WHAT MAKES A MAN?

AN EXPLORATORY STUDY ON MANHOOD WITHIN A UNIVERSITY SETTING

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ABSTRACT

This study examined the developmental experiences of 21 undergraduate men of Black and Latino backgrounds during their freshmen, sophomore or junior years at a large public university in the United States. The men participated in an 8-week on-campus experience that included same and mixed race resource groups focusing on manhood. Group experiences were examined using the following eight themes: 1) Learning about differences, 2) Exploring the influences of masculinity and manhood, 3) Understanding relationships with men, 4) Understanding relationships with women, 5) Learning about manhood, 6) Forming lessons on manhood, 7) Experiencing Black Male Group (BMG) and Latino Male Group (LMG) intergroup interaction, and 8) Studying BMG and LMG optimization of intergroup boundaries. This study described a unique Group Guided Experiential Approach designed to support men in exploring manhood.   Results indicated that there were both similarities and differences in how Black and Latino men come to understand, to develop, and define manhood overtime. Furthermore, the study emphasized how the examination of group memberships and relationships aid college men in exploring maleness. Implications for research and practice—especially the working relationship between researchers and practitioners were discussed.

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CHAPTER I

Current Perspectives and Issues of Masculinity

Men influence how individuals, groups, and societies develop. Men of all ages, races, religions, and lifestyles shape how societies are defined. They often play a key role in those experiences that engender peace or war. Men, however, have fallen into a role that society defined for them. Book titles, such as, *Who's Gonna Take the Weight* and *Man Up,* confirm this argument (Perry, 2005; Powell, 2003). Studies of men have become vital because of the declining male achievement in educational settings, missing father figures, growing domestic abuse, and increasing violence (Boyd-Franklin, Franklin & Toussaint, 2001; Gilligan, 2006; Lionel 2008; Salzman, Matathia & O'Reilly, 2005; Tyre, 2006). Tyre (2006) notes, that in elementary school, boys were twice as likely as girls to be diagnosed with a learning disability and twice as likely to be placed into Special Education classes. Margaret Spellings, U.S. Secretary of Education, stated that "this widening achievement gap will have profound implications for the economy, society, families, and democracy" (Tyre, 2006, p.46). This pattern of difficulties for men in general highlights why the examination of masculinity becomes important. Men once perceived as a source of hope, now evoke anxiety, fear and uncertainty.

Those who study masculinity identify both the conscious and unconscious realities of gender (Bly, 1990/2004; Boyd-Franklin, Franklin, & Toussaint, 2001; Dalbey, 1989/2003; Franklin, 2004; Gilmore, 1990; Hendrix & Karant-Nunn, 2008; Kimmel, 2006; Lionel, 2008; Medinger, 2000; Salzman, Matathia & O'reilly, 2005).

The quest to make meaning of the term 'masculinity' evolved from the influence and by factors that are both private and public (Lionel, 2008; Worell, 1993). The many meanings identified represent interdependent parts of a greater whole. Meanings that often appear to be competing often are naturally complementary. Consequently, it is probably not intentional when research, compromised by biased interpretations, fails to distinguish clearly between the males and females (Deaux & Kite, 1987). Masculinity remains an abstract term, and only by embracing all masculinities, it's relating parts, and resisting ideologies of manhood, can it be understood. In psychiatry, human development is considered to consist of a combination of biological, cognitive, emotional, social, and moral development (Mrazek, 2008). Genes and experience interact to form an individual. Therefore, it is essential to know the life stories of those you study in order to understand what is behind their patterns of behavior (Mrazek, 2008). My objective is to join multiple perspectives on manhood together, in order to gain a broad understanding.

Definition of Terms

The first issue I want to explore regarding the study of masculinity is its terminology. Additionally, it is my goal to clarify how I use certain terms, before examining the various perspectives on masculinity. Studies have found considerable overlap and confusion about the labeling and meaning of terms in research on gender (Deaux & Kite, 1987; Pleck & Worell, 1993). In addition, most terms are often used

interchangeably without distinction (Winstead & Derega, 1993). For example, one study of 162 college men found that masculinity instruments representing three broad constructs, such as masculinity ideology, masculine role conflicts, and gender-role conflict, were neither validated nor reliable. Four new distinct constructs were created, calling original instruments into question (Walker, Tokar & Fischer, 2000). Therefore, for the purposes of this current study, I have slightly modified the use of these four terms: 'Male identity', 'Masculinity', 'Manhood', and 'Maleness'. These modifications are based on my interpretation of how participants conceptualized and experienced them within the current study.

Franklin (2004) defined identity as the power of feeling comfortable with the way you are and who you are. For the purposes of this study, the word 'male' is added to the term identity, and the term 'group memberships' is added to the definition. Male identity in the current study refers to feeling comfortable with the way you are and who you are, based on your group memberships. This definition implies that group memberships and masculinity interact to form a unique male identity. For the purposes of this study, the definition of masculinity as developed by Kimmel (2006) is applied without any modification. In the current study, masculinity refers to the model against which we all measure ourselves. Gilmore (1990) defined manhood as the approved way of being an adult male in a society. However, for the purposes of this study, a change occurs to parts of the definition. "The approved" is changed to, one's preferred." Here, manhood refers to 'one's preferred way' of being an adult man in this society. In this study, I use the word 'maleness' in reference to the relationship between one's 'male identity', 'masculinity', and his 'manhood'. In reference to gender terminology, I will use

the following terms by Winstead and Derega (1993): 'Sex roles' refer to the biological phenomena associated with being a male or female; 'gender identity', usually determined in childhood, refers to the psychological phenomena in which individuals label themselves as male or female; and 'gender role identity' (or 'gender role orientation') refers to individuals' endorsement of personal characteristics appropriate for a man or a woman.

Historical Perspective

History plays a vital role in how all experiences develop. It is essential to examine the history in order to understand masculinities. Research on the 16th Century Reformation Era of Religion found that Europe shaped girls into women and boys into men (Hendrix & Karant-Nunn, 2008). The lives of wives were private and those of their husbands were public. Masculinity was based on domination over one's household, and willingness to migrate for work (Poska, 2008). Women were responsible for staying home and bearing children, while men fulfilled their roles as impregnators, providers, and protectors (Gilmore, 1990; Karant-Nunn, 2008; Kimmel, 2006). In addition, marriage was perceived as a beautiful arrangement. It reflected a male's sacrifice of his personal desires in honor of his wife and children. At the time, marriage was based upon biblical beliefs and was seen as a way to thwart a man's loneliness. Religion thus played a role in defining gender roles and masculinity in the 16th century. However, restrictions placed on women of those times also restricted male development (Hendrix & Karant-Nunn, 2008).

Despite the establishment of these fixed sex roles, conflicting masculinities were common. Opposing forms of masculinity often emerged amongst military, academia, clerics, and family men, as it currently occurs around the world (Puff, 2008).   Hendrix and Karant-Nunn (2008) observe that masculinity in this earlier era was shaped by class, age, marital status, and situation. Most of all masculinity in the 16th century was shaped by the society of that era. History and maleness are interconnected. For example, manhood cannot truly be perceived without an understanding of American history and American history cannot fully be understood without understanding masculinity (Kimmel, 2006). The models of maleness that existed at the beginning of society still exist in some form today. History is influenced by both the male's desire and society's need to survive, by depending on a specific type of masculinity. History also demonstrates that group memberships influence masculinity. It provides a foundational understanding of the development of maleness, but without embracing other perspectives on masculinity, it becomes limited.

Religious Perspective

Religion from the 16th century onward, continues to influence masculinity today. Here I address only those religions that sponsor narrow views of maleness. Those who speak about manhood from the perspective of religion only, assert that true, authentic, or full manhood, can only be obtained through their God or unique religious practices (Dalbey, 1989/2003; Medinger, 2000). Dalbey (1989/2003) in his book, *Healing the Masculine Soul*, declares that the macho image distorts manhood and causes men to fear authentic manhood. He believes that men lack the strength and courage to be *real* men. In addition, he states that true manhood is attained by being able to bond with other men,

that men need friends and should not be isolated (Medinger, 2000). Moreover, men should be taught to affirm other men and not feel threatened by females. However, some studies speculate that such a perspective can be an obstruction to enriching one's manhood. A study involving 151 single undergraduates found that commitment to religion and spiritual well-being were related to discomfort with men, and the avoidance of any expression of caring among men. These researchers suggest that discomfort with other men, or homophobia, ultimately caused distress (Mahalik & Lagan, 2001).

The religious perspective also argues that fathers are important, and that they need to show their sons affection. It is their belief that a boy suffers when there is no man to advocate for his masculinity. The religious perspective asserts that men must separate from their mothers to bond with men and their fathers. This view states that men longing for acceptance, or who bond with their mothers, may become gay men (Dalbey, 1989/2003; Medinger, 2000). However, many studies contradict this notion. A study of 204 adult males found that men who perceived their fathers as having less gender role conflict and stress, and who viewed themselves with less gender role conflict, reported closer attachments to both parents (Defranc & Mahalik, 2002).

A study of undergraduate males enrolled in psychology and education courses found that participants who had secure attachment styles were lower on restrictive emotionality than participants whose attachment styles were insecure. This study suggested a relationship which stems from boys' secure attachments to their mothers, morphing into males with a decreased tendency towards conflict about success, power, and competition (Schwartz, Waldo & Higgins, 2004). This contradicts a previous study which was conducted with 195 undergraduate men at two state colleges. Purported

perceptions seemed to evolve men who were more secure, positive, and conflict-free in their relationships with parents (especially with their mothers). These behaviors were linked to greater masculine roles, with concern regarding personal success and performance (Fischer & Good, 1998). These studies advocate for greater secure attachments with both mothers and fathers. Those with rigid religiosity might overlook the fact that women do as well as fathers in raising children. It has been found that it is not necessary to have a father in the house for a man to grow productively into manhood (Drexler & Gross, 2005). Nonetheless, while boys flourish under conditions of high warmth and high maternal involvement, how the parent handles day-to-day activities matters (Crouter, Mchale & Burtko, 1993).

The religious perspective both strengthens masculinity and weakens it by resisting multiple forms of masculinities. For example, Medinger (2000) states that gay men need to feel that they are unique and need to avoid anger toward women in order to develop their manhood. He however promotes a restrictive model of masculinity that implicates femininity. In its rigidity and adherence to specific laws, this view leaves limited room for growth. The implications for the future are severe if certain religious perspectives do not expand, in order to embrace a richer maleness. For example, a study at a small private Jesuit liberal arts college had men and their dads complete identical questionnaires investigating gender ideology and perception of heterosexual rape. The findings showed that the college men and their fathers did not differ in their masculinity ideology or their evaluations of heterosexual rape (Luddy & Thompson, 1997).

The religious perspective, as a single and universal ideology, could broaden as well as limit one's manhood. The religious perspective raises the need for spirituality through God, which is helpful, but asserts that there is such a thing as true or authentic manhood. It raises the questions of what the criteria for this manhood are. Who defines it? It asks who receives approval and who does not based on that criterion? In addition, some religious beliefs suggest that men are to develop their relationships with males more than with females, which ultimately restricts one's capacity to develop heterosexual relationships.

Anthropological Perspective

In the discipline of anthropology, some investigations have examined gender and masculinity and concluded that the decline of men and their decreased confidence is a direct result of the growth in confidence women have experienced. Lionel (2008) states that the continuing decline of men reflects their loss of power over both reproduction and production issues. He claims that the defamation of men has gone unchallenged, while males have to be cautious in how they express themselves both in public and private. Consequently, Lionel (2008) states that the dynamics and relationship between men and women have changed drastically, particularly because of the feminist movement. Another consequence of the women's movement is the resultant current support for equality, as well as the development in economics and contraception. Yet another outcome stemming from technology and politics, females have greater control over the reproductive process and no longer require the assistance of a male counterpart in order to conceive children. According to this view, the contemporary woman's ability to take control of her life and survive independently has left men in limbo in an era in which patriarchal structures are

fading (Lionel, 2008). Studies found that traditional gender roles in the past facilitated attraction between men and women. In our rapidly changing society, which supports egalitarian approaches, however, the ability of men and women to communicate effectively and have satisfying relationships is eroding (Ickes, 1993; Salzman, Matathia & O'Reilly, 2005. Glaser (2007) illustrates the communication issues between the genders. Other researchers assert that women and men have different expectations, fears, and wishes for the future. They propose that society wants to create gender equality and ignore the intrinsic and extrinsic factors that distinguish the sexes and they caution against the promotion of gender neutrality, at the risk of becoming gender-blind (Lionel, 2008; Salzman, Matathia & O'Reilly, 2005).

Lionel (2008) suggests complications will continue to emerge between genders because what was once private is becoming public. The personal has become political and the private has become very public. Intimacy is for broadcasting. Gender is an act of political registration (Lionel, 2008, p.10). What he overlooks is that these changes have been good for relationships between the sexes, as well as society. For example, studies have found that the relationship between public and private is reciprocal and overlapping. It affects close relationships and social outcomes. Justice in the workplace and family roles are connected (Kurdek, 1993). Therefore, it is important that what is considered to be private, in critical instances, should be made public. If not, violent behaviors, corruption, greed, crime, domestic violence, and child abuse could destroy humanity.

Public policy has influenced a man's greater involvement in the private sphere and a women's greater involvement in the public sphere. Violence by rape and marital abuse can be prosecuted. Divorce no longer deprives parents of visitation rights. Overlapping of private and public matters helps to protect the underserved and those in harm's way (Worell, 1993).

Lionel (2008) states that world ideologies, to be effective, must mirror both men and women so that they can work together to tackle the challenges of the future. He identifies how changes in society, influenced by politics, economics and technology, relate directly to the shifts in femininity and masculinity. The influence of these changes demonstrates the unavoidable interdependency between the sexes. This indicates that the changes in maleness are related both to how the relationships of males develop and the change over time in their interactions with females. Ideologies that affect the dynamics of masculinity and femininity are supported by society's dominant cultural identity.

Cross-cultural, ethnographic, and anthropological research studies on manhood have found that there are similarities and differences in maleness across cultures. Lionel's (1975) argument that men are concerned about manhood because of the pressures of evolution has been challenged as a universal model, because not all cultures have the same concerns regarding manhood (Gilmore, 1990). In addition, some researchers found differences in how collectivist and individualistic societies practice romantic love and personal fulfillment in marriage (Dion & Dion, 1993). Studies have shown that manhood is a culturally imposed ideal to which men conform, whether it is psychologically healthy or not (Gilmore, 1990). Moreover, it has been shown that society's definition of manhood defines how men behave in close relationships (Pleck, Sonenstein & Wu, 1993).

Gilmore (1990) collected data on both males and females. He found that most societies were governed by a manhood of achievement, except for two that were relaxed and passive. He theorized that these cultures appear to have no reason to prove their manhood. They had no economy, no ambition, and they ran away from danger rather than confronting it. They demonstrated no need to perform under pressure. He asserts that manhood is a response to specific structural and psychological deficits. It is also an adaption to the social environment, in order to for men to complete their tasks for the survival of society. Family structures are developed by men and women who replicate their social positions within their families. The harsher the environment and scarcer the resources, the more manhood is stressed as a goal and an inspiration. In addition, he found that manhood directly relates to male role stress, and the only way to reduce stress, is not to have a rigid manhood ideology.

The study, however, acknowledged one major limitation. This was the lack of access to the minds of the men in these two exclusive cultures. This shortcoming prevented them from knowing if manhood was incomplete or not for these cultures. The study suggests that culture may have a greater influence than nature on gender identity. Other limitations were present: The researchers were not products or socialized beings of the cultures they studied. The level of analysis used was not reliable. For instance, how do these researchers know for certain that what they interpreted as passive and relaxed is not a form of achievement for a particular culture? How does the influence of race, ethnicity, gender, age, class, and other identities develop? How are these forces constructed and interpreted by researchers?

Gilmore (1990) articulates the inherent paradoxes of maleness, when male identity, masculinity, and manhood are fixed. He indicates that formulas creating cultural identities and social structures manage the boundaries of maleness to meet the needs of society. He argues that a single or universal ideal of masculinity is unhealthy.

Sociological Perspectives

Sociologists strive to understand human behavior within the context of society. They also examine the influence of groups on individuals. Kimmel (2006) provides a version of the dominant man in America, which he suggests is angry. He found that the American men historically were not free to invent themselves. In addition, he demonstrates that American manhood is about proving and testing one's manhood. Moreover, he theorizes that American men maintain self-control by projecting their fears onto others. The fear that men experience in the pursuit of self-control, often develop into social prejudices of others.

Kimmel (2006) theorizes that men in America believe that they are self-made. He states that these are men who base their identity on engaging in male activities publicly, accumulating wealth and status, and by blatantly flaunting their male dominance and social mobility. Accordingly, men do not define themselves based on women. The mobility and the insecurity of the self-made man dominate society. American manhood is based upon preventing boys from being feminized and creating fraternal orders for men to escape the feminized home. Organizations of secrecy with rituals and symbols shape men. This can include sport teams, religious, political, and various other types of groups.

Kimmel's (2006) examination of American masculinity reveals, as others have also pointed out, that what it means to be a man depends on one's race, ethnicity, age, sexuality, and regional experience (Gilmore, 1990; Hendrix & Karant-Nunn, 2008; Messner, 1992; Salzman, Matathia & O'Reilly 2005). Ultimately, Kimmel (2006) asserts, that in the midst of a changing world, men need to distinguish themselves from the crowd and adapt to contemporary society (Lionel, 2008; Messner, 1992; Salzman, Matathia & O'Reilly 2005). Cultural identities in various societies construct a universal form of masculinity that permeates manhood. Meanwhile, personal male identities reshape both the public's masculinity and private decisions about manhood.

Messner (1992) interviewed male athletes, ages 12- 48 who participated in sports from high school, up to the professional level. He demonstrated how masculinity is shaped by sports. He claimed that sport institutions represent the values and power relations within society. In addition, he stated that men use sports in their everyday lives, to teach morals and values to express emotions without intimacy. For example, sports are often the one environment that can easily facilitate diversity and bring into being how its power relations play out in society (Messner, 1992). In addition, Sports represent competition, beating others, playing hurt. Sometimes it also represents the hierarchy that places women and homosexual men below heterosexual men. McWilliams & Howard (1993) found that in the work environment, a woman's platonic relationships with men work are more beneficial to males than to themselves. When females receive advice from males, it is perceived as a hierarchical relationship and when males receive advice from females it is perceived as an act of solidarity.

Messner (1992) states that gender and personality take form based on their interactions in social settings. He states that men bring motives, interest, and desires that help shape their social experiences, and that masculinity is shaped by internal beliefs and social structures. A study involving prisoners found that prisons had a cultural model for manhood and a well-developed process on how to attain it in order to survive within a prison structure (Phillips, 2001). Another researcher has found that media messages also express negative cultural ideals that play a role in the construction of both masculinity and femininity (Soulliere, 2006).

Messner (1992) also discovered that men with different group identities, such as race, class, or sexual orientation, interacted and were treated differently in the sports and the world. Middle-class men played sports to get the acceptance of their peer group and demonstrated to male relatives, their ability to achieve. They were taking advantage of another opportunity amongst the many that was available to them in their communities. On the other hand, the lower-class men played sports as a way of survival within their environment, which provided limited opportunities for success. These men often used sports to give meaning to their identities, but middle-class men perceived sports often as recreational or merely as another educational or occupational prospect. Once an Athlete discovered that his career was over, he lost his macho identity. Athletes displayed diminished physical, emotional, and psychological capacity, without the professional affiliation. Sport institutions, prisons, media groups, schools, workplaces, and families might examine the structures that manage their boundaries, in order to transform masculine ideologies into human constructions that support multiple group identities (Messner, 1992).

Business Perspective

Studies in business marketing have found that the evolution of maleness is influencing how business engages with men, how men engage with society, and how men perceive themselves. Researchers assert that gender is what defines people as soon as they enter the world (Salzman, Matathia & O'Reilly, 2005). An international study led by a team of trend spotters and social analysts, learned what it means to be a man in the world today. Similar to Lionel (2008), they reported changes in society in the post-feminist era. Women have achieved more opportunities, education, jobs, and equitability, as well as social, political, and economic rights. Salzman, Matathia & O'Reilly (2005), declare that women also are no longer physically, emotionally or psychologically inferior. They say that society has become an environment where being single translates into being strong. It has become a struggle and choice between freedom and family. They argue that the family bond is weakening (Lionel, 2008; Salzman, Matathia & O'Reilly, 2005). They believe that the advancement of women has had both negative and positive impacts on masculinity. The changes they find as a result of the women's movement have affected the man's position in society, and they claim that this has increased male angst and dissatisfaction in the workplace and society (Kimmel, 2006; Salzman, Matathia and O'Reilly 2005). Salzman, Matathia & O'Reilly, (2005) also assert that the changes in femininity has also facilitated growth in men. Men are more involved in the home, attentive to their image cosmetically, and make their occupational choices more feminized.

Salzman, Matathia and O'Reilly (2005) theorize that the change in the dynamics between men and women and has afforded men more options to explore within society, and more opportunities to examine different forms of masculinity. Another study of undergraduates found that men who measured low in masculinity ideologies and subscribed to gender egalitarian views were better able to justify nonconformity (Leaper & Von, 2008).

Salzman, Matathia and O'Reilly (2005) found that men have developed a new form of masculinity, which they called *M-Ness*. It represents many men in society who are embracing a greater continuum of masculinity, in which traditional norms are rejected in favor of greater equality between the sexes (Peplau, Hill & Rubin, 1993). M-ness is a masculinity that combines traditional maleness (strength, honor, character) with positive traits traditionally associated with females (nurturance, communicativeness and cooperation). This mode of living is gender neutral without being gender ambivalent. These researchers assert that M-ness requires a higher quality of emotion and physical pleasures that come from knowing oneself and one's potential. It is not about men getting more, but reclaiming their space, their sense of worth and themselves. They want to define themselves, not based on an M-Ness universal model of masculinity that tells them how to think or what to say and do. They want to care for self, but more for others and not be afraid to discuss the bonds amongst men publicly. This means being a caretaker, a caregiver, and a companion rather than a controller. Salzman, Matathia and O'Reilly (2005) believe this male will be able to handle the new challenges that men face and society will face in the future. This is essential because a traditionalist ideology regarding sex roles will influence what decisions men and women make (Peplau, Hill & Rubin, 1993). As a result, there will be new ways of living and working that are flexible and lead

to: higher level of respect for males, more diverse masculinities, embracement of female traits by males, and heterosexual tolerance of all differences. These findings indicate that men are changing their traditional ideologies of maleness in order to adapt to the changes in society.

The societies in which we live are changing as is the definition of masculinity. Individuals, groups and organizations influence masculinity and adjust to it. Failing to adjust in ways that include rather than exclude, diminishes the authenticity of maleness. The research in this section brings the conclusion that a narrow, fixed, or a universal form of masculinity is unhealthy and limited. As researchers, many hold on to a piece of the masculinity puzzle that is viewed as sacred and unadulterated. This approach not only contradicts our endeavors to define maleness, but also confuses those we wish to help gain clarity. Men are expected to cope with female and male relationships. Men are however, discouraged early in life from expressing their feelings; their male friends expect them to be strong and silent, and their female romantic partners may be cold if they reveal failure (Crouter, Mchale & Burtko, 1993). These days, being a confident male is not easy.

CHAPTER II

Racial, Ethnic and Personal Adolescent Male Identity Development

Critical Stage of Male Development

It is essential to understand how and when boys and young men can best develop into men, in order to effectively guide them to succeed in becoming unique men. This sub-section will describe the critical stages of male development. All stages of male development are critical for a man's growth, but young adulthood presents the most opportunities, as well as represents the stage during which most young adults are psychologically prepared to explore their identities.

Human development is different for individuals and groups based on their experience (Vaillant, 1993). Valliant and Beardslee (2008) identify ages 18-25 as a particularly vital stage. This stage has the most challenges and opportunities. In this period one develops relationships and makes identifications. Valliant and Beardslee (2008) assert that each new generation is faced with different challenges from the previous generation. This generation, in contemporary society, is dealing with terrorism, a global economy, and instantaneous communication throughout the world. In addition, many within this generation have spent a portion of childhood in a single-parent household. Lastly, they are being challenged daily by the increasing threats of AIDS. Add to that, the experience of witnessing an American city, New Orleans, destroyed,

practically blindsided by Hurricane Katrina. An example of this, offered by researchers who understand the effect of these types of experiences, have already begun to use comprehensive multisystem approaches in order to better support the psychological needs of developing adolescents (Boyd-Franklin, 2003). Valliant and Beardslee (2008) emphasize that such integrated and comprehensive developmental models are essential for understanding the unique experiences of each generation.

Gurain (1999) also asserts that a lack of understanding regarding the development of adolescent males hinders society's ability to provide the care they need to grow. Therefore, he developed a three-stage program for raising boys into men based on interdisciplinary approaches and observations he conducted of male adolescents from Europe, East India, Middle Eastern and America. The three-stages are: ages 9-13, the 'age of transformation', ages 14-17, the 'stage of determination', and Stage 3, focusing on ages, 18-21, the 'stage of consolidation'. For the purpose of this study I hone in on ages 18-21. This is the integral period during which men are still trying to develop a personal identity, autonomy, morality, and intimacy. This is the stage during which young men are expected to find clarity about who they are in society. As men, they decide to pursue a job or get a college education to meet societal demands (Gilmore, 1999; Hendrix & Karant-Nunn, 2008; Kimmel, 2006).

Levinson (1978) studied the transition of 40 American born males between the ages of 35-45, from four occupations and sectors of society. The sample was diverse in race, ethnicity, religion, social class origin, education, and marital status. The study included the wives of participants. As a result of this study, a developmental model was

produced describing the life cycle and the process of development for males ages 17-65.

The task for men in each stage of the life cycle was to build a life structure, which they

then questioned and reappraised. Men between the ages of 17-22 confronted changes that

were both physical and psychological. During this period, the men created greater

distance and independence from their families. Levinson observed that men began to

question the world and their place within it. However, another study of Levinson's model

found that other variables also had an impact on male development.

Herbert (1989) conducted clinical biographical interviews with Black male entrepreneurs

between the ages of 35 and 50 years of age, whose backgrounds varied in class,

education, and field of work.

Herbert (1989) examined how racial discrimination and racial prejudice

influenced the lives of the men. He accounted for their marriages and families, careers

and occupation, as well as, the male dream and how mentoring impacted each man. His

study found that racial dynamics influenced adult development, just as other researchers

had (Vandiver, Worrell & Fhagen-Smith, 2002; Helms & Carter, 1991). Herbert (1989)'s

research led him to propose two new developmental tasks, in order to incorporate the

experiences of racial dynamics into the male adult development model. The first task is to

form an individual racial identity that both acknowledges and frees the individual of

racism and prejudice. Franklin (2007) indicated that racism is a disorder that impairs an

individual. The second task is to form an individual self-concept dedicated to the

eradication of racial discrimination and racial prejudice from society.

Developing a Male Identity

Men need a firm sense of identity to master each stage of the developmental cycle. Identity is an internal anchor that defines one's interaction with the world (Valliant & Beardslee, 2008). It reflects one's unique values, heritage, and life experiences (Erickson, 1959/1980). One's identity depends on relationships with parents and other older adults. Erickson (1959/1980) found that identity development is a life-long process. He found that identity development is both influenced by genetic and environmental factors. Erickson's model of adult development demonstrates that an individual develops through eight stages: (1) Basic versus Mistrust, (2) Autonomy versus Shame, (3) Initiative versus Guilt, (4) Industry versus Inferiority, (5) Identity versus Identity diffusion, (6) Intimacy versus Isolation, (7) Generativity versus Stagnation and (8) Integrity versus Despair. This study highlights the fifth stage, identity versus identity diffusion. This stage frames how youth make meaning of their identities to form an Ego identity. Ego identity reflects one's wholeness and sum of childhood experiences, and subsequently adds experiences within each successive stage of the adult life cycle (Erickson, 1959/1980). Mastery of the tasks of 'identity formation versus identity diffusion' means a youth learns to share intimacy with others through friendship, combat, leadership, love, and inspiration (Erickson, 1959/1980). The inability to master identity formation will initiate identity diffusion (Erickson, 1959/1980). People often lose their identity because they cannot empathize with others, or they become too clannish and intolerant by excluding others.

Relationship of Race and Ethnicity to Male Identity

Race is a key factor influencing identity formation. Franklin (2004) has examined the influence of both intrinsic and extrinsic forces on Black males' developmental experiences in counseling and therapy. Emphasizing the importance of a positive racial identity, he showed that a negative perception of one's identity can have lasting detrimental effects. Consequently, men struggle with invisibility. Invisibility is feeling that one's talents, abilities, personality, and worth are not valued or recognized because of prejudice and racism (Franklin, 2004). Invisibility attributes diminished value to one's racial identity. Cumulatively, it causes an immense impact on a male's relationship to society and development as a person. The symptoms of invisibility include: frustration, uncertainty, conflict, and denial with guilt. To assist a Black male to become free from invisibility, one must facilitate opportunities for him to experience recognition, satisfaction and legitimacy, validation, respect, and dignity.

Identity development for Latino males involves different factors. They come from twenty-one different countries. The majority of Latino males are mixed racially or ethnically, they are bilingual, and variable in complexion. The multiple group identities complicate their journey to manhood (Abalos, 2002). Despite the variations, they share common experiences. Abalos (2002) provides a theory in response to past research, because that work has mainly produced criticisms without resolution.

Abalos (2002) proposed a transformational theory for Latinos, comprised of three components: emanation, incoherence, and deformation. Emanation refers to the relationship Latino men have with powerful others such as mothers and fathers. This

relationship is experienced as unchanging. The dilemma is that Latino men are raised to not be critical of the powerful loyal establishment governed by their parents and the stories of patriarchy, loyalty, and machismo. They are taught that any doubting of these internal truths will result in sin, guilt, and shame. Therefore, Latino men dominate their women and deny their femininity. Incoherence refers to a Latino man's pursuit of power and self-interest as a way of practicing masculinity. Deformation refers to when a Latino man's humanity has diminished and causes him to become self-destructive. Abalos (2002) argues Latino men can examine aspects of their masculinities that are debilitating by reshaping and recreating the stories that define them. In addition, he reasoned that change can become a reality in the lives of Latino men if they become aware of their life stories, key relationships and self-esteem.

Mirande (1997) studied Latino fathers with at least one child between the ages of 4 and 18. He found that there were polar differences in how Latino men understood 'Machismo'. One model expressed external attributes such as strength, sexual prowess, and power. A second model expressed internal attributes, such as honor, respect, and responsibility. The study found that men who were more educated, earned a higher income and had professional occupations had less traditional views. Mirande (1997) declared that past measures used in studies on Latino men, such as the Bem Sex Role Inventory, contained ethnic and class bias. He also states that past studies have had a negative monolithic view of machismo and Latino communities.

Mirande (1997) declares the important qualities of a Latino father are internal and not external. Latino fathers are not respected for their success, fame, or wealth, but for internal qualities of responsibility, selflessness, and moral character. They are respected for putting their family's interests and well-being before their own.

Relationship among Boyhood, Manhood and Masculinity

Black (1997) suggests that ambiguity concerning the meaning of manhood is transmitted from one generation of Black men to the next. Struggles and challenges men experience in their adult years are influenced by their identity formation experiences as boys. Boyd-Franklin, Franklin and Toussaint (2000) wrote to help parents and community members effectively interact with teenage African-American males. Their research is based on counseling and consulting with African-American families and children regarding "the minefield of the teenage years". The symbolism for which the term 'minefields' is used refers to and includes the challenges of drugs, alcohol, violence, gangs, and school failure. They report that boys lack an understanding of manhood because they are provided with narrow and limited examples. Therefore, in order for black boys and others to overcome these challenges, society must support them by calling attention to the importance of helping males create a positive racial identity, learn sexual responsibility, and overcome negative influences. Taylor-Griffin (2000) found that black male achievement was dependent on the strength and weaknesses of their families, neighborhoods, and adolescent settings.

Pollack (1998) discovered that boys feel that they are hiding themselves with the old boy code and want out of it. In his clinical experience and projects with boys and men, he explored the definitions of manhood in order to counter the old boy code, a body of beliefs represented by toughness, independence, respect on demand, and suppressed emotions (Pollack, 1998). He argues that many boys make attempts to "engage in acts of heroism, in attempts to dismantle society's double standard and toxic views about males" (Pollack, 1998, p. 391). Boys need support in developing "a new boy code that is based on honesty rather than fear, communication rather than repression, connection rather than disconnection. Society needs to support a diverse form of masculinity that permeates all its sub-systems, sports, schools, and families. Lack of understanding and knowledge within these systems become barriers to boys' attempts to develop their unique form of maleness (Messner, 1992; Pollack, 1998).

Pollack discovered that boys want to unite parts of them, in order to become one self. He finds that boys, who are soon to be men, struggle with who they are and what a male is supposed to be. He proposes that our boys are asking to be viewed without bias. They want to choose their manhood, rather than conform to society's standard that does not understand unique males. Pollack (2000) stated that boys need to show their emotions, learn that feelings are masculine. His ideas are that no feelings are forbidden; that strength and vulnerabilities are both good; and that all parts of their personalities are natural. He states, treat them with affection and care that we want them one day to express. Researchers declare that boys should receive permission to have an internal self. Boys should not be ridiculed for not being what is perceived to be a man.

Kindlon and Thompson (2000) have learned that adolescent boys are hurt, sad, angry, and silent. The duty of society is to protect their emotional lives. Seven ways parents can protect the emotional life of boys are (pg. 241-258):

1. Give boys permission to experience full range of emotions and help them develop the emotional vocabulary so that they understand themselves better and communicate more effectively with others.
2. Accept boys, for who they are and provide a safe place for them to express themselves.
3. Talk to boys in their language- in a way that honors their pride and masculinity.
4. Teach boys that emotional courage is courage, and that courage and empathy are the real sources of strength in life,
5. Use discipline to build character and conscience, not enemies.
6. Model a manhood of emotional attachment.
7. Teach boys there are many ways to become a man.

Male and Female Difference among College Students

Research has found that during their college years, not only are men not doing as well academically as their female counterparts, but they are struggling (Wack & Quimby, 2006; Tyre, 2008). Wack and Quimby (2006) reported that graduation rates among males are lower than females and little is known about what happens on college campuses. They continue to score lower than females in many other aspects of life (Tyre, 2008). Austin, Evans, Goldwater and Potter (2005) found that among first year medical students females scored higher than males in Emotional Intelligence. Bruess and Pearson's (2000) study on the development of academic autonomy, purpose, and mature interpersonal relationships in college students, found that women scored significantly higher than men on academic autonomy and purpose. There was no significant difference between the genders on mature interpersonal relationships. Men, however, were behind in finding meaning in a person, place or thing.

Taylor (1998) found that females demonstrated higher levels of tolerance when entering college than males. Females also experienced almost three times the gains in tolerance during college than their male counterparts. Taylor found that psychological states and social identities influenced student development in college. Males were influenced more by out of class experiences than in-class experiences. The author argued that higher education was the place to prepare students for citizenship in society. A current study with seven gay, African-American men found that there was a need for greater tolerance and social justice interventions. It indicated that gays need supportive relationships outside homosexual groups to feel safe (Goode, Cross & Good, 2008). Also,

other studies discovered differences between underclassmen and upperclassmen. Lata, Jeffery, Nakamoto, Mindy, Degenova and Mary (1997) found that freshmen and sophomores more than juniors and seniors wished they had focused more on understanding the self, developing close relationships with parents, developing the mind, trying harder, and expanding their circle of relationships. They felt they were missing love relationships. Sorokou and Weissbrod (2004) suggest that first year adolescent in college have different attachment styles.

However, some contributing factors to the gender gap could be that Manhood in contrast to womanhood is a precarious state requiring validation (Cohen, Bosson, Vandello & Burnaford, 2008). Also, it has been found that Manhood is easily lost, a finding identified by Phillip (2001) in a study with prisoners. Another study with college men found real and ideal gender roles were in conflict (Liu, Rochlen & Mohr, 2005). Ultimately, scholars are discovering that maleness is influenced in many ways. It has interdependent stages, phases, structures and periods of life. Research emphasizes the effects of multiple identities, interpersonal relationships and intergroup experiences on maleness. These findings lead me to want to examine the developmental experiences of Black and Latino men who are in their first or second year in college.

This study examined how Black and Latino men develop their manhood and how they understand and apply aspects of their masculinity in their daily lives. This study explored the following five questions for Black and Latino men in college:

1) How do Black and Latino males who are in their freshmen, sophomore or junior years in college define and learn to shape their male identity?

2) What are the group similarities and differences in how they understand and define their male identity?

3) How do they collectively learn about manhood?

4) What are their fears, hopes and needs?

5) How do they manage their relationships?

Therefore, the current study tells the story of 21 college men of both Black and Latino backgrounds who examined the issues of men. They explored their male identities, masculinity and manhood. Their stories are told using the following eight themes:

1) Learning about differences

2) Exploring the influences of masculinity and manhood

3) Understanding relationships with men

4) Understanding relationships with women

5) Learning about manhood

6) Forming lessons on manhood

7) Experiencing BMG (Black male group) and LMG (Latino male group) intergroup interactions

8) Studying BMG and LMG optimization of intergroup boundaries

In addition, this study also describes the four phase Group Guided Experiential Approach for exploring manhood. The following phases are: Bonding, Deconstructing, Structuring and Constructing. These phases are interdependent and provide a structure and process for examining manhood. The design facilitates an exploration of manhood that encourages both individual and group development in support of understanding maleness systemically.

CHAPTER III

Intervention Methods for Enhancing Male Identity Development

This chapter presents the theoretical foundations that were used to study manhood. Alderfer (2003) expressed that strong connections between measures and theories require well-developed theories. This section shows how the confluence of several theories formed the theoretical foundation that shaped this study. The section also describes how the methodology of this study evolved.

Group Memberships

Group memberships play a major role in how individuals experience themselves within a given context or particular event, as well as how they understand and perceive the development of their experiences. Embedded Intergroup Relations Theory states that our group memberships influence our ways of thinking, feeling and behaving towards ourselves and others both consciously and unconsciously (Alderfer, 1986, 1987; Alderfer & Smith, 1982). The theory defines two types of group memberships: Identity groups and Organizational groups. The theory includes five properties of intergroup relations that govern how groups of people interact. These properties are essentially shaped and influenced by our group memberships. Alderfer (1987) describes the five properties of intergroup relations, as follows (pg. 203-204):

1. Group boundaries: Group boundaries, both physical and psychological, determine who is a group member and regulate transactions among groups by variations in their permeability (Alderfer, 1977). Boundary permeability refers to the ease with which boundaries can be crossed.

2. Power differences: Groups differ in the types of resources they can obtain and use (Lasswell & Kaplan, 1950). The variety of dimensions on which there are power differences and the degree of discrepancy among groups on these dimensions influence the degree of boundary permeability among groups.

3. Affective patterns: The permeability of the group boundaries varies with the polarization of feeling among the groups; that is, to the degree that group members split their feelings so that mainly positive feelings are associated with their own group and mainly negative feelings are projected onto other groups (Coser 1956; Levine & Campbell, 1972; Sumner, 1906).

4. Cognitive formations, including "distortions": as a function of power differences and affective patterns groups tend to develop their own language (or elements of language, including social categories), condition their members perceptions of the objective and subjective phenomena, and transmit sets of propositions-including theories and ideologies –explain the nature of the experiences encountered by members and to influence relations with other groups (Billig, 1976; Blake, Shepard & Mouton 1964; Sherif & Sherif 1969; Tajfel 1970).

5. Leadership behavior: Leadership behavior of group leaders and of members representing a group reflects the boundary permeability, power differences, affective patterns, and cognitive formations of their group in relation to other groups. The behavior of group representatives, including formally designated leaders, is both cause and effect of the total pattern of intergroup behavior in a particular situation.

The theory indicates that individual and group level analyses are both independent and interdependent. Using the theory one thinks separately about individuals and groups, about the relationships among groups, and about the interdependence of these different perspectives for both the individual and the group (Alderfer 1987).

Multiple Levels of Relationship Building

Another component of this framework is the *Systemic Socioanalytic Approach* (*SSA*) developed by Wells Jr. (1980). The central focus is on understanding interpersonal processes and group relations within organizations. Wells's (1980) theory states that in order for individual and group dynamics to be understood, more than one level of analysis must be considered. SSA is a tool for examining various levels of organizational processes. In this study, however, I view those organizational processes as relationships and relational processes that occur both within the boundaries of an organization, as explained by Wells, and outside the boundaries of organizations in various group settings. Wells (1980) identifies the following five summaries as different levels of organizational processes (pg.52-54):

1. Intrapersonal processes: in an organizational context refer to the co-actors relatedness to him- or herself. Analysis of intrapersonal processes focuses on the personality characteristics, character traits, mode of ego defense, ego ideal, and various need levels of the co-actors. In short, an intrapersonal analysis assumes that the behavior emerges from the internal life or from within the co-actors. An interpersonal analysis assumes that the behavior emerges from the internal life or from within the co-actor (Astrachan, 1970).

2. Interpersonal processes: refer to member-to-member relations. The focus is on the quality and type of relationships that exist between co-actors. Emphasis is placed on communication patterns, information flow, level of conflict and trust, and relating styles of co-actors (Aryris, 1962; Astrachan, 1970). Interpersonal processes examine how well or poorly individuals relate to their peers, subordinates, and supervisors. Emphasis is placed on how well individuals listen and establish meaningful and viable alliances.

3. Group level processes: refer to the behavior of the group as a social system and the co-actor's relatedness to that system. The focus is on the group-as-a-whole (suprapersonal) (Bion, 1961; Gibbard, 1975; Rioch, 1970). The unit of analysis is the group as a system. Groups can be

considered more or less the sum total of their parts. Hence group members are considered interdependent subsystems co-acting and interacting together via the group's life mentality. Group-level analysis assumes that when a co-actor acts, he or she is acting not only on his or her behalf, but on behalf of the group or parts of the group.

4. Intergroup processes: refer, in part, to relations among various groups and subgroups. The intergroup processes are affected and derive from the group memberships that co-actors carry with them into groups and their behavior towards other groups. The basis of intergroup relations can develop from hierarchical and task position, sex, race, age, ethnic identities, and ideological differences (Alderfer, 1977). Intergroup relations: (1) Determine how we are treated and treat others, (2) Profoundly color our perceptions of the world, (3) Play a role how co-actors form their personal sense of identity (Smith, 1977). Experiential simulations are sometimes used to intergroup phenomena (Wells, 1978; Oshry, 1978).

5. Interorganizational processes: refer to relationships that exist between organizations and their environment, and concern the set of organizations that make demands of, or have impact upon, the focal organization (Evan, 1966). Interorganizational analysis focuses on the ecotone and the causal texture of the environment (Emery & Trist, 1973).

Wells (1980) explains that organizations must examine all their levels of processes, not just the individual, in order to understand a comprehensive perspective on individual and group behaviors. Wells (1980) believed that when there is a problem with the individual, it is saying something about the group, an idea that influenced the present study. Wells (1980) stated:

Groups create the same range of feelings that is created in the infant-mother relationship. Moreover, both infants in relation to mothers and individuals in relation to groups use projective identification and splitting to cope with overwhelming tension and ambivalence. Hence, the concept of group-as-mother is established.

Experiential Learning

The third component shaping this investigation was experiential learning. Experiential learning has two distinct goals: (1) to learn about a particular subject matter and (2) to learn about one's strengths and weaknesses as a learner (Kolb, 1974). Experiential learning aids both teacher and student, both of whom are observers. Experiential learning employs a process that allows participants to observe their own behavior as it occurs and to reflect upon the causes and effects of actions (Alderfer, 1990; Alderfer & Cooper, 1979, 1980; Kolb, 1974). This intervention of this study established a process for participants to reflect on male identity, masculinity, and manhood. Participants discussed topics they generated and not material the research team generated. Gillette (1990) used experiential learning to examine how groups learn. He describes how groups can engage in the "practice of learning". He asserts that this approach presents four opportunities for different skill sets (p.17-30).

1. On-line context consists of the time when the learner is involved directly in the work group dynamics.
2. Off-line context consists of the time when the learner is not meeting with the group but is either at work elsewhere in the organization or off from work.
3. On-line to Off-line consists of the time when the learner is transitioning from the work group dynamics back into the larger organization.

4. Off-line to On-line consists of the time when the learner is transitioning from the larger organization, back into the work group dynamics.

Gillette (1990) states that learning in the on-line context requires three skills: One, it requires the ability to experience, to be in, and to be open to the forces at work within the group. It also includes the ability to deal with uncertainty, intensity, contradictions and ambiguities that develop in unstructured groups. It is essential to have courage. Second, it requires the ability to reflect, to step out and generate critical judgment. This includes the ability to develop a different perspective. Third, it requires the ability to manage these two states, and balance the two. This also includes the judgment needed to understand when to move to experience or reflection.

Use of self to support self-exploration

Smith (1990) states that using oneself as an instrument requires a special commitment to introspection. Smith asserts that facilitators must be connected to the experiences of the group and simultaneously separated. They must be able to comprehend the interaction patterns that they are a part of. They must also be able to manage transference and counter transferences. A facilitator will need to be the repository for group projections by members. A facilitator needs to be aware what he or she is experiencing might be mirroring what is happening in the group. These internal feelings can help facilitators gain access to unconscious dynamics. Orenstein (2007) says that consultants need to be thoroughly aware of their biases, characteristic responses, and group memberships.

Making a Group Intervention

The last component is making a group intervention. A number of researchers discussed the importance of exploring manhood in groups. Horne, Lolliff and Roth (1996) found that groups help link men to stories about pain, anger and fear. The men found it was helpful to talk about their relationships with their fathers. Groups allowed men to discuss the emotions they experienced in their relationships with important females in their lives (Andronico, 1996). Horne, Lolliff and Roth (1996) also believe groups should provide a safe place for nurturing, role modeling, initiating, mentoring, and eldering, where one teaches skills to and provides wisdom to the future generations of men. Elligan and Utsey (1999) suggest that using a group process to study manhood is essential for Black men. To summarize the framework described, here are my five guiding principles:

1. Examining the influence of group memberships on male identity, masculinity and manhood facilitates male development (Abalos, 2002; Alderfer, 1987; Boyd-Franklin, Franklin & Toussaint, 2001; Franklin, 2004; Gilmore, 1991; Herbert, 1989; Messner, 1995; Mirande, 1997).

2. Examining past and present relationships on multiple levels increases wholeness during male development (Boyd-Franklin, Franklin & Toussaint, 2001; Erickson, 1959, 1980; Wells, 1980.)

3. Male development is facilitated through multiple ways of learning that are supported by an experiential and guided approach (Gillette, 1990; Kolb, 1974).

4. Male development is facilitated effectively by those who have the ability to reflect, on group memberships, multiple levels of relating and engage in self-exploration and scrutiny (Erickson, 1959, 1980; Orenstein, 2007; Smith, 1990).

5. Male development is facilitated through an organized developmental group process that has a beginning and an ending (Andronico, 1996).

CHAPTER IV

Research Methods for Examining Male Identity Development

This chapter will describe the methods used in the research. It will describe the

research site, participants and the four phases of the research modeled based on the stages

of organizational diagnosis (Alderfer, 1980): entry, data collection, data analysis, and

feedback. Alderfer describes the primary objective of each phase as follows: Entry

determines which units will participate. Data collection phase involves procedures to

obtain data; Data analysis organizes and summarizes the findings; Feedback presents the

analysis to the participants.

The setting

Participants received fictitious names for the purpose of confidentiality. The

research site has the fictitious name of Global University. It is a large co-educational

public university located in the United States. Over 50,000 students and 9,000 faculty

members populate three major campuses.

Participants

Twenty-one male adults aged 18-21, of Black and Latino backgrounds,

participated in this study as members of a Black or a Latino group. The participants

included freshmen, sophomores and juniors. The males lived in different residential halls

on different campuses. The principle investigator was a Black Haitian African-American

male who was 28 years old when he proposed the study, 29 years old when he conducted

the study and 30 years old during data analysis. He was born and raised in Brooklyn,

NY. He received training in the Organizational Psychology Program in the Graduate

School of Applied Professional Psychology at Rutgers University. His education

included systemic, group, and individual approaches. He worked in the roles of

Operations Manager, Student Ombudsman (office intern), youth worker for Family

Services, Group Co-facilitator for Adolescent and Adult Male Groups, Project Manager

for an Organizational Diagnosis course, Co-instructor for a Leadership course, and as a

participant in two Group Dynamic Institutes. These projects were carried out in higher

education, human service and public school organizations. The facilitator for the Black

male resource group was a Black African-American male, 25 years old, born in Bronx,

N.Y., and raised in both the Bronx, N.Y. and Sayreville, N.J. The facilitator for the

Latino group was a White Cuban male, 32 years old. He was born and raised in Miami,

Florida. Both men were completing their doctoral education at the Graduate School of

Applied Professional Psychology at Rutgers University. Both received training that

included systemic, group, and individual approaches.

The Black male and the principle investigator have been in one group course

together at an A.K. Rice training conference, where they were participant observers. They

also had group supervision together for one year with the chairperson of this committee.

In addition, they were part of a graduate men's group and also co-facilitated an

adolescent group for at-risk males. During the study, the second facilitator worked as a

pharmaceutical intern and co-facilitated adolescent groups. He has worked with both for-

profit corporations, and for public schools. The White Cuban male was an advanced

clinical student who had taken several courses in the organizational program. The

principle investigator and this man had taken several group courses at the same time.

These included an experiential group course and two A.K. Rice training conferences,

where both were participant observers. During the study, the White Cuban facilitator was

a psychology instructor, and a staff counselor at two different sites. He has worked in

universities and human service organizations who serve adolescents.

Gaining Access to Target Group

Gaining access consisted of three processes: 1) building a liaison system, 2)

recruiting students and 3) orientation. Entry was a learning experience for me. I learned

that whether you are an insider or an outsider, you would, nonetheless, need several

liaisons. These liaisons can serve similar and distinct purposes. In addition, a liaison's

group memberships will determine what type or level of access you receive when

entering a new organization. Liaisons increase the trust and credibility of researcher and

consultants (Alderfer, 1980).

As the principle investigator, after consultation from my committee and feedback

from colleagues, I had decided my participant pool would come from Global University.

There were several reasons. First, I would have an easy time gaining access to a

university with which I was familiar with and affiliated. Second, based on my knowledge

I could make certain that participants were coming from similar conditions. My initial

contact with Global regarding my study was in March 2006. I met with a White female

dean at one of the undergraduate colleges who became my first liaison. She was head of

the first-year program and was very enthusiastic about my project. In our first meetings, I expressed to her that I wanted to form four groups: Black, Latino, Asian, and White. She responded, "Are you expecting to graduate in this day and age, given the magnitude of what you want to pursue?" She was willing to help me once I received Internal Review Board (IRB) approval for this study and reduced the number of groups. She requested that I also contact the dean of the college for his approval. I contacted the dean of the college and had my committee chair who knew him make contact.

She set up consultations for me with two assistant deans in her department, one being a Latino male and the other dean was a Black female. Talking with the Black female was brief and welcoming. She suggested I contact a Black male dean she knew, who had direct contact with male students. This coincidentally was a person that I already knew, but had not yet contacted, because he was located on a different campus. Conversation with the Latino male was longer. We discussed generational differences and historical ideologies that are used to define masculinity. In addition, we discussed whether young men in college would take this project seriously. He had mixed feelings about whether they would participate or not.

In early 2006, I obtained a graduate assistant position in the Obama Student Center of the same college at Global, where the first liaison was a dean. I had no awareness of how instrumental this job would become for the project. The position increased my insider position. In September of 2006, I got back in touch with this liaison in order to tell her the study would focus on two groups, one Black and the other Latino. Considering my own group affiliations, I felt that I had a better chance of recruiting

Black and Latino males. From my encounters at the University, with the White and

Asian population males, led me to believe that it would be difficult at best, if not futile to

get enough students from these demographics interested in this study.

Thereafter, this liaison, along with another professor helped me with the brochure

I used to recruit participants. We decided that the groups would be called male 'resource

groups', as opposed to male 'support' groups. I wanted to minimize the anxiety and

ambivalence concerning a name that might make assumptions about the manhood of

potential participants. Later, this liaison and I decided to get some feedback about the

brochure in a first-year course, in order to see how young males would react. Here is the

e-mail she sent me after the brochure was viewed by males in her class:

I asked the two Black males in my class to see me at the end of class.
These two men are as different as possible, one from Troy in the
Northeast, one recently arrived from Kenya. One totally macho and one
exploring new sexual boundaries, rather publically. I handed them the
brochure and asked if they would explain what was being asked and if the
brochure caught their interest. I was astonished that they both had the
same reaction. "Please forgive me, this is nothing personal". Both said
they would glance at it and throw it away. They would be reluctant to take
part because the time commitment was too large, and the tone of the
brochure made them feel that the program was telling them that they were
full of deficiencies and that only someone insecure in his manhood would
sign up. They both felt that the program was intended to "groom" them
into being more mainstream. They felt that taking part would be admitting
that they had some 'fallacies' that needed to be corrected. When asked how
it could be improved, they answered that it had to sound less
condescending toward who they are. What does this offer me? Why
would I take part? It has to be more appealing. They didn't care about
compensation as much as making a time commitment that they couldn't
honor. Honestly, I was very surprised. I urge you to have a number of
other male first year students read it and give you feedback in person.

Stay in touch.   I know how upsetting comments like this can be. You have chosen a tough group to work with. I truly wish you luck. Let me know when you have IRB approval (personal communication, November 21, 2006)."

In a follow-up e-mail, she said:

On the bright side, I did share your brochure with my husband, a White man in his early sixties. He would love to talk to you. His message (as I understand it) is that GROUPS are designed to control people. Few men like to join groups. However, if you are asking for their INPUT. If you appeal to their ability to help you. To give and share their opinions....and if their opinions really matter. The brochure needs to position you as a LISTENER, soliciting their expertise on a subject they are well informed about (personal communication, November 27, 2006).

This dean helped me to figure out which would the best approach for reaching my target group. Consequently, I began to solicit feedback from males I knew, across the campus, about the brochure. I found that freshman and sophomore males often expressed genuine interest in such a group and juniors appeared ambivalent, though interested. Seniors, however, expressed less interest. At this point, I met with my dissertation advisory group, in which my second committee member, a Black female, and four Black female colleagues, were present. They assisted me in brainstorming situations involving my target group. I made adjustments based on their feedback, the liaison's reports from her class, and those from other male students with whom I had spoken. I decided that eight weeks would be a feasible amount of time for conducting the groups. A final copy of my brochure is in Appendix, C.

IRB approval came in December 2006. I got back to the liaison. We designed a process that would get news about my study to first-year courses at her college. In addition, she would also send university-wide e-mails to the sophomores. Unfortunately,

I soon lost liaison 1 as a result of an organizational change. However, it did not delay the project because I had already begun to acquire other liaisons at the College. Fortuitously, she had introduced me to a White female dean from another campus. I had anxiety over losing such a supportive liaison who had been so dedicated to helping me start my study. Her former secretary helped send brochures to classes. As the semester ended, I had received only informal responses from students, expressing that they had heard about my study through their course, were interested, and would get back to me soon. These conversations were with men who knew me through my formal role with Global. Now, I made contact with a White female assistant dean who worked with freshmen. She became my second liaison. She helped me find a network of students, and connected me to three colleagues who would help.

This liaison put me in contact with the dean in charge of the Educational Opportunity Fund, a Black male. He became the third liaison. He provided tips on things to look for when studying manhood. After explaining to him that I did not have a definition of manhood, he appeared surprised. He responded by asking about my purpose. My response was that I wanted to research and ultimately my goal was to discover a way for males to understand their manhood. He continued his support and in furtherance, he referred me to literature and conferences on manhood.

As an older Black male, he provided me with an insider perspective on manhood and the men I wanted to work with. In hindsight, I realized more after talking to him, that I wanted to do something very different from what was already being done. I knew I did not want to teach about manhood, but wanted rather to develop a process that allowed

manhood to be explored. He also referred me to an assistant dean with whom I was already familiar. On meeting with this dean, I learned that he was also working on his dissertation, like mine, on African-American men. He had become the fourth liaison. As Assistant Dean responsible for Multicultural Studies, he had direct contact with the Black and Latino male student groups. We also had an extensive conversation about many aspects of the Black male experience. He invited me to events where I could recruit males. In addition, he decided that he would have the clubs contact me if they were interested. Later, I received responses from the Black male student group, but I did not hear from the Latino male student group.

Around the same time, I was fortunate to make contact with the Assistant Dean of Retention, a Black female who provided me with access to Latino men at the college. She became the fifth liaison. During our first encounter, she contacted several students and colleagues and introduced me to people at all levels of her building. Her energy motivated me immensely. As we moved through the building, she introduced me to students, one of whom became critical to the project. During the introductions, I noticed that students showed trust for me, after they had been introduced by someone whom they knew had their best interests at heart. They knew she cared about them as individuals and academically.

Later, I was put in touch with a secretary at the Center for Latino Arts and Culture, where she got me in touch with the Director. This secretary became my sixth liaison. She advised me to come to the center at peak times to recruit Latino men. I met with the director, who said he would e-mail my advertisement to all Latino students. He

showed interest in the project and expressed the need to understand the Latino experience

on campus. Though he was extremely busy, he was very supportive as well. The director

of the Cultural Center, a Black man who was not born in the United States, discussed

with me, ways to attract students to my study. A colleague of mine, who was a Black

female, referred me to this man who now became my seventh liaison. He provided me

with insight into the population and how they might respond to the project, along with the

best strategies I could use to go about communicating to the ethnic population about their

possible participation. He provided me with information about how Black men at Global

University managed their time and where they would be willing to meet with me.

In the meantime, I advertised the project and my orientation sessions. I also tried

to connect to men directly. I learned that stopping students on school grounds would

capture their interest but not their commitment. Most either declined or did not respond

when I followed up. Yet one Black male did join the group and became very impactful to

the group process. Soon after, I was invited to attend a Black male student group. The

Black male facilitator also came to the meeting with me. We decided that it would be best

to have the facilitators at the various meetings in order for potential participants to see if

the facilitators were men they would want to work with in a group and also to begin to

create some familiarity with their group facilitator.

The facilitator and I were present for most of the agenda items discussed by the

Black male student group. Then I introduced the study as the last agenda item. Initially, it

appeared the Black men in the group might have had some interest, but did not appear

very excited. A young Black Haitian man who knew me shouted out to the audience,

"Give my man some love," and started clapping. In addition, a Black male graduate student, who was also working on his dissertation and familiar with me, and had been an advisor to the Black student group, stood up in support of me. He said that he knew me, and understood our graduate experience. He added that he supported the work I was doing. These two men became liaisons voluntarily and organically. Their support for me demonstrated the power of liaisons in helping perceived outsiders gain trust in groups and organizations. After these men spoke, more questions were asked by the audience.

In effect, this was a great moment for me and my project because the actions of these two men also demonstrated what the resource groups would do. A slightly older Black man of lighter skin color than my own, and a younger Black male with darker skin, collaborated with me to support my project on manhood. This was more than I could ever have asked for. An intragroup experience representing the interaction between race, ethnicity, class, color, age and other differences had occurred. Class is mentioned mainly because the Black male graduate student made a humorous comment earlier in the meeting about living in an upper middle class area to another member of the group who was from a lower class, inner-city area in the same state. At the end of the event, there were 12 men who submitted registration forms agreeing to be contacted about the project. A significant number of Black men who later joined came from this group. On the other hand, the fourth liaison could not get the Latino male student group to schedule a time to meet with me.

However, I reached out of the box and put my efforts to recruit students into the Twenty-first century. Through Facebook.com an additional Latino man became interested and joined the program. Being in the Global network, specifically on Facebook.com, encouraged this young Latino man to trust me. After our meeting, he decided to join. Since it had been after the orientation session, I decided to give him a similar introduction as many had received during the formal orientations. Other students who worked at the Obama Student Center where I was employed, also joined. All of the men who attended orientation did not make a commitment, but they had interest and had the opportunity to make a decision once they learned more about the study.

Recruitment played a significant role in data collection. This stage provided the opportunity for the principle investigator to learn more about the target groups and observe how they chose to interact with him and others. The researcher also used his observations and those of his facilitators to refine aspects of the data collection. During recruitment, participants were asked to complete registration form 1(see Appendix, A, pg.249). Initial interactions with participants developed dialogues, discussions or debates about the factors that influenced manhood. They often became informal interviews between researcher and participants. Conversations were influenced by both parties, in order to feel out each other and learn more about their relationship to masculinity and manhood. These situations provided the researcher with data on potential participants, their interests in exploring manhood, and a chance to decide whether they wanted contact with the researcher. For example:

➢ I had a conversation with a potential participant about differences among African, Caribbean, and African-American men. The participant was concerned about how this would be discussed during the resource groups and wondered whether it would lead to conflict amongst the men in the group. This participant later joined the study, and the topic was eventually initiated by him.

➢ In another conversation with a potential participant, we discussed sexuality. He was concerned about joining the group because he was exploring sexuality in various ways and was not certain how heterosexual males would react to him. He, however, expressed that he was interested in learning and discussing this topic with other men. This young man later decided not to participate in the study. Eventually, sexuality was cautiously discussed by both resource groups in the study.

➢ In another conversation, I talked to a senior. This man had felt this study would not add to his experience regarding manhood, because he felt he had already experienced and developed his manhood enough at this point in his life. After similar encounters, I decided seniors in college probably would not be a good fit for the study.

Early on, during these dialogues, I discovered that participants were looking forward to talking about females, which they later discussed. In addition, most participants were concerned about the time commitment during sessions and throughout the study. This supported changing our timetable from a ten-week study to an eight-week study, keeping most sessions under two hours, while maintaining the continued involvement of participants in making decisions about scheduling. Most participants were

also interested in who would eventually be in the groups, which was an indication that member familiarity was important. Orientation played a vital role in helping create some familiarity and eased interactions between potential participants before anyone made a commitment to participate.

The study had two orientation sessions on different days, campuses and at different times. Each one was scheduled, based on the times provided by potential participants who had completed registration forms. As a further incentive, students were made aware that food and beverages would be provided. During the orientations, both facilitators and the principle investigator were in attendance. The first orientation included the research team, eight men, seven of whom were Black and one of whom was Latino. The second orientation session included four Latino men and eight Black men. Each orientation session started with the principle investigator having every male briefly introduce himself to the group. People announced their names and expressed why they were interested in participating. The principle investigator then explained the purpose of the study, his interest in this study and the potential benefits for all parties involved. In addition, the principle investigator emphasized that the study is going to be the collaboration between him, the facilitators and all of the participants. Moreover, he communicated that the findings would be a result of all their efforts and not only those who proposed it. Thereafter, the principle investigator told his life story, which included his demographical background, family experiences and developmental challenges. Once that was completed, he handed over the rest of the meeting to the facilitators who explained the process that was involved with participation in this study.

The facilitators discussed the consent form and the parameters of the study. This form requested the signature of those who agreed to participate and an additional signature for those who agreed to be audio taped. All those in attendance were also asked to complete Registration Form 1 and 2 (see Appendix, A), if they had not already done so during their initial interaction with the researcher. Facilitators then told the men that they and the principle investigator were leaving the room. They told the participants they had the choice to sign and leave the consent form face down, or they also had the choice not to participate. The investigators then entered the room to collect the consent forms. Those who signed up would be contacted with information about when the groups would to begin. The following is an essence of the type of experiences developed in these sessions: During our second orientation meeting, a participant asked the research team: "Why is this study important to the research team?" My response was as follows:

> Growing up, I struggled with understanding my masculinity and manhood. I often wondered how I could best learn what it is and from whom it would be best to learn it. As a result, I felt it was important to pursue this type of a study, in order to work collaboratively with young men who wanted to explore the meaning of manhood. In addition, I hope we can discover a method that will help us and the next generation of men to explore and better understand their manhood, particularly those in the Black and Latino communities.

The resource group facilitators also shared in this reply. Potential participants appeared to appreciate the response. This question, although appearing friendly, felt like a test for the principle investigator and the facilitators. After the men completed consent forms, many remained in the room to ask additional questions.

Data Collection

Collection of data was obtained through a variety of methods guided by theory. Data collection consisted of primarily: (1) Registration Form 1, (2) Registration Form 2, (3) Research team planning sessions, (4) Male resource groups, (5) Participant Journal entries, (6) Research team debriefing sessions, (7) Individual interviews, (8) Supervision with dissertation chair and (9) Joint committee interviews. These nine sources emerged as building blocks in their relationship to one another, in which early occurrences generated statistics that shaped later events.

Registration Form 1 was one page and requested information about group memberships (e.g. race, ethnicity and age), contact numbers, and college profile. College profile information included such items as, college major and year in college. This item was completed during the participant's first encounter with the researcher, upon a recruit's demonstration of interest in participating (see Appendix, A, pp.207). Registration form 2 was one page as well, that requested additional demographic information, such as marital status and religion. It also included questions about availability for group sessions and individual interviews. It was also completed during orientation sessions (see Appendix, pp.208).

Planning sessions occurred with the principle investigator and facilitators before each resource group session. The purpose of these meetings was to review the current agenda items generated by the principle investigator, but opened up a forum to allow additions by facilitators. In gathering together all of the elements to make this project a success, it was time to collectively set a plan for the upcoming sessions, to reflect on

potential interventions, and to discuss any concerns or suggestions the research team had about the whole project. Data was collected during the weekly group sessions, for two months. However, separate sessions (session five and six) were held on the same day to accommodate participant and facilitator availability, as well as, to correspond to the university holiday schedule. All sessions were observed using both structured and unstructured approaches. For example, when using a structured approach the research team decided that within a particular session we should observe seating arrangements. The Black male group had fourteen members while the Latino male group had only seven members. These participants remained in their same race groups for six out of the eight group sessions. The facilitators were specifically matched to the group that shared their racial and cultural backgrounds. Researchers have theorized a combination of counselor characteristics, as well as race and ethnicity in accounting for counselor preferences and creating an alliance between counselor and client (Helms & Carter, 1991). Two sessions were held jointly, where both resource groups met together as one group.

The roles during the study emerged in several ways. All participants were participant observers who examined maleness. Participants examined what it meant to be a male in society based on their group memberships.   The roles of facilitators were to ease the process, observe, and manage group development. They assisted groups by commenting and asking questions about group member experiences in the past, present (here-and-now) and future. Facilitators and group members were responsible for generating their own learning process. The role of the principle investigator was to plan sessions before the resource group meetings and the debriefing sessions afterwards. The principle investigator was responsible for making certain that the facilitators had

instructions and materials needed to manage groups effectively. This included equipment, materials, interventions, and food. The principle investigator was responsible for sending out e-mails and text messaging reminders to all participants in between sessions. During the study, he was engaged in all aspects of the study. The only aspect of the study he did not part take in directly was the group meetings, with the exception of the last group session.

The male resource group sessions were organized in the following manner: Four group sessions were one-and-a half hours long, three sessions were two hours, and one session lasted three-and-a-half hours. All sessions were conducted in the Obama Student Center building in rooms adjacent to one another. All sessions were recorded. The resource groups were guided by both semi-structured exercises and experiential processes. Semi-structured group exercises were used to initiate discussions when a group was at an impasse. Semi-structured exercises were used as needed, when facilitators thought their groups were seeking direction. Once certain exercises were introduced, the group participants guided their learning using the support of experiential learning. Groups were given the charge to decide what topics were important to be discussed. There was a balance between both structured and experiential exercises (see Appendix, B, pp.213-222 for the exact schedule and exercises).

Facilitators and participants completed journal entries in notebooks at the end of each session. Notebooks were then collected, before each group of participants exited after each session. Participants wrote whatever first came to their minds, which included group themes, reflections and reactions about the session. Some participants used their journals to express what they agreed or disagreed with in relation to manhood, as well as,

what they were willing to change about their own manhood. The principle investigator also completed a journal entry after each group session.

Facilitator debriefing sessions included the principle investigator and both facilitators. The purpose of these sessions was to discuss, reflect and analyze what happened in the resource groups, what themes emerged, general group experiences, and underlying dynamics. These sessions were also used for the facilitators to share and reflect on their emotional reactions in the group. In addition, these sessions were used to discuss the dynamics among the principle investigator and the facilitators. A debriefing occurred after each session.

Individual interviews were conducted with twenty three individuals. These included all participants and the two facilitators. Interview questions were modified based on the key issues and experiences of both male resource groups. The design of the interviews was based on the findings of Alderfer and Brown (1972). They asserted that when researchers through their questionnaires show that they are aware of the critical issues or events a respondent has encountered, it will increase the respondents' trust and they will disclose information that they may often censor when questionnaires are more theory-based than event based. All individual interviews were recorded. The interview schedule included 33 semi-structured questions (see Appendix, B, pp.223). The interview was an opportunity for each young man to reflect on both their individual and group experience in the resource groups. In addition, it provided an opportunity for them to reflect on topics that were raised in the group and examine each based on what they personally discovered about their own male identity, masculinity and manhood. This

interview was administered an individual who was not a member of any of the resource groups, but is affiliated with the project in some other manner. This was to prevent any interviewees from not fully expressing their feelings regarding their group experience. All participants received 2 free movie tickets, a $10 gift card to the bookstore, and 20%-off certificate for total purchases of university clothing, gifts or general reading at the end of their interview.

Supervision was held with the dissertation chairperson, a White male in his 60's, in order to experientially explore and reflect how the dynamics and conflict among the research team were affecting the study. Researcher had about three ad-hoc supervision sessions with the supervisor and one scheduled session that included both facilitators. The work assisted the research team in engaging in further self-scrutiny. We decided with the permission of the other committee member a Black woman, to have the conversation regarding men's issues among men to examine whether the conflict that emerged, among the research team, was specific to males. This was also a way to create a microcosm of the group system in this study, in order to explore potential parallel process (Alderfer, 1982, 1987). Therefore, the second committee member did not participate. She received the recording of the tape and made comments about what she had heard in the supervision. The presence of the second committee member could have made the primary issue being studied, gender, less manageable to understand in relation to the research team who were mostly males, including the chairperson. This session assisted the research team in further reflecting on its experiences during the study and allowed the committee their opportunity to relate to those experiences.

Joint committee interview was conducted using questions shaped by the researcher's experience with the research. This protocol included 12 items (Appendix, B, pp. 227). This interview allowed the committee and principle investigator to identify those aspects of their lives and relationships that influenced the entire process of this study.

Data Analysis

The principle investigator first listened to all tape recordings of the group sessions and transcribed the specific themes that emerged. The principle investigator then listened to each tape a second-time and transcribed data related to the themes identified when he first listened to each recording. Thereafter, tapes were reviewed as needed to verify validity and reliability of data transcribed and interpreted. Listening to tapes twice allowed the principle investigator to review the accuracy of themes identified and transcription of data. During transcription of these particular items, the principle investigator engaged in self-reflection by asking himself a variety of questions (see Appendix, B, pp. 228) about the data collected.

Emerging themes were identified and based on the following factors:

1) What participants and facilitators identified as the major topic of the discussion. These topics often engaged at least three or more members of the group in a conversation. These were topics groups members declared as a focus of the discussions they were deciding to have collectively.

2) The number of times a data item was repeated within a group session and across group sessions. Data items that were unrelated to other items or appeared only once in either a group session or across group sessions were not considered a viable theme. An item or related thoughts had to appear more than once in a group session or across groups to be considered a theme.

3) Once themes were identified based on the data from the male resource groups, they were reviewed and compared to themes identified in research team debriefing sessions and reflection summaries written in participant journal entries to identify whether selected themes were supported in all of the sources of data that were collected. Only themes that were repeated across all the sources of data were used.

4) The principle investigator wrote up initial themes he extracted from male resource group tape recordings with the support of other data sources. The principle investigator had the group facilitators of each group review the themes for accuracy because they facilitated the groups. Any themes, which were not confirmed by facilitators, were omitted. Group facilitators were afforded the authority to make suggestions and recommendations for the modification and changes to any themes.

5) All themes derived from the researcher's analysis of the groups were cross-referenced with the preliminary analyses conducted during the supervision and committee meetings held to discuss the data collected.

CHAPTER V

Results for Black Male Participants

Snap-shot of the Black Male Group (BMG)

This group consisted of 14 men from different cultural, social and economic backgrounds (see Appendix D). Most BMG men had distinct educational and geographical experiences (Some were born in the USA, others were born outside the USA, and all were raised within different regions in the same state). Most members grew up in different family structures: Single-parent and two-parent homes; parents of the same race and parents of different races; and divorced parents who were cordial and others who were not. Family dynamics being a driving force in shaping a male child into manhood appropriately could not be taken for granted, ignored or its significance overlooked.

BMG acknowledged that the diversity in their group was valuable. It consisted of such ethnicities as Nigerian, Liberian, African- American, Haitian, Jamaican and German. They identified with the following racial groups: Black, African-American, African, Caribbean or Bi-racial (Black and White). However, the African men, particularly those who originated from Nigeria, were ambivalent about identifying themselves as Black racially. BMG varied in complexion from lighter to darker.

BMG was confronted early on with the inherent ambivalence and ambiguity that

is evident when exploring race and culture. BMG's experience suggests that it is difficult

to predict how people will identify themselves when such explorations are conducted. For

example, some BMG members identified differently with regard to race. The African

men in the group identified ethnically and racially as African or Nigerian rather than

Black. The Nigerian men emphasized that their concept of Black was different. One

Nigerian man expressed that he was attempting to bring his Nigerian and African-

American selves together. The Nigerian men also differed ethnically amongst each other

based on their communities in Nigeria. Some identified as Yoruba or Igbo tribes in

Nigeria. These Nigerian tribal identities, however, did not appear to have any significant

valence in the group. Nigerian men felt growing up they needed to distinguish themselves

from Black American men. America has a negative reflection of Black people. Nigerians

were accepted more by their White American than Black American peers. Distinguishing

themselves was a survival skill taught by their parents, in order to shield them from the

stigma of being Black in America. One Nigerian man stated:

> It was between the Whites and Blacks. I did not know which one to
> choose. In the 9th, we had mostly Black people; I did not know how I was
> going to change. I still was wearing Bugle Boy jeans, White clothes they
> called it. The Black people really did not accept me because I did not wear
> baggy jeans and all that. But as time went on, I did not know if I was
> Black or White. In Nigeria, you were just Nigerian, you did not know if
> you were Black or White. The first time I heard the word Black was
> actually in America in the fourth grade, someone said, I was Black and I
> said, I am Nigerian, I am not Black. So, if you call me Black you can, but
> to me I am just Nigerian, I am not Black and I am not White. I am
> Nigerian. There are certain things that Black people do that us Nigerians
> don't do. We see it as nonsense. Our parents would not stand for that.
> Growing-up, we were taught that we were not Black or White, but
> Nigerian. They told us, you're different, you're just different.

> Basically I was shocked in the 10th grade, I kind of switch to the Black
> side a little more, I would wear Girbaud jeans and all the Black clothes.
> One day, I was walking down the hallway and a White teacher made a
> comment. She said they are all wearing Black tees and White tees,
> Girbauds and Timberlands. How do we know who's who? I then thought,
> maybe she was kind of right, so in the eleven grade I started wearing
> Ralph Lauren clothes and stuff like that. So then the Black people saw me
> as White again. They thought this kid is trying to be White; he does not
> look like us anymore. So (…) basically, I don't know, I am Nigerian, I
> really don't know where I fit-in the most.

The Black Men's Group, overall, had shown great enthusiasm throughout the entire project. Many stayed late, came early and maintained contact after the project inquiring about future groups. They were excited to have an opportunity to discuss issues related to the Black community with Black male peers. It appeared that opportunities were infrequent and a long awaited desire. Some had familiarity with each other before the inception of this project. Some affiliations were based on those connected by their Nigerian origin, participation in the Black Men's Student group and others were co-workers at the Obama Student Center. One personal relationship became apparent in the BMG group, when one Nigerian member expressed he admired an African-American member.

BMG's ground rules reflected the importance of respect towards others and maintaining integrity. This facilitated the bonding process. Among the five ground rules generated by BMG members, confidentiality was identified as vital, but no one elaborated why. BMG's ground rules suggested their desire for an engaging process that was clear and well managed. Openness was supported by honesty and confidentiality. It was important to share information that had veracity in the group, but not disclose experiences to others outside the group. The BMG facilitator provided little of his

perspective on the subjects discussed in his group, while he managed the boundaries,

time and task. BMG generated the following ground rules:

1) Respect (Do not speak while others are speaking)

2) Confidentiality

3) Honesty

4) "Don't yuk my yum" (Don't judge another's perspective)

5) Doing things in an orderly fashion

BMG members were very cooperative and quickly agreed upon the most

important topics they wanted to explore. BMG worked together to expand on and refine

certain topics presented by individual members. Topics were briefly discussed before

they became permanent. BMG's topics of choice reflected their curiosity about what it

meant to them, being Black men. BMG's topics focused on global and racial issues in

relationship to Black masculinity and manhood. The Black Men's Group identified the

following issues to explore during their group experience:

1) Job attainment after college

2) Role of father figures in a Black man's life

3) Self-image and what it should be

4) How does America perceive Black men?

5) How does America judge Black people, especially Black men?

6) Why Black males are not angry about their current state in America;
   why are they complacent and not trying to change their surroundings?

7) Our (Black men's) relationship with females, family, people of other
    races and society.

BMG focused on the images and perceptions of Black masculinity after listening to each member's personal life narrative. They discussed their desire to succeed, despite the challenges of racism. BMG discussed the past and present struggles of Black people in order to better understand their experiences as Black men. Most critical topics for BMG were their perceived self-image and their relationship issues with females.

Learning about differences

Data about differences emerged from the life stories told in their second session. This process initiated BMG's structuring process. Learning about differences was a reoccurring theme that connected BMG members. These experiences translated into feelings of not being accepted and of being mistreated by others. Some BMG members found it difficult to fit-in with both Black and White racial groups. They experienced a lack of acceptance from both groups. It was said by some of the men of African ethnicities in BMG that, "both Black and White people don't accept me and misunderstand me." BMG discovered that the context in which they were nurtured, and then how they developed as men, influenced the level of acceptance and understanding these groups developed for each other. They stated, in chorus, that they were misunderstood and not accepted by Black people if they grew up in a White community, and not understood and accepted by Whites, if they grew up in a Black community. Some BMG members reported they could not understand how White people experienced life and felt Whites did not understand how they experienced life. These experiences reflected group boundaries defined based on racial and geographical differences. The struggle between White and Black groups created a dilemma for BMG men.

The lack of acceptance BMG members experienced forced them to develop coping mechanisms, for managing their experience within and outside their racial groups. This coping mechanism forced them to live in a double-world with a double-life. BMG members had to exist within two worlds, if they were to survive personally and achieve educational success. Some BMG members expressed that they had to relocate to different neighborhoods populated by mostly Whites to be safe and attain a better education, but moving put them at-risk of losing their social connections in Black neighborhoods. BMG members who relocated did so physically, but not psychologically.

> I kept a group of Black friends around, pretty much all the way until middle school. In the fifth grade, the original middle school I went to closed down because of (…) money or whatever. So I ended up going to another school and that was, I guess you can say the same thing again, mostly Black and mostly white. So I kind of, clung to my culture as far as being around Black people, the only time I interacted with White people was in class, group projects, etc.

BMG members had to enter the White world to get an education and feel safe, but had to go to the Black world to hang out and feel connected. They however did not "hang out" in the White world because they did not always connect with White people socially. On the other hand, in the Black world they felt a quality education was limited and safety was an issue.

> All my friends are predominately Black. I have White friends, every now and then, I talk to white people. I am not racist or anything like that. I am just saying I talk to Black people more; White people don't come my way. As far as my family. My mom and dad are both there for me. I love both of them. We moved from place to place. We move from town 1, to town 2 to town 3 to town 4 to town 5. It hasn't gotten better. You have thugs that come out in the street that try to fight us because they think we are better than them. So they always wanted to fight us.

> That's when I had a culture shock in town 5, because town 5, my whole street was White, but back in town 1 and 2 it was all Black. In town 5, I could go outside and take the garbage out without being harassed by five thugs waiting on the corner for me to come outside. It was different to be in town 5.

The dilemma is that some BMG members were stuck in between worlds. This was a shared experience by men who were born within the United States and others who were not. They needed both worlds to survive and losing one put them at a disadvantage. These experiences appeared to contribute to the disconnection amongst some Black men with Blacks, on an intragroup level, and with Whites, on an intergroup level. This disconnection is represented by what Smith and Berg (1987, 1997) called paralysis. Paralysis occurs in situations when action taken in either direction seems equally problematic. The only ways to meet both academic and social needs were to engage in both worlds. They however could only exercise limited parts of their identity based on the norms of the world they chose to interact with on different occasions for different reasons. Although this experience produced tangible success, it prevented some BMG members from allowing their multiple identities to co-exist. This hinders a man's capacity to become a unique individual who has integrated a variety of groups to which he belongs (Smith & Berg, 1987, 1997).   Individual paralysis is illustrated by a comment made by a bi-racial male (Black and White) of BMG during the individual interview. He expressed that being bi-racial you don't ever feel completely a part of either the Black or the White racial groups. He said, "You can engage and relate with both racial groups as a bi-racial person, but you will never be invited to either of their VIP clubs." As opposed to non-bi-racial males, he was able to gain acceptance and integrate parts of himself

because he shared group memberships with each group. The Double World-Double life emphasizes the importance of acceptance in developing a whole identity. BMG's desire for acceptance was not defined by their need to be a part of, or affiliated with any group. It appeared their acceptance was more a need to have people in general accept where they came from.

BMG members' perceptions of not being accepted were also influenced by the racism they often experienced through micro-aggressions (Franklin, 2004). Most BMG members had experienced racism within their school settings and their athletic teams. Many reported that they were often singled-out as troublemakers by White school officials and at times were called the "N" word on school grounds by White peers. BMG men who played on high school athletic teams felt they got less playing time than White players. They also expressed concerns of being perceived by some to be unqualified to play certain sports, such as golf. Some felt their experiences with racism caused them to feel that they were always being challenged by White people. As a result, they felt the need to excel at everything. Consequently, the challenges of racism, living in double worlds and non-acceptance influenced members of BMG's goal was to survive. BMG expressed being successful and achieving was their only method of survival. They appeared to equate survival with success.

> I came from Nigeria in 1995. We started living first in town 1 and then we moved to town 2. While I was in town 2 I started to hang with the wrong people because people used to talk about my accent. So I fought people over that a lot. It happened that this Church I went to, it's ironic. I became friends with this kid named (….) His relatives were Bloods, so then I started hanging with them. And then his cousin, I started chilling with her and started messing (dating) with her. It started going on and my father started to notice things. He was like you're going down the wrong path. So he decided to move us to town 3 and he said, it's going to be a better

opportunity for us. He quit his job working as a computer engineer, where he was earning a lot because it caused him to never be at home. He said, life isn't about money it's about passing your message on to the next generation. So he said he cared more about seeing me and my sister and brothers make it, than for you guys to fall to the streets. He switched his job so we could move to a better community. He said we would be exposed to a lot of stuff, like golf, which was a predominately White sport. That's when I started to discover who I really was because I noticed I was the only Black person there. Everywhere we went to play they had some White boys. One day we beat their (White peers) ass's in golf. They then said, since when do niggers play golf. I was looking at them, like, that's fucked up. My coach said, take the high road. I was looking at him and I am like, he just called me a nigger. What happened was, instead of me getting mad and I was mad as hell, I decided to turn around and let that be my passion to get better in the sport and everything I do. My goal is if a White person is going to look down on me for my skin color, I'm going to look down on them because I am better than them, in my abilities and everything. That's what drives me to succeed. In town 3 I was exposed to many cultures and everything. I first started hanging with the Black kids and then I switched up and started hanging with other people. At the end I started drifting away from the Black people. But not really drifting away, but I tried to distance myself, because their mentality was not where I saw myself going. A lot of it was going to Spring County to chill and they did not have any dreams beyond it. I decided to associate myself with other people who were heading in the same direction I was headed. So to me it is not race or anything that matters, it's your vision.

BMG expressed that without great achievements or becoming the best in school, work, or home, they would not be able to survive life. For example, members expressed, "I must survive", "I am working hard to be on top" and "I can't fail." These expressions made it seem that success was not a privilege or a luxury, but essential for their advancement as Black men. For example, members expressed that they converted the anger generated by their challenges in life into motivation to succeed. Many of the BMG members expressed that their adversity led to their resilience (Boyd-Franklin, 2003). They felt that their challenges economically, socially, but particularly with racism, increased their resilience. BMG also mentioned that their Black mothers and Black

parents prepared them as Black men to survive racism and adversity. These challenges were experienced both individually and collectively. Paradoxically, many of these men, despite their leadership abilities and academic success, still experienced many forms of micro-aggressions. Therefore they were often more occupied with surviving rather than having the benefits on focusing on developing a sense of wholeness, which affected their manhood developmentally (Messner, 1992). BMG members are at at-risk of losing their vitality because they are so focused on succeeding and along the way have to censor parts of themselves to accommodate and gain acceptance from others (Berg, 2002).

This suggests that BMG's experience with learning about differences was more often negative than positive. Learning about differences for them was dominantly related to not being accepted by others, specifically Whites because of their racial identity. In addition, they were forced to manage their group memberships in certain ways, both in educational and social settings, in order to gain acceptance. They could not completely be themselves in both intragroup and intergroup experiences. Moreover as a result of the racism they became intensely occupied with succeeding and not failing in order to overcome pressures of racism. Since, the identity group memberships of BMG were often not embraced, they often had to focus on developing their organizational group memberships as students, at the sacrifice of losing their identity groups membership. This lack of acceptance of one's racial identity by others can impact a person's self-esteem which in fact influences one's personal identity (Boyd-Franklin, 2003).

Exploring the Influences of Masculinity and Manhood

BMG's approach to understanding masculinity and manhood was initiated by deconstructing society's perception of Black people and Black men in their first session. They felt society was defining Black people in ways that were inaccurate and that impacted their male identities. These men felt society chose to view Black people and Black men from one perspective, despite the availability of various perspectives.

> Even when you watch MTV, they do the same thing. Look at Jackass. The only difference with us is that we have that one channel. You know, it's like we are almost being judged by that one channel. In a way, that one channel represents us all (Black people), as a whole, whereas MTV does not represent every White person as a whole. That's where we are put in a bad situation. It's like we have to work harder to display a better image of ourselves or to get a better image of ourselves out there.

Many were student leaders and felt they could express their voices, but noticed society at times ignored their voices. BMG continually emphasized that the perception many had of the Black culture is actually what they believed to be Hip Hop. For example, BMG felt Black Entertainment Television (BET) was a structure put in place to define them and give them a voice, but found BET's coverage of Black people reinforced stereotypes. BMG felt there were many colluding factors that influenced America's distorted view of the Black person. BMG expressed that BET was a large contributor to how the world defined them. BMG was unhappy with BET's role in defining the Black image. They expressed that BET for the following reasons did not represent the Black culture:

1) BMG expressed that "BET was owned by a White man".

2) "BET is exploiting Black American culture to make a profit".

3) "BET is the Hip Hop Culture and not the Black Culture".

4) "Images portrayed by BET of Black people were often based on stereotypes."

5) BMG felt that "society, as a whole only had one perception of them, which is a reflection of why they had one channel".

BMG expressed that BET being owned by a White man was problematic. BMG did not feel a White man could effectively generate entertainment that reflected the Black culture accurately. BMG felt their Black culture was being exploited by BET in order to generate money for a few and not enrich the culture in a manner that benefited the whole community. They expressed that BET was at fault for not showing representations of the entire Black culture and only focusing on parts that were often perceived as negative. BMG members stated: "BET is the hip-hop culture with a touch of Black culture. When Black history month comes around, BET has segments on MLK, a segment on Rosa parks, a segment on Thurgood Marshall, but then its right back to Trina and Jay-Z, etc. When you turn on BET you see, dumb stuff, stuff like the Beef show, Guys on death row and American Gangster."

BMG expressed that there were many different types of Black people who engaged in different things. However, they felt the negative portrayals of the Black culture were more embraced than the positive ones. There was a corporate Black person and the Black gangster rapper, as well as the educated and uneducated Black person. However, BMG felt they were often perceived to be the latter, which was stereotypical. BMG discussed how perception is important and it creates a problematic experience for Black men. BMG believed, as a result of these societal forces, that their own race group did not have the opportunity to define their own identity. BMG expressed that they were given limited options to paint their own images of what being Black means. They

suggested that society influences how their manhood is defined and gets in the way of

developing a unique one. BMG's experience with the influence of environmental forces

on masculinity and manhood indicates that there is a supra-system component to

understanding masculinity and manhood (Alderfer, 1987). BMG however felt the

distorted images of Black people were both a contribution of intragroup and intergroup

experiences, and affected their intrapersonal processes. They felt that both society and

Black people contributed to the distorted images of Black people, which had a negative

impact on the psyche of their group. BMG felt these negatives images sent the message to

Black people that they are not worthy or capable of striving beyond what has been

scripted for them by the outside world.

> We see people being successful in NBA and music and rapping and doing
> side hustles. That's what we see Black people being successful at, that's
> what Black people think they're successful at. These are the only options.
> They don't think stocks. I don't know what stocks are. I don't think I can
> be a doctor or a stock broker. It's hard enough to be a doctor, but how hard
> is it going to be, to be a Black doctor?

However, they thought Black people should do more to put a stop to these

stereotypical and negative images of the culture. One BMG member said: "In order for

you to break out of that cycle, you have to decide that you are not a victim. Even though

you've been cheated and you've been looked down upon. You can turnaround and let that

be the thing that empowers you. To make sure that you succeed you could make sure that

you attain the level that you want to attain. The difference between a victim and

somebody who succeeds is that a victim remains where he is. The person who succeeds

turns around and allows that to be his inspiration."

This suggests that BMG had to examine how others understand their group both verifying what is accurate and discounting what is distorted, before clearly defining what masculinity meant to them. It suggests here that how they are perceived impacts their identities. Also, it indicates that how they are treated by others in groups, organizations, and society will impact their male identities.

Understanding relationships with men

In session five, BMG explored the perception of homosexuality in the Black male community. This appeared to be the most uncomfortable conversation thus far, for many group members. BMG members expressed their concerns with homosexuality and why they were uncomfortable with the lifestyle. A BMG member said:

> That's exactly what it is; now you're going into the definition of manhood. It's like we look at the American society and ask what the definition of manhood is. Everyone automatically assumes that if you're a homosexual that means you're less of a man. Anybody who, I guess has the nerve to say, "No Homo" out of the fear that they would be called a fag—-the fact is that they are afraid that they would not be looked at as a man is a problem. You're absolutely right; you can't look at it like that, because in a way, you're kind of looking for someone else to define your masculinity for you.

BMG members explored their thoughts and feelings about homosexuality in three ways. BMG attempted to understand the challenges of being a Black gay male, having gay friends and setting boundaries with gay men. BMG stated that they had concerns about how they would be perceived as men if they associated with gay men. BMG's apprehension with the gay lifestyle was not because they innately disliked homosexuals, but it was an effort to protect their masculinity from being further distorted.

> Group member A: I am sorry to interrupt, but I actually quoted you when I was having a conversation with somebody else. Because, you mentioned a while ago that during slavery the masters would take away the masculinity of a man and his manhood. By raping their wife and beating them in front

of their family. A lot of times our masculinity, gender identity and race
identity are meshed together in the Black community. Cause a lot of times,
let's face it, when you feel attacked on your race, you probably feel
attacked on your manhood too. That's not something that happens with
Whites, but it happens here. That's why I feel it's a big stigma in the
Black community.

Group member B: I think as a society as a whole, being Black is hard
enough, but being gay and Black, it's a whole another issue.

The discussion was about how both race and gender experiences influence

manhood. BMG felt they experienced race and gender as being intertwined. BMG

members were able to relate to the stigma associated with being gay .They understood

that some of the discriminatory experiences gays encountered could be similar to those

Blacks faced, but felt they had not established any direct connection between the two.

BMG reported that having to manage being Black men and gay simultaneously would be

difficult for them because they would have to deal with three issues, instead of two. The

integration of these three identities appeared to increase vulnerability. They are Black,

Gay and Gay men, which magnify the number of projections they receive and

vulnerability experienced (Kram & Hamptom, 1998).

Many BMG members indicated that they did not have friendships with gay men

because of the risk of being seen as gay. They felt they were more comfortable engaging

in relationships with masculine gay men as opposed to men who were more feminine.

These men managed their relationships with gay men based on the views within society

and their community.

When I was younger I think this changed my whole perspective on the gay
thing. When I was younger I went to a Seton hall/Georgetown back to
back sports camp and there was a dude that was there and we all had the
same teams going through both camps and he was on my team for a four

week camp. At the end of the four weeks, he was like, I am gay. Nobody knew, nobody expected him to be gay, he did his thing, he balled well, we played baseball and he was good at it. No one cared, but as soon as he said he was gay, people were like, oh shit. He was asking for their numbers and people were like nah kid, I can't give you my number. I didn't understand because we were close to this kid for four weeks and now that he is gay- (he just comes down) we say he can't be our boy.

BMG members also discussed how they could set boundaries with gay men, in order to develop relationships with them. They felt addressing boundary issues with gay men effectively could include the following: 1) Having both parties reveal their sexual preferences at the inception of the relationship without causing harm and 2) Learn to be secure in one's own manhood, in order to engage effectively with gay men.

Seriously I had a gay dude hit on me before trying to get at it. I am strong enough in my manhood; to not [say] dude I am going to hook (…) you. I just say, man, I don't get down like that. I know what you mean, it's uncomfortable.

This suggests that BMG's concern with homosexuality has to do with the stigma attached to the label. Moreover, this indicates that how we engage with others depends on the history and politics related to our group memberships and those of others. It suggests that, if interacting with certain individuals appears to create societal distortions in perceptions of your group memberships then this interaction will be avoided. Consequently, this avoidance may hamper aspects of one's identity development because of the loss of that particular interaction with another person who carries a perception that could help their personal male identity.

Understanding Relationships with Women

BMG's discussion about women occurred toward the end of the BMG's process. The delay was reported by some members as their resistance and discomfort in talking about White people when other members in the room share White group memberships. For example, some members mentioned the bi-racial male in the group had a White female mother. Many BMG members had wanted to talk about dating outside their race, but held back their thoughts in order not to offend the bi-racial male in the group. This resulted in a discussion about the ambivalence regarding the group's interaction with the bi-racial male in the groups and its relationship to Black and White relations.

BMG discussed that marrying out of their race or culture would be a difficult experience. BMG had different views about dating or marrying outside of their racial and cultural groups based on family and community expectations. Many felt family and friends would not approve of their marrying a woman not of their race or ethnicity. On the other hand, some comments suggested that as individuals BMG members were not against marrying outside their race or culture. Many of the BMG comments were as follows: Group member C: "Don't bring a White girl period"; Group member D: "If your parents are Nigerian you can't bring a Black girl home- she has to be Nigerian." Group member E: "I can't see myself marrying a White girl." Group member F: "So, you meet the coolest girl in the world and just because of a skin color you won't marry her." In addition, conversations about Indian girls, Black girls and Spanish girls continued beyond the tape recording. The members also checked in with the facilitator to make certain the recorders were off so that they could continue this particular dialogue.

BMG stated that they would not perceive a man as man, if he depended on a woman. They felt the more dependent you were on a woman the less of a man you were. They especially felt being monetarily dependent on a woman was bad for a man. However, other men felt money or your level of dependence on a woman should not define your level of masculinity or manhood.

> Group member G: I would feel bad in general. If the female is taking care of the family, I do not feel like a man.

> Group member H: I personally won't have a problem. I would not feel bad because I am working hard. You have gold diggers and you have real women. It's more than money. Some people feel the more processions you have the more of a man you are.

BMG members felt they often had to wonder about making adjustments to their ways of engaging with females, in order to meet the standards set by some women, for men. BMG men expressed that most females did not like nice guys, so it was difficult to be yourself, if you were a nice guy. Some felt it was to a man's benefit to be an all-around male. One member said, "That's why I think you need to be versatile. Me, I am a little in between. I am not described as one type, I am sweet or I am a thug. Some however felt being versatile could be part of one's personality but not an attribute of all men.

> Group member I: When you don't bring things up about sex, you get, he is a nice guy, he is a good friend, he's cute, and I can talk to him when I have problems. I don't mind. But when you're attracted to a girl and she finds you as a good friend because you don't talk about sex or you're not aggressive. I kind of feel (…) I need to change myself [when I am] around (…) those girls.

> Group member J: The reason females are like that, in terms of that bad boy image. From an American viewpoint, that is what a man is supposed to be. A woman wants a man with a hard [tough] image.

BMG went back and forth about whether they should change themselves for a woman. They came to the realization that instead of having to change to adhere to the wishes of the different women, they would find a woman who related more to them as men and valued their form of masculinity. One member said, "You also got to keep in mind that girls are developing too and the might be sitting in a women's group around the corner". Another stated, "I feel a woman (…) should have the qualities I respect in manhood or what it means to be a man. Manhood is a social construct."As a result, the men concluded that an ideal woman would be: One that complements them and one that wants them for who they are. The dialogue about females was very succinct, but touched on the effects of interpersonal relationships with females on masculinity. This suggested that BMG members were uncertain how best to manage their masculinity in relation to females. They had different views on whether it was appropriate to depend on a female. BMG as a whole did not come to any conclusions, but demonstrated their uncertainty about how to best address the issues relating to them and females. Most importantly, this section indicated that females influenced and shaped male identities, masculinity, and manhood.

Learning about Manhood

BMG had a dialogue about who was qualified to teach manhood and whom they could best learn it from. Who was more able to help develop their manhood, a father or a mother? They also explored whether manhood could be learned from those other than your family members. BMG discussed whether a father was necessary to understand manhood. The group agreed a father was helpful, but not necessary. A father appeared not to be necessary because some members felt that their single mothers had been able to

provide some of what fathers were supposed to provide. A couple of the men in the group

came from single parent homes, where the mother played both paternal and maternal

roles. This topic was broached because some BMG men learned to be a man from their

mothers and not their fathers. BMG's desire was to acknowledge their mother's ability to

raise a man, since they felt they owed their successes as men to their mothers. BMG

members concluded a mother was necessary to become a man, but questioned whether

she was qualified to play a dad's role.

> Group member L: "A father is like ketchup, ketchup is a condiment, you can add it on and bring out the taste, but the food is still going to be good, with or without him. If you have a father, a father is cool and everything, but even without a father you still can become a man." Group member 2: "So that means you're the "burger" and the burger taste good without him (laughs)."

> Group member M: I know last week you were saying you can't see the Dali lama teaching you about sex or something or being a father figure in that [way] (….) I was thinking it takes a village to raise a child. I would not go to Dali Lama if I needed advice about sex, but if I needed spiritual guidance about religion or something, he might be the guy, I turn to. He is not my father, but in that respect he could be a father figure. But if there is someone, I need to go to learn how to defend myself, at this or that, it would be a different person. It's nice if you can have somebody at home that can embody those things. But they are not going to do everything.

> Group member N: I think I needed a dad because my mom was too soft. She is not the type of person, if you don't go to school, she just was like go to school, but my dad was like you are not going to do anything like that. So I think, the thing is, I never grew up with the both of them, I lived with one person for a while and then the next person for a while. But I think I needed both of them though. I needed her most of the time for emotional support.

Ultimately, BMG felt mothers and fathers were necessary in becoming a man. They expressed that mothers and fathers played different roles that influenced their manhood. BMG felt men needed more than one man or a person to teach them about various aspects of manhood. Most of all, they felt it was vital for each person to have at least one person that could teach them about manhood.

BMG expressed that they changed a great deal since their arrival to college. They felt that they matured in how they engaged with others and in various activities. They felt college taught them how to be independent. They felt in college they were responsible for managing their education and life. They felt they had become better decision makers and had learned to make choices that positively affect their lives. Moreover, they felt in college they had to learn different ways of engaging with people. For example, in college they were cautious in using foul language. In addition, they felt they had an opportunity to participate in different activities and studied more often then they use to.

> When I came to college, I was kind of on my own and in class most of the time and studying most of the time. Basically you are not doing the same things you were doing before. You are not interacting the same way you usually do. However, when I do go back home, it's not the same interaction; you turn it off and on. You really didn't turn it off; you are still talking proper and still holding a conversation intelligently. If that's how you want to put it, instead of all this cursing and profanity-If I had to recognize a change that is probably where it changed the most.

BMG however felt despite their successes and maturity, people still had a distorted view of them. BMG mentioned that their college experience increased their feelings of being different. Many felt they experienced people not accepting the fact that they were capable of achieving success, particularly academically. They felt they often had to prove themselves. For instance, during an individual interview, one Black male in

the engineering program described an experience he had. He felt when he arrived at

Global he did not feel welcome and did not want to stay. He felt he was perceived

differently by those in the engineering program because he was Black. He described that

one day he had taken an exam and received an exceptional grade. Yet when he had gone

to obtain his exam, he was told by a teacher assistant that he was not capable of receiving

such a high grade on a difficult exam. Although, he made his case to the teacher assistant

that he deserved the A, he was not heard. As a result, this man dropped the course, took it

over, and he received an A in the course.

BMG felt that in college professors and students perceived them as not being

good enough that they got a handout or were affirmative action recipients. They felt

professors were often candid about being astonished to see them in their advanced

courses, and students often thought the only reason they got into college was based on

sports. Also, people would associate them with parts of the university that were

perceived as less challenging academically.

> Group member O: When talking to other adults, I guess, White adults,
> they would ask what (…)[university] you go to, and I would say Global
> University, they would then say, [which campus], is it Global uptown or
> Global Carberry. They never think that you could (…) [have been
> accepted into] the Global Central campus. I went to my open house and all
> the parents would come to me and ask me what (…) [campus] I was going
> to be enrolled in. I would say, I [enrolled at] (…) Global University, and
> they would say, the Global uptown campus, and I would say no, Global
> Central campus. You should just see their facial expressions. They were so
> surprised that I did not go to either Global uptown or Global Carberry. I
> swear that's it (…) happened to me, with at least 20 to 25 adults.

> Group member P: I hate affirmative action. People would say the only
> reason you got into Global is because you're Black and the only reason
> you got financial aid is because you're Black. I hate when people say that.

BMG's conversation about Global's academic rating was used as an opportunity to express to each other that they were at Global because they earned it and had the academic aptitude to succeed, despite what others believed. Again, BMG felt these experiences caused them to become more resilient and adaptable as men.

BMG felt that their positive development and desire to succeed were not only influenced by college, but also by past teachings from their parents that learning and succeeding were important. They felt it was those past teachings that got them to college. BMG felt people might assume that valuing an education was novel to them, but it was not. Some felt that the lack of Black students in college on campus made it harder to succeed within the college experience. They expressed that many of their friends were back home and not in college.

> From my perspective, I wouldn't really say that my mentality has changed since coming to college. I would say that I matured in manhood. Mentally I have always had the same mindset since getting out of JHS and going to HS. My family taught me certain things as I was growing up, about my environment and certain things in my life. It was like, in Junior High School, I had everyone telling me you are about to go to High School, the beginning point of the most important years of your life. I thought about it and realized. I really needed to get on my grind during High School. I got straight A's. That was the first time in my life I got straight A's. So I kind of felt that high and felt this is what studying can get me. (….) But when it comes to the world, I already had this mindset that society, that me being a Black man in society, I already had stereotypes and the stigma. So it's like what I am going to do to redefine that. I always felt that was my burden in society. So it's like ok. I am going to start this thing early. So when I came to Global that's the first time in my life I have been around so many White people in my life. So I was like alright, I am going to come correct, I had White people coming to me, saying, hey buddy you smoke, you smoke weed. I am like I don't smoke, I never … You know what I mean, they were kind of blown back. Like this dude, he's on some new stuff, you know what I mean. (….) I have been on my grind since day one after Junior High School. It's been that serious for me and I just kept it like that and I got a lot of people asking me, I never see you at parties and stuff like that. Number one that is really not my thing and I don't party like that. I

am really on the chill thing. I really don't know many people here because
I was coming from and transferred from Global Carberry. But my boys,
out of all my boys I am the only one who went to college. So it's (…), it's
just me, (….)

The BMG members expressed that their mentality has never changed. They

expressed that they always wanted to do well and that success is not new to them. They

however felt people did not believe they could be successful, but they would not let that

stop them. Ultimately, they were certain that they could not attain success on their own.

BMG members expressed that in order to manage these situations or micro-aggressions

effectively, they needed to be supported by others and respected. They felt that this was a

solution that allowed them to be more open-minded to others. BMG felt they understood

the values of relationships and it relation to success.

Group member Q: Certain people in college I met, in College, have helped
me get this far. Positive influences have helped me be here.

Group member R: I need respect. For example, the whole Hispanic
intergroup thing; at first I wanted to be like forget this. Especially the dude
with the Mohawk. But was like I had to sit back and think, I have to
respect his views as a person, I feel this group helped, cause before I
would be a asleep. (…) - but now, I hear what you're saying, I am going to
try to understand what you're talking about and try to relate your views to
my views. Now it's like a new found respect and appreciation, not only for
diversity, but for different perspectives. It's this group- you got to have a
group. You got to have growth.

BMG Forming lessons on Manhood

After six sessions of discussing different aspects of masculinity, BMG were now

prepared to present individual learnings of manhood to their group members. These

presentations were prepared in advance by each member and provided an opportunity to

engage in constructing their unique manhood. BMG members expressed how they

understood manhood before their group experience and after their group experience. In

addition, they described what ideal form of manhood would they strive for moving

forward. The latter paragraphs describe the combined themes that emerged from the

presentations that each individual member presented to the group.

BMG stated that before this group experience they thought you needed

determination to be a man. They felt that you needed to set a path and have a plan. They

thought it was important that you did not back down from or quit your plan. BMG also

felt that a man should be unbreakable. They felt they should be strong and solid.

Moreover, BMG expressed that a man should not be too emotional because it could

become a weakness. They felt a man should not let being emotional become there

weakness. BMG also felt that men should demonstrate responsibility for themselves and

their families. Last, BMG felt a man must be able to stand up for himself. This meant

they needed to be able to hold their own in all situations, fend for themselves, and do

what they wanted, regardless of what people thought.

BMG's perceptions of masculinity and manhood before the group focused on not

allowing themselves to become vulnerable by any means necessary. It was apparent that

they had determination and ambition to succeed and to be responsible at all things they

pursued. BMG however appeared to have to manage themselves in order avoid being hurt

by others and assuring that they were there for their families.   Ultimately they did not

want to be dissolved or become susceptible to being weakened by others. These thoughts

expressed that BMG was focused on protecting themselves as men from the pitfalls of

life or failing.

BMG felt that any sign of vulnerability was either problematic or made them less of a man. Their perceptions of manhood were about being durable, but about guarding their masculinity and manhood from the harms of the world.

BMG's definition of Manhood after meeting in 6 same-race and 1 mixed-race group sessions during the 10 week period of the study were:

1) Understanding emotions are not a weakness, but an advantage.

2) Being open-minded and a good listener.

3) Using the experiences of other men to grow as a man.

4) Accepting the differences of others.

5) Understanding manhood is multifaceted and there is no perfect definition.

6) Developing relationships to provide support to others and not make it only about me.

BMG realized that masculinity and manhood were about using or putting to use all of one's parts and being open to sharing yourself. They realized that what might appear to be a weakness becomes one's strength. For example, emotions were a strength when men identified them, disclosed and managed to resolve the related issues. They became aware that accepting and embracing all forms of diversity and relationships made one a better man. They felt it was important to provide support to others, and relationships were not only about them. Most of all they realized that masculinity was not limited to one image. In addition, they discovered their masculinity and manhood could be determined by them and not others.

A member summarized the experience as follows:

Before getting involved with the "What is Manhood" group I always thought that everyone had the same ideas and the same theories about what they thought manhood was. I mostly thought manhood was measured by how tough you were or how many different girls you were with. How many different sports you played or how straight and rough edged you looked outside of your home. The very first day prior to getting to know all of the men in the groups, I was a little timid about what I would learn and experience from other Black men since growing up I was mostly around women. As I was introducing myself I left a lot out on who I was as a person and my whole background (…) [because] I did not feel comfortable yet.

As the sessions went on, I started taking on the different perspectives of manhood and the different ways each person was brought up, also where people's names came from. Each week I learned something new about myself and how to treat different situations in my life. I also took in a new meaning of the word manhood. That manhood is dealing with problems with your head held high and not using anything around you as an excuse to not be successful in life. That manhood is about where you are going and how you are going to get there, not where you have been and not being able to move forward. I came to see that I had to discover manhood in a different ways since I was raised by my mother and sister. But I like not having a father, let me find an alternate route to understanding what I have accomplished in my life to make sure that the ones closest to me are taken care of. Hopefully I can pass on what I have learned not only in this group, but in my own experiences to others needing and wanting advice.

Overall the BMG is process of becoming men has several key elements. Lack of acceptance and racism can force Black men into a double-bind that hinders their growth as men. The distorted Black image in society was one source that facilitated stereotypes in the Black community. Therefore, Black men became so focused on proving themselves they could not develop their whole selves. In addition, they felt that both men and women influenced their manhood and they valued their mother's for raising them in the absence of fathers. BMG concluded that their masculinity and manhood would continue to evolve by choice. They came to the realization that one's masculinity and manhood are

not fixed but rather are constantly changing. BMG's goal as men was to continue to grow and help future generation of men also grow. This suggests that one's identity development is both a group and an individual matter. It is important for young men to gain different perspectives of manhood and to use them as guides to shape their own personal identity. Men will understand their male identity, masculinity and manhood only after they have intensely examined and reflected on past, present and future needs, concerns and hopes, as well as the relationships they encounter.

CHAPTER VI

Results for Latino Male Participants

Snap-shot of Latino Male Group (LMG)

LMG consisted of seven men from different cultural, social and economic

backgrounds (see Appendix D). Most LMG members had distinct geographical

experiences (i.e., some born in the USA, others born outside the USA, all raised the same

state). Most LMG members grew up within different family structures: single-parent and

two-parents; parents of the same race and parents of a different race or culture, and

divorced parents, some of whom were cordial and others who were not.

LMG's group experience was influenced by their lower number of members in

comparison to the BMG. This had unconsciously defined how they perceived themselves

and were viewed in this system. LMG appeared more interested than BMG regarding

Latino and Black relations in America. They also were more concerned about trust and

managing group boundaries than BMG. The group numbers appeared to create anxiety

for LMG, which caused them to manage ambivalence through managing trust and

ambiguity by setting clear boundaries. One member said, "We need to know whatever it

(the LMG group) is going to be because we might be saying things that are sensitive—

somebody new comes in and we might have trust issues." Another expressed:

> I think that one of the things to test is the true level of trust in this group,
> once you open up, that will really start to determine whether there is trust
> in this group or not. Once you start opening up, because we haven't really
> said anything about anything. Once you start opening up (…) then that's
> when you start seeing if you can trust people.

LMG ground rules of engagement express their value of diversity and desire to

explore and learn from it. There were a wide variety of cultures and countries represented

in LMG: Nicaraguan, Ecuadorian, Puerto Rican, Trinidadian and Dominican. Most LMG

members identified as either Hispanic or Latino. One man identified both, while another

man identified as Latino and West Indian. The facilitator however, identified as a White

Cuban. The Latino men varied in shades of skin color, from lighter to darker. There were

four Latinos with lighter and three with darker complexions. These forms of diversity

were rich and appealing, but complicated. For example, two out of the four could be

perceived as White men, but did not identify as White. The man from Nicaragua

expressed later in the process that he perceived himself as Black racially, and also Latino.

He mentioned that in his country he was considered Black, but in America he is

perceived as Latino. Another man in the group was questioned about why he had not

joined the BMG group, since he identified as both Puerto Rican and Trinidadian. This

was a Caribbean ethnicity that had neither Hispanic nor Latino origins. It was not a

surprise that this question was posed to a darker skinned man, with features that

resembled Blacks

LMG's behaviors appeared to support both cohesiveness and tolerance of group

conflict. To show cohesiveness, they often performed a group hug before dismissing

each group session. They were also was willing to disagree and challenge one another.

LMG emphasized group rules supported cohesiveness and also allowed constructive

discord. Their rules facilitated their bonding process. These rules also illustrated their desire to form relationships beyond the boundaries of their group. They agreed on following ground rules before they began their group process:

1) Confidentiality

2) Openness to speak (Being able to say anything and allow others to disagree)

3) Learn more and discuss the different cultural groups of each member.

4) Gain friendships

5) Create a group bond

6) Challenge each other

7) Become very good at listening

8) No fighting (many felt this would not have been an issue)

Among the eight ground rules, openness to speak, challenging others, and confidentiality were highlighted by the group as most important. Confidentiality was initiated first by the facilitator. LMG discussed the meaning of each rule thoroughly. LMG felt they were safe because: they had agreed that everyone would not always be happy with what was said in the group, and they agreed to be open with each other and maintain confidentiality. LMG focused their topics on specific issues in relation to manhood and family as well as culture. LMG appeared to be ready to engage in conversations about manhood on a very intimate level. They began by deconstructing their family dynamics and sex role experiences. They discussed how the dynamics between Latino mothers and fathers influenced their way of being Latino men. They desired to modify the perceptions of these roles to adjust to the changes in their generation and to the demands of contemporary society.

LMG tried to understand what it meant to be a Latino and struggled with being forced to

be "Macho men" or to adhere to the Latino's culture of "Machismo". To the LMG,

female and male relationships were critical. LMG wanted to explore the following topics:

1) The idea of Machismo in the Latino/Caribbean culture.

2) What makes a man?

3) What makes a man, the man of the family? Is he there to supervise?

4) How to act or be responsible as a man?

5) What is a man's role? Is it to be a provider?

6) What is the definition or what each person would classify as being a man?

LMG's topic choices, as in BMG, suggest that identity group memberships

influenced both the desires and expectations groups have about how they wish to engage.

For example, LMG wanted to be clear of the different identities in their group, in order to

understand the group's boundaries and ways of relating.

Learning about differences

The data from this section were collected from the narrative life stories told by

each member of LMG. This process initiated the structuring experience of the group.

LMG's approach to learning about differences was generated by their desire to modify

traditional family customs. LMG wanted to understand where do men inherit or learn to

develop their belief system and identify their purpose in life. They felt many things

they've learned to believe were passed down to them from their family. Therefore, they

no longer wanted to live based on the perspectives and interpretations of others or family

members.

None of the LMG members personally prescribed to a religion. They had

reverence for Christianity and Catholicism as a religion based on their family

experiences, but had come to understand and worship God differently. LMG members

expressed that they were not in support of organized religion for both positive and

negative reasons. Many felt they did not appreciate the church's strictness and lack of

openness. Others expressed experiencing the church as turning its back on their families,

despite their family's long dedication to the church. LMG concluded that they had God

in their hearts and did not need an institution to be a part of a church to be spiritual. This

conversation about religion was not only about religion, but also about how LMG

members had developed a belief system. LMG members were attempting to explore what

influenced their worldview and whether it could be changed.

> You are expected to provide for the family. Yes, you are supposed to
> provide information, knowledge, systems, like religious systems. I was
> raised Catholic (Catholicism). Although, I don't really take it in, as is, I
> wonder if what I am, is at least stemming from Catholicism. Would I be
> this way if Catholicism wasn't even in my family? And what am I going to
> teach my son and daughter, I don't know. Should I be like there's no
> religion or should I be like find out yourself? Or should I be like, there's a
> God. I don't know. What do you guys think?

LMG members that felt their formal and informal college education influenced

their belief system. In addition, LMG members mentioned that their college experiences

were about learning how to be on their own, becoming mature, and thinking differently.

They felt college was an opportunity to shape themselves as men.

> I think you start to question everything because of education, but also
> separation. You leave everything you know, like your whole life when you
> come to college and you start a whole new life, like a blank slate. You
> meet new people and new experiences and you're like oh shoot, you see
> the same things I see. It's like you don't have the reinforcement from the

household or what you know from the past to swing you one way. So
when you come here, you come with your own mind- set and then you're
like, oh wow, you see things that way. But now, that I think about it, you
don't have your parents in the back of your head, saying you should do this
or that. Now you're one on one with someone and you don't have your
parents in the back of your head. You start to feel that person is making
sense. And you start to see things differently and start to question things
you grew up with and thought about your whole life. It's like being open
to new experiences. It's leaving the shelter of what you always knew; I
guess that's what simulates you in to thinking differently and to question a
lot of stuff.

They expressed that pursuing education helped them to challenge the traditional belief

systems. They found that coming to college and meeting all different types of people

with different perspectives helped them challenge organized religion. LMG expressed

that after coming to college, they came to believe in a God or a higher being, but not in

religion. As a result, LMG stated that they did not want to impose religion on their

children and would allow them to make their own decisions about religion. This suggests

that educational institutions can help students develop aspects of their male identity.

LMG's relocating and migration experiences influenced their feelings regarding

separation. It led them to understand that separation was both familiar and an embracing

experience and also unfamiliar and unwelcoming. LMG's migration experiences were

influenced by cultural differences amongst Latino communities. LMG found it difficult

to assimilate into Latino cultures within America. They felt the cultures were so different

among Latinos that it was difficult for them to accept one another. Some members LMG

felt as young Latino men they were perceived as being too Americanized by their Latino

peers. Many were perceived this way because they often did not speak their native

Spanish language well. Therefore other Latinos did not perceive them as authentic

Latinos. On the other hand, LMG members who had migrated from Latino countries to

America felt they had a difficult time being accepted because they were immigrants.

LMG members who migrated from other countries, or who moved around within the U.S.

experienced migration as both an advantage and a disadvantage. Some who migrated

from outside of the country felt they were once perceived as the majority and in a higher

social class before coming to America. Also, those who relocated from their own ethnic

Latino communities to communities with other Latino ethnicities or non-Latino

communities, lost majority status and felt out of place. These men also felt it was also

difficult to be accepted or to fit in with the White peer groups because of their cultural

and racial differences.

Separation again became their way of pursuing and embracing the differences in

their world. LMG learned about difference by choosing to seek it, in order to develop as

men. This finding implies that one must embrace difference in order to understand male

identity apart from masculinity and manhood images based on family traditions.

Exploring the Influences of Masculinity and Manhood

LMG's approach to understanding masculinity and manhood was initiated by

deconstructing their family experiences and sex roles. They disputed whether a man

always had to be the provider in order to be perceived as a man. They tried to find clarity

about what made them more or less of a man. Here is what one member expressed:

> I don't believe in man or woman or woman to man, or man to woman. I
> believe in non-traditional gender roles. I grew up where the woman does
> the cleaning. But, I believe in equality. I believe when you say what makes
> a good man, you're describing things like he has to fight for his
> relationship and his kids. Also, he has to (…) be emotional and treat them
> well. If a woman does that for their relationship, if a women fights for
> their children, as well as, do the regular things that a man is supposed do.
> Does that make her, a man or does that make her a woman? Because what
> you're describing as a man, a woman could do that also. But does that

make her a good woman or does that make her a man. I believe this is a good human. These are some of the things I feel are too strict, the drawn lines between man and woman. But I see man and woman as just gender. It (man) is a derivative of being a female.

LMG members felt they were pressured to conform to traditional sex roles since they were children. They expressed that it was clear growing up that the men had to be the breadwinners and the females were suppose to stay at home. They felt growing up the differences between females and males were emphasized at a very young age. They stated that there was a deliberate separation amongst boys and girls. LMG expressed that boys played with boys and girls with girls. They felt females were required to engage in activities designed for females and males in activities designed for males. LMG believed these activities were never meant to overlap even when people became parents.

LMG members stated that their parents often had very different responsibilities and roles within the family. LMG men felt that their experiences with their mothers had caused them to rethink sex roles. LMG members said that it was their mothers who promoted religion, not their fathers.

If I have kids, I will let my wife deal with the religion (laughs). I think everything else, I'll teach them. I am not trying to stereotype, but it seems like women, mothers or wives- they seem to be more traditional with religion. I know my mom and grandmother made me Catholic, but my dad didn't care. I don't know what he would have taught me.

Many LMG members experienced having an emotional connection with their mothers and not with their fathers. Many had felt their fathers were effective providers, but were emotionally disengaged from their families.

Honestly, for my future. I want to be with someone where we can share the (parenting) roles. In my family my father was kind of always distant, so we only had my mother. But I don't want to be like that with my kids. I want to be able to talk to my kids when they get upset. When we were little, we use to be closer to my father because he used to come home and he used to play with us. But when he got older, he didn't want to play. He just wanted to come home, eat and sleep. That's it.

LMG members expressed that their mothers were more likely to discuss sex with them than their fathers. LMG members wanted to strive to be more emotionally engaged as future fathers without losing their masculinity. Most felt that their mothers were special. These men felt their mothers made vital sacrifices for their family. They felt their mother's love was necessary and vital for their success. These men felt they owed their success to their mothers. LMG members hoped as fathers to nurture their children as their mothers had nurtured them. LMG members however felt that if they engaged in roles traditionally held by females, such as not being the breadwinner or fulfilling a nurturing role, they would only be perceived as being less of a man, or a homosexual.

Group member A: My situation is funny with my family and parents. I lived with my mom until I was four. I lived in Dominic Republic and my dad lived in the United States. He would send my mom money. My mom used to work, but my dad sent extra cash. But at the age of four, my dad told my mom he thinks it's best for us to come to the United States. My mom was not able to come, so only me and my little sister went to the U.S.A. As a result, my dad was the one who combed my sister's hair and woke us up for school. Everything mom was supposed to do, my dad had to do and my dad had to work. It really depends on your socioeconomic status, your culture and what's around you. I lived with dad, and not my mom, and my dad was both my mom and my dad. I would speak to my mom on the phone and I would go visit her during the summers. Can I really say, or is it ok to say my dad was a mom also. Does it still make it masculine to say he was my mom as well? I don't know if that's an issue, but he was actually both at once. He held both responsibilities at the same time. So, does that make him less of a man or does that make him more of a man. The fact is that he is taking on both gender roles (….)

Group member B: I see your point. My cousin's mom died, so my uncle had to take care of four of them. He had to manage two roles. But not being a mom in that sense, not like he turns into a girl; if I defined mom. Your mom is like someone who listens to you, knows when you're sick and when you're feeling bad. That's a mom. And I guess mom had to take that role. I am not going to say I was not close to my dad, but I felt closer to my mom, because I was raised by my mom. I guess they have to take their roles.

Group member C: If I have children I want the kid to be close to me too. I would not want to play favorites or something like that. (….) I don't know, but I want the children to be close to me too. I would want the child to confide in me as well. I don't believe in roles, they are not written in stones. I don't see why. If I want to get emotional with my child, I can- Let me get emotional with my child. I hope I won't be seen as less of a man or something like that. Because you said, you were closer to your mom because your mom had taken care of the children. I mean don't think that makes me less of a man to be close to my kids like that. My dad did the same thing for me, he was close to me. My dad had eight kids; he had his eighth kid in his fifties. So obviously, he is not gay, so he is not less of a man. So I mean, roles are just there I guess, Just guidelines, but there are not written in stone. And a lot of people take it seriously and call it machismo. I am pretty sure that came from the father works and the mom stays at home. No you're going to stay at home. And girls try to go against it and they get hit.

LMG experienced sex roles as being determined by how responsibilities were defined culturally. LMG members stated that their parents' decisions to develop certain roles within their families were based not only on culture, but also on their socioeconomic status and environment. LMG expressed that it was not unusual in America for both of their Latino parents to work, but traditionally in many of their native cultural countries it was not common practice. They experienced roles in their families to be choices made by the parents based on family circumstances and not always on traditional views.

Group member D: In the American society men are seen as the person who works and the woman stays at home. However in the Spanish society within America, you see families working- both parents will be working.

It's just more complicated in the Spanish Society. You see that they both share roles. You see the man helping out and doing the dishes. Here in the United States you see the Spanish man helping out with cleaning up, with the dishes and the children and things like that. But as you go back to the Dominican Republic you see people simply. The women stay at home and the man will be working. It pretty much depends on your culture and environment and what responsibilities we have to hold. Culture and environment influence if you need help or get help from your partner or whatever.

Group member E: Before I was born my parents had the conversation. My mother did not want us to be raised by babysitters, so when my oldest sister was born two semesters before my mother finished college- Since babysitters were not an option, my mother (…) dropped out. My father wanted her to stay home to raise us until my sister was 12 or 13.

LMG mentioned that their mothers had demonstrated the ability to be the primary authority and caregiver even though their fathers were present in their lives. They reported that their mothers were also perceived as authority figures. Some felt it was not unusual for the mother to have the final say on decisions. One LMG member said his peers were often astonished when he expressed he had to receive permission to participate in certain activities from his mother, instead of his father.

I grew up in the Dominican Republic, so when we came to the USA, about a year later, she (my mother) started working. I don't know if I am going off topic, but one of the things that were expected is that the man should be the authority. But in my house it was not like that; in my house my mother is the authority. When I say that to a lot of people- Some people will say, "You're going to ask your mother", they say, "why, aren't you supposed to ask your father". I will say, "No".

LMG expressed that a man's uniqueness is often only based on his physical attributes and sexuality. LMG felt it should however be based mostly on his ability to be responsible. LMG felt being responsible was facing your problems, as well as effectively managing your successes and failures. Most importantly, they believed that being present and fully engaged with your family physically, psychologically and emotionally was part of a man's responsibility.

> I think it just comes back to what you define as a man? And everyone has a different definition of that. It's whatever you go by, that defines a man. Yes, he is not afraid to stand up for what he believes in, but at the same time he knows when he has been beat. He is strong enough to take responsibilities for his own actions. Yes, he will provide for his family, he will provide for his mother, he will provide for his wife and he will provide for his children. It's a man's family that is the root of everything. It is one of the most important things in the world. I feel if you don't have that you really have nothing to fall back on. The biggest things in the world that is going to define a man are: you are always going to be there for your family, and they see you at your best and they have seen you at your worst. They know exactly what type of person you are. So, my definition of man is, yes he is strong, but he is not like the typical alpha male who is jacked up and cut up everywhere. He is a responsible human being who is there to provide and who accepts his faults and glories. He is not chauvinistic or anything. His, I don't know how to describe it, but that's what I define as a man. You're completely a man. It does not make you less of a man, if you are gay. If you fit this (what is described) I see you as a man. It does not make you less of man, if you can't provide, but you know you're responsible and you are attempting to provide. If you cannot provide a 100%, it does not make you less of man, if you're doing the best that you can. One more thing, I think running away from this (responsibility), I don't want to say it, but it makes you less of a man, running away from your problems. I find it makes you a coward. Not less of a man, but more as a coward in my definition of a man. Because you're afraid to step up and face problems and take responsibility. If you give birth to a child, take care of it or guys don't give birth. But if you're responsible to have sex and impregnate a woman and have a child– Then you should be responsible enough to take care of that child and it's your responsibility to make sure that child makes it to at least 18 and his capable of going out on his own. I don't think there is a set age, but it your responsibility to always provide for him because that's a part of you.

LMG stated that traditional roles of both men and women are evolving. They

wanted to share the roles in their relationships, but also wondered how this would impact

their masculinity and manhood. They want to be fair to their spouses, but would rather be

the breadwinner in order not to feel they were less of a man. These men really debated

what aspects of the traditional models of masculinity they would maintain or depart from,

since their images were at-risk of being distorted. They concluded that a man should be

defined not just based on his physiology, but how he handles responsibility. LMG was

willing to explore new definitions, models and non-traditional approaches for

understanding masculinity and engaging in manhood. This suggests that one's manhood

is influenced by how he understands sex roles and applies them. The relationship between

a husband and wife can define and influence the manhood of those they nurture.

Hispanic and Latino men will need to reflect on traditional sex roles practiced by their

families, in order to develop their personal male identities.

Understanding Relationships with Men

This topic emerged based on what the LMG had experienced as a group. The

LMG group members found themselves being let down by fellow group members who

did not show up for session five because of various reasons. During this session two men

participated through a conference call and three men were physically in the room. In

addition, another member was absent and another man arrived late. LMG members were

at odds because many members had not shown up and members wanted to learn why

people were missing. It was clear that all were frustrated with what occurred.

> One thing I did write in my journal. You brought it to my attention is that
> they're not here. Those who tried, I give them a lot of props, as opposed to
> who didn't or ignored the call. I don't see them as less of a person, but I do

see them as less of a man. This person ran away from his responsibility
and the commitment he made. I know it sounds harsh, but if I still see
them I will say hi. I will still see them as less of a man based on my terms,
based on what I think is a man, being responsible. As young adults we are
learning how to be responsible — so we have to manage our time and use
time management.

Missing members provided not only an opportunity to talk about what the absent

members symbolized for the group, but it also sparked a conversation about what it

meant to be disappointed by men. LMG discussed how they should deal with what

occurred in the group, as well as when it took place in other aspects of their life. LMG

was able to discuss what characteristics men should have based on this experience.

LMG's main question was, "How do we address these conflicts with men appropriately?"

Throughout this experience LMG generated thoughts about what helps build

positive relationships among men and what qualities support effective male relationships.

LMG felt men needed to be honest, accountable, responsible and reliable. They stated

that men were honest when they expressed what they had on their minds and what they

truly felt. LMG members felt that men were accountable if they could admit to wrong

doing and did what they said they would do. Responsibility for men meant that they kept

their promises and met their obligations to themselves and others. Lastly men were

reliable enough when people can trust them and know that they will "have their back"

when they have agreed to that.

It goes to how you view another man. How much is he a man? Is he
reliable? , Is he trustworthy? Is he honest? -If you were in a predicament
would you want this man by your side?

LMG members felt if they were betrayed by other men, they often got very angry

and upset. They said that when men betrayed them, they sometimes became bitter, but

they were aware that it was unhealthy. One member said, "How do they understand if you don't communicate with them? Communication is big". Another member said, "In the movie she committed adultery. The man that was deceitful got murdered—this is how you feel when someone betrays you". LMG members felt the best way to deal with your emotions when other men hurt you was to not hold a grudge and learn from the experience. They expressed that not learning from those experiences would hold them back. LMG thought dealing with conflicts with men can either be confrontational or avoidant. LMG however concluded that increased communication during conflict, in which one has the opportunity to express one's emotions, was more effective than avoiding the conflict.

LMG also discussed men and leadership. LMG felt you could not be a leader if you did not have the four qualities mentioned earlier. They expressed male leaders needed to have a particular personality. They felt men who were in leadership needed to be outspoken and extroverts. LMG had come to this conclusion based on their group experience with other members. They had experienced the leaders in their group as both more outgoing and talkative than those who were not leaders. They attributed these qualities to the members of the group who were not present that day. LMG felt a man's leadership should be based on his experiences and how a man handled those experiences. LMG expressed that a man's leadership is measured by his past success or failures and his ability to inspire others.

> Group member D: I see one leadership skill you developed — being the older one, me not having parents and growing up the way I did, I am sure the pledging experiences (with fraternities) in the past has helped (…) you realize things you did not know about yourself. I guess those experiences help us develop leadership skills.

Group member E: I think it's also knowledge and experience, as well as, diversity shapes us. What a leader does is try to unite a community and understanding different groups and helping them reach at a common ground.

The conversation on leadership moved to a conversation about what shapes men. LMG felt men they were shaped by their experiences and the people they interacted with. They expressed that a university has its influences, but a man's earlier experiences can either cause him to be open or closed to novel university experiences. It was clear that they felt men were shaped by many things in life, their ways of thinking and how they manage feelings and behaviors in the world. They felt the molding process was not only influenced by their families, peers and environment, they also felt their hopes, fears and concerns had an impact on who they became.

Group member F: I think it varies a lot. I used to be in a dorm and it was all White. People smoked all the time. I live on a Latino floor and we rarely smoked. The way the university shapes us is different for each person since we select different friends. You can go different ways as far and it can shape you.

Group member G: I think a lot shapes you, such as your fear and your parents. We get shaped to do well in school, we have phobias and girlfriends. I think it is a combination of many of these things that shape who you are.

LMG members made efforts to learn what challenges they experienced in their relationships with men. They learned that developing male relationships can be both frustrating and complicated. They came to understand that how you manage your relationships with men will influence what type of man you become. As men we need to examine our relationships with men, in order to better understand ourselves as men and leaders.

Understanding Relationships with Women

LMG members' discussion about their intimate relationships with females also occurred in session six. LMG made efforts to understand how they both related and compared to females. LMG members focused on their connections to females, as well as, on how their relationships with females impacted their relationships in general. LMG made efforts to not only make distinctions between the genders, but also acknowledged how they were influenced by the strength of females in their families. LMG members said that they had felt very connected to females for various reasons. They felt their positive experiences with their mothers and sisters engendered their connections with females.

> That kind of relates to my respect for women. My mother and my sisters and stuff like that. That's why I admire them so much. That's why I said last time I don't really see a set line. Because my sisters work so hard, my mother works so hard. You don't see that in a girl because a girl is supposed to be weak, in relation to a guy. But (I see) my sisters can handle themselves. My older sister she would work two jobs, my little sister now she works three jobs. Is not because she is forced to, but she wants to be a competitor and she's very strong.

LMG members stated that they believed females and males had very distinct ways in dealing with life. They felt females dealt with separation differently and were more emotional in times of separation. LMG, however, felt females adequately prepared themselves for life. They perceived females as more mature in dealing with life's challenges. LMG experienced females being much more prepared at an early age for school, intimate relationships, and responsibility. They felt females were often ahead of men developmentally, but eventually they closed the gap. Ultimately, they experienced females as being more aware of where they were heading in life.

It's funny because I always think females are doing a whole lot more preparing, because if you look at them when they are younger, the females are more attuned to their studies. Some younger kids, not to say everyone, but there are exceptions. A lot of the younger guys they don't worry about classes, they do whatever, this is like 4th and 6th grade. But it is not until high school and college do the young guys (...) get more attuned and say I want to be a doctor or lawyer, and they are likely to get those jobs more than females. Its weird, females are more attuned to their studies the entire time and guys who tend to slack off till the time comes and they actual have a higher position. I don't know if it is a societal based, that men are more dominant and they are going to get the better jobs. I see it like that and I see the guys doing more what they want to with their lives even though they slacked off. And the females are preparing for nothing — Maybe not preparing for nothing. It's kind of hard to explain, but I understand.

LMG emphasized that they had learned a lot from females, specifically their mothers. LMG expressed that females taught them both values and morals. For example, they felt females taught them honesty and to meet their obligations. Moreover, LMG members acknowledged that the different genders might not be taught the same things in life.

If I know I can't make something I call the day before and that trait I got from a female. My mom taught me that, but my sister was not taught that trait. Maybe guys are taught certain things and girls are not.

LMG expressed that relationships with females were complicated. They came to an understanding that females are different, and influence their masculinity and manhood in many ways. This suggests that men's relationships with females influence their male identities. Moreover, it shows that men not only compare themselves to males, but also to females.

Learning about Manhood

LMG members highlighted that there were many expectations that had been set for them by their families. LMG members felt they could not give up, because that would let down their families. They felt they had no choice, but to succeed. However, they were worried about whether they would achieve what they had been set out to achieve.

> Group member H: I think as men, in life we have to meet the expectations of others and that's kind of the fear, because you fear not to meet those expectations. My parents, as well as everyone else's parents probably expect a lot of you as a child. Have a family and have a house, at least. You kind of always have to think about not meeting those expectations. And that's not personal failure, but failing them as well.

> Group member I: That's true, I was thinking about that the other day. I want to live to be, I want my life to have meaning. Maybe to be like other people, but I want my life to have meaning, I want to feel by the time I die, that I have accomplished something. I want to feel like I achieved my full potential and did everything I wanted to do.

> Group member J: I agree with your idea. Despite what circumstances you're in, you made sacrifices to be there, by you giving up and not getting up, that is basically worthless. Like my mom always says, she says it in Spanish, so it probably has a different meaning, you always look forward and you don't even look back, not even to gain any force to move forward. Just keep going straight.

LMG members had concerns about their futures. They did not want to disappoint or fail to do what was expected of them. Ultimately, LMG said that there was no room for failure as a man. They expressed to fail would mean that they were not men. LMG members stated that they really wanted to meet their responsibilities and accomplish their goals as men. They particularly were concerned about attaining their education and parenting their children, especially their sons. LMG members felt it was very important that they meet not only their expectations, but those others had set for them in their

families. They felt failing themselves was failing their families. LMG concluded one could not give-up if they failed, but had to keep trying because no one always gets it right the first time. This suggests that men have certain expectations bestowed upon them that shape their behavior. A preoccupation with meeting expectations of many can increase a man's anxiety about coping with failure.

LMG Forming lessons on Manhood

After six sessions LMG members also prepared to present their individual learning about manhood to their group members. This was their opportunity to engage in constructing their unique manhood. The LMG members expressed how they understood manhood before and after the group. In addition, they described how they thought their own ideas about manhood would move forward from the group. LMG members' definition of manhood before their men's resource group experience focused on respect for self and others, responsibility for self and others and being fearless. They also aspired to be self-confident, strong, and powerful, make lots of money and attract many girls.

LMG members' previous definitions of manhood were both fixed and specific. They understood the importance of respect and responsibility for themselves and others. LMG however felt men needed a specific set of characteristics to be a man, as well as, to succeed and prosper. It was about having a particular type of clout, swagger, and fearlessness. They appeared to believe one had to meet certain expectations to become a man. These criteria and expectations were not their own, but those prescribed and defined by others. However, LMG members were able to both redefine and expand on their prior perspectives on manhood.

LMG definition of Manhood after meeting in 6 same-race and 1 mixed-race group

sessions during the 10 week period of the study were:

1) Understanding there is not one definition of manhood.

2) Being yourself- Being your own man

3) Understanding there is more to a man than being strong, having

power and genetic differences.

4) Taking responsibility for your actions and decisions.

5) Accepting that it is fine to share responsibilities with females.

6) Trusting others.

7) Understanding different perspectives.

8) Looking forward and not back. Forgiving others and not quitting.

9) Accepting that it is fine to be emotional and crying is okay.

LMG members' definitions of manhood after their experiences in their group

represented their increased openness to understanding themselves and others. They truly

saw the benefit in trusting others and disclosure. They aspired not to hide their emotions.

LMG saw responsibility for self and others to be essential. LMG saw masculinity and

manhood to be fluid, flexible and definable by them and not others. They came to the

realization that sex roles could be interchangeable. They stated they were who they were

as men and needed to accept it. They came to realize that many things they thought or

perceived to be taboo for men would make them whole and stronger, if they engaged in

them. Most importantly, they learned that through the process of self-reflection they had

the power to take charge of their masculinity and manhood and define themselves on

their terms.

One member summarized the experience as follows:

>As you all know my name is …., but ever since I was young I was called Macho. It was not something my friends had given me, but my father had given me. I have always dealt with these issues of manhood. Even when I was 7 and 8 years old, and at a time I could not even identify them as issues of manhood. All my life I went to school and they said what's your name and I would say Macho. They would say why they called you macho. I never knew how to answer that question because I knew they saw me as a skinny, short dude, that does not possess a lot of the machismo qualities and characteristics that the ideal macho should have. I always hated the name and wondered why they always called me Macho. I would never name my son macho and make him go through that. Since, I would always have someone give me the face that you're not macho. Why they name you Macho, they asked? And then they laugh it off, not knowing how it has affected me. I never had a chance to ask my father because he passed away when I was five. I never was really able to go home and ask my dad why he named me Macho, why you called me that? I think one of my life purposes was to try to define that name because it's my name. Coming into this group, not to be cheesy and to say (be like) this group is the shit and it has helped me so much. It's made me realize I have always been processing what macho is. I always think I get it, but what manhood is, being a man, being a male, being a macho is ever changing and there isn't any real macho. And this group and being involved in this group and listening to all of you. I realized how different you all are from me and at the same time how similar you are to me. But this group has helped me personally to finalize what macho means to me. I stumbled across this poem and didn't have time to do as much as I wanted to. I could not find anything I liked and that also made me realize that moving on there is no ideal macho or ideal man. That ideology I actually detest it because you can believe what a man is and you could live up to that and you are a man. And I want to read what I believe is a man and how a man can always remain happy. I am going to read this out loud, but before I read it out, I notice when a lot of you explained what a man is to you, although you're giving your opinion as to what a man is, you always define it in relation to something else. You define it into being a good brother, father or husband. And all these different roles you're defining as being a man, you all are always going past yourself, you're seeing the problems past yourself. This helped me realize this poem, it's not a poem, but an excerpt, and it made me realize that's what a man is really about. It goes like this:
>
>A man's abiding happiness, is not in getting anything, but in giving himself up to what is greater than himself. To ideas that are larger than his individual life. The idea of his country, of humanity and of God.

I just feel like. We all have a different faith in God or we all believe in our life that we are going to do stuff for humanity. But one may do something, one may be a nurse and one may be a president. But this society places a criteria (scale) on which one is more manly. But both as a nurse or a president are both getting away from your individual self and doing something for humanity. I just want to say I believe every one of you are great men and that this group has helped me feel proud of the name macho and I will name my first son macho because of my experiences in this group.

LMG's future included parts of them, but also helped develop new ways of achieving their beliefs. It was not about losing yourself, but understanding yourself in order to serve yourself and others better. They kept traditional frameworks, but reworked their application. This suggests that that one's identity development is both a group and an individual process. It is important to hold on to past models of manhood, but even more crucial to gain new perspectives to increase development. Most importantly one must be willing to accept his personal identity and those of others to grow as a man.

Overall for these Latino and Hispanic men becoming a man has several key elements. They desired separation from family and traditional worldviews, in order to embrace different perspectives. College was one act of separation which supported this experience. These men also felt how men and women managed their sex roles in intimate relationships impacted one's manhood as father and husband. They also valued their mother's sacrifices as women for their families.

CHAPTER VII

Results of the Black and Latino Male Joint Sessions

The First Joint Session: Experiencing the BMG and LMG intergroup interactions

Anticipation of the first joint session was preceded by great anxiety. The researcher and group facilitators had discussed possible interventions that could help ameliorate the anxiety they were experiencing, as well as prevent participant anxiety. The major source of the anxiety was the fact that BMG's size in numbers remained significantly larger than LMG's group. We had been worried that BMG would have much more power and authority than LMG based on group size. In addition, our anxiety later increased once it was confirmed that the first joint session would be held in BMG's meeting space. This occurred by default, because LMG's meeting room could not fit both groups collectively, and no neutral space was available. LMG raised concerns about what would happen when they entered a room known as BMG's territory. On the other hand, BMG was concerned about how to welcome LMG into their space. Anxiety even managed to affect our equipment during the joint session. The joint session recordings were not transcribed, because they were not sufficiently recorded, as a result of an equipment failure. Therefore, the data used in this section were from journal entries and session five of both groups. One BMG member reflected on his perception of joint session one, dynamics.

> I would call it tension, but it was real quiet in the beginning and it was like, I guess it was kind of hard to be, it was weird because there was a new element here, I don't think it was because they were Latino males, I think, almost the same could have happened if it was eight new Blacks males here too. But it was, because we had new faces here, it was kind of hard to get into it. So there was some kind of tension, but after a while, I don't know what happened, but it got better.

It appeared that the whole system became tenuous because we did not embrace or discuss our anxieties as a whole. This ultimately influenced how the groups engaged during the first joint session. For example, both groups during the first joint session chose not to focus on the boundaries necessary for developing group ground rules or norms. I believe that since boundaries could restrict either group's level of engagement, they refrained from engaging in dialogue that could potentially define which group processed greater power and authority. In addition, the groups were not forthcoming about how they felt about the other group until they reentered their separate group sessions. LMG made it clear that there was a lack of trust. The withholding of this information by groups can also be an attempt to manage their power and authority (Oshry, 1986/1992).

In addition, the facilitators reported that they also maintained consensus with each other, in their efforts to manage the potential conflict that could emerge in this joint session. In addition, many BMG and LMG members inquired with me about attending the joint session. Although the two groups were excited about meeting, it appeared they became concerned about whether they or the facilitators were in place to manage the intergroup process without a perceived third party member. Interestingly, it was the biracial man who tried to bring the two groups together in both joint sessions. This could

indicate their wish to have a leader that was detached and shared enough of both groups to mediate or neutralize power and authority.   This was an indication that the system was potentially fragile about how to manage their anxiety in relationship to conflict, and power and authority dynamics. Instead as demonstrated by the tensions in the system, we did not engage in a manner that would help us learn from potential conflict, but engaged in ways that resisted authentic communication. These tensions appeared to reflect unconscious conflicts that could potentially occur when men of different group memberships convene. Most importantly, these experiences illustrated that intergroup relations inevitably induce anxiety despite actions taken by the parties involved to prevent it.

Group members, not including the facilitators, proposed the following topics for discussion during the first joint session: men and emotions, sex or virginity, relationships with females, race and ethnicity, public display of affection, competition—intimidation— bashing, relationships in general, religion, pressure to perform and succeed as a male, body image and sports. These topics appear to focus more on issues that appeared to affect men in general. Neither group had specifically selected any of these topics within their same-race sessions. It appeared that both groups experienced the process similarly, but were impacted differently.

BMG and LMG both made comparisons between their groups. They focused more on their differences than similarities. BMG however had 99 % of its members present as opposed to, LMG with less than 50% present in the session that followed the first joint session. They particularly focused on how their perspectives and ways of thinking differed on certain topics. They had experienced the joint session to be both valuable and engaging, but also superficial and disengaging at times. The joint session also allowed both resource groups an opportunity to evaluate not only the other group, but their group.

BMG and LMG came to two different realizations about their engagement as men. The groups expressed that their different ways of engaging probably had a lot to do with cultural differences. BMG and LMG expressed they had some apprehension about how best to engage with men of different backgrounds. BMG and LMG felt there were times when the other group behaved inappropriately and very different from what they were familiar with. They appeared to have both positive and negative experiences during the joint group experience. They associated more positive feelings towards their own group and more negative feelings toward the other group (Alderfer, 1987). The influence of group memberships were demonstrated by both groups' interpretations that their differences were as a result of cultural difference. Here are some responses from journal entries (this was used as primary data because session tapes were damaged) from each group, in which they examined each other's perspectives and made distinctions:

Journal Entries of BMG after First Joint session

Journal entry A: I think the snapping (of fingers) was a really good point

Journal entry B: It's like co-signing for something.

Journal entry C: In my family, I grew up with my mother and my sister. My mom worked a lot just to make sure we got everything and would make sure I had dinner. I cooked for six years, once we moved to our new house. I felt she was working hard enough so why make her come home and do this and do that— that's how I thought— I never put women below man standards when it comes to house work.

Journal entry D: A different perspective, like with me, I really didn't grow with a father (…), so I kind of got everything from my mother and from things around me. But then, the Hispanics were like saying all their traditions were passed down by their fathers- The father made households and all this stuff, so it was kind of — different backgrounds. Me personally, I don't feel like that, like I said the ketchup thing, I don't really feel like you need a father, you know what I mean. But to them a father has to be there.

Journal entry E: With us, with my family, (…), it is almost like a habit, like if somebody was really good, they mowed the lawn, everyone mows the lawn in our house, but what would actually happen, the males would be mowing the lawn, while my mother would be doing something else like working on a little garden or something like that. It just became a habit and we just kind of got into those roles and we are use to it and that's how a lot of things are. I guess, maybe how things are, I can't speak for my children, but maybe when he was saying he tried to do the dishes, his mom wouldn't let him, maybe they were just so use to the roles they had, they were saying this is my job, you are suppose to do that and it's kind of weird to get out of those roles sometimes.

Journal Entries of LMG after First Joint Session

Journal entry A: I felt the meeting was cool and I learned a lot. For example, the guy who looked up to P…. When it comes to Blacks and Latinos together, I find Latinos are more open to … I found it interesting A… became a man after his dad died. He said he had to step up. Also, the topics about men don't cry; that really touched me. In addition, how men have more power than women. I also found a few of them rude because they were laughing. I can't wait for the next meeting.

Journal entry B: Its good you brought up mannerisms. We usually acknowledge people when they speak. But with them, they snap their

fingers. I am not able to speak when they're laughing; the one thing with the whole size thing …… is bigger than us but I don't feel intimidated. But when it's them, it's like wow. It's like make sure you don't get them mad.

Journal entry C: I guess it was interesting because it was a large group. But I think for them it was less of a man to do that. I did not get to bond with the large group. I would have felt awkward. They are not accustomed to hugging and we're not to their snapping fingers.

Journal entry D: I know in some Black cultures it's all about family and they go to church on Sundays. But in the Latino culture it's like that everywhere. We have different ways of defining manhood than they do. We all said we cried before, how we were not ashamed to cry and a lot of them said they did not cry in a long time. I cry on such occasions and when my friend died I did not cry. To me I find that crazy. If my friend died I would be in tears for weeks.

Journal entry E: The respect was there, but trusting was different. I saw snapping fingers and laughing as rude. I maintained respect and courtesy, but not trust.

BMG and LMG became very focused on the difference between their groups. They engaged in transubstantiation (Wells, 1982). These groups attempted to distort the essential qualities of one another. They misinterpreted the symbols, norms and traditions of the other group's culture. They had not had a chance to join together. It is important for different ethnic and racial groups of men to join in the presence of one another. In the absence of the other group it was difficult to connect to the similarities that they shared.

Last week we were talking about society too, but I guess we got more personal—like some of the stuff really hit closer to home. It was more talking about our feelings and some of our experiences and stuff. A lot of people were talking about family members and deaths they had in the family and how they were brought up. And how we are just used to not wanting to show any emotion or express anything about it. I like that, it was much deeper.

However, LMG expressed that their interactions with BMG were a good learning experience. They felt it helped them realize their differences as a group. They were able

to understand how their interactions and behaviors changed when they were interacting

with BMG. They were also able to relate this experience to how they understood

themselves as men. LMG explored how their experiences with BMG caused them to

reflect on themselves in relationship to the other group. LMG however was the only

group to directly evaluate their specific process as a group. They focused on why they

failed to bring up certain thoughts or feelings in the moment and only waited until they

got back to their group to bring it up. LMG members expressed the following:

> LMG member A: The session with the other group, I think by far was the best session. I enjoyed hearing the different perspectives from the guys from both races. One of the topics I think we did not touch upon and should be on top of the agenda in our next session is the whole separation I see between Latino men and Black men. We are always battling each other. I feel that was kind of avoided. I felt that was really important and should be discussed the next time.

> LMG member B: We wanted to keep things peaceful. We tried to find things in common. For example, to be a man you have to be responsible. On homosexuality, we had different views. They also did outnumber us. That's was a bit intimidating.

LMG members felt that spoke less than BMG members during the first joint

session. LMG and BMG experiences in the joint session caused them to further examine

essential qualities in becoming a better man. LMG, specifically after the first joint

session, felt the need to understand how the personality and leadership of men in their

group influenced their interactions with BMG. LMG's feelings of being outnumbered and

potentially intimidated by BMG caused them to examine why and how best to address

this issue in the future. Moreover, they felt these concerns contributed to their hesitancy

in addressing certain topics on Black and Latino relations. Here are comments made by

LMG members:

LMG Member C: Our personality traits play a factor when we are in groups. We were in a smaller group — the size of the group made it harder. For every one of us there were three people — I think it was more the group size than race that was intimidating - In the Black group there were many people who did not speak once. The size of the group had a lot more to do with it. I think when we do the large group there needs to be more facilitation by our facilitators.

LMG Member D: We need more structure and direction.

LMG Member E: A man who was half Black and half White and he was able speak. It was personality and leadership.

LMG Member F: A good idea is to have common areas where both groups can meet before sessions to prepare us for joint sessions.

LMG Member G: I think that the way it is, maybe another idea is exchange (moderators) facilitators.

BMG, however, whose authority and power were perceived to be greater, did not express concerns in their interaction with LMG. Their internal and external evaluations were less direct and subtle. It could be that when you are on top you think less of self-scrutiny. BMG and LMG's experience of this session had a lot to do with their general perceptions of power and authority. All parties involved in this research and society both consciously and unconsciously, assumed that the larger group would be more powerful. For instance, BMG was not affected by the joint session in the same way, nor did they outwardly express the need to do things differently the next time, as LMG did. Therefore, LMG made suggestions to their facilitator on how to improve the next joint session.

BMG and LMG's first joint session allowed the groups to identify challenges men encounter when attempting to relate with men of various cultural backgrounds. These include managing anxiety, conflict, power and authority. Based on the interactions between BMG and LMG, men found themselves unable to allow their hopes and fears to

co-exist (Smith & Berg, 1987/1997). BMG and LMG shared a hope to be in harmony, but

feared discord. They wanted to engage constructively, but were uncertain of how best to

engage without offending others. BMG and LMG were uncertain of whether to avoid or

confront conflict. The BMG facilitator also reported that his group could not relate to

some of the experiences of LMG because they did not have it as easy. The LMG

facilitator said, "Going into their room resonated with me. We were going on to their

turf". They both represented the feelings of their groups well. The BMG facilitator

explained his experience of how his group could not understand the experiences of the

LMG and the LMG facilitator communicated his feelings indicating a loss of power and

authority because the joint session was conducted in BMG's room. Moreover, as

mentioned previously, the facilitators were also involved in the tension, but chose not to

disclose that in the joint session. For example:

> LMG facilitator: I had an interesting dynamic about something you said.
> You said you did not see a priest as a man, but a man of god, but not man.
> You see a man in terms of sexuality— in a bad way, not a good or a bad
> way - but a weird way.
>
> BMG facilitator: Catholicism is about religion- being able to express
> sexuality is about being a man- they (religion and maleness) don't fit my
> general model of manhood.
>
> LMG Facilitator: I think P….. expressed that when he said he might look
> to different men for different things- He said a priest would be one -
> Different men may provide different things.
>
> BMG Facilitator: That's funny you said you reacted to it - I noticed at
> different times your face (facial expressions) when people said things-
> You had a stink (annoyed/negative facial expression) face- I looked at
> your face because it made me laugh.
>
> Researcher: What stopped you guys from responding to each other in the
> group?

LMG Facilitator: I reacted to some stuff- going back to E's…. comment about certain men with a less aggressive side might not be seen as men.

BMG Facilitator: I wanted to mention your face - I did with Easy…. - I want to hear from you after this person is speaking - I was more focused on the task and you issued more of the challenges.

LMG Facilitator: I wonder why you did not bring my reactions up

This scenario represents a parallel process and interdependence between the various levels in the system. Facilitators appear to have chosen to compete in the debriefing sessions, where it was much safer, controlled and provided a perceived third party mediator. This was not the case in the joint sessions where facilitators were not perceived as neutral, but as part a larger group.

BMG and LMG used the other group to identify expressions and behaviors they either approved or disapproved as essential elements of masculinity or manhood. They made judgments about the behaviors of males and pondered on whether these behaviors were masculine in general. It was essential for them to point out differences not only in order to understand the other group, but also to come to an understanding of themselves. It was helpful for them to come together to learn about manhood from those with different models and different experiences. After the joint session, these men gained greater knowledge about manhood to reflect on. Here are some examples from Journal entries:

Journal entries by LMG after First Joint Session

Journal entry F: Good sessions with lots of views and inputs, its heavily influential on our own thoughts. It was harder to have a topic.

Journal entry G: Well in this session I learned a lot about displaying your emotions– in excess it will make you vulnerable too … and your peers.

Journal entry H: Today's session made me realize that being a man is difficult in the outer world. Competition, social status, emotions and religion can shape (…up) the way we think about manhood.

Journal entry I: It was cool to see everybody's point of view; I mean I think I get a taste of society's point of view on current topics. I respect more these guys just because they can put out all their stuff honestly. It felt cool, I felt like I could relate to everyone although we had our differences.

Journal entry J: It was interesting to hear that most of the Black men in the joint group spoke about being a man but did not have their father figure in their life. Our generations have come up with a new gender role of what it is to be a man. Men are allowed to cry-express emotions. Men are able to express a lack of control. I believe that the more educated we become, the less dependent on gender roles we become. The more we feel it is right to express emotions and break from the traditional gender role. We become more secure by education and gaining personal experiences.

Journal entry K: I really enjoyed this session simply because of the integration of both the Latino and Blacks. At first I felt like the first session with just the Latino males, but right after hearing about their stories and the strong similarities between us and them. I felt more comfortable disclosing information. Although the topics were pretty good, I felt as though the topic we should have discussed is the competition between Latino and Black males specifically with each other.

Journal Entries of BMG after First Joint Session

Journal entry F: I felt this session was very educating on how people feel about being a man. I learnt that there are numerous views.

Journal entry G: It is empowering for men to express emotions around other men, but only around men you trust. You must trust to learn to trust.

Journal entry H: Today was my favorite session so far. It started out kind of slow, possibly because we were introduced to the Latino men's group. Later on the discussion really grew. We were talking about feelings and the subjects that hit close to our lives this time around. I definitely feel closer to the group after today. I was glad to hear new perspectives from the Latino men's group and I am interested in seeing how the next joint session goes.

Journal entry I: Today was helpful coming together and talking about how hard it is to share our emotions. I learned a lot about social construct, understanding the complexity in how and where and who is it okay to talk

about your emotions. With the other group just understanding the difference on the topic and issues taught me a lot.

Journal entry J: The meeting was thought provoking and made me look differently at male emotions. I've come to new conclusions about expressing one's self and how acceptable it is to other men. I enjoy the meeting. It was the most interesting so far.

Journal entry K: Great discussion the best of them all. We got a lot of great points out there. I see that we all have different opinions on the same topics. Such as, crying and emotions. Also about role models and competition. I really enjoyed today and I really did enjoy this lesson.

Journal entry L: "To be able to trust…you got to trust!" Two totally different groups (Black and Latino) come together and share our differences but in another sense our similarities. Be a man and take care of your responsibilities.

Journal entry M: We discussed what we have been talking about in our individual group sessions. We collectively discussed different views about what defines a man. We talked about the dominance factor in relationships and elaborated on why and how men reveal or show their emotions.

The first joint session demonstrated how men can discover how they suppress or reveal parts of themselves in their interaction with others (Smith & Berg, 1987/1997). In addition, the interaction between BMG and LMG increased feelings of affiliation to their respective groups and deepened their desire to explore more about themselves in their own groups. Also, exploring emotions, broadening of one's thinking, and building trust were elements both groups found they had learned more about after the first joint session.

The Second Joint Session: Studying BMG and LMG optimization of intergroup boundaries

The groups were very excited going into the second joint session. They were looking forward to their encounter with each other. Facilitators expressed feeling the groups worked well together in the second joint session and felt a lot was accomplished.

They expressed that the group discussions prompted them to think more. The facilitators mentioned that they felt more like task managers. The experience was mostly guided by the groups and what they wanted to explore. The facilitators experienced the men as comfortable with each other, forthcoming, and embracing different thoughts about manhood. The facilitators felt that they had connected well with the members. The LMG facilitator said he had felt like an older brother. Both were disappointed that they did not get to say goodbye's to each individual, in addition to the group farewells. In the Second Joint Session BMG and LMG were asked by facilitators to address the following three questions:

> 1) What do you want to say to the other group about your group?
>
> 2) What do you want to find out about the other group?
>
> 3) Do you have unfinished business with any person within either group that you would like to resolve?

Question number three appeared to be answered with an unanimous no, since no one chose or indicated in any way that they had any personal conflicts to resolve. The last session provided an opportunity for BMG and LMG to answer questions one and two in their separate groups and then to exchange thoughts as one joint group. The structure of the session was explained to participants, but how they chose to manage that process was up to them. Here is the dialogue that occurred between a facilitator and a group member, in order to get the session started:

> LMG Facilitator: C….was there something you wanted to add?
>
> BMG member A: How do we do this?
>
> LMG Facilitator: It's your group handle it.

BMG and LMG chose to start with asking each other's groups questions rather than telling the other group things about their group. Here are the questions:

BMG asked:

1) How do you feel about the "N" word?

2) How does your culture view women?

3) How do cultural stereotypes affect the way you act in public?

LMG asked:

1) Do you have any closing rituals, which bring you all together?

2) Did any of you identify any differences between your group and ours

from the first joint session? How about similarities?

3) What are the differences between Africans and African-Americans

culturally and does/has it affected your definition of a "man" or

more, specifically a "Black man"?

4) Do you feel, as men, that there has been an increasing gap between

Latino and Black? If so, why? Is this a major issue? What can

we do to solve it?

These questions appeared to be used to resolve misconceptions and miscommunications, as well as, to identify similarities and differences. This joint session facilitated the undoing of the transubstantiation that occurred after the first joint session (Wells, 1982). BMG and LMG wanted to know how much they understood each other, how they perceived each other and how they thought other groups in society understood their groups. BMG and LMG wanted to understand each other's perspectives to learn

about each other and themselves. Some questions indirectly were asking do you know

anything about our group and if so what are your thoughts? It appeared these questions

were an attempt to join together as men. Although, some of the meeting focused on their

differences, it appeared it was an attempt to share and create a shared manhood

experience. Initially, BMG and LMG had an opportunity to cover two questions. The

following questions: how they viewed women culturally and what was the relationship

between Latinos and Blacks. These discussions helped the men to connect, as they

expressed their differences and similarities. BMG asked first: How does your culture

view women?

> LMG member A: We respect women a lot. They play a big part. The father is the breadwinner.

> LMG member B: It's hard to say because we are from all different cultures. In my country, dad worked, women stay home, but it was different for others in the group.

> BMG member C: We had a conversation about women making more money?

> LMG member D: The Latino men are mixed. Some of us said they were comfortable with it and others said, no.

> LMG member E: Things have changed. You have to look at it generationally. I am Puerto Rican and they have a stereotype for women. I think the change has to do a lot because women are raising children alone.

LMG members were able to clarify their own perspective on how they viewed

females and their relationships with females. It clarified for BMG that LMG valued

females, but had different views on what sex roles should be assigned a male or a female.

This cleared up the misconception BMG had of LMG regarding their lack of value for

females after the first joint session. LMG also expressed to BMG that their generation is

not totally in support of the traditional views of females. Moreover, LMG appeared to be more direct than BMG in distinguishing the different views within their group in the presence of BMG. LMG asked second: Do we all feel as men that there has been an increased gap between Blacks and Latinos?

> BMG member F: I don't think so, because how our neighborhoods are broken down, gap wise, I think Blacks and Latinos are closer than Blacks and whites.

> BMG member: G I think to some extent the same, but when you get outside your town in like Elizabeth-in certain areas it's ok.

> LMG member H: I have a Black girl, but I know my mom has had problems with it-but it's generational.

> LMG member I: Let's not look in our hood, but let's look at Global. Let's look at the divided line. I see Q's, Alphas and Kappa and maybe Sigma Lambda.

> BMG member J: I am from Global Carberry there was more interaction between Blacks and Latinos, but up here in Global Central I don't see it much.

> BMG member K: I think there are educational things, but not social. I see the interaction more in educationally appropriate settings like interracial dating.

> LMG member L: The whole reason I asked this question and not to offend anybody is because I feel it should be that we are on the same side, as opposed to different sides. I feel like we are always in competition with each other, it's because we both have struggles and we are fighting to defend our struggles and show how it's different. I don't really know, it's complicated, instead of being on the same side were not, since the 20's, since the Black panthers.

> BMG member M: I feel during Latino month, Blacks won't go to their events because they don't feel a part of it.

> BMG member N: It also has to do with fitting in; you feel if you go into the event people will stare at you.

This conversation about the Black and Latino relations helped the groups to simultaneously share their hopes and fears about their own relationship. It even helped them to begin to identify what causes their separation. LMG expressed their concerns and wanted to know what the problem was between their groups. BMG as a result expressed the feeling there were differences that often made them feel unwelcome. Importantly, both realized that there was a divide on campus, but not in their neighborhoods. They wanted to know why this occurred, but were unable to come to any conclusions.

LMG member O: I want to move on to the N word

LMG member P: I think it is disrespectful for any race to use it.
I get   mad at my Black friends for using.

BMG member Q: There is an Abolish "N" Word group on face book. I put a blog on it, I compared the N word to the weeds, weed destroy perfect gardens and lawns; using N word in a lyrical or a casual manner is only victimizing people who have been victimized by it.

BMG member R: How do you feel about using the word?

LMG member S: I came to this country and I never knew about racism. I use to be called nigreto in my country because I am Black. Here it is so powerful to use that word. I even hear from you guys, but you don't say it in a harmful way. But I do feel your rage when a White person says it, because I am Black sometimes.

BMG member T: In your country you feel proud when they say nigreto.

BMG member U: The word means Black in Spanish.

LMG member V: Does the word Negro carry the same power?

BMG member W: Yes.

BMG member X: My dad's girl told me to take mulatto.

LMG member W: It's different when it comes to cultures.

BMG member Z: Use of the word mulatto: It is good to know the history behind the word. If some said it on the street, I would take it offensively.

LMG member A: It's different in my culture.

BMG member B: In our group, we said it was offensive, but we do use it. But in our group we would like to stop it. I don't mean to put you on the spot, but you used it.

LMG C: I grew up around people saying it, so it grew on me. You grow up and things are fed to you. I grew up with that term, and as I came to college I knew it was not cool.

BMG and LMG made an attempt to share each other's concerns about stereotypical names or labels. One Latino man expressed that the "N" word was often used as a word of endearment in his country, but not in America. Moreover a Black man said that he would feel offended being called a mulatto, a Latino phrase meaning he was half Black and half white. He was feeling better that he knew the history of the word. This discussion represented men making connections using their differences, while realizing their similarities. The experience allowed the men to suspend distortions of one another by learning more about each other as they learned more about themselves.

The second part of this last session consisted of break-out groups, in which both BMG and LMG members selected to join various sub-groups based on a particular topic they were interested in learning more about. Specific topics were first collectively generated by both groups as a whole group. Thereafter, each break-out group was required to select a topic to discuss and report back to the whole group what they learned. The men generated five topics: La Revolution (referring to a Latino experience that BMG members expressed they wanted to learn about it's meaning); How do we please women?

(The word interracial relationship was linked to it after the list had been completed); The "N" word was listed again and male bonding and intimacy were listed. The initial statements that people selected as they entered their breakout groups were interesting. A LMG member proposed to discuss the "N" word, and a BMG member proposed to discuss Spanish women. This was an indication that both groups were open to crossing certain boundaries and desired to know more about each other after some self-disclosure. Latino men were interested in being a part of the campaign for not using the N word, and Black men wanted to know how to please the Spanish females they date. A Latino man was asked to join the group discussing Spanish females, but said he had a Black girl friend. They also saw the importance in understanding the perceptions that others had of them.

Break-out group reports

The group on women and how to please them discussed: How to get a Spanish girl? They said that they came to the realization that no one wants to date from outside their groups, but everyone wants to be treated the same. The conversation about interracial relationships concluded that it appeared as if anyone who dated a Black male was bad. In addition, many thought the way to cancel racism was to have interracial relationships. These men felt that the less divided people were across race, the better societal relationships would become. They expressed what made them different from each other did not matter because they were connected in other ways. For example, a LMG member said skin color and racism; Dominicans tried to purify the country by marrying lighter people. He said that his last name was French, and he might actually come from Haiti. Haiti is mostly populated by those of a darker skin color.

The "N" word group discussed the word and its origin. They concluded that the word was socially constructed and did not define Black people, but also was understood differently by different people. Moreover, they discussed the word, "Spic", which was a derogatory word used to describe Latinos. They also discussed how words were used in different languages in different ways. The word "Chino" was also discussed. They concluded that race relations in America have always been on edge.

The group on male bonding and intimacy did not recruit any participants. There were no members for the group. The total group was surprised that this occurred, because they had engaged in a lot of bonding during this experience. They however realized that there were reasons why it occurred.

LMG Facilitator: Nobody went to the male bonding/intimacy group

Group Member D: Isn't this what this was about?

LMG Facilitator: We have not talked about this topic because it's gayish? We have not talked about sexuality. You could learn from what you do and don't do. We suggested and no one went to that group. It's something we go through when we're in our 20's. I am also not comfortable with it.

Group Member E: We talked about men crying and homosexuality. A lot of people had to laugh to get through that. Everyone was intrigued.

Group Member F: Like Rafael said it's easier to talk about competition and power.

Group Member G: You bond with your brothers' right!

Group Member H: But it still happens behind doors.

Group Member I: That's true; guys are more likely to tell you who they had sex with than who they loved. Guys are afraid to say I love my boy.

Group Member J: I wanted to go to the male bonding group, because we did not do too much with it, but I didn't.

Group Member K: Also, there are fewer males in leadership in Latino community; it's easier to idealize females than males.

This shows the difficulties men have in directly expressing their emotions and engaging in intimacy publically. They expressed that it was difficult to express intimacy in the presence of men and to demonstrate direct intimacy towards males. Ironically, the men did bond, became intimate and expressed emotions, but did not want it labeled.

These findings suggest that men are willing to engage in intimacy without it being perceived or labeled in that way. In addition, groups that make their boundaries more permeable allow opportunities for effective problem solving and relationship building (Alderfer, 1987). For example, in this second joint session, groups identified issues, examined sources of these issues and generated possible solutions. Moreover, the greater permeability of boundaries in comparison to joint session one increased, which lead to acceptance and shared power among the groups. As a result, in session two in comparison to joint session one, cognitive distortions were minimized, affective patterns were balanced and leadership from both groups were exercised in support of joining both groups.

CHAPTER VIII

Research Team Dynamics

Every theory that emerges in research is constructed within the context of a

relationship (Smith & Berg, 1985). Smith and Berg (1985) concluded that researchers

should reveal the emotional dynamics within their team so that readers can have access to

that data. This chapter discusses the challenges our research team encountered and

analyzes data for the supervision sessions. It shows the complications that can occur

when personal and professional relationships are intertwined.

Snap-shot of Men's Resource Group Sub-System within Global University

BMG and LMG had many boundaries that distinguished them from each other.

There was the physical boundary of the separate rooms. BMG's larger sized meeting

room and larger number of members increased their perceived power and authority in the

system. LMG had been perceived as smaller and BMG as bigger in physical size both as

individuals and as a group. In addition, the principle investigator, one facilitator, and the

second committee member were Black. Moreover, both committee members have both

raised Black sons and mentored other Black males. The university had more Blacks in

leadership than Latinos. In the study, I had more Black liaisons than Latino ones, which

may explain why I recruited fewer Latino men. The combination of these elements

granted BMG an initial psychological and physical advantage as compared to LMG.

Group memberships influenced how leadership evolved in the system. There were many leaders in each group, but there were leaders who were unconsciously empowered to join the two distinct groups in the study. These leaders also shared group memberships with both BMG and LMG. For example, BMG had the bi-racial male, whose father was Black and mother was White; LMG had a Puerto Rican and Ecuadorian male who had a Black significant other. These members also appeared more comfortable reaching out to the other group and also often tried to discount the distortions attributed to racial differences by their own groups. This could be because each had parts of their identity in the other group. The light-skinned bi-racial male could potentially relate to the White Cuban facilitator or lighter Latino men in the other group, and the Puerto Rican male with a Black girlfriend related to men in BMG. While pervasive, these connections were not salient for all participants. Some other connections included the LMG facilitator who had a Caribbean identity, which connected him to the principle investigator and maybe to some BMG members. The LMG facilitator during supervision expressed being emotionally moved by a BMG member who commented on the role of slavery in diminishing one's masculinity. The BMG facilitator, who has a Puerto Rican stepparent and sibling, consistently expressed great concern that the LMG had smaller numbers and expressed a desire to connect to them. I also had Latino connections. One of my childhood friends was Puerto Rican, and I grew up listening to some Latino music. Family members appreciated the Hispanic culture.

My family members were born on an island once called Hispaniola, once occupied by Native American Indians, which now is occupied by the Haitians of Haiti, a Black nation and Dominicans of the Dominican Republic, Hispanic nation. Thus, some shared group memberships influenced this research project in ways we did not explore.

Description of Critical Debriefing Sessions

In Debriefing of session 1 the LMG facilitator expressed that this meeting was challenging, felt it was low in energy and boring. He felt he needed to use both unstructured and structured approaches to create discussions. He expressed that his group valued bonding, friendship, authenticity and learning about differences. The BMG facilitator reported that his members, particularly those with African ethnicities had names taken from biblical and religious scriptures. He felt members valued confidentiality, honesty and respect. His group was focused on how the media portrayed their community, and they expressed their desire to reach out to other youth. The BMG facilitator found that Nigerian and African-American men had some differences. Interestingly, the presence of the bi-racial male in the BMG group was identified by both facilitators as having an influence on their groups. Both felt their groups were uncertain of his place in the project, but he managed himself effectively.

The BMG facilitator set the boundary for being on-time. He added that not having a clock on the wall made it difficult to manage time, which caused him to leave certain things incomplete and to feel rushed. He found it difficult to give 14 people floor space, which was not an issue for the LMG facilitator with 6 or 7 members present. The BMG facilitator was more concerned with how best to incorporate his perspectives in the group. The LMG facilitator announced that scheduling was an issue in his group. The BMG

facilitator expressed dissatisfaction with the logistics and selection of food, while the

LMG facilitator was more concerned with admitting new members. He requested to stay

with the number of members he had. He also mentioned that LMG dismissed with a

group huddle by putting their arms around each other, because he wanted them to feel

like a team. The principle investigator suggested waiting until the next session to decide

about adding new group members. The BMG facilitator said he would be surprised if all

14 of his members returned to the next session. Both facilitators felt members were

initially looking for a way out or an excuse to leave their group early, but after

experiencing the group process, members appeared more certain about committing to the

project.

A brief conversation about the BMG facilitator making jokes about the principle

investigator during group recordings caused the principle investigator to respond that

maybe he should make jokes about committee members, which was an unconscious

acknowledgement of the hierarchy in the study. This debriefing session ended with the

BMG facilitator being concerned about the large size of his group and his ability to

manage participation effectively. The LMG facilitator expressed his group's concern

about the joint session and being a minority group on their college campus. The BMG

facilitator said he was anxious about the intergroup relations during this first session

regarding space and food, a topic that the principle investigator said should be brought up

in the joint session.

In Debriefing session 2 the BMG facilitator reported that members of BMG

glanced at the bi-racial male in their group every time the topic was about White people.

The BMG facilitator concluded that BMG members glanced at the bi-racial male because

he was half White. He had felt he needed to make the bi-racial male feel safe. Principle

investigator told BMG facilitator that he should call attention to this situation. The BMG

facilitator disagreed and said it was too risky and was concerned that it could be

damaging to the bi-racial male, because he was the only one in the group. The BMG

facilitator did not want to send a message that communicated that the bi-racial male was

different. He also expressed that he did not want to use the bi-racial male to do the work

of the group.

The principle investigator said that the bi-racial male is not all White, but also

Black, and this needs to be addressed, even though it might create discomfort. He

however felt that he did not want to put the bi-racial male on the spot. The BMG

facilitator expressed to the principle investigator that this debriefing conversation raised

his anxiety and he was not aware that he signed-up for this type of a role that required

more than just facilitating. He felt he was being pushed beyond his experience and was

not aware that his participation in this project would require him manage his anxieties.

The principle investigator expressed to the BMG facilitator that he should talk

about his anxiety to the group in order to manage the anxiety. He asked the facilitator

whether it was he or the group that could not handle the process. The BMG facilitator

announced that he would need to speak to the committee chairperson regarding this issue.

The principle investigator was surprised by the comment, but approved it. This debriefing

session occurred in week two in the absence of the LMG facilitator, who had a prior

engagement scheduled that week.

In Debriefing of session 3 facilitators felt that their groups were doing well. They

were pleased with the level of engagement of the men and their excellent attendance.

They were so excited that they thought the participants deserved compensation for doing

the work. Facilitators also expressed that they had authority dilemmas. For instance, the

BMG facilitator said that he tried to hold the time boundaries, but one member still got

up four times to use his phone. He was not certain how to address this matter. The LMG

facilitator expressed that his boundaries were different. He said, his guys got up a lot, but

he was not concerned. He experienced many of his men randomly getting up, but he

assumed they were going to the bathroom. He expressed feeling slightly irritated at the

time, because he did not know if it annoyed the other group members. The BMG

facilitator agreed with the LMG facilitator's assertions about their differences in

boundary management. The BMG facilitator expressed that he was tighter with the

boundaries, but was not as authoritarian. He also expressed that he did experience anxiety

when people stood up abruptly. The LMG facilitator expressed that his anxiety came

from wondering what others are thinking. LMG facilitator also did not want to be an

authoritarian, so he said he let people go off on tangents. The facilitators also mentioned

that they were not completing their personal journals as requested by the principle

investigator.

The LMG facilitator said that next week was a new group. He said we did not

know what to expect. He described a story told by one of his members about an

experience, in which Blacks and Latinos were rivals. He said that when he pointed out

the irony of the story in light of next week's joint session, everyone laughed. The BMG

facilitator expressed that this story resonated with him because his group had a discussion

about the use of the "N" word by White, Indian and Chinese people. He expressed that

Hispanics were barely mentioned, but he did not react to it because he did not want to

push his own agenda. The principle investigator then pointed out the potential for the two facilitators to get into conflict. They both immediately disagreed that this was a possibility.

The LMG facilitator later emphasized that during recruitment he said his group would potentially be smaller. The facilitators said they felt it was challenging to make process comments. The LMG facilitator said that process was of interest to the research team more than to the participants. He did it, but found it challenging. BMG facilitator felt he needed a didactic component before engaging in processing. He said his group was becoming more experiential than discussion. The principle investigator expressed that the process and task needed to be balanced. The principle investigator said that he wanted facilitators to be a part of the groups and talk about what was going on in the room. LMG facilitator said that maybe they could try that next week. BMG facilitator requested that the principle investigator be more understanding. The LMG facilitator expressed that he felt differences would occur in the joint meeting. The LMG facilitator said he wanted to keep tight time boundaries. The principle investigator said that there was a theory and a method he was using; he was not just saying things to say it. The LMG facilitator said the discussion between the BMG facilitator and the principle investigator did not include him. This debriefing session occurred just before the first joint session and may have reflected everyone's anxiety about that process.

In Debriefing of session 7 the LMG facilitator expressed for the first time being angry with the principle investigator. He felt he had perfect attendance in the prior week, but not in week six, because he had been pressured by the principle investigator's schedule. He was very angry, because he felt he was told by the principle investigator to

schedule a meeting, immediately after Spring Break, which his group had already

communicated, was impossible. The LMG facilitator felt he had already made this issue

clear, but the principle investigator was pushing aggressively to make it happen. The

LMG facilitator said that he had forgotten some men had already stated they could not

make a meeting immediately after spring break. He felt both he and his members were

rushed. The principle investigator agreed that he had been applying pressure on both

facilitators to get the job done. The principle investigator expressed that he felt he had

valid reasons for applying pressure. He felt the LMG meeting had been pushed back

already and wanted to bring things up to speed with BMG and the project's termination

date. The principle investigator expressed his own anxiety about LMG and wished that

the LMG facilitator had brought it up earlier. The LMG facilitator then apologized that he

was late for a debriefing session.

Analysis of the Debriefing Experiences

The committee chairperson made the following observation:

> You had an equivalent experience, but in a stranger situation they don't
> have a relationship to worry about when they walk-in and they don't have
> a relationship to worry about when they walk out. It's probably easier to
> be staff and a participant in those situations.

Tensions among the principle investigator and his facilitators occurred in part

because of dual relationships. These facilitators were more than just facilitators. Each

facilitator and the principle investigator had taken courses together, collaborated on

projects, and considered each other friends. We had formed relationships that most

people would probably assume would alleviate anxiety or tensions, but increase

communication, and prevent conflict in most circumstances. We probably all entered this

project assuming our relationships would not influence the project negatively since we knew a lot about each other and understood each other. I thought who better than the three of us, who were familiar with each other and similar in so many ways, to guide younger men in developing their identity. The BMG facilitator was another Black African-American male. We spent a significant amount of time together inside and outside of class. We facilitated a young men's group for minority males in middle school and shared similar worldviews. The LMG facilitator was a White Latino Cuban male. We had taken courses together prior to this project, including experiential courses. We worked on the same team during a consulting project. We had a Caribbean connection because of our cultural backgrounds and experiences. Moreover, we both were very interested in engaging in men's studies, and he planned to form a men's group for his dissertation, with me as his co-facilitator.

All three of us lost sight of the changes both in structure and process that our relationships were undergoing in the current project. We were unable to immediately decipher the complications of the new relationships we were forming, because we were blinded by our *dual relationships*. Dual relationships harness a level of *anxiety* that influences how one behaves personally, create an ambivalence that shapes how one reacts professionally and maintain ambiguity about the meaning of relationships with familiar people in different roles or settings. It is sometimes very difficult to make effective decisions under these circumstances. I believe were blinded by our dual relationships, because they were embedded in anxieties that offered competing wishes and expectations that might not have been realistic or viable.

As a result, it is important to suspend our wishes and expectations when working in units which involve dual relationships. It is vital to be aware that dual relationships cannot escape the relative factors that produce an individual's, a group's, and system's anxiety. It is important for facilitators and consultants to learn how to manage the co-existence of personal, professional and group anxieties and not overlook the events embedded in anxiety. David Berg (1985) gave a useful analysis:

> Personal anxiety: There are a number of sources of personal anxiety in research relationships. First, unlike research in the physical sciences, the study of human behavior involves researchers in self-study. Whether or not the social scientist is motivated to study human behavior in order to gain some measure of self-awareness (as some have argued), the act of studying human behavior has an element of self-analysis. The social scientist often confronts the difficult task of self-scrutiny without conscious awareness or choice. Anxiety may surface because the research relationship forces the researcher to confront personal weaknesses, unconscious conflicts, or current struggles in the development of his or her identity (Balmary, 1979; Devereux, 1967). Second, as with any relationship, research relationships include *transference and countertransference* reactions. Since most field research involves complex authority relations (e.g., inside the research team, between the research team and numerous levels of the system being studied) it provides fertile ground for unconscious reenactments of paternal and familial conflicts. Since transference reactions are unconscious, the anxiety that attends them is not easily traced to its source and may be misattributed to others events in the research relationships. The third source of anxiety comes from the group identities the researcher brings to every research relationships. Each of us is not an anonymous scientist in the relationship with research participants. We also carry with us a variety of group memberships that contribute to or identity: race, gender, age, ethnicity, and social class (Alderfer, 1977). These group memberships can be a source of anxiety in two ways: (1) The groups to which the researcher and research participant belong may have a history of conflict, hostility, or suspicion that may, in turn, affect the level of anxiety for one or both….. (2) The salience of a particular group membership (e.g., ethnicity) in a research relationship may raise unresolved issues in the researcher's own identity (e.g., whether, or how much, to identify with an ethnic tradition) that may cause anxiety (McGoldrick, Pearce, & Giordano, 1982; Babad, Birnbaum & Benne, 1983).

Professional anxiety: Doing research with human systems also brings with it different kinds of professional anxiety. In the course of a research project researcher may face situations that question their professional abilities or competencies as well as the assumptions underlying the research itself. To the extent that research is an important part of the researcher's identity, this anxiety can be strong. A few sources of professional anxiety include: multiple responsibilities, control, authority structure or contract, researcher's personal investment and defending against a form of anxiety (Mirvis & Seashore, 1979; Jacques, 1955 & Becker, 1973).

Group-level-anxiety: Team or research groups raise the possibility of a third type of anxiety in social research. Strictly speaking, most of these anxieties stem from the tensions any team encounters as it struggles to become an effective group (Bion, 1961; Bennis & Shepard, 1965; Smith & Berg, 1984) and would occur during any kind of research. These sources of anxiety include (1) *individual differences*, the anxiety that arises from the exploration of individual strengths and weaknesses; (2) *trust*, which is anxiety associated with learning to trust others while protecting oneself from exportation; (3) *conflict*, the anxiety derived from the fear that conflict will destroy the group, no matter how the espoused belief of the groups is that conflict is necessary for the groups development; and (4) *leadership and authority*, the anxiety born out of emotions surrounding both leading and following, fears of being mislead, or fears that whatever authority structure that is adopted will be tyrannical. The use of a research group carries the possibility of mirroring or paralleling processes in its relationship with it the possibility of mirroring or parallel processes in its relationships with other groups involved in the research (Alderfer et al., in press; Ekstein &Wallerstein, 1958; Berg, 1980). Parallel process refers to the tendency of living systems in a relationship to develop internal, emotional dynamics that parallel each other (Berg, 1985, pp.217-221).

There were many indicators of *anxiety* throughout the duration of the project. The first joint session between BMG and LMG was filled with anxiety. The anxiety was apparent within the researcher, among the facilitators, and among participants. The facilitators had expressed their anxiety, regarding how to best manage the boundaries of their groups and the joint session. Although I had not previously noticed my anxiety as the principle investigator, it became conscious once the facilitators expressed their anxiety. I however later realized during our first joint session that there were many signs

of anxiety among the participants, which they were probably carrying for themselves, the facilitators, and me.

The first sign of anxiety was when I had gone into the room where the joint session was to occur. Participants asked whether I would be a part of the group during their first joint session. I said that I would not. One participant replied that I was the El president. He also said, "Pat is too exclusive to hang out with us". This statement I experienced as a need for this system of men to have in the joint group session a detached higher authority figure who could mediate between group differences.

The second sign of anxiety occurred when I returned to the joint session room and noticed Hispanic and Latino men standing outside the door and Black men sitting in the room. I then notified the facilitators that they needed to get in to the room and begin to manage the relationships between group members. This was an indication that it was not going to be easy for these groups to join and the facilitators were going to have to help them join.

The third sign of anxiety occurred when the LMG facilitator later notified me that a key member was missing and I should call him. When I called this member, he expressed that he was running late, so I went to pick him up. On our drive to the group session, he expressed that he knew why we picked him up. He said, "It must be the joint session today. I said, "No it's also because you're a valued member and an important part of the process". My response represented my effort to manage mine and the member's potential anxiety. This was an example of the anxiety we had since the beginning regarding the lack of Hispanic and Latino men. It also represented our wish not to lose an outspoken member of LMG.

The fourth sign of anxiety occurred much later that day. It occurred during the joint session intermission. Many of the Black males were asking why I did not join the joint session. They reemphasized that they wanted to know my perspective. They said, "You started this, where is that man, we want to hear from him". Another man said "we wanted to hear more about your name—what's up". Three Latino males said, "When are you coming into the group? What's going on?" This appeared to be a call for leadership and management for the joint session. As this conversation continued between me and a couple of group members, the BMG facilitator notified members to return to the session. The moment I stepped back to let him manage that process, I thought about saying something, but I felt I would take his authority away from him. The BMG facilitator then said to me, "Are you co-opting the group?" At this point, to my astonishment, I felt the need to tell everyone it was time to go back, even when I felt that was not my job, but his job. Many of the men continued to ask me when I was coming, and the BMG facilitator strongly (somewhat annoyed) said, he would be there for the last meeting. This interaction between the BMG facilitator and me was a manifestation of the tension in the project, as well as a reflection of the authority tensions within the larger (staff and participants) Black group.

The facilitators and I were different racially, culturally and slightly generationally. We were raised in different regions of the country. Our educational and socio-economic backgrounds also were slightly different. We also had different family structures and experiences. Although these differences in group memberships could have gotten in the way of our current working relationship, it did not as much, as it might have since we had discussed our identity group memberships thoroughly. However, it was our

organizational group membership differences educationally, professionally and

organizationally within this research endeavor that were more salient. The BMG

facilitator observed: "It's interesting, me and the other facilitator got closer, but I thought

Patrick and I thought similar about a lot of things, but I saw a lot of differences during

this project."

The three of us also differed in our *levels of experience*. I was approaching the

end of my third year in the Organizational Psychology Doctoral program, had taken all

core courses, and had several intense training experiences in experiential work. The LMG

facilitator was also approaching the end of his third year and had taken several core

courses in Organizational Psychology and had similar trainings, but his dominant

experiences and status as a student were as a clinical student. On the other hand, the

BMG facilitator was approaching the end of his second year and had not taken all core

Organizational Psychology courses. Because of changes in the Organizational

Psychology Doctoral program, he would be unable to take our experiential group

dynamics course. Many of the courses he had taken were no longer taught or associated

with the chairperson of this research committee.

This difference in experience played a role in the disagreements between me and

the facilitators regarding the management of process and task. I had requested the BMG

facilitator to be more engaged in process work, which he resisted. He could not

understand what I meant and what I really was asking of him to do. As a result, he

expressed a need to consult with the committee chairperson. I initially did not experience

his need as a lack of understanding or experience about the project goals. Instead, I

perceived it as a form of resistance and a lack of respect for my authority, which was part

of the problem, but not the whole problem. I also felt it had a lot to do with our peer

relationship as fellow students and colleagues, which had a different meaning in this new

relationship. Therefore, I in return attempted to not allow my authority to be undermined.

I insisted that what I asked be done. I was insisting that my partner think in a way he had

not yet understood completely, and unfortunately had not received adequate training in

this area. The BMG facilitator stated, "My point of view was that I did not have a

strategy to address it. I was not comfortable. I know Patrick was saying you need to

address it. I did not know how to do it. That's why I was resistant to going forward with

it." The LMG facilitator understood most of the time what I was requesting about

process and task management. He however had already done process work in his groups.

This clarifies one reason why the LMG facilitator believed he could not relate to the

conflict between me and the BMG facilitator. Also, he was not a member of the Black

group or the organizational program.

The BMG facilitator and I had requested that the LMG facilitator assist in helping

resolve our conflict. He however felt it was an issue we needed to resolve, and he was not

involved. The LMG facilitator's feelings of not being involved or not perceiving himself

as a viable third-party mediator had to do with our training professions. The

Organizational Psychology professionals were conflicted on how best to act, and the

Clinical Psychology professional had no qualms about it because it was not his primary

line of work. This separated him from our experience, as we probably also detached him

from it unconsciously. We probably thought, as a Clinical student, he really could not

understand our conflict and his perceived detachment confirmed it. The project was an

Organizational Psychology project based on the committee chair's background, the

principle investigator's background and the BMG facilitator's background. The second

committee member was a clinical faculty member, but the authority weighed more

toward the Organizational Psychology affiliates, 3:2 ratio. These were the many reasons

why the LMG facilitator could have felt he did not have the authority or power in this

project.

He was also in the minority in a conflict between two Black men and the

facilitator with fewer group members. In the following quotation the LMG facilitator said

that his group members were losing their voices and being intimidated. Later, he lost his

voice:

> LMG facilitator: I find it interesting that after the large group that your
> group was very rowdy; our group size was smaller, but I think it was
> marked by insecurity — missing members; members came late; members
> left early. One conclusion that we had was that four of our most verbally
> dominant guys were on the phone and present. The more reserved guys
> were not there. The ones who did not find their voice were not there,
> including one that was there to set up the room. That's data; this one guy
> came at the end. My group talked about what it meant not to be there; are
> you more of a man if you're there or not. Session five was all about why
> we avoided the issues between Black's and Latinos. It's interesting. I
> spoke to them, why not — excitement and not where we were going.
> There were hints of racism in my group—intimidation, and Black are
> bulkier; they are taller and bigger. It all came out today.

The committee chairperson made the following observation:

> It really sounds like how life happens and what hierarchy is about. You
> have a three step hierarchy, but I also feel I am a member of the hierarchy.
> You said you wanted to talk and you also wanted to talk (referring to
> principle investigator and facilitator). I felt like you were saying you
> needed to do things a certain way to stay on good terms with me and I was
> saying whatever happens, happens, you're doing a good job. I felt you
> relaxed a little more. That suggested to me that I was part of it. There was
> a three step hierarchy and a fourth mainly me.

There were *hierarchical differences* that had formed but were not discussed, which helped maintain the conflict among the research team members. The hierarchy in this project was different as opposed to other times when members of the research team had worked together. In the past, I had worked with both men on equal levels. The power and authority structure was distributed equally. In this project both men had become my subordinates. They were now working for me, a former peer. I had attempted to create a process by which I did not exercise power and authority directly, but indirectly though collaborative and suggestive methods. This approach eventually was not sustaining my authority, and I needed to be more direct in order to meet the goals and objectives of the project. We were unclear about our roles in relation to each other and the power and authority we each had. For example, when the BMG facilitator said he would go to my chairperson, I thought he had no authorization to do that. I was essentially his boss. The new hierarchy of this project was not consistent with our past expectations in which power and authority were clearer and equal. Here are some comments made during our supervision with the chair:

> Principle investigator: I did feel I put pressure on the both of them. I did
> say that in the meeting, when I reflected on it. I felt a lot of resistance from
> them, so I felt as a result I needed to apply pressure and insist on certain
> things and hoping that it would be done.

> BMG facilitator: When it was first explained, you said, you guys this is
> your group whatever happens, happens, then to have this happen like this,
> it became an issue.

> Principle investigator: Part of that was saying to you, that I am not going
> to teach you how to facilitate a group. Feeling I did not need to teach you
> guys to facilitate a group, and we were on equal levels. There was a part of
> me that fought against feeling I needed to tell you what to do. At a point I
> needed to say, that's what I needed to be done. I feel (….) I said this is
> how it could be done and BMG facilitator expressed that's not how I think

it should be done. Both of you said it was not the right time and I accepted
it. I felt I expressed we needed to work on this and I got the message from
him that it was not the right thing to do. That was the struggle; I felt that's
what I heard sometimes.

We were simultaneously in top, middle or bottom positions in our past working

alliances. However, in this particular project, I was a top and the facilitators were the

middles. As a top, I felt responsible for all stakeholders and for the completion of the

project. Therefore, at times when challenged by the project demands, I put aside my

feelings and responded. I expected the same thing from facilitators without

acknowledging their middle role. The facilitators on the other hand had to respond to

both my expectations and the demands of their groups (Oshry, 1992). I failed to notice

that the facilitators were in the middle and that they had to please me and their groups. I

believe if I had been more aware of this at the time, it would have allowed me to better

understand them. It was very difficult for the facilitators and me to express these feelings.

Oshry (1992) states, the best response are for "top" level to create responsibility

throughout the organization, which I did. He believes the best strategies are to share

quality information, develop others, involve others in big issues, and reduce the

difference between tops and bottoms. However, I found reducing the difference between

tops and middles became problematic. The more responsibility I created for the

facilitators, the less they wanted. Moreover, the more I reduced the differences between

the tops and the middles, the more tension increased. Our dual relationships influenced

the continued tension despite my implementing Oshry's (1992) recommended strategy.

However, one of Oshry's (1992) recommendations for the best way for middles to learn

to be more effective was to meet without tops. This did not occur. They did not have their

own times to debrief their experiences as middles without tops present. It might have

been helpful in reducing the tension and opposition which occurred in the debriefing

sessions with the principle investigator.

The reason one facilitator felt isolated from the conflict could be related to our

triad structure. Most family theorists understand triads to be associated with tension,

dysfunction, conceptualizing of problems and opposition which occurred in our

debriefing groups (Jacobs, 1991). However, it is also believed to provide a sense of

strengthening and nurturing. It is an opportunity for people to learn about their experience

with a group (Baldwin, 1991). Our triad both consisted of tension and learning that was

helpful because of the experiential process we employed. However, it did also consist of

dyads and singletons based on my interactions with the BMG facilitator, which rarely

occurred with the LMG facilitator.

The way in which the research team managed their dual relationships was

preceded by several indicators. These indicators I believe alerted leaders and members

that they were not effectively managing their dual relationships. I suggest three

indicators: 1.It became apparent that there was resistance to assigned responsibilities; 2. It

became apparent that the leader's authority was not consistently honored; and 3. It

became apparent that team members had divergent personal professional and group

boundaries.

First was resistance to assigned responsibilities, such as, the facilitators not

completing their journals after I consistently reminded them it needed to be done. They

chose not to and did not throughout the project. If they had been in a job where they did

not have a dual relationship with their supervisor, they probably would have gotten the

journals completed immediately or at least a couple of times. Both were receiving

compensation, so there were no obvious excuses. One was receiving monetary

compensation, and the other received labor and help with his own dissertation. I also had

a contract with both facilitators, which I completed two sessions into the project, which

did not specify certain items like the journal entries. However, my delay in completing

the contracts contributed to some of the tension. Here is an excerpt from the contract

agreement (see Appendix, C):

> Position and responsibilities
>
> (a) Position: Employee accepts employment with Employer as a group
> facilitator and co-investigator and shall perform all services appropriate to
> that position, as well as such other services as may be assigned by
> Employer. Employee shall devote Employee's best efforts and full-time
> attention to the performance of Employee's duties. Employee shall be
> subject to the direction of Employer, which shall retain full control of the
> means and methods by which Employee performs the above services and
> of the place(s) at which all services are rendered, but not without
> employee's verbal or written input.
>
> (b) Representations and warranties: Employee represents and warrants that
> (i) Employee is fully qualified and competent to perform the
> responsibilities for which Employee is being hired pursuant to the terms of
> this agreement.
>
> (c) Duties: Employee's duties include, (i) Being present for twenty to
> thirty minutes preparation time before each session; (ii) Being present for
> Facilitation of eight group sessions for the duration of one hour and thirty
> minutes to four hours; (iii) Being present for forty-five minutes to one
> hour for debriefing after each session of the eight required group sessions.

I however feel in most non-dual relationship situations the specific duties would not matter, and the work would be done. They probably thought he will not fire me and this experience probable does not affect future projects because we are friends and classmates and it was a student project.

A second signal was when leader's authority was not consistently honored. This refers to both the journal writing and to making process comments in their groups. This was however mostly an appearance or inherent emotional feeling that was experienced by the leader and some team members. It was not that team members' lack of respect for the authority, but they found it easier to engage in certain ways either personally or professionally, because of their dual relationships. I believe in certain dual relationships, it is easier or more difficult for team members to doubt, suggest alternatives, and disagree with their leaders or team members. Teams need to identify early what the dual relationship dilemmas will be, in order to better manage them. It is desirable that when doubts, suggestions for alternatives and disagreements are made that it is based more on professional sentiments than on personal ones. It is effective, if it is identified by team members what communications are personal or professional; in order to better manage the boundaries between the two. Most importantly, it is essential for leaders to be aware of the different experiences their subordinates are having or had with authority in their system, in order to better manage authority issues with them.

Both facilitators had expressed that they were having problems in the group with managing their authority, so it only made sense that it spilled over into our relationships.

Moreover, a couple months after data collection, the chairperson of my committee read a draft of one of my chapters and asked me whether I had chosen not to listen to him. I was astonished then, but it could be likely that this lack of honoring of my authority affected our working relationship. This was another interesting example of parallel processes in the system.

Third, boundaries among team members needed to be discussed. Each team member would manage his personal and professional boundaries differently based on the nature of the dual relationships involved. The reason I believe this was essential was because leaders and team members who might be friends or affiliated with similar groups would respond to certain boundaries based on past experiences.

The BMG facilitator was often more prompt for all meeting sessions, but not the LMG facilitator. The LMG facilitator sometimes ended his groups earlier without notice and the BMG facilitator did not. The BMG facilitator had less flexibility because he had a larger group and had to manage boundaries tightly in order to manage the group effectively. On the other hand the LMG facilitator had more flexibility, because he had a smaller more intimate group. I had a difficult time understanding the process issue the BMG facilitator had, which was influenced by his larger group size. In addition, I did not understand his need to have a well-structured strategy as opposed to a semi-structured one. I responded to it as only a source of his resistance based on our prior experiences. In past experiences, he was very resistant to process and unstructured approaches, so that blinded me as the leader from seeing his current challenges with the size of the group. The LMG facilitator had rescheduled his second session with the LMG group and later he felt it was difficult to schedule the times I requested. I saw this as resistance, because of

my past experiences with him with time boundaries. I responded based on that and did

not try to understand his need to meet his group's needs. They both eventually completed

these tasks, but were upset that they had to. They understood these tasks were beneficial

in hindsight, but at the time we could not see eye to eye.

These indicators were embedded in our project experiences and conflicts. The

first was our difference about group numbers for each group. The facilitators felt I was

not sensitive to that issue, and I allowed one group to be larger than the other. Second,

they wanted to make certain decisions in their groups without the influence of my

authority. This is one reason why both facilitators had requested I not participate in any

of the formal group sessions, until the last 15 minutes of the last session to provide

closing words. Last, our most significant difference was essential to the struggle between

most researchers and practitioners. The researcher had methodological authority, which

was limited in practice. The practitioners; in this case the facilitators, experienced what

was actually happening in the groups and better understood the best approach to take to

effectively serve their groups. The researcher sometimes overlooked their practical

expertise during the project. The LMG facilitator expressed the following:

> My group, even though smaller, they did not want to meet after spring
> break, although they were smaller and I thought that was a done deal. I felt
> awkward that we made this agreement, so I am going to push back to
> make you guys come back on it. And so, somehow we resolved that, and
> when we were in the large group, that issue was revisited. There was one
> guy in my group who would be in Vegas, but he said his trip fell through
> and he can now make it after Spring break. And I made a real informal,
> maybe we can meet that Sunday, come that Sunday I had a couple of
> people missing, and one man said I thought we decided we were not going
> to do it.

> When it happen in the large group and I did not really want to go after my spring break. And I was resentful towards Patrick at that moment. I made a decision and I own it. I made that decision independent of you, but I felt I was still acting under your pressure. I knew in the end I made a decision, but I had some residual. There was tension about that.

As a result, in order to manage dual relationships it is important that team members also share their expectations. This will assist team members in managing personal, professional and group anxiety, as well as clarify what is feasible under a new project give their relationships. It is also essential that they also discuss past complications they have had in other situations, in order to be aware of them in their new situation. This way they will be less likely to act to defend against anxiety related to conflict. Moreover, it is critical to increase trust by addressing anxiety and differences without overcompensating by suppressing differences in experience level and hierarchy.

I believe the research team's blindness as a result of dual relationships made it more difficult for them collectively to manage instances of resistance, boundaries, power and authority within their groups. Therefore the system became overwhelmed by anxiety and they could not be a container for the anxiety systemically. Most of all, as a top leader during this project, I do acknowledge that this analysis is from my perspective, which could be very different from the middles' viewpoints. Multiple realties and different frameworks used to evaluate each other's behaviors based on our structural positions influence our interpretations (Smith, 1982). For one my personal anxiety was increased because of my multiple responsibilities and desire to maintain control and the authority structure, as well as, manage the multiple contracts. Last, I am certain that my personal investment in the project contributed to the tension with facilitators (Berg, 1985).

Chapter IX

On the meanings of Male Identity Development

Assets and Liabilities of the Intervention Method

This study proposes that a Group Guided Experiential approach should be considered when designing a men's group. This approach is helpful for any process that wants to encourage men to explore maleness. It creates a safe environment that embraces group memberships. I will explain the three essential principles of this approach in the following three ways: 1) Group, 2) Guided, and 3) Experiential.

The group component provided support for managing relationships, self-disclosure and curiosity without judgment. The members of Black Men's Group (BMG) and Latino Men's Group (LMG) both used the group context to embrace their group differences and individual characteristics. They were able to create solidarity based on their hopes and fears without feeling ridiculed. The group format produced a process that suspended the beliefs that certain experiences with maleness were only intrapersonal and not a group phenomenon. This helped members to learn that they shared similar experiences in relation to maleness. The group format created a sense of belonging, which would be more difficult to develop within an individually focused approach. Researchers agree that group formats create greater learning and performance than individual learning formats (Bales & Borgatta, 1965; Leavitt, 1989; Likert, 1961).

The guided component of this approach requires that there be a focal person and experiential activities. The facilitator is a member of the group with authority to lead. This member assists the group in managing task, time, and other boundaries (Alderfer, 1980). He is also responsible for being a container for the group and coordinates any pre-planned experiential activities. The focal person or facilitator is responsible for making process observations to assist the group in understanding their experiences. He is expected to facilitate when it is necessary or when the group is at a stalemate. Any member can emerge as an informal facilitator at times. However, it is helpful and preferable that the focal person share the same group identity as members (in this case its race), but most importantly, they must be at least a decade or a generation apart from members in the group, unless there is no other option. Moreover, it is also important that this person has requisite experience for leading groups. The Group Guided Experiential Learning approach will not work effectively unless the group has a focal person to assist the group in managing its boundaries from inception to termination. It is essential that the beginning and ending of a group format be defined, and set procedures on how to manage new entering members and the exiting of current members' way in advance. Although, all decisions are made by the group as a whole, the focal person helps facilitates the decision-making process.

The experiential learning component is based on learning from the experiences in the room. Members are encouraged to create and develop their own learning. They are encouraged not to filter their learning through their focal person, and are charged with collaboratively managing boundaries of the group with the focal person.

Participants are encouraged to be both actors and observers. They must be aware that in this setting they control their learning and can influence their experience. Most importantly they are authorized to generate topics and hypotheses about their experience and examine them with group members.

The three principles should incorporate learning that explores unconscious and conscious processes of group memberships (Alderfer, 1987). In addition, it is important to examine group memberships on various levels to better understand the conflicts in the group or system (Wells, 1980). Moreover, the use of self as an instrument should be integrated to facilitate the exploration of group memberships and organizational processes (Alderfer 2003; Gillette, 1980; Kolb, 1974; Orenstein 2007; Smith, 1980). Last, these learnings should be facilitated using a group intervention (Horne, Lolliff and Roth 1996; Levitt 1961; Schein 1948).

Four Phases of Group Guided Experiential Approach

There are four phases that emerged to be essential within the Group Guided Experiential approach. The first phase is Bonding. The purpose of bonding is to build relationships with men in a group. The objective in the bonding phase is to create familiarity, comfort and facilitate self-disclosure. Self-disclosure is the most critical aspect of this phase. Bonding is developed through acts of engaging in self-disclosure. The type of self-disclosure that occurs reveals information about at least one of the group members' many identity group memberships. This is what distinguishes this form of self-disclosure from common ice-breakers, which can often be superficial and limited in intimacy. Self-disclosure is an opportunity for learning about others, the group and oneself in the group, in order to develop as a group (Smith & Berg, 1987/1997, p.111).

During this phase a group of men exchanged brief information on their backgrounds. They explained the origin, the meaning, and stories relevant to their names. This phase supports connecting and confirming similarities that exist, and also encourages members to embrace differences. Group members collaboratively identify critical issues as topics they believe are important to the group, and the men want to explore. This phase defines the rules of engagement, which manage the boundaries of the group (Alderfer, 1987). Smith and Berg (1987/1997) states, that boundaries define who is in and out of a group. Boundaries play the role of a container. They determine both the life and death of the group. They assert that poorly defined boundaries cause group demise. If boundaries are rigidly defined, a group can explode out of existence. Boundaries simultaneously make it possible for a group to take action. However, the men in this group agreed on a set of boundaries that were open to modification over time to better meet the needs of the group. It is essential that boundaries be defined, but allowed to be modified for continuous improvement.

The second phase is Structuring. The purpose is for each man to describe an autobiographical narrative of their lives, using as many of their group memberships as possible, but with a greater focus on identity group memberships (Alderfer, 1987). Researchers in another study interviewed 20 African-American men, ages 15-22 in a study on manhood and found autobiographical narratives of loss, survival and redemption where men reflected on experiences with fathers, helped them construct the type of manhood they wanted and did not want (Hunter et al., 2006). Also, other researchers agree on the effectiveness of autobiographical narratives in the examination of maleness (White, 2008). In addition, Smith and Berg (1987/1997,p.90) state , "To be an

individual, a person must integrate the variety of groups to which he or she belongs, in order to be a group, a collection of individuals must integrate the large array of individual differences that members represent" . The essence of this phase is to facilitate men in identifying aspects of maleness. The objective is to identify and self-disclose their personal collection of group memberships and their interrelatedness across time. This is the initial step in sorting out one's sense of self in relationship to others (Gillette, 1990, p.95). In the current study; each group member disclosed their identity group memberships to the group. Next, they shared their experiences and relevant emotions about the past, present and future experiences relevant to their group memberships. In addition, they incorporated discussions about their potential fears, hopes, joys, pains, likes, and dislikes.

The third phase is Deconstructing. The purpose of Deconstructing is for men to engage in critically analyzing, taking apart, and unpacking maleness systemically. The objective is to examine their group memberships in relation to intrapersonal, interpersonal, intragroup, intergroup, interorganizational and supra-system experiences (Alderfer, 1987; Wells, 1990). Group members continuously deconstructed the perceptions and inherited ideals of masculinity in order to come closer to understanding their male identities and manhood. They examined the interrelatedness among, families, peers, communities and societal experiences. This phase is essential for group members before entering the constructing phase. The Deconstructing phase is central to helping men examine maleness, in order to accept, reject and reappraise aspects of it.

The fourth phase is called Constructing. The purpose of constructing is for group members to use things learned from earlier phases to personally define their male identity, masculinity and manhood. Group members use their past and present experiences with maleness to understand what manhood means to them. They have an opportunity to claim their understanding of maleness first in the presence of their group, and then reflect on it individually, which occurred at the end of group. Six questions asked during the group were: What I already knew or thought masculinity should be? What did I learn about masculinity in this group, and what does it mean to me personally? How do I choose to identify my personal male identity? What unique attributes of manhood will I practice? The purpose of this phase is to give men an opportunity to personally confirm their multiple male identifies, redefine masculinity and construct a unique manhood.

These four phases are interdependent. The Group Guided Experiential Approach and its four phases for exploring maleness are more beneficial when it occurs within a system, with at least two groups with distinct identity group memberships (Alderfer, 1987; Andronico, 1996; Gillette, 1990; Kolb, 1974; Orenstein, 2007; Smith, 1990; Wells, 1980). It is important that all individual group members of homogenous groups share one other identity group membership that unifies them, besides ethnicity, race and gender (Alderfer, Alderfer, Bells & Jones, 1992; Alderfer & Tucker, 1988). Homogeneous groups should not overlook the life stages which participants are entering and exiting.

Homogeneous groups should be configured based on a particular period in the life cycle.

A man who is 80 years old should not be in the same homogenous group as a man who is

20 years of age. The methodology is designed to include men who share a developmental

period (Levinson, 1978).

Benefits of the Group Guided Experiential Approach

The Group Guided Experiential Approach provided an avenue for men to engage

in bonding, structuring, deconstructing and constructing in relation to maleness. These

men developed intimacy as it is described by Gillette (1990): The intimacy practiced by

BMG and LMG involved disclosure and receptivity; sharing of one's whole self;

commitment; developing a sense of self; controlling the boundaries of the self in terms of

what is inside and outside; understanding that sexuality is a related and separate

construct. All the men had an opportunity to set their own criteria for manhood.

Integrated into this group experience was the value of everyone's group identities

as strengths (Smith & Berg, 1987/1997). The forum welcomed a variety of perspectives

without judgment (Herbert, 1989). A group of men worked together to redefine manhood

without feeling ashamed or humiliated. The group encouraged members to be self-

reflective to and take inventory. The men faced themselves and the world they created

(Dyson, 2007). They gained an understanding that manhood is a social construct. The

work demystified manhood and eliminated false manhood. Most of all this group

experience emphasized the importance of learning about oneself first that helps one to

learn about others better later (Alderfer, 1987; Erickson, 1980). It was important to step

away from oneself, to engage with others, and to better learn who you are. The approach

allowed the group to notice, share, and manage emotions (Smith & Berg, 1987/1997).

The study, both in research and practice, was framed as a collective endeavor between research team and participants. Although, there were instances of scapegoating, the study's objective was to create healthy outcomes for all, and support the prevention of casualties as a collective goal. The study focused both on building strengths and embracing vulnerabilities collectively. The study facilitated a process that supported men in transforming negative experiences into positive ones. The study encouraged participants to focus on the strengths of their maleness to become stronger, but not by hiding their weakness (Taylor, Kurlioff & Smith, 2004). Finally, the approach was a collaborative learning process among the dissertation committee, principle investigator, facilitators and participants that allowed the men to actively find their own understanding of manhood, rather than to be taught a narrow, singular or limited perspective.

Implications for research

This study contributes to the research and practice of interdisciplinary approaches and confirms the value of Organizational Psychology in human development and identity formation. The study shows that Embedded Intergroup Relations Theory and group relations provide a useful perspective for facilitating human development of men. It highlights the importance of bridging theory and practice in order to understand groups and systems as well as the roles of researchers who study them. It potentially can contribute to the methodologies used in anthropology, clinical, school, counseling and community psychology. The study can be a resource for disciplines that wish to explore human, male, racial, ethnic and identity development within a University setting. For those focused on group psychotherapy it provides another approach and different guidelines for developing therapeutic groups for men. Academic social science and

teaching will find organizational and curriculum adjustments that they can be instituted to better meet the needs of college men. Management, consulting and training fields might extrapolate new ideas from this research on how to conduct research, consultations and trainings. The study highlights the potential barriers that get in the way of developing affinity groups in organizational settings. Human development can benefit from this approach because it supports holistic practices (Boyd-Franklin, 2001/2006; Perkins, Perkins & Levin, 2005).

Implications for practice

Building a liaison system was critical to function within a large university system. It led to an effective recruitment process. Four factors assisted in effectively recruiting undergraduate males: (1) Work with more than one liaison of different identity and organizational group memberships, (2) The researcher must promote and communicate the project to others by attending university-wide, campus-wide, department and student club events, (3) All members of the research team should participate in the recruitment process and hold orientation sessions facilitated by the entire research team, and (4) I advise other researchers conducting similar research to have several meetings with their entire committee in attendance and participate in dissertation support groups.

Liaisons help shape research processes and procedures. It was important to have a liaison system rich in both identity and organizational group memberships. Without a liaison system, recruitment and earning the trust of prospective participants would be virtually impossible. It is important to schedule several orientation sessions to help participants understand the project.

In addition, orientation sessions enhanced the recruitment process and trust building with potential participants. It provided participants with a glimpse into what type of a process the study would undertake. This helped to increase retention over time, because participants knew what they were getting into and with whom. The study suggests that group memberships of facilitators, consultants, managers and trainers in groups are essential to effective work.

Awareness of these factors will allow researchers to successfully progress through the entry phase and gain access to their target group. It is also essential to plan to meet with the research team during the entry phase frequently in order to provide them with adequate training before the data collection phase. These engagements will prepare the researcher and his team with a viable methodological approach for implementing an efficient data collection.

Limitations

A limitation occurred during the recruiting process when the LMG facilitator was not available for every recruiting event. This made Latino recruitment less effective. Moreover, the two Latino persons with whom I had been in contact had not taken as much authority in facilitating my access to Latino students.

Another limitation was that the sizes of the participant groups were unequal. There were disadvantages to both group sizes, but it appears more for the larger group. It is typically known that in groups, eight in a group is a good number, but beyond 12, groups become more difficult to manage. The facilitator for BMG expressed difficulty managing group boundaries and making interventions. This might suggest that group size

should stay at 8-12 members. Researchers assert that once a group grows larger you lose

certain essential interactions and qualities that smaller groups possess (Simmel, 1965).

Larger groups often are lower in participation and engage in overt conflict (Bales &

Boratta, 1965). Conformity is greater in larger than smaller groups (Thomas & Fink,

1965).

A third factor was that the ages of facilitators were different. Researchers have

found that our social identities influence role engagement of facilitators (Berg, 2002;

Brazaitis, 2004; McRae, 2004). I suggest a male facilitator should at least be 10 years

older than male group members. It is likely that both the group size and facilitator's age

had effects. The BMG facilitator felt it was harder for him to manage group boundaries

because of his closeness in age to the participants. He provided less of his perspective on

the subjects discussed in his group. Norms can make group facilitation challenging and

inhibit the facilitator's assertiveness or ability. LMG's facilitator, who was older and had

a smaller group size, reported that his group was cohesive. He also experienced minimal

authority issues in his group. He felt LMG demonstrated openness to each other

consistently. LMG increased intimacy was also demonstrated by their group hugs at the

end of each session, which could also be a group culture difference.

Another limitation was the lack of training provided to facilitators. Disagreements

on methodology and approach would have been less if more training was provided to

facilitators. Setting teaching conditions for teaching experiential learning was limited

(Alderfer, 1990). This study did not organize conceptual material based on

developmental conceptions of groups for participants, and this study did not evaluate the

intellectual work of students. Participants were given minimal background on group

relations and experiential work. Incorporating a didactic component might help participants engage more actively in the experiential learning process.

Another limitation is that the principle investigator had limited access to the resource groups. This could not be avoided, because it was beneficial for the process of this study. It is important, in order to minimize misinterpretations of group experiences by principle investigators in such cases, that individual interviewing with organic questions occur between the researcher and the participants. Finally, it is essential to have the whole research team, specifically those who directly facilitated groups, review and confirm analyzed data.

A further limitation is that the data analysis was primarily conducted by the principle investigator. The principle investigator had complete authority on how he viewed and interpreted all recorded group sessions. These sessions were primary sources of data for this study. Secondary data sources, such as, debriefing, journals and individual interviews were valuable supporting data. However, a related limitation was that a potential secondary source of data, the planned feedback session with participants was omitted from the study because of time constraints inherent within the project's timeline and lack of access to participants over time. As a result, I was unable to complete the fourth phase of the research model based on the stages of organizational diagnosis.

Categorizing race and ethnicity in this study was problematic. Not all members who are part of a particular group identify similarly. Race and Ethnicity are also understood differently. One can identify with being both Black and Latino. African men from Africa often identify as African and Black. The Latino label was perceived as an American categorization. Hispanics born outside the USA learned of the word Latino

after they migrated to America. Although some Latinos identify as Black or White, some

also do not; they identify as only Latino or Hispanic. However, in one's cultural

environment he might identify as either White Cuban or a Black Cuban, and then might

be perceived by greater society as Latino. This suggests that research constructs need to

be expanded to consider these multicultural differences in groups (Abalos, 2002;

Mirande, 1997). The nuances involved in how people identify make studies on identity

formation and human development complicated. It raises the question about whether

what the general public defines as White, Black and Latino, is defined differently when

discussed intimately. In addition one other consideration that I think is important to

acknowledge as a limitation in this study is that all male participants were educated. This

could be a factor that greatly shaped the results of this study. It is possible that men who

never attended college might come to understand manhood differently (Payne, 2007).

Last, focusing on current literature specific to manhood might have restricted my access

to the knowledge of women who studied masculinity. It appears from the literature that

not many female authors focused on manhood as opposed to masculinity. I acknowledge

that my limited exploration of the knowledge of women researchers on manhood is a

limitation. It is a valid and reliable perception that needs further exploration.

Commonalities in Black and Latino Male Identity Development

BMG and LMG had shared experiences in relationship to the eight themes of this study. BMG and LMG had different upbringings racially and culturally, but as men they had many commonalities. They specifically shared their struggles to succeed, worries about expressing emotions, and concerns about being different. Moreover, they wanted to be respected by others by being allowed to be unique and given opportunities to learn manhood from multiple sources.

Learning about differences was a part of life for BMG and LMG. They both experienced difference in ways that helped shape their manhood. Learning about differences appeared inevitable, whether it was acquired through LMG's experiences with separation or BMG's experiences with non-acceptance. It served to establish group boundaries, in terms of who was part of a particular group or not. Both groups had to make their group boundaries permeable in order to survive. BMG had to exist in two groups, both Black and White. LMG had to leave the family group and enter the educated group. In addition, BMG and LMG indicated that going to college helped them in developing as adults. College taught them new things, changed their attitudes and behaviors, and made them more open. These men appreciated college for the exposure to diversity, thinking critically and reflecting on past experiences. BMG felt college helped develop healthy habits and LMG felt it allowed them to gain new perspectives and beliefs.

The groups, in exploring the influences of masculinity and manhood, shared a similar form of engagement. This process was guided by both groups' engagement in the process of taking parts of their lives apart that had attempted to define their manhood. The goal appeared to be to examine distortions or share concerns, in order to make clear what their authentic images and beliefs were on an individual and group level.

BMG and LMG's efforts in understanding relationships with men focused on managing their relationship boundaries with men. Both groups felt that how they managed those boundaries would ultimately define or develop certain perceptions about their manhood. In addition, each group experienced homosexuality as potentially stigmatizing. In understanding relationships with females they highlighted the significance of mothers. They compared the great value of mothers' to fathers. BMG and LMG both revered their mothers for their efforts in raising them and supporting their families. They suggested that mothers are an essential element in developing one's manhood and should not be discounted.

BMG and LMG's experiences with learning about manhood were both influenced by college and parents. BMG and LMG both wanted to succeed.   In addition, both groups were determined not to fail. They thought failure affected manhood. On the other hand, their major forming lessons on manhood after the group process were that manhood did not have one definition. In addition, they both felt embracing emotions were suitable and a strength rather than a disadvantage.

Last, the intergroup dynamics between BMG and LMG in joint sessions reflected characteristics that were shared by both groups and provided an understanding of the experiences men of different backgrounds will encounter in diverse groups of men. BMG and LMG both encountered anxiety, issues of power and authority, and tensions that could potentially lead to conflict.

Differences between Black and Latino Identity Development

BMG and LMG though similar in some ways were distinct in others. Their experiences engaging and understanding each of the eight themes were different. Each same race resource group had different ways in how they used the group process to understand manhood. LMG compared themselves to females and examined their family dynamics. BMG compared themselves to White people based on their experiences with racism in the larger society. LMG specifically was concerned with how to embrace feminine characteristics without being perceived as gay. LMG members wanted to embrace aspects of their nurturing identity and BMG members wanted to accept others for their gayness, but they both felt at-risk of having their identity distorted. BMG members pondered about the past and whether they could prevent history from repeating itself in their community. BMG members felt failure was not attaining an education, not being socially responsible, or not meeting their expectations. LMG members felt that failure was not meeting the expectations set by their families and themselves concerning education and family responsibilities. BMG members were focused on surviving and achieving in order to not fail their community or themselves. LMG members were focused on not failing and meeting expectations in order to not fail their families. LMG pondered on the future and was concerned about whether they would be prepared to

manage the responsibilities of a family. However, little discussion about of how to cope with failure occurred. How the fear of failure impacts one's male identity, masculinity or manhood requires further examination.

The process by which the different resource groups learned about manhood was distinct also. BMG learned about differences early in life, not by choice, but by having it imposed upon them by their interactions with others who looked down upon them. They arrived at understanding differences based on their lack of acceptance by others. BMG focused on managing their identity rooted in the history of racism and distorted perceptions of them in society. BMG had parts of their identity, but could not synthesize them because social forces resisted their integration. LMG made a choice to embrace differences in order to separate and modify traditional family beliefs. LMG learned about difference by choosing to seek it in order to develop as men. They wanted to become their own men and not be defined by family traditions. LMG focused on becoming whole using parts of their identity rooted in family traditions to embrace differences and new perspectives. LMG had parts of their identity founded in family and searched for the other parts of self, outside.

This suggests that the group with the option to seek difference could pursue wholeness, but the other group that lacked society's acceptance could not integrate, but only manage parts of their identity with minimal opportunities for wholeness. Non-acceptance of parts of one's identity hinders one's journey to wholeness. Having a traditional family foundation facilitates ones openness to seeking differences that enhance traditional views. The LMG shared some experiences of non-acceptance, but it was not as salient as the non-acceptance the BMG experienced. There was also an intragroup

experience for LMG as opposed to an intergroup experience with BMG. An intergroup experience might have more of an impact. Also, although Black men had traditional family foundations, their non-acceptance experiences based on racism were pervasive.

Another significant difference between BMG and LMG was how they explored the influences of masculinity and manhood. BMG specifically focused on their intergroup experiences and the perception of external groups first, and then on internal groups. LMG however focused on their intragroup experiences and the perception of internal groups first and then on those external groups. BMG deconstructed perceptions of the Black image in society first, and then communities, and the larger society. LMG deconstructed the perceptions of sex roles in their families first, and then communities, and the larger society. This proposes that the deconstruction of manhood will begin in the areas of a man's life, which had a significant effect on how one's manhood was defined or managed. Also, men from distinct backgrounds will have different approaches for examining manhood.

Interestingly, BMG only expressed one concern in understanding their relationships with other males. They were concerned with having relations with men who were not perceived as masculine or were homosexuals. They felt more comfortable interacting with masculine men. This generated their desire to discuss managing boundaries between heterosexual and homosexual males in order to form platonic relationships. On the other hand, LMG explored how best to relate to men during conflict in order to reconcile their differences. LMG wanted to know whether it was best to confront or avoid conflict.

BMG focused on how to manage relationship boundaries between different types of men. LMG focused on how to manage the boundaries of conflict between men. Although, both groups were mainly concerned about how to manage relationships with men, they approached the examination in different ways.

BMG and LMG in understanding their relationships with women had different ways of relating to females. LMG often used females to compare and evaluate themselves. LMG members were respectful to females and felt they got along with females well. At times their comparison to females felt competitive, but it was relative to their discussions on changing sex roles in their families. The BMG's conversations about females were minimal and occurred late in the process. BMG focused on what it meant to have dating relationships with women outside their racial group, dependency on females, and uncertainty about how much a man needed to change for a female. They focused more on pleasing women than competing with them. BMG appeared open to sharing and exchanging sex roles because of family experiences. The significant difference was that LMG compared themselves to females to understand their manhood, and BMG did not. LMG discussed how they wanted to manage their marital relationships with females; BMG did not. BMG was more concerned with what it meant for their manhood to be with certain females and dealing with the pressure females placed on them as men. A male's intimate relationships with females will impact their male identities, masculinity and manhood.

Learning about manhood for the BMG was focused on who is the best person to teach manhood and whether a father was necessary in order to become a man. LMG focused on meeting the expectations of their families and not failing them. On forming

lessons on manhood both group had similar themes, but had two distinct items. BMG felt

being open-mined and a good listener was important. Also the expressed developing

relationships should be more about others and not them. LMG emphasized being yourself

and being you own man and sharing responsibilities with females. This section suggests

that although men can share the same hopes, wishes and concerns, their experience can

be significantly different based on their backgrounds.

Conclusion

 Group memberships based on the embedded intergroup relations theory are

essential for understanding one's identity in relation to self and others (Alderfer, 1987).

Other researchers have validated that group memberships are essential to understanding

manhood (Hurtado & Shina 2006; White, 2008). Both BMG and LMG used group

memberships to understand their past and present life experiences. BMG members'

examination of race led them to explore their experiences with racism, White people and

growing up in society. BMG had realized that others in society were defining manhood

for them. LMG's examination of race and ethnicity led them to explore family

experiences that were influential in their development. They came to understand that they

struggled to adhere to a traditional set of values inherited from their parents, and desired

to find new ways for developing their manhood (Abalos, 2002).

 In addition, this study suggest that to come to a better understanding of one's

maleness it is essential to engage in a *holistic examination of one's relationships*. BMG

and LMG discussed their experiences with intrapersonal, interpersonal, group, intergroup

and interorganizational types of relationships (e.g. parents, men, women, schools and

society). *Use of self* for BMG and LMG was demonstrated by their engagement in the

analysis of past and present relationships; they needed to engage in self-disclosure, develop trust, and embrace intimacy. Smith and Berg (1987/1997) asserted that to not value your group will lead to paradoxes that hinder the group's development. They stated that the paradox of self-disclosure is that for members to learn who they are going to be in a group, they must be willing to disclose, but to self-disclose members need to know about the group. The respondents had to share parts of their identity and welcome those of others in order, as a group, to use the group to develop individual wholeness. LMG and BMG engaged in self-disclosure throughout the process. They learned about each other and how each person contributed to the group. The exchange level was mutual. In addition, the extensive self-disclosure which both BMG and LMG engaged in was non- judgmental. The group respected both strong and weak aspects in their groups, which created a sense of safety that maintained a high level of self disclosure (Smith & Berg, 1987/1997).

Before the resource groups, the participants felt they needed a specific type or set of characteristics to succeed as a man. These men also had focused more on protecting themselves from the pitfalls of life. Their perception of manhood was being durable and guarding their masculinity and manhood from the world. After the group experience, the men realized that masculinity and manhood were using all your parts and sharing yourself with others. They realized that what might appear to be a weakness might become one's strength. Most of all, they realized that manhood and masculinity were not limited to one image. BMG stated their manhood would continue to evolve by choice. A BMG goal was to continue to grow and help future generations to grow. LMG's future included an integration of their male identities. They kept traditional frameworks, but

reworked each. For both groups it was no longer protecting self from losing self, but developing oneself to serve one and others better. Last, they came to understand that men learn about manhood from other men of all backgrounds. The reason many struggled with manhood was because their models of manhood were often inherited and not discovered through self-exploration.

CHAPTER X

Author's Journey from Boyhood to Manhood

Family experiences

My own journey to manhood has been rewarding, but not without a struggle. I grew up in a single parent Haitian immigrant home. I was the eldest son of nine children with six older sisters (Sandra, Magalie, Tamara, Aloude, Philica and Venice) and two younger brothers (J.C and Sosthene), and no stable older male figure. In addition, I later increased my sibling relationships with my dear younger sister (Kimberley) and brother (Ricardo) who are my father's children from another marriage. I often felt in an indeterminate state. At best, the women in my immediate family tried to tell me what it meant to be a man. In my own narrow-mindedness and efforts to find heroic male figures to emulate, such as of Martin Luther King, Jr., Malcolm X, Sidney Poitier, Harry Belafonte, Denzel Washington and Will Smith, I disregarded the teachings of the women. I later realized their principles (i.e., God is good, school is important, stand-up for yourself and what you believed in, and being there for your family) played a vital role in all my successes.

The lack of a male figure in a home dominated by females might cause some men to turn to peers, especially in a tough neighborhood. Doing so could lead to trouble they could not imagine, but in my case it enlightened me about the negative impact the absence of a responsible man can have. My connection with God, my late godfather who

spent his weekends making certain I was happy; uncles, especially the uncle who taught me to love music and find peace in it; and older male cousins who exemplified responsibility and the churchmen, older males, were a great support to me. Females in my family gave me alot, especially the unconditional love of my grandmothers, Nellie and late Felice. The experience with my immediate family during school days and my father's side of the family with the Mirville's during summers and weekends kept me secure. These experiences helped me to disregard a middle school dean who told me and my friends that we would never amount to anything or elude the mine fields in the streets of Brooklyn. The strong values and morals ingrained in me by my family and others allowed me to transcend many obstacles during my boyhood years and prepared me to face manhood.

Most of all, my mother, Veronique-Sister Mary, my first and lifelong mentor provided the tools to succeed in life. My mother migrated to the U.S. from Haiti at a very young age and struggled to raise nine children without a high school education. She sacrificed her life desires by working 2-3 jobs a day to provide for us. My experiences with her were instrumental in my success. She taught me that faith in God, caring for others, having a strong character, and working hard were essential to success. She taught me to care for the unfortunate, be humble, and to be myself in the world and not focus on what I did not have but what I had. These principles helped me define my faith, education, relationships, and careers. Yet I still did not completely feel I fully understood manhood.

Pre-college experiences

I graduated from middle school, went on to high school, and played sports. Football was the sport I loved. This was where I learned to channel my own anger and aggression, which I was yet to understand. I had mostly White teachers throughout middle and high school. However, I had one Black female teacher in the third grade, one Black female teacher in the ninth grade, and one Black male teacher as a high school senior. I remember how helpful it was just seeing them around school from time to time. I learned about diversity and its importance very early. My high school football teammates were Black, White, Asian, Latino and other variations. I had both Black and White coaches. These men challenged me, supported me, believed in me, and encouraged my efforts to be a competitive athlete. This still did not seem to be enough for me to understand my manhood.

One coach, Coach Whitfield, a Black male, taught me great lessons in life. He emphasized that education was one's first priority, to work hard, to be resilient, and to earn one's way. He thought it was fine to express emotions as a man. My first year playing high school football was hard and ended with disappointment. I was cut from the team sophomore year, and I felt like my life had ended. I had later decided to talk to Coach Whitfield for a second shot at proving myself. He agreed, but with no guarantees. He had said I needed to work hard, get mentally and physically fit, and then maybe we could talk. I worked hard all during the off-season and finally got a chance to prove myself during tryouts. As a result, I got to play during my junior year with some of the best players in the city and learned a lot from them. Finally, in my senior I started both as a running back and as a safety. It was time, in my mind, to be the star, I had worked

hard to become. Unfortunately, I got injured before our opening season game, which affected my speed and strength. I had suited up for the first couple of games, but was too hurt to play effectively and ended-up playing hurt all year as a fullback. I still remember, after our first game in the season of 1994 against Bayside, when I cried silently because I knew I was injured and could not play. Coach Whitfield came over to me, tapped me on my helmet, and gave me a slight hug. He said, "It will be alright, you'll get your chance". Jay- Z had to make the song cry, but coach let me cry. He never looked down on me for crying and continued to give me hope despite adversity. In addition, he taught me life had to do with more than proving yourself, becoming a star, or winning.

He taught me and our team in 1994 a great lesson about respecting other's manhood. I recall, during camp, a group of the seniors decided to pull a prank on the "newbie's." "I remember we really got one guy we called "Screech" and gave him the wedgey of the century." Coach Whitfield and the staff never allowed us to forget what we did wrong that day and had us wake up in the middle of the night and do push-ups and exercises all night. I later realized that we were testing "Screech's" manhood, but he had been more of a man than all of us combined. He had, as strong men do, forgive us for our transgressions and welcomed us back into his life. I thank Coach Whitfield for teaching me that winning in life as a man happened through educating yourself, building a strong character, and being resilient. Coach Whitfield echoed what Bon Jovi says, in his song, "Living on a prayer, hold on to what we got, it does not make a difference or not if we make it, as long as we stick together, we'll give it a shot.". At the end of high school, I felt I should have known what it meant to be a man, Yet, I was in a continuous process of discovering the male in me.

College experiences

As I entered college, I convinced myself that I knew what it meant to be a man, and felt I no longer needed a father to tell me anything. This led me to ignore my struggles academically and socially. In hindsight, I realize I did not recognize my struggles because I was so far from understanding myself and my identity as a male. I was adhering to the universal model of masculinity. My mother always told me, "Patrick no matter what challenges you face, God will always send his angels to support you", and she was correct. Therefore, during my undergraduate, graduate and now doctoral experiences, I have had several mentors and advisors who influenced who I have become as a man. I had male and female, Black, and White, and Asian mentors. These mentors played a huge role in my life. They guided me, supported me and taught me principles that I will never forget.

It started in college with Professor Olufemi Vaughn, a Black Nigerian male. He called me into his office and told me that he believed in me as a student and knew I would be a success. He taught me how to think critically about my studies and the world around me, in a way I never thought was possible. He taught me not to be complacent but to be optimistic that change in anything was possible. He showed me what it meant to be proactive in an educational environment. I remember him not only teaching his core courses, but also teaching students in the hallways and attending residential programs at their request. He really helped me shape my vision in life. He taught me that all men were equal and it was hard work that distinguished them nothing else.

Later, I met the late professor William MacAdoo, a Black African-American male, who instilled in me what it meant to be a disciplined Black male who strived for excellence. He reminded me that it was not what you said, but what you did, that defined you as a Black male. He reminded me why it was important to understand the issues in the Black community and to essentially use my personal and professional experiences to speak-out about those issues whenever it was necessary.

The first female I ever had a mentoring relationship with outside my family was with Professor Dinee Zimmerman, a White American, who taught me that there was not one thing that could not be done, as long as I put my mind to it. She taught me creativity in all the media events and shows I floor directed at the university television station. Professor Zimmerman helped me to understand what it meant to use myself in personal and professional situations in order to produce results. She helped me to understand how to use my strengths. She taught me to challenge myself and to embrace new endeavors. I remember her giving me a crystal globe of the world at my first master's graduation and she wrote in the greeting that I was on top of the world, and it was time to go and get them. She never once made me or other students feel any different from what she wrote in that greeting that day.

Post-College experiences

During my graduate experiences I taught middle school and mentored males between the ages of 13-18, who for the most part were involved with the court system. I mentored Black, Hispanic and White males. What I noticed were their struggles to understand themselves. My job was to help, yet I pondered whether it was possible for me to do that in a 3 or 6 month period, when it had taken me much longer in my own life.

I have facilitated adolescent male groups for Black males and noticed their struggles to understand manhood. While, they differed in ethnicity, religion and socio-economic status, they shared their journey to understand manhood. Successes and failures appeared always to be a matter of whether events led them forward or backward toward maturity.

As, I pursued my first masters in Human Resource Management I encountered Professor Emmanuel London, a White male who helped me develop a foundation and vision for the field of Human resources and Industrial Organizational Psychology. He taught me how to conduct research and build the blocks that would get me to a quality education. He was there to guide me during vital decision making during a turning point in my life.   Thereafter, I went on to complete my masters in Industrial Organizational Psychology and to pursue my doctorate. In my second year as a doctoral student, I was in a men's group. We were there to learn about manhood from each other. We were a group of Black and White males who struggled with the essence of maleness. I cannot speak for everyone, but I thought I knew it all, but being in this group taught me that becoming a man was an on-going experience.

Later I attended an A.K. Rice conference. During the conference, a task was to create a world organization of groups and to be aware of the dynamics of authority relations within the system. I chose to work with others to create a male group. I initially generated a list of three labeled groups during the brainstorming session that occurred. I had written the following three groups on the easel that was provided: Black male group, Male group, and Immigrant status group. When the brainstorming session was over, a Black male from my graduate program was the first to join me, and then a White male came over and said he taught Black males and wanted to learn more about them. A

minute later an Iranian man came up to the three of us and said he was interested because of his immigrant status. A second later two more White males joined. We decided to call the group the male identities group. Our goal was to learn more about what it meant to be a whole man by learning to infuse our multiple identities. We discussed how we wanted to accept the good and the bad regarding manhood and have others do the same. Later in the conference we were described as the group, which failed to meet with management, and only met to release contained anger. It took me a while to own that, but I did. I later realized that the men in this group, including myself, failed to talk about our own dynamics in the room, which probably would have given us a whole lot more data on what manhood was and how we engaged it. This realization, and other experiences, led me to believe it was important for males to come together to discuss maleness in a way that helps them to form a healthy male identity. Moreover, in all my experiences and search for a complete definition of manhood from another male, I came to understand that in one's search for a male role model and one must also be his own model. In addition, he must emulate others and develop his manhood using his multiple identities and to test and adjust his model overtime.

My relationships with my committee members took me through a critical time of my manhood. These are two individuals that have influenced my life and manhood in various ways. It is only appropriate, given the topic of my dissertation, that I share their impact on my life. These individuals are two of the many angels my mother often told me God would send to guide me, if I had faith in God and his power to help me succeed in achieving my dreams.

These two individuals supported and nurtured my dreams unconditionally. It was always about me and never about them from the very first day that I met them. To illustrate my connection with them I want to share the following experience with you: One day I went into Barnes and Noble to do work. I had completed my data collection and was feeling I was missing something and could not figure it out. As I walked around in Barnes and Noble, I encountered the book by Russell Simmons (2007), "*Do you!*" I thought, interesting, he represents a Black male and the hip-hop generation I am a part of. I then encountered the book, "*The Women Who Raised Me*" by Victoria Rowell (2007), who is a Black women. I thought about Nancy. Then right after encountered, "*Where have the Leaders Gone?*" by Lee Iacocca (2007) a White man. I immediately thought about Clay. I still did not get what god was telling yet about what was missing. I then encountered a book titled *Manhood*, by L.M. Ross (2007). This led me to conclude that I had not spoken to the two people (Clayton Alderfer and Nancy Boyd-Franklin) who in many and different ways influenced my manhood these past five years and so I interviewed them both as part of the study. This is how it happened. Here is more about my experiences with both people.

Clayton P. Alderfer, Committee Chairperson, has supported me educationally, professionally and personally, as my professor, mentor and advisor. His consistent guidance and support from day one allowed me to fulfill a childhood dream. In my eyes, he has redefined mentoring in a way that raises the bar for many. Clay taught me that having a purpose was greater than achieving success, but the true purpose was rooted in our willingness to support the development of others. Ultimately, it was his support both in times of successes and struggles that I cherish the most. Clay never showed signs of

being unsupportive, even in times when I was ready to give-up on myself. He had only

thought, no matter what the situation entailed, Clay believed in me and taught me that if I

worked hard, I only would get better and improve.

"Be Yourself "

Clay, from the first day we met, expressed to me that I needed to always be

myself. He taught me that being me was an advantage. He even taught me how to be

myself though sometimes it created anxiety and others would resist it. Often in a caring

manner, he pointed out when I was not being true to who I was in a particular situation.

He challenged me to be more in touch with myself both personally and professionally.

Clay felt that one should express his identity both by what he says and does. He taught

me and many other students that being yourself would make most things that were

perceived as weak and insecure become secure and a source of strength. In hindsight, he

saw everyone's value, even those he disagreed with or those who disagreed with him. He

made it clear that being yourself was not only a benefit to you, but it allowed others to do

the same. He often felt it was our responsibility as people to not only share, our hopes,

but also, our fears. Clay was about creating a balance and making one whole by using all

aspects of oneself.

"Integrity"

Integrity was another quality Clay exemplified. It was a difficult task to not think

of him whenever you came close to crossing a boundary either personally or

professionally that could be harmful to others or yourself. He believed that integrity not

only allowed one to be true to oneself, but to others as well. For example, Clay got into

trouble for saying too much in support of integrity and transparency. He often expressed

things that most had a hard time hearing for the good of the whole. He felt if you said

what was on your mind others would probably reciprocate in a way that united rather

than divided. He felt speaking your mind made boundaries clearer and turned conflicts

into positives. It was about being true to yourself and others authentically. Ultimately,

the lesson was to "Do on to other as you expect them to do on to you, and do no harm."

"Don't lose your Voice"

I remember my graduate doctoral interview with Clay in the spring of 2004. I

asked him what he believed a doctoral student needed to be successful. Clay replied that

he or she must not lose their voice. This was one aspect of my life I always struggled

with for many reasons, so his reply caught me by surprise. It was interesting because I

had never thought about what it meant to have a voice before Clay made that point to me

at age 26. I always had opinions, but never made a forceful effort to communicate them.

If I had the opportunity, I sometimes took it, but not as often as I could have. Clay often

voiced his perspectives in both small and large groups with comfort or discomfort.

Regardless he never failed to voice his view. This comment Clay had made in 2004 had

challenged me and motivated me to find my voice. I think I have found it, but it is still

developing. It is a work in progress, but a lesson I will never forget.

"Group Relations-Race Relations"

Clay's lessons about being myself, having integrity and a voice, reflect his

mentoring of me in group dynamics and race relations in organizations. I have learned

from him that it is more difficult to unite people, if you are not yourself. Lack of integrity

cannot guide you and others. He has dedicated his whole career to understanding group

relations and race relations. I remember searching for a professor who focused in this

area in my field and only discovered Clay. It was a White male, which initially surprised me. I learned from him the importance of groups and race relations in our society. It is again often one of the topics we avoid as a society, but Clay does not. I realize his passion to make people whole; to relate to others better has become a huge part of how I have engaged in my profession.

Overall, Clay taught me, that my learning capacity would always be based on the limits I chose to place on it. He never said, I couldn't, but only said I could. He was a great supporter of experiential work. This is how he guided me personally and professionally. He often said if "you don't experience it, you'll probably never understand what it's really like". Therefore, I could say in many ways that because of Clay I am willing to take more risks in experiencing the world in many ways in support of the greater good.

Nancy Boyd-Franklin, Second Committee member supported me educationally, professionally and personally as a professor and a mentor. Nancy's love and caring guidance was priceless. Nancy taught me that there was nothing unimaginable. She made me feel that if you could dream it, then it was tangible. However, she always felt you needed a plan and timeline, and in time all would come to fruition.

"Don't take it personally"

Nancy taught me how not to take things personally. In most situations and under different circumstances Nancy handled everyone with care. She never lost her cool, but always got her point across. She had a way about her that got people to listen and do things without her screaming or complaining. She was often serene. She had many different relationships, which she often managed well. She demanded respect, but with an

authority that was not authoritarian. She tells it like it is, but then was still willing to embrace you. I learned from her that remaining calm and composed in most situations, only moved you forward and not backwards. Most of all, when I chose not to take things personally, it often left me unstuck and adaptable.

"You can have it all, but you can't have it all at once"

She also taught me that I could do all things I wanted to do, but not all at once. This lesson helped me to develop the level of patience and forethought necessary for pacing myself effectively. Nancy thought I could do anything and everything, but always cautioned about doing too much, and she was right. It was a matter of doing things right then moving on to bigger and better things when the time was right. This way of thinking allowed me not to make hasty decisions based on just feelings, but critical thinking. This was her way of saying, that if you were going to do something, do it right.

"Everything happens for a reason"

 Nancy believed that everything happened for a reason. It was her way of telling me and other students that you had to roll with the punches and be prepared to deal with life whichever way it came to you. She was never discouraged about anything, but hopeful. She can find hope in anything. This very lesson I think helps her to help the families and children of our world. She rarely ever has preconceptions or flawed expectations of anyone, but allows people to be themselves. I remember there was a suicide at a site where we were working, and Nancy's response was serene. She responded well to the unexpected. This lesson has allowed me to not dwell on unfortunate matters, but see them as opportunities to do good work.

"Working with youth – the next generation"

Nancy's work with families and children has influenced my professional work, particularly her work with young men of all ages. Her lessons have kept me in touch with this work. It is interesting how with this population it was important for men not to take anything personally, because the youth population will not always make you happy. If I took things personally, I could never help them. In addition, it was clear that I could not help a young man in every aspect of his life all at once, but based on my encounter with him he would grow in positive ways over time. I learned to expect the unexpected with the youth in general.

Overall, my experience with Nancy has allowed me to remain cool in the most crisis filled situations. Because of Nancy, I have developed the ability to manage circumstances as they come with optimism and keep my eye on the prize.

What I admire in Clay and Nancy is Leadership. They have the leadership to believe in themselves, but most of all the leadership to believe in and nurture others. They believe in the good in people, no matter where they come from. Most of all, they are both fighters not only for what they believe in, but also fighting for others. It has never been about them. Most of all as professors and scholars they seek talent everywhere and strive to bring people together.

Author's Lessons on Manhood

Although I have not said much about my father, he was a part of my life, but from a distance. Some brief moments spent with him while, spending time with his family comprise most of my memories. From him, I learned the dry cleaning business. Although I felt he had not given me what I thought a father could give (e.g. physically, emotionally and psychologically) his son, he gave us what he knew. He was there during my successes, but often nowhere to be found when I was struggling. Many things in our relationship I do not excuse, but now better understand and I am more forgiving of him. I do recall he was always proud of me as a person and his son, even though growing-up; he did not get the same recognition.

Through my difficulties, I learned to work harder, to earn a spot on the team, that I had to get back on my feet after being let go at my first real job, and, in my current relationship with my fiancé, I had to fight cultural taboos. I had to apply to my current doctorate program twice before I got in, and I continue to fight hard to keep my own family together, as I struggled to get this dissertation done. Growing-up, I struggled to understand how to change the world around me, like Tupac Shukar describes in his song "Changes", without self-destructing. I strived to fulfill a dream like Biggie Small's and always said, "Yes I can," like Nas. But most of all I have learned about my purpose, like Will Smith said in a interview about his new movie "Seven Pounds", "that one's purpose derives from ones relationships with others and not himself or herself". I am grateful to my family, friends, mentors, advisors and professors who allowed and encouraged me to be me. I understand the importance of guidance as Denzel Washington (2006) in his new book, promoted the importance of having a hand to guide you.

In addition, I had to understand my experiences by creating my own story like Eminem did in "Eight Mile", and Fifty-cent in "Live or Die Trying". Like Marvin Gaye, said, "There ain't no mountain high enough or river wide enough that would stop me from getting to my dreams."Like Frank Sinatra, I did it "MY WAY" and, like Kayne West, I am proud because "Everything I'm not, made me everything I am", and, like my mother said, "Have FAITH!" Striving to be a man was a struggle that was worth it. Last, I could not have continued to grow as a man without a special woman, my soul mate, Neethu Venugopal.

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APPENDIX A

COLLEGE MEN RESOURCE GROUP: REGISTRATION 1

Name:

Year in School:

Age:

Declared/Desired major:

Primary contact number:

Primary E-mail:

Race:

Ethnicity:

Once you have completed the following eight items above please choose one of the delivery options below:

➢ Contact principal investigator via phone and provide him with the information above.

➢ E-mail the responses to items above to: pjeanpie@eden.rugters.edu or pjeanpie2000@yahoo.com.

➢ Return registration forms to the mailbox of Patrick Jean-Pierre, located in the administration office at the Livingston Student Center.

➢ Mail registration forms using inter-office campus mail to: Patrick Jean-Pierre, The Graduate School of Applied Professional Psychology (GSAPP), Busch Campus.

COLLEGE MEN RESOURCE GROUP: REGISTRATION 2

Religion:

Place of birth:

Location of where you were raised:

Geographic location: Circle one: Urban, Suburban and Rural

Marital status: (Circle one)

Single

In a relationship

Married

Separated

Divorce

Widowed

Do you know what you want to pursue as career?

Location on Campus:

Can you meet once a week for 1 ½ hours for 10 weeks (about one semester or summer session), in which 4 out of 10 weeks will be 2 hour meetings and 3 ½ on the 10th week? Shade in the days and times of the week you are free to participate:

Days/ Time	Mon	Tues.	Wed.	Thurs.	Fri.	Sat.	Sun.
2 pm							
3 pm							
4 pm							
5 pm							
6 pm							
7 pm							

Once the group has been terminated you will be scheduled for an individual interview with the researcher/principal investigator for no more than 90 minutes. What dates and times can you be available to participate in April (Enter at least five)?

COLLEGE MEN RESOURCE GROUP: INFORMED CONSENT AGREEMENT

You are invited to participate in a research study. You are being asked to participate in a research project conducted by Patrick Jean-Pierre in the Graduate School of Applied Professional Psychology, Rutgers University - You are being asked because you are a freshmen or a sophomore male college student at Global University. Before you agree to participate in this study, you should know enough about it to make an informed decision. If you have any questions, ask the investigator. You should be satisfied with the answers before you agree to be in the study.

PURPOSE:

The purpose of this study is to help freshmen and sophomore males from diverse backgrounds explore manhood and their multiple male identities.

PARTICIPATION:

You will be asked to participate in a male student group of 6-10 people of a specific cultural or racial background. You will work along with other members of your group to capture the common and distinct experiences of freshmen and sophomore male students. We expect your participation to take about 10 weeks, where you will make a time commitment to meet once a week for one to two hours. Participants will participate in an 8-10 week group where they will discuss with other male participants the definition and the meaning of manhood. In addition, they will share their experiences, thoughts and opinions, in regard to male identity using the guiding questions of the study. At the end of the 8-10 week period each participant will participate in follow-up interview face-to-face. During the interview they will be asked to share their experiences, thoughts and opinions, in regards to how they experienced the 8-10 week group session. All group sessions and

interviews will be tape-recorded. Participants will also be asked questions that relate to gender, race and ethnicity.

COMPENSATION:

You will receive 2 movie tickets and a gift card to the Rutgers bookstore at the end of the 8-10 week period of the research project. You will receive no direct monetary compensation for your participation.

VOLUNTARY PARTICIPATION:

Please understand that your participation is completely voluntary. Your decision whether or not to participate will in no way affect your current or future relationship with the first-year program at College 5 or Global University or its faculty, students, or staff. You have the right to withdraw from the research at any time without penalty. You also have the right to refuse to answer any question(s) for any reason, without penalty. If as a result of a question or group dialogue you feel any discomfort as a participant. You have the right to not respond. Also if you feel any questions or group dialogue might potentially distrub you emotionally, produce stress or anxiety, you have the right to not respond. Also you have the right as a particpant to choose not to answer any questions you feel could be either embrassing or damaging to your reputation.

Participant initials: _____

RISKS & BENEFITS:

The potential risks associated with this study are minimal. Each participant will be asked to share personal experiences, thoughts and opinions within a group format. Participants will not be penalized in anyway if they choose not to participate if an expressed thought, feeling or behavior creates any discomfort. If discomfort does occur as a result of expressed thought, feelings or behaviors, debriefing sessions will be conducted in order

to resolve any discomfort. In addition, we expect this research to benefit freshmen and sophomore male students, their parents; their advisors and the colleges and universities they attend by helping them better understand the experiences of males in college.

CONFIDENTIALITY:

Your individual privacy will be maintained in all publications or presentations resulting from this study. All participant data will be reported in terms of the themes of the group. No data will be reported in a fashion that violates the confidentially of participant. In order to preserve the confidentiality of your responses, no information will be linked to any one individual person specifically in data collected or analyzed. Each participant will receive a copy of the results.

I understand that I may contact the investigator or the investigator's dissertation chairperson at any time at the addresses, telephone numbers or emails listed below if I have any questions, concerns or comments regarding my participation in this study.

Patrick Jean-Pierre (Investigator)   Clayton P. Alderfer, Ph.D. (Chairperson)

Rutgers University   Rutgers University

GSAPP   GSAPP

152 Frelinghuysen Rd   152 Frelinghuysen Rd

Piscataway, NJ 08854-8085   Piscataway, NJ 08854-8085

Telephone: (646) 578 - 6048   Telephone: (908) 281 - 6548

Email: pjeanpie@eden.rutgers.edu   Email: claygray@aol.com

If you have any questions about your rights as a research subject, you may contact the

Sponsored Programs Administrator at Rutgers University at:

Rutgers University Institutional Review Board for the Protection of Human Subjects

Office of Research and Sponsored Programs

3 Rutgers Plaza

New Brunswick, NJ 08901-8559

Tel: 732-932-0150 ext. 2104

E-mail: humansubjects@orsp.rutgers.edu

I have read and understood the contents of this consent form and have received a copy of

it for my files. I consent to participate in this research project.

Participant Signature_____   Date _____

Investigator Signature_____   Date _____

I Give My Permission For the Interview to be Audio taped.

_____Yes_____No

Participant Signature _____   Date _____

Participant initials: _____

APPENDIX B

COLLEGE MEN RESOURCE GROUP GUIDE

These guidelines are for the resource group and it is not a check list. They will be used to

make observations and capture the thoughts of group members and the themes of the

group as a whole.

Roles of Facilitators

➢ Facilitator(s) will ask questions and engage group members in a guided reflection
of their experiences as males.

Facilitating the group

➢ Facilitator(s) will introduce and explain the subject topic and objectives of each
particular group session according to weekly agendas.

➢ Facilitator(s) will review times, dates and any other related group timelines.

➢ Facilitator(s) will remind the group that they will be having joint sessions with
another group of a different race.

➢ Facilitator(s) will remind group members to write a journal entry each week. They
will remind participants to reflect and write journal at the close or the end of each
session. Facilitator(s) will also write their own journal entry each week and follow the
same recommendation.

➢ Facilitator(s) will provide group members with any material they will need in order to
prepare for their next sessions. These materials will often include the following: a.
Definitions of terms that will be used in the next sessions; b. Questions or thoughts
that emerge during the group that were found
 important to reflect on.

➢ Facilitator(s) will audio record sessions.

➢ Facilitator(s) will always start every resource group by addressing any concerns.

➢ Facilitator(s) will ask group members: What are their hopes and fears before each
group session.

➢ Facilitator(s) will assist group members in setting group ground rules in the first
session of their group and review these rules before the start of every group
session.

a.   Facilitator(s) must remind group members of the following: a. Not everyone is expected to respond to every question or be knowledgeable of each aspect of this topic; b. While we will not be using any names, besides demographic data as identifying information in our reporting, ask the participants to respect each others privacy and confidentiality by not identifying others and their comments after leaving the resource group each week.

➢   Facilitator(s) will have within each group session; as least two questions that have been targeted to be asked. "Probing questions" were added to supplement the flow of the conversation.
➢   Facilitator(s) must also recite the following introduction before every session.

Sample Introduction: The purpose of this 10 week resource group is to first, help a diverse group of freshmen and sophomore males explore their manhood and male identity. Second, we hope the information obtained will assist males in their transition from high school to college and beyond. In addition, it will identify the factors that could lead to academic, social and leadership success as a male. Moreover, this project will examine whether early exploration of male identity assist freshmen and sophomore males in becoming successful both academically and professionally. We want to identify your needs, worries and hopes, in order to be more helpful to you and other freshman and sophomore males throughout their development in college and target interventions to directly address their needs. Your feedback, questions and concerns will help determine the content of events in the group and in this research project and beyond. We will audio record your responses in the group, but will cease any recording if a group member requests that they not be recorded. Comments will primarily be combined across race, ethnicity and school year. We will ask that you also respect each other's privacy and confidentiality by not discussing any comments made in the group after you leave any session during this 10 week period.   Not everyone is expected to respond to every question, but please feel free to contribute throughout our discussions. We will be discussing _____. Some of you may have more experience than others with

these different aspects of the process. It's OK not to respond to those aspects of the

process to which you are unfamiliar or do not feel comfortable answering. Remember this

applies to both our separate and joined group sessions.

Observing the group

This sheet is for facilitator's observation of his interaction with group members and

among group members. The facilitator will collect data on his impressions gained

through his observations of all group members. Facilitators should include this in there

journal entries.

Where appropriate include

➢ Comments about continuities / changes/ fluctuations
➢ Comments about what group members expressed about their thoughts, feelings
   and behaviors

Organizations of the day

➢ How group members start and end each session?
➢ What they choose to talk about and not talk about?

Observing individuals and group

➢ Non-verbal behaviors
o Examples:
▪ Posture
▪ Gestures
▪ Eye contact

➢ Verbal communication
o Examples:
▪ Tone
▪ Patterns of communication

Observing group processes

➢ Individual's influence on groups members.

➢ Group influence on individual members.

➢ Role granted to certain members and roles taken you by certain members

➢ What feelings have the expressed?

➢ What feelings have different individuals in the group expressed?

➢ What tensions have emerged?

➢ What subgroups have formed?

➢ When does the group take flight or flight?

➢ What is the energy of the group?

Observing relationships in the group

➢ When does the group show dependency and when they do not?

➢ Who does the group depend on?

➢ How do members relate to each other and why?

➢ When do these relationships change?

➢ How are relationships formed in the group?

➢ How group members interact with different people?

Group choice of activities

➢ What topics consistently emerge for both for individual members and the group?

➢ What topics are discussed thoroughly and which one are not (breadth and depth)?

Group methods of working

➢ How has the group chosen to organize for the work of the group (in terms of roles, norms, goals, values and its worth?

➢ How does the group start, execute and end the work of the group during any given session?

➢ How has this changed over time?

➢ Do individuals or the group as a whole request feedback and how?

➢ Do individuals or the group as a whole ask for help and how? When? From whom?

➢ Is help welcomed or frowned upon in the group?

➢ Is there evidence that group members understand their capabilities and demonstrate when necessary?

Overall group progress

➢ What blocks group progress?

➢ What facilitated group progress?

➢ When is the group or members happy?

➢ When is the group or members sad?

➢ When does the anxiety of the group increase or decrease?

BMG and LMG 10 WEEK – 8 SESSION RESOURCE GROUP SCHEDULE

Weeks 1-4

BONDING PHASE: *Building Relationships through self-disclosure.*

Week 1, Session 1, 1 ½ hours (Separate group sessions: This session will have one facilitator and represent a homogenous race group).

Sample experiential activities and questions:

1. Ice Breaker – Name game- participants tell the group the story of their name.

2. What are some ground rules and norms we would like to set for the group?

3. What do you want to discuss in this group?

4. What are the hopes and fears of this group?

***Note: Facilitators please model the name game for participants, but let them know that your approach represents who you are as a person and should not be duplicated. Tell participants to use your modeling as a guide to find their own unique way for communicating to members, who they are as people. Group members should listen to all the stories of group members first and then relate it to the group's present experience.

STRUCTURING PHASE: *Presenting one's life story using ones group memberships.*

Weeks 2 and 3, Session 2 and 3, 1 ½ hours (Separate group sessions: This session will have one facilitator and represent a homogenous race group).

Sample experiential activities and questions:

1. What has your experience been like, as a male up until this point in your life?

    How has the following influenced your life?

    a. Race, Ethnicity, Religion, Sexuality, Education, Relationships with

        females, Relationships with men and etc…

DECONSTRUCTURING PHASE: *Analyzing, taking apart and unpacking maleness systemically.*

Week 4, Session 4, 2 ½ hours (Joint group sessions: This session will have two facilitators and represent a mixed race group).

Sample experiential activities and questions:

Facilitators will go over the following questions, as they did in the first separate group sessions in order to start the joining process of the joint group sessions:

1. What are some ground rules and norms we would like to set for the group?

2. What do you want to discuss in this group?

3. Can we share briefly with each other how our experiences have been for the last 3 weeks in our separate group sessions?

4. How do you think this group might be different?

5. What are our hopes and fears for this group?

6. What is male identity? (Main session topic)

7. Where do we get our messages about male identity?

8. How do we understand male identity, in terms of the following?

Weeks 5-6 (Consolidated sessions)

DECONSTRUCTURING PHASE: *Understanding Relationships on multiple levels.*

Week 5, session 5, 1 ½ hours (Separate group sessions: This session will have one facilitator and represent a homogenous race group).

Sample experiential activities and questions:

1. How did you experience our first joint session? How have you experienced the process thus far?

2. What are our experiences as men with the relationships we have with the following individuals, groups or systems:

3. What are our experiences as men with the relationships we have had with the following individuals, groups or systems:

4. How do we construct and define our male identity using the following experiences:

5. How do we begin to understand the following about the male experience?

Week 6, Session 6, 1 1/2 hours (separate group sessions: This session will have one facilitator and represent a homogenous race group).

Sample experiential activities and questions:

1. What are our experiences as men with the relationships we have with others who have different backgrounds, according to the following group memberships?

2. How can we help or support each other in better understanding these experiences and relationships?

Weeks 7-8

CONSTRUCTING PHASE: *Using learning experience from earlier phases to personally define one male identity, masculinity and manhood.*

Week 7, Session, 2 1/2 hours (separate group sessions: This session will have two facilitators and represent a mixed race group). Each group member delivers individual

presentations on their unique male identity to the group by responding to the following questions:

1. What do you understand about male identity?

2. What has influenced your male identity?

3. What have I learned about myself?

4. Strengths

5. Areas I want to explore further

6. How do I plan to continue developing my male identity?

7. How will I use what I know about myself to become a good leader and successful male in life?

8. Where do I see myself after graduation?

Week 8, Session 8, Debriefing and closing, session, 3 hours (separate and joint group sessions: This session will have two facilitators and represent a mixed race or same race group at different periods during this session).

Session break down: Groups meet separately in same room

40 minutes allocated to separate group sessions – Each group generates

new prints that respond to the following questions:

1. What would I like to tell the other group about my group?

2. What would I like to know about the other group?

40 minutes allocated to joint group session

     1. Have group's read each other newsprints

***Note: During this time allow members to have one-on-one sessions to address personal concerns with others if needed and have each group

10 minutes allocated to a break

40 minutes allocated breakout-group sessions

1. Have group's select major topics they want to discuss in mixed-race break-out

   groups and then collectively as a larger group.

2. Once topics are identified have members separate into their groups of interest to

   discuss the topic.

15 minutes allocated to reports from break-out group sessions on their experience

discussing their topic of choice

20 minutes allocated for final comments before group closes

***Note:

- ➢ The last session consist of both same-race and mixed-race group sessions.
- ➢ Students will get an opportunity to address any concerns they have with
  individuals or the group during this session.
- ➢ Students who do not participate in one on one meeting will form small groups
  based on topics they would like to explore further in relation to the male
  experience and report on small group experience to the larger group.
- ➢ Those in one- on-one meetings do not have to report back on their discussions.
- ➢ Depending how the group process evolves, the last 20 minutes should be left for
  any last comments group members would like to express.
- ➢ All of the following questions below must be covered in this session:

1. Do you feel there is anyone in your small or large group you need to address an

   issue with?

2. Is there anything you need to address with the whole group?

3. What are some concerns you had or have?

4. What did you find helpful about this experience?

5. What did you not find helpful about this experience?

6. What would you change about this experience?

FOLLOW-UP INTERVIEW GUIDE AFTER 10 WEEKS OF RESOURCE GROUP

ACTIVITIES

Ground Rules

➢ This interview is confidential.
➢ You are not obligated to answer any question you choose not to answer. Also you can decline to answer any question without penalty.
➢ The data collected from this interview will be reported using demographic characteristics and will not be connected to any one individual. The written report will not identify any individual's responses and will report findings in a manner that protects the confidentiality of every person.
➢ The interview will last no longer than 75 minutes. If we finish in less time, that will be fine. Under no circumstances will we take more than 75 minutes of your time from when the interview begins.
➢ There are 36 questions.
➢ You will receive a hard copy of the completed dissertation.

Demographic

Race:

Ethnicity:

Religion:

Year in School:

Age:

Sexual Orientation:

My experiences this academic year:

1) What are your plans for the summer break?

2) Do you plan on returning to school next year? Why or why not?

3) What are your plans when you come back to school next year? Why or why not?

4) What student activities are you currently involved in?

   a) Before group

   b) During group or intend to join

5) How have you experienced this past academic year?

   a) Personally

b) Professionally

c) Academically

d) Socially

e) Other

6) What role did the group play in shaping your experiences this year?

a) How has it not?

My experiences with this men's group:

7) Could you give me an idea of how it's been in the group for you?

8) What topics did you enjoy?

a) Or did not enjoy?

9) Was this a safe group for you? Why or Why not?

10) What were some moments during this group, did you find to be a highlight for you and why?

11) What were some challenges you experienced in the group as an individual?

12) What role did you feel you played in the group?

13) How has this group experience changed your perceptions about male identity?

a) In your family

b) In society

c) Academically

d) Professionally

e) Other aspects

14) In what ways has the group been satisfying?

15) In what ways has the group been frustrating?

16) How has this group influenced your life?

    a) Positive influences

    b) Negative influences

17) How would you summarize your experience in this group?

18) What is one thing you would change about your group if you could?

My experience with male identity

19) Who are you? How do you think about your male identity?

    a) What does each element you mentioned mean to you?

20) Think about an older male you have been in a relationship with-In what ways was he helpful? Who was that older man?

    a) In what ways was he not helpful?

21) Can you reflect on a time during the group when you became emotional?

        i) What did you feel?

        ii) What were you thinking?

        iii) How did you behave?

22) Did it remind you of another experience in your life? Which one?

23) How did you feel then?

24) What type of advice would you give a younger man about emotions?

    a) How about advice on handling ones emotions as a man?

25) How do you stay under control in times of great pressure or uncertainty?

    a) What happens when you let it go (your emotions)? Can you describe how you experience letting yourself go (your emotions)?

26) Imagine yourself going into a new job setting, how do you adapt?

    i)   How about at school?

27) Can you think of a time when you were under stress? How did you handle it?

28) How has the group affected your life outside the group?

29) How do you think and understand yourself as a Black or Latino man?

30) Can you think of a time when you interacted with a Black, White, Latino or Asian man? How did you think about yourself in that situation? When have you gotten into trouble in that type of situation?

31) You spoke about male identity during your group experience. How does that come together when you're in a diverse group?

32) What role did the group play in shaping your experiences this year?
    a) How has it not?

33) What kind of leader are you?

    a) What kind of leader you want to be?
    b) Who taught you about leadership?

COMMITTEE INTERVIEW GUIDE

Purpose:

To capture how the experiences of this committee may have influenced this project.

Ground rules:

Open for discussion

1. From your perspective, as a man or woman, what does manhood or being a man mean to you?

2. Think about an older male with whom you have had an important relationship.

a. Who was that older man?
b. Please describe the relationship.
c. What were the benefits?
d. What were the challenges?

3. Can you describe any experiences with your sons, in which the topic of being a man or manhood was discussed? What did you learn or teach your sons during that experience?

a. What advice about male identity, if any, have you given your sons?

b. What advice about emotions, if any, have you given your son?

4. What were the different roles played by you and your spouses, in supporting your sons in developing their male identities?

5. What did it mean for you and what was it like being a part of this committee?

6. What was it like to work with each other as a committee?

7. How would you summarize your experience as a committee member?

8. What is one thing you would change about this experience?

9. Is there anything else you would like to share about the project?

TAPE LISTENING GUIDE

Questions used during tape listening:

1. What is being said and why? Who is saying it?

2. What is the tone used during communication?

3. What is the individual or the group reacting to?

4. What is the mood or emotion expressed during certain discussions?

5. How groups respond to facilitators? Who responds?

6. What are the group themes in relation to each group and across groups?

7. How are the facilitators reacting to the group?

8. How is the group reacting to the facilitators?

9. What might be a facilitator or barrier to learning in each group?

10. What are the differences between the two groups (Differences in processes, norms or engagement within groups and across groups)?

11. What are the groups saying about opposing groups?

12. How they reacting to the other group?

APPENDIX C

DISSERTATION RESEARCH PROJECT FACILITATOR CONTRACT

College Men in Groups: What makes a man?

An Exploratory Study on Manhood

Statement of general terms and conditions of employment

Employment agreement between ---------------- and -------------------------------.

This Agreement, dated as of January 25, 2007, is between "-----------------------"
(Employer), the Principal Investigator for the *College Men in Groups: What makes a
man? An Exploratory Study on Manhood Dissertation Research Project*, and "-------------
----" (Employee). The Employer and Employee agree to the following terms and
conditions of employment.

Period of employment

(a) Basic term: Employer shall employ Employee to render services to Employer in the
position and with the duties and responsibilities described in Section 2 for the period (the
"Period of Employment") commencing on the date of Effective Date and ending upon the
earlier of (i) April 1 or April 15, 2007 (the "Term Date"), as, and to the extent, extended
under Section 1(b); or (ii) the date upon which the Period of Employment is terminated in
accordance with Section 4.

(b) Renewals: Employer may elect to either renew or not renew this agreement in its sole
discretion with cause. Nothing stated in this Agreement or represented orally or in writing
to either party shall create any obligation by Employer to renew this agreement.

2. Position and responsibilities

(a) Position: Employee accepts employment with Employer as a group facilitator and co-
investigator and shall perform all services appropriate to that position, as well as such
other services as may be assigned by Employer. Employee shall devote Employee's best
efforts and full-time attention to the performance of Employee's duties. Employee shall
be subject to the direction of Employer, which shall retain full control of the means and
methods by which Employee performs the above services and of the place(s) at which all
services are rendered, but not without employee's verbal or written input.

(b) Representations and warranties: Employee represents and warrants that (i) Employee
is fully qualified and competent to perform the responsibilities for which Employee is
being hired pursuant to the terms of this agreement.

(c) Duties: Employee's duties include, (i) Being present for twenty to thirty minutes preparation time before each session; (ii) Being present for Facilitation of eight group sessions for the duration of one hour and thirty minutes to four hours; (iii) Being present for forty-five minutes to one hour for debriefing each session of the eight required group sessions.

3. Compensation and Benefits

(a) Compensation: In consideration of the services to be rendered under this agreement, Employer shall pay Employee a one-time lump sum of $ 400.00. Employee's compensation may be subsequently modified by Employer according to it's policies and procedures, in its sole discretion.

(b) Benefits: This project provides no employee benefits.

(c) Expenses: Employer shall reimburse Employee for pre-approved expenses and other pre-approved business expenses incurred by Employee in the performance of Employee's duties, in accordance with Employer's policies.

4. Termination of employment

(a) Employment Terminable At Will: At any time with 30 days notice, Employer or Employee may terminate Employee's employment with Employer, with notice, for any reason, notwithstanding anything to the contrary contained in or arising from any statements, policies, or practices of Employer relating to the employment, discipline, or termination of its employees. Employer shall pay Employee all compensation then due and owing; thereafter, all of Employer's obligations under this Agreement shall cease.

(b) By employer for cause: At any time, and with prior notice, Employer may discharge Employee for Cause. Employer shall pay Employee all compensation then due and owing; thereafter, all of Employer's obligations under this Agreement shall cease. Termination shall be for "Cause" if Employee: (i) acts in bad faith and to the detriment of Employer or research participants;(ii) exhibits in regard to Employee's employment unfitness or unavailability for service, unsatisfactory performance, misconduct, dishonesty, habitual neglect, or incompetence; (iv) has been or is found guilty of being unethical in past or present experiences relating to research, involving dishonesty, breach of trust, or physical or emotional harm to any person, as permitted by law; (v) is selected for layoff pursuant to a bona fide reduction-in-force; (vi) if, by reason of any physical or mental incapacity, Employee has been or will be prevented from properly performing Employee's duties under this Agreement for more than one (1) sessions in any one (1) month period, unless it is related to a death, a medical or family emergency ; (vii) violates any policy or procedure established by Employer; or (viii) breaches any material term of this Agreement.

(c) Termination obligations: (i) Employee agrees that all property, including, without limitation, all equipment, supplies, documents, books,
records, reports, notes, contracts, lists, audio tapes, computer disks (and other computer-generated files and data), and copies thereof, created on any medium and furnished to,

obtained by, or prepared by Employee in the course of or incident to Employee's employment, belongs to Employer and shall be returned promptly to Employer upon termination of the Period of Employment.

(ii) All benefits to which Employee is otherwise entitled shall cease upon Employee's termination, unless explicitly continued under any specific written policy or benefit plan of Employer.

(iii) Following any termination of the Period of Employment, Employee shall fully cooperate with Employer in all matters relating to the winding up of pending work on behalf of Employer and the orderly transfer of work to other employees of Employer. Employee shall also cooperate in the defense of any action brought by any third party or research participant against Employer that relates in any way to Employee's acts or omissions while employed by Employer.

Please sign below if you agree to the terms and conditions of this agreement:
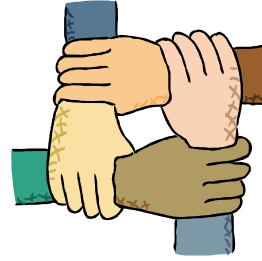
Employer – Principal Investigator

Signature _____
Date _____

Employee – Group facilitator/Co-investigator

Signature _____
Date _____

C O L L E G E

M E N ' S

G R O U P

"Each one, Teach one"

Are you
A
Black
or
Latino
Man

College Men in Groups, Research project
Patrick Jean-Pierre, Principal Investigator

Graduate School of Applied
Professional Psychology

The path to success

Obtain support

Find clarity

Be yourself in the world

Take control of your life

Plan your next step

Shape your future

Join the College Men's

Group.

Applied Professional Psychology School
Rutgers University

College Men in Groups, Research project
Patrick Jean-Pierre, Principal Investigator
Insert Address

Primary Phone 646/578-6048
Secondary Phone: 207/543-0008
Fax: 732/445-4888
E-mail: pjeanpie@eden.rutgers.edu

College Men's Group

The purpose of this men's group is to explore the challenges we face as Black or Latino men. In addition, this men's group will assist freshmen and sophomore males from diverse backgrounds explore their experiences in a University setting. The study will strive to identify the factors that can help us better facilitate a man's transition from high school to college and beyond. Furthermore, it will identify what factors could lead to academic achievement, social success and effective leadership as a Black or Latino man.

Have you ever wondered?

- What does it mean to be me?
- Who am I suppose to be as a man?
- How do I become a leader, a brother, an uncle, a friend, a partner , a husband and a father that I am proud to be?
- How do I manage my life as a male?
- How do I make decisions about my life?
- What do I want to be in life?

What can you do?

Join a men's resource group. A group that offers you the opportunity to talk to other Black and Latino men about the challenges they often encounter. Our approach is to support you in setting specific directions and make sense of your own manhood, and how you want to use it to become the man you want to be .

Topics of Discussion

- What does manhood mean to you?

- How do we as men explore and understand our own identity?

- How do we get along with the women in our lives?

- How do we get along with the men in our lives?

- How does being a Black or Latino man impact you personally, academically and professionally?

Benefits of participating ?

- Free movie tickets
- Book store gift card
- Opportunity to discuss manhood with other men

If you are a Black or Hispanic/ Latino male and can meet :

- Once a week for 1 to 2 hours for 8 weeks.

Interested?

Call for an appointment or more information:

H: 917-508-1111/207-543-0008
or
E: pjeanpie@yahoo.com

All contact is held in strict confidence.

Patrick Jean-Pierre, Principal Investigator

AGE	CAREER I WISH TO PURSUE	Declared/Desired major	ETHNICITY	GEOGRAPHICAL SETTING RAISED IN	LOCATION ON CAMPUS	MARITAL STATUS	PLACE OF BIRTH	RACE	RELIGION	YEAR IN SCHOOL
20	Film production/advertising	Communication	Dominican	Urban (Atlantic, U.S.)	Campus 1/Affiliated student housing	Single	Dominican Republic	Latino	Catholic	3
20	Advertising/Public relations	Latino Hispanic Caribbean Studies and Communication	Puerto Rican and Ecuadorian	Urban (Atlantic, U.S.)	Campus 1/Affiliated student housing	Single	(Atlantic, U.S.)	Latino/Hispanic		3
18		Undecided	Dominican					Hispanic		1
	Medical doctor		Nicaraguan	Urban (Atlantic, U.S.)	Campus 1/College 5	In a relationship	Nicaragua	Latino		3
19	N/A	Communications and Economics	Dominican	Urban (Atlantic, U.S.)	Campus 1/College 1	Single	Dominican Republic	Hispanic	Catholic	2
19	N/A		Puerto Rican/Trinidadian	Suburban (Atlantic, U.S.)	Campus 1/College 5	Single	(Atlantic, U.S.)	Latino/West-Indian	Catholic	2
19	Lawyer	History/political science	Ecuadorian	Suburban (Ecuador/(Atlantic, U.S.)	Campus 1/College 5	Single	Ecuador	Latino		1

YEAR IN SCHOOL	RELIGION	RACE	PLACE OF BIRTH	MARITAL STATUS	LOCATION ON CAMPUS	GEOGRAPHICAL SETTING RAISED IN	ETHNICITY	Declared/Desired major	CAREER I WISH TO PURSUE	AGE
2	Catholic-Christian	Black	(Atlantic, U.S.)	Single	Campus 1/College 5	Urban (Atlantic, U.S.)		Criminal Justice	Doctor/Physical therapist	19
1	Christianity	Black	(Atlantic, U.S.)	In a relationship	Campus 1/College 5	Suburban (Atlantic, U.S.)	Nigerian	Biological Sciences	Physical therapist	18
2	Christian	Black	(Atlantic, U.S.)	Single	Campus 1/College 4	Urban (Atlantic, U.S.)	Haitian	Engineering		19
	Christian		(Atlantic, U.S.)	Single	Campus 1/Affiliated student housing	Suburban (Atlantic, U.S.)	Black		Yes	
1	Christian	Black	Monnoyia, Liberia	Single	Campus 1/College 5	Urban (Liberia/Atlantic, U.S.)	African (Liberian)	Biology	N/A	18
1	Christian	Black	Germany	Single	Campus 1/College 5	Suburban (Atlantic, U.S.)	Nigerian	Biology	N/A	18
1	Christian	African	Ibadan, Nigeria	Single	Campus 1/College 5	Suburban (Atlantic, U.S.)	African	Biological Sciences	Biology/MD	18
1	Catholic	Black	(Atlantic, U.S.)	Single		Urban (Atlantic, U.S.)	Nigerian	Marketing	Yes	
2	Arabic(Muslim)	African-American/Caribbean	(Atlantic, U.S.)	Single	Campus 1/College 5	Urban (Atlantic, U.S.)	Jamaican-American/African-African	Teaching/Psychology	Teaching as a profession and psychology	19
1	Muslim	Black	(Atlantic, U.S.)	Single	Campus 1/College 5	Urban (Atlantic, U.S.)	African-American/Trinidad	Undecided	Law/Attorney	18
2	Christian	Bi-racial Black/White	(Atlantic, U.S.)	Single	Campus 1/College 4	Suburban (Atlantic, U.S.)	African-American/German-	Sociology	Not sure	19
1	Christian	Black	Enugu, Nigeria	Single	Campus 1/College 5	Urban (Atlantic, U.S.)	Nigerian	Pre-med	Medicine	18
1	Christian	Black	(Atlantic, U.S.)			(Atlantic, U.S.)				18
2	Christian		(Atlantic, U.S.)	Single	Campus 1/College 5	Urban (Atlantic, U.S.)			Physician Assistant	