:225). Overall Dawn felt that students gained a great deal from the course, "There are people that shared and I think it was very beneficial for them and other students in the class, especially the girls that shared, I knew a lot of what the young men wrote, oh my gosh I never even saw anything like that, and I think it was good. I wish that some of the other people would have shared just because it would have deepened the conversation" (DB 7:275).

Kristen was in her second year of doctoral studies in Educational Leadership and Policy Studies and this was the first semester she had facilitated the course. She grew up in New Hampshire, graduated from Colorado State University for her bachelor of science degree, and Pennsylvania State University with her masters of education in 2006. She was 33 years old at the time of data collection, and had the most direct experience facilitating and educating others within a social justice framework. She did not indicate if she had shared her sexual orientation/identity with the class, but she shared with me that she identified as gay. Kristen has one older sister and is out to her parents, but not her sister because she is concerned she would not be able to see her nieces anymore if she came out. As she talked about the class she shared, "There were definitely a few male students who were very vocal and probably didn't have a class where they didn't share their opinion on everything, which was great; however, there was a large number of male students who did not say a word the entire class. This was something we actually challenged them on during the last class meeting" (KW 1:29). The facilitators asked if

those who had not shared much during class would be interested in sharing what they had

been thinking throughout the course. Several of the more vocal students joined in the

inquiry and stated, "We really would like to hear what your experiences are. Just as you

may have stereotypes and assumptions, we do as well and you're perpetuating them by

not telling us anything differently. We came here to learn and that is not what we want to

leave here with, so please, tell me what it is like to be small town, Iowa, farm boy, and

what your experiences have been like with regard to the issues we have been discussing"

(KW 1:34). What appeared to be frustrating for Kristen was that she could read in the

students' reflection papers that they were applying what they were reading and discussing

in class in their lives, but when they got into the classroom "they would just completely

sit there for two hours (KW 2:72), it was hard to know if that meant there was something

about the environment in the class that was preventing them from sharing or if they were

just making up what they were telling us in their papers" (KW 2:73). Kristen's

perspective on Charlie and James reflected what Dawn and Zack stated, as well as what I

encountered during the interviews.

> Tyler brought a really good and different perspective to the class. A lot of times I
> felt like our class was about sexual orientation/identity as well, and for me
> certainly the two are very related, but I'm not sure if those conversations were or
> would have necessarily have happened to the extent within another group of
> people. The first day of class Tyler shared with everyone that he identified as a
> gay male and it just was kind of like one of those, 'Hey can you pass the ketchup'
> comments; like it wasn't a big announcement. (KW 5:186)

Kristen appreciated Tyler's openness and willingness to put himself out there. She stated

that Tyler was a very likable guy, never attacking or trying to tell somebody, "No you're

wrong and this is what you should belief, it was just a very caring and very thoughtful

approach" (KW 5:206). Kristen assumed from his reflection papers and classroom

discussions that Brandon was from a traditional, small, farming town in Iowa.

> He has a strong Christian faith and that was something which came up for him in virtually every conversation, not only in relation to the conversations we had about sexual orientation and identity, but also just a lot of beliefs that he had been raised with as to what the roles of women and men were. (KW 6:241)

As we concluded our interview Kristen commented,

> One of the most powerful things in the class for me was that last day of class when we opened things up and challenged the students who hadn't really shared much. One of the men in the class, who spoke so infrequently talked about how he was from a small town and how he really struggled because he just didn't think the things we talked about existed. He had a conversation with his sister, who also attends ISU, and asked her, 'What was your experience growing up?' I wrote down notes as he was talking because I didn't want to interrupt him, I really wanted to thank him for sharing that because that is what this class is about, that you're thinking about it, I was really glad he took the risk and was able to share it with us. (KW 9:361)
> The third facilitator with Dawn and Kristen was Zack. This was the second

semester he facilitated the Gender Justice course. Zack is an only child from the east

coast. He earned a bachelors degree in music from Ithaca College, was 23 years old, and

identified as an atheist and gay. Zack felt the classroom dynamic was "pretty positive and

receptive for the most part. There were sort of interesting little segments of the class;

there was a group of guys that sat in the back corner and didn't talk much and a few

would exchange messages to each other under their breath" (ZF 1:4). This was the group

of men the other facilitators referred to and the ones who were targeted on the last day of

class to share their perspectives.

> There was a student or two that I specifically called out on some things in class and I was a little concerned that maybe they had felt shut down in terms of their ability to communicate with me, but I saw one of them in the hallway later and he was very cordial and called me by name, so I think that maybe it had worked out ok. (ZF 1:25)

Zack's assessment of the four participants from section 3 mirrored what Dawn and

Kristen shared. He did describe an interaction with Brandon that is important to note.

> He and I had an extended conversation because one of the concepts that came up
> in the last class was the idea of 'hate the sin but love the sinner' in terms of how
> Christian churches view homosexuality. I went so far as to say if you believe that
> you don't fully understand the nature of a same sex sexual orientation. So he and I
> continued the conversation in the hallway after class and he also went so far as to
> say that he believed that it was a choice. I had to say, "you're wrong. I can't speak
> for anybody else but myself, but I can tell you that there was not a point in time
> that I could choose." (ZF 4:197)

Zack shared with me that following this conversation he sent a link to the entire class to

the video titled For the Bible Tells Me So, which is a documentary that talks about the

church's views on homosexuality and follows some people's experiences. "So I put the

link out and encouraged the students to watch" (ZF 5:265). In addition, Zack altered the

course syllabus with the addition of an exercise I read about in a participant's reflection

papers called, "Do You Love Me?" Zack explained that the exercise begins with one less

chair than there are players. The person without a chair is "it" and approaches anyone in

the exercise and asks, "Do you love me?" The person must always respond "yes" but they

can add a disclaimer such as: only if you have blue eyes or only if you are studying

biology. Everyone with blue eyes or studying biology must move from their chair to

another chair (at least two away from theirs). The person left in the middle without a

chair is now "it." After one or two rounds another rule is added, you have to bump hips

and French kiss (an innocent air kiss on either side of the cheek) with someone while

asking, "Do you love me?" After a few more rounds another rule is added, the "Maryland

Crab Handshake" or shaking hands by reaching under your right leg after bumping and

kissing. The game, according to Zack, gets people moving, helps them learn about each other, and make them get comfortable with each other quickly.

The facilitators supported many of the discoveries I had with the six participants. In addition, Dawn, Kristen, and Zack provided me insight into better understanding the classroom experiences that James, Charlie, Brandon, and Tyler had in section 3 and how they differed from those of Buford and Stefan.

<div align="center">Chapter Summary</div>

In this chapter I introduced a collective overview of the study participants and individual participant profiles. In addition, I provided an overview of the Life Partner exercise and a summary of each participant's responses to the exercise to provide additional insight into the participants' perspectives. These descriptions assist in understanding the experiences of the participants before, during, and somewhat after the conclusion of Gender Justice. The facilitator profiles, including their perspectives on the course and participants in the study provided another analytical lens to understand the possibilities for developing men as allies of women. The perspectives of the facilitators assisted in triangulating the findings with participant interviews and course assignments. The next chapter includes an analysis of participants' characteristics as they relate to the outcomes of the study and a thematic analysis of the participants' experiences and how these experiences relate to the literature reviewed.

CHAPTER 5. THEMATIC ANALYSIS AND DISCUSSION

In the previous chapter I described the study participants, providing a brief demographic summary and more extensive descriptions of each of the participants. The six participants' experiences related to the research questions, and their experiences before, during, and following Gender Justice were described. I also provided an overview of each participant's Life Partner exercise. Also included were brief profiles of each course facilitator and their perspectives on the participants in the study. In this chapter I first address the characteristics of the participants and the extent to which these characteristics may have affected gender role acceptance or rejection and the impact of the Gender Justice course on the students. Then I discuss the emerging themes from the participants' interviews, course assignments, and facilitators' interviews. I relate these themes to the literature review from Chapter 2. I have titled the themes: Gender Justice Pedagogy; Relationships; Uncomfortable Motivation, Resistance, and Critical Thinking; Interpretation of Hegemonic Masculinity; and Experiences of Gender Role Conflict and Confusion.

<div align="center">The Influence of Participant Characteristics</div>

The six participants in this study shared similar characteristics (male, college enrollment, ethnicity, etc.), and they also each had individual characteristics that may influence their ability to be or become an ally of women. Seven characteristics are described in this section in relation to the participants in this study: parental influences, religious beliefs, geographic roots, social identity status, significant others, birth order, and motivation to enroll. While these characteristics may have an influence on the

participants in this study, caution should be used when generalizing from these participants to a greater population.

Parental Influences

Research (Leve & Fagot, 1997; Mandara, Murray, & Joyner, 2005) has found that children raised in single parent families tend to be less gender stereotyped and more flexible about gender role assignments, particularly regarding women's roles, than other children. Buford expressed the challenges he faced growing up in a patriarchal, male dominated world. He was the only participant in this study raised in a single parent household. Buford's father, while the parent that raised him from the age of seven, was emotionally and cognitively removed from his children's lives and as a result, Buford turned to his relationships with female friends and their families for many of his needs. This pattern of developing close friendships with women continues in Buford's life and could be one of the factors that caused him to take action when a close female friend from his childhood was being abused by her boyfriend. In addition, his relationships with women could have contributed to his level of awareness of gender-related issues and positive reactions to the Gender Justice course.

Pollack (1998) highlighted the importance of an open and trusting connection with parents during a young boy's transition into manhood to prevent or intervene in any difficulties boys experience during this time. While all of the participants had a father figure in their childhood, all the men in the study, with the exception of Brandon, struggled to understand, feel close to, or feel connected to their fathers. Risman (1987) found that femininity was the strongest predictor of parent-child intimacy, as measured by how often a child expressed his or her emotions with a parent. This finding may explain

why the majority of participants in this study expressed feeling closer with their mothers, aunts, sisters, and female friends than their fathers.

Religious Beliefs

Thornton (1985) and Hertel and Hughes (1987) found that literal religions tend to facilitate the development of stereotypical gender role assignments for women and men. All of the participants responded that they had some exposure to religion growing up, although three (Tyler, Charlie, and Buford) revealed that they were currently struggling to find the purpose and meaning of Judeo-Christianity in their current lives. James appeared to be somewhat indifferent about the influence, if any, religion had in his past and current life. He noted his family were "Loose Methodists" (JH 19:516) and attended church on Sundays as "more of a social thing" (JH 19:519). This lack of serious involvement in religion may help to explain the flexibility these four participants expressed in gender roles assignments and their willingness to be an ally of women. Demonstrating some investment in a personally defined religious value system, Stefan stated, "I focus mainly on a relationship with Jesus Christ and kind of get away from the man-made feel of religion because a lot of times I believe you can get distracted with that" (SN 15:422). Unlike the four students who expressed little concern about religious beliefs, Stefan's ability and response to social justice ally action for women was limited to what he could gain from the actions. Going a step further, Brandon repeatedly referred to his religious beliefs in class discussions and assignments, and during our first interview he noted, "I was brought up under kind of non-denominational Christian. Just strictly from the Bible" (BN 15:385). Brandon spoke of and supported strict gender role assignments, which Thornton (1985) and Hertel and Hughes (1987) described. The extent of religious

involvement, in the case of these participants, does therefore seem to support earlier research.

Geographic Roots

Growing up in a smaller city or rural community was found to be one factor negatively related to egalitarianism among college students (Bryant, 2003). Charlie, James, and Stefan grew up in urban cities with a population over 30,000 and high school graduating classes over 200. Tyler also graduated from a consolidated high school with a class of over 400 students, but he grew up in a suburb of approximately 7,000 people. Buford's home town was more of a rural setting and was approximately the size of Tyler's with 7,700 people; his high school graduating class was only 42 students. The five participants growing up in a mid-sized to larger-sized city were likely exposed to a broader range of gender role expression possibilities and, as a result, perhaps they developed attitudes more acceptance for a broader range of possibilities for women and men. Brandon is the only participant who grew up in a rural area on a farm. He mentioned frequently that this background limited his opportunities to get involved in after-school activities. He felt that his peers were "pretty rigid about was acceptable and what was not" (BN 18:488) regarding gender roles and opportunities. As a first year student at ISU, Brandon noted that he had not been exposed to any new way of thinking about gender roles, outside of Gender Justice: "I live in the Ag Engineering Learning Community floor, so it's all the same people still. So I haven't really seen much of a difference there. People aren't as open about it really. We're more of just going to class" (BN 18:494).

Social Identity Status

Croteau, Talbot, Lance, and Evans (2002) reported that individuals whose identity

is privileged in one dimension can understand the experiences of oppression because of their oppressed identity within a different dimension. The participants all possessed unearned privileges as white men and perhaps limited context to understand the oppression of women. Although Tyler identified as gay in the classroom and during our first interview, acknowledging his oppressed status, he also recognized his privileged status as a man and that his sexual orientation could be hidden unless he chose to come out. Tyler's interest in the Gender Justice course and his desire to address social injustice because he felt that he could relate his oppressed identity to that of women could be explained by findings from the Croteau, Talbot, Lance, and Evans (2002) study.

While I did not specifically identify socioeconomic class during participant interviews, both Tyler and Buford identified as first generation college students. Brandon's mother graduated from college but his father did not attend. The other participants came from homes where both parents had earned a college degree. While a college education tends to liberalize students' gender role attitudes and therefore, affect the way they parent their children (Bryant, 2003), Tyler and Buford each demonstrated egalitarian attitudes toward women similar to those of the participants who had college-going parents. In each case there were mitigating circumstances, however. Tyler, as noted, was gay, while Buford had been raised by his single father and experienced confusion by the gender role expectations placed on men. As a result, Buford became closer with friends who were female throughout his life.

Significant Others

Women and men in relationships (with women or men), as with the individuals themselves, are socialized within a patriarchal culture. Women and men interact within

relationships with a variety of styles. Briefly, women tend to value intimate talk, while men develop close relationships by doing (Wood, 2001) or as covert intimacy (Swain, 1989). Relationships with significant others varied among the participants. Tyler, Brandon, and James were currently in long-term, committed relationships that had lasted over two years. Charlie struggled to find a significant other, while Buford and Stefan did not mention a relationship or a desire to find someone. Tyler and James talked at great length about their partner and shared that they had discussed Gender Justice, made observations about their relationship and the relationships of their parents, and had learned more about their partners. Brandon had been with this partner for two years, they attended high school and church together, and they had been apart their first year of college. Other than indicating that she would be transferring to Iowa State the next academic year, Brandon did not talk about their relationship. The status of participants as being in significant relationships or not did not seem to influence their attitudes towards gender roles or their being allies of women.

Birth Order

A final dimension of the participants I would like to highlight is birth order. A common belief regarding birth order is that the position an individual is born into within a family system affects their personality and style of interacting with the world. Freese, Powell, and Steelman (1999) found modest to no effects of birth order on attitudes regarding gender. The findings of the current study also failed to suggest a connection, although this was not a specific focus of the study. All of the participants had siblings, with the number ranging from one (James) to four (Charlie). Two participants, James and Brandon, were the first born in their family. Tyler and Charlie were the last born in their

family and the remaining two, Buford and Stefan, were the third born of four children. Additional research related to the effect of birth order on male college students might yield more conclusive findings related to birth order and ally actions.

Motivation to Enroll

Sevelius and Stake (2003) reported students who enroll in Women and Gender Studies (WGS) courses tend to hold more feminist and egalitarian gender-related attitudes. The participants in this study enrolled in Gender Justice during spring semester 2008. One participant enrolled because he was interested in the course topic (Tyler), four participants registered for the course because they had either recently dropped another course and needed to maintain full-time student status for financial aid or to maintain insurance (Buford, James, Brandon, and Stefan), or needed the U.S. Diversity credit to graduate (Charlie).

When asked what caused him to enroll, Tyler stated, "I think the catalyst for taking it would probably be people who were telling me that this was a good class to enroll in – I mean it wasn't just the credits or anything. It was sort of to better myself" (TP 14.405). Tyler, therefore, is the only participant who fits Sevelius and Stake's (2003) description of the students who enroll in WGS already possessing more feminist and egalitarian gender-related attitudes.

Section Summary

The seven participant characteristics summarized highlight the variety of factors that need to be considered as a case study is being developed and findings are reported. Individuals are multi-dimensional with numerous identities intersecting simultaneously. As college students, the participants in this study possessed similarities and differences.

Characteristics that possess a vital beginning point for men becoming social justice allies of women appear to be recognizing, accepting, and being responsible for positions of power and privilege that are earned or unearned. The quality of relationships with parents also appears to be an influential factor. While each characteristic should be considered, it is important to note that additional study is needed to confirm a connection between any of the characteristics and a male college students' ability to be or become a social justice ally of women.

<div align="center">Emerging Themes</div>

Five themes emerged from my analysis of the data presented in Chapter Four: Gender Justice Pedagogy; Relationships; Uncomfortable Motivation, Resistance, and Critical Thinking; Interpretation of Hegemonic Masculinity; and Experiences of Gender Role Conflict and Confusion.

Gender Justice Pedagogy

Pedagogical practices employed in Gender Justice are based on the educational philosophy advocated by Freire (1970/200). This problem-posing educational approach uses a variety of tools in the classroom: discussion, reflection, facilitator/learner equality, and establishment and maintenance of a safe classroom climate. The facilitators are directed to avoid lecturing and talking to the students. Rather they are to engage in and facilitate discussion in the classroom that encourages sharing and supports students finding the answers to the questions and issues presented. Stake, Sevelius, and Hanley (2008) found that WGS faculty used an approach similar to that advocated by Friere, tending to "welcome students' expressions of alternative points of view and the healthy debate of complex ideas" (p. 209).

The discussion format advocated by Brookfield and Preskill (2005) is an important aspect of the Gender Justice course. Prior to Gender Justice, only Buford had experienced a similar learning environment in which the classroom was arranged in circle so students and facilitators could see each other as discussions occurred. For the remaining five participants, the classroom set-up and discussion were mentioned as aspects of the course they appreciated the most. Brandon stated, "I feel that it aids in discussion and helps so we can see who is talking or who we are talking to" (BN 6.120). Charlie stated simply, "I love the discussions" (BC 27.751) and continued to comment on the classroom in his final paper,

> The discussions and hearing the experiences of other students was the most meaningful. I found that things really got interesting when students led the discussion, when students argued with each other and all people shared from their personal experience. (BC 121.3605)

James shared, "I like discussion type classes, especially on issues that can be seen as controversial, not necessarily saying that this is controversial but it can be sometimes" (JH 20.531).

To encourage and support discussion, a safe learning environment must be created and maintained (Adams, 2007; Malkin & Stake, 2004; Orr, 1993; Rinehart, 1999, 2002). The course syllabus (Appendix H) provided an introduction to safe space and classroom norms.

> A key function of this course is to create a "Safe Space" or environment inclusive of all forms of diversity, including (but not limited to): gender and sex, sexual orientation, race, ethnicity, nationality, religion, physical ability, literacy, body size, socioeconomic status, political affiliations, and military service. It is important for students and facilitators to listen without placing value/judgment, to use "I…" statements, and to be mindful of their choice of words, tone, and actions. It is expected that all students and facilitators will treat each other with respect and will allow for honest and open discussion. Each section of Gender

> Justice will establish a list of Classroom Norms that will be followed throughout the course and referred to when needed. (p. 2)

In addition to classroom norms, facilitators introduce the use of "ouch" whenever a statement is expressed in the classroom that causes students to feel discomfort because of their identity or they feel the statement could cause discomfort in others. The class will pause when "ouch" has been expressed and discuss the situation and feelings. Participants shared that the "ouch" was used frequently in class, as in this example from Stefan:

> There were two different "ouch" instances, one for the men and one for the women. The "ouch" for the men occurred when someone said that we were very cocky and liked to embarrass other men when given the opportunity. The "ouch" for the women occurred when a guy was talking about how women are bad drivers and complaining about how men's insurance rates are higher than that of women's. (SN 3.80)

> The safe space for discussion provided the opportunity for students to engage

"both the intellect and feelings" (Goodman, 2001, p. 38). For the participants, this was an exciting and energizing way to learn. Zack, 1 of the 3 facilitators in Charlie's section, stated,

> Charlie, for example, was probably one of the most outspoken individuals in the course, and he was extremely energized from the very first class meeting about the topics and about the readings and just very excited to engage. Often times he would even supersede the role that Dawn, Kristen, and I were trying to play and would ask his classmates critical questions to try and continue their thinking, because he was sort of that jazzed about it. (BC 105.3137)

Tyler expressed a great deal of enthusiasm about classroom discussions.

> I really liked that it is mostly a discussion course and not necessarily a paper course. I felt so much better after coming out of that class, you know? I just feel like I get so much, usually from other people in class. Students seem to get their thoughts and feelings out and articulate them well and share what is on their minds and I just feel like it is very dynamic. (TP 30.894)

The course builds on the strategies outlined in Davis and Wagner (2005) that support the development of social justice male allies of women. Acknowledging the unearned privilege provided men in a patriarchal, male dominated culture is introduced, discussed, and reflected upon in students' papers. The course then moves into critically analyzing the assigned gender roles, how these roles are maintained, and the benefits and costs of disrupting and not disrupting these norms. Students enrolled than have the opportunity to analyze the impact of patriarchy on men and men's lives. The course concludes with two weeks of discussion focusing on ally skills development and the development of an action plan.

The course discussions provide a frame of reference for students to examine patriarchy and male dominance, build empathy, engage their moral and spiritual values, and pause to reflect on reasons why they may be interested in not maintaining this system. These factors, presented by Goodman (2000, 2001), are the main motivators needed to encourage members from the dominant or privileged group to support social justice and equity.

Through problem-posing education and classroom dialogue within a safe space, students become the authority of their experience. Their personal experiences are validated, and they have the opportunity to experience a feeling of empowerment.

Relationships

The participants in this study were asked about role models in their lives. During the interviews and sprinkled throughout their course assignments were descriptions of relationships that were important to them in the past and currently. The emerging theme of the importance of relationships with faculty and peers was supported by the literature

reviewed (Malkin & Stake, 2004; Orr, 1993; Rinehart, 1999, 2002; Shields, 2004; Shor & Freire, 1987).

An interesting finding that emerged regarding the participants' relationships outside of the classroom was that 4 of the 6 indicated that they preferred the company of women to men, particularly for friendship purposes. Buford expressed his feeling in this way:

> This is interesting because when it comes to my friendships, I get along better with girls. I don't know what it is about guys but I just get along better with girls. And I've always had you know "girl friends" you know, throughout my life. (BR 25.650)

Tyler explained why he prefers spending time with female more than male friends,

> I try to stay like away from that type of thing. [A group of men talking about women as sexual objects.] I'm definitely mostly hanging out with girls. My really best friend here is a girl, but the guy friends I do have usually don't like talk like that. They're usually not that kind of stereotypical guy. Some guys, I don't know, so it is sort of an automatic kind of a thing…you automatically go to the whole sex and stuff like that. (TP 25.1050)

Charlie stated, "I have a host of female mentors. In fact, most of [my] University and personal mentors are women. I don't feel like I look to men only for affirmations of manhood" (BC 4.86). Charlie went on to comment on time he spent with a female student from his class and how important this interaction was to him,

> I also enjoyed the experience of dating a fellow student in the class. She was interesting and complex. I felt like it was a stimulating benefit to have her to visit with outside of class, and it helped to bring up taboo subjects and to speak frankly about issues of women in non-traditional majors, and our conversations also alluded to issues that women face in abusive relationships with men. (BC 118.3541)

James noted that during his childhood, most of the contact he had was with his mom, sister, and female friends of his mom's. These four participants preferred to not participate in male bonding activities (Harris, 2008) because they found it uncomfortable,

confusing, and inappropriate. Although they understood the potential cost for not participating, no one addressed the behaviors directly with their peers, they chose instead to remove themselves physically or verbally from the conversations.

Although one of the most influential factors in developing masculinities is a young boy's peer group (Swain, 2005), Buford shared that he never felt he fit in with his classmates and was disgusted by the way they acted toward each other and toward females.

Three of the participants highlighted their moms as important role models as they were growing up, and all four still rely on them for support and encouragement at times. They particularly looked to their moms, aunts, grandmas, sisters, and female friends during the Gender Justice course to discuss issues and dynamics.

The participants all discussed how the facilitators in their section were approachable and seemed to care about the students in the class. And while the students knew the facilitators were in charge, they, the students, felt more like it was everyone's classroom. As reported by Stake, Sevelius, and Hanly (2008), "Students with positive expectations about their classes tended to respond more favorably" (p. 194).

Relationships the participants had with others in their lives enhanced their motivation and self-interest in becoming social justice allies of women. However, as noted by Edwards (2006), aspiring allies for self-interest can perpetuate patriarchy through the man's need to rescue, care for, or to be seen as a hero. Not all of the examples of ally action provided by the participants reflect purely self-interest; however, Stefan's self-reported actions hinted that he benefitted and acted in a manner that positioned him as the hero and care taker of others. In addition, Tyler noted that he felt it

was his job to "keep an extra eye out" (TP 19:581) if he sees a woman walking alone at night.

Uncomfortable Motivation, Resistance, and Critical Thinking

Gender Justice, as with WGS courses, sexual assault reduction programs, and social justice educational programming, can be the catalyst for the expression and sometimes eruption of varieties of feelings and emotions. These emotions--"fear, discomfort, threat, pain, anxiety, and anger" (Adams, 2007, p. 27)--were expressed sometimes in the classroom, sometimes before and after class with facilitators, and frequently within the weekly reflection papers students completed. As men become aware of unearned privileges, strict gender role assignments, and the impact of patriarchy on their lives (Davis & Wagner, 2005), feelings of guilt, shame, anger, and resistance can surface.

Feelings of discomfort, unease, and perhaps a bit of uncertainty emerged dramatically following the third class session. This session includes an exercise called, "Act Like a Man/Act Like a Woman," in which facilitators guide students through a process of identifying what messages and norms they had received about being male and female, what names people are called if they step outside these norms, and what consequences are experienced by people who step outside the norms. Buford stated, "I felt uncomfortable because these are not words I use every day, like most people, because of the negative connotations that come with them" (BR 4.108). Charlie stated, "I felt pretty uncomfortable with that exercise" (BC 7.161).

Participants in Dawn, Kristen, and Zack's section of Gender Justice (Brandon, Tyler, James, and Charlie) experienced additional exercises not included in the course

syllabus during the second week of the course. Kristen noted, "A lot of times I felt like our class was a class about sexual orientation" (JH 79.2243). The classroom discussion frequently expanded focus to include sexual orientation and Christian privilege. This addition to the course had a negative effect on Brandon's level of comfort and open-mindedness, and increased his level of resistance. The following is an excerpt from his week three reflection paper,

> The discussion from class really made me feel uncomfortable, more than likely because I did not participate fully and the discussion of sexuality in general was a new concept to me. I have never discussed it in this context before and I feel that although people do have a choice to do what they want, premarital sex and homosexuality are both wrong. I think of it a lot in this way, if everyone would only have sex with one person in their lifetime, then we would be able to reduce the amount of sexually transmitted diseases and the amount of unwanted pregnancies and along with that, the "need" for people to be gay to reduce the population. (BN 4.90)

Prior to week three, Brandon had expressed more open-minded feelings about the class and subject matter,

> I gained a larger understanding of our society and how patriarchy is intertwined within it. I found the idea that everyone is a member of the so-called "system" to be confusing at first but as I read, I was able to see how there is not just one group of people behind this "system" but society as a whole. (BN 2.29)

And, "I feel that the world has trapped me inside patriarchy and I have no conscious choice to participate so I must even though I have mixed feelings about it" (BN 2.62).

Stake and Hoffmann (2000) noted that facilitators in the classroom should be "guiding students to understand connections between the course material and the political social context within which it is embedded" (p. 31). Participants varied in their abilities to make these connections and think and reflect critically about classroom discussions, readings, and experiences. Buford responded to a course reading assignment, saying,

> According to Johnson [course text author] this patriarchal society is more than individual deep, it's something bigger and even deeper, and it has been around for a long time. So, first off, we are going to have a society in which the norm is established as woman being feminine and men being masculine with their own roles. Anything that appears to be crossing boundaries will be subject to question and most likely some type of negativity. People will react first before thinking and this ignorance can hurt. (BR 5.125)

James expressed critical thinking skills in this reflection paper,

> I believe traditionally girls are taught to have fun playing games through cooperation and boys are taught to have fun playing games through competition. How does this demonstrate patriarchy? That's a good question, (well at least I think it is.) I think games that are considered to be gender specific reflect the traits and characteristics we associate with that gender. Parents are often more the targets of marketing than their children. Parents are often guilty of desperately wanting their children to fall into stereotypical roles of what boys and girls should do, how they should act, and what they should like. (JH 9.221)

The management of these feelings and reflections are crucial to the development of men as allies of women. How effectively feelings and reflections are processed becomes a tipping point in the course and an opportunity for students to move through the continuum from aspiring allies for self-interest to aspiring allies for altruism to allies for social justice (Edwards, 2006).

To summarize, emotions and resistance emerged in varying levels for participants. The facilitators managed emotions and resistance in a variety of ways in and outside the classroom. While one section veered from the course syllabus, its topics were related to the course content. However, this information might have been too much, too soon for Brandon.

Interpretation of Hegemonic Masculinity

During the interviews I gained a wealth of information from the participants about their thoughts and feelings regarding hegemonic masculinity, although we did not use

this specific language. Gender Justice increased students' awareness of "masculine cultural ideologies" (Kilmartin, 2001, p. 4) and highlighted the effects of the socialization process men and women experience. Berkowitz (2004) recommended that gender awareness programs provide men the opportunity to "honestly share real feelings and concerns about issues of masculinity and men's violence" (p. 3). Classroom discussions, exercises, and reflection papers do offer students such an opportunity to share and express. As Bohmer and Briggs (1991) recommended, teaching privileged students about the concepts of privilege and oppression is a vital first step in the students beginning to accept, respect, and act responsibly with the awareness of their privilege. Gender Justice introduces male privilege and power and control issues within the first three weeks of the class. Students in the course began to express their thoughts and feelings on these topics in interviews and their course assignments.

In a reflection paper, James stated, "As a man I have often considered myself to hold women in high regard and prided myself on not exhibiting any sexist tendencies" (JH 2.62). During his third interview, Tyler shared an experience he had working full-time in one of the labs at ISU. The work group was predominantly men with one woman present the day the conversation turned toward sex,

> I mean there was this one conversation that we were having that involved I mean, it was just kind of like, I don't know, it was just very degrading and very like, you know, shallow. (TP 34.1028)

Buford was a four-sport athlete in high school and talked about his feelings regarding the way his teammates acted,

> Yeah, there have been times I mean when guys get together and they'll say stuff and I'm usually not in the conversation, ever [laughs], but it is more like in high school, in the locker rooms for example, I was just - get in, get out. I mean, I'll

overhear stuff but not that I'll really pay attention to. Like I remember a time in junior high when a friend of mine talked about a teacher, talked about her good looks and her attributes and assets and stuff. (BR 56.1426)

Later he added,

The reason why I wasn't friends with a lot of these people is because of some of the things they would talk about. Like they would talk about the most ridiculous stuff. (BR 57.1464)

In Charlie's third reflection paper he described how he now perceives the world in a way that constitutes a dramatic shift from hegemonic masculinity,

I try to live a peace-filled life as a way to fight the patriarchy of society. I don't often honk my horn, I try to let others pass me on the highway instead of competing with them like I used to. I try to learn about tender, special things like nature (flowers, birds) cooking, gardening, and using or buying less junk. I find myself very much "tuned-in" around me to symbols, leaders, ideologies, cultural happenings, placement of people in groups, the way people are dressed, and in general I am always searching for deeper meaning behind messages. (BC 6.138)

Brandon and Stefan consistently provided examples of hegemonic masculinity throughout the eight week course, during interviews, and in their course assignments. For example, Stefan wrote two reflection papers following a class exercise and readings on the expendability of male bodies in military conflict.

My personal response to this question dealt quite a bit with the video we watched in our first class, "Gender: The Great Paradox" I believe it was (correct me if I'm wrong). It mentioned in the movie that war is typically a man's duty because men in society are, to a certain extent, expendable. Men do not bear children at all nor are they as good of nurturers as women are. To put it crassly, men can give their contribution to conception and go off to war and the child would still be born, regardless as to whether he was there for the birth or not. (SN 5.139)

On personal safety, he stated,

My personal thoughts on the matter deal with necessity. Generally speaking, it has been necessary for women over the decades to be more cautious than men due to venerability [vulnerability] deriving from stereotypical lack of power. To put it more simply, men need to protect themselves less than women because they can physically fend for themselves better in a difficult situation. (SN 8.190)

Brandon's cultural artifact was the lyrics to a song titled "I'm Still a Guy" by Brad

Paisley. One stanza of this song states, "Yeah with all of these men linin' up to get

neutered, it's hip now to be feminized. I don't highlight my hair; I've still got a pair.

Yeah, honey, I'm still a guy" (http://www.lyrics.com/artists/lyric/brad-paisley-lyrics-im-

still-a-guy; BN 10.256). Analyzing the lyrics in his paper, Brandon stated,

> I think that it is interesting that he is completely against feminizing the male
> population because it does not fit with his definition of a man. I actually agree
> with what this song has to say. I do not think that anyone, especially men, need a
> tan, facials, or anything like that. I think it is a waste of time and money and it
> makes the world a "pretty" place when in all reality it is not even close. (BN
> 10.268)

Brandon's final paper included the following reflection,

> I think that this class has helped to reaffirm my beliefs about patriarchy and
> homosexuality. I do not think that patriarchy is that big of a problem if people
> would actually work together and use real Christian morals. I think that the man
> should be in charge but the women should have a say in what happens in their
> life. If there is too much sharing in authority, nothing will work out because there
> would be too much fighting which leads to higher divorce rates. I believe that
> because there are not many male role models in America. The men feel like they
> should not be involved with the lives of their families and they feel that they have
> to work to support everyone but they do not get much in return so they leave their
> family, which allows them to work less and enjoy themselves more. I think that
> when our society became industrialized, we lost the family because no one works
> at home or even close by. (BN 12.299)

As can be seen from the comments quoted in the last two sections, the level of

discomfort, resistance, and ability to critically think about patriarchy, sexism, and

hegemonic masculinity varied among the six participants. Their motivation for being or

becoming social justice allies of women also varied.

Experiences of Gender Role Conflict and Confusion

Two of the participants in this study, James and Charlie, were graduating seniors. That is, when Gender Justice concluded, they would be concluding their undergraduate experience at ISU. While the other participants expressed a great deal of gender role conflict (Davis, 2002; Good & Wood, 1995; O'Neil & Nadeau, 2004) and confusion, James and Charlie appeared to express these feelings at a more urgent level of intensity.

Following Davis's (2002) themes of prescribed gender roles, I next discuss the participants' experiences of gender role conflict.

1. Importance of self-expression – Davis (2002) reported that the men in his study believed that "self-expression and communication were very important to them" (p. 514); however, the participants' level of comfort in being self-expressive was a new skill to the participants. In this study, with the exception of Brandon and Stefan, the participants openly and freely expressed themselves during interviews and on course assignments. Brandon and Stefan, while they completed the three interviews and all course assignments, did resist sharing at times. Buford was somewhat silent during large classroom discussions, but would open up and share in small group exercises. He was highly engaged one-on-one during the interviews.

2. Code of Communication Caveats – Davis's (2002) study reported participants' code of communication having three caveats; "feelings of safety, worrying how others perceive them, and learned, socially appropriate ways of interacting, particularly with other men" (p. 514). As mentioned previously, several of the participants found it easier and safer to talk with women. Tyler talked about his

residential hall roommate and the latter learning that Tyler is gay from Facebook,

"We never really talked about it in too much detail, other than the fact that he

knew – I knew he knew – we were both fine with it – and that was about it" (TP

22.660). Conversational topics were intentionally limited when the participants

talked with male friends and peers. For example, participants rarely went to their

male friends to talk about emotions or feelings of hurt, confusion, and rejection.

Participants would turn to female friends to talk about frustrations with family

members or girlfriends, rather than with their male roommates or friends.

3. Fear of Femininity – Hegemonic masculinity directs men to avoid being

perceived as feminine or acting in any manner that would be perceived as

feminine. Davis's (2002) study highlighted the observation that men felt "both

fear and frustration related to the narrow boundaries of that expression" (p. 516).

James stated, "Growing up I took dance and was constantly scrutinized for

enjoying a girl activity" (JH 1.35). James quit dance just before beginning high

school, and noted, "I really regret stopping" (JH 23.630). Not all of the

participants expressed this caveat in blatant terms. Brandon did in overt ways. For

example, he stated, "I think a man should be in charge but the women should have

a say in what happens in their life" (BN 12.301). This perspective helped clarify

feelings I had been experiencing during our interviews (I will expand on this point

about Brandon in the next chapter).

4. Confusion About and Distancing From Masculinity – Participants did not

address this theme in interviews or in their reflection papers, which supports

Davis's (2002) findings that men do not directly discuss masculinity. He noted

that in his study, "This question more than any other, was generally met with a long silence before a response was given" (p. 516).

5. Sense of Challenge Without Support – The participants in Davis's (2002) study who did describe what it meant to be a man on campus, expressed "a common theme of feeling left out" (p. 516) and noted the lack of support services similar to those for women. Similarly, James struggled with the idea of scholarships being awarded to women,

> As a straight, white, middle class male I'm about as privileged as it gets, and yet I've never really felt that way. I've often found myself being jealous of the scholarships available to women in engineering and science, or the fact that many ethnic minorities are awarded scholarships simply for being born who they are. I understand that I do have hundreds of years of historical advantages on my side, but I hate the idea that I or my children will always be assumed to have had that advantage. (JH 14.382)

And Stefan struggled to resolve the classroom discussion regarding the hire of a firefighter when one applicant is a woman and one is a man and both are equally qualified,

> There is just too much at stake to be hiring people based on gender or color. Not only would the individual (male or female) be putting the squadron in jeopardy but they also would be putting themselves in danger. (SN 44.1264)

Davis's (2002) themes highlight several areas where male students in higher education struggle with gender role conflict, and indeed, the men in this study expressed conflict that paralleled the findings of Davis (2002). In addition, the two graduating participants in this study expressed additional themes of struggle and conflict related to being men in a patriarchal society.

James and Charlie were struggling with what their lives would be following graduation. Neither had a specific job confirmed at the time of the last interview and neither really knew what he wanted to do with his life. James noted, "I just have been really restless in trying to find what I want to do and I still don't feel like I know what I want to do" (JH 27.730). He then shared what he was certain of:

> I sort of had an epiphany a year and a half ago, where I didn't know what to do, and I saw a quote where it was like, "I don't know what I want to do but I know who I want to be," and I thought that made sense. (JH 28.755)

Charlie shared in a stream-of-consciousness way his conflict and confusion.

> There is all these strange pressures that I feel that I can't quite understand, I have to sort through, and I'm mostly trying to ignore them and just do my own thing. Because it feels right to be here right now. But it is like now where? You know? Is it in Minnesota - there is a project to work with - and I don't know, I just feel torn up inside. You know? Do I go to Mexico? India? And I think about really sweet caring people that care about me and it would be fun to go and play around with, like go travel with. But that is kind of how I feel, like my heart and like, you know, when you feel like you want to connect with a woman your age you think about the woman you have connected well with in the past and none of them are in Ames and you kind of have to ask yourself, "Why are you still here?" Ah, that is kind of what I'm working through - whatever. Equity, I don't know. (BC 57.1651)

Brandon expressed adherence to strict gender roles during his interviews and in course assignments. These strict gender role expectations for men and women were justified frequently in his reflection papers by his strong religious beliefs. As many researchers (Hertel & Hughes, 1987; Thornton, Alwin, & Camburn, 1983) have reported, individuals who are highly religious tend to support gender role specialization. However, Cunningham (2008) reported that individuals attaining higher levels of education tend to adjust socially constructed ideals of gender role assignments. This evidence may

contribute some of the discomfort that Brandon expressed and may represent a development stage shift or gender role conflict for him.

All of the participants shared some degree of gender role conflict and confusion. It was apparent that the sorting out of their feelings and thoughts was not going to occur within the eight weeks of the course or during one of three interviews.

Section Summary

The six participants in this study each expressed variations of the themes in this section. While the motivation behind enrolling in the course did not appear to have any impact on the participants' experience in the class, the course pedagogy did have a dramatic effect on positive course outcomes for the participants. In addition, the relationships participants had, particularly with the women in their lives, mattered with regard to how the men perceived gender roles and stereotypes. As with WGS courses, Gender Justice caused a variety of emotions to emerge in the participants. The section of Gender Justice that focused more classroom time on sexual orientation and Christian privilege may have caused participants to experience too much discomfort to continue to remain open-minded about the course content. An awareness of hegemonic masculinity was a strong theme that emerged in varying levels for all participants and for a few, this awareness compounded the participants' level of discomfort. Gender role conflict and confusion for the men in this study was intense and expressed directly and indirectly. For two graduating participants, James and Charlie, this conflict and confusion was heightened as they struggled to decide what their role was going to be after college.

Discussion of Research Results

The six participants provided rich insight into their lives, perspectives, experiences, thoughts, and feelings. It was an honor to come to know these men better by engaging in dialogue with them through the interview process and from reading their course work. Several conclusions specific to educating the privileged can be drawn from the data collected.

Of the seven participant characteristics considered, parental influence and social identity were factors that may have influenced the attitudes and ally behaviors of participants in this study. All of the participants, except Brandon, struggled with their relationship with their fathers. They were confused, appeasing, frustrated, challenging, and frequently hurt by what was not present in this relationship. All five spoke of their strained relationships in their papers, in class discussions, and on class assignments.

Social identity status also appeared to have a strong influence on the six participants in this study. While I did not gain a specific socioeconomic status of the families, I did learn the college graduation status of the participants' parents. The participants with dual degree parents tended to have more open minds regarding gender roles and expectations. Buford was an exception to this conclusion as a first generation college student. Raised by a single father, he possessed unique social justice ally awareness. His attitudes could be connected to his close friendship with a female friend, Erin, and her experience with an abusive boy friend. Tyler, the other first generation students, was also gay and recognized many of the oppressive actions others receive in daily life even though he is a white man.

Moving to consideration of the effects of the Gender Justice course on the participants, an overall finding was that while the men could identify instances of injustice, they were less likely to know what to do in such situations. Fabiano, Perkins, Berkowitz, Linkenbach, and Stark (2003) discussed the effect of social norms educational programming on the dominant group. They found that men tend to underestimate the importance of consent, are ambivalent about intervening, underestimate other men's interest and ability to intervene, and overestimate women's interest and ability to intervene. The six participants struggled with multiple instances in which they clearly understood that something wrong was occurring, but weren't sure about how to intervene and if an intervention was really warranted. While three participants did give examples of social justice ally action, there were many others instances they were neither able to recognize nor address in a manner that was helpful to the subordinate group member. The participants in this study ranged in age from 18 to 23 years old. They were first year students through graduating seniors, from a variety of backgrounds and experiences. The social norms educational programming of the dominant group is vital to bringing facts and reality to the awareness and common knowledge of our community. The participants, even with the educational experience of Gender Justice, struggled to find examples of ways they had intervened or could intervene if they recognized inappropriate behavior in their friends or colleagues. Perhaps this uncertainty is related to their age or life experiences. Because of its short-term nature, this study could not identify how these participants might respond as they grew older and had more relevant encounters. The classroom experience within the Gender Justice course was established based on recommendations from multiple research projects and social justice educators. The

course begins by establishing what patriarchy is and how it is represented in our society.
A vocabulary is provided to students regarding power, privilege, dominant and
subordinate groups, oppression, patriarchy, sexism, equality, and equity. From this
foundation many additional terms are introduced as the classroom discussion evolves.
The intention is to meet the students where they are and guide them to explore other ways
of thinking about their position in society. Gender Justice very intentionally begins at a
micro level of awareness in order to prevent and reduce resistance, as discussed by
Goodman (2001). However, for two participants, the information introduced in Gender
Justice disrupted their sense of a "safe, respectful, and supportive environment"
(Goodman, p. 82).

Brandon was exposed to multiple new perspectives at a rate that did not provide
him adequate time to acknowledge or recognize his own privilege, to reflect on, and
incorporate thoughts and feelings into his framework of the world, to critically examine
the impact of patriarchy on men and men's lives, and to express himself. The facilitators
of his section of Gender Justice expanded the topics presented and moved into areas that
were not specifically in the course lesson plan. The three other participants in Brandon's
section of Gender Justice, Tyler, James, and Charlie, were at stages of personal
development and knowledge different from Brandon. Tyler's gay identity development
provided him with a personal understanding of gender-related power and privilege. James
and Charlie, as graduating seniors, had both taken additional courses related to Gender
Justice and had personal experiences they could directly connect to the topics discussed
in class.

The other student who struggled with incorporating the course materials was Stefan. He acknowledged that he went into the class thinking he would sit back and take an easy credit. He then surprised himself with the strength of his opinions and the amount of time he talked in the class. However, Stefan's reflection papers affirmed this apathetic attitude and his inability to critically examine power, privilege, and patriarchy at a personal level. Stefan's course facilitators followed the course syllabus closely; however, they did address additional topics, as the students brought up a variety of issues during class discussion. I found Stefan's disclosure in his final reflection paper regarding his study of vocal music education interesting given his comments regarding how his father had steered him away from pursuing music as a career. Stefan had explained at great length how his father was watching out for him, even when his father was telling him to change his major from the area Stefan loved to business, in order to be able to take care of himself in the future. At the end of the course, Stefan had auditioned and was performing with a vocal group on campus. He was enrolling in and successfully completing coursework in music. I did not have the opportunity to discuss with him how his father was receiving this change. While this pursuit of this own interest appears to be positive, Stefan's final comment about his "mommy" appears to be flippant and perhaps represented his honest feelings about his desire to sit back and take an easy credit for the Gender Justice course, an outcome that could be perceived as less positive. Buford was also in Stefan's section and, as with James and Charlie, he was an older student and had enrolled in Dialogues on Diversity prior to Gender Justice. Buford had an awareness of his position of privilege and had already taken social justice ally action to address a situation with a close friend.

Developing an awareness of power, privilege, domination, and oppression is difficult emotionally, cognitively, and theoretically. This area of development can be particularly challenging if a person's life experience has been privileged and never threatened. The men enrolled in this study experienced life is a variety of ways but did have two common aspects: they were all white and male. Because of the developmental process through which people must evolve when learning about power, privilege, domination, and oppression, it might be valuable to consider an introductory course during a students' first year and additional courses that build upon this knowledge as the student progresses through college.

It was clear that the participants were more likely to take social justice ally action if they had a close relationship with the individuals involved in the situation and there was a low risk of consequences they might experience for taking action. The age range of participants, 18 to 24 years, limited the life experiences they might have encountered; however, they all recognized the multiple ways patriarchy is present in our daily lives. The short length of the course (8 weeks) provided only a small window of opportunity to influence the participants' perspectives and actions. As a result, the challenge of supporting the participants' growth and sense of security to become social justice allies of women was difficult. This finding again supports the need for ongoing educational opportunities throughout a students' academic career that build upon previous coursework and experiences.

<center>Summary</center>

In this chapter I have provided a description of the themes that emerged from the participants' interviews, course assignments, and facilitators' interviews as well as an

examination of their personal characteristics that may have influenced the outcomes they experienced in the Gender Justice class. These findings were related to the literature review presented in Chapter 2.

Each of the identified themes provided me additional insight into the participants' experience in Gender Justice, how the course informed their thinking and feeling regarding equity and social justice, and whether this foundation supported their development as social justice allies of women.

The students in this study provided insight into the lives, perspectives, and experiences of 18 to 24-year-old college men. They shared their opinions, feelings, confusion, frustration, motivation, and rewards in being social justice allies of women. This study is specific to the contexts in which the participants shared; however, it does provide hope that in the future we will achieve equity, personal safety, and social justice.

In Chapter 6, I present a summary of findings related to my research questions and how this study contributes to the research literature. I also make recommendations for future research and practice and discuss the limitations of the study. In closing, I reflect on the research experience.

CHAPTER 6. SUMMARY AND CONCLUSIONS

Can college-aged men between the ages of 18 and 23 years be, or learn to become, social justice allies of women? This question has been the force behind this research project. My experience with Nick was the experience that motivated me to create the course and explore participants' experiences through this study. In this chapter, I summarize findings based on my research questions, discuss how this study contributes to the research literature, make recommendations for future research and practice, address the limitations of the study, and reflect on the experience of this project.

Participants' Experience in Gender Justice

The first research question was "How do participants describe the information and experiences of the course?" To address this question, participants were asked to share their perceptions of the course and their experiences in it.

Section two of Gender Justice, facilitated by Clayton and Nicole, included two of the participants, Stefan and Buford. Clayton had facilitated the course one semester prior to spring 2008. This was Nicole's first semester facilitating this course; however, she had been instructing first-year student seminars for the past three semesters and possessed experience and understanding of social justice in higher education. Stefan and Buford both needed the credit to maintain full-time student status; however, Buford indicated he specifically needed a U.S. Diversity credit to graduate.

Both Stefan and Buford described the information they gained and their experience in Gender Justice as interesting and as something that was new to them. Buford, a senior and 23 years of age, expressed that he valued the information from the course readings, "It goes about describing our society and things that we can change"

(BN 43.1111). He expanded on this point in his final reflection paper by stating, "I learned a lot and became aware of many things that I was oblivious to before" (BN 11.292). Stefan, a first-year student and 19 years of age at the time of data collection, expressed his experiences in the course a bit differently,

> To be honest, it's quite a mixed bag. On one hand, I had the mentality that it was two hours a week plus twenty minutes of reflection, which was usually conducted one to two hours before class started. On the other hand, my mentality going into the course was that I was just going to keep my mouth shut and get my one credit. I ended up being quite a bit more outspoken than I had anticipated. (SN 9.257)

Buford articulated several examples of the ways he was thinking about the course materials and discussions outside of the classroom, whereas Stefan repeated that he was surprised at how opinionated and outspoken he was in the classroom. "I won't say that I was really influenced the other way, per say; I still hold my opinions fairly strong. But now I can see a lot of different rationales that I hadn't seen before" (SN 36.985). The social norms approach utilized in Gender Justice provides an avenue for the participants to recognize the centrality of gender in their lives (Kimmel, 1993; Thomsen, Basu, & Reinitz, 1995). This opportunity confirmed what Buford appeared to have known but did not have the words or place to discuss, and awakened Stefan to the concepts.

Buford and Stefan's course facilitators confirmed these findings. Clayton stated, "[Buford's] reflection papers were amazing! They were very well thought out, he applied the materials very well to his own life and to what he's seen around him. I think he is really taking in the materials well this semester" (CJ 5.208). And Nicole echoed this opinion of Buford, "He had some amazing questions pop up and I can tell that he is thinking, I can tell this class is making him think about things differently" (NR 7.282).

Clayton indicated that he thought Stefan "liked to play devil's advocate. He is always bringing up a point to kind of counter the discussion and find faults in the argument" (CN 6.237). Even though Stefan positioned himself in this manner frequently in class, Clayton shared that,

> I haven't seen a ton of resistance [in] his papers, to the materials or anything. He raises some great questions and generally is very receptive to the materials. He just doesn't quite (sighs), I don't know how to put this…he just doesn't quite see how this is going to fit together yet. (CJ 6.248)

Nicole echoed this impression in saying, "Stefan has been participating, always thinking, but still holds onto his own arguments" (NR 7.310).

Several contrasts are apparent between Buford and Stefan. Buford is four years older than Stefan and has had the opportunity to enroll in two courses at ISU that provide supporting information to Gender Justice: Dialogues on Diversity and Introduction to Psychology. In addition, Buford is a first-year college student, and was raised by his father, while both of Stefan's parents graduated from college and raised him together. Stefan indicated that his role models for what it means to be a man and what it means to be a woman were his parents and that these roles were very stereotypical. Buford's role models included his brother and close female friends. His mother, through her absence in Buford's life, provided an example of what he would not like to see in a parent or woman. Finally, Buford witnessed the verbal and mental abuse of one of his best female friends by her boyfriend. He took action to intervene when the interaction between the two caused too much personal distress to Buford's friend. He continues to support his friend as she struggles to heal from this experience. Stefan readily had an example to provide of an opportunity he had to step in and act in a manner that protected a woman;

however, he did not have or did not develop a connection with this woman. These aspects appear to support Buford's ongoing ally actions for women and Stefan's hesitations.

The other section of Gender Justice had four participants: Tyler, Brandon, James, and Charlie. There were three facilitators in this course, one man and two women: Zack, Kristen, and Dawn. This was Zack's second semester of facilitating the course and the first time for both Dawn and Kristen. Kristen has had extensive training and experience facilitating courses and workshops with a social justice framework. This material was new for Dawn, and she indicated that while she enjoyed the course very much, she felt she would have more to contribute if she facilitated the course again.

I learned from the participants' and facilitators' interviews that the topics presented in this section of Gender Justice had been expanded to include sexual orientation, homophobia, and Christian privilege. Specific lesson plans covering these topics were not provided to the course facilitators; however, one exercise during the third week of the class, "Act Like a Man/Act Like a Women," does provide an example of the intersectionality of patriarchy, sexism, heterosexism, and homophobia. I learned that this section of Gender Justice continued to focus on these three topics for the remainder of the course. It appears that this shift did have an effect on one participant's experiences in the course and provided a contrasting perspective.

Tyler and Brandon were both in their first year at ISU during the time of data collection. Tyler, 19 years old, was one year older than Brandon and had transferred a few courses from a community college. James and Charlie were both in their graduating semester and were both 23 years old at the beginning of spring semester 2008.

Tyler and Brandon probably represent the starkest contrast between any two of the participants. Tyler is gay, politically and socially liberal, and rejects the influence of any religion. Brandon is heterosexual, politically and socially conservative, and is heavily guided by his religion. Tyler enrolled in the course because he was interested in the topic and wanted to learn more about it. Brandon needed the credit to remain a full-time student. At the same time as Gender Justice, Tyler was enrolled in a course that was a good complement: Sociology 219 - Intimate Relationships. Brandon had not enrolled previously in similar courses.

As highlighted in Chapter 4, Brandon mentioned being uncomfortable in class in several of his reflection papers, specifically during class discussions on sexual orientation and sexuality.

> The discussion from class really made me feel uncomfortable, more than likely because I did not participate fully and the discussion of sexuality in general was a new concept to me. I have never discussed it in this context before and I feel that although people do have a choice to do what they want, premarital sex and homosexuality are both wrong. (BN 4.90)

Brandon appeared to be open to the topics during the first three weeks of the course and shifted following the fourth week. Kristen indicated, "His writing and his classroom participation mirrored each other pretty well" (KW 6.258). Brandon was, according to Kristen,

> Strong in his Christian faith and that was something which came up for him in virtually every conversation. As well and not only in relation to the conversations we had about sexual orientation and identity, but also just a lot of beliefs that he had been raised with as to what the roles of women and men were. I think he really just hasn't had a lot of exposure to things different from this one way of thinking. One of the facilitators challenged him much more so than I did [laughs] on some of his comments. I remember one reflection paper in particular, it was very difficult for me and not only with Brandon, but there were several other

students in the class, particularly the ones that I would label as homophobic. (KW 6.241)

The other three students in this section of Gender Justice responded differently to the materials. Tyler, James, and Charlie continued to engage in the course discussion, incorporate new materials into their reflection papers, and remained open and curious about the course.

According to Goodman (2001), "Resistance stems from fear and discomfort. Because we are asking people to question their fundamental belief systems, it makes sense that people feel threatened and act resistant" (p. 63). Brandon expressed this discomfort in his assignments, in class, and with me during his interviews. He was able to identify situations that were oppressive to women; however, Brandon was not motivated to step up and take action to intervene. Overall, participants expressed that they enjoyed the course, they would recommend it to others, and 4 of 6 stated they thought all students should be required to enroll in the course before graduating.

The six participants expressed the value in feminist pedagogical practices utilized in the classroom (Freire, 1970/2000; Shor & Freire, 1987; Stake et al., 2008). They felt that the facilitators knew themselves well, did not lecture to students but allowed conversations to happen, and were open and approachable to students' thoughts and opinions (Brookfield & Preskill, 2005; Malkin & Stake, 2004; Rinehart, 1999, 2002; Roberts, 1996).

The intentional co-educational Gender Justice classroom contradicts the single sex delivery method of sexual violence reduction programming (Berkowitz, 2004; Katz, 1995; Kilmartin, 2001) and utilizes several aspects of successful educational

programming highlighted in Chapter 2: use of the peer group, which has been

acknowledged as the most powerful source of influence over college students (J. L. Stein,

2007); focus on social norms, which correct the mistaken beliefs about men's sexual

activity and attitudes about sex (frequency, number of partners, types, etc.; Berkowitz,

n.d., Kimmel, 1993); and fully integrated, combining a campus-wide awareness and

commitment to addressing gender violence through policies, frequent awareness

campaigns, academic coursework, and gender equity within the university (Kilmartin,

2001). In addition, extensive time is spent in the classroom explaining, discussing, and

exploring the meaning of "consent," legally and operationally.

<p style="text-align: center;">Participants' Communication and Motivation to Be Allies of Women</p>

The second research question was, "Have male participants' ability to

communicate and relate to others been affected? If so, in what ways?" Four of the

participants indicated that they spent time outside of class engaging in discussions related

to the course topics and experiences. Charlie, James, Tyler, and Buford all indicated they

thought a great deal about the new information they were gaining from the course

readings and discussions outside of the class.

Charlie indicated, "I've never been exposed to patriarchy like this and it is just

huge! It is on the tip of my tongue and I see it everywhere now and I'm totally like

exploding! This changes everything" (BC 26.722). James remarked that the greatest

benefit from the course was the effect it had on his relationship with his girlfriend.

> So I think probably the biggest impact is that we've talked about it. So we'll talk about those issues and maybe identify certain things that some of our family members do that maybe we don't necessarily agree with or just identifying different behaviors. So I guess, really talking about it and discovering it. (JH 52.1467)

Tyler commented on having conversations with his family, boyfriend, and people he is

comfortable with: "I would most definitely say something" (TP 49.1400), he said,

regarding the patriarchy and oppression of women. And Buford committed to continuing

to talk to his female friend who survived an abusive relationship and make sure she is

doing all right.

Although Brandon and Stefan stated that they could identify areas where women

were being treated oppressively, they did not express being open to the possibility of

having conversations with others and what effect that could have on other's actions.

However, Stefan did readily describe an action outside of his fraternity in which he

intervened and escorted a highly intoxicated woman home one evening. With regard to a

class exercise on the different ways women and men approach personal safety, which is

designed to visually represent the energy and time that women spend on being safe,

versus the amount of energy and time spent by men for the same purpose, Stefan

expressed that what he learned on this issue concerning women were the ways to benefit

himself.

> We wrote all the things on the board and some of the things [that] were for girls were having guys walk you home and stuff like that, and one girl mentioned why don't guys have girls walk them home, and I'm like, I'm using that, I'm using that next time. A girl in my class has a friend that took a group of girls to Mexico and these friends were out at a bar one time and they weren't with any guys and one of the girls was actually slipped a date drug and was beaten and raped and barely survived. We also got on the topic of why you know, how the parents would be "Why didn't you travel with a bunch of girls" and we were like, "Why don't guys travel with a bunch of girls" and I'm using that too. (SN 31.891)

The participants shared an expanded perspective into the lives of women and other

subordinated group members. They recognized the imbalance of power and privilege

present in the lives of women but struggled with how to negotiate this dissonance in their

daily lives.

Ally Actions

The third research question sought to determine if participants experienced

positive behavioral change: "Has this course provided male participants the information

and motivation to become social justice allies of women or other oppressed groups as

self-reflected in course assignments, interviews, or facilitator observations?" Three of the

participants in this study, all over the age of 22 years, were able to readily give examples

of oppression or abuse toward a woman from a man. James shared many examples of

conversations, reflections, and application of course materials to his life. James gave one

specific example of the perpetuation of patriarchy. He shared,

> I recently had a discussion with a group of women about the tradition of a man
> asking a woman's father for permission to marry her. They argued that a man
> should still do this because it is tradition and respectful to the woman's father
> (there was no mention of the mother being involved in any of this.) I thought this
> idea was clearly antiquated and not at all in the feminist spirit. They were quite
> adamant about its merits, however, and argued that marriage should be traditional
> and that the rituals were learned through TV and movies growing up. (JH 13.353)

James's response to this situation represents what Edwards (2006) describes as being an

ally for social justice. James was working with the women with whom he had this

conversation to understand their perspectives better, engage in critical dialogue regarding

the tradition, and was striving to improve the lives of woman and men.

Both Buford and Charlie shared examples of female friends of theirs being

mentally or physically abused by a boyfriend. In each case the participants intervened and

attempted to care for the friend. Edwards (2006) reported that men acting in ways that

protect or care for women are aspiring allies for self-interest. Neither man was acting

with the woman to address the systemic issues present.

The younger participants had a different response to the question regarding ally

actions they may have taken in the past. Brandon had nothing to report and even when he

recognized that something was wrong--for example when his 11-year-old brother made

sexist comments about females--he chose to not say or do anything in response to his

brother's behavior. Brandon stated, "I haven't. No. It is just funny when he does it" (BN

30.848). Milville, Darlington, Whitlock, and Mulligan (2005) reported that "White

college men who are personally confused may be struggling simultaneously with gender

issues as reflected by more denigrating attitudes toward women" (p. 171). This confusion

may explain Brandon's resistance to speak up to address his younger brother's behaviors

and actions. In addition, David and Brannon's (1976) description of the persistent themes

(1. No Sissy Stuff, avoid any behavior that would be perceived as feminine; 2. Be a Big

Wheel, dominate and possess power and control over others; 3. Be a Study Oak, be

independent, controlled, unemotional, reveal no vulnerabilities; and 4. Give 'Em Hell, do

not ever stand down, remain in control) within all-male groups plays into Brandon's

choice to not address the behavior of his brother.

Tyler readily recognized instances of power, privilege, and oppression in many

different forms. However, his response to questions regarding instances when he took

action to intervene was limited. He stated at great length that he would step in and with

whom, but did not give specific examples of actions he would take.

Stefan did share one example of taking action when he and a fraternity brother

escorted a young woman home one evening. He did not have additional examples outside

of this one instance and provided limited reflection and application of the course materials in his personal life.

When asked if they had ever taken any action to address the way women or girls and men or boys are treated based on established gender role assignments, the majority of the participants paused for a long time before they made a connection between their lives and the question. While they initially did not perceive their actions as those of an ally, 5 out of 6 participants had behaved as an ally to women in the past. The short time following the course until the third interview made it difficult for the participants to identify additional ally actions; however, 5 of 6 did have examples where ally action was needed and 2 of the 5 did take action.

The last few weeks of the course time are dedicated to developing ally skills and action plans. This information reduces what Fabiano et al. (2003) described as ambivalence about intervening. The six participants, while not all self-reported taking any ally action, did discuss ways in which they might intervene and the influence they do have over friends, other students, family, and others.

<div align="center">Barriers and Challenges to Ally Action</div>

"If the male participants have become allies, in what ways?" was the fourth research question. Discussed in this section is also the fifth research question, "If the male participants have not become allies, how do they describe barriers or challenges to being an ally?"

Each of the participants was able to articulate his recollection of witnessing examples of oppressive, harassing, or abusive behaviors toward women following the conclusion of Gender Justice. A few participants provided more than one example. The

majority struggled with if and how they should take action in each situation. A few

struggled with why they did not take action. Only two were able to articulate why they

made the choice they did. The struggles the men expressed are part of the Code of

Masculinity (Levant & Kopecky, 1995) and the four themes of hegemonic masculinity

(David & Brannon, 1976) presented in Chapter 2.

James began a summer job in Wyoming as a whitewater raft guide. He explained

in his third interview that there was only one woman on his team (as previously quoted

on page 86).

> It's a job that is pretty well dominated by men. There was one female training to
> be on the boat crew. I remember it was a constant struggle for people to try
> and not treat her differently because she was a girl. Sometimes they would over
> compensate and maybe work her harder because she was a girl because they
> didn't want to seem like they were treating her differently. I distinctly remember
> thinking about that and thinking and wondering where the balance is and how
> sometimes people will really focus on that and how hard it can be to resist
> different patriarchal things. (JH 50.1395)

James continued to explain that he recognized what was problematic about the treatment

she was receiving, internally struggled with what to do about the situation, and in the end

made the choice to do nothing. He also described how a male friend had ended a

relationship and was treating his former partner abusively. James chose to speak directly

to his friend and ask why he was making these choices. James explained the reasons for

not taking action in one instance and taking action in the other.

> I feel like what makes that easier is not necessarily the one-on-one, it's the lack of
> consequences in the sense that he could be mad at me but it won't affect me
> really, but in the work place, people that I would be resisting can affect my
> employment, how many hours I get, and that sort of thing. So it's like, I would
> love to help get this idea across but I can't sacrifice my own personal well-being.
> (JH 53.1492)

Tyler began working in a lab on the campus of ISU in a predominantly male

discipline (as previously quoted on page 95) and recognized the persistence of patriarchy

still operating there:

> I definitely notice that it is alive and well. The other day I was working with two guys or three guys and another girl. And for some reason the conversation turned to sex and the guys were all talking about what they've heard and things that they've heard. There were jokes about weight and I guess [laughs] sexual preference with like toys and different things; it was all very heterosexual. I mean there was this one conversation that we were having that involved two men and a woman. It was just very degrading and very shallow. (TP 32.1014)

As Tyler talked about the work environment further, I inquired if he had interpreted his

female co-worker's responses to these conversations. He stated, "She seemed to be

enjoying the talk I guess. I mean she chimed in once in awhile with her take on it. But she

just didn't seem like that kind of thing bothered her" (TP 34.1034). Tyler noted that while

he felt uncomfortable with the conversation and concerned about the effect on everyone

in the room, he did not take any action,

> I actually, I noticed it and I really thought about it and I tried to…I mean I didn't ask her about it or anything, but I just tried to like get her read on it. It didn't seem like it bothered her, I mean she's probably got…you know she's got to play by the rules you know? And well, for the sake of not being like the outcast…I had to kind of go along with it. I didn't contribute, but I, you know, I didn't say anything, which is unfortunate. (TP 34.1036)

Charlie was involved with a research group and worked with primarily men in

both the field and lab. He shared an experience (reported on page 91) of driving back into

town with his co-workers and a comment being made about a woman's body as they

drove by her,

> I was in the car with my buddy Brad and he says, "That girl has a nice rack" and we're all like, yeah, and I should be like, "Well yeah" but that might not be the ideal situation. But I definitely was thinking like, "What is this saying about, I mean it is true, her rack was very large, but does that diminish men? Aren't our relationships with women diminished?" But I didn't say anything, we were just tired and coming in from the field, men in a car kind of thing. We were all just

kind of thinking, I don't know, it wasn't, it didn't seem to me like oppressing women to say it. But maybe it was just making men look bad. (BC 50.1426)

Buford's examples included the layout of the villa in the Czech Republic he visited. While this example presented a physical representation of how architectural layout of a home can represent patriarchy, Buford and I did not explore whether there was a conversation during his visit with his colleagues regarding how the use of space had been gendered in this villa. Buford's example of being a social justice ally for his friend Erin is an excellent example of what dynamics can cause a man to take action. He had a close relationship with the woman who was the target of oppressive and abusive actions from another man.

Brandon readily recognized his brothers' behaviors and chose to not respond. He believed that since he was not around many people when he was growing up he did not have the opportunity to see examples of power, privilege, and patriarchy. However, he also gave excellent examples of movies that demonstrated "male dominated, male identified, and male centered" actions (Johnson, 2005, p. 14).

Stefan worked in a cemetery following the conclusion of Gender Justice. Some of the work he did, along with other men on the job, involved repositioning headstones.

> There are two girls that work there and different things I've noticed is they seem to get [physically] easier jobs typically, like washing things. And when we go out and realign stones and all that stuff...and work with like 250 pound grave stones and what not...yeah, that is one of the things I've noticed. Because they're not the biggest girls in the world, they're like a buck twenty-five each. So I guess I won't have put so much thought into it if I hadn't taken the class...to relate it to my class experience and what not. (SN 45.1264)

When I inquired if he thought he might talk to his employer to address this perceived inequity in his job, Stefan responded and reasoned through the position assignments between women and men,

> I think he would look at me as if that were obvious. I guess that is respectfully understandable, considering the, pretty much the size difference between the guys and the girls. The girls are I think about 5'3"ish and both 100 pounds, a little over that, you know the athletic type. And the guys are like - one of them wrestles, one of them weight lifts, and everything like that. They're pretty much guys like me. So, we all have different roles. The girls generally work on the mower called the snapper and you need to be a small person in order to ride it. You're going in between stones and it would be pretty difficult if you were a bigger person. So we have different roles that we play throughout the job area. So, I guess that is the way he would explain it. (SN 46.1314)

The participants did not find being a social justice ally of women an easy action to put into practice. While they all recognized problematic situations in their personal and work lives, not all took the risk to use their privilege and knowledge and be an ally of women. Factors that contributed to the participants choosing to be an ally include: their relationship with the individuals involved in the situations, the consequences to their own position in the workplace, and the determination of whether the situation had an impact on them personally.

<div align="center">Addressing the Limitations of the Study</div>

There are several limitations to this study that must be highlighted. The first is the time frame of the course. While it is a wonderful opportunity to engage students whom I refer to as the "reluctant learners" in Gender Justice, the eight week, two hours each week class limits the ability of facilitators to create a safe, supportive learning environment, provide language and understanding to students, and facilitate and engage all in classroom discussions. It is difficult to limit what is introduced in the course because of

the intersection of all forms of oppression. This problem compounds the time restrictions. Each semester the syllabus is re-written and adjusted to meet the needs of students and provide a rich learning environment for all. However, people are involved and can be unpredictable.

The limitations of this study also include the acknowledgement that these six case studies are presented for readers to draw their own conclusions as to how they relate to their campus, students, and classrooms. The participants' experiences, perspectives, interpretations, and actions represent each individually. In addition, the participants self-reported the actions they may have taken to be social justice allies of women. This is one perspective and the perspective of a member of the dominant group. While I have drawn and presented conclusions from the data collected, it is important to acknowledge the burden is on the reader to make further connections.

Finally and most importantly, the time frame of the study and data collection was extremely short and narrow when taken from the perspective of an individual's life. I began data collection on April 3, 2008 and ended on June 24, 2008. This timeframe offers a small slice of the participant's life and, for the students, a limited introduction into the multiple ways patriarchy, power, and oppression can occur in a woman's life. And as a result, the opportunities for the participants to become social justice allies of women were limited. Three of the participants discovered real, tangible examples in their work environments the semester following Gender Justice. The participants' life experiences will expand to include professional careers, intimate committed relationships, neighbors, long-term friends, childcare providers, their children's teachers and school administrators, neighbors, and other community members, all of which will influence

their lives and the lives of their children. I would be curious to learn how they explain and respond to these dynamics.

Research Summary

The six participants in this study provided rich data from which to draw conclusions. First, Gender Justice provided a focused analysis of gender issues to the participants over the course of eight weeks. Each participant entered the course from a background of different life experiences, but all had been socialized within a patriarchal society. The participants' time in the course provided a significant amount of new information to consider and integrate into their way of thinking about the world and their place in it. Second, the theoretical and epistemological frameworks that I utilized provided me with a perspective that was vital to understanding the participants' experiences and positioning patriarchy and gender as central forces, while striving for equity and social justice.

Finally, the findings from the themes and research questions highlight several factors and elicit additional questions. Change occurs slowly and, at times, can seem as though it is not occurring. The participants in this study frequently noted that things are getting better, while simultaneously learning from readings and the experiences of others that this may not be the case. The pervasiveness of an invisible patriarchy is evident in the findings of this study. Students aged 18 to 23 years may not yet have had the opportunities to engage in situations where blatant or covert sexism is evident. Following Gender Justice, however, I hope they have the language and ability to recognize patriarchy and its effects when they see it or contribute to it.

This short life span, 18 to 23 years, may not provide the range of experiences and interactions for men to consciously be aware, recognize, and address inequity and injustice related to women. The findings suggest that the participants did gain the ability to question and often times recognize sexist actions and attitudes. The challenge for the majority of the participants was moving into action to address such inequities. Five of the six participants (Charlie, James, Buford, Stefan, and Tyler) had already witnessed and acted upon situations where a social justice ally was needed. Four of these allies (Charlie, James, Buford, and Tyler) expressed a verbal commitment to take action when needed in the future. The fifth ally (Stefan) did not indicate if he would be addressing inequity in the future. And the sixth participant (Brandon) appeared to have removed himself from considering social justice ally action.

In addition, the time spent in the classroom and collecting data was short, and perhaps inadequate to gain a sense of how the course impacted participants' ability to be social justice allies of women. Two participants (Charlie and James) graduated following the course and had moved into finding full-time work and/or a purpose in their lives. They both had quickly experienced the reality of the work world and how patriarchy can intersect with their lives and choices.

<div align="center">How This Study Contributes to the Research Literature</div>

This study provides a unique perspective regarding the education of college students on gender and social justice issues. A vast amount of information exists in the literature regarding Women's and Gender Studies courses, sexual violence reduction programs and workshops, and the utilization of social justice education to inform students. The research foundation for the body of literature that addresses, incorporates,

or compiles all of the aspects of this study however, is limited. This study on male participants in Gender Justice begins to intersect and connect this literature and provides a much needed analysis into educating the dominant group, men, on issues of patriarchy, sexism, homophobia, violence, and the cost of failing to disrupt this system.

Higher education must educate students for their careers as well as for the quality of their life. This research project provides insight and analysis into methods of educating, supporting, and creating change.

<div align="center">Recommendations for Further Research</div>

This study presented findings that generate a number of questions that may inform future research:

1. When working to educate the dominant or privileged group on social justice issues, does the dominant or privileged group's understanding and acceptance of the issues become a permanent aspect of their worldview? I recommend utilizing longitudinal studies to discover the permanence of understanding and acceptance. For example, it would be interesting and extremely valuable to stay in contact with the six participants in this study and explore the research questions after they have experienced life beyond college, worked for a number of years, entered into a committed relationship with a partner, and perhaps became parents.

2. How salient is the education of dominant group members by dominant group members? Or, can women educate men to become allies? The findings of this study do not support the literature reviewed on single-sex program delivery (Berkowitz, 2004; Katz, 1995; Kilmartin, 2001). In this study, women and men together successfully created a learning environment where men felt safe, incorporated new information, and acted

upon this new information as a social justice ally of women. However, there may be value in providing single-sex discussions within a larger program or course context. I recommend research on current course offerings that do utilize a separation and the outcomes of such programs.

3. Has the development of social justice allies shifted given the changes in student demographics and institution policies? Shift has happened and reactions to this shift can be felt in multiple ways. Dominant group members are feeling uncertain, insecure, and a sense of loss (real or imagined; Goodman, 2001). Research focused on the perceptions, needs, and well-being of dominant group members needs to be a part of the research literature so that social justice is achieved and maintained for all.

4. How does the education of dominant group members impact the facilitators of the course or workshop? A valuable aspect of teaching members of the dominant group is the impact this experience has on those who teach them. The body of research on WGS courses and faculty begins to analyze the psychological, emotional, and sometimes professional costs of educating the dominant group. However, it does not include the benefits and rewards, of which there are many.

5. When dominant group members present resistance and it goes unaddressed, do individuals retain information from the experience or do they proceed through life confirming and affirming strongly held beliefs? This is a difficult question to answer; however, it is important given the current climate in higher education and within the United States. Longitudinal studies, while expensive and time consuming, are one way to determine the effects of shifting strongly held beliefs. Yet, given the current financial

climate worldwide, funding for this research may be difficult to secure. However, do the costs of not understanding this not outweigh the expense?

6. How does religion, sexual orientation, family of origin characteristics, religion, socioeconomic status, political affiliation, and geographic location contribute to men being or becoming social justice allies of women? This research project touched on several of these aspects but did not develop adequate data to draw strong conclusions regarding these aspects, nor was this a central question of the study. A more in-depth analysis of men's lived experiences would complement the findings of this study.

<div align="center">Recommendations for Future Practice</div>

Higher education is a unique institution that offers endless opportunities for educating, involving, and improving people's lives. The format for presenting Gender Justice was taken from another course offered at ISU called Dialogues on Diversity. Similarities in the courses include both being half-semester courses, both frequently enrolling reluctant learners, both offering one credit of U.S. Diversity credit, and both using feminist pedagogy principles in the classroom. Participants in this study and others who have enrolled previously in these courses, have stated that these were the best courses they had taken, they learned more in this classroom than they did in others, and they recommended that all students be required to take the courses.

Future practice in higher education should explore possibilities of offering for credit, courses that address equity, social justice, and social responsibility to become allies. Individuals require time to absorb, consider, and discuss these issues, even if they are not new to the student. Offering these opportunities provides several benefits: students gain credit while gaining knowledge and understanding, facilitators engage with

students and gain knowledge and understanding of the students and on social justice, the campus climate can be effectively enhanced for all, and student recruitment and retention can be improved.

I recommend that learning opportunities related to equity and social justice be required, offered throughout the course of a students' academic career, and offered for the entire semester. Understanding the dynamics of power, privilege, oppression, and domination takes time. The emotional, cognitive, and interpersonal value of this learning is a process that is constantly occurring.

In addition, in order to support the learning and discovering of students in the classroom, faculty and staff must also be required to explore the dynamics of power, privilege, oppression, and domination. Higher education is not immune to systemic oppression and discrimination.

<div align="center">Reflection</div>

When I returned to college at the age of 31 years, I never imagined that one day I would be conducting research for my doctoral dissertation. During my undergraduate studies in Psychology and Women's Studies I never imagined that I would one day be focusing research on male college students. As the director of the Margaret Sloss Women's Center I am surprised at the selection of my research topic.

Since my first Women's Studies class in 1992, I have not been able to go through a day without witnessing patriarchy and its effects. I rarely have a day where I do not make a statement that includes addressing patriarchy. This path at times has been exhausting, disenfranchising, painful, hopeless, and sad.

On the other hand, my experience in this research process has been enlightening, encouraging, and very educational. I have been given the opportunity to "sit close" with the participants and gather a wealth of information from their perspective and experiences.

The findings of this study give me hope and energy for the future. There is a possibility to create change and encourage support to continue to strive for equity and social justice for all.

I would like to conclude with an update on the Gender Justice course and Nick. After fall semester 2009, Gender Justice will no longer be offered within the University Studies course offerings at ISU. It has been relocated as an introductory Women's Studies course. This move insures that the course will remain a part of the curriculum offerings beyond my tenure as the director of the Women's Center. It is uncertain if this move will result in any adjustments to the syllabus or format of the course.

Nick successfully completed the academic year he was enrolled in when we first met. He was called to active duty fall semester 2002 and served one year in Iraq. Nick returned to ISU and maintained a cumulative grade point average of 2.46 for three semesters. I periodically heard from him during this time and at one point he brought his fiancé into the Women's Center so I could meet her and they could invite me to their wedding. Soon, however, his grades began to drop dramatically and he left the university without a degree for fulltime active duty in the U.S. Army. Nick's story speaks to the expendability of men's lives and bodies (Johnson, 2005). Nick's story also speaks to the urgency to intervene and create possibilities for change as men and women enrolled in college prepare for the world of family, community, and work

APPENDIX A: CALL FOR PARTICIPANTS HANDOUT

Development of Male Social Justice Allies of Women in College:

A Case Study Investigation of Possibilities for Change
Penny J. Rice, Principle Investigator

Background
University Studies 160 Gender Justice has been offered since spring semester 2005 at Iowa State University. The course has developed each semester to provide the most dynamic, engaging learning environment for students enrolled. As the course creator, coordinator, and frequent facilitator, I am interested in focusing on the experiences of male students in the course to learn more specifics about their experiences in order to continue to develop the course into a meaningful learning experience.

Purpose
The purpose of this study is to discover how male college students, between the ages of 18 and 22 years examine their beliefs, actions, and inactions within a patriarchal culture. The study hopes to discover the impact, if any, University Studies 160 Gender Justice has this age group of male college students. In addition, this study will assist in guiding the improvement of the course and/or the development of additional courses related to the topic.

Procedures & Expectations
Students who agree to participate in the study will complete course requirements as described in the syllabus. In addition, they will participate in two, one-hour interviews between March 10 and May 2, 2008 and one, one-hour interview following the conclusion of the course, between May 12 and June 12, 2008. Participants will have the opportunity to review transcriptions of all of their interviews to confirm the information collected. Participants will provide the PI copies of class assignments (without course facilitator's comments). Interviews will be audio-taped, transcribed by the PI and kept in a secure, locked filing cabinet. Course facilitators will participate in one, one-hour interview, during week six of the course, with the PI to provide an in-class perspective. Participation will not have any affect your grade in the course and is completely voluntary.

Informed Consent Document
Students willing to participate in the study will complete an Informed Consent document during our initial interview.

Interested? Questions? Contact:
Penny J. Rice
203 Sloss House
515-294-8548 (direct line)
pennyr@iastate.edu

APPENDIX B: INFORMED CONSENT DOCUMENT

Title of Study: Development of male social justice allies of women in college:
A case study investigation of possibilities for change
Investigator: Penny J. Rice

This is a research study. Please take your time in deciding if you would like to participate. Please feel free to ask questions at any time.

INTRODUCTION

The purpose of this study is to discover if male college students, between the ages of 18 and 22 years, critically examine their beliefs, actions, and inactions within a patriarchal culture. In addition, this study hopes to determine if male college students, between the ages of 18 and 22 years, enrolled in University Studies 160 Gender Justice, develop skills to critically examine their beliefs, actions, and inactions and become social justice allies of women. You are being invited to participate in this study because you are a male student, between the ages of 18 and 22 years, and you have enrolled in University Studies 160 Gender Justice during spring semester 2008.

DESCRIPTION OF PROCEDURES

If you agree to participate in this study, your participation will last for five months beginning the second week (March 10, 2008) of spring semester and lasting no longer than June 12, 2008. This participation will involve completion of the course expectations, providing the Principle Investigator (PI) copies of course assignments, and participation in two to three one-hour interviews. During the study you may expect the following study procedures to be followed: attend all class sessions of University Studies 160, complete course assignments, provide copies of assignments to the PI, and complete two to three one-hour interviews with the PI (one will be scheduled following the conclusion of the course and be scheduled between May 12 and June 12 2008).

The interviews will be audio recorded and written transcriptions will be completed by the PI. You will receive copies of interview transcriptions and PI data analysis to confirm themes and emerging descriptions of your experiences.

RISKS

There are not foreseeable risks at this time from participating in the study.

BENEFITS

If you decide to participate in this study there may be no direct benefit to you. It is hoped that the information gained in this study will benefit society by describing the ways in

which male college students critically examine their role within a patriarchal society and the impact of University Studies 160 in developing social justice allies of women.

COSTS AND COMPENSATION

You will not have any costs from participating in this study. You will be compensated $50 after completing all aspects of the study. If you decide not to continue your participation in the study, you will be compensated $10 for each interview completed. You will need to provide an address and complete an ISU Research Participant Receipt Form (RPRT) in order for us to pay you. Your address will be kept confidential.

PARTICIPANT RIGHTS

Your participation in this study is completely voluntary and you may refuse to participate or leave the study at any time. If you decide to not participate in the study or leave the study early, it will not result in any penalty or loss of benefits to which you are otherwise entitled. It is really important that I have a complete set of data for each participant in the study. As such, I hope that you will participate in all components. I cannot use any of the information you provide if some parts, such as a particular course requirement or an interview, are not included. However, please know that you can choose not to answer particular interview questions if they make you uncomfortable. Finally, your choice of whether or not to participate in this study will not impact your grade in University Studies 160 and your instructor will not know whether or not you have chosen to participate.

CONFIDENTIALITY

Records identifying participants will be kept confidential to the extent permitted by applicable laws and regulations and will not be made publicly available. However, federal government regulatory agencies, auditing departments of Iowa State University, and the Institutional Review Board (a committee that reviews and approves human subject research studies) may inspect and/or copy your records for quality assurance and data analysis. These records may contain private information.

To ensure confidentiality to the extent permitted by law, the following measures will be taken participants will have the opportunity to select their own pseudonym that will be used on data collection and analysis instead of their names. Identifiers will be connected to the Informed Consent document only. The PI will be the only individual with access to the study records that will be kept in a secure, locked filing cabinet, password protected computer files, and password protected mass storage device. External reviewers and the PI's major professor, Dr. Nancy Evans, will have access to data analysis with pseudonyms only. These individuals will be utilized to confirm themes and analysis of the data. In addition, each participant will have the opportunity to review interview transcriptions and data analysis findings. If the results are published, your identity will remain confidential.

QUESTIONS OR PROBLEMS

You are encouraged to ask questions at any time during this study.

For further information about the study contact
 Penny J. Rice, 515-294-4154, pennyr@iastate.edu, 203 Sloss House; or Dr.
 Nancy J. Evans, 515-294-7113, nevans@iastate.edu, N247D Lagomarcino Hall.

If you have any questions about the rights of research subjects or research-related injury, please contact the IRB Administrator, (515) 294-4566, IRB@iastate.edu, or Director, (515) 294-3115, Office of Research Assurances, Iowa State University, Ames, Iowa 50011.

■■

PARTICIPANT SIGNATURE
Your signature indicates that you voluntarily agree to participate in this study, that the study has been explained to you, that you have been given the time to read the document and that your questions have been satisfactorily answered. You will receive a copy of the written informed consent prior to your participation in the study.

Participant's Name (printed) _____

_____   _____
(Participant's Signature)   (Date)

Participant's Chosen Pseudonym:

_____

INVESTIGATOR STATEMENT

I certify that the participant has been given adequate time to read and learn about the study and all of their questions have been answered. It is my opinion that the participant understands the purpose, risks, benefits and the procedures that will be followed in this study and has voluntarily agreed to participate.

_____   _____
(Signature of Person Obtaining   (Date)
Informed Consent)

APPENDIX C: E-MAIL CALL FOR PARTICIPANTS

From: Rice, Penny J
Sent: Fri 3/14/2008 4:12 PM
To:
Subject: UST 160 Call for Participants

Hello,
You may already have received this information if you attended the first day of
University Studies 160 Gender Justice. I have asked your section facilitators to forward
this for those who were not able to attend and to remind those that were.

My name is Penny Rice and in addition to being the Director of the Margaret Sloss
Women's Center and Coordinator of University Studies 160, I am also a doctoral student
in Educational Leadership and Policy Studies at ISU. I have completed my coursework
and am ready to begin data collection for my dissertation during spring semester 2008.
University Studies 160 Gender Justice is my data collection site.

Attached you will find a brief overview of the research project. As a participant in the
study, I am asking you to complete two interviews with me during Gender Justice, to
electronically forward your course assignments to me (without facilitator's comments),
and to complete one interview with me following the class (between May 12 and June 30,
this could be completed on the telephone if you're not in Ames this summer). A complete
consent form will be available prior to your participation in the study and I will be able to
compensate you for your time.

If you are interested, have any questions for me, or are willing to participate please
contact me by Monday, March 24, 2008.

Thank you for your time and enjoy Gender Justice!!

 <<Call for Participants.pdf>> (Appendix A)

Penny J. Rice, Director
Margaret Sloss Women's Center
203 Sloss House
Iowa State University
Ames, Iowa 50011-1220
(515) 294-4154
FAX (515) 294-6104
http://www.dso.iastate.edu/wc/

APPENDIX D: PARTICIPANT INTERVIEW QUESTIONS

Development of male social justice allies of women in college:
A case study investigation of possibilities for change

Primary Investigator: Penny J. Rice
Contact Information: Margaret Sloss Women's Center
Iowa State University
203 Sloss House
Ames, IA 50011-1220
515-294-4154
pennyr@istate.edu

Initial Participant Interivew Questions:

1. Please talk about your decision to enroll in University Studies 160 spring semester 2008. What, if any, were the catalyst/s for your decision to enroll at the time you did?
2. What other courses have you taken similar to Univesity Studies 160?
3. What do you hope to personally gain from this course?
4. How would you describe the role models in your life on what it means to be a man and what it means to be a woman?
5. Do you recall a time when you took a stand to address the way women/girls or men/boys were being treated by others?

Second Participant Interview Questions:

1. Please talk about your experiences this far into the University Studies 160 course.
2. What, if any, new understandings or perspectives have you gained from your enrollment in University Studies 160?
3. Has your experience in the course caused you to take any new action to address the way women/girls or men/boys were being treated by others? If so, how or what type? If not, what do you believe prevents you from this type of action?

Third Participant Interview Questions:
1. Please talk about your experiences since the conclusion of the University Studies 160 course.
2. What, if any, new understandings or perspectives have you gained from the completion of the University Studies 160 course?
3. Has your experience in the course caused you to take any new action to address the way women/girls or men/boys were being treated by others? If so, how and what type? If not, what do you believe prevents you from this type of action?

APPENDIX E: PRE-CLASS SURVEY

Hello,

You are receiving this e-mail because you are enrolled in University Studies 160 Gender Justice Section __ (1, 2, 3, 4, or 5). This course begins meeting on _____ (Monday, Tuesday, Wednesday, Thursday, or Friday), March __ (10, 11, 12, 13, or 14), 2008 in room ___ (2137, 2143, 3125, or 3149 Pearson Hall), _____ to ____ (9:00 to 10:50 am, 2:10 to 4:00 pm, or 10:00 to 11:50 am). We, _____, are your course facilitators and you can reach us by e-mailing us at _____@ iastate.edu or _____@iastate.edu

For our first day of class we would like you to prepare a response to the following questions to assist in guiding our class discussion. Please bring a copy of your responses with your name and section number to class. This paper will be handed in to the facilitators.

1. Please explain why you enrolled in UST 160 Gender Justice at this time?

2. What do you hope to gain from the course? What are your expectations of this course?

3. Have you had any positive experiences that you can attribute to being a male/female? If so, please explain as much as you feel comfortable.

4. Have you had any negative experiences that you can attribute to being a male/female? If so, please explain as much as you feel comfortable.

5. Have you taken other courses similar to Gender Justice that focused on power, privilege, and oppression? If so, what courses?

6. How would you describe patriarchy?

Thank you for your time completing your thoughts on these questions. We look forward to seeing you in class on _____, March ___.

_____ and _____ (course facilitators)

APPENDIX F: POST-CLASS SURVEY

Please answer the following questions regarding University Studies 160 Gender Justice. If the question is related to something before the class, reflect and write about what you thought prior to the class and what you have discovered since taking the class. Use the back for the sheet or additional pages if needed. Thank you!

1. Please explain why you enrolled in UST 160 Gender Justice at this time?

2. What do you hope to gain from the course? What are your expectations of this course?

3. Have you had any positive experiences that you can attribute to being a male/female? If so, please explain as much as you feel comfortable.

4. Have you had any negative experiences that you can attribute to being a male/female? If so, please explain as much as you feel comfortable.

5. Have you taken other courses similar to Gender Justice that focused on power, privilege, and oppression? If so, what courses?

6. How would you describe patriarchy?

APPENDIX G: RESEARCH PARTICIPANT RECEIPT FORM

CONFIDENTIAL   CONFIDENTIAL   CONFIDENTIAL   CONFIDENTIAL

Iowa State University
Research Participant Receipt Form (RPRF)
Use if this payment is less than $75

Iowa State University (ISU) is required to maintain the confidentiality of information about research study participants while still complying with record keeping requirements of the State of Iowa, the Internal Revenue Service (IRS), and funding agencies. The purpose of this form is to serve as documentation of the receipt of compensation associated with participation in a research study conducted by ISU personnel.

I, _____ , have received/or am requesting compensation in
   (Print Research Participant Name)   the form and amount indicated below:

☐   Cash $_____

☐   Check $_____

☐   Gift Certificate/Card $_____

☐   Other Property – Describe: _____

Value: $_____

_____   _____
Research Participant Signature   Date

TO ISU PERSONNEL:
Research participants may be given the opportunity to participate without receiving payment if they choose not to complete this receipt form.

This form provides documentation for gift certificates/cards or other property purchased by ISU p-card--keep original form as part of your p-card documentation.

If an ISU check needs to be issued for payment, attach RPRF to completed honoraria voucher and submit to Accounting, 3606 ASB.

APPENDIX H: GENDER JUSTICE SYLLABUS

Spring 2008

Sec	Day	Time	Location	Facilitators	E-mail
1	Mon.	9:00–10:50 am			
2	Tues.	2:10-4:00 pm			
3	Wed.	2:10-4:00 pm			
4	Friday	10:00-11:50 pm			
5	Thurs.	2:10-4:00 pm			

Facilitator office hours by appointment only.

Course Description:

This course is an introduction to contemporary gender issues present in the United States and will focus upon how the socialization process impacts our perspectives, experiences, and personal/professional relationships. Students will be exposed to theories and topics necessary to create understandings of issues occurring in society as well as develop skills to enhance communication and understanding among women and men. The purpose of this course is for students to receive practical and purposeful knowledge, grounded in research and theory that can be used to develop their own interpersonal and intrapersonal communication abilities and to effect social change. This is a seminar-style course, which relies upon the active participation and thoughtful commentary to create substance and direction for all members of the class. The in-class activities will include mixtures of learning activities that have been chosen and designed to meet the course purpose.

Course Objectives:

1. Recognize how the socialization process impacts personal relationships and societal norms and values.
2. Understand the personal and professional costs, damages, and rewards of this socialization.
3. Develop skills to better understand and communicate with others.
4. Develop skills to become allies for women and other oppressed groups.
5. Learn about forms of privilege and oppression from varying perspectives.
6. Continued development of written and verbal communication skills.

Required Text:

Johnson, A. G. (2005). *The gender knot: Unraveling our patriarchal legacy.*
        Philadelphia: Temple University Press.
Make sure to acquire the 2005 updated/revised version of this text. The 1997 version will not suffice for the course. Five copies of the course text are available in Reserve & Media, Room 2 Parks Library. Texts may be accessed in the library only 8 am to 5 pm.
Facilitators may provide additional readings in class.

Expectations:
This course demands **thoughtful participation** in class discussions and activities. Students will read assigned materials prior to class, bring completed assignments when due, and be prepared for classroom discussions. Students are expected to listen and share with respect for the opinions of others and the classroom norms established during the first class period. We can learn from each other and we can agree to disagree. The main objectives for the course are to examine what we think we know, discover what you do not know, and develop a perspective that allows men and women to coexist in our community peacefully and respectfully.

Involvement in class discussion occurs in many forms, including (but not limited to): posing questions, providing answers or relevant information; demonstrating listening and verbal skills; and contributing to small group work and activities. It is important to present good examples based on current topics, and to build on the comments of other students. **Students are expected to turn off all pagers, cell phones, and other electronic devices during class time.** Those who fail to comply with this may expect their electronic devices to be collected at the start of each class session.

A key function of this course is to **create a "Safe Space"** or environment inclusive of all forms of diversity, including (but not limited to): gender and sex, sexual orientation, race, ethnicity, nationality, religion, physical ability, literacy, body size, socioeconomic status, political affiliations, and military service. It is important for students and facilitators to listen without placing value/judgment, to use "I…" statements, and to be mindful of their choice of words, tone, and actions. It is expected that all students and facilitators will treat each other with respect and will allow for honest and open discussion. Each section of Gender Justice will establish a list of **Classroom Norms** that will be followed throughout the course and referred to when needed.

All **written assignments** will be completed and handed in on the date due. Papers will be double-spaced, written in 12 point font, and have no more than 1-inch margins on all sides of the document. *Student must include a cover page (this is not counted toward the total number of pages or words assigned) that includes the students' name, course section number, title of assignment, and due date.*

Academic dishonesty, including intentional or unintentional plagiarism, is of central importance in a course and discipline where actual, factual published ideas and research exists. All students are responsible for understanding and abiding by the University's policies regarding academic integrity and student conduct. Academic dishonesty—in all its forms—affects all students, staff, and faculty and is strictly prohibited. Consult the University's general catalog, ISU Student Information Handbook, and student code of conduct for clarification of definitions and policies.

Students will **arrive to class on time and remain in class through the entire class period**. Because this is an eight-week course, excuses for absences will not be accepted unless a documented personal emergency occurs. Please address any **absences or**

attendance issues immediately with your facilitators. Requests for an excused absence following the absence may be more challenging to acquire.

Students who miss more than one day of the course will automatically receive a No Credit/Fail grade for the course.

Students must **complete the required assignments by the dates due** in order to satisfactorily complete University Studies 160X Gender Justice. This course is offered only as a satisfactory-fail grading basis.

Grading of written materials will include the following scale:

> + The paper exceeds well above assignment expectations
> - The paper does not meet minimum assignment expectations and must be rewritten to receive credit. Rewritten papers are due the class period following the return of a paper.
> ✓ The paper meets the assignment expectations.

Students with a documented disability that affects their ability to participate fully in the course or who require accommodations are encouraged to speak with the instructor so that appropriate adjustments can be arranged to increase your full participation in the classroom. The ISU Disability Resources office can be reached at (515) 294-6624.

Project Descriptions

Life Partner Exercise - Students will answer a list of questions regarding the most important qualities desired of their preferred life partner. Responses should display thoughtful consideration of all questions, the origin of preferences, and critical thinking skills. After completing the questions, students will then write/type a one paragraph summary highlighting the aspects or factors that they find most important in choosing a life partner. Students will hand in their answers to the worksheet on page 8 and a typed copy of their final summary.

Cultural Artifact Collection - Students will be assigned group A or group B for the cultural artifact collection. Cultural artifacts include, but are not limited to: advertisements found in magazines, newspapers, television, radio, billboards, etc. that depict a stereotypical gender role assignment; storylines in movies, television shows, children's books, etc. that depict a stereotypical gender role assignment or theme; other archives may fulfill this assignment – check with facilitators if you are not sure if your archive fulfills the requirements. Archives will be presented individually on the day the students' group is assigned to present. This presentation should follow the directions in the cultural artifact presentation sheet.

Weekly Class Reflections – Often in class, there is limited time and opportunity to reflect upon the topics being discussed. Such reflections have been shown to be a

significant factor in learning. It is also helpful for the facilitators to know how students perceive the class and for students to receive feedback from facilitators on their thoughts. This paper should demonstrate critical thinking skills and be **no less than 300 words**. The paper will be double-spaced and include students' name, section number and week number, and in 12 point font on a **cover sheet**. Students will want to consider the following questions as they write daily reflections or answer the questions provided by course facilitator. Students will complete 5 Weekly Reflection Papers.

1. What interesting point/concept/idea did you gain from this week's readings or class discussions?
2. What did it cause you to think about? What questions did it raise for you?
3. How might you use this information personally or professionally?
4. What concepts, if any, did you have trouble understanding or grasping from this week' readings or class discussions?
5. What was your overall reaction to this week's session?
6. How does today's lesson impact my life as an Iowa State student?
7. Any additional thoughts or questions you'd like to explore that have not been talked about in class?

Final Perspectives Paper – This paper will be the final product of your Gender Justice experience. Students will reflect on the classroom experience, the impact (if any) in their life, and what was most meaningful for them in the course. The paper will conclude with students' reflections on how they intend to apply the information from Gender Justice into their academic, professional, and personal lives. The paper should be no less than 4 pages (not including the cover sheet), double-spaced with one inch margins, and 12 point font - papers must be at least 1200 words long to receive credit. This is not a recap of the course it is a reflection on how the course has impacted you and what, if anything, the course has caused you to think about differently and/or act differently.

Course Schedule

Week	Date	Assignments/Readings
1		• Syllabus review • Establish Classroom Norms • Course Schedule & Assignments review • Video: "Gender: The Enduring Paradox" *"The Gender Knot"* **Readings for Week 2:** • Chapter 1 Where Are We? Pages 3-26 • Chapter 2 Patriarchy, the System: An It, Not a He, a Them, or an Us Pages 27-50 *Assignments for Week 2:* • Class Reflection Paper on the film, "Gender: The Enduring Paradox" OR • Reflection Paper on Chapter 1 and 2
2		• **"Gender: The Enduring Paradox" discussion** • **Chapter 1 and 2 discussion** • **DUE Week 1 Reflection Paper** *"The Gender Knot"* **Readings for Week 3:** • Chapter 3 Why Patriarchy? Pages 51 – 77 • Chapter 4 Ideology, Myth, and Magic: Femininity, Masculinity, and "Gender Roles Pages 78 - 98 **Assignments*:*** Week 3 Reflection Paper
3		• **Chapter 3 and 4 discussion** • **Act Like a Man/Act Like a Woman Exercise** • **DUE Week 2 Reflection Paper** *"The Gender Knot"* **Readings for Week 4:** • Chapter 6 Thinking About Patriarchy: War, Sex, and Work Pages 133-153 • Chapter 7 What Patriarchy? Pages 154-177 **Assignments:** • Week 4 Reflection Paper • Life Partner Exercise

4		• **Chapter 6 and 7 discussion**
		• **DUE Life Partner Exercise/Week 4 Reflection Paper**
		• **Discussion Life Partner Exercise**
		"The Gender Knot" **Readings for Week 5:**
		   • Chapter 9 Shame, Guilt, and Responsibility
		                                         Pages 207-223
		Assignments:
		   • Week 5 Reflection Paper
		   • Due Group A Cultural Artifact Presentations & hard copy

5		• **Chapter 9 discussion**
		• **DUE Week 4 Reflection Paper & Cultural Artifact hard copy**
		• **Group A Cultural Artifact Presentations**
		"The Gender Knot" **Readings for Week 6:**
		   • Chapter 10 Unraveling the Gender Knot
		                                         Pages 224-243
		   • DUE Group B Cultural Artifact Presentation and hard copy

6		No Classes – University Holiday
7		• **Chapter 10 discussion** • **Group B Cultural Artifact Presentations and hard copy** • **Intervention Strategies and Ally Development** • **Week 5 Reflection Paper Due**
8		DUE Final Perspective Paper • Course evaluation
9		NO CLASS MEETING – Final papers and other class assignments can be picked up after December 17 at the Sloss House, Monday – Friday, 8 am to 5 pm.

University Studies 160 Gender Justice
Life Partner Exercise
DUE WEEK 4

You will hand in the typed text of each step for each of the descriptors listed below.

Step 1:	Under each descriptor, write without editing or censoring yourself everything that comes to mind that you would like in a life partner.
Step 2:	Review your list. Is your focus on the material interest level or more toward the spiritual level or divided between? Ask yourself why you included some things and left other things out, take time to really think about your responses.
Step 3:	Go through your list and give each item a rank from 1 to 3 based on the following: 1) Crucial, nonnegotiable 2) Desired, but not absolutely necessary 3) Nice, but not necessary
Step 4:	Based on what you have written, write a paragraph describing the person you want to meet. Include values, interests, looks, etc. Describe the other person. This should be no more than 50 words or less than 35 words.
Step 5:	Narrow your paragraph to 10 words or less and then 5 words or less and finally, select one word that describes the essence of the person you want in your life.

Life Partner Descriptors:
1. **Physical** – her/his looks, hair color, height, body type, image projected, etc.
2. **Intellect** –educational level, philosophy of life, ideas, and ways of processing or thinking about issues.
3. **Interests/Hobbies** – hiking, dancing, bowling, softball, movies, cooking, hunting, sports, music, baking, camping, museums, etc. What would your desired life partner do with free time?
4. **Values/Lifestyle** – How does your desired life partner define success? What are her/his child-rearing values and beliefs? What are her/his thoughts on lifestyle, eating, religion/spiritual beliefs, civic duty, volunteering, kindness, honesty, sensitivity, openness, etc.?
5. **Psychological/Emotional** – a healthy bond is one that is honest and open both verbally and nonverbally and or ability to articulate our needs and feelings and listen to our partner's. Describe the psychological and emotional "personality" of your desired life partner. How would you like to interact at this level with your desired life partner?
6. **Creativity/Passion** – Is your life partner creative? Passionate? How does your desired life partner express curiosity, fascination, imagination, originality and passion?
7. **Spirituality** – How would you like to achieve a wholehearted commitment to know ourselves and to be transformed by another person? What does your desired life partner believe in spiritually?

8. **Essence** – What is the essence of your desired life partner simply being, quiet connection...who I am.

Source: Kasl, C. (1999). *If the Buddha Dated: A Handbook for Finding Love on a Spiritual Path.* New York: Penguin Compass.

Cultural Artifact Presentation

Individual students will gather and present on one cultural artifact during their assigned week. Group assignments are designated to determine what week a student presents. This is not a group project. Materials may be gathered from any of the following and must be presented and handed in according the instructions.

Printed Materials:
- Artifacts from magazines, newspapers and other print materials will be removed from the source of the artifact. Artifacts from children's, adolescent or other books may bring in book or copy of books' cover.
- Artifact will have an attached cover sheet containing student's name, section, and a brief description of how the artifact reinforces at least one of the three aspects of patriarchy as stated in *The Gender Knot* (p.4-14): male dominated, male identified, and male centered.

Television, film, theatre, other visual/Radio, Musical, Auditory Sources:
- Typed description of artifact will follow written material guidelines for course found in syllabus.
- Artifact will have an attached cover sheet containing student's name, section, and a brief description of how the artifact reinforces at least one of the three aspects of patriarchy as stated in *The Gender Knot* (p.4-14): male dominated, male identified, and male centered.

Personal Life Experiences
- Typed descriptions of experience will follow written material guidelines for course found in syllabus. Students may eliminate names, titles, and other identifying characteristics of other people involved in the experience as long as the story is described fully.
- Artifact will have an attached cover sheet containing student's name, section, and a brief description of how the artifact reinforces at least one of the three aspects of patriarchy as stated in *The Gender Knot* (p.4-14): male dominated, male identified, and male centered.

APPENDIX I: PORNOGRAPHY HANDOUT

THE PROBLEMS WITH PORNOGRAPHY

Pornography Is Readily Available To Minors

In practice, pornography is not "adults only". In one study where the median age was 14 years old, 90% of boys and 60% of girls had seen at least one pornographic movie. About one in three fourteen-year-old males is a regular consumer of pornography and almost the same proportion say that pornography is a significant source of sex information.

• In one study, 100% of all high school age males surveyed reported having read or looked at *Playboy* or similar "men's entertainment" magazines [2]

• the average age when viewing first issue is 11 years old [2]

• 16.1 issues is the average number seen by male high-schoolers [2]

• 92% of males in junior high report exposure to *Playboy* or similar magazines [2]

• a larger proportion of high school students had viewed X-rated films than any other age group [2]

Child Magnets In Pornography Cater To Juveniles

An estimated 27% of *Playboy*, 33% of *Penthouse*, and 47% of *Hustler* cartoons and illustrations were identified as "child magnets".[3] Child magnets are features that are generally unique to the children's world of entertainment and known to attract child readers/viewers.

Teenagers Don't Just Look, They Learn From Pornography

Many boys are introduced to the opposite sex between the pages of a magazine. A 1986 York University study showed teens 12 to 17 are, in fact, the largest consumers of pornographic materials. While girls are reading *Teen* and *Young Miss* magazine articles about relationships and feelings, boys are studying the *Penthouse* Forum and the *Playboy* Centerfold. Magazines function as the main text in a boy's sex education; they are the two-dimensional equivalent of a young man's first prostitute who leads him confidently and sensitively down the road to adult sensuality. However, as sexual education, pornography is tantamount to a big lie. You get a false expectation of realities. Much pornography makes it seem everyone else is having sex, in all different ways—that women are craving sex and men can go all night. Boys learn that women put out easily and are willing to do anything.

Boys often make their first precious glimpses of female nakedness in magazine pictures a bonding or activity, by passing the pictures around as part of a group consumption. They try to impress each other with their reaction. Various verbal expressions are learned--'Look at those hooters!' 'What a pair of melons on that babe!'--and so forth" (p. 116) [5]

What Are Young Boys Learning From Pornography?

That the use of force during sex is exciting to your partner, and that the use of force is justified if the female partner is at all active (i.e. if she took the initiative).[1]

"Porn taught me everything I knew…The woman I was chatting with had no idea at

first she had to measure up to the dozens of pets, playmates, bunnies, pieces of tail I had pored over and fantasized about this past week. They are called 'fantasies' but they sure become real and sink deep when you orgasm to them day in and day out for years. Nobody acknowledges the jerking off" (p. 108). [4]

The Objectification of Women

"Voyeurism and objectification are closely related. Just as the Centerfold Syndrome calls for men to become observers, it also calls for women to be the observed. Women become objects as men become objectifiers. As the culture has granted men the right and privilege of looking at women, women have been expected to accept the role of stimulators of men's visual interest, with their bodies becoming objects that can be lined up, compared, and rated. The process is distinctly one-way, with women's bodies highlighted and male observers remaining in the shadows or anonymous in a crowd" (p.3-4). [5]

"What's more, one fantasy woman is never enough, since images that initially can be enormously novel and exciting can quickly lose their zip, Objectifying observers soon find one naked woman boring and routine, and look for new and different images to provoke their fascination-- 'variety is the spice of life.'" [5]

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WHAT'S SO BAD ABOUT *PLAYBOY*?

The Commodification of Women

"In *Playboy*, as in all other pornographic magazines, women exist for male use. The 'brilliance' of *Playboy* was that it combined the commodification of sex with the sexualization of commodities." [1] Playboy glamorizes a compulsive quest for illusions of power and control by the relentless conquest of smaller, younger, and subjugated sexual objects.

The Dangerous Game of Sexualizing Youth
"While society is looking at ways to draw the line and say clearly that adolescent girls are not 'fair game' we see on *Playboy's* March 1996 cover, a knock-kneed adolescent in a parochial school uniform depicted as the 'stripper next door' ever ready to symbolically service all male viewers. *Playboy* continues its practice of sexualizing extreme youth, innocence, vulnerability, and submission. *Playboy* is glamorizing the adolescent student as a sexual target and perpetuating the propaganda of pedophiles that children solicit sex from adults. 'Barely Legal' schoolgirls as a genre of child pornography and pseudochild adult bookstore porn is standard fare. Recycling these images in a more legitimized commercial sex format only multiplies the harm." [2]

Devaluing Marriage, Women, and Violence Against Women
"Although the magazines (*Playboy, Penthouse, Hustler*) editorially suggested they fulfilled a need for sex education, marriage was modeled as repugnant while wives (fat-ugly) were commonly cartooned as copulating with the family dog or other beast—in all three publications. Moreover, sexual harassment in the workplace, out-of-wedlock pregnancy, and the rape of women and children were uniformly cartooned as humorous" (p.315). [3]

Representations of Male Dominance
"Although soft-core pornography is not graphic or violent, it is often degrading, depicting scenes in which a person (almost always a woman) is consenting but in a clearly submissive role, apparently sexually insatiable and usually subjected to some form of humiliating behavior. All pornography portrays sex in an impersonal or dehumanizing manner, depicting women purely as objects in a nonaffectionate context" (p. 158). [4]

When Pro-Feminists Critique *Playboy*
Playboy has long touted a philosophy of tolerance—claiming to embrace diversity, support differing opinions and welcome varied viewpoints. And yet at the first hint of diverse opinion that doesn't toe their questionable content line they resort to narrow-minded and archaic double-standards of intolerance, screaming 'first amendment rights.' The slightest criticism draws slanderous and vitriolic attacks. Viewpoints that vary from theirs incite retaliation in the form of eighth grade trash talk, with columnists and editors regressing to the super-juiced hormonal chest-bumping of 14-year olds. Really quite surprising behavior from a group of businessmen whose platform is built upon so-called liberating tolerance.

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IS PORNOGRAPHY JERKING YOU AROUND?

SURGEON GENERAL'S WARNING:
HABITUAL USE OF THIS PRODUCT MAY BE HAZARDOUS
TO YOUR SELF-ESTEEM AND WELL-BEING.

It's time we men who use pornography got more honest and self-aware about the role we've given pornography in our lives. Pornography affects our moods, our well-being, our self-esteem, and our ability to live fully. Once we've surfaced the effects pornography is having on us, we can begin to decide whether or not we'll allow those effects to continue to control us.

Check Yourself Out

Here are some effects that pornography use can have on men. Not every man experiences all of them, but chances are there is at least one effect on this list that has happened to you:

- ☐ You become dissatisfied with your sexual partner's physical appearance or how they express themselves sexually.
- ☐ You become dependent on pornography in order to masturbate.
- ☐ You look at people's body parts a lot, especially the parts you look at most in pornography.
- ☐ You become attracted to people just because they remind you of people you have only seen in pornography.
- ☐ When you are having sex with someone, images or scenes you've seen in pornography "get in the way"—they come into your mind and won't go away, even if you want them to.
- ☐ You treat people the way you see people in pornography treated.
- ☐ You become more hostile or more aggressive toward your sexual partner.
- ☐ You seek out more and more violent/degrading pornography in order to get the same sexual turn-on.
- ☐ You can't feel "turned on" without pornography.

Porn Defines Sexuality For Men & Women

One way pornography works is by manipulating men's sexuality. Many men have learned a lot from pornography about what sex is supposed to be, what women are supposed to be, and what we're supposed to be as men. Pornography gives men false ideas and expectations about women's sexual nature—that women want men to possess and dominate them. Pornography also encourages us to "get off" on the objectification of women, so it gives us a false notion of our own natures as well.

Pornography As A Stimuli for Classical Conditioning

"Is it possible to stare at women's breasts or other body parts and not be treating them as objects? It is no secret that a great many men 'have sex' with these two-dimensional 'impersonations' of women—that is, they use visual pornography as masturbatory stimuli. Despite the arguments of apologists and profiteers, these glossy pictures are not 'sex aides'. Men do not use pornography to help themselves 'get into' the relationship with their partner, but use them instead of their partner. Some use pornography to masturbate instead of having sex with their partner; others have sex with the 'pornographic impersonation' during sex with their partner. American boys, adolescents, and men are being taught [classically conditioned] to become sexually obsessed with constant, intense, sexually arousing fantasies, and to make their sexual arousal more dependent upon use of nonliving objects than on real women with whom they are partnered" (p.113-114). [3]

Cartoons That Perpetuate Rape Myths

"There's a cartoon; it's from *Penthouse*: A man and a woman are in bed. He's on top, fucking her. The caption reads: 'I can't come unless you pretend to be unconscious.' The joke could as well have taken any number of variations: 'I can't get hard unless…I can't fuck unless…I can't get turned on unless…I can't feel anything sexual unless…' Then fill in the blanks: 'Unless I am possessing you. Unless I am superior to you. Unless I am in control of you. Unless I am humiliating you. Unless I am hurting you. Unless I have broken your will'…autonomic nervous system surges at the thought and/or the action of forced sex, bullying sex, violent sex, injurious sex, humiliating sex, hostile sex, murderous sex. The kind of sex that puts the other person in their place. The kind of sex that keeps the other person other" (p.63). [2]

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PORNOGRAPHY: THE EVIDENCE OF HARM

Pornography Activates Sexual Callousness

"The fact that exposure to pornography can activate sexually calloused perceptions of women and promote manipulative and, in some instances, aggressive behaviors is highlighted clearly by the research evidence" (pp. 223-224) [1]

"…Buchman (1988) found that repeated exposure to pornography [adult, nonviolent] promoted callous perceptions of the extent of suffering experienced by child victims of sexual abuse and trivialized the sexual abuse of females, whether adults or children, as a criminal transgression" (p.219). [1]

Pornography Renders Women 'One-Down'
"It is because of pornography and the entrenchment of men in a value system that requires her to be low so he can be high; makes her subordinate so he can be a real man; sexualizes her inequality so he can get off. Pornography has become the sexuality of oppression, which lies at the heart of male sexual identity, and which has become central to the maintenance of male supremacy. I implore all men regarding this to stop using pornography and to encourage other men to do the same" (p. 7). [3]

"Pornography can (a) be an important factor in shaping a male-dominant view of sexuality, (b) contribute to a user's difficulty in separating sexual fantasy and reality, (c) be used to initiate victims and break down their resistance to sexual activity, and (d) provide a training manual for abusers" (p. 33). [4]

"The silencing pornography does is inextricably tied to what social science has documented are pornography's 'nonspeech' harms: its contribution to sexist attitudes, its encouragement of rape myths, its sexualization of dominance, and its reduction of men's inhibitions to rape" (p. 123). [6]

How Pornography Affects Women
"Data on how pornography affects women's relationships with men demonstrate that women feel [about the presence of pornography in their homes, in their partner's hands, and in the media marketplace]:
- As if they are being negatively compared to other women, 42%
- Bad about their bodies, 33%
- As if sex were a performance, 24%
- Pressured to perform, 22%
- Sexually inadequate, 19%
- Pressured to try sex acts, 15%
- Emotionally distant, 15 %
- Sexually distant, 14 %
- They had "been upset by someone trying to get them to do what they had seen I pornographic pictures, movies, or books", 12% (p. 87). [7]

Facilitating and Reinforcing Sexual Addictions
"The use of sexual media is clearly associated with sexually aggressive behavior…Some believe that it can cause addiction or compulsive sexual behavior, and almost all believe that it facilitates, maintains or reinforces it…This is particularly true (a) if the pornography is arousing; (b) if it is coupled with masturbation and subsequent orgasm; (c) when alternate non-deviant fantasies are unavailable; (d) if the pornographic stimuli occurs during puberty and the 10 to 24 months afterwards (the crucial period for the development of enduring sexual propensities…); (e) if the child (at the onset of adolescence) has little or no previous sexual experience to draw on…" (pp. 263-264). [2]

Pornography Blurs Boundaries for Sex Offenders
Like other men in the sex offender group, David was reluctant to place blame for his

actions on anything or anyone, but he described pornography as the primary stepping stone that he took to sexually acting out. He used the concept of boundary violations in his life:

> Pornography was a way to begin violating people's boundaries. And it kind of went from there. Where, like when you look at somebody engaging in sex, I think it's a violation of boundaries. That is something that should be private. So it's like I gave myself permission to voyeur on them. And the more I did that, the more liberties I took to actually act that stuff out…it's like pornography and I [slapping his hands together], we got bound up somehow. And I ended up taking permission over a long period of time to violate boundaries, and I think pornography was the beginning of that violation (p. 50). [4]

Pornography Blurs Boundaries for College Men

"Mary Koss conducted a large national survey of over 6,000 college students selected by a probability sample of institutions of higher education. She found that college men who reported behavior that meets common legal definitions of rape were significantly more likely than college men who denied such behavior to be frequent readers of at least one of the following magazines: *Playboy, Penthouse, Chic, Club, Forum,Gallery, Genesis, Oui*, or *Hustler*" (pp.147-148). [5]

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APPENDIX J: TRANSCRIPTION NOTATION EXAMPLE

In order to easily locate and track information gained from participants' transcriptions I compiled the following information for each participant into one document:

1. Pre-class survey

2. Interview One transcription

3. Interview Two transcription

4. Interview Three transcription

5. Gender Justice assignments

    a. Five Weekly Reflections

    b. Life Partner Exercise

    c. Cultural Artifact Exercise

    d. Final Perspectives

6. Participant's Facilitator Interview Transcriptions

Pages numbers and line numbers were then applied to the document and it was saved under the participant's name or pseudonym. When quotations from the participants are included in this paper, participant's initials and page and line numbers the quote begins on followed in a parenthesis. For example, a quote from Buford Ripen (pseudonym) from page 17, beginning on line 460 his data document would be noted in the paper as follows, (BR 17.460).

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