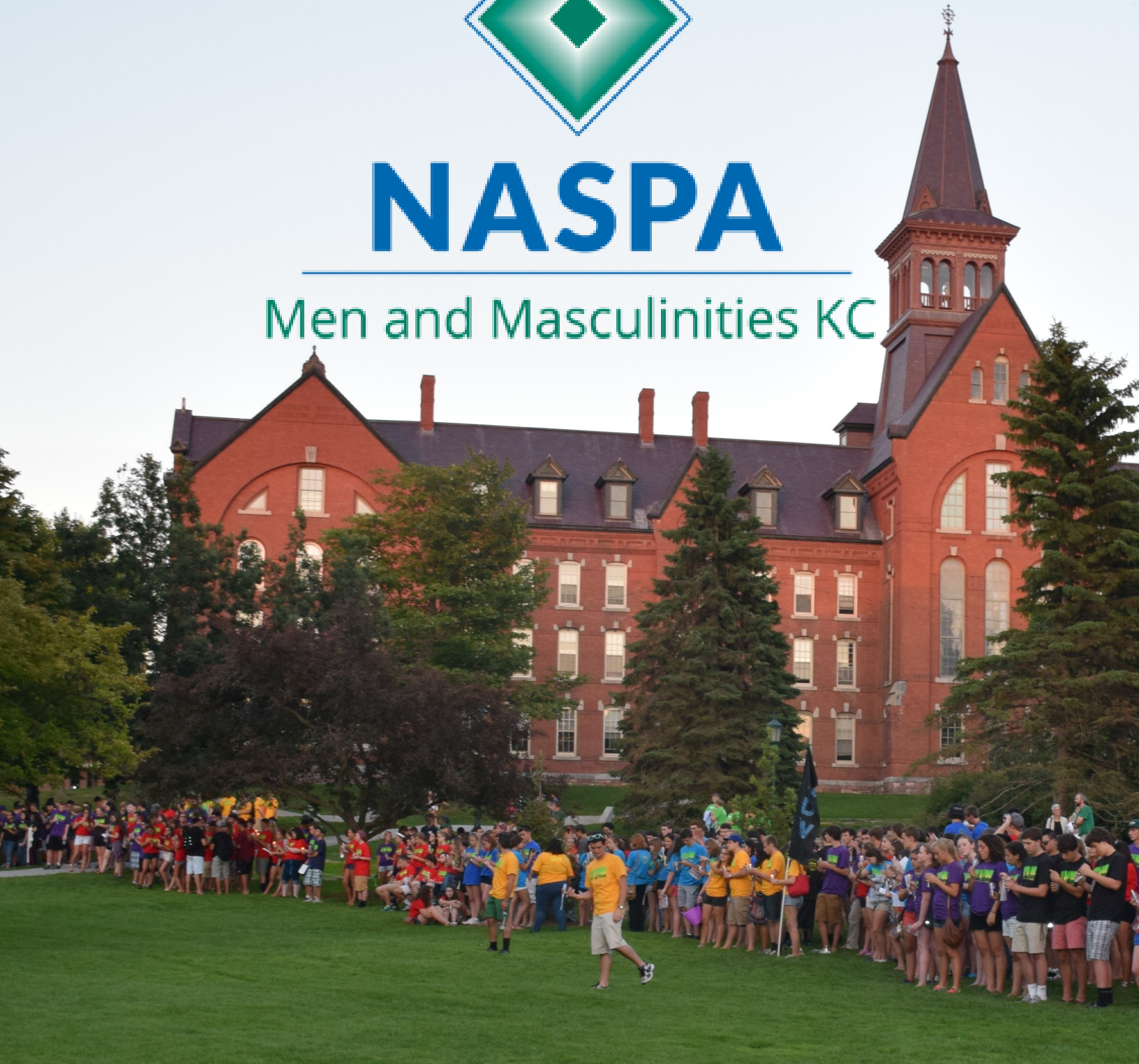# NASPA

Men and Masculinities KC

Fall 2014 Newsletter

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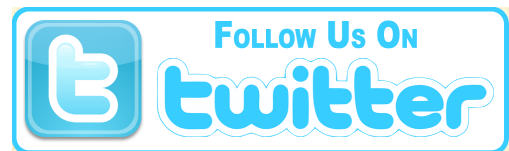*Diversity & Inclusion*
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Table of Contents

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LETTER FROM THE CHAIR

"Let's unpack that."

This is an infamous student affairs saying. If creating magnets for student affairs fridge poetry, this would surely be included along with other buzzwords like assessment, synergy, access, compliance, and accountability. But seriously, there is something I need to unpack.

Yes, it is the fracas du jour, the debacle currently known as the NFL.

We've all heard about it due to Roger Goodell, NFL Commissioner, and his (mis)handling of the evidence about how Ray Rice physically abused his then-fiancée. Add on top of that Adrian Peterson and his indictment on child abuse charges. This is being addressed from every angle through the media. I just heard a piece on the radio about the sheer enormity and reach of the NFL, and that it is a business model that cannot be underestimated. Indeed, it is the richest sports league on the planet and has the most expensive TV contracts, as well as the most loyal fan base. Even with the behavior of some of the players in the league, I don't see any of this changing in the near future. I can understand that there are many stories to explore. I can understand that the Ray Rice case is getting significant attention. The commissioner's press conference, where he spoke for 45 minutes and said nothing, on the other hand, is not understandable. I guess that's what happens when you regress a few decades and accept these behaviors as "boys being boys."

But there is something else that I don't understand.

I don't understand how the actions of Ray Rice, Adrian Peterson, and others are being framed as a domestic violence problem. Of course it is reprehensible for a man to physically abuse a woman or his own child, or any child for that matter. Don't get me wrong, it makes me sick to hear about these behaviors in any time or place. However, the time that my mind spins and smoke can be seen coming from my ears is when I think about what isn't being addressed. The league, the media, and a variety of extremely bright and well-intentioned social justice advocates are ignoring one very important factor.

Everyone is talking about the need for a domestic abuse policy in the NFL and about how sanctions should be more strict. Independent investigators are being called in to investigate every party that is even tangentially connected to any one of these cases. But this perspective is myopic. I guess I'm just really frustrated that folks are stopping at domestic abuse instead of addressing the spectrum of violence that is being perpetrated by NFL players. I want this not only for myself and my children, but who wants to see athletes throwing their lives away? We live in a world where these things happen, but I'd also like to live in a world where leaders take a stand and value the honor and integrity of individuals even if it might be unpopular, uncomfortable, or impact their bottom line.

According to a USA Today arrest database, 17 NFL players have been arrested for resisting arrest, domestic violence, battery, reckless driving (hit and run), disorderly conduct, assault - all in the first three quarters of 2014. I am the first to understand that football is inherently a game that includes various levels of contact, testosterone, aggression, and even violence. That is part of the game today. I won't deny it or argue it. But if you are hired to do those things for 60 minutes, on a large and well-manicured lawn, and you are paid pretty well to do it, then you need to do that and do it well. When you are not, however, practicing your craft or engaged in a competition, then you should refrain from hitting people. Anyone. Anytime. Anywhere.

This pipe dream of mine faces many roadblocks though. Men are socialized to be okay with violence in every aspect of life, not just on the football field. Carlos Andrès Gòmez does a beautiful job of detailing his struggle with this concept, as he artistically shares his story about what happens when one intentionally backs down from a bar fight. It isn't surprising that NFL players exhibit hypermasculine behaviors, but haven't we seen enough homophobia, abuse, and generally poor decision making?

The fact that owners, the league, and the media don't seem to have a great level of concern (comparatively) when a player is involved in a fight (domestic or otherwise), or another "lesser" incident is a huge red flag for me. Why is it only addressed when the media and/or public runs with a story? Again, I realize that this is a full-contact sport. On the field. It will always be unacceptable for one adult to hit another adult or child. Period. If the league and the owners would set a zero tolerance policy for the broad spectrum of violence, it might just send the message I'm thinking needs to be heard by the players and the fans as well. In the end, players are seen as commodities and not people; they are hardware that is very useful, but also extremely replaceable. This leads players to experience what Dr. O'Neill calls Male Gender Role Conflict and the avoidance of help-seeking behaviors that Gar Kellom articulates.

Indeed, this is a message that college students need to hear today. Everyone needs to know that they are inherently valuable, and especially, men (those who perpetrate many if not most of the violent acts) need to know that these senseless acts are categorically unacceptable. We do some much to advance awareness and education regarding these tenets - it would be ideal if those with a much louder voice would agree with us.

IMPACT OF MAINSTREAM MEDIA ON BLACK MALES
BY JERAD GREEN

From "Blaxploitation" to violence to misogyny, Black men in mainstream media have gone through phases of what it means to be a Black man in the U.S. Despite the flow through these phases, the stereotypes and internalized oppression Black men experience from it are glued to their psyche like glitter. Keep in mind that these portrayals of Black men aren't typically developed by Black men themselves, but rather by money-hungry White men who control mainstream media, or the "Big 6". Whether it's the war on drugs, poverty, or the lingering impact of slavery, many young Black males are missing positive male role models in their lives; instead, they idolize the fame, glory, and messages sent by mainstream artists who are just byproducts of white superiority and racism.

Mainstream media has socialized men into believing that they are inadequate if they fail to meet certain expectations, or if they deviate from this socially constructed norm. For example, if a young boy or man is emotionally expressive or compassionate, they are often called "gay" (as if that's a bad thing), or they're emasculated. This standard is unrealistic and impacts multiple facets of their lives. Whether inherited or nurtured, femininity tends to warrant more emotional awareness and compassion, which are a reality and an expectation for a lot of women for men. Often, this lack of emotional expression causes strain on intimate connections and relationships, because the suppression of male vulnerability is present. The lack of skill building that comes into play, and the lack of knowledge on theory-to-practice or transference of energy, has negative lifetime consequences.

While higher education is an institution for self-exploration, personal/professional growth and development, and the creation of lasting relationships, it is also a place of conformity, rules, regulations, and investment. A very small percentage of Black men make it to higher education, and of that small percentage, even fewer graduate. When they come to college, they tend to come unprepared academically, socially, and professionally. The opportunities offered for students are often what keep them there and allow for them to succeed.

Unfortunately, colleges are running on tight budgets where programs and services dedicated to Black men, and underrepresented students, are often the first to go and the last to come back. Astin's Input-Environment-Outcome model is very important to acknowledge when looking at this population. Student "input," without proper environmental stimuli, may lead to a negative "output." Professionals aim to prepare college students for the real world, but if proper systems aren't in place to facilitate this flow, then colleges are failing their students. For example, if a Black male has been involved with the criminal justice system for dealing drugs, we shouldn't take the deficit view, but rather transfer those skills and that energy into something positive. We need to address the behaviors because Black men aren't always bad people. Black men are exercising their basic human instincts of survival, which happened to manifest itself into something that is criminalized.

How do we, as professionals, show other options when Black men feel that this is their only option? How do we look at this Black male and see him as a business man with great sales skills? How do we create a space for Black male emotional expression and vulnerability? What can we do to facilitate growth that won't negatively impact their relationships with others? How do we turn Black men into advocates for women's rights, nonviolence, and conflict resolution? Finally, how do we create avenues for successful Black males to intervene in the lives of these high potential youth?

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Engaging Advocacy through Identity Development: One New Professional's Journey

By Justin Zagorski

Four months ago, I was eagerly sitting in Seattle's Key Arena, where I would soon be handed a master's degree. It felt so surreal since no one in my family even received a high school degree, yet there I was-staring, watery-eyed up toward the Commencement speaker. I remember thinking about how far I had come, who I had become, throughout the past six years. Education expanded my worldview and let me notice the advantages I have as a White, heterosexual, cis-gender man. I marveled at the vast amount of intellectual awareness I had accessed and knew that with every realization of privilege, I was able to reach further into my heart to better understand how people of color, the LGBTQ community, and all those across the gender spectrum are marginalized.

Some days, it feels as if I am right back at that ceremony, struggling to commit to the uncomfortable actions that beckon me. "Just simply shake their hand and take the degree," is what I whispered to myself just before stepping onto the stage. With a deep breath, I walked across the stage toward my professional future in size eight Guess stilettos. Self-assurance from moments like that one inspire me to continually learn how to leverage privilege and engage with uncomfortable ideas that call the gender binary, rape culture, homophobia, male dominance, and other oppressive traditions into question. Throughout this article, I am offering more of those moments in hopes that that other men (specifically White, heterosexual men) will take a risk on a moment of their own.

Challenging Male-Dominated Traditions

When my partner and I got married it didn't feel right to assume she would take my last name. It was predetermined, as if she had no control over the choice. I felt the privilege of withholding my family's name. I began asking friends what they thought about me changing my name. I received support and admiration from some, while others were more hesitant. "What will people think? How does your family feel about this? Why?" That is the question I was asked the most, "Why do you want to take her name?" With every question, the act of taking my partner's name seemed more taboo and forbidden.

I will never forget how queasy I felt as I searched for my father's name in my phone so that I could explain to him that my partner was not going to take my name. His first words after hearing the idea were, "Well, that's different, but if that's what makes you happy." I experienced no relief. I had to tell him she was not only not taking our last name, but that I was giving up mine. Then he chuckled, "That's fine. It might have been a little weird if you took hers, though." When I remained silent, he knew. After the wedding, my family began to accept my choice, but even after hours of explaining that I'm not leaving the family, I still love them, and how I felt it was the right thing to do, I wondered if they would ever truly understand. That courageous moment with my small-town, conservative family opened up the doors to discussing same-sex marriage, racism, and undocumented students—topics I was previously scared to even approach.

Placing Masculinity in Conversation with Gender

Each day, I walk back and forth across campus in heels that show how I'm feeling that day. My morning ritual of choosing which heels to put on feels so natural. However, six months ago I had to constantly remind myself why I even started wearing them in the first place. I actually shared that struggle in a piece written for my graduate program's blog. Today, I better understand how I choose to express my gender. I am removing the act of wearing feminine clothing from a guy's list of prohibited behaviors. I am upsetting the culture men have around degrading one another based on their manliness. I want men to feel the freedom that comes from removing themselves from that confine and helping to dismantle the larger issues these behaviors perpetuate, such as rape culture, slut shaming, homophobia, and male dominance.

People notice what I wear, and I want them to. Guys look down at my heels when I pass them, and I know that for a moment they are questioning what they were taught about masculinity. Students ask me what my preferred gender pronouns are. I think this question comes from their assumption that my gender expression must mean I don't use "he," "him," and "his." Although they are incorrect, I am glad they are making preferred gender pronouns a part of their everyday conversation. As I continually carry my pink Nine West purse around campus, students start to see it as behavior that isn't tied to a gender. All of these actions have led to small wins and the larger change I have come to imagine.

Leveraging White, Heterosexual Male Privilege

I remember sitting in a classroom late one night, when I heard my professor misjudge a classmate's gender while passing out graded papers. As an older White male, our professor showed respect for students by addressing them as "ma'am" and "sir." However, in our classroom, like many others, there were students from across the gender spectrum. I felt my heart pound in my chest as I tried to determine how to proceed. Our professor always asked us to relay feedback on a note card or through email, so I chose to use that platform to relay my observation.

In the email, I explained my appreciation for him intentionality saying he or she when presenting information to the class, because it showed that he didn't approve of our male-dominated literature. Next, I stated my observation around his use of language that perpetuates the gender binary, and that I knew one student in our class preferred gender neutral pronouns. Instead of telling him how to approach teaching differently, I shared what I had learned about gender as a man who grew up in a small town where "sir" and "ma'am" were terms of endearment. After articulating my understanding of the LGBTQ community and the challenges facing them, I concluded the email with an invitation for him to reach out to me. Several weeks went by with no recognition of my email, leaving me wondering if the professor was upset or if he ever even received the email. Then I got an email asking for me to chat after class.

Students began leaving the room as I walked to the front to sit down next to my instructor. I watched the students trickle out and my mind raced with all the possible ways the conversation was going to unfold. What had I done? As soon as the room was ours, the professor sat down on the desk next to me and started swinging his legs. It was just like I would do in grade school because I was too short to reach the floor. He said, "So, I got your email, but it took this long to respond, because I wasn't sure how." I leaned closer as he struggled to overcome confusion and explain what he did not know. To my surprise, he said, "I appreciate you emailing me. I just wanted to talk to you and say that I'm not too old to learn." We laughed as the mood lightened. The professor asked what I suggested for moving forward, and we discussed using more inclusive language during lectures. The next week, the class was given an article about our class topic and the issues facing the transgender community that were embedded within it.

Continually Living in the Moments

I have learned that my privilege impacts others way more frequently than I realize. The scale of it was initially overwhelming, but in time I grew to enjoy leaning into the uncomfortable moments that help me realize my privilege and feel the oppression that weighs down on people of color, the LGBTQ community, and all those across the gender spectrum. Up until now, the moments I have mentioned are only half of my identity development journey, making it appear to have been without struggle. To conclude authentically, I leave you with the real moments that continually challenge my learning today. I consistently interject my thoughts when others are speaking, especially when passion comes over me. Frequently, I fail to actually listen when my partner is telling me about her day, as if my own thoughts are more important. Without fail, I refuse to ask for help when I go into stores, even when I clearly have no idea where to find what I am looking for. I have an addiction to thinking I know an answer to every question, and I often wonder how many times I am wrong since I am rarely questioned. One of my most troubling struggles is telling others not to objectify women when I secretly continue to perpetuate that very system. On way too many occasions, I find that my eyes wonder down as women are talking to me.

It is my hope that my journey inspires you to continually learn about your privilege and leverage it in ways that make this world a better place for everyone. Find your way to engage with uncomfortable ideas. Bring traditional gender expectations and male dominance into question. Lead others in dismantling rape culture, homophobia, and other oppressive traditions. All men—especially White, heterosexual men—have power to alter the ideas, practices, and systems that oppress students, staff and faculty we serve in Higher Education. I often imagine what college campuses will look like when diversity is not only celebrated, but met with a welcoming embrace. In order to get there, I think we need to upset the comfortable traditions, mindsets, and practices passed down from my father's generation. It's time that men engage with the moments that can change the world as we know it.

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Stereotypes in Television and Film: The Impact of *the Big Bang Theory*

By W. Jeff Cooper

The Big Bang Theory as a situational comedy is very popular, but it is unknown if the television show has provided any influence on its audience's views of "nerd identity" and "nerd culture" (Keveney, 2013). The film and television industry popularized the concept of "nerd" for decades in films such as *Revenge of the Nerds*, *the Breakfast Club*, and *Napoleon Dynamite, as well as* television programs such as *Family Matters* and *Saved by the Bell*, while simultaneously reinforcing traditional nerd stereotypes, such as being physically unfit or awkward, unattractive (in terms of weight and clothing), sexually inactive, and uninterested in sports (Bach, 2006; Bednarek, 2012; Eglash, 2002). Despite its historically negative portrayal of nerds, in recent years, film and television programming began to cast nerd identity and nerd culture in a different light with programs such as *Chuck*, featuring an individual with nerd characteristics who moonlights as a secret agent while working a technical support position as an electronics store (Bednarek; Kendall, 2011). Perhaps the most widely known, and popular, television program currently supporting this trend is *the Big Bang Theory*.

The Big Bang Theory

The Big Bang Theory is a popular television show that premiered on September 27, 2007 (www.cbspressexpress.com). *The Big Bang Theory* features the story of four male scientists – Leonard Hofstadter, Sheldon Cooper, Howard Wolowitz, and Rajesh Koothrappali (Lorre, C., Prady, B., & Molaro, 2007). All four characters display varying degrees of social awkwardness and interest in video games, science fiction, and comic books. Early in the series, all four characters lack intimate relationships with women, though this changed in recent seasons, perhaps increasing with the show's increasing popularity (Lorre et al., 2007).

At the end of its first season, *the Big Bang Theory* averaged only 8.4 million viewers (Keveney, 2013). At the beginning of its sixth season, it averaged 18.8 million viewers, setting itself as the second ranked entertainment show in viewers, and first in the young adult demographic (Keveney). In order to provide perspective to the viewership impact, *the Big Bang Theory* regularly out-performed *American Idol* within the same time slot (Keveney). It was the leading television program in syndication at this time, averaging 11.2 million viewers per week (Keveney). While typical television programs are nearing the end of their longevity on prime-time by the sixth season, *the Big Bang Theory* continued to increase its outreach and success (Keveney).

The Big Bang Theory and its actors are recipients of numerous industry recognitions including the 2010 and 2013 People's Choice Awards for "Favorite Network TV Comedy" and Emmy Awards and Golden Globe Awards for Jim Parsons in his portrayal of the character Sheldon Cooper (www.imdb.com). The popularity of *the Big Bang Theory* and its portrayal of nerd identity and nerd culture raise the question of the show's ability to positively influence the nerd stereotype.

The Impact of Television on Stereotypes

Persons identified under the social identity of nerd often face isolation, ridicule, and teasing (Bishop, Bishop, Bishop, Gelbwasser, Green, Peterson, Rubinsztaj, & Zuckerman, 2004). Television programming, such as *Beauty and the Geek* and advertisements such as those from *Go Daddy* during the 2013 Super Bowl, exist to sensationalize nerd stereotypes for the purpose of entertainment (Mosbergen, 2013). Neither of these examples portrayed characters exhibiting nerd stereotypes in a way that challenged the negative stereotypes of nerds; however, there are television programs that have provided positive portrayals of marginalized populations.

Television programming has been effective in normalizing the experiences of underrepresented, or marginalized, populations. Sitcoms such as *Will & Grace* provided a mechanism for normalization of gay, lesbian, and bisexual stigma. Television programs such as *Community*, *the Middle*, and *Parenthood* feature characters with autism (Murray, 2013). In these examples, the corresponding population found a degree of normalization as a result of the television show's inclusion of that population and its stereotypes.

The Nerd Stereotype as an Identity and Culture

While not a construction based on access to resources or oppression, the "nerd" identity is scripted by society (Bednarek, 2012). The term, "nerd," incorporates several stereotypes such as intelligence, interest in technology, science, computers, science fiction, fantasy, and related activities (Bednarek). "Nerds" are physically described as physically unfit or awkward, unattractive in terms of weight and clothing, sexually inactive or virgins, uninterested in sports, socially inept, reclusive, unsociable, having only online friendships, and lacking conversational skills (Bednarek). The lead characters in *the Big Bang Theory* share many of these characteristics (Lorre et al., 2007).

Reinforcement of the "nerd" stereotype is more prevalent now than ever before (Kendall, 2011). Newspaper articles, web sites, and advertisements use the term, "nerd" more often (Bates & Haynes, 2010; Kendall; Mosbergen, 2013). In their article, "Bridging the Jock-Geek Culture War," the authors use the term, "geek," being interchangeable with "nerd," yet the article offers no discussion on the "jock-geek culture war" beyond one reference to a comedic joke to introduce their topic of athletic recruitment practices influencing those for honors students (Bates & Haynes). A television advertisement that aired during the 2013 Super Bowl featured a kiss between a well-known model and a person who fit the physical stereotypes of "nerd" identity (Mosbergen). The electronics retail chain, Best Buy, maintains a technical support division that is called the, "Geek Squad" (Kendall). While several online videos reinforce the "nerd" stereotype for "Geek Squad" personnel, Best Buy takes considerable effort to simultaneously portray the "Geek Squad" membership under more popular identities, such as surfers and spies (Kendall).

Normalizing Marginalized Groups Through Television Programming
Two television situational comedies made notable inroads towards normalizing marginalized groups for mainstream audiences – the Cosby Show (Henderson, 2001) and Will & Grace (Battles & Hilton-Morrow, 2002). Before the Cosby Show aired, depictions of the Black community portrayed Black families living in housing projects and collecting junk, such as in Good Times and Sanford and Son (Henderson). The Cosby Show represented a critical turning point in how television programming depicted race, as it featured an upwardly mobile, upper-class doctor who was married to a woman who was an attorney (Henderson). The children, as well as other extended family members were intelligent and financially secure. While the Cosby Show received criticism for its failure to provide real commentary on the economic and social challenge the Black community faces (Henderson), it established a positive portrayal of the Black community on television.

The success of the Cosby Show increased access to more television programming that illustrated the Black community in a normalized context (Henderson, 2001). South Central originated in the aftermath of the Los Angeles riots and depicted stories based on an ethnographic study the show's writers conducted with South Central, Los Angeles community members (Henderson). FOX canceled South Central after 10 episodes for its too realistic portrayals, but Moesha followed shortly thereafter and found greater success (Henderson). Similarly to the Cosby Show, Moesha was a traditional sitcom featuring an upwardly mobile, two-parent, middle-class household (Henderson). However, unlike the Cosby Show,

it took cues from South Central dealing with racism and other societal issues. In doing so, Moesha proved that critical issues could be portrayed on television, as long as the portrayal was "safe" for broadcast television audiences.

Will & Grace aired in September 1998 establishing itself as the first television program to feature a gay male character in a leading role (Battles & Hilton-Morrow, 2002). Similar to Moesha, Will & Grace portrayed male homosexuality in a way that many audiences could identify with, appreciate, and enjoy (Battles & Hilton-Morrow). Will & Grace framed its characters in storylines within the sitcom genre, and thus offered audiences a first-hand experience with the gay community, albeit with significant stereotyping (Battles & Hilton-Morrow). Will & Grace earned numerous awards during its tenure on primetime television, including Golden Globes and Emmys, paralleling the Big Bang Theory's recent success (Battles & Hilton-Morrow; Bednarek, 2012). In addition, Will & Grace offered members of the gay community space for identification and self-construction within the mainstream media (Battles & Hilton).

Discussion
If the sitcom format can provide a path to larger acceptance of Black and gay communities, could it do the same for the "nerd" community? Television shows such as the Cosby Show, Will & Grace, and Moesha have the ability to disarm the viewer with relatable characters and situations while simultaneously normalizing what those characters and situations represent (Battles & Hilton-Morrow, 2002; Henderson, 2001). In addition, these shows invite viewers who identify with those characters and situations to find a forum in which their identity and culture is portrayed in a positive light (Battles & Hilton-Morrow; Henderson).

The numbers of individuals who might participate in, or embrace, "nerd" culture is largely unknown. This creates a gap in understanding and encourages a community that could reinforce a fringe status for "nerd" culture. However, the popularity of the Big Bang Theory and films based on "nerd" culture (such as Guardians of the Galaxy) suggest that more people find interest in "nerd" culture than is widely perceived (http://boxofficemojo.com). Counselors and student affairs administrators have a unique opportunity, given the infusion of "nerd" culture into popular forms of entertainment, to display nerd identity in ways that deemphasize the stereotypes and emphasize that much of "nerd" culture is no longer based on fringe interests. If advocates take cues from the television and film industry, it is reasonable to infer that they can create initiatives that portray "nerd" identity and nerd culture in positive ways

Conclusion

The "nerd" stereotype prevails popular culture and creates an environment of marginalization for those who fit the stereotype (Kendall, 2011). However, sitcoms like *the Big Bang Theory* create a space for those who identify as "nerds" or "nerdy" to find normalization and empowerment through stories and characters that authentically portray their experiences. The film and television industry maintains significant power to influence society in its views of marginalized groups (Bednarek, 2012; Battles & Hilton-Morrow, 2002; Kendall) by portraying characters and stories with which everyone can relate. It is conceivable that *the Big Bang Theory* will have a lasting impact beyond just a few good laughs, allowing viewers to celebrate their own levels of "nerd" identity.

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Imagining Men's Empowerment
By Matt Deeg

On the campus where I work, some of the students I advise just finished hosting a "Women's Empowerment Week." We were fortunate to have a grant that allowed us to provide a wide variety of programming – leadership and empowerment workshops geared towards college women, discussion surrounding feminism's origin and necessity in society today, reflections on how the media portrays women, and exploration of women's issues in the world. In short, it was amazing, and fostered a greater dialogue about how women can support themselves and each other as they go through life.

In the wake of this programming, I had to ask myself – what would a "Men's Empowerment Week" look like? What kind of programming is even happening to empower men? I know some of my colleagues in the field might share that men are already privileged by virtue of their gender and they don't need anything more to help them be powerful. But, as I wrote earlier, that's not the picture that I see. Men need programming and dialogues about their issues as well, so what could it look like? I've thought of four overarching areas where we could serve and educate men to help them be better throughout their lives.

Owning and Using Male Power
Men, please hear this – we have power. We have power by virtue of our gender, our size, and our society. And I'm not saying that we are bad people for having this power. Having power as a male is kind of like owning a car; if you own your behaviors and use it properly, you can help out so many people. If you throw it around, or use it without regard, or others who are less powerful or less protected, you will hurt them. This power is something we need to talk about. What does it mean to be stronger (in general) than the female gender? What responsibilities should that place on us? What does it mean to be in a culture that is dominated by males at the leadership levels, and how can we use the power that we have to bring everyone up, rather than just "our own"? The "HeForShe Movement" is calling on us to use our power properly. Will we answer? When we own our power in a right and responsible way, when we tame the hurricane energy, we can change the world.

Embracing our Softer Side
I say "softer side" rather than "feminine," because it's time to stop calling certain emotions "masculine" or "feminine." Yes, biologies are different, but shouldn't we all seek to have both strength and tenderness? Get a group of guys in a room, and one of the last things they'll want to talk about are their feelings and the "softer" side of their being. But this is essential. If we bottle up qualities like caring (sympathy and empathy), love, and kindness, we lose access to an entire half of our being. We must create spaces where these conversations can happen and where men can feel comfortable acting on these "softer" emotions. This is all about "marrying the queen".

Building Up One Another
I wrote about relationship being part of the DNA of masculinity, and it is absolutely essential for us to talk about it. Too many men will go through life without a true friend, a true comrade in arms to stay by them, who will and encourage, sympathize, and challenge them. Instead, what happens for many men is they encounter criticism (to their face or behind their backs) about their worth and qualities as a "man." We will get nowhere cutting each other down; we will get everywhere when we treat everyone with respect.

Striving and Thriving
Men are catching a bad rap for not performing well in school. They also catch flack for performing well in school. When did it become "uncool" to strive after a goal?; when did it become the norm for males to want success to appear easy to come by? We should be celebrating those men who sweat to make themselves better – be it in the classroom, on the athletic field, or on the job. And we should be finding ways to inspire this same striving and thriving in growing young men. In wanting to make everything look easy, we drag each other and ourselves down.

These are some of the conversations we need to have. As men, we should be coming together to discuss our strength, how we can use it, and looking deep into our souls for the tender male that lives inside. We should be embracing one another as friends. And we should be encouraging active *reaching* for excellence in our daily lives. *This* is men's empowerment; this is positive masculinity.

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Be Free
By Miles Goodloe

I am so thankful for J. Cole's song "Be Free." It set me free for a moment, until I heard the young man speak on the killing of Mike Brown. The song screams for political freedom in the United States. It speaks on the desperation for African Americans to feel safe. Constantly, we see young African Americans killed by police officers. I remember watching Oscar Grant die. In fact, I can watch it right now on YouTube, if I wish. Over and over, I see my brothers die. I watch young African American men die. Not only at the hands of institutional racism, but at the hands of our own. We were taught in slavery to hate ourselves. Instantly, the family was destroyed. The effects transcended time. Everyday we make choices impacting our institutional freedom. It seems so easy to give up on freedom becoming a reality.

I search for hope. It lives in the just. Not just by law, for the criminal system disproportionately convicts the poor and minorities without institutional power at an alarming rate. Instead, the just ring a moral bell resting in our spirits. The one who holds courage's hand when we witness wrongdoing is just. Thus, we all must be brave. But how can we be brave, when it is the brave we must fight? The police promises, "…to protect and serve…" their citizenry. My mother said, "Actions speak louder than words." I don't want my mother to see me die when I become brave in an effort to protect and serve the community I live in more than the local forces. The police charge the African American community more than taxes to feel "safer". We have to worry about life challenges and the police maintaining a disproportionate criminalizing system.

My friend once asked me where the Black Man's "safe space" existed? Where do we find protection, finally? Is it in a homogenous ethnic community? A complex sense of security rests in the African American community. The self-hate of slavery creates a tense comfort within predominantly African American communities. While living within these communities, there are often challenges we face when engaging each other. Many a time, in privileged spaces, such as higher education, we fear stereotype threats. The internal thoughts of confirming negative depictions can impose upon our decision-making and character. In higher education, many African American male students attending predominantly white institutions find it difficult to not feel the pressure of confirming stereotypes.

In order to combat these notions, those that are both socially- and self-imposed, we must prepare responses to these traumatic experiences. Preferably, we would like to respond immediately, but we often find ourselves in shock. Afterwards, we resort to various outlets. Music serves as a great source of expression we can rely upon to exhale from the daily challenges of life. It offers a safe space to express our thoughts in response to minor and major trauma. As I witness citizens being gunned down by the police, dialogues of American injustice on college campuses become more important. Ignoring the challenges of "stereotype threat" creates more self-hate. In higher education, the effects of oppression greatly influence African American safety. We saw students at Howard University respond to local forces in Ferguson with a picture of their hands held high, saying, "Don't shoot." Along with J. Cole, the students plead to "Be Free."

We can set ourselves free. We must read more books and learn the knowledge of society. Society affects our internal perspectives. The love we want from our society must come from within. We cannot receive the universe as it is presented to us. We must demand the universe to become what we want it to be. That includes our society. I find it important to focus on the culture in which African Americans thrive.

Curating culture is important to establish the self-esteem of people who do not have a safe space. The "safe space" may or may not exist physically in higher education. Regardless, it must exist in the African American mentality. The "safe space" must travel in the mind of African American men, especially, for they are often emblematic of America's racist progressions. Reading plenty of books helps me to feel freedom. Especially books like *Buck* where MK Asante describes his challenging and enlightening experience growing up in Philadelphia. He speaks about having a blank sheet of paper being placed in front of him. He writes two words. From there, his teacher challenged him to write more. He began writing everything that came to his mind. He began finding his voice. The expression of his thoughts allows he and I to "Be Free," if only, for a moment.

From writing or listening to music, our imagination becomes our source of freedom. We can embody the words of others, creating mental safe spaces in our minds. For Asante, he found his freedom of mind in writing. He is a lover of Hip Hop and acknowledges how the music serves as an outlet of expression. J. Cole expressed his pain and sorrow in the song "Be Free." Many a time, the headphones we see students wearing on campus serve a great purpose. One we should investigate and understand, as staff and faculty, to aid to the development of mental freedom.

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Strategies for Busy College Dads to Stay Connected to Busy Kids

By Ron J. Clark

"Can I stay connected to my kids and maintain peak performance at school and work? How do I create quality moments with my children during seasons of extreme school and workplace demands on my time?" These and other thoughts often occupy the hearts and minds of busy college dads – and parents in general – who deeply value their success in the marketplace and home.

Research indicates that dads play a very important role in the healthy development of their children. Kids from father-involved homes are less likely to commit crimes, become involved in drugs, or participate in other destructive lifestyle behavior. More importantly, kids with involved fathers are more likely to excel in school, resist negative peer pressure and reach their life goals. Unfortunately, studies also indicate that fathers spend less than one hour of real interaction with children on daily basis. "So how can very busy dads ensure these positive things happen for their kids on a very limited time-budget?"

In our fast-pace culture, it is common for dads to feel a very limited connection to their children. With workplace commitments which often require overnight travel, weekend retreats or meetings, and other community involvement demands that take dads away from home, it is no wonder that any sort of genuine father and child relationship exist. It is easy to miss those soccer games or dance recitals. Even important events such as PTA meetings can slip by your radar. These events and other crucial "child check-in" moments do not reach the schedule on your BlackBerry.

Kids are busy too. Many kids are loaded with time in school for six hours—or more—a day, in addition to involvement in after-school clubs and activities. Friday and weekend events (such as sleep-overs, sports games, Hannah Montana concerts, and the like) take up their time, as well. Dads and kids become like two SUVs (Sports Utility Vehicles) passing in the night on a street called "home." Family meals are often not the norm, or convenient. Everyone eats on the run. When family meals do occur, communication is not at the table, but to friends via text-messaging or emails. **We are physically present, but socially absent.**

In the spirit of globalism, many companies not only require out-of-state travel, but international trips are becoming more common as a prerequisite for moving up the ladder. Dads who want to provide a better life for their families take the extra trip—or just simply fulfill workplace requirements—and head off to the booming global market to make that major business deal that will provide financial security for their family. This is noble and understandable. Unfortunately, the end result too often is that our financial portfolios go up, but our family relationships depreciate.

This does not have to be the outcome.
And so the story goes for dads; one day we realize that while we have gained the accolades of success from our employer, our profession, and even our community, the reality is not the same at home. **No amount of success *outside* the home can compensate for failure *in* the home.**

Many dads are really trying to juggle it all and make it all happen; however, this requires support and tools.
The good news is that there are resources and answers and they do not require a lot of effort or time. Here are a few tips to help you stay connected to your children and maintain your responsibilities in a busy, fast-paced world:

- Send text messages to your children often throughout the day to let them know that you are thinking about them
- Send pictures (text, email, or postcard) of your travel location to your child(ren) when you're on business trips
- Plant surprise notes under the pillow(s) of your child(ren)
- Initiate a special weekly or monthly "family time" where each child alternates in deciding the activity and meal
- On occasion, initiate spontaneous "family time" events, such as going out for pancakes on non-school nights, or an early weekend morning
- Place special notes in your child's lunch bag, or container, when and where possible
- Place a special note in your child's locker at school when and where possible
- Draw a special picture for your child(ren), regardless of your talent (It's your love/effort that matters)
- Make birthdays very special with the entire day being devoted to the birthday child, and go through great effort to plan this day as a family
- Look for ways to improve your parenting knowledge and skills. You can visit National Fatherhood Initiative's online resource center at www.fatherhood.org to find great skill-building tools for dads
- Spend time with your children and their friends to learn who (and what) is influencing your child

Our time to directly impact the lives of our children is limited. The 18 years go by so quickly. As we live in this world of technological upgrades, let's make a decision to upgrade our relationships with our children. Success on Wall Street and Sesame Street are possible if we just assess our priorities and make every moment at home count.

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The Effects of Accountability: Illuminating the Dark Corner of Male Entitlement

By Carl Izumi Olsen

A recent article in *The Chronicle of Higher Education* (mild trigger warning) tells a story of something we in the Men and Masculinities Knowledge Community have to be prepared to engage in conversation. The title is "Presumed Guilty: College men accused of rape say the scales are tipped against them," and I have no doubt that the recent spotlight on how universities "handle" sexual assault cases will get students talking about it, which is good.

It's a lengthy article, but I highly suggest reading to at least the third picture within the article. It has a lot of information that would be tough to summarize here. But, one of the biggest take-aways is that many men and their families are suing universities and colleges for "unfairly" expelling male students. There is also a group called "Families Advocating for Campus Equality" (FACE) whose purpose is to defend these men. The article lays out some of the arguments from "both sides," although this issue is much more complicated than a simple binary. The basis of their argument is that these men (and their supporters) feel like it's "too easy" to be accused of sexual assault, and then be expelled. They feel there is often "not enough evidence" to take action.

There are many, many interlocking discussion points. One of the arguments that the expelled men espouse is captured in the following quote, "But in the current climate, they say, the gender-equity law known as Title IX is allowing women to allege rape after alcohol-fueled sexual encounters in which the facts are often murky." The irony is that when anyone says this in defense of their actions, they are openly admitting that they didn't obtain consent. In Colorado, one of the criteria to obtain consent is that the person is sober (Women and Gender Advocacy Center), so saying that the facts are "murky" is the very definition of violating consent.
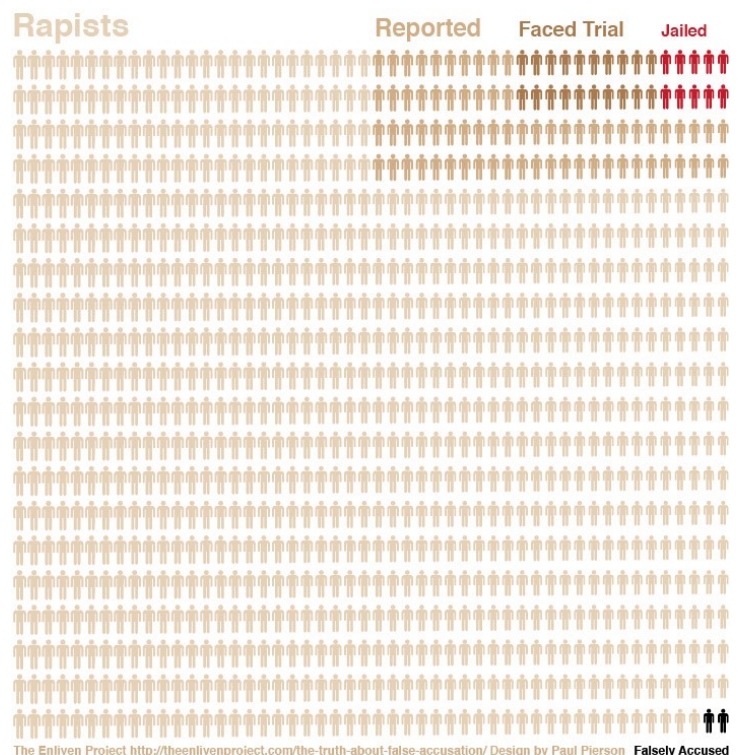
What's interesting is that the person who founded FACE says that "one rape is one too many," and I believe she genuinely believes that. Their aim is to hold the process of investigating sexual assault cases accountable, which is great. The process needs multiple perspectives in order for it to improve. The missing component, however, is the fact that less than 2% of reported cases of sexual violence are false (Women and Gender Advocacy Center), and as the diagram to the right demonstrates (Beaulieu), too many perpetrators are not held accountable for their actions. Something has to change, and stories like this are part of the process.

When I read why these men (and their families) feel the way they do, a couple of things came to mind. First, it is not a coincidence that the voices of these upper-class heterosexual White cis-men are being heard and this story is getting traction. They have the benefit of resources (probably mostly from family members) to hire lawyers, they have the inherent credibility of being (or at least presenting as) White in an institution of higher education, they engage in heterosexual relationships, and their combined voices are really strong. It always fascinates me how much survivors, advocates, and feminists in general have been yelling and screaming about sexual violence for generations. The voices of survivors are finally being heard, but as soon as there's an institutional foothold, there's a backlash from a comparatively minimal amount of voices.

Second, the unfortunate reality of our society right now is that it's easier for many to blame the victim than it is to believe their son, brother, friend, etc. is a perpetrator of sexual assault. This denial is one of the strongholds of our culture of victim blaming.

But most importantly, this might be the first time that these men were held accountable for their actions with impactful

Rapists — Reported — Faced Trial — Jailed — Falsely Accused

The Enliven Project http://theenlivenproject.com/the-truth-about-false-accusation/ Design by Paul Pierson

consequences. It is also a direct reflection of how deeply tied entitlement is to the socialization of men; these men violated the consent of another person and genuinely believe they did nothing wrong. That is what scares me the most about stories like this.

My fear stems from understanding that attitudes like this are very much connected to the story of Eliot Rodger (Byani) and many other violent crimes against women. When male entitlement manifests, it ultimately harms everyone, but it especially harms women. If we break down what entitlement actually means, it essentially makes a person feel like they possess something by birthright, or feel they're owed something from this world. When this is infused with social identities and power, the idea that men feel entitled to women's bodies is one of the fundamental obstacles we have to navigate when it comes to deconstructing our own socialization. I am definitely still working on my own entitled actions and thoughts.

Ultimately, the reaction of these men and the genesis of FACE is the backlash to survivor voices finally being heard. These men are not the victims, and what they're doing is not cool. Sexual violence has been an issue forever. I'm not trying to excuse anybody who falsely accuses. Falsely accusing someone of sexual assault is horrible, and if someone experiences that, it deserves to be validated. From a broader perspective, however, our culture of victim blaming and silencing survivors is much more pervasive issue than false accusations. So in large part, I feel like this backlash stems from recognition and fear that the status quo is changing. This backlash, oddly enough, is a sign of a little progress.

And that is why the deconstruction of violent masculinity is so important for us in the Men and Masculinities Knowledge Community. We have to be honest about the ways our entitlement shows up and lean on each other to point it out. We have to practice accountability as a group of men, both for each other and ourselves. The forces around identity that give this story traction are the same forces that we can use to reframe it.

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Catalyzing Men's Support Services on College Campuses: Redefining and Navigating into "Guyland" as a Mentor

By Logan R. Denney

Abstract:
This article is written in a discussion-based prose in order to be informative in regards to catalyzing men's services on college campuses, specifically through the lens of mentorship. This article will look at the following topics: the stagnation of men's services and redefining masculinity by navigating the landscape of "Guyland" as a mentor. Thank you for reading, and if have any questions or thoughts, they may be directed to Logan.Denney@oregonstate.edu.

The Stagnation of Men's Support Services:
I am stuck **between a rock and hard place** when it comes to mentoring young men on college campuses. Since I began my work in this field nearly five years ago, I continue to see the social expectations of campus communities when it comes to masculinities **as a "hands-off" approach**. Specifically, this is due to many factors; however, I site four:

1. The fact that men have long had privilege, power, and position in higher education, male gender specific support is normally not championed (Harper & Harris III, 2010; Kilmartin, 2007).
2. College men are considered a disengaged group who are out of touch and hard to reach academically and socially; therefore, work time has been said to be better spent investing in aspiring students and less in those who have already checked out upon arrival to my residence hall (Kilmartin, 2007; Kimmel, 2008).
3. College age men live in the perilous landscape of "Guyland," a terrain that is unknown in which young men wrestle between the freedoms of adolescence and the responsibilities of adulthood. Many times, this landscape is filled with negative elements of masculinity, such as great risks, fake achievement, compromised values, and lost direction (Harper & Harris III, 2010; Kimmel, 2008; Smiler, 2013).
4. College educators and administrators (you and me) fail to take the tangible time to sit down, understand, and relate to this group; rather, we discourage and adjudicate their behaviors, explain their mindsets, and misunderstand their needs.

Tired of Excuses
Recently, I sat down in attempt to understand the underpinnings of this continuum of masculinity that is lost in translation and why there were so many excuses to not developing men's specific programs on campuses. What is it that we are missing with our work with young men? To name the elephant in the room, I use the words of Harper & Harris III (2010):

> "Because male students have historically comprised the majority in American higher education and the structures of most colleges and universities (curricula, pedagogy, policies, staffing and leadership practices, etc.) remain largely based on norms established by men, gender-related initiatives over the past 40 years have been justifiably geared towards women. Such important work, however, has led to the manufacturing of a major erroneous assumption: that everything is just fine with college men (pp. 8-9)".

I must agree with Harper & Harris III; manufactured assumptions about men perpetuates stagnation in practitioners' work towards supporting, educating, advocating, and serving young men on our campuses. Harper & Harris III later allude to the fact the much of men's work as of recent fits into the detrimental byproducts associated with the Model Gender Majority Myth (see p. 8 of Harper and Harris III), in which we are trying to "fix" men, or rather write them off altogether. We need a better approach to this work, and it starts with practitioners choosing to venture into the landscape of "Guyland" every day as a mentor.

Redefining Masculinity by Navigating the Landscape of "Guyland" as a Mentor:
The question is, how do we begin to navigate the landscape of "Guyland" as mentor? Kimmel (2008) speaks to the inadequacy of the definition of masculinity as a status to live up to, one which man [young men] had no part in creating or establishing. From this point, I would like to propose the first step: we need to redefine the definition of masculinity from its traditionalized norm. We need to begin to describe to men through individual conversations, experiential learning, and peer affirmation that there is a healthy, positive side to masculinity and that, as men, we represent a specific part of the gender spectrum, but not the only part. With a choice to redefine the definition, what we are doing is de-traditionalizing the term and reclaiming it for what it was really meant to be—a descriptor of healthy attributes of men, boys, and those who identify with masculinity.

So we redefine masculinity? *Yes.* How? We do it by making a commitment to intentionally mentor young men in "Guyland." Below are a few thoughts-to-action as educators that I believe will be helpful in your quest to redefine and navigate "Guyland" with college men.

Pausing & Challenging Casanovas:
As said above in the four factors leading to a "hands-off" approach to men, "Guyland" is a season in which boys are thrust towards "manhood" and expected to follow the behavioral, social, and cultural expectations of what a man should be; however, many times they feel terrified, pressured, fraudulent, and conformists to a disturbing portrayal of gender identity. In the book *Challenging Casanova* (2013), Dr. Andrew P. Smiler, writes to the societal

training of Casanova's masculinity in terms of sexuality. Smiler's words are piercing and are good to call out:

> "When talking about how people think about bigger-picture stuff, the metaphor of a script can be helpful. An actor learns his lines and is expected to deliver them in the right place and at the right time in order to create a credible character. Our culturally dominant script teaches all of us that boys and men are supposed to be Casanovas, and how to achieve that goal (p. 191)."
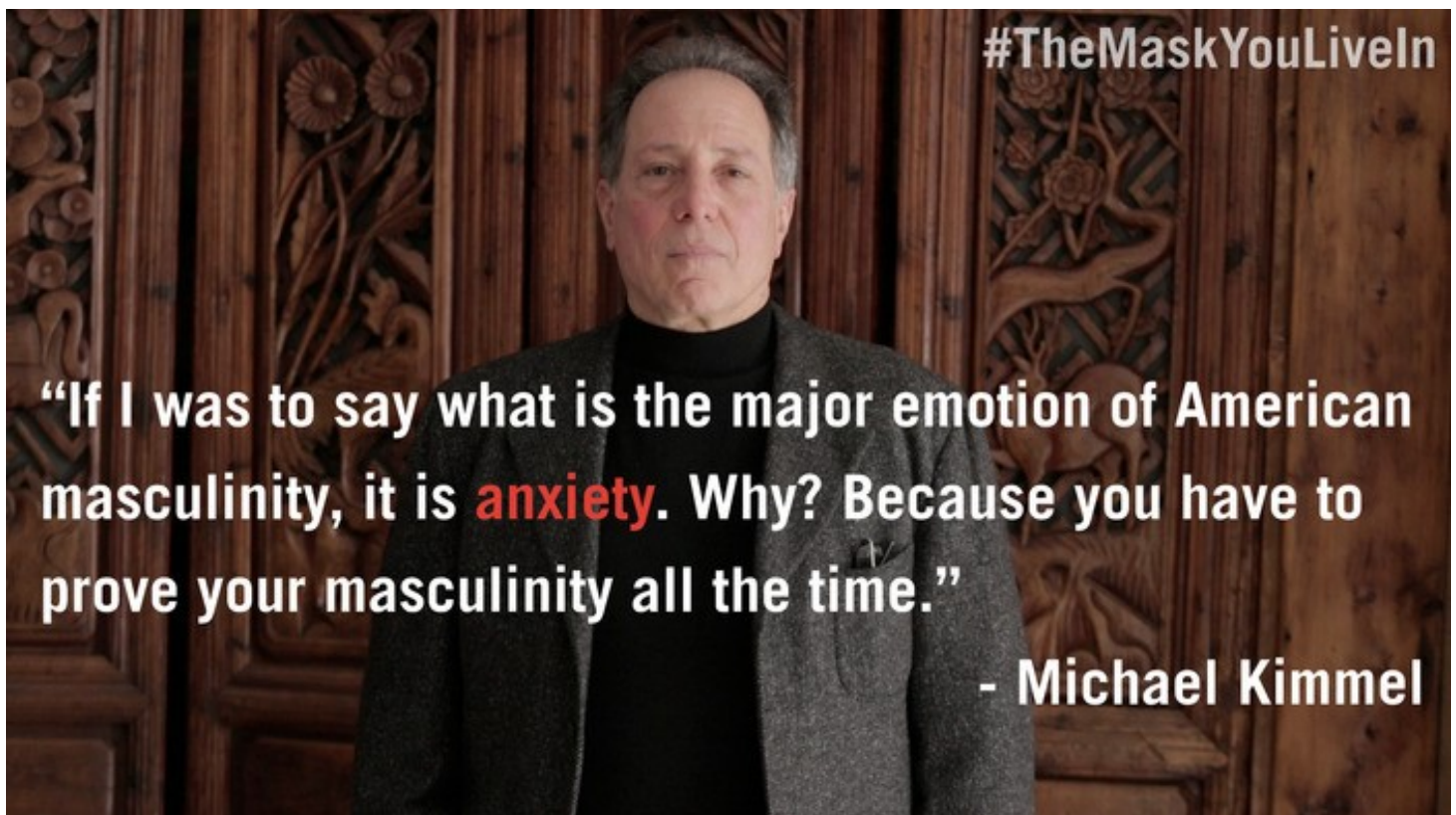
We (myself included) allow this script to be continually taught year after year, leading to Casanova after Casanova. We must stop it, pause it, and reflect on it with these men. In my work as a Resident Director, there are times I will pause with residents specifically if they say something that misrepresents themselves and others in the community. I call these "pause words". We need to take more pause moments when it comes to masculinity and challenge the Casanova complex on our campuses.

Teaching How to Drive the Vehicle of Masculinity: The college male has "all the access [privileges] to the tools of adulthood with few moral and familial constraints to urge sober conformity (Harper & Harris III, 2010, p. 9)." This speaks to me as the age old metaphor: college men are given the keys to the car before learning how to drive it. Articles come out daily on the egregious acts of college men and the ways that their behavior lacks thought, responsibility, integrity, and character. I believe it's time to begin to change this tide and teach men how to begin to "drive the vehicle of masculinity" with responsibility. Mentorship in moments where men metaphorically drive off the road, crash the car, or seem to be stuck

is crucial. As a conduct hearing officer, I have found many judicious educational conversations to be a key teaching point for young men, especially in regards to masculinity. Think of it: this is a low-moment in this young man's life, and he is either questioning the system, himself, or perhaps both. In these moments, I implore educators to teach young men how to "drive the vehicle of masculinity" by being patient, listening with understanding, allowing this young man (not you) to explain the reasons why his vehicle went off the road, and what responsibility he had in that. Pivotal reflection on responsibility, behavior, and masculinity will lead to critical thinking and perhaps pivotal view shifts for this student, as well as increased level of trust for you as a mentor). My father used to tell me, "respect the car and the car will respect you." He told me this to teach me if I mistreat my car by not doing proper routine maintenance (cleaning the exterior and interior, and also watching for abnormal problems), the car would not be able to provide the consistent service that I expected of it. In the same vein, we need to teach young men to respect masculinity. We need to show them how to reflect, pause, and critically think about the behaviors and decisions they make. As educators and mentors, we need to take the time to show men how to do routine maintenance as a human being and as a man, which can include: sharing feelings with a trusted mentor or counselor; letting emotions out in healthy ways such as crying, exercise, or talking about it in a safe place; learning about sexual health practices; understanding alcohol's effect on the body and brain; promoting healthy relationships and respect of women; and many other important lessons which make up a college male's lifestyle. Finally, we need to teach

Picture Credit: 1: The Representation Project-The Mask You Live In

#TheMaskYouLiveIn

"If I was to say what is the major emotion of American masculinity, it is anxiety. Why? Because you have to prove your masculinity all the time."

- Michael Kimmel

men to watch for warning signs and situations that would cause their vehicle to breakdown; we need to set them up with support systems and strategies that give them a place to operate from. For example, college men see their peers as core examples for behavior to which they will most likely affirm, condone, and even follow. We need to motivate groups of college men by providing places for them to experience healthy masculinity with their peers (a.k.a. men's groups on college campuses that affirm healthy masculinity practices) (Kellom & Groth, 2010).

Conclusion:
This article is not meant to be a "cover all bases" approach, rather I hope it to be catalyst for you and me in the work we do to support men on our college campuses and within higher education. I believe it is time to stop only "acknowledging that young men in their teens and twenties at times behave stupidly and without good judgment," and to start recognizing those who "productively engage campus, make good grades, achieve healthy masculine identities, act responsibly and with honor, and respect women and themselves" (Harper & Harris III, 2010, p. 11). Positive examples of healthy masculinity are core to the redefining and de-stigmatizing of the identity of masculinity. My greatest hope one day when we talk about "Guyland" is that the more healthy elements of masculinity are focused on, and the negative behaviors we hear so much about are learning moments that are equated to personal growth areas. May you be courageous in your mentorship of our young men and women on our college campuses. This work is worth it because each and every one of our students are worth it. Thank you for accepting the call to be an advocate of positive masculinity and also a sojourner in navigating the landscape of "Guyland."

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Missed an MMKC Newsletter?

Read past issues of the newsletter, explore blog posts, and learn about the KC at the MMKC page on the NASPA Website.

http://www.naspa.org/constituent-groups/kcs/men-and-masculinities

NASPA KNOWLEDGE COMMUNITY
MEN AND MASCULINITIES

Mentorship Initiative Quarterly Report Fall 2014

by Logan R. Denney, M.A.
MMKC Mentoring Coordinator

MENTOR

MMKC Mentorship Values

- Intentional in Connection
- Authentic in Approach
- Humble in Perspective
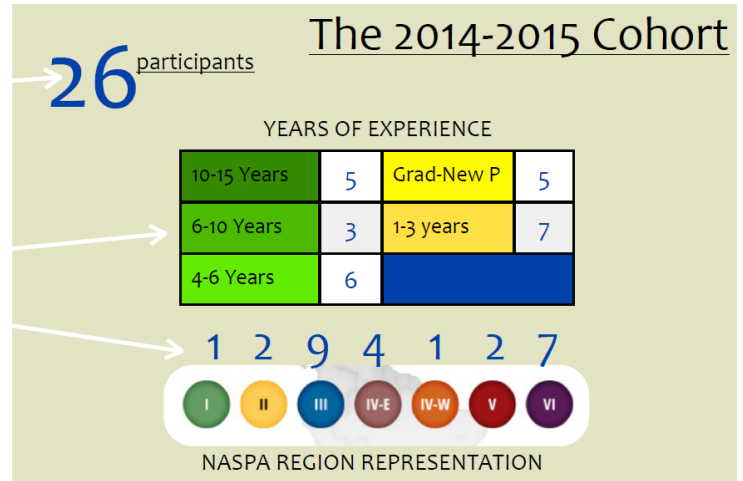- Accountable in Practice
- Advocacy in Action

Exciting news, as we prepare to kick off Courageous Mentorship 2014-2015! The Mentorship Initiative has recruited 26 para-professionals and professionals to participate in our second cohort. Each participate will be placed in a unique mentoring relationship (mentor & mentee) based off of interest questionnaire, current professional level, and proximity to each other. We are not only excited for the amount people committed to mentorship this year, but also the diverse spread in regards to having representation from each of NASPA's seven regions in our incoming cohort. We have a wide variety of positions and years of experience—specifically, the mentors of our cohort represent over 100 years of combined experience in Student Affairs, and our mentees represent a mixture of new professionals and graduate assistants. We have a committed cohort, and soon we will be connecting the mentor and mentee, as well as informing them with a specific guidebook for their journey. The guidebook is meant to be a primer for preparing the participant for a mentorship relationship, as well as giving them a formal guide of what the year could look like.

Exciting momentum and movement is happening around the world of mentorship. I have to share with you that this initiative does not just involve the cohort of 26 and myself, it also involves you! We need your help to be mentors to the next generation. One pivotal point about this year's program is we have made a distinction in that the mentorship pairs are not the final point of mentorship, but rather the catalyst point of mentorship. Regardless of your status (mentor, mentee, new professional, senior level professional) we are calling our cohort to commit to finding one young male on their college campus, or in their community, to develop for the next year. The goal: to reproduce a positive cycle of mentorship through a masculinity lens.

So I ask you, what will be your commitment as this Fall closes? Will you join us in mentoring a young man at your institution? Send your commitment via email to myself, or any of your colleagues here at the MMKC, as we want to affirm you and keep you accountable! Keep up the great work colleagues. Long live mentorship.
#MMKCMaleMentorship

The 2014-2015 Cohort

26 participants

YEARS OF EXPERIENCE

10-15 Years	5	Grad-New P	5
6-10 Years	3	1-3 years	7
4-6 Years	6		

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NASPA REGION REPRESENTATION

Current Mentorship Movements Under Way:

- thementoringproject.org
- http://www.whitehouse.gov/champions/fatherhood

Contact Info for the Mentorship Initiative:

Logan R. Denney, M.A.

MMKC Mentoring Coordinator

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The Purpose of the Men & Masculinities Knowledge Community

The purpose of the Men & Masculinities Knowledge Community (MMKC) is to provide a venue for discussion, research, and the distribution of information about men's gender identity development, in the context of college campuses.

The goals of the MMKC are:

1. To make gender identity(ies) a salient lens for viewing and working with male staff and students.

2. To develop and distribute resources that will enhance student affairs professionals' ability to respond to the needs of male students

3. To inform the profession about new research and practices regarding the development of masculine identities as manifested in people in general, and men in particular (e.g. inclusive of masculinities performed by Trans/Queer, women.)

4. To offer technical and creative assistance to colleagues as they develop programs and services for male students.

5. To assist Student Affairs professionals in navigating the tensions between male privilege and men's personal needs (e.g. challenge and support,) including support through the professionals' personal frustrations in this regard.

6. To create guides to best practices in teaching male students about diversity, gender identity, and other critical issues affecting their personal growth.

7. To promulgate and/or distribute men's issues and development scholarship for use in graduate preparation programs.

This KC was founded upon a pro-feminist, anti-racist, gay-affirmative agenda with the hope of providing resources to increase multi-cultural competence among male students by providing the NASPA membership with tools to invite and engage men into this process. The underlying assumption is that men in general are interested in social justice, capable of enacting it, and that they need language and a connection to the process.

Article Submission Guidelines

1. Articles should be no less than 300 words and no more than 1500.

2. All articles should be relevant to the mission and purpose of the Men and Masculinity Knowledge Community.

3. Articles should include the name of the author, job title, email and school affiliation.

4. Anyone with an article that is time sensitive should inquire with the Technology Chair for deadlines.

5. Please take the time to proof and edit your work.

6. All work should be saved in .doc (Word) format.

7. Photos and artwork should be sent as high quality .jpg files.

8. All submissions must be sent to the Newsletter Editor, Jack Korpob, at pkorpob@gmail.com.

MMKC Newsletter Submission Timeline

EDITION	CALL FOR ARTICLES	SUBMISSION DUE DATE	PUBLISH DATE
Winter	Late November	December 21st	Mid-January
Conference	-	-	Annual Conference
Spring	Late February	March 21st	Early April
Summer	Late May	June 21st	Early July
Fall	Late August	September 21st	Early October