

Men & Intimacy:
A Report of a Program to Assist
Men in Heterosexual Relationships

By
Wayne Robert Brockington

Report of a Practicum
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**MEN & INTIMACY: A REPORT OF A PROGRAM TO ASSIST
MEN IN HETEROSEXUAL RELATIONSHIPS**

BY

WAYNE ROBERT BROCKINGTON

**A practicum submitted to the Faculty of Graduate Studies of the University of Manitoba in
partial fulfillment of the requirements of the degree of**

MASTER OF SOCIAL WORK

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Abstract

This practicum report includes a review of research on male socialization and how socialization affects men's ability to be intimate in a heterosexual relationship. Theories on the development of intimacy and how men deal with relationships over their lifespan were examined. The author discussed where it is acceptable for men to be emotionally expressive and reviewed the consequences of emotional restrictiveness. The literature on men in therapy was also explored.

A specific program providing information on men's socialization was developed by the author and is described and evaluated. Participants in this program were led through a series of eight sessions examining information on male socialization, its impact on men and their relationships, and how men can learn to be more expressive in their relationships. The program was found to be effective by the participants who provided weekly feedback and completed pre and post program questionnaires. Limitations of this program with recommendations and conclusions is also presented.

Table of Contents

	Page
Abstract	i
Table of Contents	ii
List of Tables	iv
List of Appendices	v
Acknowledgements	vi
Dedication	vii
 <u>CHAPTER 1</u> - Focus of the Study	
1.0.0 Introduction	1
1.0.1 Methodology	5
1.0.2 Instrumentation	5
1.0.3 Goals of Practicum	6
 <u>CHAPTER 2</u> - Literature Review	
2.0.0 Definition of Terms	8
2.0.1 Theories Examining the Development of Intimacy	10
2.0.2 Socialization	18
2.0.3 Boys to Men	18
2.0.4 Mothers and Sons	23
2.0.5 Fathers and Sons	27
2.0.6 Barriers to Active Parenting	28
2.0.7 Masculine Identity Development	30
2.0.8 Men and Friendship	32
2.0.7 The Institutionalization of Violence	36
2.0.8 Theories Examining Why Men Abuse Their Partner	35
2.0.9 Pornography and Men	41
2.1.0 Men and Therapy	42
 <u>CHAPTER 3</u> - Helping Men Change	
3.0.0 The Change Process	53
3.0.1 Adult Learners	57
3.0.2 Attitudes	60
3.0.3 Groups to Facilitate Change	64
3.0.4 Skill Enhancement	66

<u>CHAPTER 4 - The Intervention</u>	
4.0.0 Practicum Setting and Source of Referrals	71
4.0.1 Selection Procedure	71
4.0.2 Demographic Profile of Members	73
4.0.3 Role of the Group Facilitator	77
4.0.4 Recording of Group Process	78
4.0.5 Evaluation Design	79
4.0.6 Measures	79
4.0.7 Program Objectives	80
 <u>CHAPTER 5 - Evaluation</u>	
5.0.0 Table II - Results of the Intimacy Attitude Scale - Revised	83
5.0.1 Table III - Results of the Dyadic Adjustment Scale	84
5.0.2 Table IV - Dominant Themes in Participants' Lives .	86
5.0.3 Subject A	87
5.0.4 Subject B	90
5.0.5 Subject C	93
5.0.6 Subject D	95
5.0.7 Subject E	97
5.0.8 Subject F	100
5.0.9 Subject G	102
5.1.0 Subject H	105
5.1.1 Subject I	107
5.1.2 Subject J	109
5.1.3 Subject K	112
5.1.4 Evaluation of Group Process	114
5.1.5 Group I	114
5.1.6 Group II	115
 <u>CHAPTER 6 - Limitations, Conclusions, and Recommendations</u>	
6.0.0 Limitations	117
6.0.1 Conclusions	119
6.0.2 Recommendations	121
 References	123
 Appendices	
Appendix I - Men's Support Group Program	137
Appendix II - Intimacy Attitude Scale - Revised	196
Appendix III - Dyadic Adjustment Scale	201
Appendix IV - Participant Feedback Sheet	204
Appendix V - Advertising Poster	206

Appendices

Appendix I - Men's Support Group Program

Appendix II - Intimacy Attitude Scale - Revised

Appendix III - Dyadic Adjustment Scale

Appendix IV - Participant Feedback Sheet

Appendix V - Advertising Poster

List of Tables

Table 1	Members Demographics by Age, Education and Years Cohabiting or Married
Table 2	Results of the Intimacy Attitude Scale - Revised
Table 3	Results of the Dyadic Adjustment Scale
Table 4	Themes of Participants' Lives

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Also, I would like to thank Sandy Zvanovec who meticulously typed and retyped this report.

Dedication

This report is dedicated to the two people who have influenced me greatly - my son and my mother.

Chapter 1

Focus of the Study

Introduction

According to Douvan (1977), there are two critical components to intimacy. The first component is the ability and the cooperation to be dependent, while the second ingredient requires the participants to develop the ability to express, withstand, understand, and resolve conflict which inevitably occurs in intimate relationship. Both components are essential in developing a healthy, well balanced relationship.

This practicum examines men and intimacy and how men's socialization affects their ability to be intimate in a heterosexual relationship. The literature depicts men as aggressive, aloof, competitive, and controlling; behaviors which counter Douvan's two components to intimacy. Intimacy requires give and take, dependence as well as independence. It requires openness as well as acceptance. Do men have the ability to be open and caring? This report will address this issue.

What does a heterosexual relationship require to be considered healthy, satisfying, and nonrestrictive. L'ABate and Talmadge (1980) suggested that three elements are required in an intimate/love relationship. The first element, received care, refers to the giving of caring behaviours and expressions that indicate we care for the other. The second element, seeing the

good, refers to the person's ability to see positive qualities in themselves as well as in those with whom they are intimate. Forgiveness, for ourselves as well as for those with whom we are intimate, is also an important part of seeing the good. The third element is the ability to be intimate. The ability to be intimate includes cooperation and the expression of feelings without fear of intimidation.

Intimacy requires the ability to be vulnerable. When examining the behaviours that typically make up the traditional male persona, vulnerability is not seen as a behaviour characteristic of the traditional male. Carter and Sokol (1981) described the traditional male as competitive, insensitive, and inexpressive; behaviours which according to Meth and Pasick (1990) do not prepare men for intimate adult relationships. On examining the traditional roles of men, Meth and Pasick (1990) stated that two roles became evident, the role of the provider and a secondary role of household disciplinarian. Involvement in the nurturing of his children or his primary relationship were stereotypically seen as nonmasculine behaviours, thus left to the care of mother and wife.

Maslow (1971) stated that a man will unconsciously fight those qualities that he and his culture define as feminine. Men learn to fear their own femininity and those who manifest it in them. Men's fear of anything remotely feminine resulted in the rejection of

feminine values, attitudes, and behaviours, which subordinate women and feminine men in society. This fear is manifested in a number of ways. As a child, the male learns to adopt a strict code of emotional restrictiveness in order to become a part of the crowd. There are few things worse for a little boy than to be called a sissy. A boy's toughness demonstrates to the world that he is truly a "man" and not a little girl. As a child grows into a man, he learns to project only those behaviours that enhance his male image and disallow any behaviour remotely female (Goldbert, 1976; Pleck, 1981).

A second way that men's fear of femininity is shown is in the area of violence. Madanes (1990) argued that the main issue for human beings is whether to love, protect, and help each other, or to intrude, dominate, and control, behaviors that cause harm and violence to others. In our society, many men believe it is their "right" to dominate and control others. This is not to say that all or most men believe they have a right to beat their families. Explanations point to the culturally defined superordinate/subordinate relationships that men and women, adults and children hold in our society. These relationships condone the use of power over others. Men who are traditionally socialized to be in control and to dominate expect women and children to react submissively and silently (Lystad, 1980). Walker (1978) suggested

that the rigid standards taught men and women within our society results in stereotyped male aggression and female passivity, which are characteristically found in battering relationships.

Jourard (1964) stated that one issue men need to begin addressing is their desensitization to their own feelings, lack of self disclosure and restrictive emotionality. Others suggested understanding the role that male socialization plays in creating a power imbalanced life as a starting point for therapy (Gordon & Allen, 1990; Pleck, 1981). The development of this practicum examined four premises based on the work of Gordon & Allen (1990).

These premises were:

- a) To examine the meaning men attach to masculinity, rational thinking, control and power, which are beliefs inherent within male socialization.
- b) To assist men in examining their lives and to begin making decisions based on options and feelings rather than on a socially approved standard.
- c) To examine how socialization has increased a man's level of stress and how this stress affects him individually and within the context of his relationship.
- d) To assist men in developing an awareness into themselves, placing emphasis on gender related issues.

It has come to be accepted that the traditional socialization of men has created problems ranging from health (Harrison, 1978), alcohol and drugs (Cahalan, & Room, 1974), and violence (Kuypers, unpublished manuscript, 1991; Walker, 1978). The effect of socialization continues to be experienced by the majority of men, and is evident in all facets of a man's life. This is the central issue that this practicum examined.

Methodology

The student designed an eight session, sixteen hour program examining how men are socialized and its impact on men in their relationships. Two groups of men were exposed to this program with critiques of individual and group scores on pretest/posttest measures. Each session followed a particular theme (i.e., the ideal man) that was discussed from the first person perspective. Discussion was facilitated by the student to assist the participants to examine the theme from a deeper affective level. The support and encouragement of the facilitator and peers assisted men to slowly take risks by sharing personal experiences and seeking advice/options from co-participants.

Instrumentation

To measure the effectiveness of this program on attitudes towards intimacy and potential changes in a heterosexual relationship, the Intimacy Attitude Scale (Revised) (Amidon,

Kavanaugh & Treadwell, 1983, Appendix 2) was used to measure changes towards intimacy based on a Pretest/Posttest measure. The Dyadic Adjustment Scale (Spanier, 1976, Appendix 3) was used to determine whether the participant noticed any changes within the context of his relationship while taking part in this eight session program. The second questionnaire asks for self evaluation, changes as measured by the individual, not by his female partner. Both scales have high pretest/posttest reliability.

Goals of the Practicum

There are numerous goals and benefits that the group participants and I have achieved from this practicum. The participants benefitted in a number of ways:

- 1) The group context provided an opportunity for each man to learn about and relate to other men dealing with similar issues around intimacy in their relationships.
- 2) This program provided an opportunity for men to learn new ways of relating to other men in a noncompetitive manner.
- 3) This program provided an opportunity for men to relate to men from the intellectual and emotional level without the presence of women.

- 4) This program provided participants with a nontraditional activity that promotes men caring for men and friendship between men.

I benefitted from this practicum in a number of ways:

- 1) The opportunity to research and develop a program that deals exclusively with men's socialization, and its impact on the development of intimacy in men.
- 2) An opportunity to conduct two men's groups, implementing the student's eight session program.
- 3) An opportunity to receive weekly supervision examining clinical process issues within each men's group.

Chapter 2

Literature Review

Periodic references to his throughout this report refers to males. This term is not being used in a generic sense to refer to female.

This section investigates the construct of intimacy from a number of perspectives. The author will define and discuss the various concepts that will be used throughout this report. Theories of intimacy will be examined and the development of attitudes and behaviours that are traditionally male or female will be discussed with implications this socialization has on the development of intimate relationships. This chapter will also investigate the historical barriers preventing men from seeking help to resolve problems and restore health and wellness in their lives.

Definition of Terms

There are numerous perspectives of the construct of intimacy. Clinebell & Clinebell (1970) defined intimacy as the emergence of a "We" identity. Coleman (1988) operationally defined this construct as a "qualitative description of a relationship between two or more people". This implies a behavioral interaction, though no emphasis is placed on what makes an intimate relationship. Lewis (1978) goes beyond the behavioral defining intimacy as mutual self disclosure and other kinds of positive sharing. Intimate relationships can be

characterized by free sharing of innermost thoughts and feelings with another. Wong (1981) suggested that such words as acceptance, trust, and security describe an intimate relationship. For the purpose of this practicum, I am defining intimacy as noncoercive sharing between two or more individuals based on reciprocal acceptance, trust and a willingness to be vulnerable.

The distinction between gender role and sex role behaviour has been explored extensively in recent years. Meth (1990) described sex roles as specific behaviours pertaining to one's biological makeup from birth (i.e., reproductive abilities) whereas gender roles are social constructions that create powerful expectations designed to outline acceptable behaviour for each gender. Unless otherwise specified, the author will refer to gender roles throughout this report.

Masculinity is a term that connotes images of strength, virility, steadfastness, and independence. These images make up the traditional definition of masculinity. Roget's Thesaurus (1976) described masculinity as power, energy, muscle, force, and physical force, synonyms that characterize a male's sense of presence. Few descriptions or definitions of masculinity emphasize the positive aspects of masculinity. Allen & Gordon (1990) described masculinity as control, independence, competitiveness and emotional restrictiveness, behaviors and attitudes that potentially isolate

men. Images of Rambo or John Wayne would fit these traditional descriptions of masculinity.

At one time, men were held in high esteem for their strength and their coolness under pressure. These qualities continue to be highly praised though less so in non traditional relationships. What may be needed is a new definition of masculinity that emphasizes flexibility. Thompson (1991) suggested that the new socialization of boys should teach that it is okay to be vulnerable, to express a range of emotions, to be gentle, nurturant, communicative and to learn non-violent ways of resolving conflict without negating courage, strength, and independence, which are traditionally associated with masculinity. By incorporating a view of behavior that is not rigidly defined by gender, a broader view of masculinity can develop that may lead to healthier relationships and lifestyles.

The Development of Intimacy

If the current divorce rate is indicative of something happening in the North American family, is it possible to conclude that intimacy within these relationships is missing? I can only theorize that people get divorced for a number of reasons and that lack of intimacy may only be one reason. Dahm's (1972) postulated that intimacy is a basic requirement for survival. Without it we either fail to survive biologically or emotionally. Developmental

theorists have attempted to address the question of under what conditions do individuals develop intimate behaviour and attitudes. It is these very conditions that lend themselves to speculation, not conclusion.

Models on personality development assert a variety of arguments regarding the personality. The psychoanalytic model states that an individual's personality is molded within the first five years of life (Colarusso & Nemifoff, 1981) whereas other personality theorists believe that personality never remains static (Jaffe & Allman, 1982). Erikson (1950) examined the development of intimacy that led him to conceptualize how intimacy evolves within the personality. From his studies he developed an eight stage theory of human development.

During the first stage, Erikson stated that humans are born with a predisposition towards a certain temperament. During this stage described as trust vs. mistrust, a child learns to trust its world to meet its various needs (i.e., cuddling, food, warmth, a familiar caregiver, etc.). If the child's needs are not consistently met, the child learns not to trust its world.

The second stage called autonomy vs. doubt spans the second and the third years of life. If the child successfully resolved the issues of stage one, it begins exploring and enlarging the boundaries of its experiences. If the child experiences repeated

failures during this stage and if not handled with sensitivity by its caregivers, the child could begin to develop doubt. If doubt and shame supersede autonomy, the child may develop an inferior sense of self.

If the conflict of stages one and two have not been dealt with successfully, stage three, referred to as initiative vs. guilt, will most likely become a period of difficulty. During this stage, the ages four to seven are the years children begin entering the world of school. According to Erikson, if a child fails to take initiative in activities and learning tasks, he/she will lose self-esteem, acquiring a sense of inferiority that may affect him/her in his/her relationships.

This next stage is where the child develops mastery and competence associated with work. Referred to as industry vs. inadequacy, the child refines social skills that are necessary and essential to get along with others. If a child has difficulty or does not develop the requisite skills, inadequacy may develop.

The fifth stage encompasses the period of adolescence. This stage is characterized as a crisis of identity vs. role confusion. The adolescent is striving towards developing his/her sense of self by physically and psychologically separating from parents. The emerging identity is now primarily concerned with consolidating roles. As the adolescent resolves relationships to peers and

parents, a new sense of identity emerges. The problems that can develop with this stage is identity diffusion.

Stage six, referred to as intimacy vs. self absorption, begins to examine intimacy in the emerging adult's life. The struggle for the young adult is between being intimate or being self-absorbed. Erikson referred to intimacy as sexual relating as well as caring and sharing with another. To be genuine with another, the individual requires a cohesive sense of self and relatively little fear of losing one's self with another. If the individual cannot develop a sense of intimacy, he/she faces the danger of isolation and self-absorption.

The seventh stage, called generativity vs. stagnation sees the individual in mid-life. If she/he has been successful in dealing with intimacy vs isolation, she/he may begin to care for and assist the younger generation. The caring for the younger generation is often expressed in marriage and the establishment of a family. If she/he has not resolved the issues of intimacy vs. stagnation, she/he may experience stagnation that can either motivate the individual towards positive change or develop a sense of floundering.

The final and eighth stage, integrity vs despair, involves a process called looking back at one's life. This examination of

one's past can either facilitate a sense of pride in accomplishments achieved or despair due to missed opportunities and misfortunes.

Studies have examined Erikson's eight stages of man, particularly the relationship between identity and intimacy status (Hodgson & Fisher, 1979; Kacergus & Adams, 1980; Rosenthal, Gurney, & Moore, 1981; Tesch & Whitbourne, 1982). Hodgson & Fisher compared males and females on the development of intimacy and identity. They concluded that males and females follow divergent pathways with males first developing identity and then establishing intimacy whereas females may establish intimacy regardless of identity. This implies a reversal of the sequence of how intimacy behavior is developed. With males and females, males must first develop a sense of their own identity before they can be intimate. However, Erikson (1968) indicated that a woman's identity formation is not complete until an intimate partnership has been established. To examine the issue of intimacy and identity status in young adults, Tesch & Whitbourne surveyed forty-eight men and forty-four women with a mean age of twenty-five years. Assessment of intimacy status was based on the intimacy status measure developed by Orlofsky (in Tesch & Whitbourne). The author concluded that 67% of the participants were located in either the intimate or preintimate statuses. This is consistent with Erikson's theory that resolution of the intimacy

issue occurs during early adulthood. This has been substantiated by the research of others (Tesch & Whitbourne; Varghese, 1982).

The capacity for intimacy is viewed as an essential component for functional adjustment (Erikson, 1968). Bowlby (1969) illustrated this point in his examination of children and adults. He surmised that the trauma an individual experiences when deprived of maternal care during the childhood years and adolescence may prevent the individual from dealing effectively with emotionally significant individuals in his/her life. Human beings have a propensity for making strong emotional bonds. According to Bowlby (1969), when a child experiences some form of deprivation, his/her ability to make intimate attachments may become impeded.

Bowlby's (1969) theory of attachment behaviour conceptualizes human's need to develop emotional bonds. The emotional bonds most important to the child are those it establishes with its parents/caregivers. According to this theory, three patterns of attachment and the conditions that promote them are evident in a child's early years. These patterns are:

- 1) Secure Attachment

The young child believes that the parent will be available, responsible, and helpful in the event that the child encounters a frightening situation. With a feeling of secure attachment, the child is confident in

exploring its environment and can deal effectively with its environment.

2) Anxious Resistant Attachment

The child is uncertain whether its parent will be available or helpful when called upon. This child tends to be clingy, uncertain, and anxious about exploring its world. According to this theory, this pattern is established when a parent's availability is inconsistent.

3) Anxious Avoidant Attachment

The child has no confidence that when it seeks care it will be responded to. These children tend to have difficulty developing close relationships as adults.

Bowlby's theoretical assertion suggests that the quality of early attachment behaviour serves as a model for later social relationships. This assertion is consistent with other psychoanalytic theorists (Erikson, 1958; Lamb, 1987).

Adulthood

Research into human development has typically focused on the child. However, an influx of theories addressing adulthood have been developed over the last few decades (Levinson, 1978; Offer & Sabshin, 1984; Smelser & Erikson, 1980). These theories

conceptualize adulthood as a time of transition depicted in the form of stages.

Levinson (1978) developed a psychosocial theory of adulthood that illustrates that men progress through a series of life stages as they move from early to middle to late adulthood. The tasks of early adulthood (17 - 22 years) require the individual to resolve issues of preadulthood, that include separating from parents and consolidating an individual identity.

Each of these three stages emphasize the need for individuals to establish an identity, often through separation or the termination of relationships. Up until the middle adult stage (45 - 60 years), there is a tendency for men to concentrate on roles. The predominant male theme is to "become one's own man".

As an individual enters middle adulthood, men generally begin reflecting on their life sequence. Their successes and failures and the choices they made are re-examined. During this stage, certain polarities may become evident. One of the tasks of this stage is to resolve these polarities. These four polarities; 1) young/old, 2) destruction/creation; 3) masculine/feminine; and 4) attachment/separateness, if successfully resolved prepares the individual for the coming years.

Similarly to Erikson's psychosocial stages, Levinson stated that adulthood is a series of stages where if previous crisis have

been resolved successfully, then the challenges of new crisis can be managed. This theory emphasizes transitions and changes in roles throughout adulthood. It is not the absence of challenge or crisis in a person's life, rather it is how the individual has managed those problems. Valiant et al. (1977) completed a study of 95 men who graduated from Harvard between 1939 - 1944. These men were followed over a 30 year period with the research attempting to answer what factors determined success or failure. An important finding of this study suggested that those men who were able to engage in issues of intimacy in their thirties and generativity in their forties had more successful life outcomes than those men who were unable to experience intimacy and generativity.

Socialization

Boys to Men

A man's expectations of himself are learned from childhood, initially through contact with caretakers and others. Studies on the effects of sex hormones on personality development also suggest a genetic basis for some of the differences between men and women (Treadwell, 1987) yet, it is the socialization of men that has been demonstrated to be a major factor in determining how men and women behave.

A male child is born into a family, a family with hopes, aspirations, and expectations. From the first few moments he is

influenced by his caretakers. Hartley (1959) asked boys and girls to label toys as masculine or feminine. Boys were found to make gender differences based on appropriate male behaviour whereas girls did not make this distinction. What this may suggest is that from an early age rigid gender role stereotyping restricts the boys' behaviour as they grow up.

Attempts to understand the pervasiveness of male socialization points to four dominant themes. The first theme, no sissy stuff, (O'Neil, 1982) indicates to the child that there are male and female behaviours. Within the scope of male behaviours, the child learns to be tough, independent, keep feelings to himself and to reject anything that girls do. Behaviours such as expressing feelings, showing sensitivity and being cuddled are characterized as female behaviours. The boy learns to reject all that feels good and comforting to him.

Pleck (1970) investigated whether mothers treated young boys and young girls differently. In one study, 202 mothers of boys and 177 mothers of girls were chosen as subjects. The parents indicated there were few dimensions in which the sexes were treated differently (based on self reports). A second study by the same author suggested that mothers of sons reported different behaviours towards that child when compared to mothers of daughters. Mothers

of daughters tended to express more physical affection to daughters than to sons (Pleck, 1981).

As a young boy's identity develops, he learns to avoid anything representing femininity. Often, feelings boys or men express to other same sex friends come to be construed as feminine or "homo" type behaviour. Devlin & Cowan (1985) stated that homophobia is one component of a strong traditional view of the male gender role. A characteristic of men is that of emotional inexpressiveness. One connection between homophobia and the male sex role may be demonstrated by inexpressiveness. The fear of being labelled homosexual prohibits tenderness and affection towards other boys or other men.

A second dominant theme of male socialization being the big wheel refers to the male's propensity to strive towards status and success, statements pertaining to his achievements (O'Neil, 1982). As a child develops, he is exposed to a variety of learning opportunities. How his parents behave towards each other and others provides a model for the child of adult interaction. How his father and other men deal with feelings, successes, and failure also provides the male child with vital learning. If the men around him strive for public examples of their successes (i.e., cars, money, etc.) the young boy learns to internalize what is important. Farrell (1986) stated men see nurturing and feelings as a weakness.

Although this may be the visible manifestation of the traditional male role, the internal side effects of this role indicate something entirely different. This difference points to the statistics on health and mortality. Harrison (1978) showed that since 1900, the mortality rate of men has increased when compared to women. This difference has increased from 2 years in 1900 to 6.17 years in 1987 (Statistics Canada, 1987). Jourard (1964) attributes this difference to a large extent on the lethal aspects of the male role.

The third theme of male socialization is called being the sturdy oak (O'Neil, 1982). This suggests that a male must: (a) carry himself with an air of confidence and smugness almost to the point of arrogance; (b) be able to solve all problems rationally, and (c) be able to show no evidence of feelings or vulnerability (Werrbach & Gilbert, 1987). This theme is most evident when young boys are pushed into the arena of competition. Competition, whether on the playing field or the school yard, exemplifies a boy's desire to fit in and to become a competitor. They are openly rewarded by adults and teammates for aggressiveness and insensitivity to opposing team members and alienated for showing vulnerability.

On the surface, there appears to be a connectedness to other boys. Philips (1980) asked men if they could remember having a close friend as a child. Less than 5% could. The reasons for this point to how boys are socialized. They are taught to be aggressive

and sometimes violent with other boys. As boys mature, this competitiveness with other males does not dissipate. It is further rewarded through the attainment of status, money, and material goods. Werrbert & Gilbert (1987) stated that men have problems making male friends because they view males as competitors.

A second reason men have problems developing male friendships is because of their fear of homophobia. If the expression of sensitivity is seen as unmanly, then men may not risk the disapproval of other men. To be seen as unmanly is unacceptable for most.

The fourth theme that shapes the lives of boys is called give em hell (O'Neil, 1982). One of the most profound ways of repudiating characteristics associated with women is by displaying violence. To prove their manliness, men will often go to extremes by being daring, aggressive, and risk takers. Aggression may not be violent, however it can be displayed in negotiation, competition, or lack of sensitivity during sex (Werrbach & Gilbert, 1987).

These four themes of socialization help shape the identity of the young boy. The influence of a child's mother and father provide the foundation of this socialization. To understand how a parent shapes the child's identity, the following section will examine separately, how a mother and father influence a child's socialization.

Mothers and Sons

Mothers continue to be the primary caretakers of children in our society. One of the cultural myths that perpetuate this caretaking arrangement is the notion of the immutability of a female nature. This theory postulates that mothers are the natural caretakers of children. This is most evident when family problems develop. In a survey of four leading family therapy journals, Myers (1989) found that mother blaming was still highly evident. Family problems were attributed to mothers almost twice as often as fathers. Mothers were described as either overinvolved, nagging, too permissive, intrusive, domineering or they were not involved enough, cold, cerebral, or over controlled. According to Myers (1989), fathers were brought into therapy to help instruct their wives in such "masculine" talents as paying bills, balancing a checkbook, or disciplining the children. Mothers were rarely asked to share their expertise.

According to Hare-Mustin and Broderick (1979), mothers are still expected to live up to the "myth of motherhood". This myth entails contradictory ideals and expectations. Mothers are entrusted with guiding young boys to develop within the confines of a patriarchal society. Societal expectations refer to her ability to nurture, and yet, at some implied point in a young boy's life, to push him towards "standing on his own two feet". At this point a

young boy must learn to identify with the males of his society. This is problematic due to the absence of most fathers from a boy's life. For the young boy, a struggle between attachment and separation ensues.

Learning to identify with the male in his life can be problematic for young boys. When he recalls his earliest experiences, they are often filled with tactile sensations, cuddling, stroking, and being held by his mother. These earliest experiences shape us in terms of what we later expect of women and of men. But how does a young boy begin to detach from someone that has provided safety, comfort, and need gratification? How do boys begin to identify with males. Winnicott (1981) stated that a father's presence was not necessary for the son to develop normally. He saw the father as:

- a) secondary to the mother whose responsibility it was to help him be a good father
- b) needing to only be present intermittently
- c) not needing to take an interest in child rearing.
- d) no substitute for mothers
- e) being less preferred than the mother by the child
- f) an outlet for the child's hate
- g) allowing his wife to be a good mother

- h) the disciplinarian. In the child's eyes father embodies the law, strength, the ideal, and the outside world whereas the mother symbolizes the home.

Winnicott pointed to the responsibility of the mother to prepare her son to be a man with minimal or no input by the young child's father. He perpetuated the notion of the mother as the natural caretaker of the children.

A child learns many things from his mother and father. Among the first things he learns is whether the world can be trusted and how to deal with frustration and gratification. A child begins to develop a sense of himself while forming a sense of his sexual identity. When a boy enters the oedipal stage, at about five years, according to Lamb (1981), citing Freud, he seeks release of his sexual arousal. His mother becomes the focus of his sexual excitement while his father becomes a boy's rival. In the boy's quest to destroy his father, he also becomes terrified of his father's reprisal. This fear is translated into a fear of castration by the powerful male. Resolution of the oedipal complex at about six or seven resolves the boy's feelings about his father. He learns to accept his father's supremacy and begins to identify with him instead of his mother.

The road to masculinity is often paved for boys by their mothers. Women are taught that a boy must learn to separate from

her and become independent if he is to develop normally. Yet, what guidelines are provided boys? How does a young boy learn to identify with males and act like a male if his early experiences are with women?

Chodorow (1971) suggested that the process of separation from mother and identification with father starts at a very early age. Finding a balance between emotional intimacy and a need for identity leads to detachment and emotional distancing from the mother. He begins to identify with father as his oedipal period is resolved. At this point the amount of emotional involvement by the father becomes the critical issue. If the father was not able to provide emotional nurturance to the young child, then a cycle of emotional denial may be perpetuated in the next generation (Chodorow, 1971).

To deal with his ambivalence, a boy learns to ridicule what appears to be feminine behaviour. The theme "no sissy stuff" becomes the guiding rule that governs a boy's behaviour of outwardly pretending not to need his mother's warmth and caring, while projecting an image of masculinity to the world.

These early experiences with our mother's and father's influence how men later respond to women and other men. It is often not until adulthood that men begin to translate their experience of separating from mother. The mother being at the centre of the son's life becomes omnipotent, a belief which dooms her (Klein, 1984).

The son may be bitter towards his father for lack of closeness, but he holds his mother responsible for not giving him enough love and security.

From a man's earliest years, he experiences women as nurturers and men as absent. As boys looked to their mothers for nurturance, so do men look to their wives to take care of them in ways for which they cannot ask (Osherson, 1986). Their belief of an omnipotent mother is translated in their belief of an omnipotent wife. A wife's omnipotence is translated into being able to anticipate his needs, even before he does. Unfortunately, men experience frustration at his wife's inability to provide for him those things for which he cannot ask. His inability to ask for nurturance further isolates him from himself and his female partner.

Fathers and Sons

Most boys grow up without the active involvement of a nurturing male. Lamb (1981) indicated in his review of research on fathering that fathers have the potential to increase a son's social competence, his self esteem, and his development of healthy personality adjustment. The majority of boys grow up in traditional families, where both parents provide the economic means to support the family while mothers continue to be the primary child care givers. Pittman (1990) described his own childhood as a period of time he had to learn to get along without his father, while spending

a considerable amount of time asking men what life was like for a guy when he grew up. The silence he experienced from these men illustrated their inability to talk about things that "all men should know".

How do boys know if no one tells them? Research has attempted to address the issue of father-son relationship. Radin (1982) studied groups of 3 - 6 year old boys, comparing the effects of those fathers who were giving equal or primary care with fathers who were less involved. This study found a positive correlation between father involvement and the development of 1) internal locus of control - the measure of which children feel in control of their lives and 2) cognitive ability. There were other positive benefits of father involvement. There was a negative correlation between high father involvement and stereotyped perceptions of parental roles. Hoffman (1983) concurred with the above research stating that boys and girls develop less traditionally sex-stereotyped self perceptions and attitudes about male and female roles when their mothers work outside the home and when their fathers are highly involved in child care.

Barriers to Active Parenting for Men

The traditional role of the father is that of the provider and the disciplinarian. He occasionally was asked by his female partner to become involved when a child needed to be disciplined or to take

charge of disrespectful children. The role of the nurturant father was alien to him, to his female partner, and to his children. There are barriers for a man to become involved with children. These barriers are:

1. Men's socialization trains them to control their expression of feelings. Chodorow (1971) stated that men are brought up rejecting their emotional needs. Men are discouraged to show or do things which are defined as feminine. One area considered to be the domain of women is child care. This gender role stereotype prevents men's involvement as a child care giver. To view himself or to be viewed by others as less than "a man" is unacceptable. Thus, he isolates himself not risking to be involved with the care of his children.

2. Men's quest for success also presents them from being active child care givers. Men experience a fear of failure in the area of child care. A man's own experience with his family of origin feed this fear. It was unlikely that a man's father was actively involved in child care. If the son shows up the father with his involvement with his own children, this may threaten the son's identification with his father, stimulating conscious or unconscious anxiety (Feldman, 1982).

3. The socialization of women is a barrier towards involving men in child care. There may be ambivalences on the part

of the mother with sharing child care responsibilities with her husband. His involvement may produce guilt, anxiety, and resentment in her. She may begin to undermine his attempts at parenting or to criticize his parenting style (Feldman, 1982). Since she is likely to have been socialized to take care of others, she may interpret his active involvement as questioning her parenting abilities.

4. The father's work place may also prevent him from being actively involved in child care. Since parenting often demands the parent to take time away from work, a man's employer may be resistant to him changing his schedule in order to care for his children. Meth (1990) referred to a study of 1,500 employees' attitudes about individuals taking time away from work for child care duties. The employees were asked to read a memorandum for an employee requesting one month unpaid leave of absence to take care of his children. One half of the employees read a memo written by a man and one half read a memo written by a woman. The request for leave was seen as less appropriate when it came from a male employee than when it came from a female employee.

Masculine Identity Development

How do boys learn about masculinity? Social learning theorists suggest that observational learning is crucial in the development of sex roles, underscoring the importance of the father in providing a model of masculinity (Bandura & Walters, 1981).

Soloman (1981) stated that a boy identifies with the stereotype of the masculine role that the culture, in general, spells out for them.

Biller (1974) suggested that a boy's perception of himself as male (i.e., being similar to his father or another male) is an impetus for the boy to imitate his father or that male. Biller (1974) contended that a boy's masculinity is positively related to how available his father or another male is.

Traditionally, the renunciation of women is part of the development of a male identity, yet, the female world is vital for a child. The masculine world is dominated by machines and information, divorced from the feminine world of caring, the world of senses, nurturance and the imagination. When emotion is viewed as feminine and activity and conquest masculine, the male child is put into the position of having to identify with the image of masculinity. To accomplish the task of identifying with his father, the child has to denounce the feminine within.

A boy learns about maleness through watching, imitating and guess work. Often the images he picks up through T.V., magazines, friends and his father may provide confusion and ambiguity. Robert Bly (1990) stated the young boy's dilemma quite clearly. He indicated that "men are initiated into manhood by women", yet are expected to denounce all that is female and comforting".

Men and Friendship

Men practice their masculinity in an attempt to develop what they believe being male means. They perform in front of mirrors, and around strangers in an attempt to mimic the men they admire. Pittman (1990) stated that "men are victims suffering from an outmoded masculine mystique that made them feel unnecessarily inadequate when there were no bears to kill" (p. 51). Being male asks of men to adopt a code of conduct that requires them to maintain masculine postures and attitudes at all times. This is indicative of men and friendship.

What does being male tell us in general, about men and friendship. Rubin (1983) stated that women have more friends than men and the content and quality of their friendships is deeper. McGill (1985) disclosed in his work that one man in ten has a friend to whom he discusses work, money, and marriage, whereas only one in more than twenty men have a friendship where he discloses his feelings about himself or his sexual feelings. A consistent finding in the literature suggests that men consider their female partner their best friend. Pasick (1990) stated that men believe women understand them better and are easier to talk with. It is easier for men to turn to their female partner than to risk being exposed or vulnerable to another male.

Pasick, Gordon and Meth (1990) surmised that there are a number of factors that prevent men from developing intimate friendships. They suggested the following seven factors;

1) Adherence to a Narrow Definition of Masculinity

The masculine code emphasizes competition, autonomy, invulnerability, and power. These qualities run counter to the needs of meaningful relationships. Competitive males cannot switch from competitive to intimate. It is difficult to switch to supportive because competitive means to win at another's expense, competition is counter to empathy.

In terms of power, invulnerability, and autonomy, men hide when they are troubled and only seek other men when they are strong. This sense of working things out on their own prevents men from reaching out to other men in times of need.

2) Homophobia

Men's homophobia restricts them from developing close friendships with men. Homophobia is the major impetus behind the traditional definition of masculine behaviour. Any action that seems unmanly is equated with being a wimp or with homosexuality. Most men avoid this association at a high cost to and including their

friendships. Any action that might put in question a man's masculinity is to be avoided.

3) Man's Best Friend is a Woman

Men usually report that their best friend is a woman. Men come to rely on women for support and intimacy that diminishes the need for male friends. Men also report feeling more comfortable with a woman and less fearful of appearing vulnerable.

4) Excessive Devotion to Work

Most men report that the demands of their work prevents them from developing male friendships. Time may be one element, although the ability to trust and competitiveness may be more plausible explanations.

5) Reluctance to Face Conflict

Many men tend to terminate a male friendship rather than work out disagreements. Showing concern may impart a message that there is a feeling element to the friendship. Because feelings are construed as unmanly what man would risk sharing his feelings about the relationship.

6) Unfinished Business with Fathers

A large number of men have unfinished business with their fathers. They may view their fathers as

authoritarian or distant and uncaring. Partly because of a man's early role model, he may view other men as potential threats or not suitable for friendship.

7) Influence of the Media

The influence of the media shows very few men to have close male friends, just buddies. T.V. reinforces men's reliance on women for an emotional outlet, rarely on other men.

Men pay a high price for their emotional restrictiveness and lack of close friendships. They learn to depend on women to provide emotional comfort. McAdams and Vaulant (1982) reported that men who have a high need for intimacy report less stress and are more satisfied with their lives than those men who report less value on intimacy. When compared to his female partner, when men experience problems, they tend to deal with them on their own. Without close ties, men develop a distorted view of what is normal. They begin to believe they are unique with these feelings and suffer alone.

The Institutionalization of Violence

The masculine code dictates that a man must be powerful, aggressive, and in control at all times. Men's need to control was legitimized in English law. This law stated that a man "could not beat his wife with a rod that was thicker than his thumb" (Shupe,

Stacey & Hazelwood, 1987, p. 15). Known as the rule of thumb, this law helped define a woman's subservient position.

The masculine code can be seen at work in families where violence is present. MacLeod (1978) suggested that one in ten women living with a male partner is beaten, while Rosenbaum (1981) argued that thirty percent of women experience some form of physical abuse during their marriage. Men use a number of coercive behaviours to achieve control within their relationship. The first form of control is physical and sexual abuse. This may be the form of abuse we readily recognize. However, possibly more prevalent may be psychological and emotional abuse. The Canadian Advisory Council on the Status of Women (1978) defined emotional abuse as "a chronic attitude or act on the part of one partner that is detrimental to a positive self image" (p. 2). It can involve public humiliation, loss of adult independence, sharing in any decision making, loss of affection, security and a loss of a sense of belonging and recognition. The victim often perceives herself as less intelligent, less desirable and inadequate to meet the demands of her partner. After prolonged exposure she not only feels rejected by her male partner, but may feel isolated from the outside world in general.

The notion of violence in intimate relationships is offensive. Kuypers (1992) suggested that men's will to hurt in its inactive

form is a willingness and readiness to inflict pain and in its active form it is an eagerness and a desire to inflict pain. According to Stark et al. (1979), women who refuse to do housework, take care of the children, refuse to have sex on demand, or women who work outside the home are at risk. A man uses violence to demonstrate that he is still in charge and will prove it if she objects.

Studies examining men's beliefs about the use of violence have indicated that a substantial number of men condone violence in certain situations (Blumenthal, et al. 1972). Webster's New Collegiate Dictionary (1977) defines a belief as "a conviction of truth of some statement or the reality of some being or phenomenon especially when based on examination of evidence". If something is seen as a belief, irrefutable, the belief is dominant. Blumenthal, et al. (1972) studies indicated that men condoned the use of violence if they did not intend it to happen or violence was a response to aggressive behaviour from another. Violence is rationalized, depending on the perpetrator's interpretation of another's actions. If a man felt challenged in certain situations, violence can be construed to be appropriate behaviour. This also suggests the use of violence in a relationship where his female partner challenges his authority. If a man believes he was wrongly challenged, he can rationalize his use of violence. Such excuses as

"she nagged me" are common rationalizations some men use to justify their violence.

Theories Examining Why Men Abuse Their Female Partner

The main issue for human beings is whether to love, protect, and help each other or to intrude, dominate, and control (Madanes, 1990). Do men consciously chose to use violence in their intimate relationship? It is likely that men use what they know best. The masculine code provides an unwritten guide to which men can refer. The prominent theme is to control, appear in control, and to control others. Forward & Torres (1986) suggested that many men still believe that their masculine image depends on their ability to dominate and control women. This is illustrative in a proportion of intimate relationships.

The importance of early learning provided by parents has been emphasized previously. Lamb (1987) saw the early years of a child's life as a prototype for later love relationships. In some families where the father is either too frightening or too passive, the young boy makes his mother the center of his world. The male model is often replicated by the time the boy becomes a man. Forward & Torres (1986) suggested that the son who sees his father as either frightening or passive may believe he has to take over and control women in his own life. In the following section three theories that have been used to explain male partner abuse will be presented.

Intergenerational Theory

This theory has gained widespread recognition and acceptance to help explain family violence. It purports that patterns of violence are learned from one's parents or primary caretakers (Lystad, 1986). Walker (1979) concurred with this statement and went on to suggest that a child who witnesses, receives, or commits violent acts in the childhood home has potential for future violence. Men who were beaten as children are more likely to do the same when they become adults. Russell (1984) referred to how men and women deal with the pain of childhood violence. He indicated that women tend to internalize their pain developing poor self concept, often becoming depressed while men tend to externalize their pain resulting in victimization of another.

Social Exchange Model

This model purports that people hurt and abuse each other in an intimate relationship because they can. Violence is used if the costs of being violent do not outweigh the rewards (Stanko, 1985). Violence is a decision that endeavors to achieve a certain outcome for the perpetrator at the expense of the other party.

Sex Role Theory

According to this theory, traditional sex role socialization has the effect of socializing girls to become victims and boys to become perpetrators of violence. Boys are taught that males are

strong, in control, and the primary wage earners in the family. Girls learn that their primary role will be in maintaining their marriage, domestic work and child care. Boys are further taught to be the initiators whereas girls are encouraged to be submissive (Walker, 1979).

This theory is advanced by individuals who argue that traditional role socialization is an expression of social power. Social power works at maintaining the dominant male position while subordinating women.

Each of these theories contribute to our understanding of familial violence. One of the most striking similarities that abusive men share is that they typically come from homes where they were exposed to violence (Roy, 1982). This suggests a strong link between family of origin and present day experiences. The social control model argues that violence is purposeful. It is used to achieve an end. This may appear on the surface to be calculating. However, violence serves a purpose that meets the needs of the perpetrator. Forcing his female partner to give up her needs for his; he maintains his dominant status.

Sex role theory forces us to analyze the roles that we maintain and the effect these roles have on others. Are these roles restrictive or flexible? Do we impede ourselves or others through

what we believe we must do as opposed to what we chose to do? Are the roles abusive to ourselves and others?

Pornography and Men

Pornography is a "business" that portrays men and women as objects to be depicted as subhumans ready for sex. The primary message pornography represents is the one that shows women in a variety of submissive positions at the hands of a man. Good sex is mutually pleasurable. It is an expression between two people who have enough power to be there by positive choice and who contribute to each other. This depiction of sexual pleasure is rarely conceived of in pornographic material. The typical depiction is one of domination, conquest, and violence with the woman often the victim.

Men's willingness to dominate and control is shown in the research of Malamuth and Donnerstein (1984) on men exposed to sexually explicit rape scenes. These scenes showed women experiencing a positive reaction to the violence. Their studies found that these rape scenes produced a lessened sensitivity to rape, increased acceptance of rape myths and interpersonal violence towards women, and an increase in self reported possibility of raping. The representation of men as a hard driving machine, who uses his penis as a weapon further perpetuates the notion that women must be dominated and defeated.

Attitudes and actions depicted in pornographic material can be challenged. Kimmel (1990) exposed subjects to pornographic rape scenes followed by a briefing that discussed a) the rape scenes as fictitious, b) ways to educate subjects about the violent nature of rape c) rape is punishable by imprisonment, and d) dispelling the many rape myths, i.e., that many women have an unconscious desire to be raped. Kimmels contended that subjects were less accepting of rape scenes than were subjects not exposed to the briefing.

Pornography becomes the sex education for a large number of boys and men who are without formal or objective sex education. What they learn is that men are dominating and women are submissive and yielding. They learn that pre coitus is only a prelude to orgasm and that sensuality is an intrusion. Pornography's depiction of men as always ready sexually reduces the act of lovemaking to a genital focus that is expected to serve his relational needs. Pornography further discounts a woman's relational needs by negating affection that is replaced with sexual activity. What a man learns through pornography increases his alienation and insensitivity towards women and himself in our society.

Men and Therapy

Traditionally, there has been an extensive gender gap in therapy. The number of women seeking therapy for a myriad of problems, far outweigh the number of men. This trend appears to be

shifting. According to Meth (1990), men are appearing at therapists' doors in greater numbers than before. Four primary problem areas bring men into therapy;

- 1) Problems in relationships - The divorce rate ranges from 35 - 50%. Part of the problem seems to be a definition of roles and activities within the family. Husbands may have problems understanding changes and fail to adjust to a changing definition of their family.
- 2) Loss of a job - Often men's self esteem is tied directly to their profession. The loss of his job may have a profound negative impact on how he sees himself as a worthwhile individual.
- 3) Sexual problems - The pervasive myth, "a man always wants and is always ready to have sex" (Zilbergeld, 1978, p. 47) may prevent men experiencing sexual problems from seeking help. According to this myth, being ready to have sex with a woman is proof of a man's masculinity. Since the late 1970's a higher incidence of low sexual desire in men has been recognized. It is suggested that this may reflect the changing sex roles in our society that is reshaping how men and women express their sexuality (Gould, 1982).

4) Employer insists because of alcohol problems/absenteeism

- Studies that examined the prevalence of abusive drinking in the U.S. among adults showed that 13% of the men and 2% of the women in the study were reported to be characterized as heavy drinkers (i.e., drink five or more drinks on at least ten occasions a month) (Cahalan & Room, 1974). If alcohol use is seen as a sign of masculinity in our society, then the risk associated with abusive drinking is greater for men than it is for women.

The traditional socialization of males inhibits the development of basic characteristics and skills that are important to engage successfully in intimate and family relationships. The problems outlined above are indicative of the negative consequences of male socialization. In couples therapy, the differences between how men and women view problems becomes apparent. Gordon and Allen (1990) outlined what they call gender based differences:

Men

- develop independence, self reliance and autonomy
- place importance on following personal dreams, destiny, and self fulfillment
- emphasize learning the rules (what's right or fair)
- in a game, it is winning that counts

- emphasize competition
- conceal feelings (except anger)
- see danger in intimacy; feel threatened by own needs for attachment
- fear loss of self through intimacy; experience intimacy as invasion
- emphasize occupational growth
- see a problem and want to fix it

Women

- develop and maintain relationships
- place importance on connectedness to others
- emphasize learning empathy skills and relating
- in a game, its the personal relationship that counts
- emphasize cooperation
- express feelings
- see danger in impersonal achievement and competitive success
- fear loss of self through intimacy; experience intimacy as engulfment
- emphasize family growth
- see a problem and want to talk about it.

Men are beginning to realize that patterns prescribed by the traditional socialization of men prevents them from meeting their basic human needs. Some of these patterns are:

Lack of Expressiveness

Jourard (1964) concluded that the "lack of self disclosure among men, is the result of their becoming increasingly desensitized to the avenues of their own feelings. The lack of self disclosure or restrictive emotionality, is a major issue that needs to be addressed in therapy" (p. 37).

The ability to be expressive, to feel a sense of comfort, and to display a full range of human emotions is culture and gender specific. Male inexpressiveness can be understood as internal forces (personality factors) and external forces (the situation itself). Role theory (Balswick, 1979) provided three principles to explain differences in expressiveness between males and females.

The first principle refers to the activities of a given role. This principle states that "clusters of activities are assigned to a given role and once an individual assumes that role he should not dabble in activities of another role" (Balswick, 1979, p. 133). In society men are assigned certain activities that are seen as gender appropriate. The role of men is to be task oriented and non expressive whereas women are focused on nurturance and expressiveness. A boy learns how to be a man by devaluing female

behaviors (i.e., expressiveness). The male child learns that aggression, competitiveness, and courage define maleness and that gentleness and expressiveness are non-male activities.

As a child develops and begins to gain mastery over tasks, he quietly learns to play out what he sees other boys and men doing. The second principle states "that once a system of roles is developed, social interaction proceeds haltingly" (Balswick, 1979, p. 133). A child learns quickly in life what are nonmale or "sissy" behaviours. Confronted with the possibility of ostracism the young boy isolates himself from those behaviors for which he may sorely yearn, which may not be construed as appropriate male behaviors.

The third principle involves the concept of learning by watching. This principle states that "persons take the role of others in order to determine what role to play themselves and how to play it" (Balswick, 1979, p. 134). Bombarded by the expectations of family, friends, and mass media, young boys learn what is appropriate behaviour for a male. Expressiveness for males is one of those behaviours that males learn is not appropriate if one is attempting to be "one of the boys".

According to Balswick (1979), male inexpressiveness is not merely the result of personality factors but also of life situations and the roles one is taught in our society. In attempting to

understand male inexpressiveness, all three factors need to be considered.

A second theory proposed by L'Abate (1980), referred to as complementary theory, suggests that in 20 - 30% of couples, it is the male who is more expressive. What L'Abate is suggesting is that male inexpressiveness is a complementary reaction to women's overexpressiveness. L'Abate concluded that rather than a single phenomenon inexpressiveness could be viewed within the context of the relationship.

A third theory proposed by Chodorow (1978) suggested that because of the absence of father from the house for periods of time the little boy must get notions of masculinity from his mother and culture. Boys are taught (implicitly) to learn to express emotional distance and to deny their attachment to their mothers. Because emotional expression is seen as a female characteristic, emotional inexpressiveness is reinforced by the boy's culture and peer group.

The implication as expressed in the above theories is that there is a difference in how men and women deal with their emotions. A combination of factors (i.e., personality, cultural and situational influences) may contribute to this difference. Harrison (1978) suggested that the ramifications of the traditional male role may lead to health problems, economic limitations, and social ostracism. The fear of intimacy prevents men from establishing

relationships with other men and encourages them to remain distant (Lewis, 1978; Pleck, 1970). Levinson (1978) noted that "close friendship with a man or woman is rarely experienced by American men" (p. 335). Men's adherence to a narrow definition of masculinity will continue to restrict their ability to be fully participating partners in their relationship (Fishkin, 1978).

Chapter 3

Helping Men Change

Pasick, Gordon, and Meth (1990) outlined a number of consequences of the traditional male role. These consequences are:

- 1) Inexpressiveness decreases men's sensitivity to their own feelings;
- 2) Decreases their sensitivity to the feelings of others;
- 3) Creates intolerance or confusion when others express their feelings;
- 4) The rational becomes highly valued;
- 5) Feelings are disguised;
- 6) Avoidance of intimate committed relationships;
- 7) The use of addictive substances to avoid unpleasant feelings; and
- 8) Men's emotional restrictiveness contributes to stress related disorders.

If men are attempting to make changes in how they conduct their lives, they need to know that there are some benefits to "giving up" or learning a better way to do things. Some of these benefits are:

- 1) A reduction of various stress related problems;
- 2) Learning to accept his need for nurturance and to nurture;

- 3) Love relationship is maintained and enhanced;
- 4) Increased expressiveness can reduce insecurity in a relationship; and
- 5) Male can become actively involved in the parenting role.

As a result of men's success orientation, by discussing the potential benefits of re-examining their adult patterns, men can set short and long term goals that may assist them in this endeavour.'

Sexuality

How do men learn about their sexuality? For most, learning about sex is built on a profusion of myths and misconceptions. Zilbergeld (1978) referred to these as the "fantasy model of sex" (p. 231). This model becomes the primary source of sex education (influenced by erotic films, literature and commercials). Zilbergeld contended that the socialization of males provides very little of value in the formation of intimate relationships.

There are several myths that men adhere to in their experience and expression of their sexuality. These myths are lived out in all parts of the traditional male's life. These myths are;

- Myth 1 - Men should not have or express certain feelings.
- Myth 2 - In sex as elsewhere, its performance that counts.
- Myth 3 - The man must take charge of and orchestrate sex.
- Myth 4 - A man always wants and is always ready to have sex.

- Myth 5 - All physical contact must lead to sex.
- Myth 6 - Sex equals intercourse.
- Myth 7 - Sex requires an erection.
- Myth 8 - Good sex is a linear progression of increasing excitement terminated only by orgasm.
- Myth 9 - Sex should be natural and spontaneous.
- Myth 10 - In this enlightened age, the preceding myths no longer have any influence on us.

(Zilbergeld, 1978)

The perpetuation of these myths continue to hamper men in their enjoyment of themselves and their openness with their partner. Men place a high emphasis on sexual contact, which most equate with intimacy. Some feelings are appropriate to express if within the context of sexual activity for men. Unfortunately, more pressure is put on sexual intimacy for men to get their emotional needs met. According to Pietropinto (1980), the sexual revolution has not successfully eradicated misconceptions about sexuality. The social forces that continue to define appropriate behaviour for men has led to a condition where men focus solely on genital sex. This preoccupation has compromised men's potential for true sexual satisfaction (Pearsall, 1987).

The Change Process

As a helping person, the counsellor can assist men by first learning the rules men have around appropriate emotional expression. Some of these rules are: a) sports - expression of emotions can be discharged either as a spectator or a player; b) men can depend on women to fulfill their emotional needs so they have no need to do it themselves; c) sex is an appropriate outlet for men's emotions - men learn to express certain emotions during sex; d) drinking alcohol to enhance the expression of emotions - the male often can reject the feelings he may have expressed, blaming the alcohol, not himself as the culprit; e) the work place is the least desirable place to express feelings; and f) men must handle upsetting emotions in a quick way - getting on with one's life is the dominant theme expressed (O'Neil, 1982). Once these rules have been identified, the counsellor can guide the male client to examine to what degree each of these rules affects him.

There are dominant themes about men that must also be addressed by men. The first of these themes is anger. Anger is one of the few emotions that men readily express without hesitation. Men need to understand why anger is so common; the link between anger and aggression, and how other feelings are channelled into the expression of anger. Men must come to terms with how their anger affects others and how it effectively helps men maintain dominance

in a family. Men need to know that anger is a natural emotion and that it is permissible to be angry, but not aggressive. Men may need to feel it is not unmasculine to not act on their anger (Pasick, Meth & Gordon, 1990).

A second theme that is prohibitive for men to express is the area of grief. Children experience losses of pets, friends as a consequence of moving and deaths of family members. The common direction given little boys is to "act like a man" when dealing with emotional situations. Helping men to explore past or present losses may help them understand how they deal with losses in their life.

It may be difficult for most men to allow themselves the opportunity to explore and experience themselves in therapy. The traditional therapeutic focus of developing dependency, self disclosing, and being intimate is contrary to how men have been brought up. Carlson (1981) suggested that the male in therapy needs to learn that intimacy is possible without losing his maleness. Carlson (1981) indicated that the therapist and the male client may begin to address the following issues:

- 1) Discuss how the male client feels about self disclosing.
This may help to alleviate the discomfort and anxiety about coming for help.

- 2) As the male client begins talking about his fears, pain, etc., it is important for him to begin addressing these feelings.
- 3) Client may see the therapist as the expert - address client's perception of the therapist.
- 4) May see male therapist as an authority figure - may bring out feelings of independence/dependence.
- 5) Major fear for men is developing an intimate relationship with another man. What does this conjure up for the male client.

How much of the change process focuses on gender related issues. Although cultural and family of origin are important issues gender socialization is central for the individual to understand how he responds within his context. Allen & Gordon (1990) suggested that therapy should include the following;

- a) Draw a connection between men's beliefs and their problematic behaviour;
- b) Assist men in changing the meaning of masculinity to a more functional one;
- c) Recognize and accept their emotional needs;
- d) Help them to understand their need for connectedness and find appropriate ways to connect; and

- e) Help men to understand the influences of family of origin on them and their beliefs and to be able to differentiate themselves in a healthy way.

Change can occur in therapy. It can provide men the opportunity to develop self understanding and to examine new ways of doing things. Goldfried (1980) stated change may occur for men if the following four principles are included;

- 1) New experiences - within and outside the therapeutic period - it is important that new experiences of thought, feeling and behaviour be performance based since the verbal or cognitive onto themselves are often less effective.
- 2) Language - viewed as important for the man to attempt new behaviour; needs to know the rewards of therapy are verbalized by the therapist.
- 3) Therapist feedback - feedback offers a type of mirror to the client.
- 4) Therapeutic interaction - the therapeutic relationship provides the male client with a relationship from which he can gain a new perspective; an area where he can experience a new way of relating to another person in a setting where he can try different ways of relating. The therapist's ability to be caring, trustworthy and

confident can encourage the client to become autonomous and to experience a greater sense of mastery over his new experiences.

Incorporating gender issues is an essential part of men's explorations. As long as the client is accepted for who he is, his beliefs and values respected, and gender role issues remain a part of the focus of therapy, then change will likely occur.

Adult Learners

A person is essentially a centre of awareness; one who perceives, feels, remembers, imagines, thinks, judges, desires, and is aware of what is going on around and within him (Paterson, 1979). To educate the person is to extend the scope and the quality of his awareness. Knowles (1972) posited that the learning process differs between adults and children. This difference is based on four assumptions;

- 1) The first assumption is called changes in self concept. This refers to the development of self direction, at which point the adult then becomes a self directing individual. If the individual is placed in a situation where he is not allowed to be self directing, (i.e., treated as a child) this is likely to interfere with the individual's learning.

- 2) The second assumption that separates adult from child learners is the role of experience. As individuals mature, they begin to define themselves by their experiences. If the adult is placed in a learning situation where experience is ignored, the adult may perceive this as rejecting him/her.
- 3) The third assumption refers to the adult's ability to learn those things that they ought to learn in relation to various roles, e.g., as parent, spouses, worker, etc. The adult is ready to learn those things necessary when confronted with a problem in which the information is necessary.
- 4) The fourth and final assumption, orientation to learning, refers to adults' tendency to have a problem-centred orientation to a learning situation. The adult comes into a learning situation largely because of some difficulty in coping with current life problems. The adult wants to learn skills in order to be able to deal effectively with these problems.

Berbevin (1967) asserted that programming for adult education should consider the following points: a) should be voluntary; b) needs of the learner must be considered and met; c) the resources used should be appropriate; d) problem-centred or situation-centred

learning is meaningful to adults; programming of activities should be a cooperative effort; and e) program activity should be adapted to the nature of the learner and his problem.

In Knowles (1972) examination of the type of climate that meets the needs of adults in a learning situation, seven elements were identified. These were:

- 1) Starting with the premise that everything about an environment affects the quality of learning in it. A great deal of emphasis should be placed on informality, mutual respect, comfort, openness, trust, authenticity and curiosity, that establish an environment of learning.
- 2) Mutual planning - where possible the participants should have input into the actual training program. Individuals tend to feel more committed to any activity to the extent that he feels he has influenced the activity. This is also congruent with one's concept of self-directedness.
- 3) Diagnosing needs - the third element emphasizes the need to examine, understand, and develop a learning environment that will meet the needs of the learner.
- 4) Emphasize the need to formalize program objectives in which the program is designed to accomplish.

- 5) Plan a sequential design of learning activities, this emphasizes the arrangement of units of learning in a design that has sequence, continuity, and unity.
- 6) Conducting the learning experiences - is concerned with the execution of the learning experiences within the program.
- 7) Evaluating the learning - Knowles suggests having the participants re-examine their competencies and re-assess their level of skill development. Re-assessment builds in the notion of continued learning, rather than, learning ceasing once the program is completed.

The literature on adult education provides meaningful information and direction that can be incorporated into adult educational programs. The program organizer equipped with a thorough understanding of adult learners as self directed individuals can better meet the learner's needs if this knowledge helps direct the design of adult learning experiences. Only then can a climate of learning be established.

Attitudes

How we behave in a given situation stems directly from our attitudes toward the situation. Berman (1982) stated that attitudes cannot be taught; they must develop within the individual. Bem (1970) referred to attitudes as likes and dislikes; they are our

affinities for and our aversions to situations, objects, persons, groups, or any other identifiable aspects of our environment. Webster's New Collegiate Dictionary (1977) defines attitude as "a mental position with regard to a fact or state; feeling or emotion toward a fact or state; a position assumed for a specific purpose".

The research on attitude consistency and behaviour (Bem, 1970; Regan and Fazio, 1977) posited that individuals move toward cognitive consistency and that inconsistency acts as an irritant that motivates the individual towards change. Thus, if there is an incongruence between behaviour and attitude, according to cognitive consistency theorists, a change most likely will occur.

Impression management theory proposes that individuals will express divergent opinions to meet the demands of the situation and protect themselves against a loss of face (Ungar, 1980). The individual's response will be based on whether the information is made public. If the information is made public, then the individual believes his reaction will be seen as intrinsic, which is consistent with attitude impression.

Attitudes formed or changed on the basis of direct exposure to the attitude object are more likely to be firmly held and predictive of subsequent behaviour. However, the research is clear that little is known about the underlying mechanisms that govern attitude -

behaviour consistency. The best predictor may be prior exposure to the attitude object.

Attitudes towards a learning situation or experience will likely determine the kind of learning that will take place. Yet, how are attitudes changed? Can attitudes be changed by exposing the learner to new information? Or can situational variables help influence attitudes? These questions are not easily answered.

Treadwell's (1981) examination of learning a positive attitude towards intimacy stressed the interrelationship among the factors of knowledge, attitudes, and behaviour. The model assumes that educational programs are necessary to increase an individual's knowledge, which in turn initiates attitude and behaviour changes. Is knowledge enough to help facilitate this change? The individual will most likely benefit from the knowledge provided if he is receptive to the information. Receptivity may be indicative of a positive attitude. Theoretically, a positive attitude may be required before knowledge can be used by the individual.

Berman (1982) suggested that students learning family therapy will most likely develop positive attitudes which they effectively learned by identification with competent models. However, divergent theorists suggest that individuals will express opinions to meet the requirements of the situation (Regan and Fazio, 1977; Ungar, 1980). For an attitude, there is the concomitant cognitive and emotional

foundation. When we are experiencing emotional arousal towards an object or situation, certain physiological changes occur. Depending on the degree of subjectivity, if an individual experiences a high degree of emotional arousal to a given situation or object each time he is exposed to it, then the individual may become conditioned to respond in the same manner each time the situation or object is present. If an individual experiences negative emotional arousal to a situation or object each time he is exposed, the individual may become conditioned to respond in the same manner each time. Bem (1970) suggested that conditioning can be changed by pairing the conditioned stimulus (attitude object) repeatedly with an unconditioned stimulus. Instead of responding in the usual way, the individual can learn an alternate response that interferes with the original conditioned response.

Changing attitudes is a difficult process. Programs may provide insightful knowledge without necessarily altering the participants' attitudes. Although dissenters refute this conclusion (Corbin, 1971), simulation games have been suggested by Williams et al. (1986) as a way to alter attitudes. One of the best tools to assist individuals towards changing their attitudes is the use of a group. There are a vast number of different types of groups available. There are self help groups, leader facilitated growth

and therapy groups, each with a supportive potential. The pros and cons of group learning will now be examined.

Groups to Facilitate Change

Many of the behaviours, attitudes, and beliefs adults have are anchored in small groups in which one is a member. A shift or a change in the group can directly influence the way persons feel and behave (Miles, 1981). Some of this is accommodation of the individual responding to the immediate setting. However, it is well established that group experience, especially groups set up to teach, train, or support their members, can alter the way people see group situations, the way they feel in groups, and the way they act.

The specific usefulness of the group as a context in which individuals can learn new behaviours and attitudes has been well examined (Neimeyer and Merluzz, 1982; Powell, 1985; Ruddick, 1978). Miles (1981) suggested that the individual growth group is useful for the following reasons:

- 1) The primary reason to use groups to help facilitate change refers to the shared support and challenges that individuals experience. Although risks are involved if behaviour changes are attempted, the support members receive from each other can be invaluable. All group members are together because of a common dissatisfaction. All are generally willing to improve

their behaviour. This makes for shared support within the group. Participants also need others who will be "out front" with them. Attitudes and values learned in the group can also have a carry-over effect, especially if the individual has become more effective.

- 2) The group is a good utilization of limited resources. Individuals can provide each other with a wide variety of behavioral possibilities in which to handle a situation.
- 3) Immediacy - New behaviours are practised in a group where they are needed and when they are needed. Learning is not postponed. Successes and failures are dealt with immediately.
- 4) The group setting provides a situation where some form of learning is usually occurring. The participants attempt realistic behaviours with support within realistic limits.
- 5) Cost - In terms of time utilization, the facilitator can assist numerous clients struggling with similar issues. Also, the individual costs incurred by each group member should be less.
- 6) Peers confronting each other over issues, may have a greater impact than a counsellor confronting an

individual. The counsellor uses the helper role while members can invoke friendship. Both counsellor and peer can show caring, though of a different order.

Human beings have two basic needs beyond the need for survival. These are the needs for self respect and for belonging. Belonging refers to the acceptance of "I" and "thou" (Konopka, 1963). The difficulty for men attempting to make purposeful changes is bridging these two concepts. In Maslow's hierarchy of needs, he referred to the need for belongingness and love that is often expressed as loneliness, friendlessness, etc., when individuals are without close ties to others (Flanders, 1970). Using a group format may be one way in which men can examine those parts of themselves previously unexplored.

Skill Enhancement/Development

What is the most effective way to learn and teach interpersonal skills? The group format provides a context where learning essential interpersonal skills can be emulated and practised. One module used for learning these essential skills, referred to as "life skills training", guides clients through a sequential order of skills that includes interpersonal communications, relationship skills, assertiveness training, physical fitness, problem solving, and rational emotive therapy (Shepherd & Spence, 1983). Studies examining the effectiveness of

this approach thus far have been conducted primarily on a psychiatric population. Powell's (1985) application of this approach to a psychiatric population indicated that positive effects were sustained particularly increasing interpersonal communication.

Literature on human relationships, counselling, and psychotherapy have focused on specific characteristics that seem to account for effective communication in relationships (Jourard, 1968; Rogers, 1957). These characteristics have been identified as empathy, unconditional positive regard, genuineness, and spontaneity. In an evaluation of structured approaches to skill training, Shell, Abrams, and Taylor (1973) examined the following:

- 1) The principle of learning by doing (experiential learning).
- 2) The design of learning experiences in relation to specific learning goals.
- 3) The principle of peer group learning and the use of the small group.
- 4) The application of training in structured exercises, simulations, and role playing, observations and feedback.
- 5) Emphasis is on the here and now.

- 6) Link participants present experiences in the learning laboratory with cognitive material and theoretical concepts through the use of lecturettes and readings.

The results of this study showed that the laboratory training program increased the level of self actualization and interpersonal skills acquisition. These changes were maintained at 4 and 8 months follow up.

This type of program has some methodological flaws. A program of this kind tends to attract individuals who are experiencing a desire to make personal changes. This most likely would affect the outcome evaluation of the program. In terms of experimental validity, this has yet to be determined.

Other types of skill enhancement programs utilize a variety of approaches. Miller, Nunnally, and Wackman (1976) used a structured educational program with couples in an attempt to increase each partner's self awareness and contribution within significant relationships. This program consisted of meeting one evening per week for three hours over a four week period. Each session built on the previous one. The content of each session was oriented towards exercises, simulations, and reading material (i.e., improving relationship communication) as well as introducing the couples to a variety of behaviour skills (i.e., verbally expressing feelings, exchanging information, communication styles, and learning how to

build each other's self esteem). The general hypothesis suggested that couples exposed to this program would increase their level of interactional awareness as well as develop a positive communication style. From pre to post test, the hypothesis was proven correct. Of the 16 couples in the study, 14 increased their awareness around communication issues (Miller et al., 1976).

It has long been established by researchers studying mental health, social skills development and interpersonal skills (Marshall & Kurtz, 1982) that interpersonal problems stem from poorly developed interpersonal skills. The content of such programs tends to emphasize the balancing of education and experiential support based group formats. The focus of these programs is on changing specific behaviours and the mastery and maintenance of new behaviours. The programs are based on direct feedback, encouragement, support, modelling, observing, and generalizing.

The learning of skills to enhance interpersonal relationships is necessary if each one of us is to participate in a variety of relationships to our potential. Yalom (1985) indicated that interpersonal learning can be facilitated within a group setting that emphasizes a) the importance of interpersonal relationships and their meaning to individuals, b) learning the appropriate emotional response in a variety of situations, and c) that we all are a part of various groups in our lives and learning to effectively deal with

others in a nonthreatening manner is essential. According to Yalom (1985), participants may learn how others see them, how they deal with others, how they developed into the person they are, and what options they have to deal with their behavior.

Programs of this nature can also be used to address issues of intimacy with a male population. However, studies have not been conducted to investigate whether intimacy can be enhanced using programs of this kind.

Chapter 4

The Intervention

Practicum Setting and Source of Referrals

The men's groups were conducted on a weekly basis at the Community Resource Clinic (CRC) in downtown Winnipeg. The CRC is a Satellite of the Psychological Service Centre (P.S.C.) of the University of Manitoba. This centre provides students and faculty of the P.S.C. and the Faculty of Social Work with a unique experience in working with inner city families and children. Students work under the direction of a clinical supervisor for the duration of time they are involved with clients.

The participants involved with this practicum were referred from a variety of sources. The CRC referred six clients, with the remainder coming from Employee Assistance Programs, Government of Manitoba, advertising through the University of Manitoba newspaper (Appendix V), and the Student Counselling Centre at the University of Manitoba.

Selection Procedure

Corey and Corey (1987) suggested that an adult group meeting on a weekly basis should include about eight participants and a facilitator. A group of this size is "large enough for interaction and small enough for everyone to be involved and to develop a sense of group" (p. 85). Eight participants were randomly assigned to

each of two groups. Two groups were used in this practicum to extend the number of participants involved in this program, as well as to provide the facilitator with a greater learning opportunity. Table I describes the demographics of each participant with subjects A - E entailing one group and subjects F - K the second group. Participants were selected on the basis of the following criteria: a) heterosexual males, b) in a committed relationship, c) 19 years of age or older, d) may have identified problems in their primary relationship, e) have a desire to be more caring in their relationship, and f) willing to commit themselves to eight meetings over eight consecutive weeks. Men with a recent history of violence and problems with drugs or alcohol were screened out.

Prior to selection, although I used the criteria mentioned as a guide, I explored with each potential candidate his relationship history, images of masculinity, and what attracted him to this program. Each man came with different agendas. Some were encouraged to improve themselves by their female partner, whereas others were curious and wanted to learn more about themselves and the men's movement.

Twenty men were initially interviewed, sixteen were selected for the program and eleven completed the eight sessions. Of the eleven who completed the program, nine were in couples' counselling.

Table 1Demographic Profile of Members

<u>Subject</u>	<u>Age</u>	<u>Education in yrs.</u>	<u>Cohabiting or Years Married</u>
A	45	16	10
B	32	12	3
C	39	12	18
D	31	13	0
E	42	16	16
F	60	12	35
G	52	12	28
H	28	14	6
I	19	14	0
J	37	11	5
<u>K</u>	<u>39</u>	<u>12</u>	<u>18</u>
11	mean = 38.5	mean = 13.01	mean = 12.45

Table I shows the age range, education, and marital status of the participants. Although there was a wide disparity between the youngest and the oldest participants, the mean age was 38.5 years, with the mean number of years of education as 13.01 years. The oldest participant was married for thirty-five years whereas the youngest remained unmarried. During the program one participant was

cohabitating. All the participants who were married had children except for Subject A. Subject A and Subject J had been married previously. All participants except Subject F were either employed or attending university at the time of the program.

Program Personnel

The two men's groups were led by me. Walter Driedger provided weekly clinical supervision sessions. The group sessions were video taped and tapes were viewed in supervision.

Program Procedure - The Program

The program consisted of eight sessions, each two hours in duration, examining a variety of themes that the literature suggested are relevant for men to address (Appendix I). The program emphasized the following:

Pre Group (Given questionnaires during the pregroup)

A pre group session was conducted with Group II to outline the program content, expectations, confidentiality, and personal responsibility of participants and leader. The feedback received from this group led me to integrate the information into the first session with Group I. This integration and handouts appeared to provide a good guideline for the members.

Session I - Images of Men

During this session, the members discussed various images of masculinity, the images they remember from early stages of development and how they saw themselves as male. They also completed a "self image exercise" which examined the ideal image against the image they have of themselves. If there was a discrepancy between the ideal and the real, how would they deal with this.

Session II - Family of Origin

The members examined how they learned to be a man, by examining family of origin. Each person completed his own genogram, which highlighted issues of roles, touching, intimacy, caretaking, etc. Although the program is quite detailed, during this session I realized that content was being stressed over process. Rather than present the information, I chose to use the genogram as the guide for discussion. This helped remove the concentration on content, allowing process to take over. This change also assisted members to begin talking to each other rather than through me.

Session III - Becoming a Man

This session examined what participants thought was appropriate/inappropriate behavior for a man. Four basic themes of male socialization were discussed and how these

themes prevent men from being open and intimate in their relationship.

Session IV - Life With Mom & Dad

Remembering the kind of relationship we had with our parents, provides us with a blueprint of the way parents and adults interact. The members were asked to examine what they remembered and what they felt when they looked at growing up with their parents. What did they learn about fathering, about mothering, about roles and how we learn to be parents and husbands.

Session V - Anger: Men and the Quest for Intimacy

This session examined the nature of anger, why men use anger in their relationship, its affect on others, and discussed ways to release anger appropriately.

Session VI - Men and Friendship

This session examined men's inability to develop or maintain close friendships. We look at the barriers to intimate friendship and how these barriers further isolate men.

Session VII - Male Sexuality

When this session arrived the members were enthusiastic to discuss their sex lives. However, the issue of understanding sexuality was more confusing. This session

emphasized the images of male sexuality and where we learn these images. The participants were asked to examine their own lives and determine to what extent they attempted to model these images in their relationship.

Session VIII - The Intimate Male

Defining intimacy was a laborious chore - this concept seemed very alien to most men - Session VIII examined different types of intimacy, barriers to intimacy and how each one of us can initiate personal change. This was followed by group closure and post program questionnaires.

Role of the Group Facilitator

As the group facilitator, I chose to adopt the role of leader from the first session. I presented information, facilitated feedback, encouraged, supported and interpreted, allowing myself to model the behaviors I hoped the participants would attempt. As Group I went from session to session, my role changed from directive to less involved. The members took on a very assertive position, dealing with each other effectively. Group II, however, required the facilitator to lead each session until the end of the program. The members seemed less enthusiastic to take on the role themselves.

Finding a balance between sharing information and allowing process to evolve was sometimes difficult. I chose to allow group process to dictate the extent of information presented, rather than

the information restraining process. By deviating from the program, both groups appeared to move smoothly from topic to topic without the awkwardness of presentation to discussion which often seemed to hinder the interactive component of each group.

Recording of Group Process

Group process refers to all that happens within the group; participant to participant and leader to participant. It refers to the content of exchanges, body language, or silences. Yalom (1985) suggested that issues of transference is the major task of the therapist. Transference consists of feelings the participants project onto the therapist. These feelings are usually the result of unresolved relationships in the individual's past, which may be attributed to the therapist which are unrealistic. The group members may see the facilitator as the expert, the authority figure, the super person, the friend, the lover or the rescuer (Corey & Corey, 1987). These feelings can be brought out into the group and explored like any other issue with which the member chooses to deal.

Each session was videotaped to allow me to examine issues relating to group process. As I examined each videotape, it became apparent that leaders were emerging, sometimes monopolizing a good part of the session. I began to direct more questions at the less involved members, who responded with sharing and eventual mutual

support. This led to the majority of members taking an active part in each group.

Evaluation Design

This practicum incorporated a pretest/post test design. Data was collected on all participants prior to, as well as at the completion of the program. The scores were then compared to determine if the intervention had an impact. Although conclusions can not be made based on the sample size. Although conclusions cannot be made based on the sample size this program provides useful information that can be applied clinically.

Measures

This project used two measures, which were used to determine a difference in attitudes towards intimacy and self-reported satisfaction in a primary relationship.

The Intimacy Attitude Scale was developed by Amidon and Kavanaugh (1979) in an attempt to define the concept of intimacy and to measure attitudes towards intimacy in interpersonal relationships. The scale was revised in 1983 by Amidon, Kavanaugh & Treadwell (Appendix II). The authors determined that on pretest post test measures this instrument was found to be significant at .84. This means that IAS-R is a good scale used to determine if an intervention has affected change between pre and post scoring.

In the scoring of the IAS-R, 26 of the 51 items are negatively worded. However, in calculating the final score, the scoring for the 26 negative items are reversed (i.e., if 6, reversed to 3) to correspond to the positive direction of the remaining 25 positively worded items. Total scores can range from 51 (lowest) to 459 (highest) indicating the least favorable to the most favorable attitudes towards intimacy.

The second instrument being used is the Dyadic Adjustment Scale (Spanier, 1976). This measure (Appendix III) consists of 32 items which examines level of satisfaction for married and cohabitating couples. Scale scores range from 0 to 151 with reliability of .73 to .94 for the four subscales, to .96 for the entire scale. This has been determined to be a highly reliable measure for pre and post measures.

The DAS was used to examine the individual's self reported level of satisfaction on pre and post measure. Although an accurate picture of the relationship may not be determined, the participant's perception between pre and post measure is relevant.

Program Objectives

The participants of this practicum were exposed to a program that emphasized men helping men. What this entailed was for each person to explore issues related to his maleness, issues of socialization, friendship, anger and intimacy and how these issues

impact on the member in his day to day relationships with women. The group format provided a noncoercive and noncompetitive environment in which to explore these issues.

The informational component of this practicum was developed to provide a guide in which members could discuss, debate, challenge or simply listen to others in their discussions. The focus was on each member taking responsibility for his own learning, involvement and sharing. As the members developed comfort with each other, they began sharing personal stories or chose to openly support others in their self disclosures. Support became the foundation which encouraged members to risk self disclosure. As trust also developed, deeper sharing occurred.

The objectives stated previously, outlined what I hoped the participants of this program could learn. I believe, the following objectives were achieved:

- 1) Participants were able to build awareness about themselves as men and about the feelings and thoughts of other men.
- 2) They began to understand how socialization affects men positively and negatively.
- 3) Participants were able to examine alternate ways of being intimate in their relationship with their partner.

- 4) To establish relationships with other men based on openness and acceptance.

Chapter 5

EvaluationResults of EvaluationTable II

Results of the pretest posttest scores
on the Intimacy Attitude Scale (Revised)

<u>Subjects</u>	<u>Pretest</u>	<u>Posttest</u>	<u>Difference</u>
A	274	266	- 8
B	286	348	+62
C	288	300	+12
D	327	351	+24
E	263	258	- 5
F	259	283	+24
G	316	280	-36
H	258	268	+10
I	247	300	+53
J	233	288	+55
<u>K</u>	<u>279</u>	<u>287</u>	<u>+ 8</u>
Total 11	mean = 257.27	mean = 293.55	mean = 17.18

Comparing grouped mean scores shows a mean difference of 17.18 points. Amidon & Kavanaugh (1978) suggested that differences

between pre and posttest, if less than 15 points is not significant. Any difference less than 15 points can be due to either chance or other factors. The grouped mean difference, may suggest that the participants' exposure to this program resulted in an increase in awareness and acceptance of intimacy.

Table III

Results of the Dyadic Adjustment

<u>Subjects</u>	<u>Pretest</u>	<u>Posttest</u>	<u>Difference</u>
A	92	98	+ 6
B	72	90	+18
C	73	105	+32
D	124	130	+ 6
E	89	47	-42
F	79	97	+18
G	80	88	+ 8
H	83	94	+11
I	80	88	+ 8
J	102	109	+ 7
<u>K</u>	<u>93</u>	<u>94</u>	<u>+ 1</u>
Total 11	mean = 87.9	mean = 94.5	mean = 6.45

The grouped mean difference between pre and post scores indicates a slight increase in Dyadic Adjustment as reported by the participant. This would offer support that the intervention affected how participants felt about their relationship.

Individual Assessment

At the conclusion of each session, I asked for written feedback from each member. (Appendix IV). Based upon this feedback, pre and posttest scores, an analysis of group process as well as what I knew about the individuals personal situation, the following is an assessment of each members involvement in this program. All names are fictitious.

Table IV

Dominant Themes of Participants

Theme	<u>Subjects</u>										
	A	B	C	D	E	F	G	H	I	J	K
<u>Family of Origin</u>											
- single parent household							X			X	
- parents affectionate						X		X			
- alcohol/drug abuse in home	X			X						X	
- emotional abuse in home	X		X	X	X		X			X	X
- physical abuse in home			X		X					X	X
- siblings	X		X	X	X	X		X	X	X	
- close to brothers/sisters				X		X					
- financial concerns in home	X					X	X			X	
- completed high school	X	X		X	X	X	X	X	X		X
<u>Adulthood</u>											
- married more than once	X									X	
- violence in relationship	X		X							X	
- emotional abuse towards partner	X	X	X		X	X	X	X		X	X
- abused alcohol/drugs	X	X		X		X	X			X	
- maintains a close male friendship				X							
- active in child care											
- consistently employed	X	X	X	X	X	X	X	X			X
- post high school education	X			X	X			X	X		

Table IV provides a summary of dominant themes in each member's life. Bowlby (1969) stated that early relationships provide the foundation to which we later refer. It is interesting to note how consistent the pattern of early relationships has been carried into each participant's adult relationship. Table IV illustrates the continuance of these patterns from one generation to the next.

Subject A

Glen is a forty-five year old vocational counsellor married to Sandra for approximately ten years. This is Glen's second marriage, and he has no children from either union.

Family Background:

Glen's earliest memories center around his father's abusive drinking. Although there was no abusive behavior in his home, his father's unavailability had an impact on him. His mother attempted to compensate for her husband's drinking by taking care of household and childcare responsibilities. To the extent that Glen's father was left out of family activities and excursions, because he could not be relied on, he rarely involved himself with the children.

Within the last few years, Glen was able to sit down with his father to talk about what it felt like to live with a man who was not available. Glen experienced this as a healing process, which brought father and son close together.

Adult Relationships:

Glen's first marriage lasted approximately seven years. He remarried at thirty-five. During this marriage there have been numerous problems and at least one separation lasting six months. While going through therapy, Glen saw a pattern of emotional distancing in his relationships, which kept his partner at arms length. He attributes this recurring pattern to the demise of his first marriage and the problems of his second. Though Glen has numerous superficial male friendships, he has difficulty developing and maintaining close ties to men.

Glen's participation in this program presented numerous challenges for him. He initially wanted to examine issues of intimacy in his relationship to Sandra, but was able to understand how his withdrawing behavior impedes the development of a variety of relationships. Seeing a strong resemblance to how his father dealt with emotion was also an impetus for Glen to join this group.

Glen was an assertive soft-spoken, introspective member who shared his thoughts and feelings quite openly. From the first session he used the time appropriately discussing how he has managed to fail at relationships by attempting to control them. Glen questioned others and supported them openly in their revelations. His openness and willingness to interact emotionally with other group members tended to be modelled by others.

The ability to be intimate in a heterosexual relationship develops initially through an individual's parents (caretakers) and is reinforced or discouraged through peer groups and society. The socialization of men suggests that emotional expressiveness is discouraged whereas independence, self reliance, and an air of invulnerability are reinforced. The theme, no sissy stuff refers to not showing feelings and behaviors that are considered female. This is indicative of how Glen deals with emotional situations. He locks them up, preventing his partner from knowing how he feels. Glen's IAS-R scores indicate a negative difference of eight points between pre and post score. Although the developers of this scale stated that any change less than 15 points between pre and post score would be considered insignificant, an examination of Glen's personal situation suggests that this difference is relevant and significant.

At the outset of this program Glen believed he had a firm understanding of intimacy and this may be reflected in his pre program IAS-R score. However, as Glen experienced the program and input from other participants, he began to indicate that he was not as intimate in his relationship as he had thought. He allowed his partner to take care of his emotional needs and interpreted this as his ability to be openly intimate. Although the negative difference between pre and post score is not statistically significant,

clinically it may reflect an accurate account of Glen's attitudes towards intimacy.

Glen's initial DAS score was moderate showing a slight increase of 6 points on post program results. This program emphasized that giving up old behaviors and learning more effective ways of relating to one's partner would benefit the participants in a number of ways. By increasing their expressiveness they had an opportunity to reduce insecurities while improving how they related to their partner, which would eventually enhance the relationship. Glen's slight positive increase indicates attempts at sharing personal feelings with his partner. These "trial runs" were reported as successful by Glen.

Subject B

Chris is a thirty-three year old who recently separated from his common law partner of three years. The couple are currently in couple's therapy attempting to resolve their differences. This is Chris' third co-habiting relationship.

Family Background:

Chris' mother died when he was three months old and he was raised by an aunt and uncle. He had no contact with his biological father until he was an adult. Chris felt very loved by his caretakers, however, he learned through his uncle not to trust people. His uncle and aunt presented a traditional model of a

family though each was independent and spent considerable periods of time apart from each other. Chris' uncle was a loner who appeared not to need anyone.

Adult Relationships:

Chris characterized his adult relationships as superficial. When relationships became intense or too demanding, he left or moved away. Chris was able to maintain emotional distance and an air of aloofness and stubborn independence not inviting his partner to experience his emotional side. He learned how problematic this pattern was when he realized he was losing his present partner. This crisis precipitated Chris' re-evaluation of his attitudes and behavior.

Chris heard about the men's group through the CRC. His expectation on entering this program was to examine why he does what he does and whether he could learn to be openly intimate with his partner. Though Chris is effective at communicating anger, he tends to avoid conflict or disagreements at all costs by physically removing himself from the situation. This has led to a myriad of unresolved issues between himself and his partner.

Chris became the "proverbial sponge" of this group. He listened, actively shared his experiences, asked questions and sought other's advice. He was open, direct, and often emotional, sharing with the group feelings he indicated he kept hidden. He

accepted support and friendship from the other members within each session and between meetings.

The ability to trust is an essential ingredient for an intimate relationship. Trust lays the foundation on which a relationship is built. The foundation of mistrust was established when Chris was growing up. His uncle would continuously reinforce the belief that a man had to stand on his own two feet and that people cannot be trusted. There are numerous consequences to dealing with people in this way, and Chris has recognized these consequences. The independence that Chris valued so much is an avoidance of committed relationships which has left him alone and depressed.

There is a substantial difference between Chris' pre and posttest scores on the IAS-R. This is considered significant. Chris' understanding of intimacy at the beginning of this program was moderate. However, during the eight weeks he and his partner decided to have no contact until Chris completed this program. For the first time, Chris was left to look at himself. This experience intensified Chris' willingness to examine himself. What he discovered within this program may be reflected in his post IAS-R score.

Chris' post DAS score also shows an increase consistent with the previous measure. The emphasis on socialization and its impact

on Chris showed how his beliefs about women and men developed into problematic behavior. The men's programs provided Chris with an opportunity to develop self understanding and to examine new ways of participating in a heterosexual relationship. Chris indicated his post program score was based on what he believed he had to offer his partner at the time, not necessarily his circumstances.

Subject C

Sean is a thirty-nine year old contractor married approximately eighteen years to Doris. They have two teenage children. At the time of the intake, the couple had been separated for two weeks. They started living together before the end of the program.

Family Background:

Sean is one of seven children raised by a punitive father and a mildly quiet mother. There was no family closeness according to Sean. He did not feel for either parent or for his siblings and left home in his mid teens. Sean maintains minimal contact with his family.

Adult Relationships:

Sean is emotionally and physically isolated from others at his insistence. He relies almost entirely on Doris for emotional nurturance, having no close friendships among his many male associates. He is dominating in his marriage and treats his

children the way he was treated as a child. He believes his children fear him though he has never physically harmed them. Sean indicated he did not like being this way and would like to learn how to be a better husband and father.

Sean was referred to the CRC for individual counselling. It was felt he might benefit from this program. He accepted the referral to this program though somewhat apprehensively.

Sean stated at the outset of group that he was shy when it came to talking to people he did not know. Unfortunately, he maintained a noninteractive stance throughout the eight sessions. He appeared to listen actively, though he did not volunteer to support others or to share his life experiences. Based on Sean's minimal involvement, it was difficult to gauge his learning.

Sean's early experiences as a child from an emotionally unconnected family, has led him to re-create a similar situation in his adult relationships. He defined roles based on gender and has a history of asserting control in the family through periodic rages and anger. At other times, there were no displays of emotion and interaction with members of his family. Sean personifies the stereotype of the traditional male, displaying aloofness, control, inexpressiveness, and a fear of being emotionally vulnerable. This was evident throughout his participation in the men's group. He maintained an air of aloofness throughout the program and no attempt

by his peers would assist him to begin interacting. This pattern of dealing with sensitive issues may be seen in his IAS-R scores. Although a positive difference of twelve points between pre and post measure is indicated, it does not necessarily refer to potential growth. Clinical relevance can only be hypothesized and determined in ongoing post program counselling.

During the early stages of this program Sean was separated from his wife and family. He found himself isolated and without friends or family. Sean relies on his wife to provide emotional support. Her absence exacerbated a poor self image. Being the sturdy oak meant not having to show weakness nor to take care of the emotional element of his relationship. The difference between pre and post DAS scores may be attributed to the reconciliation of Sean with his wife. His level of satisfaction, is likely influenced by this turn of events.

Subject D

Dave is a thirty-one year old single male. He is attending university subsidized by the military.

Family background:

Dave is one of three children coming from a traditional east coast family. He described his childhood as very positive, both parents taking on an active nurturing role with the children. However, since his father was a salesman, most of the child care was

left to his mother. Affection was displayed openly by his parents who appeared very emotionally involved. While Dave was in his late teens, his parents started drifting apart, finally separating when he was nineteen. There was a period when Dave was estranged from his father, but they have resolved these differences.

Adult Relationships:

Dave has had numerous non-cohabitating relationships but has never married. He currently is in what he describes as a committed relationship.

Dave discovered this program through the University of Manitoba student newspaper. He has an intellectual interest in examining how he does things and stated he would be receptive to learn how to be a better partner in a relationship.

Dave was a very involved member of his group. He enjoyed discussing issues and providing feedback to others. He provided considerable support to others who had more difficulty articulating their thoughts and feelings. Because Dave was one of the group's more active members, it became clear that listening to others was more difficult. He had many things he wanted to share when, at times, listening appeared the best thing to do. This was pointed out to him, which he accepted with apparent understanding.

Dave's interest in this program initially was to examine himself in the context of other men and to learn better relationship

skills. Discussing what he believed were his strengths and weaknesses, he interacted well with each member and openly examined his relationship. Contrary to the reasons most of the participants were involved, Dave is in a very satisfying and intimate relationship. This level of satisfaction is reflected in high IAS-R and DAS scores. The IAS-R scores show a substantial increase of 30 points. Allen & Gordon (1990) suggested that therapy needs to assist men to understand how their problematic behavior is connected to their beliefs and to find appropriate ways to connect in an intimate relationship. Dave's post IAS-R score may reflect attempts at achieving a higher level of intimacy on his relationship.

Dave's DAS also indicates an increase of six points between pre and post measure. This may imply that new experiences of examining ways to increase intimacy have been taken into his relationship, which led to increased levels of satisfaction.

Subject E

James is a forty-three year old middle manager for the Government of Manitoba. He and Sally have been married for fifteen years, and they have two children. James married in his late twenties, because he believed that he should marry and have children. His marriage has been unfulfilling for him, and he has often thought about leaving Sally. James was referred to the men's group by his therapist.

Family Background:

James comes from a strict Catholic family of seven children. His parents were hardworking and believed it was their duty to have many children. James felt his parents' duty did not go beyond caring for the physical needs of the children. Emotionally, support and caring were not displayed by the parents. James' father was emotionally abusive, often verbally striking out at the children in fits of anger. James indicated as long as he could remember he never felt good about himself.

Adult Relationships:

James has always had difficulty making friendships. Those men with whom he enjoyed close interaction often became verbally abusive. These relationships were rarely maintained beyond the abusive episode. James had recognized a similar pattern in his marriage. He has realized that he married a woman who was emotionally distant, and who only requires that he pays the bills. Through their discussions, Sally has stated that she is content in the relationship and sees no need to change. James' suggestion to attend couples counselling was refused by Sally.

James was intrigued by the prospect of men sitting together and attempting to find solutions to their relationship issues. During the first session, James felt he would be judged and not liked by the other men. This anxiety initially prevented James from

responding to issues being examined. However, as he began discussing this fear with the facilitator, and later within the group, he realized this fear was irrational. His inner message of "why should they like me" was challenged by the group who encouraged and supported James to reassess this type of thinking.

Masculinity is a nebulous concept evoking images of toughness, strength, and independence. The masculine mystique imposes expectations on men that go unstated unless a male deviates from these expectations. However, there is little of value in the socialization of men that prepares them to be intimate partners. James was drawn to this program to find solutions to his relationship problems. He works hard because it is expected, and he married because of these expectations. His IAS-R scores reflect no substantial difference. He started the program with a basic understanding of intimacy though lacking in his own relationship. He was able to determine that his beliefs about men and women's roles created problems that has led to health and family concerns.

James' DAS scores indicate a substantial negative difference of forty-two points. This difference illustrates his attempt to discuss concerns about his marriage to Sally while taking part in this program. Unfortunately, James' partner was unwilling to examine the relationship. James was able to transfer his new experiences from the men's group into his heterosexual relationship

in an attempt to increase the level of satisfaction. Though his partner was not receptive, James was able to determine for himself how unsatisfying this relationship has become.

Subject F

Sam is a sixty year old unemployed salesman married to Susan for approximately thirty-five years. They have three adult children who live in various parts of the prairies. Sam is a recovered alcoholic who has been attending AA for approximately five years. His relationship with Susan is unsatisfying, and both are considering separation.

Family Background:

Sam is one of eight children raised in Northern Ontario by his natural parents. He stated that he felt cared for by both parents and that his family was probably very traditional in its roles. He did not recall any problems while growing up.

Adult Relationships:

As a salesman, Sam travelled throughout the prairies making friends and drinking excessively. His self-definition included being competitive, aggressive, and hard drinking. Sam's drinking began creating problems for him at home. His drinking would exacerbate negative feelings about himself that often translated into emotionally abusing Susan. This eventually led Susan to turn to Alanon for help.

Sam realized that he has few close friends and relied on Susan as his primary companion over the years. He finds himself feeling alone now that Susan has created a life separate from him.

Sam was referred to the men's group by his counsellor at the CRC. His experience in the group was very positive and intense. Sam initially agreed to attend this group to show Susan he was attempting to change. This did not prevent him from learning from this experience. He slowly shared his history with the group and elaborated about problems in his marriage and the likelihood that it will not survive. His sometimes tearful sharing brought considerable acceptance and support from the members. Acceptance by others and the realization that he did not have to face these problems alone appeared to benefit Sam.

According to Meth (1990), more men are seeing therapists to deal with relationship, employment, sexual, and alcohol problems. Sam has experienced all of these problems during most of his adult life. He used alcohol as a way to fit in with other men and as an excuse to discharge pent up feelings at home. His anger could easily be rationalized, and it was an effective emotion to control his family. Sam was unaware of the impact his anger had on others until he took part in this program. His IAS-R scores show a substantial increase that may suggest a better understanding of how his behavior and attitudes impact on others. He was able to discuss

his need to connect emotionally and to examine alternate ways of connecting appropriately.

Sam attempted to transfer his new experiences to his relationship with Susan with some success. This may be reflected in a positive increase of eighteen points. Susan has reported to me in private that Sam is trying to include her in more discussion and this is more gratifying to her. Susan's acknowledgement has reinforced Sam's willingness to try different ways of communicating and being intimate.

Subject G

Craig is fifty-two year old and has been married to Dorothy for twenty-eight years. They have three children. Craig referred to himself as the ultimate authority in his home. He expected people to adhere to his expectations that, he implied, were often unstated. This pattern was challenged by Dorothy who wanted a better relationship based on an equal partnership. This change troubled Craig because it was very different to how they had been relating all their married life. Suddenly more was expected from him, and he did not know what this meant.

Family Background:

Craig's parents separated when he was six and he lived with his father until he left the Reserve at nineteen. During the school year he was sent away to a residential school but spent all his

nonschool time at his father's farm. This separation from his family helped shape his relationships. The school was based on a discipline model that was initiated by the teachers and adopted by the various gangs in the school. Craig discovered he had to toughen up and never show his feelings to other boys or to girls. An image of toughness helped him survive the beatings he received from other boys.

Adult Relationships:

Craig married in his early twenties, and he and Dorothy adopted a traditional family lifestyle in an urban center. Their relationship was relatively smooth except for Craig's periodic rages. Craig felt these rages were more an attempt to receive caring from Dorothy. He did not realize that he was allowed to ask for intimacy. Most of his feelings were channelled into anger, which he now sees, was an inappropriate expression of his needs. These rages created a climate of apprehension that prevented him from getting to know his children and his partner intimately. It was not until Dorothy began to challenge him, that he realized the effect his behavior had on others.

Craig was referred to the men's group by his therapist. He was uncertain about what to expect and chose to be a "fence sitter" in many new situations. It was not until the group explored their family background that Craig began sharing his life story. Once he

joined with other members and discussed his childhood, he was able to encourage others to talk about their own histories, while he supported these disclosures with sincere gestures of caring. He went from a fence sitter to a cautious joiner.

The term intimacy is used to describe closeness in a relationship. Although men tend to equate intimacy as sexual relatedness, the public perception of intimacy may vary, Combining this perception with men's goal of sexual conquest may lead men to be focused on having their relationship needs met through sexual activity. Craig initially felt very confident in his belief that he knew what intimacy entailed, and this may reflect his high IAS-R pre program score. Through descriptive discussions Craig began to realize that his understanding of intimacy was unclear, and this ambivalence may reflect the negative difference of 36 points between pre and post score. Craig intimated that concealing his feelings and using anger to control his family has increased his alienation from his wife and children. This was the role he knew and never questioned prior to his attendance in this program.

Craig began to experiment with his relationship by applying information he learned while taking part in this program. Pasick, Gordon, and Meth (1990) referred to a number of consequences of the male role, two of which (i.e., disguised feelings and insensitivity to others) were a part of how Craig dealt with his relationship.

Craig began looking at other ways of expressing a range of emotions that he transferred from the group to his relationship. He began noticing a subtle change in his relationship, and this may reflect the slight increase in his DAS between pre and post score. He felt encouraged by these changes and acknowledged what he felt towards his partner.

Subject H

Donny is a twenty-eight year old electrical engineer married to Shirley for six years. Shirley is a stay-at-home mom caring for their two preschool children. During the last one to two years, Donny and Shirley indicated their relationship has been less satisfying and passionless. Although they thought their relationship was not traditional, they have realized they have adopted attitudes and roles that are traditional. They attribute part of the changes in the relationship to stresses both feel are associated with these roles.

Family Background:

Donny comes from a traditional family of four children. His parents were openly affectionate and encouraged their children to participate in sports and academic interests. There were no major milestones or problems during his childhood.

Adult Relationships:

Donny met Shirley when he was seventeen, and his only close relationship was with her. He relies on Shirley exclusively for emotional support and expects that she take care of his needs. This arrangement was not questioned by either of them until the second child was born. Shirley realized she had less time for Donny who began to question her feelings for him. This has led to feelings of guilt, anger, and emotional distancing on both their parts.

I referred Donny to the men's group. He initially took on an active leader role, though this role was not based on personal sharing but on discussion of the session's theme. Donny had difficulty comprehending feeling issues and it seemed evident that his experience in this group was an intellectual journey. Although he attempted to get in touch with what he felt, it often translated into what he thought.

Men develop the ability to control a relationship through violence, economics, tuning out a partner, or emphasizing the rational. Donny stresses the rational through dissecting problems and attempting to provide a concise solution. This manner devalues the contribution that Shirley attempts to make. He was not aware of the impact this pattern had on Shirley until he began to examine it within the context of the men's group. Donny's IAS-R scores indicated a slight increase though not substantial. He had

difficulty understanding the feeling component of group sharing and tended to flounder when requested to share his feelings. He completed the program with a cognitive awareness of intimacy and a willingness to translate this awareness into further self examination.

Donny intimated that he spent a considerable amount of time discussing group themes with Shirley. This sharing developed into a weekly ritual that both looked forward to. These discussions were very satisfying to Donny, and this may reflect an increase of 11 points between pre and post measure. Goldfried (1980) stated change may occur for men if they can transfer learning from the therapeutic situation to the relationship. For Donny this may be taking place.

Subject I

Mike is a nineteen year old university student residing with his parents. Although he is in a relationship, he indicated his experience with women is minimal.

Family Background:

Mike comes from a traditional family background. His relationship with his parents he described as friendly though there are no overt demonstrations of affection. He felt that each person in his family was separated from others with few common connections. Each family member joined briefly with others around meal time, then would withdraw into their own private worlds.

Adult Relationships:

Mike intimated that his experience with women was quite limited. His girlfriend does not demand too much from him, and this seems acceptable. He expects very little from his relationship though he enjoys the affection. He finds himself closed to requests to show affection and is sometimes anxious over these requests. He defined his anxiety over giving affection a potential problem that he wanted to address. Mike has no male friends and is somewhat a loner.

Mike read about the men's group through an advertisement in the University of Manitoba student newspaper (Appendix V). During the initial phase of the group, Mike felt he had little to contribute. As the sessions progressed, it seemed that his experience or age were not impediments to sharing or learning from others. He talked about his family with openness, his relationships with women, as well as any confusion he may have felt about issues being discussed. Mike indicated that participation in this program enhanced his knowledge about himself and comfort in discussing issues related to feelings.

Images of masculinity were agreed to by all participants though there was variance between Mike's perception and the older members. Mike defined masculinity as non controlling with mutual sharing of roles. He stressed roles based on ability not gender.

Mike's initial IAS-R indicates a moderate awareness of intimacy attitudes with a substantial increase of fifty-three points at the completion of the program. This increase reflected Mike's receptivity to content which he referred to as important throughout his involvement. My sense is that Mike was touched by what he learnt in this program, from what he listened to as others shared, and the options he was able to examine which emphasized intimacy. This knowledge may reflect a slight increase in Mike's DAS score. Although not discussed, I can only hypothesize that Mike was attempting to apply this knowledge to his relationship.

Subject J

Paul is a thirty-seven year old unemployed father of two preschool children currently in his third marriage. Jean and Paul have been married for five years. There have been numerous problems and separations stemming from alcohol abuse and an inability to communicate effectively.

Family Background:

Paul felt he never knew his father. While growing up, Paul's father would disappear from the family for months at a time, return for a week, and leave again. His father was a binge drinker who stole, lied, but never worked to pay for his alcohol. Paul felt his father's influence on him was minimal until he realized he was doing the same type of things his father did. This realization occurred

to Paul five years ago after his second marriage dissolved. Paul left home in his mid teens to seek a better life than what his mother could provide, but found himself duplicating his family of origin.

Adult Relationships:

Paul's association with men centered around drinking. Since he stopped drinking five years ago, he has made no effort to establish male friendships. Paul has relied on women to provide him with friendship. He looks to Jean to help improve his life, yet complains that she does very little for her own self-improvement. Paul's marriage appears to go from honeymoon to all-out never-resolved fighting. The couple have experienced a number of separations and have attempted counselling though Paul complains that counselling never helped. He indicates he is trying to change, though he is frustrated by Jean's unwillingness to change.

As children, we are exposed to a myriad of learning opportunities and the family to which we are born provides the initial models of masculinity. In the absence of contradictory models, the family pattern of interacting is passed on to the child. For Paul, his early years were marred by a father whom he knew as an abusive alcoholic that disappeared for weeks and months at a time. Paul's models of intimacy centered on abusive behavior and a caregiving mother. This pattern has been duplicated in his adult

relationships. Paul's initial IAS-R indicated a low score that suggested that he related to individuals in a guarded fashion. However, on post IAS-R there was a substantial increase of 55 points which might suggest an improvement between preprogram and post program attitudes. I questioned whether this implies positive change. Paul's discussion of issues showed little self understanding or empathy. He continuously blamed others for his life situation and grew impatient with members who suggested he needed to look at himself. He had the ability to tune-out information that was incongruent to how he viewed the world. Without engaging Paul in therapy, it would be difficult to determine what this improvement implies.

Paul's DAS score indicated a slight positive difference between pre and post measure. Men are socialized to expect women to take care of the emotional aspects of the relationship and to be nurtured by their partner. Paul expects his partner to be available to him at his request and this led to a separation prior to his involvement in this program. During the program the couple reconciled and this may suggest the increased level of satisfaction. He felt encouraged by the reconciliation and wanted to prove to Jean that he was attempting to change.

Subject K

Bruce is a thirty-nine year old middle manager of a oil selling corporation. He is a self-described hard driving, competitive and aggressive individual who made very little time for his partner, Brenda, or their three children until Brenda threatened to separate. He was referred to this group by his therapist.

Family Background:

Bruce was one of seven children raised in rural Manitoba by hard working nondemonstrative parents. He recalled long hours of hard work from the time he was old enough until he left home at nineteen. He described his father as an angry domineering man whose authority in the home went unchallenged. Bruce's mother, though always available to the children, was very docile.

Adult Relationships:

Bruce married at nineteen and began treating Brenda the same way his father treated his mother. Although he has one close male friend, Bruce's expectation was that Brenda would fill whatever emotional need he had, and when certain needs were not met, he would become verbally abusive. This pattern of relating led to Brenda's threat to separate if things continued as they were. The couple eventually started therapy to look at long standing issues.

Bruce was very active and open in the group and took on a leadership role. He indicated at the beginning that he needed to

make some major personal changes if his marriage was going to survive. He listened actively, questioned, and accepted advice from other members. This was likely an eye opening positive experience for Bruce.

Most participants could identify at the end of this program which aspects of male socialization affected them the most. We tend to duplicate the type of family environment we came from unless we have other models of relationships to compare. Bruce's inability to be an emotionally available partner was impeded by his aggressive and competitive definition of masculinity that emphasized control through intimidation. At the risk of loosing his partner, he was encouraged to attend this program. Bruce's pre program IAS-R indicated a moderate awareness of intimacy whereas, his post program score showed a slight increase of eight points that may suggest some gain. The crisis initiated by Brenda forced Bruce to re-examine his attitudes and behavior. This may explain a positive gain between pre and post program scores.

The level of satisfaction remained constant from pre to post measure. During Bruce's involvement with the men's group, he and Brenda discontinued couples therapy in an attempt to apply some of the strategies they learned in counselling. The DAS may reflect some of the difficulty the couple are experiencing.

Clinical Impressions of Group ProcessGroup I

This group consisted of five members (A - E on Tables II and III) with an age range of thirty-one to forty-five. Three of the five participants were living with their partner whereas the remaining two were single. From the first session, four of the five members were actively involved. It appeared as though each member made a personal commitment to listen and participate. Four of the five members joined as a subgroup supporting and encouraging self-disclosure, as well as providing feedback to each other. Their enthusiasm seemed infectious. They attempted to involve Subject C through their support, often directing general questions towards him. Unfortunately, he declined to comment on different themes, isolating himself from the other members. As the facilitator, I encouraged each person to share in relation to their own level of comfort. Subject C indicated he felt uncomfortable discussing issues in a group and chose to remain uninvolved. The other members respected Subject C's decision, though felt somewhat self-conscious about their own sharing at times.

As the leader, I took on the role of presenter and group facilitator. At times this was a tenuous balancing act. Each session was theme based, which gave the group direction and focus. Certain sessions I chose to discuss more material because of the

nature of the material. However, presentations rarely exceeded twenty minutes. I chose to focus on process directed by the material within each session. This, according to members' feedback, was viewed positively. The participants indicated the material was invaluable and most members looked forward to the discussions. The one consistent criticism was that the sessions were not long enough.

Group II

This group consisted of six members with an age range of nineteen to sixty years. Five of the six members were married and living with their partner while the sixth member was single.

Group II was less self-directed than the previous one. They seemed unsure about how to participate in a group and directed their questions or comments through me. It took about five sessions before the participants began tentatively addressing each other's issues by providing support and giving the occasional interpretation. These same behaviors were modelled by me throughout the program. When conflict developed over one member's (Subject J) feelings about sex and women, the other five members joined and constructively challenged him. This was a positive gesture though interpreted by Subject J as an attack on his beliefs. Subject J chose not to pursue it at this point, rebuffing other members' encouragement to examine alternate ways of interacting with women.

Although it took this group approximately five sessions before they formed as a unit, the end result was the level of learning each person indicated he experienced. The concept of men supporting men seemed difficult to accept by the majority of members in group II. The facilitator had to consciously model nurturance, supportive behaviors to provide a "how to" approach for these men. It took a considerable amount of time before they felt at ease to attempt these behaviors. Fortunately, when these behaviors were attempted they were rewarded for their efforts through their peers' support.

As in the previous group, these members indicated time was too short. Occasionally, discussions would exceed the prescribed two hours. They found the content interesting and important, however, it was the support they provided each other which was the catalyst for risk taking and for change.

Chapter 6

Limitations, Conclusions and RecommendationsLimitations of Practicum

The rationale behind the development of a men's group is based on the belief that as a group men need to challenge each other's attitudes and behaviours, belief systems, and affective experiences (Sternback, 1990). Exposing men to an eight session program examining socialization and intimacy issues provided the participants with an opportunity to examine their affective involvement in a heterosexual relationship. However, the problems with a program of this type may be self evident. The first limitation concerns the length of the program. Can eight sessions leave enough of an impact on the participants to motivate them towards further examination. Periodic follow-up may have addressed this question.

A second limitation addresses the content of this program. Although I believe that programs are essential when attempting to teach knowledge and/or skills, I found that the content was too extensive. Since the program incorporated knowledge and process, I realized that the focus had to be on allowing the theme of the evening guide the discussion while emphasizing support, encouragement, and self disclosure. This proved beneficial to the participants.

A third limitation refers to how the participants were selected. I did an extensive recruitment drive to ensure that each group held approximately eight participants. Members heard about this program through the University of Manitoba newspaper, EAP Province of Manitoba, PSC, CRC and CFB Winnipeg Social Work Services. The majority of participants that finished the program (75%) were referred by a therapist. This may suggest that programs of this type will attract men who are struggling with relationship issues. Results from this small population cannot be generalized to the male population as a whole. However, observations for clinical application were made to suggest that a certain population of men may benefit from short term programs of this type.

A fourth limitation may well be the dearth of research examining men, socialization, and its effects on intimacy. Men's groups are relatively new in Canada, though they have been conducted at various centres in the United States since the mid 1970's. However, the literature discussing these groups focus on content and process, not research. Due to the lack of research in this area, I can only comment on the eleven participants of this program and the changes they may or may not have made.

With the selection of this topic, I wanted to examine the effects of socialization on men's lives and to develop a program that would assist men in their attitudes and behaviours towards

intimacy. Based on the numerous comments of the participants, i.e., I like the openness; feeling not alone in dealing with emotions, interesting information, and I forced myself to talk in front of other men, this program may have been a first step towards change.

Conclusions

The traditional male role emphasizes behaviors and attitudes that restrict self disclosure, closeness, and emotional expression. Emphasizing independence limits men's ability to achieve interdependence that an intimate relationship requires. However, this program attempted to provide an activity that challenged the traditional image of men. This clinical situation called for behaviors and attitudes that are least likely to harmonize with masculinity. Maleness calls for independence, individuation, cognition, action, strength, and most of all controlling one's feelings, particularly around other men. This program called for intimacy, dependence, affect and self disclosure.

Nine of the eleven men who completed this program were referred by a counsellor. Meth (1990) indicated that men are likely to enter counselling based on one of four problems. These nine men were experiencing problems in their relationships, which threatened the continuance of the relationship. Each man had a desire to understand and resolve their problems. For most, understanding themselves as men was slow and often painful, though nine of the

eleven participants indicated they discovered who they were and what they needed to do to develop into a healthier individual. Of the remaining two individuals, one appeared resistant to the program content while the second participated marginally in group discussion.

In consideration of the type of population to use for this program, Corey and Corey (1987) indicated that the population should share similarities that can lead to greater cohesion openness and trust. The composition of this group consisted of men with a stated desire to address relationship issues. Each participant could identify issues around anger, control, and loss of intimacy in their relationship. Although the two single men initially felt out of place, they participated as fully as each married member. It appeared that most of the members used the group to challenge old ways of relating to their partner while examining new ways of expressing intimacy and dealing with conflict.

Treadwell (1983) indicated that information was necessary to challenge attitudes and change behaviors. Although an extensive eight session program was developed to provide a basis for discussion, the presentation of this information hindered participants from exploring and sharing. In the early stages of the program, I noticed that the participants were directing their questions to me rather than each other. I began using the theme to

dictate the session, using information when the flow of the session required my input. This change allowed members to explore themselves, initiate discussion, and share personal stories. Members began facilitating discussed based on affective experiences that appeared to be clinically therapeutic.

Based on individual and group feedback, this program met its goals. Participants referred to the depth of the program, the personal sharing, support and a more effective way of being a man in an intimate relationship. Permission giving by other men seemed very important and most men left this program with permission to become a healthier man.

Recommendations

- 1) This support program should continue to be theme oriented which gives direction to the session and guidelines for the members.
- 2) An open ended men's support group would allow new individuals to take part while established members have an opportunity to leave the group when they felt prepared.
- 3) The duration of this program restricted the full learning opportunities for the participants. A majority of the members would have benefitted from more meetings.

- 4) One suggestion shared was to provide a list of phone numbers of the groups' members so that individuals could contact each other between sessions. This may have helped to facilitate a basis for friendship among the members.
- 5) The literature suggests that men who want to facilitate men's groups, should be clear about their attitudes and beliefs about themselves and his relations to other men.

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APPENDIX I

Program

Participant Goals

I _____ wish to work towards the
name

attainment of the following goal(s).

Goals (Be Specific)

- 1.
- 2.
- 3.
- 4.
- 5.

Signed

Date

Program

- Pregroup 1. Confidentiality
2. Personal responsibility
3. Clients Bill of Rights
4. Getting the most of your group experience
5. Goals
- Group I - Images of Men
- Group II - Family of Origin
- Group III - Becoming a Man
- Group IV - Life With Mom and Dad
- Group V - Anger, Men and Women
- Group VI - Men and Friendship
- Group VII - Male Sexuality
- Group VIII - The Intimate Male

Pre-Group

Introductions

1. Each group member introduces himself on a first name basis. No reference is made to his profession. Each person is asked why he volunteered to take part in this program.

2. Complete measurement tools.

a. Intimacy Attitude Scale (Revised)

b. Dyadic Adjustment Scale

3. Discuss program (Handout)

4. Group Guidelines.

A. Confidentiality - What we discuss in the group is confidential. Names are not divulged outside of the group. Group leader will respect the same confidentiality.

Exceptions

a. Member likely to do harm to himself or someone else.

b. Issues of child abuse/neglect.

c. If the member chooses that the group member discuss his participation (in writing).

5. Responsibility

Each person is responsible for his own progress in the group. This implies honesty with himself and others. It means looking at yourself, your attitudes and behavior and to work towards changing those attitudes and behaviors you desire to change. This implies

- a. using your time in the group to the best of your ability
- b. you are responsible for asking others for support, suggestions or feedback
- c. you are responsible for establishing your own goals
- d. you are responsible for monitoring yourself towards the attainment of these goals.

6. Attendance

It is expected that you attend each session. If there is any reason that you cannot attend a session, please call the group leader. Arriving promptly at the beginning of each session will also assist you in getting the most from each session.

7. Group Participation

Group participation is voluntary. You share with the group those things that you feel comfortable sharing. However, if something the group is discussing produces discomfort for you, this may be an area that you may want to discuss. If others fringe on your time, you are responsible for letting the person know.

B. Establishing Trust

8. Discuss Members' Rights

(Discuss handout - clients Bill of Rights)

9. Personal Participation

a. Speak for yourself - speak about your impressions, feelings, reactions, etc., start with "I" to help you focus on yourself.

b. Try to stay with your feelings in the here and now. Talk personally about how you are experiencing a situation - keep your awareness in the present.

c. Be specific about your experiences. When, where, how, etc.

10. How to get the most out of your group experience (handout).

11. Establishing personal goals

a. What would you like to achieve/learn from your participation in this program.

b. How are you going to achieve these goals.

c. Who (if anyone) would you like to include to help you achieve your goal(s). (Handout - contract for Personal Goal Attainment).

12. Ask group if they have questions about what we discussed today, or questions about things we did not cover.

13. Conclusion

Handouts

a. Men's relationship enhancement group (explanation)

- b. Client's Bill of Rights
- c. Getting the most out of your group experience
- d. Examples of goals
- e. Goal/contract sheet
- f. How trust is developed

Homework

- write down a list of goals participant would like to meet before the end of this program

Homework

- write a brief describing your image of what is a man accompanied by a picture taken from a magazine which fits with your brief.

Participants' Bill of Rights

1. Participants have the right to know what the program is in clear language.
2. Participants have the right to select goals and objectives.
3. Participants have the right to know what is going to happen during the program.
4. Participants have the right to know how long the program will take.
5. Participants have a right to know about alternative ways of dealing with the subject matter.
6. Participants have the right to know how much the program will cost them.
7. Participants have the right to know what records will be kept and who has access to them.
8. Participants have the right to know about the termination of services.
9. Participants have the right to take control over their own life.
10. Participants have a right to be a part of and informed about the evaluation of their program.

Getting the Most Out of Your Group Experience

- a) Learn to establish trust - initiate discussion which can help establish openness and trust in the group.
- b) Express persistent feelings - expression of constructive feelings let others know how you're dealing with a situation.
- c) Beware of misusing jargon - certain words and phrases have a variety of meanings. Use clear descriptive language which can be easily understood.
- d) Decide for yourself, how much to disclose - self disclosure is a necessary step towards developing intimate relationships. The member should decide when and how much disclosure he feels comfortable with.
- e) Be an active participant - share your personal reactions to what is being discussed; ask questions, respond, share.
- f) Expect some disruption in your life - not everyone will understand or accept your participation in a men's group.
- g) You don't have to be sick to be in a men's group - groups offer an opportunity to examine our past and our present. The group members examine alternatives to dealing with feelings, attitudes and relationships that affect us.
- h) Expect to discover positive aspects of yourself - people often come together in a group counselling program to deal with

problems in their life. Learning about the positive qualities of our maleness is also essential.

i) Listen closely and discriminately - members should listen closely to what others say, deciding what does and does not apply to them.

j) Pay attention to feedback - A message from one or more group members may be valuable to the individual.

k) Don't categorize yourself - avoid putting labels on yourself (i.e., insensitive, macho, etc.) others may perpetuate the label.

l) Be willing to work - both within the group and outside the group.

m) Focus on yourself - you are responsible for yourself and are free to make choices.

Examples of Goals

1. Increase self esteem in relationship
How - learn how to discuss a problem without getting angry
2. More intimacy in my relationship
How - discuss personal feelings with my partner
3. Learn how to trust
How - discuss my feelings with my partner
4. Learn how to make friends with men
How - join a men's club, team, etc.
5. Learn how to be a better parent
How - read books about children
6. More sex
How - discuss with my partner
7. Learn about my feelings
How - discuss with other men, take time to understand how I'm
feeling right now
8. Develop a better relationship with my father
How - write him a letter, call him
9. Learn how to accept constructive feedback
How - sit back and listen without responding
10. Learn how to give constructive feedback
How - understand how I'm reacting and why

How Trust is Developed

Attending & Listening

Careful attending to what is being said, to the verbal and nonverbal messages of others is necessary to develop trust. If members feel that they have been heard, they will likely feel cared for by others.

Empathy

The ability to tune into what others are experiencing and to understand their world through their eyes.

Genuineness and Self-Disclosure

Genuineness implies a consistency between what the person projects to the world and what he is experiencing inside. Attempting to be concerned when the person is not, implies falseness.

Self disclosure refers to the person's ability to reveal thoughts and feelings that are related to what the group is doing at that time.

Respect

This is shown by what people do and say.

Confrontation

Confrontation can be an act of caring, or abusive. A caring confrontation may challenge members as well as tell them there may be inconsistency between what they are saying and doing members can

learn to express negative feelings in a way that respects those they are confronting.

Group I

Images of Men

Group I

Images of Masculinity

(Discuss homework assignment)

1. Write down the various images of masculinity.
 - a) What are the various images of men (Discuss)
 - b) What were the image(s) of men that you remember growing up with (Discuss)
 - c) Do you see yourself fitting into this image of masculinity.
 - d) What image would you like to create for yourself if it is different than the image you presently have of yourself (Discuss)
2. Self image exercises -
 - a) How would you describe yourself.
 - b) What would you like to keep - what would you like to change
 - c) Exercise - complete male self image sheet (Discuss)
(From the Play Book for Men About Sex. Juan Blank)
 - d) How did you feel about this exercise (Discuss). Did you learn anything about your feelings towards your body.
 - e) Does your image of yourself fit with your image of masculinity your image of the "ideal man".

3. Did you have any role models while growing up. Is this where your "ideal" image of men came from.

4. Group Discussion.

Question - How do these images of men affect you today in your relationship with women.

Conclude: Questions

Homework - write a brief story describing the family you came from.

Handout - 1) male self image

Group II

Family of Origin

Group II

Learning to Be a Man: Role of the Family

1. How do we learn to become a man (Discuss).
2. When does the learning begin (Discuss).
3. What do you remember about what it meant to be a boy in your family.
4. Exercise: (Discuss Genogram)

Describes the person's family of origin and its impact on the individual in the present. This exercise will enable individuals to explore their family history looking at the relationships, communication styles, roles and messages about maleness. It can examine roles around the expression of emotions, touch, intimacy, anger, sexuality, drugs, alcohol, work, friendship, etc. Complete a three generation genogram (Discuss). Ask for a volunteer willing to go through his family history.

5.
 - a) Discuss who you were most involved with, less involved with, least involved with.
 - b) How were independent opinions dealt with. Were children given permission to express their thoughts.
 - c) How were feelings dealt with. O.K./or not. If not, what did people learn to do with their feelings.
 - d) Was anger allowed to be expressed by boys, girls, no one.

- e) Would you describe your parents as intimate, often showing feelings openly to each other or, not open with their feelings.
- f) Who took care of the house, cooked the meals, paid the bills, cut the lawn, etc.
- g) Who would you turn to if you were upset, angry/happy, wanted to share a school success with. Why?
- h) Is there anyone in your family you would have liked to have known better? Why?
- i) Is there anyone in your family you would like to develop a better relationship with now?
- j) In your present relationships, would you describe yourself as open, closed, guarded, etc., when it comes to sharing personal thoughts and feelings.
- k) Are you more open/closed with some individuals than with others.
- l) Do you have a best friend?
- m) Describe this relationship.

Group - Discussion

Question - How has growing up in the family that you grew up in, positively/negatively affected you.

Homework: 1 - Do boys and girls do different things (i.e., play, work, etc.)

- 2 - If so, why - (write a list of things each sex does that may be different from each other).

Handout: 1 - Description of Genogram

Group III

Becoming a Man

Group III

Becoming a Man

(Discuss homework)

How Boys LearnQuestion:

- a) What is appropriate behavior for men/boys?
- b) What is inappropriate behavior for men/boys?
- c) If your son or daughter were doing something you thought wasn't sex appropriate, what would you do?

How We are Socialized (Discuss)

- a) In the home
- b) School
- c) Peer Group - validates/invalidates certain behavior
- d) Sports/Community organizations

Point - As early as 3 or 4 children learn what is gender appropriate behavior.

Boys learn to be independent, aggressive, competitive, self reliant and keep feelings to themselves. Any breach of these behaviors is considered non boy stuff.

Basic themes of male socialization

- a. No sissy stuff - means not to display behaviors that are considered female, i.e., showing feelings, dependence, compassion, sensitivity

- b. Becoming a big wheel - becoming successful, showing the world you are a success often displayed by possessions, girlfriends, fancy cars, boats, etc.
- c. Being the sturdy oak rule - a man must carry himself with confidence, competitiveness, aggressiveness projecting an air of invulnerability
- d. Give em Hell attitude - men often go to extremes to prove their maleness - become daring, risk takers, become violent

Male Silent Code of Conduct

Masculinity is:

- a) power, control over others
- b) strength, toughness, stamina, not a quitter
- c) logical and intellectual thought
- d) achievement, ambition, success at work, getting ahead

Deviation from this code results in:

- a) being labelled a sissy, homo, not a real man
- b) men are penalized on the job by not being promoted, fired, transferred
- c) risk being devalued by others and themselves (Question their masculinity)

d) in our society, early childhood deviation (not one of the boys) from the prescribed male role works against psychological adjustment.

Femininity is:

- a) unassertive, weak, submissive
- b) emotions, intuitive,
- c) decisions based on emotions rather than careful analysis
- d) nurture, take care of others (husband, children)
- e) homosexuality

Assumptions boys carry into Adulthood

1. Men are biologically superior, therefore men have greater potential than women.
2. Masculinity is the more dominant and valued gender.
3. Men's power, dominance, competition and control are essential to proving one's masculinity.
4. Vulnerability, feelings and emotions are signs of femininity (weakness) and are to be avoided.
5. Masculine control of self, others and the environment are essential for men to feel safe, secure and comfortable.
6. Men seeking help and support from others show weakness, vulnerability and potential incompetence.
7. Masculine thinking is always the superior form of intelligence to understand life.

8. Interpersonal communications that emphasize human emotions, feelings, intuitions, and physical contact are considered feminine and should be avoided.

9. Men's success with women is contingent on subordinating women by using power, dominance and words to control interactions.

10. Sexuality is the primary means of proving one's masculinity. Sensuality and intimacy are considered feminine and should be avoided.

11. Vulnerability and intimacy with other men should be avoided because a) being vulnerable to another male competitor may cause him to take advantage, and b) being intimate with another male may imply homosexuality or effeminacy.

12. Men's work and career success are measures of their masculinity.

13. Self definition and self worth are primarily measured through achievement, success and competence on the job.

14. Male power, control and competition are the primary means to becoming a success and ensuring personal respect, economic security and happiness.

15. Men are different and superior to women in abilities and career, therefore men's primary role is that of bread winner and women's primary role is that of caretaker of home, children and men.

How Socialization Impedes Men in Relationships With Women

Socialization violates men by denying them to express their emotional, nurturing side.

1. Men are restricted emotionally - Men generally have problems appropriately expressing feelings or denying others their right to express emotions - this implies there may be difficulty with self disclosure, recognizing what he may be feeling and understanding those feelings. Men are permitted to express anger possibly because they show power, strength and control. Often other feelings (grief, sadness, loneliness) are channelled into feelings of anger. If a man expresses sensitivity and feelings, may be construed as feminine behavior.

How men/women communicate

Instrumental - Men use logic, reason and facts to explain things - deemphasizes interpersonal relationships - focuses on problem solving, goal oriented outcomes

Expressive - Women are concerned with how the interpersonal messages affect the relationship, very intuitive, feelings oriented.

Both types of communication are necessary for a fully functioning human.

2. Homophobia - Affects men's ability to have relationships with other men - feelings of intimacy with women and men is seen as female, which men suppress.

3. Socialized Control and Power - Fear of femininity focuses men's attention on control, power and competition issues. Dominance, control and power proves one's masculinity. Winning becomes the primary goal - interpersonally, giving up control may threaten some men. These men lose out on

- a) self awareness
- b) sensitivity to others
- c) freedom to be honest, spontaneous, emotional, playful, vulnerable

These are essential characteristics to open communication, conflict management and intimacy.

4. Restrictive Sexual & Affective Behavior - Defined as having limited ways of expressing one's sexuality and affection to others. Men's fear of femininity limits them from:

- a) expressing emotions and self disclosing
- b) views touching and sensuality as feminine and inappropriate
- c) regard sex as an achievement performance or control situation
- d) view sex as separate from love and intimacy
- e) expression of sexual need and passive sexual behavior as feminine.

5. Obsession With Achievement and Success

Ingredients for success:

- a) distrust
- b) need to control
- c) manipulation
- d) repression of human needs - masculinity is defined by each man's success and achievement.

6. Health Care Problems

Men are socialized to ignore somatic concerns and inner feelings in order to pursue achievement. If men are sick, he needs to admit his weakness and vulnerability to others - femininity is associated with these characteristics - when men deny their illness, they escape the feminine label. Life maintaining attitudes are often seen as feminine (i.e., self awareness, vulnerability, expressiveness, self care, asking for help, touching, etc.)

Suggesting that 3/4 of the difference in life expectancy between males and females can be accounted for by gender role related behavior.

Group: What aspect(s) of today's theme affects you the most?

Homework: Those aspects of today's theme which affects you the most, write down how you plan to counter them.

Handouts

1. Basic themes of male socialization
2. Assumptions boys carry into adulthood
3. How socialization impedes men in relationships with

women

Group IV

Life with Mom & Dad

Group IV

Growing Up With DadGrowing Up With Mom

1. Review Homework

Is there anything about the homework anyone would like to share with the group.

Part I - Growing Up With Dad

2. What do you remember about your relationship with your father.

Exercise: Close your eyes and think back to the time you lived with your father. What do you feel about your early life and teen years.

- a) distant
- b) chaotic
- c) angry
- d) close
- e) happy
- f) was it like two boats passing in the dark (Discuss

3. Why are fathers the way they are? (Illustrate with gender role and conflict wheel). (Discuss) One of the implicit assumptions about gender role and conflict is men's aversion to anything resembling femininity and placing femininity in an inferior position.

4. Can you identify those tasks/behaviors that our society identifies as male.

- a) Breadwinner
- b) To succeed - to be a success - to be a success means to be competitive, goal oriented - this may mean being impersonal and detached.
- c) Career ladder - upward mobility, promotions and greater responsibility are critical elements of the masculine definition of success. If a man uses work to verify his masculinity, promotions may become a process of advantage over others.

Barriers to Nurturant Fathering

- 1. Fear of femininity - If child care is seen as a female activity, does this mean that only women should nurture and take care of children.
- 2. Fear of failure - Men's desire to succeed may prevent them from risking being an active parent.
- 3. Identification with our own fathers - Men may identify with their own fathers involvement/lack of involvement with child care. Men may carry this model of parenting into their own family.
- 4. Ambivalence by mothers - Women like men are socialized to do certain things - mothers may be reluctant to share this role with their spouse.

5. Work related pressure - Employers may be reluctant to allow men to be flexible in their schedules in order to take care of children.

Question #1 - 1. Where do parents learn to be parents?

2. How can we learn to be better parents?

- a) asking questions
- b) reading
- c) attending parenting classes
- d) from our parents

Part II - Growing Up With Mom

1. Exercise: Close your eyes and think back to when you lived with your mother. What do you feel about your early life and teen years (Discuss).

- 2. Would you say you were raised by your mother or father?
- 3. What was that like?
- 4. Female role behaviors.

Female Role Behaviors

- a) taking care of others
- b) showing emotions
- c) talking about emotions
- d) cleaning the house
- e) making the meals
- f) staying home with a sick child if mom works

- g) arranging for child care
- h) attending school meetings
- i) arranging social activities

Questions

Look at your relationship with your mother and answer these questions to yourself.

- a. How often do I speak to my mother.
- b. Who initiates contact.
- c. Under what circumstances are you likely to contact your mother
- d. How do you usually feel talking to your mother
- e. As a child which parent did you spend more time with.
- f. What did you do together.
- g. In what ways do you try to emulate your mother/father.
- h. In what ways do you try to be different.
- i. What did your mother teach you about women.
- j. What did your mother teach you about men and about being a man.
- k. How does that influence your relationships with women.

Discussion

- a) How has your relationship with your mother/father prepared you for adulthood.

Handouts: a) Gender role conflict wheel

b) Barriers to nurturant fathering

Homework: Write a story outlining your relationship with your parents.

Group V

Anger: Men & the Quest for Intimacy

Group V

Anger, Men & Their Relationships With WomenDiscuss Homework

Question: How do boys learn to prove themselves? (Discuss)

- a) Daring acts
- b) more girlfriends
- c) fast driving
- d) drinking (i.e., who drinks the most)
- e) fighting
- f) swearing
- g) intimidating
- h) keep feelings to themselves
- i) prove their strength, speed

Question: Do men prove themselves in their relationships with women (Discuss).

Question: How does our society promote men proving themselves

- a) T.V.
- b) movies
- c) books, etc.,
- d) sports
- show men courageous, being successful, winning the girl
- these areas provide models of masculinity (fictitious model of male masculinity)

Reason Men are Allowed to Display Anger

1. Appears strong and aggressive - often feelings like jealousy and sadness are channelled into anger - this pattern continues into adulthood - anger is considered a more masculine emotion. By showing anger, the boy/man conceals these emotions and vulnerabilities.

2. Effective in maintaining control over others - A man's anger accomplishes this by instilling fear, whether it is with his female partner or children. Men continue to dominate and control a situation, thus maintaining a dominant role.

Exercise:

- a) How do you feel when you find yourself getting angry?
- b) What do you do when you start feeling anger?
- c) What situations bring on your anger?

Ways of Dealing With Anger

- a) Stuffing it - denial, sympathy
- b) Escalating - blame others for the anger
- c) Direct it - deal with it, constructive working through

Group Discussion

To what extent does your display of anger affect your relationship.

Homework

The following is a list of words. Do some words seem to fit you, but not others. Write in other words that may also describe you. Underline the words that you respond to most strongly.

Handout: 1. Word list.

The following is a list of words. Do some seem to fit you, but not others. Write in other words that may also describe you. Underline the words that you respond to most strongly.

excited	frustrated	hurt
tender	frightened	jealous
sad	contented	loving
lonely	depressed	elated
angry	timid	happy

Which feelings are you most comfortable showing. Which feelings are you uncomfortable showing.

Group VI

Men & Friendship

Group VI

Men & Friendship

Discuss homework.

1. Describe a close friendship you may have had while growing up? (Discuss).
2. Describe close friendships you may have now.

Men Learn to Value:

The rational, the logical, conciseness, problem solving - less valued are emotional expression, understanding and sensitivity.

Consequences

- a) Decreases men's sensitivity to their own feelings.
- b) Decreases their sensitivity to others.
- c) Creates intolerance and confusion when others express their feelings.
- d) The rational becomes valued.
- e) Feelings become disguised.
- f) Avoidance of intimate committed relationships.
- g) A high use of addictive substances to avoid unpleasant feelings.
- h) Men's emotional restrictiveness contribute to stress related disorders.

Question:

How do these consequences prevent men from developing close friendship with men.

Qualities that a relationship requires

- a) trust
- b) openness
- c) being available for each other
- d) being able to express feelings without fear that the information will be used against the person
- e) doing things together
- f) fairness

Barriers to intimate friendships

- a) masculine code emphasizes competition, autonomy, invulnerability and power - it is difficult to switch from being competitive with each other to being supportive which is required in close friendships
- b) men's adherence to a narrow definition of masculinity
- c) homophobia
- d) dependence on women for emotional support
- e) excessive devotion to work
- f) reluctance to face conflict
- g) unresolved relationships with their own fathers
- h) influence of advertising and the media

Rules around emotional expression

- a) sports - it is acceptable to express emotions either as a player or a spectator
- b) men defer to women to meet their emotional needs
- c) sex - in sex men express certain feelings
- d) drinking alcohol - can blame alcohol for the display of emotion
- e) never express feelings in the workplace unless it is anger
- f) handle upsetting emotions in a quick way - get on with things

Further Consequences of Men's Isolation

- a) men experience more stress - the lack of social relationships is a risk factor for health
- b) dependence on women for intimate relationships - women may not always be available to provide for men
- c) without male friendships, men develop a distorted view of what is normal - friendship provides comfort
- d) without close friendships, men are diminished as fathers, if a man is not accustomed to close relationships with other men, he generally has more difficulty relating to his children, especially his sons.

Group Discussion

1. What is the pattern of friendship in your life?

2. What changes, if any, would you like to make?

Homework

What is your idea of sexuality?

- Handout:
1. Qualities a relationship requires
 2. Barriers to intimate friendships

Group VII

Male Sexuality

Group VII

Male Sexuality

Review homework.

(Define sexuality)

Male Sexuality: Encompasses our physical, gender, sex role and sexual orientation identity - our physical attractions and our needs for warmth, tenderness, touch and love.

How do men/boys learn about their sexuality

- a) friends - compare, discuss
- b) books - erotica, fiction, etc.
- c) films
- d) magazines

What images of male sexuality do you remember

- a) toughness
- b) can go all night
- c) always ready
- d) easy to learn - all you need is a stiff prick
- e) sensitivity not often portrayed
- f) conquest
- g) goal is orgasm

Note: One of the myths about sexuality is that female sexuality is complex and full of problems while male sexuality is straight forward and problem free. The information men get about male

sexuality is that they should know about sex, express confidence, have no doubts and should be enjoying sex and getting it often.

Myths around male sexuality (Discuss)

- a) Men should not have or express certain feelings.
- b) In sex, as in everything else performance counts.
- c) Men must take charge and orchestrate sex.
- d) A man always want and is always ready to have sex.
- e) All physical contact must lead to sex.
- f) Sex equals intercourse.
- g) Sex requires an erection.
- h) Good sex is a linear progression of increasing excitement, terminated only by orgasm.
- i) Sex should be natural and spontaneous.
- j) In this enlightened age, the preceding myths no longer have influence on us.

- emphasize sexuality as a learned behavior

Question:

Which of the preceding myths do you experience the most problems with. Based on what you may know, what effect do you feel it may have on your partner.

Question:

How do men learn to relate to women.

- a) film
- b) music
- c) watching their parents
- d) watching other men

Info:

Men learn that they should always be ready to satisfy their partner. If they are not ready, they may see themselves as less of a man - look at what you have learned about sex. Are there references to penis size, number of ejaculations and number of conquests. What effect do you think this education has had on you.

Info:

The number one sexual problem men claim is their inability to enjoy sexual interaction with their partner - sexual expression is primarily focused on genital sex while satisfaction hinges on doing the right thing.

Question:

How much nonsexual touching do you do with your partner?

Group Discussion:

How has socialization affected the expression of your sexual self. What can you do about it?

Handout: Myths of male sexuality

Homework: a) Discuss these myths openly with your partner.
Ask for feedback.

- b) What is your idea of intimacy. What are intimate behaviors?

Group VIII

The Intimate Male

Group VIII

The Intimate Male

Discuss homework.

What is intimacy.

What are intimate behaviors.

The evolving intimate male - men, intimacy and their relationships with women.

Is there a difference between intimacy and sex (Discuss).

Referring to the gender role strain wheel, how do you feel socialization has affected your ability to be intimate (Discuss).

Faces of Intimacy

1. Sexual intimacy (erotic or orgasmic)
2. Emotional intimacy - tuned to each other
3. Intellectual intimacy - world of ideas
4. Aesthetic intimacy - sharing beauty
5. Creative intimacy - creating together
6. Recreational intimacy - fun and play
7. Work intimacy - sharing common tasks
8. Crisis intimacy - coping with problems
9. conflict intimacy - facing differences
10. Commitment intimacy - common self investment
11. Spiritual intimacy - we-ness - sharing concerns

12. Communication intimacy - the source of all types of intimacy.

Barriers to intimacy (Discuss)

1. Anger - can minimize and control other's output
2. Alcohol/drugs
3. Poor self concept
4. Violence
5. Poor communication skills
6. Lack of trust
7. Unequal power position
8. Judgemental attitude
9. Nonacceptance of the person as he/she is

Question:

What are some reasons why men may avoid intimacy. (Discuss)

- a) fear of exposure
- b) fear of abandonment
- c) fear of angry attacks
- d) fear of loss of control
- e) fear of one's own destructive impulses
- f) fear of losing one's individuality

Cartoon - For Better or Worse

Question:

What does a relationship need to develop intimacy (Discuss).

Requirements of an intimate Relationship

1. Received care - refers to the giving or receiving of caring behaviors and expressions
2. Seeing the good - refers to the person's ability to seeing good qualities in our partner as well as ourselves
3. Forgiveness - the ability to give forgiveness to others and to oneself
4. Ability to be intimate - the ability to be cooperative, express feelings without fear of intimidation

How men and women differ in their attitudes/actions toward intimacy

	<u>Women</u>	<u>Men</u>
need	- connection	- independence
	- nurture	- be in charge
energy	- intuitive	- action
fear	- emotional isolation	- loss of self
	- domination	- powerlessness
pattern	- relationship	- control
	- emotional closeness	- physical closeness
growing edge	- redirect intuition	- redirect power
	into trust	over others into
		self awareness

- | | |
|-----------------------|-----------------------|
| - develop her ability | - develop his ability |
| to take action based | to listen to his |
| on intuition | intuition and let it |
| | guide him |

Gains

- for the couple a balance and blending of masculine and feminine energy
- connectedness and separateness
- increased responsibility for self
- increased capacity for intimacy

(from Keith Marlowe & Rita Benson - Intimacy for Men and Women)

How Change Occurs

1. Look into yourself - understand your reason for doing things the way you do - understand the effect it may have on your partner.
2. Communicate in your relationship clearly from your heart (I feel) and your head (I think).
3. Understand how being male may have prevented you from learning better relationship skills.
 - a) How you learn to ignore your feelings
 - b) How you learn to ignore the feelings of others.
 - c) How you disguise your feelings
 - d) How you deal with stress

- e) How others' feelings may be confusing to you.
- 4. Understand how anger plays a role in your life/relationships.
- 5. Discuss with your partner what you want from the relationship and to listen when she explains what she wants.

Discuss

Is there more that you would like to give in your relationship than what you presently do. How do you go about doing this.

Handout: a. Requirements of an intimate relationship

b. How men and women differ in their attitudes/actions towards intimacy

c. How change occurs

d. Bibliography - mens issues

Posttest Questionnaires.

APPENDIX II

INTIMACY ATTITUDE SCALE (REVISED)

The following items reflect feelings and attitudes that people have toward others and relationships with others. There are no right or wrong answers. Please answer as honestly as you can. From the scale provided, select the response which best describes your own feelings and attitudes and shade the appropriate box on the I.B.M. sheet.

Strong Disagreement			Undecided				Strong Agreement		
1	2	3	4	5	6	7	8	9	
<hr/>									

1. I like to share my feelings with others.
2. I like to feel close to other people.
3. I like to listen to other people talk about their feelings.
4. I am concerned with rejection in my expression of feelings to others.
5. I'm often anxious about my own acceptance in a close relationship.
6. I'm concerned that I trust other people too much.
7. Expression of emotion makes me feel close to another person.
8. I would not want to express my feelings if they would hurt another person.
9. I am overly critical of people in a close relationship.
10. I want to feel close to the people I am attracted to.

11. I tend to reveal my deepest feelings to other people.
12. I'm afraid to talk about my sexual feelings with a person in whom I'm very interested.
13. I want to be close to a person who is attracted to me.
14. I would not become too close because it involves conflicts.
15. I seek out close relationships with people to whom I am attracted.
16. When people become close, they tend not to listen to each other.
17. Intimate relationships bring me great satisfaction.
18. I search for close, intimate relationships.
19. It is important to me to form close relationships.
20. I do not need to share my feelings and thoughts with others.
21. When I become very close to another, I am likely to see things that are hard for me to accept.
22. I tend to accept most things about people with whom I share a close relationship.
23. I defend my personal space so that others do not come too close.
24. I tend to distrust people who are concerned with closeness and intimacy.
25. I have concerns about losing my individuality in close relationships.

26. I have concerns about giving up control if I enter into a really intimate relationship.
27. Being honest and open with another person makes me feel close to that person.
28. If I were another person, I would be interested in getting to know me.
29. I only come close to people with whom I share common interests.
30. Revealing secrets about my sex life makes me feel close to others.
31. Generally, I can feel just as close to a woman as I can to a man.
32. When another person is physically attracted to me, I usually want to become more intimate.
33. I have difficulty being intimate with more than one person.
34. Being open and intimate with another person usually makes me feel good.
35. I usually can see another person's point of view.
36. I want to be sure that I am in good control of myself before I attempt to become intimate with another person.
37. I resist intimacy.
38. Stories of interpersonal relationships tend to affect me.

39. Undressing in front of members of a group increases my feeling of intimacy.
40. I try to trust and be close to others.
41. I think that people who want to become intimate have hidden reasons for wanting closeness.
42. When I become intimate with another person, the possibility of my being manipulated is increased.
43. I am generally a secretive person.
44. I feel that sex and intimacy are the same and that one can not exist without the other.
45. I can only be intimate in a physical, sexual relationship.
46. The demands placed on me by those with whom I have intimate relationships often inhibit my own need satisfaction.
47. I would compromise to maintain an intimate relationship.
48. When I am physically attracted to another person, I usually want to become intimate with that person.
49. I understand and accept that intimacy leads to bad feelings as well as good feelings.
50. When another person is physically attracted to me I usually want to become more intimate.
51. I want to be able to share my thoughts and feelings with others.

APPENDIX III

	Always agree	Almost always agree	Occasionally disagree	Frequently disagree	Almost always disagree	Always disagree
1. Handling family finances	5	4	3	2	1	0
2. Matters of recreation	5	4	3	2	1	0
3. Religious matters	5	4	3	2	1	0
4. Demonstrations of affection	5	4	3	2	1	0
5. Friends	5	4	3	2	1	0
6. Sex relations	5	4	3	2	1	0
7. Conventionally (correct or proper behavior)	5	4	3	2	1	0
8. Philosophy of life	5	4	3	2	1	0
9. Ways of dealing with parents or in-laws	5	4	3	2	1	0
10. Aims, goals, and things believed important	5	4	3	2	1	0
11. Amount of time spent together	5	4	3	2	1	0
12. Making major decisions	5	4	3	2	1	0
13. Household tasks	5	4	3	2	1	0
14. Leisure-time interests and activities	5	4	3	2	1	0
15. Career decisions	5	4	3	2	1	0

	All the time	Most of the time	More often than not	Occasionally	Rarely	Never
16. How often do you discuss or have you considered divorce, separation, or terminating your relationship?	0	1	2	3	4	5
17. How often do you or your mate leave the house after a fight?	0	1	2	3	4	5
18. In general, how often do you think that things between you and your partner are going well?	5	4	3	2	1	0
19. Do you confide in your mate?	5	4	3	2	1	0
20. Do you ever regret that you married (or lived together)?	0	1	2	3	4	5
21. How often do you and your partner quarrel?	0	1	2	3	4	5
22. How often do you and your mate "get on each other's nerves"?	0	1	2	3	4	5

	Every day	Almost every day	Occasionally	Rarely	Never
23. Do you kiss your mate?	4	3	2	1	0
	All of them	Most of them	Some of them	Very few of them	None of them
24. Do you and your mate engage in outside interests together?	4	3	2	1	0

How often would you say the following occur
between you and your mate:

	Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More often
25. Have a stimulating exchange of ideas	0	1	2	3	4	5
26. Laugh together	0	1	2	3	4	5
27. Calmly discuss something	0	1	2	3	4	5
28. Work together on a project	0	1	2	3	4	5

These are some things which couples sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (Check yes or no.)

- Yes No
29. 0 1 Being too tired for sex
30. 0 1 Not showing love
31. The dots on the following line represent different of happiness in your relationship. The point, "happy", represents the degree of happiness of most relationships. Please circle the dot that best describes the degree of happiness, all things considered, of your relationship.

0 1 2 3 4 5 6

Extremely Fairly A little Very Extremely
unhappy unhappy unhappy Happy happy happy Perfect

32. Which of the following statements best describes how you feel about the future of your relationship:
- 5 I want desperately for my relationship to succeed and would go to almost any lengths to see that it does.
- 4 I want very much for my relationship to succeed and will do all that I can to see that it does.
- 3 I want very much for my relationship to succeed and will do my fair share to see that it does.
- 2 It would be nice if my relationship succeeded, and I can't do much more than I am doing now to help it succeed.
- 1 It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.
- 0 My relationship can never succeed, and there is no more that I can do to keep the relationship going.

APPENDIX IV

Feedback Sheet

The things I liked about today's session was:

- 1) _____
- 2) _____
- 3) _____

The things I disliked about today's session was:

- 1) _____
- 2) _____
- 3) _____

What would you change to make today's session more beneficial for you?

- 1) _____
- 2) _____
- 3) _____

What would you not change?

- 1) _____
- 2) _____
- 3) _____

Additional Comments _____

APPENDIX V

ATTENTION!!

A graduate student in social work has developed a program for men which explores and assists men in developing and enhancing relationship skills. This program is being offered to men who are: 1) 19 years of age and older, 2) in a committed relationship and, are 3) heterosexual.

Those men who are interested and are willing to commit themselves to eight individual meetings over an eight week period (starting mid January, 1992) contact Wayne at ..