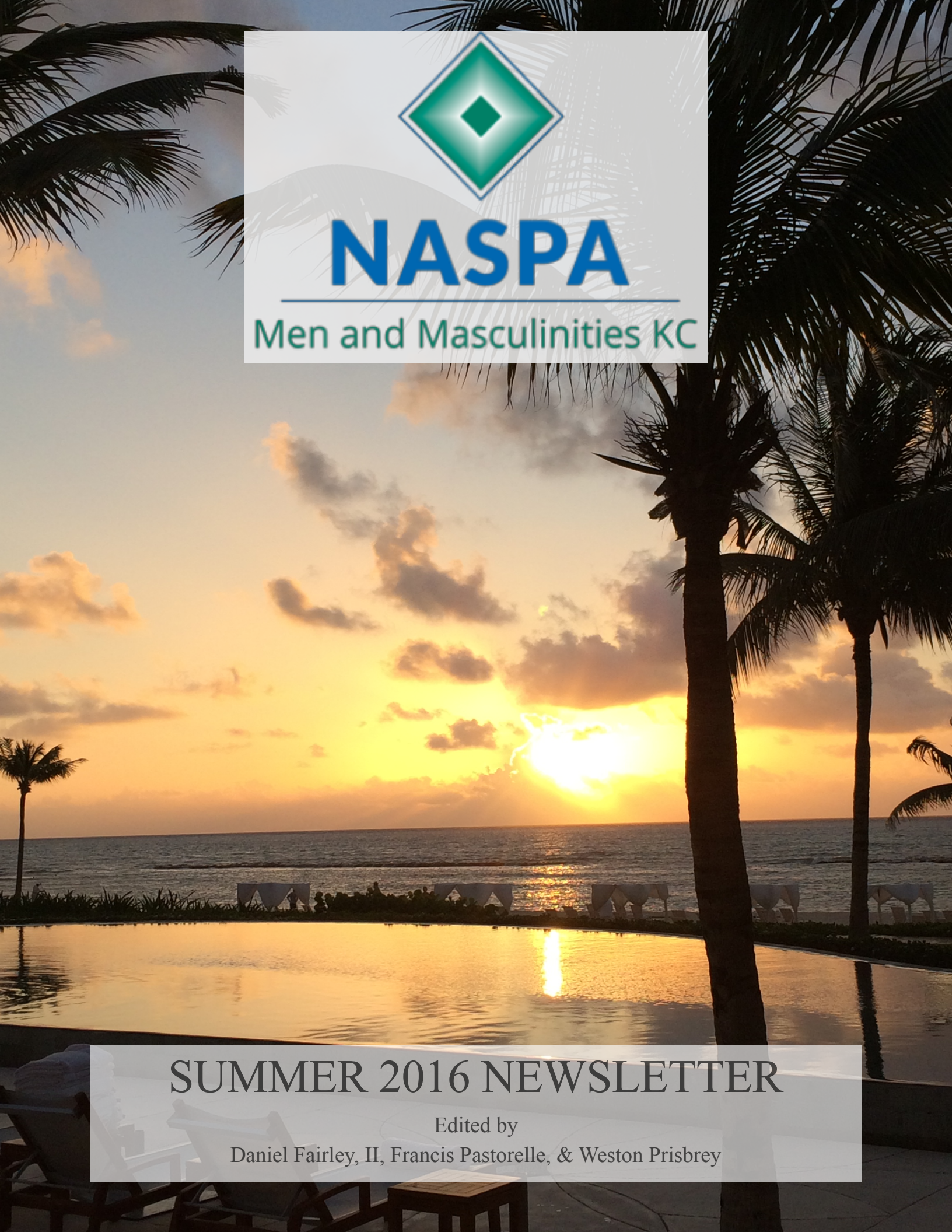

NASPA

Men and Masculinities KC

SUMMER 2016 NEWSLETTER

Edited by

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Letter from the Editors

By: Daniel Fairley, II, Francis Pastorelle, & Weston Prisbrey

Whether you are on a quarter system, a semester system, or something else altogether, summer is upon us! Here at the Men and Masculinities Knowledge Community, we are hoping everyone is gearing up for exciting vacation plans, or simply scheduling in some additional down time after a long academic year. With the weather heating up and our work as Student Affairs administrators cooling down, it is hard to believe it has only been 3 short months since the NASPA annual conference. In this month's Letter from the Editors, we want to share some reflections about our time at NASPA. We have also included a submission from our MMKC member Cristobal Montero!

Francis Pastorelle's Reflection: My NASPA experience has been constantly evolving since I first attended in March 2012. At that first conference, I packed my schedule with sessions, every minute accounted for. It was entirely about accruing knowledge through presentations. Now, four years later, the conference has become much more to me. For me, NASPA is about the relationships. It's an opportunity to reconnect with old colleagues and learn from their experiences. It's also an opportunity to engage with Knowledge Communities, like the MMKC, where I can connect with professionals and colleagues-to-be over issues we are passionate about. So while the pace of my conference has slowed in some ways, I feel like I'm accruing more knowledge than ever!

Daniel Fairley, II's Reflection: My NASPA experience began with Student Affairs job search cattle call known as "The Placement Exchange" also known as "TPE". During this three day marathon there were many empowering interviews, firm handshakes, and countless efforts to use the STAR or (S)ituation (T)ask (A)ction (R)esult method to answer all of my interview questions. At TPE I learned a lot about myself, what things I was and was not willing to compromise in my next position, and how to bring my authentic professional self into an interview. This came with the help of many people.

One thing I unexpectedly learned about while at TPE and NASPA was the power of a "sponsor." From my experience, sponsors acted in a very different role than "mentors." My mentors were like my coaches. This is someone who you have known for a while. They help prepare you for the job search with mock interviews, reflective activities, and motivational speeches, all before the actual job searching event, in my case TPE. This person is the one you call when you need someone to remind you of the good work you have done and is ready to talk you down from taking an interview with a school that is not right for you. In contrast, a sponsor is someone you don't know very well. These connections can be made through social identities, greek affiliation, school affiliation, or even just a good conversation. I found these sponsor to be the people that helped me the most during TPE, while my mentor did the prep work, the sponsors were connecting me with people they knew at the universities I wanted to work. I found them helpful in making last minute introductions to members of a search team or a colleague they used to work with at a past university. These people became my advocates and cheerleaders.

While both of these people serve an important purpose in your life, I learned that in student affairs it pays to make that extra effort to start a conversation in the elevator because who knows where that connection may take you!

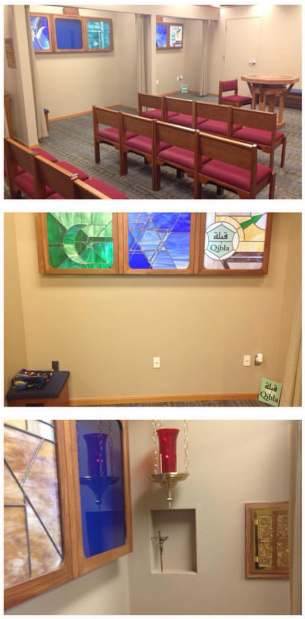
Letter from the Editors

By: Daniel Fairley, II, Francis Pastorelle, & Weston Prisbrey

Cristobal Montero's Reflection:
Student Affairs Professionals strolling through Indy *#NASPA16*

BAD QUESTION: What do you want to be when you grow up? GREAT QUESTION: How many things do you want to be when you grow up? - Simon Silva (artist/motivational speaker) Nunca le pongas límites a nadie. Cada quien es dueño de grandes talentos y no somos una sola cosa. Who says that we can only be one thing? Side note: Look at Howard Gardner Theory of Multiple Intelligences. Share it! It's real powerful. *#SaberEsPoder #NASPA16 #HigherEducation*

Also, shout out to the Indy's Airport for embracing all religions! Had a chance to thank the higher powers for having so much love, support, and amazing people around me. Muchos de nosotros tenemos más de lo que necesitamos, por eso es importante entender nuestro privilegio y dejar de pensar en lo que no tenemos.

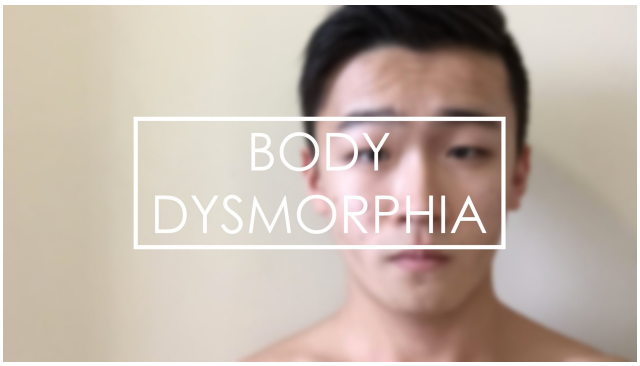


#CelebrateDifferences #ProgressiveThinking #NASPA16 #CheckingMyPrivilege

Lastly, the editors also wanted to take a moment to ask for you all to continue to submit to this publication. We strive to put together enough articles to create a robust periodical our KC can be proud to display. As a Knowledge Community, one of our responsibilities is to generate knowledge. This can come in many forms, from academic papers, to personal reflections, or even relevant media reviews. Submissions in our newsletter offer an opportunity to get your name out there, support our KC, and publicize the issues that matter to you. Submissions can be sent anytime to mmkcnewsletter@gmail.com. Thank you for your continued support and enjoy the newsletter!

"No Fats, No Fems": Body Image and Dysmorphia Among Cisgender Gay Men

By: Patrick Hale & John Hernandez



Last November Reid Ewing, an actor starring in the television show Modern Family, disclosed that he suffers from Body Dysmorphic Disorder (BDD), "a mental illness in which a person obsesses over the way he or she looks" (2015). Shortly thereafter, Ewing came out via Twitter, self-identifying as gay (Nov. 21, 2015). The amount of research around the topic of cisgender (cis-) gay male BDD is not extensive. While BDD also impacts transgender men, the purpose of this article is to explore current research and examples of cis- gay male body dysmorphic disorder, and some areas for further research needed on the subject.

A cisgender person is someone whose gender identity and gender expression conform to the social construction of their biological sex; in this case a cisgender male is a biological man who identifies as both male and masculine. Cis-male bodies are increasingly becoming a focal point in media and popular culture. This can be seen from male models competing on the reality television show America's Next Top Model, to the selling of products in various magazines like Men's Health, GQ, and In Style, and the ever-increasing presence of sexually explicit media. Brennan, Lalonde, and Bain (2010) say that mass media influences audience's perceptions of what an ideal body is and is not, with "bodies that do not match this ideal are therefore thought to be unattractive" (p. 130). The prevailing image is of "one that is hard, muscular, and mesomorphic" with the latter referring to the idealized masculine body frame that is athletic, has well defined muscles, and is strong (Martins, Tiggemann, & Kirkbride, 2007). Corporations have increased their ads targeting the gay male community and what is often called "the gay dollar" through ambiguously sexualized models (Martins, et al., 2007). Recently some advertisements have focused on the idealized same sex couple and home life (i.e: Honey Maid advertisement (2014); Tylenol's #HowWeFamily advertisement (2015); and Campbell's #RealRealLife advertisement (2015)). In these advertisements the same sex couples tend to fit a particular aesthetic which includes being perceived as masculine, middle class, and family-focused. Many gay men are socialized to fit within the expected gender performance by behaving as "subtly gay" and pandering to the heteronorm; this performance standard perpetuates a norm that marginalizes gay men and promotes an acceptable type of homosexual: the white middle class cis-gay man with a chiseled and muscular physique (Clarkson, 2005). These images may create a standard which may cause other men to be hypercritical of their physical features.

Internalized homophobia is the involuntarily self-critique or shame that occurs in gay men caused by the belief that his behavior reinforces myths or stereotypes that are perpetuated within a heterosexist and hegemonic culture or media (Herek, Cogan, Gillis, & Glunt, 1997).

"No Fats, No Fems": Body Image and Dysmorphia Among Cisgender Gay Men

By: Patrick Hale & John Hernandez

Some of the struggles that cis-gay men may face – internalized homophobia and social pressures – along with negative views of weight gain and perceived sexual promiscuity among their peers may have a correlation to their media consumption as these are images that are often perpetuated by the media. Each struggle can impact a cis-gay man by increasing his self criticism, increasing his risk for depression, causing him to consider plastic surgery and develop an eating disorder (Bamidele, 2014; Ewing, 2015; Martins, et al., 2007; Morrison, Ellis, Morrison, Bearden, & Harriman, 2006).

For some gay men the self-objectification and obsession over their bodies is prominent from a young age (Martins, et al., 2007). They may grow up feeling detached from male peers in their not being able to relate to the heteronormative cis-male experiences and feeling inadequate in their portrayal of masculinity – a result erroneously believed to be caused by their sexuality – causing feelings of "not being man enough" that is often reinforced in the media. This may cause them to obsess over their body esteem, a trait that is seen as not gender appropriate or a manly trait to possess (Martins, et al., 2007). Thus, in order to compensate for their sexual identity they pursue the masculine ideal in body image and behavior, which they believe will validate their identity and make up for where their identity fails or is lacking (Bamidele, 2014). This masculine ideal is reinforced within the gay community through the use of language such as "no fems", "no fats", "straight acting"— or identifying body labels like "twink", "bear", and "gym bunny" (Bamidele, 2014) This labeling causes internalized homophobia to occur among men and may lead to social pressure to remain fit or to engage in eating and fitness behaviors in order to obtain a certain body type. Lanzieri and Hildebrandt (2011) also suggest that body image is tied to hegemonic masculinity, where gay men will strive to aim to pursue masculine physical and behavioral traits to make up for their sexual identities and to "establish discreet and distinct boundaries from the feminine" (p. 278). By creating these distinctions it is possible that these gay men may mean to normalize aspects of their identity (gender expression) and possess a physically masculine body (areas where they feel they have control) in comparison to areas of their identity where they may not have control, their sexuality.

A common trend among many cis-gay men, particularly college students, is the use of gay social apps on mobile devices for the purpose of dating or having sex. Apps such as Grindr, Jack'd, and Scruff perpetuate the use of images and descriptors that refer to an individual's sexual preferences more boldly in a virtual space, as well as, provide a sense of anonymity and ability to display physical features more actively. Miller (2015) addresses this phenomenon in his research, where the author notes that of all men who had profiles on a similar app in their study, 31 percent of users were found to have uploaded a shirtless profile photo, which is evidence of the display of self-objectification. These kinds of images further perpetuated a hierarchy of beauty that implicitly exists within the Men who have Sex with Men or MSM community, with other aspects of identity such as sexual preferences and racial/ethnic identities, with white, muscular, masculine men falling at the top of that hierarchy (Miller, 2015).

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Pressure to look a certain way or to pursue a level of viability in being wanted for a relationship can lead men to undergo plastic surgery (Willett, 2014). According to Willett (2014) aesthetic plastic surgery between 1997 and 2012 increased among men by 106 percent. Those who suffer from BDD and who undergo plastic surgery may become addicted or obsessed with plastic surgery, as reported by Ewing (2015). Reid Ewing (2015) shared his plastic surgery experiences in his article, saying that his surgeries began at 20 years old. After repeated facial surgeries that caused Ewing unhappiness or were "botched," causing some disfiguration, Ewing underwent additional surgeries to fix these issues. Undergoing plastic surgery did not address the underlying issues of mental health that were often overlooked or went unaddressed by the physicians (Ewing, 2015).

Reid Ewing (2015) says that the current practice for plastic surgeons is to "charge less and get more people in and out" (p. 1). Depending on the type of plastic surgery the cost can range from approximately $1,500 - $11,000 per surgery. Ewing (2015) said that he turned to family when he was unable to pay for his surgeries, asking for assistance to finance his plastic surgeries. However, because of the shame associated with admitting what one is undergoing, plastic surgeons are rarely held accountable. With plastic surgery comes complications relating to class and socioeconomic status. Many college-aged men are unable to afford plastic surgery and may instead develop eating disorders or extreme, unhealthy workout regiments (Chaney, 2008; Fussner & Smith, 2015). Brennan, Lalonde, and Bain (2010) note that there are differences between men and women when it comes to their body esteem. Men experience negative perceptions less frequently and less negative emotions over a broader range of situations than women. Their scores are also lower when it comes to rates of body shame and surveillance in comparison to women. While men, according to Martins, Tiggemann, and Kirkbride (2007), may not face the same challenges with body dissatisfaction in comparison to women, the numbers are concerning: 14% fear being fat; 30% participate in weight-altering activities; over 40% were dissatisfied with muscle tone, various parts of their body, and overall appearance. Martins, Tiggemann, and Kirkbride (2007) also explain that gay men are at a greater risk for body dissatisfaction and experiencing eating disorders. Their review of current research notes that they suffer from lower body esteem and have a higher propensity for eating disorders due to socio-cultural expectations and challenges in comparison to heterosexual men. Gay men have lower body esteem scores, higher rates of eating disorders (one in four of all reported eating disorder cases made in the United States), suffer from a higher amount of body shame and body objectification and a greater concern for physical attractiveness when compared to heterosexual men (Martins, et al., 2007; Bamidele, 2014). Gay men idealize a thinner and more muscular body in comparison to heterosexual men (Martins, et al. 2007). Men who also engage in regular workout regiments have found that as they spend more time working out, they gain access to a community of individuals who are well immersed in the process. In some instances however, where muscular dysmorphia can occur in gay men, there is a negative correlation

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between the time spent in the gym and regular interactions with friends, families, peers, and partners, leading to further isolation (Chaney, 2008). In working with men throughout their collegiate experience we should ask, as it relates to cisgender gay male body image: what is the underlying reason for their perceived body image? Do they compare themselves to their peers, celebrities, or models? What type of language are they using to describe their bodies? Does it appear that their body masses have increased or decreased in a potentially unhealthy span of time? Do they appear to obsess or be compulsive about their bodies? How does their place, if any, within the gay community or their status as being "in the closet" or "out of the closet" impact body image?

Further research could be done to understand the ways in which body dysmorphia is manifested in cis-gay and queer men of color. What role does white privilege play in the idealized gay male image? If the ideal man is reflected in a white, masculine, muscular body, then what does the overall hierarchy of beauty standards and body image among men look like? Some research might be warranted to see what kinds of reasonable body modifications a Person of Color might make to themselves to be seen as more desirable and reach the high ideal of the desirable man within the gay and queer community. Erikson's (1950) theory of psychosocial development can also be a useful tool and framework for further exploration of development of cis-gay men's self-perception and relationships to others. As gay and queer cis-men enter and navigate through the college environment, they will come into contact with relationships and interactions that may impact how they identify themselves compared to other gay and queer men (identity vs. role confusion) and how they may form or avoid relationships with them as well (intimacy vs. isolation).

As we continue to explore how cis-gay male college students struggle with their own body image, it is also essential to explore ways to curb the stigma that exists around body types that do not fit into the highly regarded hegemonic masculine view. In a world where images abound that represent what the ideal gay man looks like, it hinders the beauty and reflection of a diverse world where different kinds of cis-gay men can exist and be fully comfortable with themselves. If we are to support students with body dysmorphia, student affairs educators have to adamantly promote positive body images that cast a wide variety of body types, racial and ethnic identities, and gender identities and expressions (including trans* masculine-of-center and gender-nonconforming) to be able to have a space to exist and be as they are without external pressures. Work needs to be done to challenge hegemonic masculine idealism as it causes men to uphold negative views of not only themselves but of others who do not fit into the highly regarded mode. Men both individually and collectively need to explore their own perception of themselves and how their attitudes impact one another and can create hostile spaces, keeping people from being authentic and having high self-esteem.

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Developing Competence through Campus Community Hardships

By: Kevin L. Wright

November 17th, 2015 is a day I will never forget. I was sitting in the office suite where the Inclusion and Multicultural Engagement and International Students and Scholars departments are located. At first, it was another day in the office where I was engaging with students, answering e-mails, and figuring out the format of final papers for class. Later that day, a student informed me there were racist remarks posted on Yik Yak that were perceived as threats toward the Black student community. From that moment on, things became complicated. Later on in the week, there was another racist post on Yik Yak, which led to student protests, student sit-ins, and two student attacks on campus.

In the midst of all this happening within four days, the relationship I had with my male students further developed. During this time, my male students expressed themselves in ways that do not fit within the "man box" as indicated by Paul Kivel (1992). They developed cultural competency about how issues are affecting their colleagues from marginalized communities, and they were reminded of their privilege as males and challenged to evaluate where they fit in supporting their female peers.

In the "man box," it is the expectation for men to not be weak, cry, or show emotion. Due to the events that affected the students at my institution, my male students were in a place where those expectations no longer mattered. These young, educated men expressed their anger, frustration, and their sadness. They were not afraid to be vulnerable and shed tears during this difficult time; they were not afraid to be emotional human beings.

Many of the male students I work with are men of color, specifically Black men. The incidents that happened on campus were clearly affecting the Black community the most. However, these men took initiative to learn how the incidents were affecting other communities. They reached out to males from other ethnic minority groups, women, white allies, and international students. Although this was a difficult time for the Black community at Lewis & Clark College, these men took it upon themselves to gain a different perspective of how the recent events were affecting other people than themselves.

While building community, these men were faced with another challenge: checking their male privilege. During a student gathering, these men were called out on their efforts and how it aligned with their male privilege. They were chastised for how much they spoke over women, how much they would not listen to women, and how they would not acknowledge the feelings and perspectives of other women. These men were making an effort to build a community with their non-Black colleagues, heal the community they already had with their Black peers, and establish deeper relationships with staff and faculty. However, during all of this, they were not aware of how their actions and efforts were being perceived. Because of the conversation with their female peers, they managed to take a step back and address the privileges they have as men. This was not an overnight process. To this day, they are slowly but surely navigating the process of understanding their privileges as men,

Developing Competence through Campus Community Hardships

By: Kevin L. Wright

and how to be male allies to their female peers. They are developing a competence to collaborate with women and build community instead of taking charge by default. The students I work with are always developing and growing as individuals.

There is not a day that goes by when I don't see each of my students becoming a better version of themselves.

Frederick Douglass once said "if there is no struggle, there is no progress." I honestly wish that was not the case. My students are still hurting, but they are resilient. They have been equipped with the necessary tools and skills to be successful. Because of their strength, I manage to continue navigating through the field of student affairs. With the amount of hope they possess, I continue to advocate for them. Due to their willingness to excel in all of their personal, academic, and professional endeavors, I strive to do the same.

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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 2. distribution of information about men's gender identity development, in the context of college campuses.

The goals of the MMKC:
1. To make gender identity(ies) a salient lens for viewing and 4. working with male staff and students.
2. To develop and distribute resources that will enhance student 5. 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.

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 Editors, Daniel Fairley, II, Francis Pastorelle, and Weston Prisbrey at mmkcnewsletter@gmail.com.

The Men and Masculinities Knowledge Community 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.