1982

Man to man: Counseling males through gender-roles expansion

Dennis Duane Feltz

University of Northern Iowa

Copyright ©1982 Dennis Duane Feltz

Follow this and additional works at: https://scholarworks.uni.edu/grp

Part of the Education Commons

Recommended Citation
https://scholarworks.uni.edu/grp/2317

This Open Access Graduate Research Paper is brought to you for free and open access by the Student Work at UNI ScholarWorks. It has been accepted for inclusion in Graduate Research Papers by an authorized administrator of UNI ScholarWorks. For more information, please contact scholarworks@uni.edu.
Man to man: Counseling males through gender-roles expansion

Abstract
The purpose of this paper is to first examine some specific psychological and physiological concerns of men as these concerns relate to masculine socialization in this culture. Secondly, alternative behaviors to traditional masculine socialization, and specifically androgyny, will be delineated. Finally, the role of the helping professions in helping men resolve the issues of gender-role conflict will be explored.

This open access graduate research paper is available at UNI ScholarWorks: https://scholarworks.uni.edu/grp/2317
MAN TO MAN: COUNSELING MALES
THROUGH GENDER-ROLE EXPANSION

A Research Paper
Presented to
the Department of School Administration
and Personnel Services
University of Northern Iowa

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Dennis Duane Feltz
December 1982
This Research Paper by: Dennis Duane Feltz

Entitled:

MAN TO MAN: COUNSELING MALES THROUGH GENDER-ROLE EXPANSION

has been approved as meeting the research paper requirement for the Degree of Master of Arts.

Audrey L. Smith

November 22, 1982
Date Approved

Director of Research Paper

Robert T. Lembke

November 23, 1982
Date Received

Graduate Faculty Adviser

Robert Krajewski

Dec 6/1982
Date Received

Head, Department of School Administration and Personnel Services
# TABLE OF CONTENTS

Chapter | Page |
---|---|
1. INTRODUCTION | 1 |
  - Statement of the Problem | 4 |
  - Assumptions | 4 |
  - Limitations | 5 |
  - Definitions of Terms | 6 |
2. REVIEW OF THE LITERATURE | 8 |
  - Early Signs of Gender-Role Development | 8 |
  - Male Socialization as Transitional Stages | 10 |
  - Gender-Role Development in Boyhood | 13 |
  - Results of Socialization in Adult Males | 16 |
  - Roots of Feminism | 20 |
  - The Men's Movement | 22 |
3. METHODS: APPROACHES TO GENDER-ROLE THERAPY | 26 |
  - Androgyny | 26 |
  - Male Counselors-Male Clients | 31 |
  - Dynamics of Male Clients | 33 |
  - Dynamics of Male Counselors | 36 |
  - Counselor Techniques | 38 |
  - Men's Groups | 43 |
  - Gender-Role Therapy and Counselor Trainees | 49 |
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. SUMMARY, CONCLUSION AND RECOMMENDATIONS</td>
<td>53</td>
</tr>
<tr>
<td>Summary</td>
<td>53</td>
</tr>
<tr>
<td>Conclusion</td>
<td>53</td>
</tr>
<tr>
<td>Recommendations</td>
<td>54</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>57</td>
</tr>
</tbody>
</table>
Chapter One

INTRODUCTION

In the late 1950's, writing on sex-role pressures, Hartley wryly concluded that a man:

is supposed to be rugged, independent, able to take care of himself and to disdain "sissies" . . . they have to be able to fight in case a bully comes along; they have to be athletic, they have to be able to run fast; they must be able to play rough games . . . (p. 460).

A more recent article by Ciccone and Ruble (1978) synthesized several studies using adjective check-lists of generally accepted male qualities. The authors found these descriptions of the acceptable male to be most common: adventurous, ambitious, independent, logical, aggressive, dominant, assertive, stable, courageous, interested in sex, self-confident, competitive, a leader, individualistic, active, unemotional and strong (p. 11).

At a casual glance these seemed to be positive characteristics for males to attain, particularly in the highly specialized, technical and competitive society of modern times. But were there prices to pay for men's rugged individualism and suppressed feelings?

From birth to death the male mortality rate in America averaged from one hundred to two hundred percent higher than that of females, according to the U.S. National Center for Health Statistics (1973). Women lived, on the average, eight years longer than did men and this gap was widening. Young boys were seen in child guidance clinics up to three times as often as were girls, said Shaw (1966), and this
figure climbed to fifteen times as often for boys as for girls in 1977, said Rekers et al. (1977). Autism ran three to four times as high for boys as for girls even a few decades ago, said Eisenberg and Kramer (1956). The Department of Health, Education and Welfare (1970) found boys to be forty-two percent more likely to be diagnosed as schizophrenics.

When boys grew up and became men, reported the U. S. Public Health Service (1972), they made twenty-five percent fewer visits to doctors and dentists, and consequently averaged a fifteen-percent longer stay in hospitals than did women. They were four to five times more likely to die from bronchitis, emphysema and asthma than were women, said the Health Service (1973). Death rates from cardiovascular diseases and cirrhosis of the liver were twice as high for men as for women. Men died from hypertension approximately forty percent more often, from pneumonia and influenza sixty-four percent more often, and from arteriosclerosis twenty percent more often than did women. Tuberculosis, cancer and other chronic diseases all had significantly higher male casualty statistics.

Was there more to deduce from these statistics than the natural superiority of women? Males possess proportionately larger heart and lung capacities, according to Goldberg (1976), and a correspondingly faster ability to recover from exhaustion.

Was something wrong with the Masculine Mystique? Shifting social norms had made the man something of a pariah, perceived as an oppressor by women, by ethnic and economic minorities, by homosexuals, and by anyone who required an identifiable target for their cause, according to Forisha (1978), Guttentag and Bray (1976) and Harrison (1978).
Feminism had been particularly critical of male rigidity and societal privileges, especially in the early days of the present women's movement (Tolson, 1977). But in spite of all the criticism and ostracism from other social sub-groups, despite medical statistics and documentation, despite the loneliness of managerial, head-of-household and other lord and master situations, the general body of males held to their unyielding emotional postures (Henley and Thorne, 1977).

Some of the explanations for men being so rigid had to do with power, both personal and political (Crites and Fitzgerald, 1978). With only a few exceptions, males have held leadership roles in society for all of recorded history. Power by its nature could be invidious and self-sustaining, stated Henley (1977) and Lofaro and Reeder (1978). People in power are loathe to share their own spoils and risk vulnerability.

Men had the precedent of history to justify this modern control of business, government and education. They probably did not measure the intangible losses such as lack of growth or stimulation, poorer health or little intimacy, stated Bray and McQueen (1977). Instead they focused on the tangible gains, which is what power produced. These perceived gains included success, personal possessions, social status, and a tough and independent image. Bray and McQueen cited the example of a man who decided to move in order to improve his business prospects. He saw the tangible, measurable aspect of home, which was as a place for supper and sleep. His wife and children may have seen the intangible aspects of home, which comprised their immediate universe. Father might have convinced the family to move by offering them a bigger house, individual bedrooms, more appliances, etc. He was thereby
demonstrating that, in his masculine world, having possessions was more important than being intrinsically happy. Father may not have seen how his maneuvers were isolating him from those who should have been closest to him, just one example of what some writers e.g. Dubbert (1979), Mayer (1978) and Steinem (1974) have labeled the Masculine Mystique.

Statement of the Problem

The purpose of this paper is to first examine some specific psychological and physiological concerns of men as these concerns relate to masculine socialization in this culture. Secondly, alternative behaviors to traditional masculine socialization, and specifically androgyny, will be delineated. Finally, the role of the helping professions in helping men resolve the issues of gender-role conflict will be explored.

Assumptions

This writer assumed from the outset of this paper that androgynous attitudes created healthier, more diverse human beings than did traditional patterns of socialization. This writer also assumed that expanded gender-roles would not weaken any necessary parameters or guidelines of societal functions and values. This belief is not a minor point. Males who argue against androgyny have contended that changing gender-roles would open the floodgates to homosexuality, reduce the stockpile of aggressive leaders--corporate and military--and foster the already epidemic neuroses of an entire lost generation of young males in search of structure and identity. These concerns
were quoted by Adams, McDonald and Huey (1966), Bucher (1976), Kleinberg (1978) and Unger (1979).

This writer also assumed that male-to-male counseling was an appropriate method of relaxing the client's defenses and giving him permission to explore new behaviors in a non-threatening setting. No undue bias toward female counselors was intended by this stance. The emphasis here will be on a male counselor demonstrating to his client that considering the expansion of gender-role options was possible while remaining (or becoming) emotionally well-adjusted.

**Limitations**

One serious limitation in the preparation of this paper was the paucity of research directly relating to several topics within the framework of gender-role counseling. In particular, the areas of same-sex counseling dyads, relevant research of men's support groups, and delineated programs for counselor-trainees were insufficiently represented in the books and journals this writer studied. This paper, then, is not an empirical study. Many articles reflected the personal opinions of their authors. Most of the men's liberation readings appeared in non-technical magazines and books. What professional writings did exist often focused on women's roles or, at best, the problems of masculine roles minus any possible solutions.

Gathering material meant scanning the generalized lists of gender-role learning theories, family therapy, women in counseling, and parental issues to glean a working bibliography. Gender-role counseling is a young and burgeoning area of thought, and specific remedial techniques are still being devised within the various schools.
of counseling styles.

Definition of Terms

Several words and phrases were coined or redefined for the purpose of the gender revolution which began in the 1960's. For the purposes of this paper, the following definitions apply.

Androgyny refers to the capacity for a person to respond to situations with either traditionally masculine or feminine attitudes, at her/his individual discretion. An androgynous male, for example, will feel free to cry or to respond stoically, as his own needs compel him.

A feminist is a person who supports a philosophical and political concept of women holding equal responsibilities and rewards with men in society. Feminists believe that women have been treated as second-class citizens in contemporary society, and are working in political ways to change what they perceive as male-dominated institutions, culture and even language.

A masculinist is diametrically opposed to feminism, or the need to redefine male characteristics. Masculinism is the belief that men are expected and entitled to suppress weaker emotions in favor of more assertive, self-controlled characteristics. A masculinist also favors males being primary bread-winners in their families, and leaders in their chosen professions.

Gender is defined by Stoller (1968) as being either male or female, but with psychological or cultural connotations, i.e. learned behavior. Some writers inter-change gender roles with "sex roles", both referring to a learned outward expression of one's sex.
Men's liberation is a catch-phrase for a new social movement, begun in the early 1970's. The term is defined as a belief in men's roles as traditionally being constrictive and self-defeating. The proponents of men's liberation primarily use group process as a method of promoting their beliefs. Men's liberation is not to be confused with gay liberation, which is the support of homosexuality as a justifiably alternative means of sexual expression.

These are the terms most used in the literature which will be explored in the following chapters of this study.
Chapter Two

REVIEW OF THE LITERATURE

The purpose of this study was to examine the psychological and physiological concerns of men as these concerns related to masculine socialization, and to explore how the helping professions might help men resolve any such concerns. Chapter Two will summarize a review of the literature related to the masculine socialization process from infancy through adulthood. This chapter will also explore the growth of feminist and men's liberation movements as responses to traditional gender-role socialization.

Early Signs of Gender-Role Development

Lerner (1968) speculated that chromosomal disadvantages of males may have predicted gender differences, thus arguing for organic rather than learned differences between men and women. Lerner noted that the rate of natural abortions were three hundred male to one hundred female at four months, and one hundred-six to one hundred at birth. Continuing on, at age sixty-seven Lerner found seventy living males for every one hundred females; at one hundred years he reported only twenty-one males to one hundred females. Lerner stated that all but seven of sixty-four specific causes of death had higher male mortality rates. He also pointed to a higher male frequency of hyperactivity, dyslexia, and learning problems in terms of organic causalities.
This writer did not find other sources in modern research to corroborate Lerner's testimony. Steller (1973) suggested that any biological predispositions based on gender could be transcended by such psychological influences as reinforcement and modeling.

Goldberg and Lewis (1969) found that boys as young as thirteen months old were less likely to play with toys such as stuffed animals and blocks, and more likely to play with non-toys such as doorknobs and covered outlets. In their observations, the authors also found distinctly aggressive tendencies such as banging objects with mallets and running over toys with play lawnmowers. Vener and Snyder (1966) found that boys could identify items by appearance and task according to sex linkage with seventy-five percent accuracy by age two. By age three, stated Fagot and Patterson (1969), children's toy preference indicated a discrete sense of their gender identity—the awareness of being a boy or a girl. Maccoby and Jacklin (1974) had similar conclusions in their studies.

Serbin and Connor (1979) suggested that traditional gender toys developed different motor skills. Boys' toys tended to develop visual and spatial skills whereas girls' toys promoted higher verbal skills. The authors stated: "Females may develop a practice deficit, relative to males, in the use of materials which promote visual-spatial performance, since they generally play less with these 'male preferred' toys (p. 316)." The article did not infer a corollary of this conclusion, i.e. males may have suffered an inhibition in verbal and self-revealing abilities by not rehearsing parental roles and other games common to traditional female childhood. This corollary was suggested by Marlowe (1981) and Green (1974).
Male Socialization as Transitional Stages

Lewis (1978) summarized all of male socialization as involving a process of eight overlapping transitions. The first transition was called the Gender Identity Transition, achieved by age 3-1/2, when boys recognized their sexual organs as being different from those of girls, began using language including statements such as "I'm a boy", and started a strong identification with their fathers.

Next came the Gender Role Transition, which was characterized by an outward expression of gender identity, according to Money and Earhardt (1972). This process came through identification with male role models, reinforcement for "appropriate" male behavior through rewards and punishments, stated Mussen et al. (1969), and cognitive learning, also called self-socialization, said Kohlberg (1966). The rigidity of the gender role transition, said Lewis et al. (1978), could be exemplified by parents who became more excitable about sissies than tomboys, as discussed by Fling and Manosevitz (1972).

The third transition described by Lewis et al. (1978) was known as the Reproductive Maturity Transition, which began later in life and lasted longer in boys than in girls, said Katchadourian and Lunde (1972). This transition was characterized by a change in male genitalia around age eleven, with body hair increasing between age fifteen through eighteen. Other traits of reproductive maturity included acne, "wet dreams" and sudden erections in public, said Eichorn (1975). These physiological shifts caused unsettlement and embarrassment in males, often compounded by poor parent-son communication, said Lewis (1973). In this transitional area
masturbation usually began, which was one of the biggest guilt-producing patterns of teenage boys, claimed Sorenson (1973) and Hunt (1974).

Overlapping several other transitional periods was the Sexual Preference Transition, said Lewis et al. (1978). This change began in infancy and early childhood, and usually did not actually manifest itself until puberty or later. Homosexual feelings, especially, were often repressed although same-sex experimenting was often tried at least once by males, three times as often as by females, stated Hunt (1974). Other "deviances" were practiced or attempted more often by men than by women, leading Money and Earhardt (1972) to suggest that male sexual identity was more fragile.

The fifth transition, according to Lewis et al. (1978) was the Virginity to Non-Virginity Transition. In males this transition did not have the same mythology or emotional investment as did the loss of female virginity. Forty-four percent of males, according to Sorenson (1973), lost their virginity through unromantic surroundings and patterns, i.e. one-night stands or prostitution. Blue-collar workers placed a higher value on the loss of male virginity as a "reward" of manhood, said Berger and Wenger (1973).

Following this transition was the Transition to Intimacy, said Lewis et al. (1978), wherein sexual matters became only one component of interpersonal intimacy. As Maslow (1954) stated:

Self-actualizing men and women tend on the whole not to seek sex for its own sake, or to be satisfied with it alone when it comes . . . and . . . sex and love can be and most often are perfectly fused with each other in (emotionally) healthy people . . . (p. 241).
Unfortunately, claimed Lewis et al. (1978), many men failed to complete this stage.

The penultimate transition was the Mid-Life Sex Role "Reversals" Transition. In this transitional state, men moved to a unisex position in middle age, becoming more passive and nurturant while their female counterparts became more domineering and managerial, according to Gutmann (1974). Brim (1974) saw this transition not as a positive experience but as a crisis:

The hormone production levels are dropping, the head is balding, the sexual vigor is diminishing, the stress is unending, the children are leaving, the parents are dying, the job horizons are narrowing, the friends are having their first heart attacks; the past floats by in a fog of hopes not realized, opportunities not grasped, women not bedded, potentials not fulfilled, and the future is a confrontation with one's own mortality (p. 18).

Other commentators, however, such as Bardwick (1975), Butler and Lewis (1977), and Keith and Brubaker (1979), were beginning to see this transition as potentially welcome and valuable.

The eighth and final transition was the Male "Climacteric" Transition, or male menopause, said Lewis et al. (1978). There were no symptoms of this state quite so obvious as female menopause, but emotional symptoms prevailed, claimed Katchadourian and Lunde (1972), and even some physical manifestations akin to hot flashes were experienced, probably linked to drops in testicular hormones, said Bart and Brower (1970). Men in this final transition did feel a reduction in or loss of sexual well-being, stated Lewis et al. (1978).

These transitional periods might also be called life stages, said Collison (1981). These stages could be of significance to counselors, as will be discussed in the next chapter.
Gender-Role Development in Boyhood

A cynical acquaintance of this writer once commented that children are corrupted by the three P's—parents, priests and professors. Certainly home life, religion and education have a large impact on male children's upbringing, as stated by Birk (1981). In the earlier-mentioned studies, observations were made of children's early years in their home environment. With the coming of school age and its attendant expectations and biases, many writers, including Anastasiow (1965), Hartley (1974) and Kaplan (1977), charged that gender differences were sharpened and crystallized. Bray, (1977), remembering her own childhood, commented:

Maybe boys were better. They certainly had the better role in the Dick and Jane books. While Dick was riding the pony on his Grandfather's farm, Jane was playing with the kittens. On another occasion Father took Dick to visit the airport, and while the "men" were away, the "girls" baked cookies or Mother taught Jane to sew. Dick's childhood was active and had some excitement, but Jane's greatest excitement came when Mother would let her wear her "grownup" apron (p. 23).

This concept of boys leading more active childhoods was confirmed in another study by Hartley and Hardesty (1964), wherein boys preferred mechanical toys, such as trucks and tools, and aggressive games, such as playing soldiers with toy rifles. Boys demonstrated that their activities were either job-oriented (shoveling walks, helping fix a ceiling) or reckless (hitching rides on trucks, playing on roofs).

Tibbets (1975) did a checklist of children ages seven to eleven, asking them which gender showed more tendencies of certain behaviors. For most of the positive traits, the children stuck to their "party lines", and vice-versa for negative traits. The only two
traits they both agreed on for boys were that male children liked to fight and liked to throw things. This study demonstrated two observations: (1) competition between the sexes was well established in the primary grades, and (2) there was universal recognition among young children that boys had a virtual monopoly on aggressive tendencies.

The ideas that boys were more aggressive than girls also were accepted by primary teachers (one of the three P's). Elementary teachers stated that seventy-five percent of their problem-makers were males, leaving only twenty-five percent of the trouble in the classrooms being caused by girls, according to Werry and Quay (1971) and Grambs and Waetjen (1975). An inherent problem at this age was that boys were told to model themselves after male role models. However, as a study by Fishel and Pottker (1974) indicated, up to eighty-four percent of all elementary teachers were female. Having been raised and socialized by mothers and women teachers and finding very few men in their immediate environment, boys often patterned themselves after aggressive—and traditional—peers, according to Maccoby and Jacklin (1974) and Rekers and Yates (1976). Grambs and Waetjen (1975) claimed that this problem was exacerbated by a prejudicial grading and disciplining system against boys, and suggested that a larger influx of male lower-elementary teachers was needed. Lee and Cropper (1974) shared this viewpoint.

The gender boundaries seemed clearly established in grade school, according to Marlowe (1980, 81), nor was deviance by males tolerated. Almost all double standards relating to males and females favored the males, but in the early formative years one glaring double standard emerged which clearly benefitted girls. Fling and Manosevitz
(1972) stated that parents were significantly more intolerant of boys crossing sex lines than girls. Tomboys were okay; sissies were not okay. Primary teachers also preferred girls to display cross-sex behavior, such as achievement, to boys who displayed such cross-sex behavior as dependence, according to Levitan and Chananie (1972). This attitude was consistent with a societal value that male behavior was more desirable by virtue of rewards and status than female behavior, as stated by Stoltenberg (1977). For girls to rehearse and mimic male qualities, then was understandable, just as women in current times are "allowed" to wear pantsuits and hold (not too many) seats of power.

Males who experimented with female qualities, however, were in the eyes of many attempting to obtain the attributes of an inferior gender and were, at least, inferior themselves or, at worst, homosexuals, according to Baumrind (1980) and Feinman (1974).

In teenage years males were beginning to solidify their socialization into adult mores. They frequently maintained a precarious balance between appropriate and inappropriate attitudes toward aggression, even demonstrating combat-like behaviors, said Skovholt (1978). Athletics could be considered an ongoing metaphor for combat. Skovholt claimed it was no coincidence that teenage boys' eagerness to display courage and toughness made age seventeen a perfect year for military conscription. The balance of aggression was frequently unsettled, however, as shown by one statistic—eighty-three percent of arrests in 1970 in the United States were of males, according to Noblit and Burcart (1976).

The observation that young boys were afforded few male role models was stated earlier. In a study of a senior class of high school
males, Kahn (1974) sought out who their "heroes" (role models) were and how these models were integrated into everyday life. Fifty-two percent of the list of heroes were athletes or other modern real-life men, exemplifying the masculine world of accomplishment. The high-schoolers either disclaimed or minimized any similarity with, or impact by, these role models. Kahn saw this response as an effort by the teenagers to preserve their own individuality. What was of particular interest to this paper was that only a few heroes exemplified the feminine aspects of the high-schoolers' personalities, thus indicating a trend toward masculinism and away from androgyny in their hero worlds.

**Results of Socialization in Adult Males**

The achieving heroes stayed with males into their adult lives, said Henley and Thorne (1977). The traditional adult male was very resistive to displaying emotions or to supporting others, especially other males. Competition was the order of the day, according to Bem et al. (1976). Vinacke (1959), after several studies, stated that "males are primarily concerned with winning, whereas females are more oriented towards working out an equitable outcome, as satisfactory as possible to all participants (p. 359)". One survey by Lewis (1979) noted that fifty-eight percent of the men hadn't even told their best friends they liked them. Lewis concluded that it was no mystery why hugging, hand-holding, caressing, or kissing another man was so forbidden in America as opposed to other countries. Goldberg (1979) went so far as to claim that the lack of loving relationships between males was linked to a significantly higher suicide rate among men, especially divorced men.
Many of the gender-role problems of adult men will be reviewed in Chapter Three under the section concerning male clients. Some particular concerns of male retirees were explored by Beveridge (1980), who conducted a survey of retired business managers. He chose this group because, presumably, managers would have the resources to fulfill retirement goals. Also, they would generally place a high value on the work ethic and on the male work role. One hundred and eighty-five managers in his survey responded to what Beveridge called life significance, which he defined as life interest, self-acceptance and life purpose. His overall conclusion was that feelings of satisfaction in retirement hinged upon the ability to continue making a recognizable contribution to the well-being of society. Beveridge quoted Crawford (1971) who delineated three interpretations of retirement:

1. retiring back to something, usually family and close friendships;
2. retiring from something (work); and
3. retiring for something, i.e., extending one's life in a newer, different direction.

Most of the men in Beveridge's study (1980) fell in the second category, an area always defined in terms of loss—meaningful role, loss of social structure, etc. If men saw retirement as a disengagement, they might lose their sense of self-relatedness by losing the sense of relatedness to others. Men who measured their own worth by career and social status had little left after retirement. A further complication in retirement was finances, which Beveridge claimed validated Maslow's needs-hierarchy, which postulated that money matters, as basic needs, must be attended to before other areas could be addressed.

The retirement phase of life should be seen as having its own intrinsic value, a time for self-appraisal and recognition of one's
own significance, said Beveridge (1980). Self-acceptance was argued by Beveridge as the antithesis of loneliness. Acquiring new goals and new friendships also would combat loneliness, but Lewis (1978) noted that most retired men didn't replace lost friends as the years went by.

The literature seemed to indicate that the socialization process of men in the modern culture encouraged them to repress some critical and healthy feelings, e.g. as stated by Aries (1977), Henley and Thorne (1977) and Olstad (1975); to deny pain and vulnerability at great risk to personal health, as stated by Friedman and Rosenman (1974), Fein (1977), Harrison (1978) and Thoresen (1980); and to fear behavior construed as homosexual or effeminate, as stated by Baker-Miller (1976), Forisha (1978), Lehne (1976) and Hartley (1974), among other issues.

Homophobia, the neurotic fear of homosexuals or any behaviors appearing homosexual, was seen by Lewis (1978) as the primary barrier to intimacy between most males. Lewis claimed that homophobia in this country stemmed from Americans' inability to distinguish between the sensual and the sexual. In other words, touch had to mean physical desire rather than compassion or friendliness. If a man touched another man, he must have sex in mind, said Lewis. The antipathy toward demonstrating any feelings that might be deemed homosexual had caused some men to find confirmation of themselves through violence toward those not considered male-role conformists, according to Churchill (1967). On an even more global scale, the desire to repress more androgynous feelings had been linked with the willingness of humans to settle conflicts by war instead of by diplomacy, claimed Pasteau (1974) and Komisar (1976). World leaders were simply subscribing to prevalent
male role expectations, said Nichols (1975).

Brannon (1976), in a lighter vein, still managed to make some succinct points about male stereotypes. He listed four main themes:

1. No Sissy Stuff: the need to be different from women;
2. The Big Wheel: the need to be superior to others;
3. The Sturdy Oak: the need to be independent and self-reliant;
4. Give 'Em Hell: the need to be more powerful than others, through violence if necessary.

A significant example of this last category, the need to be powerful, was demonstrated in the widespread social problem of rape. Rape had been identified by Brownmiller (1975) as an act of aggression and power, not sexual fulfillment per se. Russell (1975) wrote:

"Being aggressive is masculine; rape is sexually aggressive behavior; therefore rape is masculine behavior (p. 261)." Russell went on to say that rape was an arena where "oversocialized" notions were acted out, especially by men who felt powerless in the rest of their lives.

Thus, a case might be made that the fear of intimacy, as stated by Olstad (1975) could lead to homophobia, as Lewis (1978) claimed, or violence either against women, said Brownmiller (1975); against other men, said Churchill (1967); against the world, said Komisar (1976); or against themselves, said Mayer (1978). A wide range of behaviors evolved from one consequence of masculine socialization.

This writer would like to stress that the life process of learning masculine behaviors was not necessarily wasted time, nor were all these behaviors harbingers of dysfunctional conditions. The definition of androgyny was culling the positive attributes from both masculine and feminine perspectives; ergo, some positive masculine behaviors must indeed exist.
The preceding pages dealt with male socialization on a chronological basis, from infancy to manhood. The literature indicated that many learned behaviors associated with masculine gender-roles had some seriously debilitating consequences for men. The remainder of this chapter will address the responses of society-at-large and re-evaluations of traditional masculinization, with specific regard to the feminist and men's liberation movements.

**Roots of Feminism**

Harrington (1972) stated that many individuals could feel caught between the status quo and new patterns of behavior as society shifted and evolved on the subject of gender-role conflict. This writer felt it was important for the reader to understand the global issues so as to appreciate how these issues trickled down to individual concerns.

Bullough (1977) commented on the historical roots of modern sex education as a way of demonstrating the tremendous traditions and precedents which contended against change. As an example, in medieval times the Alexandrian Jewish philosopher Philo, Catholicism's St. Augustine, and many others believed that males embodied the more rational aspects of the human soul. Women represented less rational, more earthly, more sexual aspects. Women were constantly leading men astray, as exemplified in the Garden of Eden. Saints Ambrose and Jerome postulated that a woman who could remain virginal or control her sexuality would enter a higher plane of rationality. Such a woman could eventually achieve man-thood, to the measure of the adulthood of Christ. This feeling of women falling especially short of the grace of
God and tempting men away from their own better interests has persisted to the present, according to Bullough. As stated earlier, religion, along with education and parenthood, would seem to be a major roadblock to equality of gender relationships.

Kearney (1979) wrote that alternative gender-roles were not suggested on a large scale until 1843 when Elizabeth Cady Stanton and Lucretia Mott organized the first Women's Rights Convention in Seneca Falls, New York. Proponents worked diligently for the right to vote for almost sixty years. When the federal law finally passed in 1920, exhausted activists withdrew their fervor and women's issues entered a quiescent phase.

The present feminist movement was incarnated in 1961 when President Kennedy created the Presidential Commission on the Status of Women, under the urging of Esther Peterson, director of the U. S. Women's Bureau. By 1967 the Commission had offices in all fifty states. Among the first laws endorsed by the Commission were the Equal Pay Act of 1963, Title VII of 1964 (the Civil Rights Act) preventing sex discrimination in employment, and Executive Order 11246 of 1965 (amended 11375 in 1967) dealing with employment discrimination among federal contractors and subcontractors. These important laws created a "climate of expectation" for a feminist movement, but focusing on employment proved too narrow a scope.

Betty Friedan's *The Feminine Mystique* (1963) had helped label some of the problems of women's issues. In 1966 Friedan helped form the National Organization of Women to monitor the federal government and to promote civil rights and equality. A separate political body for women such as NOW seemed unavoidable after female activists found their
views snubbed by male radicals. Women's liberation was scoffed at by male members of Students for a Democratic Society (SDS) in 1965, who seemed eager to embrace the causes of everyone else. Women formed their own rap groups and assimilated themselves into other anti-war, student, and black civil rights groups, soon forming five separate feminist groups out of Chicago, Toronto, Seattle, Detroit, and Gainesville, Florida. As a footnote, SDS reversed their decision in 1967 and embraced equal rights of women.

Early feminists stressed social structural change on a grand scale, not sex-roles on an interpersonal level. As an example, Morgan (1970) quoted the 1967 Bill of Rights of the National Organization of Women:

1. Equal Rights Constitutional Amendment (ERA)
2. Enforcement of laws banning sex discrimination in employment
3. Maternity leave rights in employment and in Social Security benefits
4. Tax deductions for home and child care expenses for working parents
5. Child day-care centers
6. Equal and unsegregated education
7. Equal job training opportunities and allowances for women in poverty
8. The right of women to control their reproductive lives (birth control and abortion) (p. 512)

The Men's Movement

Men, meanwhile, had also taken some introductory appraisals of their situation. Tavris (1977) and Gelman (1978) noted that the "hippies" of the 1960's scorned the grey-flannel-suit image of the previous decade. This change in garb and hair led to other appraisals, spurred on by the so-called "sexual revolution" and women's rejection of post-Victorian chastity. With different body image and the new
sexual candor established as counter-cultural patterns, the telling blow to masculinism came as protestors and draft evaders of the Vietnam era challenged the consecrated masculine proving ground of war, according to Gelman and Nichols (1975). White males had to choose sides as first blacks, and then youth and women demanded equality.

The 1970's crystallized some issues and created constructive definitions of key concepts, according to O'Neil (1981). Heightened awareness of gender-role conflict resulted in increased anger between men and women. Terms such as sex differences, sex roles, gender, sexism and androgyny were commonly used in education, psychology, and other social sciences. O'Neil used the example of the "All in the Family" theme song, wherein Edith and Archie longed for a return to the days when "girls were girls and men were men" as a social indicator of changing times.

Other social indicators included gender-role conflicts in daytime soap operas and movies such as "Kramer vs. Kramer", "Annie Hall", "Urban Cowboy", "An Unmarried Woman", and "Breaking Away". The Equal Rights Amendment (ERA) became a political focus for gender equality, and Title IX legislation of 1972 affected the role of education, including encouraging boys into cooking classes, according to Meinecks (1981). Elsewhere in society, talk of unisex clothes, bisexual lifestyles and emergence of gay rights and gay activism became more prominent. This led to increased homophobia, said Morin and Garfinkle (1978).

Gender-sensitive men could not stay on the defensive forever, according to Harrison (1978). One of the first male groups to gather together and express a desire to question masculinism and embrace
androgyne, according to Fleck and Sawyer (1974), was the Berkeley,
California Men's Center. In their Manifesto of 1973, perhaps the first
declaration of men's liberation, the Center stated:

We, as men, want to take back our full humanity. . . .
We want to relate to both women and men in more human ways—
with warmth, sensitivity, emotion, and honesty. We want
to share our feelings with one another to break down the
walls and grow closer. We want to be equal with women and
end destructive, competitive relationships between men. . . .
We are oppressed by this dependence on women for support,
nurturing, love, and warm feelings. We want to love,
nurture, and support ourselves and other men, as well as
women. . . . We want men to share their lives and ex­
periences with each other in order to understand who we
are, how we got this way, and what we must do to be free.
(pg. 112)

Tavris (1977) noted that several hundred men's centers and support
groups were in existence by the late 1970's, mostly around university
communities. Lewis (1981) observed that men's groups were not as
politically oriented as their feminist counterparts, and consequently
not as socially visible. Lewis projected that this circumspection
was probably due to the male liberationists' antipathy for arguing
their beliefs in any aggressive manner which they would consider
as being masculinist.

If men were not proselytizing in demonstrative ways, they still
were writing about male liberation and feminism. Some new journals
appeared in the 1970's, such as Sex Roles, Signs: Journal of Women
in Culture and Society, Psychology of Women's Quarterly, and Journal
of Homosexuality. O'Neil (1981) stated that these increased writings
reflected the need to understand how societal and technological changes
were affecting popular views of masculinity and femininity. He claimed
these problems would persist through the 1980's and pose challenges
to counselors and psychologists.
The purpose of this paper was, first, to examine and isolate the prevailing learned masculine behaviors which could be stressful and debilitating to men. Secondly, the responses of society-at-large to gender socialization were explored. The next chapter will study the desirability of androgyny as an individual alternative to traditional gender roles. The possible impact of counseling with males who seek alternatives to gender behaviors which they might label as repressive will also be outlined. Included in this outline will be same-sex dyads in counseling, men's support groups, and counselor training.
Chapter Three

METHODS: APPROACHES TO GENDER-ROLE THERAPY

The preceding chapter examined how masculine socialization in this culture could have negative consequences for men. The feminist movement—women responding to their own gender-role socialization—was briefly outlined, with the corresponding reactions of men who began to form their own movement. This chapter will examine how the counseling field has acknowledged these movements, with specific regard to gender-role therapy and men's groups.

Androgyny

Many well-intentioned counselors and their clients have acknowledged the changes occurring in society and were exploring means of moving away from traditional masculine behaviors when these behaviors were perceived as being debilitating. The next question to be pondered was what the counselors and their clients might be moving toward. That is, what descriptors would best delineate how a "non-traditional" male would perform? What precedents and role models would a male counselee have at his disposal?

In the first chapter, "androgyny" was defined as the capacity for a person to react to situations with either traditionally masculine or feminine attitudes, at his or her individual discretion. One of the first uses of the term "androgyny" in current times was for parenthood, and specifically, fathering. Popular sentiment in the 1950's, according to Bowlby (1951), stated that the father's job was to provide for the
family so that Mom could devote herself to the care of the children. Parsons and Bales (1956) described the father's position as having instrumental expressive dichotomy, i.e. Dad was responsible for exemplifying and controlling his family's relationships with the outside world, especially the world of work. Mom's role was as the giver of love in the home.

According to Fein (1978), a lone voice protesting these traditional parental views was that of Irene Josselyn, who in 1956 stated:

As long as men are seen as animated toys, mother's little helpers, or powerful ogres who alone mete out rewards and punishments, the role of men in the family structure will be boring and/or deprecating. Being frustrated in their attempt to find gratification of their fatherliness, and dissatisfied with the watered-down expression of themselves in the home, they will continue to seek release by diverting their available free energy into channels in which they feel more adequate, with a resultant over-investment in the gratification they attain from activities away from the home. ... For the sake of the child and the father, we should learn a great deal more of the deeper, subtler meanings of the potentialities in the father-child relationship. (p. 270).

In recent times many writers have continued Josselyn's point of view. Fein (1978) summarized recent literature in concluding that the opportunity to care for others, including and especially children, could be a major factor in adult well-being, and enhance children's lives as well. These opportunities for caring could begin at the source, according to Cronenwelt and Newmark (1974), who discovered through a questionnaire that fathers who went through childbirth classes and/or birthing had significantly more positive child-rearing experiences than did other men. Their wives also had more positive experiences. Parke and O'Leary (1976) and Manion (1977) also stipu-
lated that fathers were more active parents if they were involved in the birthing process—once considered a taboo, mothers-only experience. Manion also claimed that adult men who remembered their own parents as nurturant were most likely to be nurturant themselves. This was seen as a validation of the importance of role-modeling in the quest for androgyny.

Goldstein (1979) looked at marital relationships, using the Bem Sex-Role Inventory to determine androgynous and traditional dyads. She found that husbands and wives both felt more marital satisfactions when they were involved in androgynous relationships, which involved sharing domestic duties, career responsibilities, and parenting. In Goldstein's study, the husbands' views of their own "feminine" (affective) qualities and their basic attitudes toward women were major predictors of the wives' satisfaction. Goldstein stated, "The more androgynous, the more liberal, and the less job-involved the husbands are, the greater the marital satisfaction of the wives is (p. 6196)."

LeRoy (1979) found in his study that androgynous wives tested out to have higher decision-making skills than traditional wives, and argued for androgynous marital dyads for the well-being of both genders.

Simms (1979) corroborated LeRoy's evidence by finding in her study that androgynous wives had higher self-actualizing values than traditional wives. However, she also found that traditional couples appeared to be more satisfied and were able to communicate better with each other. Simms concluded:
Perhaps androgyny must be combined with other factors for marital and personal adjustment to occur, or perhaps androgynous styles are related to experiences of isolation within the greater society, which limit marital and personal adjustment satisfaction (p. 3539).

The preceding sources looked at the concept of androgyny in family relationships. Randour (1979) looked at personal self-esteem in high-school students, specifically with regard to occupational orientations. Boys who had contemporary (equal roles) orientations had higher occupational expectations than moderate or traditional boys. Randour also found many more contemporary girls than boys.

Goldenberg (1979) used the Bem Sex-Role Inventory to determine androgyny and found that androgynous males had somewhat higher self-esteem than "masculine" males. The latter took more risks in life than androgynous males, but not significantly so. Puglisi (1979) confirmed the highest degree of self-esteem in androgynous adults. O'Leary and Donoghue (1978) looked at non-traditional males in life settings and found they were preferred by both women and men as work partners.

Sallee (1979) disagreed with the above-mentioned authors, finding in a study of college students that masculine-identified males scored significantly higher in self-esteem than androgynous males. Sallee did not speculate as to the reasons for this disparity with most current research.

Dar-Kerabetian (1979) suggested that undue emphasis was being given to small differences in the characterizations of men and women in research, and suggested "the desirability of describing people simply on a general human dimension regardless of sex (p. 3584)." Harrison (1978) claimed that contemporary research had failed to demonstrate the existence of important intrinsic psychological differences of the sexes.
He went on to note that the continuous publication of new research demonstrated that the belief in those intrinsic differences still persisted in current thought. Harrison quoted Thomas (1928) who many years past stated, "If men (people) define situations as real, they are real in their consequences (p. 112)."

Moreland et al. (1979) made an important suggestion as to the philosophy of men seeking to alter their masculinized habits. They found in a study of college students and career-decision-making that "androgynous" and "masculine" males, using terminology from the Bem Sex-Role Inventory, scored the same and higher than "feminine" males at career selections. The authors claimed, "Men's progress in career-decision-making is predicted almost entirely by their endorsement of masculine qualities (p. 336)," and went on to state that perhaps expansion of sex-roles was a better concept than transcendence. This was an important distinction. Not all of socialized masculinity was necessarily limiting or hazardous. True androgyny meant using the best of both worlds, male-female, affective-cognitive, etc.

As a way of summarization, another method of viewing males was described by Juhasz and Sonnenshein-Schneider (1979). Rather than androgynous vs. masculinist, they borrowed the terms originated by Rotter (1966) which were "internal" and "external", in describing a basis or locus of control in sexual decision making. Internal was described as being more considerate and deliberate in men's decisions, functioning independently of the external pressures of the moment. Externals saw events contingent on "luck, fate, chance, or control of powerful others (p. 182)". In fitting these definitions to a study of sexual decisions among adolescents, internal males were found to be more
thoughtful in matters of contraception and the consequences of having a child. External males were more concerned with immediate gratification and believed in the socialized myth that females were responsible for controlling the males' sexual appetites. Juhasz and Sonnenshein-Schneider indicated that many male clients had external centers of control as a way of disowning any responsibility for their masculinism. The counselor's role was to help the client move from the external to an internal locus of control where he could become attuned to his own affect. Recognizing one's own feelings was seen as an extremely important component of expanding the male gender-role and moving toward androgyny.

**Male Counselors - Male Clients**

Androgynous behaviors were shown to have many positive consequences for males and the people around them. This section, and the remainder of the chapter, will explore how counseling may facilitate the growth of males who might seek more equitable, androgynous behaviors.

Berzins (1977, 79), Doster (1976), Highlen and Russell (1980), Kaplan (1979) and Scher (1979) were among the many counselors, psychologists, and educators arguing for the role of the helping professions in the expansion of gender roles. The research was basically unanimous in this regard. However, the research was not so unified on the subject of the gender of the counselor, which was one of the cardinal premises for this paper. This writer thought that a male counselor might be the most effective in giving permission and demonstrating to a male client that exploring male roles would not necessarily weaken the client's self-concept or societal performance level.
Oleshan and Balter (1972) stated that same-sex counseling dyads (male counselors to male clients) enhanced the effectiveness of the counseling relationship. Blase (1979) found same-sex dyads to be more satisfying (i.e. comfortable) to both parties but found no significant differences in the actual improvement of the client between same-sex and other-sex dyads. Mendelsohn (1966) reported that a significantly higher percentage (91% to 9%) of continuing, long-term clients were involved in same-sex dyads. Johnson (1978) claimed that male college students preferred male counselors.

Boisvert (1979) found that male clients preferring male counselors did so to avoid discussing feminist issues and women's equality. Feldstein (1979) found that "feminine", i.e. reflective, counselors were the most effective. Boulware and Holmes (1970) stated that university students preferred male counselors for authoritative advice on educational vocational choices and female counselors for understanding personal problems. This was seen as corresponding to societal roles for men and women.

Male clients had a higher return rate when their intake interviewer was female, according to Betz and Shullman (1979). Thomas and Hill (1979) found that male clients were typically more satisfied and self-revealing with female counselors. Birk (1979) stated:

I believe it is safe to assume that until responsible research proves otherwise, the same can be said of male awareness and attitudes regarding male clients (as of female counselors and clients): same sex helper-helpee dyads are not necessarily more sex-fair than dual-sex dyads (p. 261).

The literature, then, seemed to indicate that more research was needed, or that more factors were to be considered than the gender of the counseling dyad (e.g. the client's agenda, mind-set, elements of
transference and counter-transference, etc.). This writer will proceed with other factors of the counseling dyad before making any personal conclusion on the gender issue.

Dynamics of Male Clients

Lewis (1981) and Scanzoni (1979) spoke of the pressure coming from women to have their male partners explore the rigidity of their own roles. Scher (1981) observed that women wanted men in counseling to be sensitized to gender oppression, and summarized, "After all, women will not be liberated until men are (p. 202)." One factor for the counselor to explore, then, was the motivation for the client—what factors or people brought him into the counseling office. Aries (1977) and Olstad (1975) wrote about interpersonal relationships as possible factors for counseling; Morin and Garfinkle (1978) and Stokes, Fuehrer and Childs (1980) mentioned homophobia; Olson (1978) and Levinson (1978) wrote about fear of femininity; Fein (1977), Mayer (1978) and Meinecke (1981) were concerned about masculinism and bad health; and Morgan (1981) stated that divorce was an important issue. These were some of the possible motivating factors which would encourage male clients to seek counseling for gender roles.

Scher (1980) stated that three main conditions existed for the male client to struggle with. These were intimacy, power and pain. Power was the learned competition with other males, as suggested by Canavan and Haskell (1977), Gross (1978) and Rice (1978). Pain resulted from the various physical and emotional effects of the masculine mystique, according to Dubbert (1979) and Thoresen (1980). Intimacy was especially difficult to explore, claimed Stokes, Fuehrer and
Childs (1980), who found that men oftentimes disclosed to strangers before intimates, which created a paradox for a counselor who would seek to create an intimate atmosphere for effectiveness.

Marino (1979) provided an informative article about male clients, written in the first person. At the heart of the male dilemma, said Marino, was the fear of and the need to be reunited with the "child" inside him, the part of him that was denying the need for nurturance. This corresponded with Scher's (1979) viewpoint. Marino claimed that men came to counseling to work on a problem, not to get in touch with feelings. Accepting counseling was often an admission of failure, accompanied by a sense of shame. To minimize this, the client would stay cognitive, disguise his voice and cover body language with "male armor" (p. 103). For example, said Marino, a man "learned to tuck my butt in so it didn't sway so much; stopped running around so loosely and walked more like Matt Dillon in 'Gun Smoke'; I also stopped gesturing so wildly when I got so excited (p. 103)."

Scher (1979) used the little boy within the adult male concept as an offshoot of the parent-adult-child triangle suggested by Harris (1967). Scher claimed this facet of the adult male was actually hungry for affection and affirmation. Starving for material affection, he would flounder for partners who could meet infantile and mature emotional needs. His need for paternal affection would go largely unmet by other men. The male would go through a vicious circle of deprivation-search-rejection-hurt-deprivation. Some of the qualities of the "little boy" client included: (1) hurt--deserted, battered, suffering the emotional death of his "parents"' influence; (2) love-starved--believing he must retain the little-boy to compensate;
(3) angry—at being hurt and deprived, he might react in a blase, sarcastic or openly hostile manner; (4) unavailable to himself and others so as not to make risks, becoming superficial and petulant; and (5) lonely—the feeling of abandonment was seen as an enemy, or as a protective wall against the cruel adult world (p. 538). Scher wrote, "The little boy is always overprotected by his adult host. He is protected in the way he might have wished his parents, particularly his father, to protect him when he was small (p. 537)." The goal of the counselor was not to destroy this child, but to preserve the sensitive, spontaneous, here-and-now elements while diminishing the hurt and self-destructiveness. The successful client "has joined a child's freedom with an adult maturity (p. 539)."

Brownell (1979) contributed a poetic description of male clients in reference to their protectedness:

A useful analogy is to think of a man's body as a seed. A seed wears its armor on the outside in the form of a hard, protective shell. That shell is its passageway to life or death. Inside the shell is the living embryo, vulnerable and unprotected. To break the seed open by force and expose it to the elements is sure death. To leave the seed in the elements may also be fatal. If the seed is planted, however, in a warm, moist earth protected from predators, the shell softens and dies; the seedling emerges and before it breaks out into the open puts roots down. It begins standing on its limbs that take in nutrients from the earth. Then, and only then, does it have the strength to push its upper parts into the air, into the elements. It can only survive if it has light, light to interact with its internal nature to produce growth. Once it becomes established, it becomes interdependent with the environment, giving away what something else can use, and taking in what something else gives away. From dependence, to separation and individuation, to interdependence (p. 253).

This was a brief overview of what the literature reported on the dynamics of the male client. The next question to ponder was the qualifications of the male counselor.
Dynamics of Male Counselors

Scher (1981) described the counselor of expanding male roles as someone who would be "challenging and direct, possess a sense of humor, have a sense of the absurd, and be a loving and supportive person, (p. 201)." He also gave three reasons why counselors should help men explore their socialization: (1) professional philosophy, (2) counselors as members of society-at-large, and (3) counselors as agents of change. Scher claimed that counselors' professional philosophy should predispose them to be committed to real change, not just adjustment. On the second point, he quoted Lewis (1981), who claimed that society was already modifying as men changed. Those transitionalizing men would be feeling unhappy and alone sometimes, stated Bear, Berger and Wright (1979), and would require professional support. This led to the third point, that of the counselor as an agent of change.

Scher (1981) went so far as to say counselors had the "responsibility to seek out constituencies in need of growth-producing qualities of our work (p. 200)." He also thought that males as clients would become an increasingly available population as many changes were forced upon them. He listed seven basic guidelines for the gender-role counselor:

1. Men are often constricted by their roles.
2. Changing is difficult but not impossible.
3. Affect is as important as cognition.
4. Asking for assistance is not unmanly.
5. Nurturing oneself is essential to survival and growth.
6. Encouraging freedom in others, especially women, promotes it in oneself.
7. The world of work has rules different from the personal world. (p. 202)
Scher cautioned the counselor not to move too quickly on these issues with a novice client who wasn't used to sharing feelings. The counselor would need to demonstrate some firmness and strength, to indicate that he would not disintegrate when the agenda intensified.

Of utmost importance to the realm of gender-role counseling, according to several authors, was the need for the counselor to thoroughly understand his own socialization, biases, commitments and feelings about men's issues. Harway (1979) stated, "If counselors are to be able to help all their clients maximize their potential... the counselor must recognize his... bias... in counseling theories and material used (p. 9)."

Bear, Berger and Wright (1979) cautioned counselors to know how committed they were to the status quo, i.e. internal and external forces urging for maintenance of familiar, albeit negative patterns. Scher (1981) claimed that "counselors too often are guardians of the status quo (p. 202)." Lewis (1981) said that counselors needed to move beyond merely tolerating androgynous individuals and actually accept these new roles. He stated:

Counselors and educators... must be continually attuned to changes in society, so as not to become 'cultural lag junkies', those who push outmoded role models in a world where many of the traditional values and roles have changed or are no longer relevant (p. 258).

Heppner (1981) urged counselors to have a good cognitive base of understanding on traditional socialization. Scher (1981) supported the self-education of male counselors on feminist issues, as discussed in an earlier section of this chapter. He also saw men's transitionalizing as essentially political acts, meant ultimately to engender changes in the power structure of a society which would try to repress these acts.
Finally, Lewis (1981) urged counselors also to educate themselves on activities of the Men's Movement and men's liberation; to serve as resource people and interpreters for clients who needed ideas and direction.

These were the main qualities and traits found in the literature concerning gender-role counselors. As might be noted, much information was taken from a few writers. Many of the basic qualities of gender-role counseling also applied to generalized counseling styles and types of clientele so this writer made an effort not to be redundant. The focus on those qualities especially endemic to gender-role counseling and the literature was rather sparse. As Collison (1981) noted:

Very few suggestions are found in the literature with regard to counseling adult males. If suggestions are included in male-oriented articles, they often are very global in nature--as to suggest "individual counseling" or "group counseling", but seldom are suggestions made concerning counseling procedures that are sex specific (p. 220).

Counselor Techniques

Some specific techniques were suggested for gender-role counseling. Most of the literature spoke of assessing the individual client's role conflict, conceptualizing the outcomes of that conflict, and initiating some direct interventions for that conflict. Authors who favored this included Berzine (1977), Doster (1976), Highlen and Russell (1980), Kaplan (1976, 79), Kenworthy (1979), and O'Neil, Ohlde, Barke, Prosser-Gelwick and Garfield (1980).

Collison (1981) suggested a generalized five-point procedure for working with male clients. First, the dyad would identify the issues and set an agenda. The issues could be identified by the client
himself, by situations he described, by what he believed others were feeling about him, or by the counselor's observations. Second, the counseling dyad would explore the consequences of the established issues in terms of the client's affect and behavior, his significant others, and on situations, job and other. Specific questions like "What happens to you when you don't express your anger?" or "What would it mean to you about being a man if you were able to express feelings? (p.221)" were recommended.

Third, the dyad would explore alternatives to those constricted behaviors and values. Much counselor support and some rehearsal was recommended in this area. If the client was undergoing a life-stage transition (e.g. retirement, job promotion, divorce, diminished physical abilities, etc.), the possibility of anxiety about past and future transitions also manifesting was very strong, according to Bockneck (1976), Brim (1976) and Levinson (1978).

Fourth, the dyad would make some decisions as to chosen behaviors and values. This component was well-served by the traditional masculine values of achievement, success and visible accomplishment. Particular attention was needed by the counselor to assist the client in learning how to ask for help from other people at this stage.

Finally, said Collison, the dyad could bring closure to the counseling session by projecting to the future, speculating on the next life stage transition, making a contract for further therapy at some future date, etc. This five-point procedure, said Collison, was common to many counseling situations, and was probably structured enough to satisfy the novice male client unprepared for any
free-flowing, existentialist style of therapy.

Earlier, Scher (1981) stated that the three main dynamics of male clients were intimacy, power and pain. He offered some suggestions on addressing these three dynamics. If the client had been engaged in power struggles, the counselor could either challenge the client directly or allow him to experience some degree of control over the interview. If the dynamic was personal pain, the counselor needed to focus on that pain and allow the client to confront and work through it, transforming the pain into a source of strength. If intimacy was an issue, the counselor should be intimate with his client. However, Scher (1979) cautioned that the counselor should not move too quickly on expressing either anger or nurturance until the client has acknowledged his own need for intimacy and gets past his own anger. Then the counselor could be physically demonstrative, from hand-shaking to hugging and even lap-sitting. This latter technique was suggested to deal with the little boy aspect of the client's persona, providing that the technique was not misinterpreted.

The counselor might choose to play little boy "chums" as a relationship builder, or even allow the client to rehearse a father nurturer to the counselor's little boy, so that the client could feel that possibility in himself. Confronting and releasing the little boy aspect of the client was important, Scher felt, in lowering some defenses and rigidity. The client sometimes could feel very relieved, like a "peek-a-boo" game, and perceive some of the dissonance between his behavior and his self assuaged. However, if the counselor denied his own little boy persona and felt vulnerable and confused himself, his ability to nurture would be severely limited.
Marino (1979) offered some very specific suggestions for the
gender-role counselor. He said never ask why questions because males
were very good at offering because answers, i.e., rationalizations. The
counselor should also not be satisfied with instant, cathartic insights.
These responses could tie in with the stereotyped male's attitude of
"All I need are data. Then I can wrap up all this stuff and be
finished (p. 103)." Follow-through on insights was deemed most
critical.

Marino also urged watching paradoxical cues, such as an angry
voice coupled with calm words. He cautioned the counselor, speaking as
the client:

Don't leap ahead and figure me out. Stay out of your head and stay with me. I need to feel that I will
not disappear, if I let go. Please take it easy, though. My tolerance for pain is very low. I've been avoiding pain
for so long I'm afraid of it (p. 103).

Other techniques Marino suggested included relaxed body
breathing to dent the psychologically induced body armor. The
counselor also needed to demonstrate permission for the male client to
feel vulnerable and to cry without shame. The client may say, "I'm not
supposed to ask for help. Oh, maybe to borrow a tool or ask someone
to hold up a rafter, but not to hold me up (p. 104)." Marino also
suggested the gestalt technique of the empty chair, setting up a
dialogue between the client's harder and softer selves. The client
could then rehearse ways of being more sensitive with the counselor.

Counselors needed to allow their clients to stumble, said
Marino, to slip back into the dull ache of conformity when the sharp
ache of change became too acute. The counselor could demonstrate this
by showing that he sometimes stumbled, also, and was not always so
facile and glib. Counselor self-disclosure was extremely important in the therapy of the male client, according to Marino.

Other writers also emphasized the importance of self-disclosure and role-modeling. Heppner (1981) felt that self-disclosure was extremely difficult for many men, and Lewis (1978) stated it might be "one of the most difficult forms of intimacy to initiate and facilitate between men (p. 117)." Jourard (1971), in his classic work The Transparent Self, stated that being manly imposed the inward burden and extra stress of not revealing much personal information, thus hampering external relationships and even contributing to males' shorter life spans.

Nilsson, et al. (1979) discussed how psychoanalytic theorists believed that professional anonymity was a more effective tool for the counselor-client relationship. This philosophical viewpoint was a stumbling-block for self-disclosing counselors, who were criticized as "less emotionally stable, less professional, less relaxed, less sensitive and weaker (p. 400)." In fact, the authors found in a study that self-disclosing counselors were perceived as more sensitive and honest, warmer, and possessing a better self-concept. The only problem with counselor self-disclosure, said the authors, was that the technique contradicted some clients' expectations of appropriate counselor behavior. Ultimately, self-disclosing counselors begat self-disclosing clients. The practice of self-disclosure and willingness to be vulnerable could have many satisfactions in daily life, said Henrick (1979), who found a strongly positive relationship between self-disclosure and marital satisfaction and individual self-esteem.
Jourard (1971) said that the importance of counselors role-modeling the techniques of self-disclosure and intimacy was crucial. In his intimacy workshops between 1975 and 1977, Lewis (1978) said that more than half of the men reported that they couldn't remember their fathers ever hugging them, especially after they were older children. Male-to-male affection in the popular culture, as noted earlier, was rare outside of homosexual relationships. Men were left with games and other highly-structured activities, e.g. sports. "Without a game to play," said Lewis, "men do not usually relate well together (p. 115)."

Finally, Marino (1979) strongly urged counselors to practice what they preached, i.e. show the client who hadn't known many vulnerable males how to be self-disclosing, spontaneous and affective without sacrificing self-esteem or a sense of balance.

**Men's Groups**

Thus far the chapter has summarized how androgyny was validated by the definition of expanding rather than transcending gender roles. Counseling was suggested as a valid response to the individual's search for some alternatives to his established patterns of gender behavior. Traits of gender-role counselors and their clients were delineated, and some specific techniques for the counselor were recommended. The remainder of the paper will deal with group process as another medium of therapy for the gender-role counselor and with some issues concerning the training of counselors.

Berger and Wright (1978) claimed that working with a client's internalized perceptions was not sufficient. They urged counselors to help change the world outside the client, to facilitate changes in the
realm of institutional policies. One method they recommend to facilitate outside change and have men supporting each other in the interim was through male consciousness-raising or support groups.

Numerous authors had endorsed the effectiveness of men's groups as a means of exploring male socialization and gender-role conflicts or restrictions, including Bradley, Danchik, Foger and Wodetzki (1971), Karsk and Thomas (1979), Kravetz and Sargent (1977), Washington (1979) and Wong (1978). Benson (1981) stated that support groups could be tremendous forces of support for men who wished to change themselves or to develop new family roles. Lewis (1981) stipulated that men's groups were far different from "the poker or 'good ol' boy' groups." One motivation for men joining groups was similar to what Lewis and Scanzoni's (1979) comments on men engaging in individual counseling indicated; their female partners were pressing for this change. As Lewis said, "... most men whom I have known in consciousness-raising groups were sent there by a woman 'to change or be exchanged'" (p. 258)." Heppner (1981) had a more magnanimous view of men in groups, claiming that the men in his groups were self-motivated to explore aspects of the traditional male role and their relationships with both men and women. Groups might also be organized around very specific topics, such as dealing with retirement, as Beveridge (1980) stated.

Wong (1978) argued specifically for all-male groups as a means of focusing directly on issues germane to men, such as the general shallowness of male-to-male relationships. Men might need to explore some anger at women who perpetuated male stereotypes and probably would not be able to acknowledge these issues at first with women in the group.
Finally, Wong deemed as very important men seeing their peers making changes and expanding their awareness, rather than having all the encouragement and modeling emanating from professionals who were often-times trained to be empathic and disclosing.

The literature used several terms for these groups, including Farrell's (1973, 74) consciousness-raising groups, Lewis' (1981) support groups, and Heppner's (1981) simply-stated men's groups. Wong (1978) used the term "self-help", with a focus on gradually phasing out the professional leader's involvement and evolving the group into a totally peer experience. The guidelines for a self-help group included: (1) members were voluntary, (2) mutual help was given to goals agreed on by the group, and (3) professional leaders were not long-term. Wong noted that not much research on self-help groups existed, possibly because these groups by their nature and for reasons of confidentiality defied open scrutiny. Wong also claimed that these groups were difficult to define in the first place, just as the term "consciousness-raising" had several different connotations.

The motivations for men joining groups being similar as the motivations for men seeking individual counseling had already been noted. Men's resistance to entering groups was also similar to resistance to counseling. Asking for help was considered unmanly by many men, said Heppner (1981) and Scher (1979). A resistance particularly pertinent to groups was men's need to compete with each other, as stated by many writers including Brannon (1976) and Vinacke (1959). Heppner (1981) urged counselors to engage in individual intake interviews with interested men before beginning groups, to clarify the structure and intended function of the group. Bednar et al. (1974)
agreed, finding in their research that such preparation enhanced the therapeutic outcome of the group process.

Wong (1978) suggested some very basic ground rules for men's groups. The leader needed to stress at the outset the importance of confidentiality, what people might expect to happen, and how long the group would meet. Six to ten weeks was an average span of time, sufficient for establishing continuity and trust. Wong recommended the size of the group be held to between five and nine so everyone would be able to express himself. Wong recommended the group be as heterogenous as possible to stimulate members.

The group needed to strike a balance between structure and serendipity, dependent on the quality of interaction. The locations of the groups should be comfortable, perhaps in members' homes or even workplace to gain greater understanding of each others' lives. The leader needed to keep the mood of the group from becoming too somber. Men needed to enjoy each other.

Lewis (1981) recommended some techniques for the first meeting. The group could break into dyads or triads and talk for ten minutes and then introduce each other to the larger group. The leader could then point out that unthreatening topics, such as job, family or hobbies, were probably being discussed. The small groups could then continue talking while making direct eye contact and touching hands. The leader could then move the members into a group hug, which Lewis claimed usually encouraged many spontaneous comments and feelings.

Heppner (1981) noted that simple entry into a men's group was extremely difficult for many men. However, entry did not then guarantee participation. The leader needed to be aware of and find solutions to
many obstacles and defenses which group members might use. The difficulty of self-disclosure for men was already noted in this paper. To defend against revealing themselves, men might minimize or deny their feelings and problems. Some men were so conditioned not to feel pain they might truly be unaware of what they were experiencing. Others would stay in their heads, responding intellectually and abstractly, and attempting to solve their problems in a cognitive, logical manner. Some members could have poor attendance rates, said Washington (1979).

Wong, Davey and Conroe (1976) noted that male competition would manifest in groups, as men jostled for being good, appropriate group members. They might even compete for the honor of being the most liberated.

Heppner (1981) found that men's fear of failure might cause them to displace their anger and resentment on other group members. If they felt inadequate as men and were afraid of intimacy, they would very likely throw up the barrier of homophobia. Morin and Garfinkle (1978) and Washington (1979) stated men often confused intimacy and touching with sex, and defended themselves against the fear of homophobia through displacement, denial and projection.

The professional counselor/leader had to be prepared for these obstacles to a successful group experience. Heppner (1981) urged the counselor "to engage in a seemingly continual process of self-examination to become aware of and alter sexist attitudes and behaviors toward men and the male role (p. 251)." This process could guard against countertransference, such as being overly critical of certain behaviors, overlooking certain responses or attending to primarily cognitive responses from group members.
The counselor may also feel great frustration at members showing low affect and focus some aggressive or passive-aggressive verbal attention on them. Heppner stated, "It is . . . valuable to realize that the interpersonal difficulty for which a man is seeking help often is the same difficulty that causes others to become frustrated (p. 251)."

At these times the group leader could attribute causality of the frustration to the traditional male socialization process.

Other skills of the counselor included direct coaching of interpersonal behaviors, modeling a variety of those behaviors and, most importantly, correctly diagnosing each group member's needs and executing intervention strategies, stated Smith (1980). Of critical importance was deciding when to confront dysfunctional behaviors and when to reinforce improved but still dysfunctional approximations of a desired behavior. By these skills counselors could demonstrate what Lieberman, Yalom and Miles (1973) called high caring and high meaning attribution, or empathy.

Finally, many writers at some length made general suggestions as to topics of discussion and techniques for relationship-building and intervention strategies. These included Carney and McMahon (1977), Collison (1980), Guttentag and Bray (1976), Moreland (1976a and b), Sargent (1977), Washington (1978) and Wong (1978). The last writer created a list of forty-four potential activities and topics of discussion.

Some potential results of men's support or consciousness-raising groups included sanctioning the use of previously attained but unused skills because of restrictive social attitudes, according to Massar (1972). Eachus (1972) stated that groups gave men the
opportunity of testing behaviors that were difficult to experiment with in a normal setting. Liberman (1972) noted the importance of the individual noting the behaviors modeled by his group leader and other members as a means of gaining awareness of other, perhaps more effective behavior patterns.

Nygard (1973) found no significant differences in pre- and post-group attitudes of males attending a support group. This was a lone voice in a rather sparse field of researchers. Lyon (1973) found that men completing twenty weeks of a self-help group had better self-concepts, better abilities to express positive feelings, and heightened awareness of the complexity of male and female roles. Lyon used the Minnesota Multiphasic Personality Inventory (MMPI) to determine these results. Heppner (1981) and Washington (1979) reported that the most important revelation for many men in group experiences was that of universality, of not feeling alone and unsupported in their feelings. Heppner (1981) stated, "In essence, men in all-male . . . groups tend to validate aspects of the male experience for each other (p. 252)."

A final comment to groups was made by one of Lewis' (1978) group members, who said, "It's a shame that all of my life I've been taught that I could love only one-half of the human race, the female half. I'm really grateful that I'm free of that limitation on my life (p. 119)."

Gender-Role Therapy and Counselor Trainees

Individual counseling and men's support groups were two potentially positive methods for men to expand their gender roles and approach the concept of androgyny. The final section of this chapter will address the subject of counselor training to prepare counseling
students for gender-role therapy.

Gilbert and Waldroop (1978) noted that only a few graduate psychology programs had specific training modules for sex biases in counseling. Foxley (1979) noted that most of the attempts to develop nonsexist approaches to counseling that did exist place minimal emphasis on male gender-role issues. Birk (1981) stated:

The current reality of the academic training scene, as relates to sex equity in counseling, is that in some institutions a few curriculum options, usually a course or two, are available on the psychology of women. As for sex equity in counseling apropos males, that is virtually unheard of (p. 262).

Birk noted that research concerning women's psychology courses were largely positive, including reports by Scott, Richards and Wade (1977), and Vedovato and Vaughter (1980). O'Neil (1980) was another voice arguing for courses in sexism, male socialization and sex role conflicts. One example of a course came from Gilbert and Waldroop (1978), who utilized video-tapes of role-played counseling interviews on such topics as sexist use of psychoanalytic concepts, women as sex objects, and fostering traditional sex roles. These tapes were played for students in a formal program designed by the authors, to generate discussion on the degree of bias the students observed.

Birk (1981) listed four broad goals for training counselors of men: (1) to understand the impact of significant social forces (e.g., parents, priests and professors) in molding gender-roles; (2) to understand how one's own gender-role was a consequence of social expectations versus actual choice; (3) to recognize the gender-related issues and accompanying pressures in clients' agenda; and (4) to understand how counselor-client variables with regard to gender-roles
affected the counseling process. To this end, Birk said, "Rather than reinvent the (consciousness-raising/training) wheel, program designers and professors might look at the efforts of professional feminists to institute principles for counseling women (p. 260)." A significant contributor was the Committee on Women (1980) of the American Psychological Association (APA).

Rawlings and Carter (1977) presented the idea that not every counselor could help female clients and that specialized training in feminist therapy was only for certain people. Lerman (1979) believed that gender-role training trivialized the truly important issues of women's rights. These thoughts represented a separatist philosophy, wherein the rights and needs of women represented a unique and independent branch of individual therapy.

Spiegal (1979) presented counterarguments to the separatists, using a generalist philosophy because (1) divisiveness and territoriality might be created within the profession, (2) focusing on any one client characteristic was not justified empirically, and (3) emphasizing nonsexist values and extensive knowledge about women implied less importance for nonsexist values for the other sex, and falsely conveyed a distorted view of men and women living and relating in isolation of one another. Birk (1981) agreed with this viewpoint:

I don't believe the interests of our female and male clients are best served in the long run by ... splitting on a theoretical or pragmatic basis ... It is possible for gender-related issues to be the basis from which implications for both men and women can be evidenced and demonstrated (p. 262).

This spirit of alliance between the genders, attested Birk, could be facilitated by workshops, seminars and research projects being jointly directed by male and female collaborators.
Again, the available reference material on the subject of gender-role education for the counselor-trainee was extremely sparse and without much consensus. Important points to be gathered were that men's and women's roles were by no means mutually exclusive of each other, and the counselor-trainee needed to become acutely aware of her/his own biases in relation to transference and countertransference in the counseling process.

The purpose of this paper was to explore the psychological and physiological consequences of traditional masculine behavior. The paper also examined how society-at-large and the counseling professions in particular have moved to alleviate the negative consequences of masculinization. Same-sex counseling dyads were found to have ambiguous support in the literature. Traits of gender-role counselors and clients were outlined. Men's groups were generally favored as another method for males to address gender-role conflict. Finally, counselor training specific to men's and women's issues was explored.
Chapter Four

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

This paper dealt with traditional male socialization and how males from infancy through adulthood learned and perfected many constricting gender-role behaviors. The consequences of those behaviors in terms of health, intimacy and self-awareness were delineated. Social responses such as men's liberation and the awakening of the helping professions were outlined. Counseling was explored as a positive method for men to expand their gender-role potentials, with the proviso that the counselor be attuned to the issues of gender-role conflict. Men's groups were another method for men to have permission to identify and practice new ways of responding as males in this culture. Finally, the state of the art of teaching counselor trainees about the preceding issues was addressed.

Conclusion

Throughout the paper this writer consistently attempted to keep the issue of masculine mystique in context within the larger framework of human concerns. Not all problems that men face in modern society had roots in their socialized masculinity. Nor was every factor of being a male a negative factor. This writer did not intend to proselytize to the point of creating issues where there were none before.
The assumption that counseling was an effective discipline for men seeking to expand their roles and options was basically validated in the literature. The proposition that same-gender dyads would be especially effective for male clients, however, was neither proven nor denied. This writer remained convinced, based on his own counseling experience, that male clients felt a certain amount of relief and inspiration when another man could give them permission to explore more gentle, passive and affective aspects of themselves, while demonstrating that such explorations need not threaten one's own identity or sexuality.

Many traditional men would expect a female counselor to be nurturing and empathic, but would be surprised when a male counselor could demonstrate those same qualities. That such attributes are not limited to gender roles is a positive concept for human beings to strive for. A true understanding and sense of mutual goals between men and women would be required for anyone to approach the ideals of androgyny, this writer felt.

Recommendations

An early assumption in this writer's research of the material was that a paucity of directly pertinent literature would exist. In fact, an immense amount of research and opinion has been published in the last few years, indicating that concern for gender-roles was on the cutting edge of the state of the art of counseling. Unfortunately, all too much of that material stopped at identifying issues without effectively offering solutions or even possible directions for future
work. This writer was especially frustrated on the topics of same-gender counseling and curriculum suggestions for counselor-trainees, and recommends research in these areas. In addition, much more research needs to be made on the results of men's support groups and on traits of male clients. Another topic needing much more research, although not central to this paper, is "radical" gender issues such as rape and incest.

A good summary of what gender-role counselors, male or female, could be working for in their male clients was made by Berger (1979):

It is predictable that men espousing new . . . roles will often encounter problems. . . . There will also be satisfactions which arise from these new roles, satisfactions for both men and women. Men will have a greater chance of learning that they can feel, that their feelings are not overwhelming, that they can care, that caring will not unman them, that they can think and act and feel without coming apart. And this learning will be supportive to women who are already working to cease to play stupid, to cease to define themselves through their men, to become more comfortable learning what they want and seeking out ways to fulfill these wants (p. 259).

Finally, one more quote, a poem by a fifteen-year-old boy named Stephen Rourke (1973), concludes this paper:

On Being a Man

I haven't ever wanted to be
What people have always been telling me
Is a man.
The type of man they want me to be
Has little of the qualities that I would see
In a man.
Yet I must conform, and be their way
If I want to be considered "straight", not "gay".
But still I disagree with what they say
Is a man.
For all of my life my friends have said,  
That being an athlete, and not an "egghead"  
Made a man.  
And that a boy who didn't act like a baby,  
That a boy who made it big with girls, would be  
Called a man.  
And from earliest childhood up until now,  
As I failed to achieve these things, I asked, "Now,  
Is this really, truly, honestly how  
To be a man?"

"Is it not responsibility,  
And by accepting it that you come to be  
Called a man?  
Isn't it that, and that alone  
That is the hallmark of manhood, and makes you known  
As a man?"

Yet I must conform, and be their way,  
So that I will be considered "straight", not"gay".  
But still I must disagree with what they say  
Is a man.  (p. 70)


Bruce, P. "Sources for Personal Validation or a Soft-Data Man's Struggle with His Conscience." Counselor Education and Supervision, 8:327-30, 1969.


Harway, M. "Training Counselors." Counseling Psychologist, 8:8-9, 1979


Kleinberg, S. "Where Have All the Sissies Gone?" Christopher Street, 2(9):4-12, 1978.


Olstad, K. "Brave New Men: A Basis for Discussion." In J. Petral ed. *Sex: Male/Gender: Masculine*.


