17th Annual Conference on Men and Masculinities

Beyond Borders: Masculinities and Margins

April 3-5, 2009
Montréal, Quebec, Canada
Welcome!

General Conference Information

All presentations will take place at Concordia University. The plenary on Saturday will take place in the de Seve Theater (ground floor off the atrium) in the McConnell Building/Library Building (1400 Boulevard de Maisonneuve West). All other presentations and panels will be held in in the Henry F. Hall Building (1455 Boulevard de Maisonneuve West) as indicated in the agenda by a letter H preceding the room number. Please see the agenda on pages 3-10 for specific room numbers.

The banquet on Friday will be at the McGill University Faculty Club (3450 McTavish Street). Please see the map on the last page for details.

Registration will take place in H765 on the following days/times:

- Friday 8:00 am—5:00 pm
- Saturday 8:00 am—5:00 pm
- Sunday 8:00 am—12:00 pm

The photo exhibit and book display is located in H767.

The meeting lounge and eating area is located in H763.

AMSA Conference Proceedings, 2009

WHAT?
The first ever collection of manuscripts presented at the annual AMSA conference.

WHERE?
To be published on-line on the AMSA website in 2010.

WHY?
To establish a history of the scholarship presented at the AMSA conferences and to provide avenues for publication for AMSA members.

WHO?
Created, Vetted, & Edited by AMSA members.

WHEN?
Join the reading/vetting committee by 6/1/09; proposals due by 6/1/09.

MORE INFO WILL BE PROVIDED AT THE CONFERENCE INCLUDING INSTRUCTIONS FOR AUTHORS

*Audio and visual mediums happily considered.

Please contact Marlen Harrison at m.e.harrison@iup.edu

Request for Proposals

Men on the Margins: Masculinities in a Changing World

Don Levy and Robert Heasley, editors

Multiple masculinities find expression within a single culture or when borders are crossed. We invite fully developed 1000 word proposals for inclusion in a fast tracked edited volume suitable for undergraduate social science and humanities courses. Final chapters will be limited to no more than 4000 words. Chapters growing out of AMSA papers are welcome.

Contact: Don Levy at dlevy@siena.edu
Pre-conference Workshops: Friday April 3, 9:00 am—Noon
The AMSA pre-conference workshops have become a popular addition to the conference. They are designed to be of special help for professionals and students in a variety of fields who work on issues related to men and masculinities.

Teaching Men’s Studies: Unique Pedagogies

Room: H-763
Presenters:
Don Levy, Ph.D., Director, Siena Research Institute, Siena College
Mathew Johnson, Ph.D., Associate Professor, Sociology, Siena College
Continuing in AMSA’s tradition of encouraging, equipping and inspiring faculty engaged in teaching courses in the critical study of men and masculinities or those that include a unit on masculinities in courses focused on gender or sexuality, this hands-on workshop provides participants with a host of successful in-class lessons and experiences.
Presented techniques include an exploration of gender stereotyping, gendered development over the life course, the intersection of gender and social structure, sex education in the classroom as well as the use of literary and dramatic texts.
For each unique course application participants will be given complete instructions, processing outlines and during the workshop, will have the opportunity to learn the modality by experiencing and discussing it. Participants will take home a new tool box full of useful one-day exercises, projects and semester assignments that will enhance their ability to engage their students in the critical study of men and masculinities.

Teaching Young Males: A workshop for those working in schools and related professions

Room: H-521
Presenters:
Jon Bradley, Faculty of Education, McGill University,
Douglas Gosse, Nipissing University, Steven Hoover, St. Cloud University.
This introductory and active workshop will build upon AMSA’s mandate of exploring varying aspects of ‘maleness’. Specifically, this workshop will delve into contemporary elementary and middle school classrooms in order to tease out how boys learn and what social and physical factors impact (both negatively and positively) that learning environment.
Statistically, within the North American context, boys drop out of school earlier and in greater numbers than their female peers; vastly more boys are on various mood altering prescription medications than similarly aged girls; and incidents of physical violence more often than not involve young males.
Some main line news organizations have begun to label this evolving situation as a ‘boys at risk’ or ‘the boy crisis’ and, even, ‘lost boys’.
This workshop will provide a grounded look into theories and research about how young males learn, what facilitates that learning, and what classroom teachers and animators might do to encourage that learning. Participants will have an opportunity to view and react to salient sections of the PBS special “Raising Cain” narrated by Dr. Michael Thompson.
Further, we will explore and investigate some of the interesting and practical notions of teaching boys that comes from experience and from research in the field.
This is a participatory workshop and all participants will be encouraged to share their own experiences surrounding young males and learning.
Finding Meaningfulness & Harmony in Daily Life: The Integrity Model in Counselling and Psychotherapy with Men

Room: H-509
Presenters:
Nedra R. Lander, Ph.D., C.Psych.
Assistant Professor of Psychiatry, Faculty of Medicine, University of Ottawa
Danielle Nahon, Ph.D., C.Psych.
Assistant Professor of Psychiatry, Faculty of Medicine, University of Ottawa & Private Practice in Clinical, Counseling, & Consulting Psychology

This didactic and participatory workshop is based on Lander & Nahon’s Integrity Model of living life meaningfully and well. The Integrity model is an existential approach based on the belief that the human being is a valuing animal, and that mental health is proportional to the extent with which individuals behave with integrity to their own personal values. It offers a value-based perspective that challenges individuals to take personal responsibility and accountability for their mental health and well-being. With this framework, individuals acquire a new perspective towards achieving a sense of health, wellness and personal resilience.

The Integrity model focuses on the integral-ness and multi-dimensionality of one’s being. It invites and challenges us to step outside the usual reductionist and binary metaphor of “balance” between work and home which fails to appreciate the other facets of self that need to be nurtured in order to achieve a sense of wholeness.

By the end of this workshop participants should be able to:
1. Identify the major values that influence their decision-making personally and professionally;
2. Identify how they rank these values, and what value clashes may arise;
3. Reflect on new ways to resolve value clashes and to find greater meaning and harmony across the facets of their lives;
4. Learn how to understand and work with men and their crises in a non-pathologizing way by exploring value clashes, boundary issues, and the price tags of change versus maintaining the status quo.

The Internationalization of Men’s Studies: The State of the Debate in Quebec and What can be the future?

Room: H-760
Presenters:
Jean-François Roussel, Faculty of Theology and Religious Studies, Université de Montréal, Canada; Gilles Tremblay, School of Social Service, Université Laval, Quebec City; Jocelyn Lindsay, School of Social Service, Université Laval, Quebec City; Sacha Genest-Dufault, Graduate Student, School of Social Service, Université Laval, Quebec City; Kalpana Das, Intercultural Institute of Montreal, Canada; Whitney Harris, Executive Director for Diversity and Multiculturalism, Minnesota State Colleges and Universities System, St. Paul, MN.

Studies on men and masculinities in Quebec have widely evolved since their beginnings in the mid-eighties. They actually concern many domains like health, risky behaviours, school achievement, spirituality, and so on; not only violence or fatherhood like they previously did. Furthermore, all these topics have become more complex in the context of the multiplicity of cultures and ethnicities in Quebec as well as the inscription of Quebec in the globalization of the world.

Nowadays, we have no choice to see “beyond borders”. The “global village” means more migrations, more diversified societies, and more relations between members of this “global village” with the use of Internet, the access of tv and phone almost everywhere, etc. But, what does it mean for men’s studies if we do not want to be in line with new forms of colonialism, racism and male domination? How can we use these opportunities to deconstruct the hegemonic masculinity and operate more in deep changes?

In this preconference workshop, we would like to invite participants to discuss with us what does the internationalization mean for men’s studies, especially what is the state of the debate and what should men’s studies do for the future? We will discuss the evolution of men’s studies in Quebec, the internationalization “inside Quebec” with a view on research and intervention with male immigrants, and the internationalization “outside Quebec” concerning relationships of the new Quebec research team “Masculinities and Society” with researchers and men’s groups in other countries.
Friday Registration 8:00 am—5:00 pm Concordia University

Session 1: Friday April 3, 1:30 pm - 3:00 pm

**Room: H-767**

**Imaging Masculinities: Creating photos and sharing stories of real men's lives**

Nancy Bruno

Drawing from the photo-narrative exhibits on display at the conference, the session focuses on the process of capturing images and stories and the importance of re-imaging men's lives.

**Room: H-521**

**Investigating Deviant and Subordinated Masculinities**

Rafael De Tilio
Regina Helena
Lima Caldana

Men charged for sexual crimes in Ribeirao Preto/Brazil (1890/1979): changes and constancies in the sexual offender's figure.

Robert Heasley

"Pathways to gender-based violence and HIV in rural KwaZulu-Natal: The influence of gender roles, crisis in masculinity, and psychological distress"

Lauren McNicol

Torbjorn Herlof Andersen

Vulnerable and Strong: Men exposed to sexual abuse growing up. A qualitative study of social and cultural factors influencing reality construction and coping.

**Room: H-509**

**Men in Popular Culture**

Brenda R. Weber


Ryan Kelly
Greg Kerwin

Representations of Masculinity in Disney Films.

Gaoheng Zhang

Italo-Chinese Border Crossing and Male Vulnerability in Cinema: Gianni Alemiio's La stella che non c'è

Lisa J. Byers

Diverse Masculinities in Film

**Room: H-520**

**Campus Masculinities**

Whitney Stewart Harris

Steve Hoover A System-Wide Response to College Male Access and Success

Jack S. Kahn
Benjamin Brett

College Men struggling academically: What's patriarchy and dominance got to do with it?

Steve Hoover
Gar Kellom

Marginalizing Emotions - A study on Social Norming of Gender Role Conflict among College Males

**Session 2: Friday April 3, 3:15 pm—4:45 pm**

Marcus Aurelius stated, "how much more grievous are the consequences of anger than the causes of it". Much later, Ralph Waldo Emerson said that, "For every minute you remain angry, you give up sixty seconds of peace of mind." In support of Aurelius, a 2004 study by Coccaro, et al, indicated that 88% of individuals with Intermittent Explosive Disorder were upset by the results of their outbursts. The study estimated that nearly 1.4 million persons in the U.S. meet the criteria for this one type of anger-related disorder. But what was confounding was that only 13% of individuals in the study, mostly male, had ever asked for treatment for the condition, sacrificing endless “seconds of peace”, in an increasingly threatened world, where few resources are allocated toward correcting the cultural malaise that generates unhealthy emotions and maladaptive behaviors such as violence. Dr. Steve Rissman is a naturopathic physician, practicing a system of medicine that combines the wisdom of ancient healing traditions with current medical science and technology to bring the whole person into a dynamic state of health and wellness. In this innovative workshop, Dr. Rissman widens the lens to a holistic view of men and anger. He will explore explosive anger from several disease paradigms and propose specific therapeutic measures in the areas of botanical pharmacology, hydrotherapy and psychotherapy, among others.

**Room: H-760**

**Workshop: A Naturopathic Approach to Anger in Men**

Steve Rissman
## Session 2: Friday April 3, 3:15 pm—4:45 pm (Continued)

**Room: H-521**
- Whitney Stewart Harris: An Exploration of the Performance of Masculinities by African American Bisexual Males: Insights from E. Lynn Harris' Trilogy
- Douglas Gosse: What is a man? Fiction or non-fiction?
- Karah Stokes: Grandson's Disguise

**Room: H-509**
- Elizabeth Berkshire: Artful Man Embodied: "Where is he going—where did he go—where can he go with his body?"
- Andrew Starr: Performance Anxiety: An investigation of Gowings 'Bloketorium' as a het-
- H. Alexander Welcome: Richard Pryor's Nurturing Masculinity
- Euan Robertson: Monkey see

**Room: H-520**
- Byle Frank and Cara Tannenbaum: Shades of masculinity: Ageing men, hegemonic masculinity and health promotion behaviour
- Joshua R. Wolff: Fathers as Primary Medical Caretakers of Children with Major Illnesses: An Underrepresented Population
- Joan Evans: Health, Illness, Men and Masculinity (HIMM): HIMM @ Work
- John Oliffe: Masculinities, diet and elderly South Asian Canadian immigrant men: Food for Western thought

### Embodied Discursive Representations of Men

**Room: H-519**

**Room: H-521**

### Questions of health and men's lives

**Session 3: Saturday April 4, 8:30 am—10:00 am**

**Room: H-609**
- Dale Spencer: Notes on the Melee: Masculinities, Emotions and Mixed Martial Arts as Dueling
- Simon Louis LaJeunesse: Masculinity at Play: Development of the gender identity in sportsmen
- Holly Halmo: Jody's Got Your Girl: The Homosocial Construction of Masculinity in the Military

**Room: H-631**
- Jane Barstow: Edwidge Danticat's Men
- Arthur F. Saint-Aubin: Toussaint Louverture and Napoleon Bonaparte: Crossing Racial Borders
- Gregory M. Buchanan: Russian Masculinity from Dostoevsky through the Georgian Conflict

**Room: H-619**
- Philippe Roy: Preventing suicide among marginalized men: Local actions and results in a small town of Quebec
- Gilles Tremblay: A hidden face: the male depression
- Pierre Turcotte: Towards a Gender-Sensitive Batterer Intervention Program through Participatory Action Research with Counsellors

**Room: H-623**
- Mark A. Giesler: Writing the Inside-Out Narrative: Coming Out in Academia
- Darren Del Castillo: Narrative constructions of the boundaries between male gender identity and professional identity among male psychotherapists
- Thomas A. Foster: Sex, Manhood, and Disability in the Life and Legacy of Founding Father, Gouverneur Morris
- John Sheehan: The Quest of Everyman: An Analysis of Beowulf and Eriksonian Psychology
### Session 4: Saturday April 4, 10:15 am—11:45 am

**Room: H-609**

**Performance, Prisons, and Concurrency: Black Masculinity and HIV/AIDS in the U.S. and South Africa**

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<tr>
<th>Panelist</th>
<th>Title</th>
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<tbody>
<tr>
<td>Rashad Shabazz</td>
<td>&quot;Whirlpool of Risk&quot;: Transference, Carceral Circularity and the Rise of the Black AIDS Epidemic</td>
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<td>Marlon Bailey</td>
<td>HIV/AIDS and Black queer lives: Toward a Performance Praxis</td>
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<td>Glen Elder</td>
<td>The spread of HIV/AIDS in southern Africa</td>
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**Room: H-619**

**Method Meet Substance in Masculinities Studies**

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<tr>
<td>Peter Redman</td>
<td>&quot;Little Kinsey&quot; and the boundaries of heterosexual masculinity in the immediate post-war years</td>
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<tr>
<td>Don Levy</td>
<td>Measuring Masculinity in Public Opinion Research</td>
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<td>MP Sanchez-Lopez</td>
<td>Adaptation of the Conformity to Masculine Norms Inventory to the Spanish population</td>
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<td>Jeffrey W. Cohen</td>
<td>Integral masculinity: The Development of a Trans-Disciplinary Approach to the Study of Masculinities in the Social Sciences</td>
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**Room: H-631**

**Responding to Men on the Margins**

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<tr>
<td>Douglas Gosse</td>
<td>‘Erastesphobia’ and ‘Androgenophobia’: Sexuality and fear in the lives of male primary school teachers</td>
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<td>Michael Parr</td>
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<td>John Oliffe</td>
<td>Embodied Masculinity and College Men's Depression</td>
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<td>Derek Roelofson</td>
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<td>Daphne C. Watkins</td>
<td>Age-Linked Life Stages and the Mental Health Margins of Black Men</td>
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<td>Yiu-tung Suen</td>
<td>The Invisible Older Men's Bodies: A Review and Ways Ahead</td>
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**Room: H-623**

**Developing Masculinities in Response to Social and Psychological Events**

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<tr>
<td>Jean-Martin Deslauriers</td>
<td>Becoming a young father: a decision or an &quot;accident&quot;?</td>
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<td>Cliona Barnes</td>
<td>Doing research with ‘the boys’: discussion and analysis of participant-led research methods in the field</td>
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<td>Torbjorn Herlof Andersen</td>
<td>Against the wind: Male victimisation and the ideal of manliness</td>
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### Session 5: Conference Plenary, Saturday April 4 1:00 pm—2:30 pm

**Room: de Seve Theater McConnel Building**

**Global Reflections: Masculinities in a Changing World**

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<tr>
<td>Will Penny - Moderator</td>
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<td>Gilles Rondeau - Presenter</td>
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<td>Victor Seidler - Presenter</td>
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<td>Gilles Tremblay - Presenter</td>
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<tr>
<td>Robert Heasley - Moderator</td>
<td>Additional presenters to be announced.</td>
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### Session 6: Saturday April 3, 3:15 pm—4:45 pm

**Room: H-609**

**Theorizing Contemporary Caribbean Masculinities**

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<tr>
<th>Panelist</th>
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<tr>
<td>Tonya Haynes</td>
<td>Studies of masculinity have a long history in the Caribbean. However, changes in the international political economy, changing gender relations and the globalization of the discourse on masculinity have engendered a rise in popular discourse and academic scholarship on Caribbean masculinities. The panelists seek to contribute to theorizing on Caribbean masculinities through interrogating the politics of men's public performance in Caribbean dance, a deconstruction of the globalization of particular representations of masculinity and the impact on Caribbean men and an analysis of the popular narratives of the Men’s Movement in the Caribbean.</td>
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<td>John Hunte</td>
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<td>Tara Wilkinson</td>
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### Session 6: Saturday April 3, 3:15 pm—4:45 pm (Continued)

**Room: H-609**

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<tr>
<td>Tonya Haynes</td>
<td>Mapping the Knowledge Economy of Gender in the Caribbean: Un/comfortable Narratives of Caribbean Masculinity</td>
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<td>John Hunte</td>
<td>Beyond the Silence: Caribbean Dance and Masculinity</td>
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**Theorizing Contemporary Caribbean Masculinities**

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<tr>
<td>Judith Kegan Gardiner</td>
<td>Transgressed Borders: From Female Masculinity to Chicks with Dicks</td>
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<td>Elijah Adiv Edelman</td>
<td>BonusHole and the Man with a Pussy: Sexual Citizenship and Female-to-Male Bodies in Virtual Landscapes of Homoeroticism</td>
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<td>Marlen Harrison</td>
<td>“He sounds like a fag!” Defining masculinity in queer linguistic research</td>
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<td>Kat Heintzman</td>
<td>Pay No Attention to the Man Behind the Curtain: Representing while Repudiating (Trans) masculinities in “Lesbian” Feminist Pornography</td>
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**Room: H-619**

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<tr>
<td>Miles Groth</td>
<td>The Great Divide: Between Boyhood and Manhood</td>
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<tr>
<td>Steven M. Hoover</td>
<td>Twice Exceptional Boys at the Margins: A Qualitative Investigation of Males Twice Identified as Gifted and Special Needs</td>
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<td>Andrew P. Smiler</td>
<td>Binding myself: How adolescent identities and activities contribute to stratification</td>
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<td>Alexis Dewaele</td>
<td>About flexing, players and metrosexuals: The Shifting discourse of boys concerning homosexuality and gender normative behaviour</td>
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<td>Frederik Dhaenens</td>
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<td>Nele Cox</td>
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<tr>
<td>Anthony Synnott</td>
<td>Theorizing Men</td>
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<td>Jesse Crane-Seeber</td>
<td>Contesting the Basis of Patriarchal Relations: From the Determinism of the Caveman Myth to a Relational Logic of Masculinities</td>
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<td>Betsy Crane</td>
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<td>Jaime Holthuysen</td>
<td>Embattled Identities: Constructions of masculinities in American Cage-fighting</td>
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**Room: H-632**

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<tr>
<td>Bobby Noble</td>
<td>Sons of the Movement: TiMs Risking Incoherence in a Post-Queer Cultural Landscape</td>
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<td>Laine Hughes</td>
<td>Men in the Cities of Ladies</td>
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<td>Caleb Nault</td>
<td>Interrogating the autobiographical imperative: Autoethnography, whiteness, and trans masculinities</td>
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### Session 7: Saturday April 4, 4:30 pm—6:00 pm

**Room: H-609**

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**Beyond Bodies/ After Borders: Female-to-Male Transsexual Men and the Epistemologies of Trans Manhood**

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<td>Session 7: Saturday April 4, 4:30 pm—6:00 pm (Continued)</td>
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<td><strong>Institutional Stresses and Their Effects on Men I</strong></td>
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<td>Elizabeth Sharp</td>
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<td>Jean-Francois Vezina</td>
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<td>Pierre Turcotte</td>
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<td>Genevieve Lessard</td>
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<td>MP Sanchez-Lopez</td>
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<td>Silvia Sanchez-Herrero</td>
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<td>Virginia Dresch</td>
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<td>Juan Francisco Diaz-Morales</td>
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<td>Chris Haywood</td>
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<td>Martín Mac an Ghall</td>
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<td><strong>Fatherhood and co-occurrence of domestic violence and child maltreatment: should violent spouses/fathers be allowed to keep contact with their children?</strong></td>
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<td>Men, domestic work and health</td>
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<tr>
<td><strong>Exploring the Psychology of Masculinities</strong></td>
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<tr>
<td>Benjamin Genoud</td>
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<td>Malcolm Cowburn</td>
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<td>Danielle Nahon</td>
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<td>Nedra R. Lander</td>
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<td><strong>Beyond the boundary of the rational unitary individual: some reflections on masculinities, diversities, and cognitive-behavioural therapy for male offenders</strong></td>
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<td><strong>Beyond Borders: Masculinities, Margins, and Integrity</strong></td>
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<td><strong>Crossing Borders: Transitioning Masculinities</strong></td>
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<tr>
<td>Ana María López Gallegos</td>
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<td>Paul Scheibelhofer</td>
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<td>Philippe Roy</td>
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<td><strong>Masculinity and Emotions: Anxiety, Sadness and Shame in Unemployed Men</strong></td>
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<td><strong>Marginalized patriarchs? Young Men's Tactics of Negotiating Turkish Migrant Masculinity in Austria</strong></td>
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<td><strong>Lost in translation: depression experienced by international male students in Canada</strong></td>
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<th><strong>Room: H-621</strong></th>
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<tbody>
<tr>
<td><strong>Packaging Boyhood: Identity, Marketing, and the Media</strong></td>
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<tr>
<td>Lyn Mikel Brown</td>
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<td>Sharon Lamb</td>
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<td>Mark B. Tappan</td>
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<td><strong>In this session, we propose to discuss our upcoming book, Packaging Boyhood (St. Martin’s Press, Nov., 2009). As educators, psychologists, and gender studies scholars, we have become increasingly concerned with the way marketers and the media have eroded the boundary between adult men and boys, increasingly selling young boys an identity story that includes partying, pimping, playing people, and slacking. Based on an online survey of 600 boys ages 6-18 across the country, who told us what they wear, watch, read, listen and do, we’ve analyzed boys’ media and the products they consume for the messages they give about what it means to be a boy in contemporary U.S. culture.</strong></td>
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<tr>
<th><strong>Room: H-631</strong></th>
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<tbody>
<tr>
<td><strong>Diverse Fathering Issues</strong></td>
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<tr>
<td>Anna S. Naumenko</td>
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<tr>
<td>Helen Norman</td>
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<tr>
<td>Mark A. Giesler</td>
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<td>John Oliffe</td>
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<tr>
<td><strong>Who is to speak about fathering?</strong></td>
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<td><strong>Exposing men as fathers: what constitutes 'involved fathering' and how should this be measured?</strong></td>
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<td><strong>On the Margins of Fatherhood? Gay Fathers Who Parent Girls</strong></td>
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<td><strong>Fathers: Locating smoking and masculinity in the post-partum</strong></td>
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<th><strong>Room: H-619</strong></th>
</tr>
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<tbody>
<tr>
<td><strong>Men at War and Money</strong></td>
</tr>
<tr>
<td>Mire Koikari</td>
</tr>
<tr>
<td>Connie Oxford</td>
</tr>
<tr>
<td><strong>Masculinity on the Edge of American Empire: Race, Gender, and Sexuality in Japanese American Veterans' WWII Narratives</strong></td>
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<tr>
<td><strong>Patriotism and the Citizen-Soldier: Colonial Minute Men and Contemporary Minutemen in America</strong></td>
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<tr>
<th><strong>Room: H-623</strong></th>
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<tbody>
<tr>
<td><strong>Alternative and Oppressive Performances of Masculinity and Sexuality</strong></td>
</tr>
<tr>
<td>Francis (Lee) Stevens</td>
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<tr>
<td>Brittany Garland</td>
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<tr>
<td><strong>Masculinity and Capitalism</strong></td>
</tr>
<tr>
<td><strong>Work, Dress Codes, Love Therapy: Constructions of Masculinity and Power on Wall Street</strong></td>
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<th><strong>Room: H-623</strong></th>
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<td><strong>Constructing Masculinity through Pictures of Pain Online</strong></td>
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<td><strong>The Amorous Migrant: GayRomeo, Gaydar, and the Interracial Desire of Immigrant Polish Men to East Anglia who Seek Sex with Other Men</strong></td>
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<tr>
<td><strong>Finding Sex Online: How do MSM Differ between Physical &amp; Virtual Settings?</strong></td>
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The men’s studies have been relentlessly growing worldwide since they emerged circa 1980. Since its formal recognition in 2007, the research team Masculinities and Society has appeared as a rare example of dynamism and productivity with regard to men’s studies in Quebec. The following questions will structure this presentation: Where are we from? Who are we? Where are we going? Finally, some team perspectives will be proposed, for example the internationalisation of the men’s studies, the soon-to-come activation of a web site, the production of an handbook, and the publication of an extensive bibliography on the topic of men and masculinities in Quebec.

Olivier Roy
Intersectional borders among gay men in Quebec

Kevin Walby
Male-for-male Escorting, Masculinities and Sexualis Ad Libitum

Richard Evans
Homophobia within the Gay Sports Team

John R. Yoakam
Beyond the Borders of Working Life: Gay Men in Retirement

Ryan Lorimer
Performing Masculinity in a Strip Club: Explorations of How Men Perform Gender in a Hyper-Sexed Environment

Stephanie Dykes
The Construction of Masculinity among Female to Male Transsexuals

Kaleb X. Lynch
Gender as the Key to Modern Anti-Gay Hindu Rhetoric

Jean-Sébastien Viard
Justification of the Patriarchal Family and the Virgin Joseph

Gregorio Quinn
Real men Wear Pink: Shifting the Paradigm; How Men in Social Work are Necessary for Future Mental Health in the U.S. & Canada

Shaun Johnson
Teaching Masculinity: Defining and Reframing Male Teacher Discourse

Andrew Rastapkevicius
Masculine Performances in Culinary Biography

Let us know how we did; please evaluate us at: www.siena.edu/amsa

Abstracts

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Major aims for this project are to contribute to the diminishing of the socially and culturally conditioned silence surrounding sexual abuse of males, increase attention to and knowledge of the field, contribute to the visibility of men as victims, and thus encouraging more men to risk breaking their silence. Empirical basis is qualitative interviews with 15 (Norwegian) men age 24-65, sexually abused at a young age by a male perpetrator. Point of departure is phenomenological-hermeneutical with perspectives from social constructionist theory and biographical-narrative theory. Abused males are exposed to cultural exclusion, a structural violation that works to support the perpetrator. Individualising the problem carries the risk of pathologising, privatising and de-politicising with the consequence that it disappears as a societal problem/responsibility. A traditional view of manliness is seen as the most important hindrance to acknowledging the phenomenon of “males exposed to sexual abuse”. The men in the current sample demonstrate ways of understanding strength that permits vulnerability, extends and differentiates the picture of manliness, and point at reality constructions leading away from an identity marked by the abusive experiences toward an experience of agency.

Sexual abuse/assault of males exemplifies the Janus faced male ideal. This paper discusses what opportunities men have to acknowledge their experiences of abuse. Being sexually abused still represents a mark of Cain that would diminish a man’s value if it became known. Men are imprisoned by dominant images of manliness becoming victims of their own dominance. Exotification of sexual abuse of males leads to a construction of the field as an arena for “others” so one can distance oneself from it. Individualising sexual abuse implies the risk of pathologising, stiffening the abuse victim into a recognisable and easily-handled category whose identity is derived from the abuse-experiences. The belief that the solution to the problem lies with the individual may explain the silence and absence of political engagement in respect of this phenomenon. This is an argument for the involvement of social work in this field, based on an understanding of its mandate and responsibility as a professional. A sexually abused man who meets his own past will most likely experience “unmanly” emotions and reactions and must construct a male identity in which the abuse and the victim dimension have a place, thus expanding the understanding of manliness in general.

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In the U.S., Black people are more likely to be infected by; to live with; and to die from HIV/AIDS than any other racial/ethnic group. While biomedicine, epidemiology, and public health discourses shape the dominant understanding of the disease, cultural studies analyses have been limited, particularly within public health arenas. But HIV/AIDS is not solely a biomedical phenomenon; instead, unlike other diseases, HIV/AIDS thrives within and through the intersections of race, gender, sexuality, and class. Hence, it is clear that beyond its dominant retroviral representation, HIV/AIDS is a powerful and complicated cultural, social, and political actor shaping how humans live and relate in the world today. Thus, in this examination, I delineate how Black queer communities utilize performance as praxis in their quotidian struggles against the HIV/AIDS crisis. I am interested in not only the ways in which people use performance to negotiate and survive the social forces and conditions that we face in our everyday lives, but also how performance shapes the ways we think about them. Ultimately, this work seeks to exist in tension with epidemiological discourses that currently dominate the theoretical and practical lens used to intervene in the HIV/AIDS crisis in general.
This paper reports on research in progress and presents both a theoretical positioning and a methodology-focused discussion on the early stages of a two-year project. By concentrating on the interaction between young Irish masculinities and social class the research is grounded in the local and is focused on the everyday lived experiences of masculinity as reported and described by 15 and 16 year-old respondents. The key question asks how research can be conducted and conducted with young, often marginalised, men in a manner that is ethnically sound; that is engaging and rewarding both for the participants and for the researcher; and that addresses issues around power, representation and the research process. The paper will offer a critical and reflexive discussion on the way in which we conduct research in the field. It highlights the value of participant-led methodologies which offer young men space to discuss and describe issues which are drawn, not solely from a researcher’s pre-set questions, but from respondents’ own experiences and immediate environments. This is designed to address the paradoxical position whereby young men, although uniquely visible in national media and in social, educational and policy discourse are rarely, if ever, heard from in the public sphere.

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Edwidge Danticat is widely acclaimed for both her powerful critique of patriarchal ideas and practices and for a lyrical feminism that celebrates the strength of Haitian women. Her best-known novel, Breath, Eyes, Memory, calls for Haitian women to break out of the cycle of self-mutilation and to reclaim ownership of their own bodies. Yet, despite its condemnation of the violence and brutality perpetuated by Papa Doc and his Tonton Macoutes, one finds here and in other Danticat works kind and loving men—fathers, sons and brothers, who are often themselves the victims of these regimes. My paper will use Arthur Flannigan-Saint-Aubin’s definitions of "testicular" and "phallic" masculinity to establish the range of male characters one finds in Danticat’s fiction and non-fiction. I will then consider how the feminist standpoint of Danticat’s narrators impacts the men’s stories they relate, especially in her recent memoir, Brother, I’m Dying. And I will conclude with analysis of the literary methods Danticat employs to describe the male body in pain as theorized by Elaine Scarry and David Morris. In brief, I hope to demonstrate Danticat’s contributions to our understanding of the complexities of gender and our appreciation of the struggles of "real" men.

**Barstow Jane**
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My work attempts a radical reading of his body in order to listen to men—to see/hear how moving the body offers up narratives of resistance that expose fractures in identities (naturally) tied to the body. How do men sit with their bodies and how has this/his body been co-opted to suggest a kind of human being (male) into existence? My presentation will share thought that has grown out of an ongoing collaboration with students enrolled in my course, Artful Man Embodied. Contemporary theorists who have significantly helped shape this work include Christopher Breu (Hard-Boiled Masculinities), Sally Robinson (Marked-Men: White Masculinity in Crisis), Peter Lehman (Running Scared), and Victor Seidler (Young Men and Masculinities). Artful examples that pose and respond to the questions: "Where is he going—where did he go—where can he go with his body?" will be presented to facilitate (I hope) your own radical reading of his body.

**Biswas Debarti**
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"Fluid Black Masculinities" tries to examine how the black masculine definitions that leap from the novels of Chester Himes, Robert Deane Pharr, and Clarence Cooper Jr. displace the normative understanding of the same—their sites of fission, the splitting that allows for possibilities to emerge. I will then consider how the feminist standpoints of these abject spaces in their repetitions of the binary definitions produce a collapse of those very norms that hold the system in place. In order to live these fictional black men often question their 'squareness' or surprise themselves by falling in love with a man or choose to write themselves out of the chaos that is their life. The politics that these choices make for is what I call 'cool politics', a process by which they repeat the system but underscore that which is excluded by the system through the way they do business, dress, write, or strum their instruments.

**Boston Nicholas**
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There are an estimated one million people of Polish origin living in the United Kingdom. The newest among them, numbered at 458,000 by the findings of a British Institute for Public Policy Research survey released in April 2008, arrived after Poland officially entered the European Union on May 1, 2004. The vast majority of these new residents are young people below the age of 35. Their largest concentration is to be found in East Anglia and the East Midlands due to the availability there of farm and factory work, coupled with a cost of living lower than in major urban centers such as London and Manchester. Much of the service industry, restaurants, hotels and the like, are also now heavily populated with young Polish workers. The Polish presence is destined to have far-reaching transformative effects on British society, the complexities of which academics and other researchers are now beginning to examine. My own study poses the central question: What, beyond taken-for-granted economic forces, has motivated one underexplored segment of this migrant population—men who are gay or sexually curious—to immigrate to the UK? The paper proposes that sexual freedom and interracial desire were motivating forces within this population of men and that paying close attention to the specificities of these factors and their negotiation through online practices adds significantly to the conversation on men in migration.

**Bradley Jon**
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This introductory and active workshop will continue and build upon AMSA’s mandate of exploring varying aspects of ‘maleness’. Specifically, this workshop will delve into contemporary elementary and middle school classrooms in order to tease out how boys learn and what social and physical factors impact both positively and negatively the leave room for reorienting the ways in which we think about black masculinities as championed by the African American canonical writers. If the ghetto and the prison are spaces that are necessary to maintain the “systematicity” of the surrounding binary world, then the fictional denizens of these abject spaces in their repetitions of the binary definitions produce a collapse of those very norms that hold the system in place. In order to live these fictional black men often question their ‘squareness’ or surprise themselves by falling in love with a man or choose to write themselves out of the chaos that is their life. The politics that these choices make for is what I call ‘cool politics’, a process by which they repeat the system but underscore that which is excluded by the system through the way they do business, dress, write, or strum their instruments.

**Brown Lamb Tappan**
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**Bruno Heasley**
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**Buchanan Fldstrom Shea**
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Dostoevsky’s semi autobiographical work, House of the Dead (1862), sets the stage for the development of Russian masculinity at the time of the revolution when production replaced reproduction and industry replaced home and hearth. This theme is also seen in Babel’s semi autobiographical The Red Cavalry (1926), which depicts the realities of wartime masculinity when the conflict between intellectual rationalism and the domineering “man of action” led to an exultation of the populist and the marginalization of the Jewish intellectual. In both cases, the authors/narrators were intellectuals who had to adapt to their masculine surroundings and replace their families with iconic men of action. Although the break-up of the Soviet Union made it appear that Russia had become weak, the real story of the first decade of the 21st century has been Russian resurgence, which we argue could be predicted by the salient features of masculinity in Russia as outlined by Dostoevsky and Babel. This masculinity, however, is untamed and its reality is a shocking rate of murder and violence that is typified by the modern Russian military where the comradeship of brothers in arms, hides a level of violence that has become endemic in Russian society.
This research involves an analysis of award winning pornography movies—(Adult Video News awards and Good For Her Feminist Porn Awards). I focus on the representations of masculinities in both mainstream and ‘feminist’ movies. I present findings of movies categorized as either ‘couples’ or ‘all-girl/lesbian’. Preliminary analyses of ‘couples’ movies point to the pervasiveness of a hegemonic heterosexual masculinity imbedded in sexual narratives in both mainstream and ‘feminist’ movies. Some ‘feminist’ movies contain queer masculinities. ‘All-girl’ or ‘lesbian’ movies demonstrate a hegemonic heterosexual femininity (defined as a performance intended for the male gaze). Lesbian masculinity, amongst other more complex lesbian identities, is present in a number of feminist award winning movies. Pornographic movies have long been criticized for representing gender inequalities on screen. Some critiques argue that these on screen gender inequalities are then reproduced off screen. Given this ongoing debate, one aim of this research is to gain a better understanding of sexual representations, in particular those related to masculine representations, as depicted in a pornography movie.

Cohen
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While often less apparent than geographic or other physical boundaries, the actual or perceived borders between an individual’s masculine identity and the world in which he or she lives is fundamental to any understanding of “masculinities” as a scientific construct. Social scientists, therefore, must not only address individual masculine identities, but also gain a deeper understanding of the interactions among these identities, cultural depictions of the masculine self, the biological traits associated with masculinities, and the roles that those who adopt a masculine identity play within various social systems. To their credit, researchers continue to study masculinities from both individual (e.g., psychology, biology, behavior) and collective (e.g., culture, social systems) perspectives. Also, while many recognize that each of these perspectives should be valued when attempting to gain a deeper understanding of masculinities, we often struggle to find ways to bridge the theoretical gaps that exist between these different perspectives. The primary focus of this paper, therefore, is to inform the continued study of masculinities from multiple perspectives so that researchers will be better able to deconstruct and communicate across these conceptual borders, while providing a context in which multiple “voices” can be heard and valued.

Cowburn
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Group programmes designed to help men who have committed criminal offences avoid re-offending are common in North America, Australasia and Western Europe. Underpinning these programmes are assumptions about the nature of the individual and the universality of one particular mode of therapy. Cognitive-behavioural therapy (CBT) generally assumes that individuals are unitary, autonomous, rational individuals and that their offending behaviour is the product of ‘faulty’ thinking processes. Programmes aim to correct thinking errors. Although, there is some evidence to suggest that CBT groupwork programmes are successful in helping some men avoid re-offending, there is no evidence that the approach is equally effective with men of all ethnic identities. Moreover, in the UK there is evidence that minority ethnic men are underrepresented in CBT programmes. This paper questions the relevance for minority ethnic men of this therapeutic approach and considers whether the notion that CBT programmes can apply (unamended) to all groups of men. Non-western notions of the individual are reviewed and the implications for treatment of such concepts are discussed. Particular attention is given to cultural influences such as family, faith and community in understanding the wider networks through which minority ethnic men perform their various masculine roles.
As men age, changing their health promotion behaviors. Among the marginalized masculine population we find young fathers. There is little knowledge about them. Young fathers are often characterized as ‘phantom dads’, ‘roadway dads’ (Robinson & Roden, in Hawkins & Dollahite, 1997), or even ‘toxos’ (Dulac, 2000) when they are there. A study was conducted with young fathers, aged 15 to 24 at the announcement of the pregnancy, in an effort to capture the lived experience of these precarious fathers in the pre-natal period and in the post-natal period up to their child’s first birthday. Interview and questionnaire data collected from 30 young men suggest that there are similarities with the already-documented ambivalent desire for parenthood among teenage mothers. In fact, one specific question addressed by this study was the extent to which fatherhood was perceived as an ‘accident’ or an ‘intention’ for these young men. For half of the participants, 14 out of 30, it was difficult to tease apart a ‘true accident’ from a ‘hopeful accident’ which came to the attention of the pregnancy. The presentation will focus on this subset of the sample. To understand better the degree to which certain young men may actually want to become fathers and to achieve a better understanding of the context in which this occurs, four aspects of their experience were considered.

In this research project we focus on the discourse of boys and young men regarding homosexuality and gender normative behaviour. We examine the arguments they use to underpin their thoughts on gender roles and heteronormativity as related to attitudes concerning homo- and bisexuality. Does their discourse reflect a rejection of the suppression of stereotypical gender roles on the one hand (i.e. the more conservative stance), and a growing acceptance for less strictly defined gender roles on the other hand (i.e. the more progressive stance)? We analyse the transcriptions of six focus groups and evaluate shifts in discourse when homogeneously composed groups (a gay / bisexual group versus a straight group) turn to a heterogeneous composition (a group of gay, bisexual and straight boys / men). In so doing, we try to evaluate the influence of sexual orientation on the discourse of the participants.

Using a social constructionist approach toward gender and building on transmasculine literature, the authors, who are themselves transgender, present findings of a qualitative research study among female to male transsexuals regarding several research questions, including how these often marginalized men define what it means to be a man, define what masculinity is, describe how they developed their sense of manhood and masculine expression, negotiate male privilege, and identify detractors from their sense of being men.

This project investigates the ways in which Female-to-Male (FTM) trans people navigate notions of bodily transgression in, specifically, the virtual homeroom spaces of online personal advertisements, chat-based websites and other online venues wherein men may seek other men for erotic chat or ‘real life’ sexual encounters. Contextualizing the always-already marked and pathologized ‘trans’ body within broader discourses of the essentialized citizen ‘male’ body reveals the ways in which sexualities and their accompanying desires are historically and culturally constructed and sustained. Moreover, this research examines the ways in which FTM men navigate a predominately cisgendered space wherein trans bodies or identities may conflict with hegemonic somatic-discursive expectations of the citizen body. Calling upon a politically engaged somatechnological understanding of the body as my theoretical lens (Duggan 2002, Irving 2008, Stryker 2008) I utilize the narratives produced during a series of interviews with FTM’s ‘cruising’ online, as well as online personal advertisements produced by FTM’s, to unpack the ‘social flesh’ of the potential citizen, or ‘the interaction between subjectivity, embodiment, intimacy, social institutions and social interconnection’ (Beasley and Bacchi 2005:59). In other words, I consider how the ‘body’, is not simply a passive site for the draping of gender ideology but rather constitutes an essential locus of dynamic gendered citizenship. As an often overlooked and ‘invisible’ population within Men and Masculinity studies, the utilization of FTM narratives in corporeal sexual citizenship provides a much needed complication of how ‘male’ bodies are medico-legally constructed, as gendered and sexual subjects, and for whom these ideologies work to exclude or criminalize.

Gender is widely recognized as a social determinant of health; however, little attention and/or analysis have focused specifically on men’s practices of masculinity and how these practices impact boys and men’s health. The limited evidence available indicates that the practice of masculinity itself is a risk factor in relation to men’s health outcomes. Accordingly, there is an increasing need for research and methodologies that are capable of generating gender sensitive analyses of the complexities of masculinities and men’s lives in relation to their health and health care practices. In 2006, our research team developed a conceptual framework – Health, Illness, Men and Masculinities (HIMM) – with funding from the Canadian Institutes of Health Research (CIHR). The purpose of our present study was to explore the relationship between health, illness, men, and masculinities (HIMM) across the life-course. Specific objectives were to explore how: (1) masculinities influence health care practices among diverse groups of men; (2) perceptions and experiences of health and illness impact men’s sense of themselves as men; and, (3) masculinities influence men’s perceptions of health and illness and their health-related practices. The preliminary results of this study will inform future health research and health care delivery for men, both nationally and internationally.

Drawing upon the research of sociologists such as Anderson ("In the Game") and Pronger ("The Arena of Masculinity"), Mr. Evans intends to examine how the tendrils of homophobia and misogyny extend across the boundaries of sex and gender. In particular, he will explore how the power of corporeal regulation might promote or demand "traditional" misogynistic or homophobic views from their players. How much leeway are gay male athletes given to negotiate a creative masculinity? Mr. Evans will also draw upon the research of sociologists such as Anderson ("In the Game") and Pronger ("The Arena of Masculinity"), Mr. Evans will also draw upon the research of sociologists such as Anderson ("In the Game") and Pronger ("The Arena of Masculinity"), Mr. Evans will also draw upon the research of sociologists such as Anderson ("In the Game") and Pronger ("The Arena of Masculinity").

This study sought to investigate the demarcated borders of masculinity through an examination of the health promotion behaviours of ageing men. A men’s health postal survey was sent out to a random community-dwelling sample through the Canadian population. The survey was conducted with 5,000 Canadian men aged 55 years and older whose names where obtained from a Canada Post Listing of previous survey respondents. Our results suggest that ageing men tend to have relatively positive health behaviours over time, though they remain linked to the presence of hegemonic male attitudes and behaviours. While gender continues to matter, we echo other researchers in masculinity studies who caution that we need to move away from the essentialist notion that a relatively stable and static masculine essence exists that defines men and men’s health related behaviour. At the same time, the findings suggest a relationship between hegemonic masculine behaviors and attitudes and health promotion behavior by men, but potentially shaped by different life stages in ones health career. In this way, we focus attention to the dynamic nature of hegemonic masculinity and men’s health, noting that it may appear to change as men age, changing their health promotion behaviours.
A qualitative study made in the North of Mexico shows how the masculine identity is constructed in relation to the emotions in the situation of unemployment. Men who remained unemployed affront a series of characteristics in their social context (exclusion due to age, low salaries, temporal works only and unrecognized professional career, among others). These characteristics provoke a conflict as the male find themselves in a changing and unstable labor market and these conditions make a contrast to the social demand of the male being the provider, being autonomous and being self-sufficient. These demands have frequently been deeply absorbed, creating a conflict for not being able to meet the expectation. This conflict is being lived mainly with anxiety, sadness and shame, conditions which have to be managed by the male on the way they take to obtain again decent employment. This reality of the daily life is experienced by the men with tiredness, frustration and depression facing a restrained and limited job market. The subjects feel a disadvantage facing such situation overcoming them. The institution of job market has installed the idea in the subjects that if they don't have a job, it is because they have a failure. Nevertheless a positive side is the families' solidarity, which is very important for the unemployed to get new work opportunities.

Gardiner
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"Female masculinity" transgresses the borders of sexual difference, bodies, and theories of gender. Citing disparate examples over the past four decades, I analyze a trajectory that moves from pathologizing female masculinity to turning it into a discursive abstraction to celebrating it. These examples feature a delusional psychotic, a renowned queer theorist, and a current transsexual blogger, analyzed in the light of shifting theoretical paradigms.

Garland
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What causes men to act the way they do? In the following paper I have attempted to provide a closer look into one of the most sought after workplaces in the world, Wall Street. Over the course of the summer of 2008 I worked at a well known Global Wealth Management company on Wall Street. What started off as a look at why there are so few women in financial institutions turned into a critical analysis of masculinity and corporate culture. The majority of employees in the office I worked at were male. I have used my daily journal entries from this past summer to analyze the way my co-workers acted and treated me - their 21 year old female intern. Using additional theoretical resources I was able to postulate and theorize on the ordinary and extraordinary conversations that I had in the office. My findings suggest that the identity of males is constructed through gendered power dynamics in corporate culture, the gendered construction of "coworker" identity, stereotypes, and discrimination of gender, class, and race. This summer made me realize that men act the way they do for certain reasons and have even perpetuated said stereotypes through statements and actions that occur in the male dominated arena, better known as Wall Street.

Genoud
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Most men do not fit within Goffman’s restraining frame of "hegemonic" masculinity, for by definition, it excludes individuals who are not young, married, white, heterosexual, fully employed, and of good complexion. One must wonder not only how excluded men feel, but also how men within the restrictive structure of hegemonic experience their masculinity. I argue that manhood set within the United States is characterized by anxiety - trying in vain to comply with hegemonic standards and embody an ideal that is out of reach while apprehending the sanctions enforced upon hegemonic-deviance. In this paper, I focus on sexual and gender anxiety. Subverting any notion of "eternal" or stable heterosexuality via Freud’s reading of the Oedipus complex intertwined with instances of homoeroticism set within "straight" hegemonic culture represents only one of the tensions and contradictions facing hegemonic men whose sexualities and gender identities are framed by a heterosexual matrix. A second source of anxiety for men consists in maintaining a "compulsory masculine" gendered identity throughout their lives. In order to achieve that men literally have to purge themselves from the feminine, not only as passé and simultaneously avoid stigmatization but also to uphold a hegemonic status which structures their identity as human beings.

Giesler
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Our personal identities inform, impact, and intersect with our professional selves. Nowhere is this more evident than in the world of academia, where gay/lesbian/bisexual/transgendered faculty must negotiate their identities with their colleagues, students, and administrators. While the liberal nature and atmosphere of many institutions of higher education would seem to encourage the coming out process, the decision to be identified as a sexual minority in academia can be a difficult one. This personal account explores the author’s inside-out narrative that encompassed his first year of teaching in a Bachelors of Social Work program in a rural area of a Midwestern state. Through a gradual process of coming out, first to his colleagues and then to his class, the author explores the risks and assets inherent in coalescing his personal and professional identities. The author’s personal account poses thoughtful questions that are relevant to any profession: What critical incidents encapsulate an inside-out narrative? How are professional and personal identities both challenged and strengthened by such a narrative? What experiences of inside out might inspire and inhibit other professionals in similar circumstances?

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"Jackyta'r denotes Newfoundlanders who are White/Native and Francophone (Charbonneau & Barrette, 1992) like Alex Murphy, the protagonist of my educational novel or Bildungsroman, Jackyta' (Gosse, 2005). Alex, a teacher living in Toronto, receives a phone call that his mother is dying. He returns to Bond Cove in rural Newfoundland and Newfoundland and Labrador and concepts of people and events from his past are the catalyst for self- and social (re)evaluation. Alex drifts in and out of sites of power and marginality in provocative ways, as do the other male characters, including his grandfather, brother, and a childhood friend. Blending queer theory with studies of masculinities, via Jackyta’r I seek to investigate shifting understandings of masculinities and male identities related to the nature of manhood, family relations, subordinate male career paths, and male sexualities. Breaking silences & exploring masculinities, A critical supplement to the novel Jackyta’r (2008) advances that same goal. In this paper, I critically examine the problematic notion, “What is a man? Fiction or non-fiction?” and refer to newspaper reviews of Jackyta’r and academic essays written by diverse scholars on my novel.

There is a perceived shortage of males in education in North America, particularly at the primary and junior levels. Some perceived barriers to males becoming teachers include the impression that teachers are overworked and underpaid, that men are less nurturing than women, and that it is inappropriate for men to be working with young children. Researchers and members of the public identify the need for more men to serve as role models and to enhance their decision to raise daughters, specifically. The qualitative study, a follow-up to a preliminary exploration on the topic presented at last year’s conference, describes the experiences of ten gay fathers who are raising daughters through adoption or surrogacy. Participants discussed their decision to become parents, discipline and parenting roles, perceived views of others about their choice, and impact on the relationship with their partners. Findings indicate that despite being intentional about fatherhood, gay men who raise daughters think in a limited fashion about the impact of gender on the parenting role. By the same token, they have profound thoughts, hopes, and dreams for the future of their daughters. The study has implications for how gay fathers maintain functional relationships, access outside support, and help their children negotiate healthy gender identities.

The number of gay men who choose fatherhood through foster care, adoption, or surrogacy is on the rise. Mallon (2004) has dubbed this phenomenon a “quiet revolution.” This population has much to say about their choices to parent. To date, no study has explored gay fathers’ perceptions of their decision to raise daughters, specifically. The qualitative study, a follow-up to a preliminary exploration on the topic presented at last year’s conference, describes the experiences of ten gay fathers who are raising daughters through adoption or surrogacy. Participants discussed their decision to become parents, discipline and parenting roles, perceived views of others about their choice, and impact on the relationship with their partners. Findings indicate that despite being intentional about fatherhood, gay men who raise daughters think in a limited fashion about the impact of gender on the parenting role. By the same token, they have profound thoughts, hopes, and dreams for the future of their daughters. The study has implications for how gay fathers maintain functional relationships, access outside support, and help their children negotiate healthy gender identities.

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Men's studies has neglected boyhood. Yet, to paraphrase and slightly modify Wordsworth, "the boy is father to the man." What marks the divide between boyhood and manhood, and how is the border between them crossed? And what happens to the boy? The traditional views of this crossing have been developmental (psychology) and ritual (anthropology), with an ever-longer period of adolescence postulated in the West to account for the time required to negotiate the crossing. Thirty years of teaching writing and clinical work with males in the first two decades of life have led me to a revision of the traditional views of the great divide in a male's life. My paper makes two points: (1) The changeover from boyhood to manhood is not gradual but abrupt, that is, existential, and yet often not well understood even for a very long time by the male who has experienced it. (2) Boyhood is never abandoned by the male who attains full manhood. I will defend my theoretical revision and describe with clinical examples how the experience of crossing the great divide between boyhood and manhood can be understood from an existential perspective.
The military tradition of calling cadence functions to keep soldiers in step during marches while instilling unit cohesion and tradition. This paper takes these calls and explores them as a body of literature in order to reframe the conception of soldiering as a hegemonic masculine act and reveal the homosociality of the traditional military apparatus. “Jody’s Got Your Girl” interrogates notions of the heteronormativity of America’s armed forces by parsing the vernacular of cadence to reveal how the specific type of masculinity constructed is rooted in a patriarchal heterosociality. This paper further explores how martial masculinity is dependent on the character of “Jody”, a folkloric civilian male present in cadence calls who avoids military service and is renowned for his sexual achievements with the women the soldier left behind. Jody functions as an outsider against whom the soldiers rally, solidifying their status in the martial subculture. While Jody is separate from the soldier’s new group identity, this paper demonstrates how the development of the Jody character is dependent on this triangulation between soldier, lover and Jody, who prescribes a specific type of masculinity for the soldier, objectifies the woman, and prescribes the behavior embodied by Jody as un-masculine.

Harrison

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An exploration of the performance of masculinities by African American bisexual males is fundamental to understanding contemporary African American male sexuality. Despite the multitude of condemning voices, from the preacher in the pulpit to the artist on hip-hop and rap stages, bisexual African American males are influential in defining and shaping the performance of masculinities in their communities. E. Lynn Harris’ characters Raymond Tyler, Jr., a gay attorney, and Basil Henderson, a bisexual former professional athlete turned sport's agent, will inform this essay. The one, Tyler, like Harris himself, embraces his sexuality and seeks self-authenticity. Henderson, on the other hand, lives on the down low much like that described by J. L. King. In the Harris trilogy these two characters travel two different but intersecting trajectories. An examination of the lives of these characters provides insights into the phenomenon of bisexuality among African American males. The framework for this study is a meta-character analysis. Black queer and womanist theories will be used to explore the performance of African American bisexual and gay masculinities by Basil and Raymond. Social constructivism provides the theoretical connector between the masculinities of the characters from the novels and the performance of bisexual masculinities of contemporary African American males.

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The past two decades have witnessed a diversity of research aimed at examining the production, perceptions, and interpretations of stylized speech ascribed to the male homosexual identity. Responses to this research include criticism of methodological approaches as well as the recognition of the hegemonic ideal (a normative construction of masculinity) is so pervasive that participants possess a singular view of masculinity.

Haynes

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While some scholars have suggested that new technologies may allow for postgendered possibilities, the internet often fosters the reinstatement of normative gender ideologies in new ways. This paper looks at the ways pictures of injured bodies are used to perform masculinities in social networking websites and blogs. Specifically, contextualizing images of bruises, wounds, scars, and other markings, with their captions and comments left by website users reveals the specifically gendered meanings attributed to injured bodies and body parts. Masculine bodies are often conceived of as strong and resistant to dysfunction, but injuries may contest such conceptions. However, control over pain and injury is often treated heroically. By displaying pictures of injuries, pain is positioned as endurable, thus communicating a sense of pride in the ability to withstand injury. The internet as a site of display for pictures of bodily injuries draws on these associations in order to perform gender online. Because both men’s and women’s bodies use images in similar ways, this phenomenon furthers understanding of the ways masculine ideas of strength and toughness may be appropriated by women, while still reinforcing normative gender ideologies and the privileged status of masculinity even in the current moment.

Haynes

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In this paper I will examine the contributions of the Men’s Education and Support Association (MESA), a men’s interest group in Barbados, to the nation’s leading print publication in order to deconstruct the narratives created by (some) Caribbean men about Caribbean masculinities and examine how this knowledge is operationalized in Caribbean societies.

Haywood

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This paper argues that one of the most important borders to investigate are the conceptual borders that sustain and cohere the concept of masculinity itself. Drawing upon recent research carried out in an English primary school, this paper draws attention to the conceptual linkages and equivalences that are made between that which is deemed male, and the identity category of masculinity. This paper argues for an understanding of male gendered behaviour that may not reducible to masculinity as normative, theoretical frameworks such as critical theory, psychoanalysis or more recent notions of iterability and performativity, deploy configurations of masculinity that have the potential to obscure what we are able to know. In the context of the conference theme, this paper involves exploring notions of male identity that exist beyond the borders of masculinity. This involves not the jettison of the cultural imaginary, rather it involves understanding how cultural narratives, ascriptions, and resonances operate as the very materials through which experiences outside of conventional understandings of gender identity may be able to take place.

Heintzman

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The representation of female-bodied masculinities (i.e. transgender and gender queer individuals) in—so marketed—lesbian pornography is a critical site for examining the contradictions of queer identity categories with the anti-identity politics of queer theory. On the surface their representation expands the parameters of who gets to participate in the creation of queer pornography. However, the transgender and gender queer persons in these films can participate because their bodies have not been altered, thus passing as ciswomen. On the one hand this demonstrates the flexibility of gender and how subcategorization that relationship to identity can be—they do not need to wear their identity on their bodies. Alternatively, it facilitates ignorance of the gender diversity within the text. In queer feminist pornography the represen-

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Masculinity is now recognized as a clinical and relatively unexplored area of enquiry (Kegan Gardner 2002; Klein 1993). Traditionally, anthropological works have tended to focus on more remote and indigenous cultures (Goddier 1986; Herdt 1994). This project seeks to expand anthropological research on masculinity to contemporary U.S. society, which is not seen as the implicit standard used to compare masculinities of other cultures. In addition, the majority of research on how gender is constructed, shaped, and commodified centers on women (Gremillion 2005; Resischer and Koo 2004). Social science studies of men and masculinity (e.g. Kimmel 2006; Rotundo 1993) provide an important counterpoint to that imbalance in the academic literature, as the disparity serves to make masculinity appear more naturalized. Using the case study of a male-centered popular new sport, cage-fighting, this project integrates theories of embodiment (Cossard 1999; Merleau-Ponty 1962) and feminist perspectives (Connell 1987) to explore how masculine hegemony is shaped, contested, and perpetuated in the U.S. Athletes can be viewed as commodities, participating in a complex negotiation of self under capitalist constraints. This project explores: 1) how masculinity is represented and constructed in a public domain (e.g. media); 2) how masculinity is shaped and embodied (e.g. individual participation); and, 3) the relationship between public and individual conceptions and expressions of masculinity. The researcher questions whether in this hyper-masculine environment, there exists space for multiple, negotiated masculinities or whether the media archetype (or hegemonic ideal) is so pervasive that participants possess a singular view of masculinity.
While a substantial body of research exists on the issues surrounding the psychology and schooling of gifted students, only recently has there been an interest in the manner in which the unique aspects of gifted males have intersected with the educational environment. This body of emerging research is often speculative at best, has attempted to situate the broader concerns of educating boys within the unique issues faced by gifted males. Subsumed within these intersecting research domains is the issue of twice exceptional males, the developmental emergence of identity within the school setting, and the dynamics of the intersections among the student, family and school. Twice exceptional males in the current research study are defined as males who meet the school system's criteria to be identified as gifted and talented while secondarily qualifying for special educational services such as Learning Disabled or Attention Deficit/Hyperactive Disorder. This session will present the current empirical evidence on gender role conflict and the implications for implications of the findings to educational practice. In this way, the study is the manner in which twice exceptional males negotiate the constraints of the school’s response to their needs as they develop their sense of masculinity.

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An extensive body of research over the past 20 years has explored the impact on males for endorsing a more traditional gender role orientation. There is also a substantial body of research which has explored the role social norms play in alcohol use among college males. This study is the first to explore the interface between social norming and gender role conflict. Additionally, there have been no studies which have studied the manner in which GRC changes or is mediated during the college experience. This session will provide the theoretical background for the study and results from the first several years. In this longitudinal study, the GRC scale is being used in a social norming context in which freshmen males (St. John's University, Collegeville, MN) are administered a social norming version of the standard O'Neil Gender Role Conflict Scale. Results have been very consistent in freshman males over-estimating the nature of the traditional masculinity endorsement of their college peers. Follow-up efforts are then made to engage males in small groups to discuss the implications for their behavior when they perceive the environment to be more conducive to traditional masculine norms than may be the actuality.

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My research investigates the academic sites where masculine subjects interact with feminist politics and practice, to ask what the role of men is in the production of feminist knowledge, and how female-to-male transsexual (FIM) scholars complicate this debate. My work combines discourse analysis with autoethnographic practice, merging critical ethnography and autobiographical narrative. The FIM must navigate the borders erected around what constitutes coherent masculinity, and feminist practice. The self-awareness of masculinity afforded to the FIM through the process of "choosing" his gender is his usefulness to feminism, anti-racist men's studies, and what threatens to exclude him from the feminist academic community and men's studies. The threat of suppression is often enacted through covert social regulation and dis-cursive techniques deployed to reify gendered boundaries. Because the work of men is often constructed as beyond the purview of feminism, there has been little analysis of the turbulent scholarly conditions feminist men work in, and the valuable contributions made by men to feminist discourse, a problem my paper seeks to rectify. The project of the feminist man is invaluable to masculinities studies as well, as it is through him that white masculinity can work to radically reinvent itself as actively anti-racist, and anti-colonial.

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My research investigates the academic sites where masculine subjects interact with feminist politics and practice, to ask what the role of men is in the production of feminist knowledge, and how female-to-male transsexual (FIM) scholars complicate this debate. My work combines discourse analysis with autoethnographic practice, merging critical ethnography and autobiographical narrative. The FIM must navigate the borders erected around what constitutes coherent masculinity, and feminist practice. The self-awareness of masculinity afforded to the FIM through the process of "choosing" his gender is his usefulness to feminism, anti-racist men's studies, and what threatens to exclude him from the feminist academic community and men's studies. The threat of suppression is often enacted through covert social regulation and dis-cursive techniques deployed to reify gendered boundaries. Because the work of men is often constructed as beyond the purview of feminism, there has been little analysis of the turbulent scholarly conditions feminist men work in, and the valuable contributions made by men to feminist discourse, a problem my paper seeks to rectify. The project of the feminist man is invaluable to masculinities studies as well, as it is through him that white masculinity can work to radically reinvent itself as actively anti-racist, and anti-colonial.

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Integrating the lived experiences of male dancers from the Caribbean presents issues that challenge conventional notions of Caribbean Masculinity. Unpacking the assumption (myth) of Dance Theatre in the Caribbean as a 'female' space reveals popular perceptions that inform and challenge these men's lives. As men dance on the proscenium stage, concepts of 'mask'; 'cool'; 'loneliness'; working against the grain; the pursuit of justice; the insignificance of private lives with respect to public performances; and recognition of support from women convey some sense of the complexities that play out in Caribbean societies. Male dancers are called to be "men" (perform dominant masculinity) onstage while their private lives come under stereotypical scrutiny. The notion that male dancers in dance theatre may not be 'real' men deserves attention. I am suggesting that such complexities mirror the situation for most men in the Caribbean, in particular, the places where masculinity is negotiated and mediated within Caribbean spaces. Public performance is a foil to personal acceptance, sometimes to reveal but also to conceal who these men are. In the academic male performance, the public face is a foil to personal acceptance, sometimes to reveal but also to conceal who these men are.

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This paper has two objectives: to present the results of a qualitative dissertation project on the lack of men in education and to suggest an alternative gender justice framework to discuss and design interventions for the lack of male teachers. We first outline a comprehensive research study investigating the lack of male teachers. The project utilized a participatory methodology called Interactive Qualitative Analysis to collect data with participants who were also students in a graduate seminar on men in education. Perspectives from participants were aggregated to construct a systemic representation of the male teacher problem, which is used to recommend interventions encouraging more men to teach. We also articulate an alternative framework for discussing male teachers that embraces inclusivity, multiple masculinities, and the concept of gender justice. Mainstream accounts centre two justifications for increasing the numbers of male teachers: boys are the new educationally disadvantaged and the need for male role models. Boys crisis rhetoric is not supported by empirical literature on masculinity or education. Teaching continually remains outside the boundaries of traditional masculinity. It is time for an alternative way to discuss the male teacher problem that is as accessible as 'boys crisis' rhetoric.

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In the last fifteen years, research has indicated that men as a social group are struggling in various aspects of the college environment. This includes but is not limited to less studying and classroom attendance, significantly lower GPA's, and more problems with behavioral and academic concerns. This 'educational crisis for men' has at times been blamed on women and femininity, insisting that academia has 'feminized' its surroundings, resulting in academe being less friendly for men. This type of analysis marginalizes the diverse ways that men exhibit masculinities by assuming a rigid definition of what counts as masculinity. This paper will provide a critical approach to this concern and provide data that challenges the relationship between conformity to masculine norms and academic motivation to assess the relationship between dominant ideologies that marginalize women and masculinity and academic lower engagement. This research hopes to be a part of efforts to promote pro-masculine values, to reach out to struggling men and assist them in dealing with privilege and develop positive masculinities that support women and others, assist them in recognizing their own strengths without dominance and connect those strengths toward academic engagement, rather than blaming women's gains for their struggles in higher education.

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Animated films disseminate powerful notions of gender normality and set the stage for standards of acceptable feminine and masculine conduct. Recently, Disney's vision of femininity has been the focus of both public scrutiny and numerical empirical studies. However, minimal attention has been paid to Disney's definition of masculinity. The present study used a quantitative content analysis of various Disney animated characters to determine the extent to which associations of good and evil are used to produce normative ideologies of gendered propriety. The corpus of data consisted of 14 different animated feature-length Disney films released between 1937 and 1995. In total, the behavior and expressions of 40 characters were systematically analyzed for themes relating to gender and morality. As predicted, male protagonists exhibited higher levels of both masculinity and morality, while female protagonists exhibited higher levels of both femininity and morality. Moreover, male antagonists were rated as significantly more masculine and immoral, while female antagonists were rated as significantly more masculine and immoral. The findings offer preliminary support for the notion that Disney films police gender boundaries by venerating characters that conform to traditional gender roles and stereotypes, while denigrating characters that possess more atypical gendered characteristics.
This paper examines Japanese American veterans’ narratives of WWII to explore the complex nature of minority negotiations vis-à-vis the hegemonic notions of masculinity and nation. Since the end of WW II, Japanese American veterans have been actively producing the narratives of patriotic heroism and national allegiance in order to assert their belongingness to the nation. While heroic masculinity and national loyalty constitute dominant themes in their narratives, the veterans’ retelling by no means provides a uniform picture. Having suffered from race- and gender-based dislocation since their arrival in the US, Japanese American veterans’ narratives necessarily perform convoluted negotiations in claiming their belongingness to the national body, and as a result, include moments of ambiguity and contradiction.

Drawing on insights from Asian American Studies, Masculinity Studies, and recently emerging Trans-Pacific Historical Studies, I examine (a) how these soldiers’ accounts shed light on race- and gender-based marginalization they experienced as minority soldiers who looked like the “enemies” and who primarily offered language “service” to Caucasian combat units, and (b) how their discursive negotiations to overcome these marginalization and to reclaim American masculinity inadvertently lead to critique of American, and also Japanese, racial imperial politics that shaped cultural dynamics of the Pacific War.

The main objective of this research is to further look into the role of homophobia, effeminophobia and rituals in the development of masculinity in sportsmen. Its framework is constructivistic. The grounded theory method was used to analyze 22 interviews. This research indicates that there are two ideal types of sportsmen: the gregarious and the recluse, building their gender according to the hegemonic masculinity model, especially through sports activity. This masculinity is generated by the achievement of ritual initiations both tribal and apotropic. Sportsmen often display homosexual behaviour during these rituals. They perpetuate the rules of domination and coordinated masculinity and homosexuality typical of the Western model and the specific characteristics of sportsmen would require an intervention adapted to their specific needs and characteristics. Intervention in sports could make it possible to reach a large number of young men with relatively few resources to change the rules of the current masculinity. This contribution would help those men out of the “difficult to reach customers” category.

The first study of masculinity, I seek to develop a detailed typology of the forms of masculinity displayed in each of the cases. I focus on the role played by the “hard” and “soft” masculinity by using the onion model proposed by Butler (1998). This model differentiates between the outer and the inner layer. The outer layer represents the form and the inner layer the content.

It is understood that widespread sexual coercion and gender-based violence (GBV) may act as driving forces of HIV infection in South Africa’s worst affected province, KwaZulu-Natal (KZN). These dual epidemics of HIV and GBV represent a complex intersection of gender inequality, labour migration, sexual risk behaviour, and a history of violence fuelled by colonialism and apartheid. Historically, hegemonic masculinity and patriarchy have shaped beliefs about gender roles such that Zulu men maintained a culturally dominant position over women. My interdisciplinary team tailored the Gender Role Journey Measure (O’Neill, Egan, Owen, & Murry, 1993) for rural KZN based on extensive input from three local levels: professional (i.e., translation-back-translation), social scientific (i.e., cultural experts), and colloquial (i.e., cognitive interviewing). To better understand Zulu masculinity in the context of the dual epidemics, we collected survey data from young boys and men in rural KZN. I conducted factor analysis to determine the underlying factors of the unobservable construct of beliefs about gender roles. Results of the factor analysis provide necessary feedback on the adequacy of our culturally-tailored GRJM and act as a prerequisite for our larger analysis of the pathways of influence leading to GBV and HIV.

Leaders of Hindu nationalist parties in India have become the major objectors to the legal acceptance of LGBT people. In order to support their claims that “homosexuality” is anti-Hindu and therefore anti-Indian, they refer back to classical legal texts such as the first century Laws of Manu. These ancient texts refer to same-sex sexual activities but place them in a context of gender issues or minor purity issues. But in the modern period with the acceptance of “sexual orientation” as a category, the issue of homosexual acts has become an immutable category of a person’s characteristic and thus become even more a threat to traditional gender roles and identity. It is the tie to gender expectations, role, performance, and identity that is at the heart of anti-gay rhetoric in India today. The paper moves from current critiques back to the place of the texts quoted to justify the critique and then to the present analysis of these critiques in the hardening of gender roles in the last century and a half.

This year’s conference theme, Beyond Borders: Masculinities and Margins, lies at the very heart and essence of Integrity. The Integrity model (Lander & Nahon, 2005, 2006; Mower, 1994, 1984), an existential framework of psychotherapy and the first value-based, non-pathologizing wellness model for understanding the dilemma of one’s human essence and existence, has provided a viable therapeutic approach for engaging and working with men in individual and group psychotherapy (Lander & Nahon, 2000, 2008b; Nahon & Lander, 1992, 1998, 2008). Results of the first randomized empirical investigation of men’s consciousness-raising groups and gender role re-education psychotherapy groups for men has provided a positive re-framing of men’s accessible potential for positive therapeutic change in Integrity-based groups (Nahon & Lander, 2008, in press). This paper offers a theoretical and clinically-based exploration of borders and masculinity from an Integrity perspective, examining the question of how men can traverse the challenging imasses of framing, fashioning, responding to and seeking ever healthier boundaries with Integrity by honouring their personal values and value rankings. Using case examples drawn from individual and group psychotherapy with men, we will illustrate the manner in which Integrity provides a viable therapeutic vehicle for men who have faced severe crises in their lives.

In this paper, I explore autoethnography as a practice for the critical examination of the self as it is situated within intersecting systems of power and privilege (Berglund, 1994; Gilmore, 1994; Pratt, 1991; Segrest, 1994). For white trans men in particular, a commitment to interrogating the privileges accorded to whiteness and masculinity is imperative for articulating new subjectivities (Noble, 2006). However, there seems to be a paradox in the use of autoethnography for research involving trans populations, as in order to actualize a gender transition, trans people are required to give a specific life history to a medical authority, a process which often functions as a gate keeping tactic (Butler, 2004; Prosser, 1998). My research explores how personal narrative might be used for a different set of purposes: as a method that can confound the homogeneous stories required by medical science. Thus, I explore how trans men might put into practice methods of interrogating the self that have, in different circumstances, been used to limit, contain and control self construction as gendered, sexualized, racialized, and classed subjects. I advance autoethnography as an important method for masculinity studies, as it offers a way for men to write our selves (Thomas, 2006) and thus render the category of masculinity open to deconstruction and reformation – a tool of particular importance for understanding masculinities beyond the hegemonic.
American Revolution and the Library of Congress. Is masculinity and citizenship in America? This paper is based on fieldwork and archival research. I have interviewed Minutemen activists to masculine ideals of patriotism and citizenship in the United States, exemplified in the Colonial Minute Men as well as the ways in which patriotism is masculinized in America. This paper contributes to the field of masculinity studies because the findings highlight depression's impact on emotional, cognitive and physical well-being. The paper provides a culturally appropriate setting for men's dialogue, and was beneficial for the dietary health of the men. The paper reveals the complexities of fathers' smoking and illustrates how smoking locales are conducive to smoking; white men see smoking because of chi-square analysis. The paper finds that smoking is a gendered practice. Linking smoking and masculinity can offer insights about where smoking is legitimized and normalized.

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This essay calls for a radical practice of incornerence for trans manhood. These spaces of identity in which FTM live are historically shaped (what is practiced now may not have been thinkable 30 years ago even), intersectional (informed by many discourses such as race, class, ability, nation, ethnicity, age, sexual orientation), but neither any one of these reducible to the other in terms of definition (to be a transman of course means facing very different issues than a white trans man). In order to move beyond lip service to difference amongst a vast demographic sharing only a relationship to 'masculinity', I suggest that incornerence be a political practice, methodology and epistemology instead, where I define incornerence as the productive failure to cohere as a self, as a gender, as a race, as a community. This sense of failure need not be dangerous. It can be one very important way of challenging assumptions that somehow 'we' have enough in common in form to a 'we' to begin with. Before 'we' can be posited, we must first seek after an elaboration of the ways that 'we' as trans peoples are not only different from each other but, to echo Audre Lorde, are the very site of difference itself (1984). Lorde's imperative suggests that instead of assuming that the political work for trans men is over once we arrive in our chosen genders, we posit instead that our political work, as whatever kind of men we find ourselves becoming, has only just begun. These new trans men are the twenty-first century sons of previous social movements.

Roelofson, Helen
University of Manchester

My research focuses on the concept of 'involved' fatherhood, which for this study, is defined as a father who is fully engaged in the nurturing side of parenting. This symbolizes a rejection of the normative and traditional ideals of masculinity and fathering behaviour, which state that men should take most responsibility for breadwinning. Father involvement is affected by individual, household, and labour market conditions. In order to identify the key characteristics and socio-demographics of involved fathers in Britain, an appropriate measure of 'involvement' is derived by running Principal Components Analysis (PCA) on a selection of variables from the 'Millennium Cohort Study'. These variables capture some underlying aspect of involvement, which is defined in terms of three dimensions - accessibility, responsibility and engagement. This paper presents some of the results from the PCA, which produced three factors representing the three dimensions of involvement. However, the factors had a low correlation and 'accessibility' was particularly distinct from engagement and responsibility. This suggests that a father does not have to be continually present to maintain a high degree of responsibility and/or engagement with his child. There were many conceptual issues and complexities that emerged from this exercise and these will also be discussed alongside the results.

Oliffe, John
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Tobacco use is a gendered practice. Linking smoking and masculinity can offer insights about where smoking is legitimized and prohibited in the context of fatherhood. Twenty fathers who smoke participated in individual ethnographic interviews and contributed 308 photographs to illustrate the locations and contexts determining participants' smoking through the eyes of fathers. A masculinities framework was used to interpret interview and photovoice data. Analyses produced three thematic findings: smoking on the job, the bifurcated domestic sphere, and solitary confinement. Work-related photographs and narratives depicted blue-collar trades as conducive to smoking; white-collar office settings reduced tobacco use. The bifurcation of the domestic sphere revealed to an inside-outside binary depicting men's restricted smoking. Outdoor smoking locations were identified amidst acknowledgement that indoors was non-smoking because of children; however, implicit were men's expectations that the home should afford privacy to smoke. Solitary confinement refers to participants' independence in securing alone time and spaces (such as family vehicles) to smoke. The study reveals the complexities of fathers' smoking and illustrates how smoking locales are created, maintained, and shift over time. Men's smoking practices intertwine with masculinities, necessitating father-centred tobacco reduction strategies that foster smoke free masculine identities.

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The North American high fat and sugar diet is implicated in the high incidence of diabetes and cardiovascular disease among South Asian (SA) immigrant men. This presentation draws on the findings drawn from an ethnographic study examining how masculinities inform and influence diet amongst SA Canadian immigrant men. Participant observations were conducted at 18 SA men’s groups (SAMGs) and individual interviews were completed with 36 SA men. The three themes food production and meal preparation in a climate of change, Sikhism and affordable luxury, and Desi diets and Western medicine. The presentation draws on findings drawn from an ethnographic study examining how masculinities inform and influence diet amongst SA Canadian immigrant men. Participant observations were conducted at 18 SA men’s groups (SAMGs) and individual interviews were completed with 36 SA men. The three themes provided a culturally appropriate setting for men’s dialogue, and were beneficial for the dietary health of the men. The findings may direct population-appropriate content and delivery strategies for dietary education amongst SA Canadian immigrant men.

Oxord, Connie
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In this paper, I compare contemporary Minutemen groups with the Minute Men of Colonial America and show how American militias, past and present, contribute to the ways in which patriotism is masculinized in America. This paper contributes to the field of masculinity studies because it shows how American militias contribute to masculine ideals of patriotism and citizenship in the United States, exemplified in the Colonial Minute Men as well as the activism of Minutemen in twenty-first century America. I compare the time period between the first organized group of Minute Men in Massachusetts in 1645 through the American Revolution to the contemporary period. The research question guiding this paper is how do normative constructions of masculinity in a particular time period contribute toward ideals of patriotism and citizenship in America? This paper is based on fieldwork and archival research. I have interviewed Minutemen activists and participated in “border patrols” and day labor site protests in California, Arizona, New Mexico, and Texas. I have also done archival research on the Colonial Minute Men at the Daughters of the American Revolution and the Library of Congress.
Words, of course, matter. Words constitute our interpretation of reality, shape our memories, and provide the means through which we taxonomize stimuli and negotiate interaction with one another. Our focus is on precisely this kind of word: hypermasculinity. We argue that this essential masculinity is white, heterosexual, and middle-class. For example, the leading stereotype for black men is one of their “hypermasculine cool poses” and practically every time hip-hop/rap music is analyzed, it is viewed as both misogynist and this other thing: “hypermasculine”. When gay men display distinctly masculine traits, they’re often accused of displaying hypermasculinity. This is especially the case when gay men’s displays of physical masculinity are concerned. That suggests that gay men have two ways to perform gender; effeminate “pissy bitchy queens” and hypermasculine “ordinary joes” and “clones”. Finally, working class men’s behaviors are nearly constantly framed as hypermasculine. Other working class men, including cowboys and soldiers, are often marked with the negatively connotated word “hypermasculine”. This essay examines the field’s insidious use of this description of male behavior and its slow turn towards defining marginalized men’s behavior as “more”-and-negatively masculine than those of the “essential” (white, middle-class, straight) man.

The profession of social work embraces diversity and cultural competence as some its core values (NASW 2006 & CASW 2005). Yet according to the National Association of Social Workers, 81% of licensed social workers are female (NASW 2006). Trends in social work indicate a substantial increase in the proportion of women faculty, and among MSW graduates, a decrease in the proportion of men from 43 percent in 1960 to 15 percent in 2000 (Schilling, Naranjo & Liu 2008) Due to the paucity of men in social work, the public considers it a feminine profession (Christie, 2001). Given that males compromise half the population of the U.S. and Canada it would prudent for the NASW, CASW, and Schools of Social work to intensify their recruiting efforts to include men if the profession wants to embrace its core values. Given that men traditionally have been reluctant to discuss their feelings due to cultural constructs, it is imperative that more male social workers be recruited. These male social workers would also be role models for males on how to freely express themselves without being labeled or stigmatized so that the simple act of wearing a pink shirt would not be significant culturally. Therefore the paradigm of male roles and male social workers must be shifted whereby the new creed will be that Real Men Wear Pink.

This paper critically examines various masculine performances that manifest themselves in the world of haute cuisine. This analysis focuses on two recent biographies of culinary professionals: Anthony Bourdain’s ‘Kitchen Confidential: Adventures in the Culinary Underbelly’ and Bill Buford’s biography of Mario Batali in ‘Heat: An Amateur’s Adventures as a Kitchen Slave, Line Cook, Pasta-Maker, and Apprentice to a Dante-Quoting Butcher in Tuscany’. Throughout both books a lowbrow, vulgar, misogynistic, testosterone driven dominant masculinity appears to permeate the industry; yet it simultaneously respects a different kind of masculine performance rooted in cultural capital which is calmer, slightly more feminine, sophisticated, refined and geared towards distinction. This kind of performance is implicitly and explicitly recognized as superior and echoes relational aspects of hegemonic masculinity. I call this masculine performance Gastronomic Masculinity. This paper first examines the performance of these two culinary masculinities and then examines how they traverse the gender boundary, citing examples of women who enact forms of both dominant masculinity and gastronomic masculinity in these kitchens. From this analysis we may infer that the professional kitchen is a masculine domain, but is not exclusive to men, as both men and women enact the various constructions of masculinity in the kitchen.

How men perceive and evaluate themselves or demonstrate their masculinity is often the consequence of media constructs. Portrayal of overt masculinity is frequently a simplistic and restrictive representation. The media sustains the institutions round myths and stereotypes characterising men. During WWI the press established inflexible stereotypes round masculinity, enlistment and battle. At war’s end these myths and stereotypes remained and became embedded in society’s expectations of masculinity. Media often grapple with a definable embodiment of masculinity. Established stereotypes still surface and have implications on matters of interest to the organization) to respond to a more detailed questionnaire on their sexual behaviour. Although not a representative sample, their responses provide fascinating insights into the sexual habits and histories of people in late-1940s Britain. Surprisingly, these responses were at the time, and have continued to be, significantly under-explored. This paper, part of a work in progress, reports on a detailed study of the National Panel survey undertaken with the aim of investigating the configuration of heterosexualities in the immediate post-war period. Focusing on men who had sex with women, the paper will explore what the survey itself, and the National Panel’s responses to it, have to tell us about the boundaries of ‘heterosexual’ masculinities in the UK at this time and their relationship to femininities and ‘homosexual’ masculinities.

The last decade, it has been argued that ethnic minority gay men tend to be fetishized in the overwhelmingly white middle-class gay communities and thus experience a sense of exclusion. Various stereotypes of racialized sexuality seem to be prevalent among White middle-class gay men, effectively objectifying other gay men and building boundaries in gay communities. Drawing from a critical discourse analysis of the four main gay publications of Quebec (Fugues, RG, La voix au masculin, and Étre), our presentation will discuss how differences are constructed and performed in the symbolic representation of male homosexuality in French speaking Quebeccy gay community. Of special attention will be the ethnosexual frontier that is how a hegemonic ethnicity may interact with sexual orientation to normalize a specific racialized homosexuality. This analysis is informed by both an intersectional feminist theorization and a buttieran deconstructive insight. Our analysis will be based on a content analysis of those four publications’ editorials and articles since 2000, as well as the visual representation conveyed in their pages. We thus hope to further the understanding of border construction among gay men.

International male university students often experience social isolation amidst significant pressures to perform academically, and such circumstances can manifest as, or serve to exacerbate an existing depression. This paper is based on a qualitative study of 16 international male students who attended a Canadian university and had a formal diagnosis or self-identified as having depression. Individual interviews were used to reveal men’s perspectives about the cause, implications and management of their depression. Participants identified both biological and social causes, and the potential for men’s parents’ to impact their depression across the entire illness trajectory was consistently represented. The implications of having a depression influenced men to filter or mute details about their illness within home cultures, and this influence prevails over Canada despite the men’s perceptions of greater societal understanding and acceptance. Self-management was undermined by the masculine ideals of fighting depression, and various strategies were mobilized by participants as a means to regain control. Coupled with self-management was men’s widespread preference for peer based ‘talk’. The study findings highlight how varying masculine ideals and cultural constructs can influence men’s experiences and expressions of depression.
After a peak in 1999-2000, suicide rates in Québec are dropping, mostly among men and dropping by the youth. The region that used to have the highest suicide rates in Quebec, known an important decrease (14%) for the last 3 years, partly due to gender sensitive direct actions. The Health & Social Services Ministry (HSSM), the local health authorities and the community all contributed to these promising results. This paper exposes context, description and preliminary results of the ongoing «Projet David» that aims to prevent and support men in difficulties, within an objective of suicide prevention. In men’s mental health and social services, gender role strains have to be exposed and deconstructed in order to allow men a plain fulfillment. It also reflects social constructivist perspective since it acknowledges the plurality of masculine realities. Furthermore, the emerging financial crisis raises awareness of the possible growing number of marginalized men in our communities, mostly due to massive job loss in the industrial market. «Projet David» suggests that in order to prevent suicide among marginalized men, actions have to be taken beyond traditional gender-blind practices.

The research presented here has as its starting point the conception of gender as a concept constructed in a critical way on that of the sexual role; since gender is a social category, it implies the non-existence of traits or conduct which a priori belong intrinsically to a particular sex. From this point, the research group presenting this work made an extensive analysis of contemporary bibliography on measuring Masculinity/Femininity; from published tools the choice we made was the Conformity to Masculine Norms Inventory (CMNI, Mahalik et al., 2003); it comprises 94 items, on a 4-point Likert scale. We have acted in accordance with the protocol drawn up by the group members, following national and international recommendations on translation and adaptation of psychological measurement tools. The techniques used for data analysis were the correct ones for evaluating the reliability of the tests. To sum up, the findings indicate that: a) The total reliability index is .92 (Cronbach alpha), b) The scores range between .70 and .89, all between acceptable and good levels. c) The scales for the Spanish sample work in a similar way to the American sample. These findings enable us to conclude that the CMNI scale is a suitable measuring tool of conformity to male social norms and, therefore, a useful measurement of the “gender” variable in Spain.

In the German-speaking world and beyond, young men of Turkish migrant background have recently gained considerable attention. In public and political discourse “the German-Turkish male” became an icon of violent, backhanded fundamentalist masculinity and thus figures as the ultimate other to an imagined liberal Western subject. Also academically, much of this field often adopts an a priori notion that these men have, and pose, specific problems that are grounded in “Turkish culture and tradition”. Confronting this reductionist and orientalist discourse, the paper discusses the complex processes of how different meanings of “Turkish migrant masculinity” are negotiated by young men living in Vienna. Based on ongoing research on men who are actively involved in different (cultural, artistic, political) groups and networks, the paper explores the young men’s strategies of claiming social space and the ideas of gender and belonging that are articulated through these strategies.

The Black AIDS epidemic emerged alongside the rise of the prison industrial complex in the United States and the increasing use of prisons in South Africa. Carceral spaces provided a fertile breeding ground for the transmission of the disease. In both countries, the rates of HIV/AIDS are high among current and former prisoners, which is enabled by the administrations refusal to rethink policies around condom use, inpravenous drug use, testing, treatment and its fostering of sexual violence as extra-legal means of punishing. And as they expand their prison populations it subsequently increases seroprevalence. This is disastrous for Black men in particular who make up the majority of the prison population and who’s bodies act as hosts for the transfereance of the disease. The circulation of Black men—many of whom are unaware of their HIV status—between jail, prison, and communities already marked by high levels of carcerality, creates a ‘whirlpool of risk’ for not only prisoners, but for communities they return to. And with no resources, high rates of poverty, joblessness, and drug use, these communities, that are at best indifferent and at worst hostile to the disease, are at risk. This paper is concerned on the insights of prisoners, human geographers, and theorists of race and gender, this talk rethinks the rise of the Black AIDS epidemic through exploring the ways in which the circulation of Black male bodies through carceral spaces has enabled it.
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Utilizing the concepts of archetypes and developmental theory, this paper will argue that the collective unconscious is the repository of mammalian instinct in the human animal and projects those instincts into our minds as “archetypical” visions that “speak” to “Everyman” in his personal “Quest” for “Self.” To make this point, I will address Erik Erikson’s Life Cycles paradigm, the cosmology of the modern, secular world, and compare and contrast it with Beowulf, the oral-derived tale of the Dark Age Anglo-Saxons.

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Researchers have demonstrated that boys and men construct masculinity in a variety of ways (e.g., Connell, 1995; Wetherell & Edley, 1999). Empirical analyses reveal these “masculinities” have different levels of endorsement, or conformity to, norms of hegemonic masculinity. We conceptualized masculinities as social identities and highlighted the role of identity formation to explore the ways in which identity choices related to the contexts that adolescents choose. To the extent that different masculine identity choices lead to “different and non-overlapping contexts and points of reference,” then these identity choices may be said to bound different masculinities. Surveys completed by 123 male high school seniors living in the Northeastern US, most of whom identified as either European-American (74%) or Native-American (7.9%). Findings indicated that self-identified “jocks” reported a set of activities (e.g., sports participation, dating, alcohol use) and media preferences (sports) that differed from self-identified “nerds” in activities (academic activities, performing arts activities) and media preferences (children’s, comedies). These findings indicate that each identity, or masculinity, has a set of preferred activities. To the extent that activities also reinforce specific masculine norms (e.g., competitiveness, sexism), that would contribute to additional differences.

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This paper draws from an ethnography of a mixed martial arts club conducted by the author. Mixed martial arts (MMA) is an emergent sport where competitors in a ring or cage utilize strikes (punches, kicks, elbows, and knees) as well as submission techniques to defeat opponents. Using data gleaned from 35 in-depth interviews with professional MMA fighters and field notes from participant observation, I examine the significance of dueling as a masculine practice within the space of MMA clubs. As a move away from what is internalizing notions of the duel, the act of dueling is defined in this paper as a contest between two participants where combatants attain victory through actions enframed by the rules of the given type of duel. In the first section of the paper I review the literature on practice and masculinities. In the second section, I explore the experience of emotions within ritualistic practices. In the third section of the paper, I engage in an explication of the meanings historically associated with the duel across Eastern and Western cultures. The fourth section focuses on the problems with the historical record of the duel and the salience of the melee (see Nancy, 2000) in regards to masculine forms of bonding. Dueling qua melee is counter-posed to dueling as negation, where the former is dedicated to the building of bodies and the latter is aimed at the destroying of the Other. In addition, dueling qua melee is carried out in quasi-private contexts whereas dueling as negation is most often carried out in quasi-public spaces. In this paper, I argue that dueling qua melee in the context of MMA is both a means of performing an idealized normative masculinity as well as a mode by which fighters bond, producing solidarity amongst fighters. Efficaciously producing humility amongst the participants, the duel qua melee is seen as a paradigmatic example of the tension between masculinity and dueling as negation. The duel builds the necessary intensity of confidence required to participate in a professional MMA fight where the duel ultimately converts into dueling as negation. The duel oscillates between the melee and negation when it serves as a mode by which members in the local setting defend the legitimacy of the club against outsiders, that is, visitors to the club. Through an engagement with the messy realities related to the performance of masculinities, this paper contributes to the literature on masculinities and violence as well as to broader understandings of the performance of masculinities in local settings.

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Gowings, a men’s department store in Sydney, Australia, established in the 19th century, changed from being a store that catered for working class and lower middle class men until the 1980s to one that catered for the middle class in the 1990s. It did so by appropriating the symbolic capital of white, heterosexual working class masculinity and incorporating it with the mythology and history of the store itself. The store appeared to offer a passport to a uniquely Australian hegemonic masculinity through consumption. However, such consumption revealed an anxiety that these middle class men felt about their own masculinity, created by a wide variety of social changes in gender roles, relationships and the family. Gowings, by both celebrated and used irony in a discourse of masculinity. This placed the new middleclass group in an uncomfortable place.

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Capitalism is an economic system that many governments and corporations use to create wealth and power. The paper purports corporations and governments have a vested interest in upholding the relationship of masculinity with consumption and productivity. Man’s role in society has been that of the provider. A man’s status is often determined by the goods he possesses. The more a man has strived in the capitalistic system the more he is seen as masculine. This causes a direct relationship between capitalism and the male gender role. Equating masculinity with individualistic and competitive “work at all costs attitude” displays to men that sacrificing other aspects of their lives for work is expected. These masculine notions keep men working, which increases revenue for corporations and governments. Patterns from media, politics, and sports are analyzed to understand how the dominant masculine hegemonic structure remains and builds, despite questions and conflicts to the paradigm. Ideas are presented for changing the concepts of masculinity and capitalism without adopting socialist principles or erasing many of the positive traits associated with traditional masculinity.

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By acting perfectly in character as the subintelligent enslaved African American, Chesnutt’s slave Grandison wins freedom for himself. In doing so, Chesnutt demonstrates to his readers (both African American and non-African American, I have found on teaching the story), how deep our own racial prejudices are ingrained. In what is one of the funniest plots ever conceived, at the same time an enslaved character dupes his enslavers, Chesnutt, his creator, dupes his readers. To the extent that we also are taken in by Grandison’s disguise as the perfectly contented slave, the joke is also on our American "house slave" that blinds us to what is actually going on before our very eyes throughout the story. Chesnutt foregrounds gender-relates elements of a particular African American male stereotype and situates his story within the plantation tradition of kind masters and contented slaves to make certain that we fail to notice that Chesnutt is effectively reversing the dilemma in masculine identity caused by crossing the symbolic borders of socio-economic power.

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It was described that ageing and gender had ‘rarely been researched in terms of their combined influence’ (Arber and Jinn 1995: 1) and that there was a remarkable ‘lack of theoretical development about gender and ageing’ (McMullin 1995:30). In the 2000s, although there had been a number of important advances in our understandings of older women (Arber et al 2007:147), it was pointed out that there was a relative neglect of older men (Thompson 1994, Fennell and Davidson 2003). This article discusses several phases in the development of the study of gender and ageing. It also discusses that the older men’s bodies are of particular interest. To understand the meanings historically associated with the bodies, the literature and taken for granted. It will argue that it posts a serious research gap to understand older men’s bodies because of: (1) the changing demographics of older men, and (2) the men’s health literature which shows that how men are generally bad caretakers of their bodies. The discussion is going to be divided into four parts: (1) Health-seeking, (2) Care receiving, (3) Abuse, and (4) Clothing. It hoped that the review will contribute to understanding of older men’s bodies by increasing focus on the issue and providing an overview of the research realm.

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Men have been theorized in very different and contradictory ways over the last few decades. In this paper I would like to review some of the principal theorists, consider the data supporting them, relate them to some of the men’s movements and discuss the possibilities of synthesis. We consider Bly on the “soft” male, Farrell on the “disposable” male, Connell on the “hegemonic sex”, Thomas on the “suicide sex”, Miles on the “death sex” Tiger on “the decline of males”, Kimmel on “wimps, whiners and week-end warriors”, Stollerberg on the “rape sex”, etc. There is little consensus. Attitudes vary from male-positive to male negative, feminist and pro-feminist to male affirming, and perceptions from the hegemonic sex to men in crisis. The theorists sometimes are associated with men’s movements: the Mytho-Poetic movement, NOMAS and NCFM. A synthesis perhaps becomes possible if we realize the binary status of men, who occupy the majority of positions at the top of the social hierarchy, and also at the bottom: the homeless, the incarcerated, the majority of the victims of homicide, suicide and accidents, especially work accidents, and victims of ill-health and premature deaths. Men are a heterogeneous population.


The male gender role socialisation establishes rules on how men must behave and feel, as well as how they must interact with others. Usually, men try to develop strategies to adjust themselves to what they perceive are the rules of masculinity (Pleck, 1995). When they fail in achieving these standards, they feel less masculine, unworthy (Lynch & Kilmartin, 1999; Pleck, 1995). This strain (Pleck, 1981) creates a conflict between what they feel they are and what they think they must be (O'Neil, 1990). Many authors have reported a link between many problems in men and their gender role conflict (Cochrane, 2001; Hayes & Mahalik, 2000; Mahalik & Cournoyer, 2000; O'Neill, 1990; Sheppard, 2002). But, very few studies have been done on the link between gender role conflict and depression in men. We conducted a study comparing depressed with non-depressed men (N=144) from diverse socioeconomic backgrounds. We used the Beck Depression Inventory, the Psychological Distress Questionnaire and a question on suicidal fantasies to create the two groups. Statistical analyses were performed to compare the groups according to their results on the Gender Role Conflict Scale (O'Neil et al., 1986). The results indicate a link between depression and psychological distress, with gender role conflict in men.

Research shows that domestic violence and child maltreatment are seen in co-occurrence in many families. Current data has the rate of co-occurrence between 6 and 14% in general population, and between 20 and 100% in clinical populations (average rate of 40%). In these situations, the harmonization among the different help resources involved remains a sizable challenge because these two problems evolved in differing worlds on conceptual, organizational, and legal levels. Practitioners involved in these cases run into numerous controversies in their practice, like those related to child custody. One current action-research in Quebec City is working on putting into place a process to resolve controversies related to child custody in cases of co-occurring domestic violence and child maltreatment. This workshop presents some results of an action-research treating the controversies associated with child custody in practice with families facing both domestic violence. It will highlight the controversy related to the violent spouse/father: are those men capable of introspection, and therefore, should counsellors help them. Possible solutions to resolve this controversy will be presented by a social worker of GAPI (an organization that helps violent partners).

Taking into account that Domestic Violence has been a social problem as a gendered problem (we can say gendered violence), one can conclude that we should be a gendered solution. Through an on-going Participatory Action Research (PAR) in Quebec City, counsellors (male and female) are addressing the implementation of their Battering Intervention Program in order to develop a gender sensitive approach with these male clients. After presenting the transformational potential of focus group practice in the PAR, this lecture will present how counsellors’ consciousness - raising process of their own gender socialization can be used in therapy with the Batterer. It will also present the logic underlying the consciousness-raising program structure offered to counsellors, whereby the first step involved non mixed focus groups (men or women counsellors), and the second step required mixed focus groups (men and women counsellors). These findings come from on-going participatory action research at GAPI (a Violent Spouses Help Center located in Québec City) with the collaboration of Laval University. The research aims to develop and test gender-oriented therapeutic skills for an existing Batterer Intervention Program. Political and practical perspectives will be discussed.

This paper considers the work and the sex of male-for-male escorts in New York, Toronto, Ottawa, Montreal and London (UK), Sexualities and masculinities are entwined in male-for-male escorting, not simply because of trade of sex for money but because of the blend of gay-identifying, bi-identifying, and closeted men engaged sexually. Escort narratives concerning their work allude to a diversity of sexual practices but also show how these work practices reiterate (and less often challenge) conventional norms of gender and sexuality, including those concerning age, virile/passive, masculinity/femininity. To illuminate this connection between escorting, gender and sexuality, I build on Foucault’s (1978) discussion of the *ars erotica* versus the *scientia sexualis*. Male escorting is not exactly an *ars erotica* (a knowing of sensual pleasures passed on through mutual experiences) yet it is not exactly a *scientia sexualis* (where confessions articulate the ‘truth’ of identity while certain sexual acts are pathologized) either. Sexuality in male-for-male escorting is what I call *sexualis ad libitum*: sexuality as one pleasance. In male-for-male escorting, the use of pleasure mingles with identity and categorization *infra* as clients select escorts based on fixed identity forms (eg. the Daddy, the twink) and associated sexual practices. Yet the encounter can spiral into creative pleasures that border on friendship and compassion, challenging phallocentric and identity-based understandings of homoeroticism.

The age-linked life stages of Black male adults are essential when developing strategies for targeted mental health promotion and disease prevention efforts. This presentation discusses the current science of mental health across adult life stages to determine the most appropriate evidence-based strategies for improving the mental health of Black men over the life course. Findings suggest developing strategies that take into account the social construction of manhood, empower men to care for their health, and provide access to healthcare services may improve the mental health of Black men over the life course. Findings also identify intervention efforts for Black men that may be more aligned with ‘Black male gender socialization’ and accommodate Black male norms over the life course better than traditional efforts. For instance, mental health professionals who adopt a “stories over symptoms” approach toward mental health assessment for Black men may be more successful in diagnosis and treatment. This study contributes to the field of men and masculinities by identifying within-group differences among Black males and proposing a socio-cultural model for improving the mental health of Black men over the life course that emphasizes the importance of sensitizing efforts across different adult age-linked life stages.

American Eunuchs (2003) features a series of what the documentary itself terms “surreal” and “bizarre” portraits of biological men who voluntarily choose to be cas-trated or to reinvent their sexual identities for reasons other than sex reassignment. Although the film positions itself as sympathetic to its subjects, it is also shocked and amazed by the extremes represented by what it codes as distinctly American stories, seemingly unaware of the more subtle stories about sex and gender it depicts. One featured subject, George explains his desire for castration, saying, “I want a body that is truly unidentifiable.” In making this claim, George acknowledges that he desires a body not coded as male but as an individual, an iteration of identity outside of, indeed free from, gender specificity. George explains that the testosterone produced in his testicles holds him captive to “sexual thoughts” and “aggressive behaviors.” To be free of his balls, George argues, is to force the body to conform to his will, thus giving him ultimate control over his behaviors. This presentation will thus seek to answer two very specific questions: Does personhood exist outside of gender, and can men who become eunuchs attain greater masculinity?
Post-colonial theory finds a certain type of masculinity to be at the center of colonial oppression. Furthermore, it finds this masculinity to be defined by its borders: masculinity isolates itself from all that is around it, establishing only cursory relationships. This is especially true in terms of relationships between men. Colonial hierarchy demands that strong borders be placed around this masculinity; only then can its status be affirmed. This, and other gender issues, make the stand-up performances of Richard Pryor extremely pertinent to the study of masculinity. In Pryor's work one finds the displacement of the gender hierarchy. Rather than solely being that which is exalted, Pryor presents multiple manifestations of masculinity: masculinity in doubt and masculinity as nurturing. In Pryor's work colonial masculinity always fails. However, the nurturing masculinity that he describes is always successful. With this type of masculinity, one finds men providing emotional support for other men. This paper—using post-colonial and phenomenological methods—will examine the nurturing masculinity laid out by Pryor and provide a lens for understanding the means by which he constructs it.

Wilkinson Tara
University of the West Indies

Masculinity is always in a state of constant fluidity, frequently being negotiated, contested and performed. Caribbean men are building new identities founded not on the myth of stability, but organised around the new order of modern living, where the meanings of gender, sexuality and identity are increasingly contested, partly due to contemporary cultural globalization. “Recent transformations in the world of work and the global capitalist accumulation process have exacted a huge toll on traditional conceptions of masculinity.” Instead of viewing masculinity as existing prior to and hence independently of descriptions of it, the turn to culture prompts a reversal of this perception, by indicating the ways in which subjects are constituted through the discourse used to describe and to act upon them. One such discourse is advertising. Through the production of symbolic capital by commodity fetishism, the consumption and reproduction of masculinity as a signifier, this discourse comes to frame and construct masculinity, rather than simply observing and describing it.

Wolff Joshua
Pak Jenny
Meeske Kathleen
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Research on adjustment to pediatric illness has focused heavily on children and mothers’ experiences, with little research focused on fathers’ experiences. Even less research exists on fathers who function as primary medical caretakers. However, demographic data reveals dramatic increases in the number of stay-at-home fathers and single fathers. Using a life story narrative method, fifteen fathers who were identified as the primary caretakers of children with a life-threatening illness completed in-depth, semi-structured interviews which were then analyzed using thematic coding. Results indicate that fathers assumed PC roles due to economic needs, their own childhood experiences, and mothers’ inability to care for the child. Fathers reported challenges in coping with their child’s illness, including: PTSD and depressive symptoms, racial and ethnic disadvantage, gender stereotyping and discrimination, family conflict, and economic strain. These men also provided valuable insight into adaptive coping strategies, including: interpersonal support, gender role flexibility, pride in being a father, and structural support. Results indicated that specific groups of fathers were especially “at-risk”, including fathers with low SES, immigrant fathers, and single fathers. Clinical implications include addressing healthcare biases toward fathers, and recommendations for involving fathers in pediatric interventions and research.

Yoakam John
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One perception of older adult gay men is that they are marginalized, socially isolated, and sexually undesirable. This session challenges these popularly held beliefs. It is based on the researcher’s interviews with thirty-three gay retired men, residing in six communities in the United States. His research focuses on these men’s use of time, social networks, and social services. In this session discusses how gay retired men have constructed their own social networks, some formal, many informal. The presenter will explore the question: how retired gay men may be more like women in their ability to construct and maintain social relationships during their years in retirement. The presenter will share information on a growing number of social networks, such as Prime Timers International and SAGE, which are providing leadership development and support services to the GLBT aging adult population.

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Using critically-acclaimed Italian director Gianni Amelio’s film The Missing Star (2006) as a case study, my paper analyzes how the Italian maintenance man (Vincenzo) is enabled to reveal his vulnerability more liberally and to better appreciate femininity (Liu Hua’s) in a context such as China that is culturally distant from Western inhibitions on masculinity. By anchoring my analysis to the subfield of screen or cinematic masculinity studies, I examine the ways in which Amelio uses a quasi-documentary style to create a fiction film and this documentary drama’s persuasive power in conveying Vincenzo’s gender practices and especially his male vulnerability to the audiences. Moreover, my approach is informed by cultural studies of borders in that it homes in on the bordering/bo
The Friday evening banquet will take place at the McGill Faculty Club on Rue McTavish.

Presentations will take place at Concordia in these two buildings.

Restaurants and attractions are located on Rue Crescent.

Chateau Versailles Hotel and Le Meridien Versailles are located here; across the street from one another on Sherbrooke.