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TRANSLATING RACIAL IDENTITY DEVELOPMENT MODELS TO A MODEL OF
GENDER IDENTITY DEVELOPMENT FOR MEN

A Dissertation Presented

by

MARVEL ELIZABETH HARRISON

Submitted to the Graduate School of the
University of Massachusetts Amherst in partial fulfillment
of the requirement for the degree of

DOCTOR OF PHILOSOPHY

February 1994

School of Education

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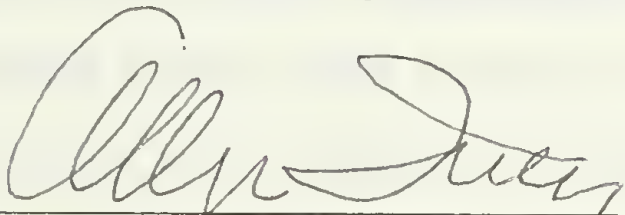
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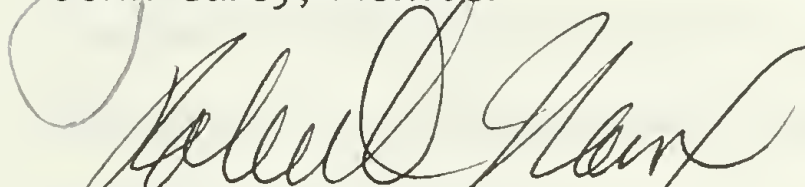
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ABSTRACT

TRANSLATING RACIAL IDENTITY DEVELOPMENT MODELS TO A MODEL OF GENDER IDENTITY DEVELOPMENT FOR MEN

FEBRUARY 1994

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This study integrates racial identity development theory (Hardiman, 1982; Helms, 1984, 1986, 1993; Parham, 1989; Cross, 1971; Jackson, 1975a) with cross cultural counseling models (Sabnani, et al. in press; Ossana et al., 1992; Helms, 1989b; Ponterotto, 1989; Ivey, 1991; Atkinson, Morten & Sue, 1989; Pedersen, 1988) and gender identity (Gilligan, 1982, 1988; Manning, 1990; Schapiro, 1985) and communication research (Freeman, 1985, 1986) in the formation of a proposed stage or phase model of gender consciousness and identity development.

The study formulates a model for the development of cultural gender identity for Men through reviewing and integrating stage models of racial consciousness and Women's identity development and then proposes and describes how Men may progress through various stages of gender identity development. Probable behaviors and attitudes for each of the proposed five stages were derived utilizing the expertise of trained and experienced Multicultural professionals. An instrument called the Gender Identity Development for Men (GIDM) questionnaire was administered to groups of Men

with distinct affiliation patterns with other Men to gather data which supported in part the GIDM model proposed.

The study concludes with specific research recommendations and proposed ways the GIDM model, questionnaire and survey may be utilized in therapeutic, educational and other settings regarding the development of Men's Gender Identity.

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CHAPTER 1

INTRODUCTION

Purpose

The purpose of this research is to formulate a model for the development of cultural gender identity for Men. In addition information will be solicited from select groups of Men regarding their experience of being a Man with the purpose of clarifying the proposed model. The model presumes Men's understanding of themselves as Men develops and goes through predictable and recognizable stages. The process of Men's gender identity development is believed to be similar to racial and ethnic groups identity development. The content of various stages of Men's cultural gender identity development was derived from the particular life experiences common to Men. A questionnaire was developed and administered to trained and experienced multicultural professionals to establish probable behaviors and attitudes for each of the proposed five stages of gender identity development for Men. A survey was developed and administered to elicit information from Men to assist in identifying the stages of gender identity development of Men.

Background to the Study

Cultural identity is a construct from the literature on Minority Identity Development Theory. Cultural identity is the way an individual makes meaning of a psychological relationship to the cultural communities to which one has ties. This cultural identity

provides a means of understanding the psychological relationship between cultural groups.

This study integrates racial identity development theory (Hardiman, 1982; Helms, 1984, 1986, 1993; Parham, 1989; Cross, 1971; Jackson, 1975a) with cross cultural counseling models (Sabnani, et al. in press; Ossana et al., 1992; Helms, 1989b; Ponterotto, 1989; Ivey, 1991; Atkinson, Morten & Sue, 1989; Pedersen, 1988) and gender identity (Gilligan, 1982, 1988; Manning, 1990; Schapiro, 1985) and communication research (Freeman, 1985, 1986) in the formation of a proposed stage or phase model of gender consciousness and identity development.

The counseling field has been challenged to address multicultural concerns of clients. There has been much criticism for the lack of response to the needs of non dominant cultural groups. It has been suggested (Freeman, 1985, 1986) that the cultural differences of Women and Men may have a greater or as profound an impact on individuals as the differences between racial groups. Black identity development models and White identity development models have given us a foundation for minority and dominant developmental stages and offer a format of reviewing gender consciousness.

Importance of the Study

This study is important in that it offers a way for clinicians and educators to view the different paths Men may take in coming to think about themselves as Men. The gender identity development for Women has been proposed (Downing and Rousch, 1985; Harrison,

1989;and Ossana et al. 1992) as a Minority identity development but the gender identity development for the inherent dominant group (Men) has not been found in the literature.

White identity development theories and models offer a basis and starting point for reviewing Men's development and considering the assessment of gender consciousness as pertaining to therapeutic intervention and focus of research or teaching formats. With appropriate research and supporting data it may be possible to use such a model to review the possibilities of stage progression of the gender consciousness of clients and clinicians alike. In doing so we may offer better interventions to meet people's needs and guided support to assist people in reaching their full human potential.

The model of Men's gender identity development outlined here is based on models of minority and majority identity development, particularly White identity development described by Sabnani, et al. in press; Helms, 1989b; Claney and Parker, 1989. These models propose stages of development through which White people pass, informing how they think about themselves, their community and the Black world. The models present the dominant cultural identity development as an extension to the non-dominant cultural identity models for minorities. These cultural identity development models are rooted in the changes in consciousness among minority and majority groups beginning with Civil Rights struggles. They posit a difference between pre and post liberation stages of consciousness.

Cultural identity development models are of central importance to theories of cross and multicultural counseling for numerous reasons. First, a concern expressed in the literature is, in

what circumstances, a clinician from the majority culture can perform therapy with a client from a minority culture. During the 1970's the focal question was on cross cultural counseling between Blacks and Whites and whether White clinicians could effectively treat Black clients (Atkinson, 1985). A common answer was, it depended on the stage of identity development of the client. A more comprehensive answer may be it also depends on the stage of identity development of the clinician. This question regarding the effectiveness of cross cultural counseling needs to also be posed in the context of Women and Men: How does the cultural identity development of both Men and Women effect the outcome of the therapeutic process?

Secondly, the Minority and majority development theory is being proposed as an important variable for determining appropriate treatment interventions. Ivey (1991), as have Atkinson, Morten and Sue (1989) utilize Minority Identity Development Theory (MIDT) as a guide to correlate the stage of identity development with suitable interventions. For example, clients in an early stage of MIDT may be most amenable to a problem solving approach and can benefit from goal setting and planning. Glickman (1986 and 1993) has identified the importance of Deaf identity development and appropriate treatment interventions. McNamara and Rickard (1989) describe how the stage of Feminist identity development bears on the use of Feminist therapy. Sabnani et al. (in press) relate the stage or phase of White identity development to the type of cross or multi counseling training needed. Recognizing the gender identity stage

development for Men could be helpful for selecting appropriate clinical and educational interventions.

Thirdly, the MIDT assumes some stages of identity are more positively correlated with mental health than others. Early stages of MIDT which are connected with contempt towards one's own group may be correlated with low self-esteem. Goffman (1963) describes the costs of lowered sense of self worth when attempting to hide one's stigma and pass as "normal." Helms (1990) summarizes some research studies, finding personal deficiencies such as depression, low self-esteem, and high anxiety to be most characteristic of attitudes in the first stage of Black Identity Development. Ossana, Helms and Leonard (1992) demonstrated in their "Womanist" identity model the second stage called Encounter was characterized by questioning of previously held stereotypical views about gender and dawning awareness of alternative perspectives and the third stage of Immersion-Emersion, characterized by an active rejection of male supremacist values and beliefs and the search for a positive self-affirming definition of womanhood attitudes were inversely related to perceptions of environmental gender bias and positively related to self-esteem. This assumption of later stage development having a positive correlation with mental health may also hold true for Men.

A fourth reason identity development is important to multicultural counseling is the inherent risk in any cross cultural counseling regarding the tendency to stereotype or over generalize about cultural groups and lose sight of the individual according to Sue and Sue (1987). Utilizing identity development theories may

assist in identifying individual differences among members of a culture. In context of the cultures of Women and Men, construction of identity development models for Men to compliment the identity development models for Women may help limit the problems of stereotyping of Men and Women.

A fifth reason is the concern raised by cross and multicultural researchers regarding the need for clinicians to understand their own personal cultural biases, (Pedersen, 1988; Sue et al. 1982). The identity development literature initially included only limited reference to the dominant culture and White Identity development (Hardiman, 1982) but during the last decade has been moving towards more attention to identity development of the majority culture view (Ivey, 1991; Helms, 1990; Ponterotto, 1988). According to Glickman (1993) a logical extension of this is to Anglo, male, heterosexual or Hearing identity development. It is important for culturally aware clinicians to understand each of these socio historical categories has a corresponding world view. Identity development models for both minority and majority groups can provide the basis for clinicians, including male clinicians to become culturally self-aware.

A final reason is, "Multicultural counseling is about our responsibility to community members as well as to ourselves. As mature counselors and therapists, we should be servants of the people." (Ivey, 1991) Encompassed in this statement is the challenge to us as individual therapists, teachers and researchers to become cognizant of our own cultural heritage as a mechanism to recognize oppressive attitudes and behaviors of our own and those

around us. Inevitably, each of us interacts with both Women and Men and the dominant and non-dominant issues of these groups every day and therefore need to evaluate our beliefs, knowledge and skill levels as applied to these cultures.

Research Questions and Goals

The premise of this investigation is that Men vary in their degree of gender identity of Men and to the extent they identify with the culture of Men. The formation of cultural identities for the cultures of Women and Men is considered an attitudinal developmental task analogous to other racial, ethnic and cultural minorities and majorities. This proposed gender identity developmental model is another use of identity attitude development and not of personal identity development such as the work by Erikson, (1963a) or Piaget, (1965). The attitudinal development refers to the changes in consciousness regarding one's self in context to cultural communities.

The overall goal is to develop a survey instrument, with the intent of gathering gender identity information from Men similar to the information identified in Black Racial Identity Attitude Scale developed by Helms and Parham (Helms, 1993); the White Racial Identity Attitude Scale (WRIAS) by a Maryland research team (Helms 1989b); the Womanist Identity Attitudes Scale (WIAS), also called the Social Attitudes Inventory by Ossana et al (1992); the six stage model of White counselors' and the White Racial Consciousness Development Scale (WRCDS) by Claney and Parker (1989).

The first goal of this research is to construct a theoretical model of cultural gender identity of Men. This proposed model would

attempt to answer theoretically, 'What are the stages of cultural gender identity development in Men?' It would also attempt to answer whether the stages are recognizable and predictable and what beliefs or attitudes might characterize each stage? In conjunction with the review of the Women's gender identity development models, the parallels and differences between the cultural gender identity of Women and that of Men will be explored also.

The second goal is to propose behaviors and attitudes of Men in the various stages of Gender Identity Development and through a questionnaire administered to multicultural trained or experienced professionals obtain a consensus of probable behaviors and attitudes for each stage. Obtaining the consensus will be done to demonstrate whether or not judges can reliably assign descriptors to the stages. This evidence will support which behaviors and attitudes best describe each stage.

The third goal is to develop an instrument to gather information from Men regarding their cultural gender identity development.

The fourth goal is to propose ways the information gathered from the surveys can be utilized in therapeutic, educational and other settings regarding the development of Men's Gender Identity.

Limitations

The overall premise of this study was to present a model and supporting information as a basis for future empirical research on gender identity development for Men. The ideas discussed regarding the use of White identity development for the basis of gender

identity for Men were made to make the concepts seem reasonable, not to be thought of as 'proof' of the supposition. So, a limitation of the study is it is a theoretical modification of other models rather than an empirical investigation to offer conclusive evidence.

Information for the survey section of the study was solicited from a small sampling of Men. The Men selected to fill out the survey instruments were chosen based on their group affiliation and did not represent a random sampling or cross section of the population. In a larger study, the initial sampling could have been made randomly and later assigned according to group affiliation.

Dissertation Outline

Chapter 2 of this dissertation is a review of the pertinent literature. As there is virtually no literature on the development of Men regarding their gender identity as a member of the dominant culture, the related literature basis will be discussed. The first is the literature on Minority Identity Development, particularly the literature relating to Black identity development since it has been the most rigorously examined and tested and in addition, the literature regarding the identity development of Women as the complimenting stage model for the gender identity model for Men to be proposed. The second is the literature on White Identity Development as it is the only literature representing Majority Cultural Identity Development.

Chapter 3 outlines the actual model. This chapter is a theoretical exposition of the paths Gender Identity Development for Men may take. Each of the proposed stages of development is detailed.

Chapter 4 profiles the methodological issues. Most of the chapter addresses the drafting of proposed behaviors and attitudes for each of the stages of development; the presentation of the questionnaire to gain a consensus from trained and experienced multicultural professionals regarding the behaviors and attitudes; and the construction of the survey to solicit information from Men regarding their experiences of being a Man in this culture. Also addressed are the issues of sampling, administration of the questionnaire and survey and collection of data procedures.

Chapter 5 presents the results of the questionnaire and survey.

Chapter 6 offers a presentation and discussion of the research results and possible conclusions.

Notes

1) Following a convention modeled in other cultural identity work (Hardiman, 1982; Helms, 1984; Glickman, 1993) and other researchers referring to races with the upper case such as Blacks and Whites, the upper case Men is used to refer to the culture and community of Men. Extending this tradition, the upper case Woman is used to identify Women as a cultural/social group.

CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

This chapter will concern itself with two literature reviews. The first is the literature pertaining to Minority Identity Development Theory (MIDT). The research has mainly been focused on Black Identity Development but the literature does include some work in the areas of Women's, Asian, and Deaf identity development.

The second literature to be reviewed is concerned with the identity development of the majority or dominant culture. This research is limited to White Identity Development models since this has been the only literature presented to date on the dominant cultural side of identity development. To this author's knowledge no models or theories have been presented for dominant cultures other than that for Whites. No models of identity development for the dominant cultures of Men or people who can Hear have been explored although models for the identity development of the corresponding minority groups of Women or people who are Deaf have been presented.

Although the Gender Identity Development for Men concerns itself with a view of identity development of a *dominant* culture it is necessary to do an extensive review of both the dominant *and* non dominant cultural identity development literatures since one is essentially dependent on the other. A review of these theories will provide the framework for the construction of a theory and model of Gender Identity Development For Men.

This review of the literature could have gone another direction by having reviews include A) White Identity Development literature and B) Men's developmental literature. Based on how the previous models had been designed for Minority and White cultural identity development, which were structured primarily on the development of a culture in context with another culture, this literature review focused on representing both the minority and dominant cultural identity development models. The literatures chosen represent cultural identity development for two distinct cultures intertwining with one another, dependent and in relationship to each other.

This chapter illustrates the concept of *diffusion* (Kellogg and Harrison, 1991), "When a thought or movement is ready to be born, it will be conceived concurrently in many places, by many people" (p. ix). This is eloquently demonstrated in the work of cultural identity development. Jackson (1975b) and Cross (1971) unbeknownst to one another arrived at similar stage models for Black Identity Development even to the point of using identical language to label a stage. Like Jackson, much of Helms' earlier work was done without prior knowledge of Cross' model, according to Glickman (1993).

In 1985, Downing and Rousch outlined a stage model for Women's development. Without prior knowledge of this work Harrison (1989) presented a very similar model of Woman's Identity Development using MIDT as a basis. Within two years, Ossana et al (1992) presented their "Womanist" model.

According to Helms (1993), "Working independently, in separate places and at different times, Hardiman (1979) and Helms

(1984) proposed developmental models of White racial identity development.”

These ideas, models and theories regarding dominant and minority identity development are a result of *diffusion* - their time has come.

Review of Racial Identity Terminology

Many people use a person's racial categorization (e.g., Black versus White) to mean racial identity. However according to Helms (1993), this is erroneous and the term 'racial identity', "actually refers to a sense of group or collective identity based on one's *perception* that he or she shares a common racial heritage with a particular racial group" (p. 3). Krogman (1945), defined race as: "a sub-group of people's processing a definite combination of physical characters, of genetic origin, from other sub-groups of mankind" (p. 105). Casas (1984) noted that this biological definition has no behavioral, psychological, or social implications, yet what people think about distinguishable racial groups can have many implications for individuals' intrapersonal as well as interpersonal functioning. Racial identity development theory concerns the psychological implications of racial-group membership. It is the belief system evolving in reaction to perceived differential racial group membership.

Casas (1984) defined ethnicity, "as a group classification of individuals who share a unique social and cultural heritage (customs, language, religion, and so on) passed on from generation to generation" (p.787). Since ethnicity is not biologically defined, race and ethnicity are not synonymous. As Helms (1993) points out, the

mental health issues of Blacks typically have been examined without regard to ethnicity, and those of Whites typically have been examined without regard to race. In the limited gender identity development literature, only Women's identity development has been explored. The issue of race, or ethnicity in conjunction with gender has only been reviewed in the context of Asian women and the issues of being oppressed both as a race and gender. (Kim, 1981).

Identity development, reflects one's acceptance or non acceptance in regard to groups - one's own group (i.e.. Men) and others (i.e.. Women). Identity Development pertains to one's consciousness of self as a group member and the adjustment in one's attitudes regarding acceptance of identifying to group membership. One's quality of adjustment has been hypothesized to result from a combination or "personal identity," "reference group orientation," and "ascribed identity" (Cross, 1987; Erikson, 1963; 1968). Personal identity reflects feelings and attitudes about oneself including general personality characteristics such as self esteem and anxiety (Helms, 1993). Reference-group orientation refers to the extent one uses particular groups, for example, Blacks or Whites in the USA to guide one's behaviors, thoughts and feelings. Ascribed identity pertains to one's deliberate affiliation or commitment to a particular racial group.

The term *culture* (Ivey, 1991) can be a racial group (Black, Asian) or ethnic group (Italian, Cambodian, Polish) as well as with gender, religion, economic status, nationality, physical handicap or sexual orientation.

History of Identity Development

In the history and evolution of Western psychological theory, little has been addressed outside an 'Individualistic' approach. The thrust has been dominated by White, middle class, Euro-American, highly individualistic system (Stagner, 1988). All too frequently these theories have included items of sexism, racism and other problems of discrimination. For example, the personal development theory by Erikson (1968), was researched exclusively on Boys and Men but according to Gilligan (1982) Erikson's developmental theory has been utilized as though it was researched on and applied automatically to Girls and Women as well. Recently an interest in a multicultural perspective has been introduced. Given the ever expanding and rapidly changing demographics of North America, there has been a void in meeting the needs of culturally diverse groups. Review of conceptual and empirical work demonstrate the necessity for developing more culturally aware counseling skills (Gibbs and Huang, 1989; Pedersen, 1988; Ponterotto & Sabnani, 1989; Ivey, 1988).

Minority identity development theory and research began with Black racial identity theories in the counseling psychology and psychotherapy literature in the early 1970's and appears to have been in response to the experiences of African-Americans to the era of the Civil Rights Movement (Cross, 1971). According to Helms (1993), ostensibly theorists were attempting to present a framework by which practitioners could be more sensitive to the racial issues that were hypothesized to influence the therapy process.

Initially, racial identity work focused on minority groups, particularly African-American persons (Cross 1971; Thomas 1971) and a model of Black identity development (Jackson, 1975a) was proposed. Kim (1981) introduced racial identity among Asian American Women; Downing and Rousch (1985) presented a feminist identity development; Harrison (1989) outlined a similar minority identity development for Women; and Ossuna et al (1992) presented yet another variation for Women called the "Womanist" model. Atkinson, Morten and Sue (1989) presented a Minority Identity Development Theory (MIDT) inclusive of all minority groups including racial/ethnic groups, Women and other cultural minorities.

Eventually the focus spread and attention was given to include the racial identity of the dominant-group. White Identity Development models and research began to emerge. In the counseling literature there are three basic models of White racial identity including Hardiman (1982), Helms (1984) and Ponterotto (1988). Others have reworked the above models and presented them (i.e., Corvin & Wiggins, 1989).

Black Identity Development

Numerous Black Identity Development (BID) models have been theorized and presented since the early 1970's. One of the earliest BID models was presented by Cross (1971). Another model created without prior knowledge to the Cross model was by Jackson (1975a). Helms (1984) next presented a BID model in conjunction with a White Identity Development model. An overview of these models with the stages of BID development and characteristics of each of the stages is outlined in Table 1.

Table 1

Summary of Black Identity Development Models

<u>Author</u>	<u>Stage Name</u>	<u>Description</u>
Cross, (1971)	1. Preencounter	1. Identifies with White culture, rejects or denies membership in Black culture.
	2. Encounter	2. Rejects previous identification with White culture, seeks identification with Black culture.
	3. Immersion-Emersion	3. Completely identifies with Black culture and denigrates White culture.
	4. Internalization	4. Internalizes Black culture, transcends racism.
	5. Commitment	5. Internalizes Black culture, fights general cultural oppression.
B. Jackson, (1975)	1. Passive/acceptance	1. Copies by imitating Whites.
	2. Active resistance	2. Rejects White culture, militantly identifies with Black culture.
	3. Redirection	3. Primary focus on Black identity and pride, little attention given to Whites.
	4. Internalization	4. Fulfilled sense of self and cultural identity.
Helms, (1984)	1. Preencounter	1. Idealization of Whiteness. Denigration of Blackness.
	2. Encounter	2. Discovery of oppression. Consciousness of race.
	3. Immersion/Emersion	3. Idealization of Blackness. Denigration of Whiteness.
	4. Internalization/Commitment	4. Racial transcendence

The first stage of Cross (1971) was Preencounter where Blacks identify with White culture and support the negative stereotypes regarding Blacks. In this stage Blacks believe that Whites are superior to Blacks and Whites deserve and are entitled to special privileges. Blacks in the Preencounter stage will either reject their membership in the Black culture or will deny the membership. In this stage Blacks do not recognize racial oppression whether it is to them individually or to Blacks as a group.

Cross (1971) presented stage two as the Encounter stage where a Black will recognize oppression. The person in Encounter stage will reject the previous identification with White culture apparent in stage one. In stage two a Black will seek identification with Black culture and will no longer deny their Black group membership.

Stage three (Cross, 1971) is Immersion-Emersion and contains two phases. Initially it is to become submerged in all aspects of Black culture. This is represented by fully relating to Blacks. This immersion into Black culture is accompanied by the disdain and rejection of White Culture. Then an individual emerges with a complete identification with Blacks.

The fourth stage (Cross, 1971) is Internalization. Here a Black person has a clear and well defined sense of Black culture and is able to transcend racism. The Internalized Black individual is comfortable with one's Black identity and no longer experiences or needs to be anti White in order to identify with Black culture.

The final stage (Cross, 1971) is Internalization-Commitment. An individual at stage five maintains the internalization of Black

culture obtained in stage four and then adds a commitment to the ending of oppression. This commitment includes the ability and willingness to fight oppression of any cultural group, not merely to fight racism against Blacks. Due to difficulties in measuring and differentiating the Internalization/Commitment stage, little has been written on the final stage.

In general these stages outline a movement from being White or dominant culture identified and self deprecating identity to being militant and Black culture dominated. The movement then is to a healthy balance and sense of one's self and one's Blackness in the context of other cultures and groups.

Later Cross' (1971) model was rewritten (Hall, Cross, & Freedle, 1972) and the fourth and fifth stage were combined and the model was proposed as a four stage model including pre-encounter, encounter, immersion and internalization.

Independent of the Cross research group, Jackson (1975a) developed an almost identical model, "Black Identity Development Model." Stage one is Passive Acceptance where a Black individual imitates Whites as a coping strategy through accepting and conforming to White social, cultural, and institutional standards. This acceptance requires the rejection of all that is Black. According to Jackson (1975b) "Being black and adopting white society's values, behaviors, and attitudes presents a situation where the values held deny the person's worth" (p. 21). Some of the indicators of this stage one level of consciousness include a belief that there is no race problem and the problem is only with those Blacks who don't want to work and better themselves. An individual

here reacts to the approval or disapproval of Whites and wants to be accepted by White people.

The second stage is Active Resistance (Jackson, 1975a) where a Black person attempts to gain resources such as goods, power and respect by reflecting White social standards. At the beginning, the rejection is of everything that represents White, including overt rejection of White relationships, White values and sometimes the rejection comes in the form of physical destruction. A stage two individual may go one of two directions. Either the focus stays on rejection and maintaining anti-White values or the person may feel a need for identifying more with Black values and developing Black goals. Some of the indicators of stage two include a belief system where the only salvation for Blacks is through the destruction of Whites and that the ends justify the means. A Black community united can control its destiny and the goal is to establish Blacks identifying separately from Whites so an individual supports and engages in activities to bring Blacks together as a power base. According to Jackson (1975b) an individual in the Active Resistant stage "Rejects or does not get involved in any activity which detracts from the business of gaining power (drug use, alcohol consumption, etc.)" (p. 23).

The third stage is Redirection where a person seeks to gain inner resources of pride, self-esteem, self-control by identifying and developing uniquely Black values, goals, structures and traditions. At this stage an individual recognizes that reacting to Whites is misdirected energy so there is neither a seeking of validation from Whites as in stage one nor a rejecting of Whites as

in stage two. The focus here is to withdraw from Whites and keep contact with Whites to a minimum. Some of the indicators of stage three include a belief system that White society has nothing to offer Blacks and the Black person is beautiful, worthwhile, creative and intelligent. An individual in the redirection stage seeks validation from within the Black community and the goal is to maintain a positive Black identity and to support other Blacks in their quest for liberation. This is done by ignoring Whites as much as possible while practicing Black traditions, and putting energy and resources into the strengthening of Black culture.

The final stage is Internalization where a Black person owns and appreciates the uniqueness of Black culture and one's Black identity. According to Jackson (1975b), "In the final stage an inner security has developed from the experiences of the previous stages. Thus, the individual can respond in a variety of situations and to a variety of problems without having growth and development needs compromised by any individual or societal pressure, (e.g. white racism or reactions to white racism)" (p. 23). An individual here is able to interact with all people while recognizing both strengths and limitations. Some of the indicators of stage four include a belief system that White racism is a sickness in the American society. There is a feeling of greater personal control over needs and reactions and only a limited need for external validation. The goal here is to further understand self and one's place in the world while working to eliminate racism and other forms of oppression. This is done through active participation in community to make it a better

place to live and accepting factors from previous stages that help explain the experience of being Black in America.

Since then, Helm's (1993) has written what has been referred to as "the definitive" text on Black and White identity development Glickman (1993). Helms (1984) initial BID model was created using four stages.

The first stage is preencounter and according to Helm's (1993), "the general theme of the preencounter stage is idealization of the dominant traditional White world view and, consequently, denigration of a Black world view"(p. 20). A Black person in the preencounter stage uses White people as a reference group, adopting a White perspective. Helms elaborates on the preencounter stage by differentiating two subgroups - active preencounter and passive preencounter. The active preencounter person has a deliberate intention of idealizing Whites and their culture and actively denigrates Blacks and Black culture through attitudes and behaviors. The passive preencounter person may have some privileged status through other Blacks but maintains White ideals and may attempt to assimilate with Whites. Blacks in this stage may deny they hold any racial prejudices. Helms (1993) elaborates, "To remain comfortable in the (active) mode of the preencounter stage, the person must maintain the fiction that race and racial indoctrination have nothing to do with how he or she lives life. Additionally, one must continue to believe that social mobility is determined primarily by personal ability and effort" (p. 23). It has been suggested (Taylor, 1986) the Preencounter stage is associated with poor self-concept, low self-esteem, high anxiety and depression. Helms, (1993) writes,

“psycho social adjustment may be least healthy when one is in the earlier phase of Preencounter.” Individuals in the preencounter stage seem to be able to project anger or feelings of rejection by particular Blacks or Whites onto Blacks in general and maybe offers an insight into why Blacks might not be used as a reference group or source of ascribed identity except by exclusion. Helms (1993) cites an example, “it is not unusual to hear “successful” Blacks argue that they reject other Blacks as a reference group because their values or behaviors are so different” (p. 22). For example, when a “successful” Black refers to other Blacks by saying, “I don’t hang around with them. They don’t like me because I’m smarter than them.” Here the “successful” Black is rejecting Blacks as a reference group and rejecting the ascribed identity of Blacks based on the stereotype that Blacks are not intelligent.

The theme of the Helms (1984) second stage, called encounter is the discovery of oppression. People begin to notice evidence of oppression. The oppression may be so obvious it would seem impossible to ignore such as the assassination of Martin Luther King Jr. Or the oppression may be a new recognition of repeated patterns now seen in a different light.

This stage represents transition. It constitutes the loss of the prior identity of Preencounter, when an individual did not recognize oppression and then begins to see oppression for what it is. This loss precipitates a search for a new identity. The search for an identity leads into the immersion stage. So, in the previous Preencounter stage an individual spent a great deal of energy coping with oppression, whether it was direct and came in the form of

blatant physical abuse or the oppression was more obscure like the absence of Blacks represented in history or television. The individual may have survived through rationalizing the oppression and/or pretending the events have no significant implications for Blacks in general or their self individually.

Regardless of the coping strategy, for many individuals eventually it becomes impossible to ignore or deny the reality of oppression and being excluded from the White world. This transition stage is thought to be characterized as being emotionally charged. Helm's (1993) notes that a person "oscillates between the recently abandoned Preencounter identity and an as yet unformed Black identity. The struggle that follows constitutes the second phase of Encounter and is comprised of a mixture of feelings including confusion, hopelessness, anxiety, depression, and eventually anger and euphoria" (p. 25).

Helms' (1984) Immersion/Emersion stage three is an adaptation of Cross' (1971, 1978) Immersion stage which was describe in two phases, Immersion and Emersion, respectively. The Immersion stage represents a person withdrawing into a Black world, both psychologically and physically. A Black ascribed identity and a Black reference-group orientation dominate the individual's personality, possibly at the expense of their own personal identity.

Entry into Emersion, according to Helms (1993), "requires the opportunity to withdraw into Black community and to engage in catharsis within a supportive environment." (p. 28) The cathartic release along with education activities allows the emotions, particularly anger to lessen. Participation in the Emersion phase

allows the individual to develop a positive Afro-American perspective on the world. The Emersion stage gives rise to the final stage of Internalization.

The fourth stage is Internalization and is summarized as the incorporation of a positive personal Black identity. It is the Black individual's personal identity, of recognizing what makes them unique integrated with a Black ascribed identity, knowing one's Blackness influences self. According to Helms (1993), "Blacks become the primary reference group, though the quality of one's belongingness is no longer externally determined. In developing a stable Black identity the individual can face the world from a position of personal strength, it now becomes possible to re negotiate one's positions with respect to Whites and White society" (p. 29).

An individual in this final stage is able to establish or reestablish relationships with Whites worthy of a relationship. The Internalization stage represents the ability to sort out the strengths and weakness of Black culture and being Black as well as analyzing Whiteness and White culture for strengths and weaknesses. "Internalization frees the person to be" (Helms, 1993, p. 31).

The three BID models (Cross, 1971; Jackson, 1975a; Helms, 1984) described above and outlined in Table 1 share the premises that the identity development of a Black person in America is strongly influenced by racism and oppression and that the process of developing a positive Black identity follows a definable sequence.

These models review the probable transitions of a Black person from one stage to another. The models are presented as

though a person must begin at stage one and in a step wise progression move through the following stages. There is no discussion by the authors of the models as to the possibility of a person entering the process at a later stage. It seems probable that a Black child, born to Black parents who are aware of oppression and are in a later stage of BID themselves, may grow up with the awareness of oppression. Due to the modeled behavior and attitudes in the home environment this child may not experience the first stage of believing Whites are better than Blacks or trying to identify with Whites. Parham, (1989) speculates every person may enter the developmental cycle at various places and may move through the stages in various ways throughout their life span. This would indicate a more phase oriented model rather than stage development.

No specific suggestions are made as to the length of time a person remains in each stage of any of the models. In light of this there is controversy by several researchers (Cross et al, in press; Ponterotto & Wise, 1987) on whether the Encounter stage is a stage in and of itself. It may be quite long-lasting and a person may waiver back and forth between the prior and the following stages.

The models share a similar theme throughout but have some variations. Jackson's (1975a) BID model corresponds closely with the later Cross (1978) model, although there are differences. The individual in the Internalization stage four of Jackson's model is clear on racial identity, and is more tolerant and accepting of White people, though not of racism, "The stage-four black person is able to interact with any white person or group without feeling or being violated or oppressed. The individual is able to interact with all

people as persons with all of the strengths and limitations that this implies." (Jackson, 1975b). Cross (1978) does not detail interaction and positive relationships with Whites in the same way but refers to Blacks as "transcending racism." The Internalization individual is "bicultural" as Jackson reports while Cross does not use the term. Jackson (1975b) reported the Internalization person as having "a collectivistic orientation with a commitment to the development of black power"(p.24).

The development and changes in the models generally appear to be theoretical modifications rather than based on empirical investigation. For example, Cross (1971, 1978) originally presented the model of BID where each stage was characterized by self-concept issues concerning race as well as parallel attitudes about Blacks and Whites as reference groups. Helms (1986) reworked the Cross model to suggest each stage be considered a distinct "world view" defined as (Helms 1993) "cognitive templates that people use to organize (especially racial) information about themselves, other people, and institutions"(p. 23). The individual's stage or world view was the result of his or her cognitive maturation level in interaction with societal forces.

The Cross (1971) and Jackson (1975a) BID models were designed from only the Minority Identity Development perspective. Helms (1984), working ten to fifteen years later presented the BID model in conjunction with a White Identity Development model. Since the development of any cultural identity development model is inherently dependent on there being the "other side" it would seem most insightful to consider the identity development of both the

minority and dominant groups. To consider one side (i.e., Black Identity Development) without the “other side” (i.e., White Identity Development) is a notable limitation to the scope of the model. Helms (1984) presented both sides but has not reviewed how the two models might interweave with one another. For example, at each stage of the BID, the interactions Blacks have with Whites is discussed but the interactions always refer to Whites as a collective group rather than Whites as being at a particular stage of White Identity Development. It seems reasonable that a Black in the Immersion-Emersion (Cross, 1971) stage who interacts with White would have a very different experience interacting with a White in an early versus final stage of White identity development. This variation could create a very different reaction for the Black person and might result in an impact that confirms one’s need to stay in the Immersion-Emersion stage or cause some dissonance that spurs movement within or out of the stage.

Helms (1993) later proposed a BID model with five distinct stages of Black racial identity. Each of the stages is distinguished with having different emotional, behavioral, and cognitive expression. For a summary of the five stage model see Table 2. Helms (1993) outlined each stage with the identity component including personal identity, reference-group orientation, and ascribed identity.

Table 2
Summary of General Characteristics of the Black Racial Identity Stages

Stages	General Theme	Emotional Themes	Personal Identity	Identity Components Reference Group Orientation	Ascribed Identity
<u>Preencounter</u>					
Active	idealization of Whiteness	anxiety, poor self-esteem	negative	White/Euro-American	White
Passive	denigration of Blackness	defensiveness	idealized positive	White/Euro-American	none (non-Black)
<u>Encounter</u>					
events	consciousness of race	bitterness, hurt, anger	positive	White/Euro-American	none
experience		euphoria	transitional	Black	Black
Immersion	idealization of Blackness	rage, self-destructiveness	none	Black	Black
Emersion	denigration of Whiteness	impulsivity; euphoric	positive	Black	Black
Internalization/	racial transcendence	self-controlled calm, secure	positive	bicultural	Black
Commitment		activistic	positive	pluralistic	Black/pan-African

As is apparent in Table two, Helms' (1993) BID model offers distinctly more detail than any of the previous models outlined in Table one. This does not necessarily imply that it is a superior model. One of the drawbacks with any of the BID models is the limited empirical data to support what is presented.

Helms, (1993) presents both the four and five stage models in extensive detail. The earlier four stage model has endured some empirical investigation which consisted of an attempt to prove developmental movement purely on the basis of statistical correlation between scales. Helms (1993) acknowledges the difficulty in demonstrating empirically the probable fact that development is not static because it would require extensive, longitudinal studies. The Black Racial Identity Attitudes Scale (RIAS-B) was the scale used in attempting to measure racial and/or cultural identity as a developmental phenomenon. According to Helms (1993), the development and testing of the RIAS-B "is described in detail elsewhere (Helms & Parham, in press)" (p. 35). The article "in press" was not attainable by this author after several attempts so very limited information regarding its validity is available.

Helms (1993) reports "For the most part it appears that the subscales of the RIAS-B typically "behave" in a manner consistent with theory." To date the RIAS-B has been used exclusively with college and university samples resulting in the question of whether it has heuristic value for other types of populations.

Cultural identity development is a complex construct that, perhaps, cannot be adequately assessed via single-item measures.

Hall, Cross & Freedle, (1972) originally used interviews and Q-sort methodology to assess stages of identity. According to Helms (1993), "these techniques are generally too time consuming and expensive with respect to personnel to permit them to be readily adopted for use" (p. 35). The concern for how limited the empirical investigation on BID models remains.

Cross' (1991) review of Black identity development alerts researchers and clinicians using the work to be cautious about making any simple connection between early identity development stages and emotional well being or mental health. Cross recognizes numerous interacting variables and the stage progression of minority identity development alone likely only accounts for a limited percentage of the variance in mental health.

Minority Identity Development

Researchers have recognized the similarities of Black Identity Development with other minorities and Atkinson et al., 1989 identified the need for awareness and sensitivity for *all* non-dominant and oppressed groups. Where there is a culture of dominance, there is undoubtedly oppression and a culture of non dominance.

Atkinson, Morten and Sue (1989) presented a Minority Identity Development Theory (MIDT) inclusive of all minority groups including racial/ethnic groups, Women and other cultural minorities see Table three.

Table 3

Minority Identity Development Theory

Stages of MIDT	Attitude toward Self	Attitude toward others of same minority	Attitude toward other minority groups	Attitude toward dominant group
1. Conformity	Self-deprecating	Group-deprecating	Discriminatory	Group appreciating
2. Dissonance	Conflict between self-appreciating and self-deprecating	Conflict between group deprecating and group appreciating	Conflict between dominantly held views of minority hierarchy and feelings of shared experience	Conflict between group appreciating and group deprecating
3. Resistance and immersion	Self-appreciating	Group-appreciating	Conflict between feelings of empathy for other minority experiences and feelings of culturocentrism	Group deprecating
4. Introspection	Concern with basis of self-appreciation	Concern with nature of unequivocal appreciation	Concern with ethnocentric basis for judging others	Concern with group deprecation
5. Synergetic articulation and awareness	Self-appreciating	Group appreciating	Group appreciating	Selective appreciating

Source: From *Counseling American Minorities*, p 44, by D. W. Atkinson, G. Morteo and D. Sue. 1989, Dubuque, IA

The MIDT is a model representing five stages of development for any minority. The general movement through the stages is similar to the BID models above where the individual initially is self deprecating and gradually moves towards self acceptance and experiences a sense of understanding of one's culture.

Stage one of the MIDT is Conformity where an individual demonstrates preference for the dominant cultural values. One disparages one's own group and internalizes the stereotypically negative views of one's own minority group.

Stage two is a Dissonance stage where an individual's conceptions of the dominant and minority groups are challenged. One experiences a sense of dissonance and begins to search for new answers.

Stage three is a Resistance and Emersion stage where one actively rejects the dominant culture as an aspect of resistance. The Emersion part of stage three is the open embracing of one's own minority culture.

Stage four is Introspection where an individual begins to question the extreme positions adopted in the Resistance and Emersion stage. One experiences a concern for the attitude of appreciation towards self, one's own group, other minority groups and the group deprecation towards the dominant group.

Stage five is Synergetic and Awareness where an individual arrives at an understanding of both cultures and develops a bicultural identity.

In the final stage of Synergetic articulation and awareness MIDT identifies an attitude of group appreciating towards others of

the same minority group as well as other minority groups. The attitude towards the dominant group is identified as selective appreciating. The MIDT apparently assumes a positive and appreciating attitude toward all minority groups which might imply that all minority groups, members of minority groups and characteristics of minority groups are positive and worthy of appreciating while dominant groups require selective appreciating. It seems more realistic that the final stage individual, who is self appreciating and has a clear sense of one's identity, would use judicious evaluation regarding appreciation for groups and would not automatically appreciate a group simply because the group was a minority. Certainly all groups have strengths and weaknesses and an attitude expressing selective appreciating towards any group seems more evolved than having appreciation towards a group based on the group's minority status.

A strength of the MIDT, which was lacking in the BID models, is the MIDT represents the attitudes of the minority individual regarding one's minority group and the attitudes towards the dominant group. Given that the behaviors and attitudes of each MIDT stage are dependent on there being a dominant culture this is an essential aspect to be considered. The MIDT lacks in presenting how it might be interwoven with a model of dominant identity development as was discussed regarding the BID models on page 28 above.

Another strength of the MIDT model is how it is designed to account for individuality in the context of culture. This is one way

cross cultural teachers or therapists can attempt to avoid the pitfalls of stereotyping.

Given that the MIDT is a model of identity development for any minority group one of its strength is how adaptable it is for reviewing different cultural groups. Of particular interest to this study is how the MIDT might be used as a basis of identity development of Women as the minority side of Gender Identity Development.

Gender Identity Development for Women

According to Freeman (1986), the most consistent and greatest cultural difference people experience is between the cultures of Men and Women, regardless of other cultural identities. Based on Freeman's suppositions and work, Harrison (1989) developed a model of cultural gender identity for Women using the MIDT. This presentation of Women's identity development utilized several different views of development including, 1) the work of Gilligan, (1982, 1989), Belenky et al, (1986) and Miller, (1986) who have outlined and researched extensively the differences regarding female and male development; 2) theoretical frameworks of sex-role identity (Block, 1973; Pleck, 1976; and Rebecca, 1976); 3) the integrated feminist approach to therapeutic theory and practice as portrayed by Ballou & Gabalac, (1984); 4) the implications of feminist counseling and therapeutic techniques (Chaplin, 1988); and 5) the concerns regarding Women and career (Josefowitz, 1980; Kanter, 1977).

Following is the proposed overview (Harrison, 1989) of MIDT for Women's Gender Identity Development.

The first stage of minority consciousness is Conformity to the status quo. A woman tends to see a Man as 'better' and deprecates both herself and other Women. Self-hate is characteristic, with a strong identification to the logic of the patriarchal system. In stage one Women believe in and act out the lessons they have learned about what roles are appropriate for Men and for Women and are complacent and compliant with sex-role stereotyping. They believe Men are superior, more intelligent, capable, humorous and interesting. This identification may be more passive than active but Women in stage one are not consciously aware of their own oppression and may deny the existence of sexism and discrimination and rationalize away unfair treatment towards Women.

Women at stage one are active partners in their own oppression and consider themselves second class to Men. They believe it is appropriate for Women to be inferior to Men and hold little or no regard for Women's logic and thought processes and often absorb the values of significant males in their lives. There is a belief they need Men to provide for and protect them. They look to Men for leadership and may be resentful towards other Women who enter the male domain of business and politics.

Behaviors that might be characteristic of stage one Women include participating in sexist jokes and remarks; being passive about emotional, verbal, physical or sexual boundary violations from males; restricting educational needs and advancements for self and their daughters; acceptance of Women in traditional female careers which are generally limited to service oriented jobs. Women here will likely seek relationships with Men in order to be 'taken care of.'

The second stage is Dissonance. At the onset of this stage, a Woman becomes aware of the inconsistencies in society which are disrespectful and prevent her from reaching her full potential. The discrimination and sexism towards Women have always been there but only now are they beginning to recognize it. They begin to see that their position is one of oppression by the patriarchal system, the pay inequities, unequal career opportunities, abuse of Women in advertising, etc.

The awareness may have been through involvement with other social movements and they begin to examine, evaluate and question some of the beliefs they held in stage one. Things now appear differently and might not seem so secure since so many of their beliefs about Women and Men are changing. Change is stressful and this stage can be confusing yet begin to bring clarity.

In stage one, the patriarchal system was one to accept, support and admire - in stage two it is one to begin to reject. There may be disdain for past female roles while possible fear of new roles is generated by the unknowns of new roles for self and questions of who will fulfill the family care taking roles since an absence of Men in these roles may remain.

Characteristic behavior of stage two is to begin to actively identify sexism in one's environment. Yet a sense of confusion as to what to do about and how far to go with it, remains.

The third stage is one of Resistance and Immersion which are marked by the growth of self-respect and often sought through opposition to the dominant male system and characterized by anger. Awareness of sexism towards Women is now in full force. Women

have a respect for successful Women and Women in non-traditional roles. There is an increased political awareness and solidarity.

Behaviors in the third stage are to confront and react to sexist experiences; question and challenge male superiority and sex roles in general. There is a focus on political activism and an awareness of and deliberate use of non-sexist language. Jokes putting down Women, which used to seem funny, are no longer laughed at and deprecating remarks are less likely to be dismissed or rationalized. There is a sensitivity to the oppression and some Women will experience a militant reactiveness. Others will search for symbolic gestures and rallying points. Some Women will vocalize and blame Men for 'the system' while maintaining no ownership of Women's roles or involvement in causing or manifesting it.

Other activities might be to join Women's organizations; attend Women's support groups and conferences; share common experiences which may include a recognition of boundary violations and being victimized; invest time and energy forming female friendships; notice and focus on Women's contributions to the arts of the world and engage in an interest in feminist writing and reading.

Stage four is Introspection where a Woman develops an increased awareness of herself often focusing on issues of pride within Women. The opposition to Men's culture representative of stages two and three becomes less significant.

Women in stage four develop a sense of security in their own identity as a Woman, being able to see strengths and flat spots within self. They have a posture of competence and confidence

allowing for a greater spectrum of choices in personal and career life.

Out of the introspection comes a concern for the basis of self-appreciation. This stage involves the perspective taking of other cultures and a questioning of the unequivocal appreciation of other non-dominant groups and on what basis is the dominant group of Men being depreciated.

Behaviors now include being better able to form alliances outside of Women's groups and a greater ability to interact with all kinds of people. Women may be questioning their present life situations and pursuing career or personal changes creating greater congruence in their life.

Stage five is Synergetic Articulation and Awareness. In the fifth and final stage, a Woman simultaneously appreciates herself as an individual and as a group member. She is able to empathize with the plights and needs of other oppressed and vulnerable groups.

Now, a Woman has a 'learned' wariness of dominant groups but is not overwhelmed by them. A Woman here appreciates diversity and recognizes the strengths of both Men's and Women's cultures and is no longer threatened by the differences. She understands the stages Women go through in 'unlearning' sexism and for the first time she may see sexism acts which oppress Men and realizes the destructiveness of oppression to both the dominant and non-dominant groups. This stage has much to do with mutuality.

The posture towards life in the final stage is one of *interdependence*, a healthy mutual dependency between people as outlined by Kellogg and Harrison, (1991). Here a Woman has a sure

and steady sense of self without a fear of losing identity regardless with whom she interacts.

The behaviors here include understanding the need to set goals and develop strategies for constructive change. A Woman may choose to work towards change from within the system and is very capable of diagnosing the best tactic to implement in order to confront a situation of oppression. In this stage a Woman likely experiences much choice about people she wants to be with and probably seeks out others who share a similar stage of identity development, regardless of whether they are members of a non-dominant or dominant group.

Table 4 outlines probable behaviors and attitudes for each of the stages for Women using the model for MIDT.

A similar model to the Gender Identity Development for Women model (Harrison, 1989) is the Feminist Identity Development for Women model developed by Downing and Rousch (1985). This feminist model is derived , in part, from Cross' (1971) theory of Black identity development. The model (Downing and Rousch, 1985) "is based on the premise that women who live in contemporary society must first acknowledge, then struggle with, and repeatedly work through their feelings about the prejudice and discrimination they experience as women in order to achieve authentic and positive feminist identity"(p. 695).

There are five stages of the feminist model and stage one is Passive Acceptance. A Woman in this stage accepts traditional sex roles and believes the traditional roles are advantageous.

Table 4

Gender Identity Development for Women

MIDT Stage*	Women's attitudes	Women's behaviors
1. Conformity	Men are better Self deprecating Complacence Unaware of oppression Deny sexism	Rationalize unfairness Active partners in oppression Passive about boundary violations Accept traditional roles Restrict education Seek men for care
2. Dissonance	Less secure Fear new roles Disdain old roles Confusion on how far to go	Question stage 1 beliefs Identify sexism Evaluate and question roles
3. Resistance & Immersion	More self respect Anger at male system Aware of sexism Respect successful Women Increase political awareness	Confront sexism Challenge male superiority Political activism Use non-sexist language Find symbols and rally points Blame Men
4. Introspection	Self awareness Pride in Women Security & confidence Reassess group views	Realistic self assessment More career & life choices Alliances outside of Women's groups Greater range of interaction
5. Synergetic articulation & awareness	Integration of Individual & group Empathize w/needs of others Wary but not overwhelmed by dominant groups Appreciate group diversity Embrace differences of groups Sees sexism toward Men Appreciates interdependence	Develop courses for change More choices for relationship Seek others in Stage 5 including other groups. Work within system

*As outlined in Table 3

Stage two is Revelation which is catalyzed by a series of crises, resulting in open questioning of self and roles. A Woman here experiences feelings of anger and guilt and Men are perceived as negative.

Stage three is Embeddedness-Emanation which is characterized by connectedness with other select Women, affirmation and strengthening of new identity. Eventually more relativistic thinking and a cautious interaction with Men.

Stage four is Synthesis where a Woman develops an authentic and positive feminist identity; sex-role transcendence; "flexible truce" with the world and evaluates Men on an individual basis.

Stage five is Active Commitment which is a consolidation of feminist identity, committing to meaningful action to a nonsexist world. The actions of this stage are personalized and rational and Men are considered equal but not the same as Women.

In 1992, Ossana, Helms and Leonard published a paper regarding the "Womanist" Identity attitudes and college women's self-esteem and perceptions of environmental Bias. The research was based on Helms (1990) Womanist model which is a paper in progress and unattainable by this author. According to the brief description by Ossana et al (1992) the Womanist model shares many common features to Downing and Rousch's (1985) earlier work.

The Womanist model is a four stage model and stage one is Pre-encounter, where the Woman conforms to societal views about gender, holds a constricted view of Women's roles, and non consciously thinks and behaves in ways that devalue Women and esteem Men as reference groups.

Stage two is Encounter where a Woman begins to question the accepted values and beliefs of the Preencounter stage as a result of contact with new information and/or experiences that heighten the personal relevance of womanhood and suggest alternative ways of being. There is an idealization of Women and active rejection of male-supremacists.

The third stage is Immersion-Emersion characterized by a search for a positive, self-affirming definition of womanhood and intense affiliations with Women.

Stage four is Internalization where a Woman incorporates into her identity constellation a positive definition of womanhood based on personal attributes but refuses to be bound by external definitions of Womanhood.

Ossana et al (1992) claim a distinction of the Womanist model from the Feminist model as, "the feminist identity model assumes that "healthy" identity development for a woman requires that she adopt a particular political orientation (feminism) and that she exhibit active commitment to societal change. The womanist identity model characterizes "healthy" development as personal and ideological flexibility that may or may not be accompanied by acknowledged feminist's beliefs or social activism (p. 403)."

All three models (Downing and Rousch, 1985; Harrison, 1989; Helms, 1990) share a common theme of Minority Identity Development in a sexist and patriarchal world. Harrison (1989) presented a distinction from Downing and Roush (1985) and Helms (1990) as the model is a Gender Identity Development for Women (GIDW) and is extended to incorporate a proposed Dominant cultural

stage development for Men rather than simply reflecting the identity development of the Minority group.

The Womanist model places greater emphasis on how the Woman comes to value herself as a Woman regardless of her chosen role. The Feminist model places greater emphasis on changing the Woman's perceptions of the role of Women vis-a-vis Men. The GIDW model focus more on the interactions between Women and Men. Given that Women and Men interact and live together as a norm this focus seems particularly relevant. This difference may be a result of the Womanist and Feminist models being a direct spin off of Racial identity models whereas the GIDW is a spin off of the MIDT. The members of minority groups do not interact and live together with members of the dominant group in the same way Women and Men in American culture do, so the emphasis in the Womanist and Feminist models is on roles whereas the emphasis for the GIDW is on interaction.

A major focus of the Feminist model in the fourth stage is a Woman has an "authentic" identity. This implies the identities experienced in all the other stages are not authentic which does not seem reasonable. Maybe the earlier stages have less positive identities but given the premise that the stages are an outgrowth of one's experiences it is doubtful the identities are less genuine or real for a Woman.

None of the three models have undergone empirical investigation to support the validity of the concepts, the accuracy of the stage content or the developmental aspects of the stage progressions. The "Womanist" model has had initial empirical

investigation regarding the self esteem of individuals in various stages. Given the limited information available on the development on the Womanist model itself it is difficult to assess whether this investigation was worthwhile or premature since the model has simply been proposed and not validated.

White Identity Development

White identity has been an off shoot and out growth of Black identity work. The development of both is closely aligned with the growth of racism. According to Helms (1993) "In order to develop a healthy White identity, defined in part as a nonracist identity, virtually every White person in the United States must overcome one or more of these aspects of racism." Several types of racism have been outlined by Jones (1981) including: 1) individual - personal attitudes, beliefs and behaviors illustrating superiority of Whites and/or inferiority of non Whites; 2) institutional - social policies, laws and regulations causing economic and social advantage of Whites; 3) cultural - societal beliefs, customs and traditions promoting White culture such as language and traditions.

Therefore one's White identity is a reflection of the extent racism is acknowledged or denied by the individual within a society. Developing White identity requires both the abandonment of racism and developing a non racist identity.

Theories of White identity began appearing in the literature in the mid to late seventies. Helms (1993) outlines the summary of the early theories in Table 5.

Table 5

Summary of White Racial Identity Models

Author	Model Type	Components	
		Name	Description
Carney & Kahn (1984)	Stage	1. Stage 1	Knowledge of ethnically dissimilar people is based on stereotypes.
		2. Stage 2	Recognizes own cultural embeddedness, but deals with other groups in detached scholarly manner.
		3. Stage 3	Either denies the importance of race or expresses anger toward her/his own cultural group.
		4. Stage 4	Begins blending aspects of her/his cultural reference group with those of other groups to form a new self-identity.
		5. Stage 5	Attempts to act to promote social equality and cultural pluralism.
Ganter (1977)	Stage	1. Phase 1	Protest and denial that Whites are patrons and pawns of racism.
		2. Phase 2	Guilt and despair as racism is . acknowledged
		3. Phase 3	Integrates awareness of Whites' collective loss of human integrity and attempts to free oneself from racism.
Hardiman (1979)	Stage	1. Acceptance	Active or passive acceptance of White superiority.
		2. Resistance	Person becomes aware of own racial identity for the first time.
		3. Redefinition	Attempts to redefine Whiteness from a non-racist perspective.
		4. Internalization	Internalizes non-racist White identity.

Continued next page

Table 5 continued

Summary of White Racial Identity Models

Author	Components Model Name Type	Description
Helms (1984)	Stage	1. Contact Obliviousness to own racial identity.
		2. Disintegration First acknowledgment of White identity.
		3. Reintegration Idealizes Whites/denigrates Blacks.
		4. Pseudo-Indigenism Intellectualized acceptance of own and dependence on others' race.
		5. Immersion/Emersion Honest appraisal of racism and significance of Whiteness.
		6. Autonomy Internalizes a multi-cultural identity with non-racist Whiteness as its core.
Kovel (1970) Gaertner (1976) Jones (1972)	Type	1. Dominative Openly seeks to keep Black people in inferior positions and will use force to do so.
		2. Aversive Dominative Racist Believes in White superiority, but tries to ignore the existence of Black people to avoid intrapsychic conflict.
		3. Aversive Liberal Racist Despite aversion to Blacks, uses impersonal social reforms to improve Blacks' conditions.
		4. Ambivalent Expresses exaggeratedly positive or negative responses toward Blacks depending on the consequences to the White person.
		5. Non-racist Does not reveal any racist tendencies.

Continued next page

Table 5 continued

Summary of White Racial Identity Models

Author	Components Model Name Type	Description
Terry (1977)	Type 1. Color Blind	Attempts to ignore race; feels one can exonerate self from being White by asserting one's humanness; equates acknowledgment of color with racism.
	2. White Blacks	Abandons Whiteness in favor of over identifying with Blacks; denies own Whiteness; tries to gain personal recognition from Blacks for being "almost Black."
	3. New Whites	Holds a pluralistic racial view of the world; recognizes that racism is a White problem and attempts to eliminate it.

Note: Gaertner (1976) and J. M. Jones (1972) elaborated the typology originally proposed

Helms (1993) criticizes the early theories for being, "typologies, that is, they assume racists can be classified into categories" (p. 50) with this being the extent of explanation offered for typologies. The models referred to as 'type' rather than 'stage' models seem to be based on the definition of "type" according to Webster, "general character or form common to a number of individuals and setting them off as a distinguishable class." Helms continues the criticism, "Moreover, most of these early perspectives were fueled by the implicit assumption that racism was only damaging to the victims of the resulting oppression but did not consider their effects on the beneficiaries or perpetrators of racism" (p. 50).

For the most part Whites likely do not notice they are White or their "Whiteness". As Katz and Ivey (1977) indicate when Whites are questioned about their racial identification, the authors observed, "Ask a White person what he or she is racially and you may get the answer "Italian," "English," "Catholic," or "Jewish." White people do not see themselves as White" (p. 486).

An early stage model of White identity was offered by Hardiman, (1979) with four stages. Stage one is Acceptance including either an active or passive acceptance of White superiority. A White individual here accepts stereotypes regarding Whites such as Whites are more intelligent and generally more worthy people than non Whites. One also agrees with the White sense of entitlement regarding wealth and other forms of power. A person in stage one does not recognize self as having a racial identity nor is aware of one's own participation in oppression.

Stage two is Resistance where an individual becomes first aware of racism and oppression is apparent. This is when a person first becomes aware of having a racial identity and begins to question previously held beliefs about self as a member of the dominant group. A person here may experience discomfort and anger at having conformed to socialization about the group and begins reflecting the messages and the conforming identity.

The third stage is Redefinition when an individual is attempting to redefine Whiteness from a non racist perspective. There is an introspection process regarding one's group membership and what it means to be a member of the White culture. This might be sparked by a renewed interest in a search of one's personal heritage and history. A need to define one's own needs outside the needs of Whites in general begins. A person in Redefinition develops a sense of pride and esteem.

The final stage is Internalization when a person is able to integrate or internalize a non racist White identity. An individual has a clear identity of being White and is non racist while maintaining an awareness of the presence of racism. One's behavior is characterized by flexibility and personal choice. A rejoining of groups that were separated from in the Redefinition stage is done as is appropriate and beneficial.

In general, it is theorized a White person can potentially move from the least to the more developed stages, from being oblivious to personal actions and the issues of racism to gaining knowledge, concerns and behaviors regarding racism, to eventually recognizing

self as a racial being and finally integrating a positive sense of identity about being White.

Ponterotto (1988) introduced a Racial consciousness four stage development model. The model was later reworked (Sabnani, Ponterotto & Borodovsky, in press) to be a five stage model where stage three was split into two stages. Stage one is Pre-Exposure where an individual gives little or no thought to multicultural issues or the existence of oppression. A White person in the Pre-Exposure stage has no awareness of one's role as a White in an oppressive society, therefore is not denying one's oppressive behaviors or attitudes but rather is oblivious to their existence. A person here has not begun to explore their own ethnic identity and has no sense of self as a racial being.

Stage two is Exposure where a White is forced to examine one's role as a member of White society. Oppression and racism is now apparent and one is confronted with the realities of race and racism. A person in this stage will likely experience guilt and anger regarding one's participation in oppressive behaviors and attitudes as a member of the dominant group. Once a person has been exposed to the realities of racism one begins to examine their own cultural values.

The third stage is the Zealot half of the original Zealot-Defensive stage where a White person takes on the minority plight and engages in behaviors that support minority groups and actively fights against oppression. A White here maintains a pro-minority stance which is the opposite stance from where one began in stage one.

The fourth stage is the Defensive half of the original Zealot-Defensive stage. In this stage an individual pulls back from the multicultural contact. One retreats into relationships with other Whites, limiting contact with members of minority groups. The retreat is not necessarily back to behaviors of the Encounter stage such as deprecating minorities but more of a refrain from the zealotness experienced in stage three.

Stage five is Integration. A person here experiences a sense of balance in regards to multicultural issues rather than the greater extremes experienced in the Zealot and Defensive stages. One takes interest and pursues multicultural endeavors without it being a need to rescue or take on a minority plight. A White in Integration experiences a renewed interest and respect for minority cultures and an appreciation for cultural differences.

Helms (1984) proposed another model consisting of five stages for White racial identity development. Each stage includes attitudes, emotions and behaviors regarding both Blacks and Whites. Stage one is Contact where a White is oblivious to racial/cultural issues. A person typically approaches the world with a color-blind or cultureless perspective and general naiveté about how race and racism impact one's self as well as other people. A person in this stage generally views Blacks with curiosity and/or trepidation. One rarely thinks of self in racial terms.

The second stage is Disintegration characterized by an awareness of the social implications of race on a personal level. During this stage, the person may feel caught between White and Black culture, oppression and humanity. On the one hand, a White in

disintegration stage does not want to assume responsibility for discrimination by acknowledging his or her Whiteness and the benefits that result therefrom; on the other hand, because an individual in stage two is not Black and usually one's social environment are not Black, one cannot identify entirely with Blacks or Black culture.

Stage three is Reintegration where an individual idealizes everything perceived to be White and denigrates everything thought to be Black. Anger is covertly or overtly expressed as well as projection of one's feelings characterize the person in this stage.

The fourth stage is Pseudo-Independence characterized by the internalization of Whiteness and capacity to recognize personal responsibility to ameliorate the consequences of racism. The person has an intellectual understanding of Black culture and the unfair benefits of growing up White.

The final stage is Autonomy where a person reaches a bicultural or racially transcendent world view. An individual in this stage has internalized a positive, nonracist White identity, values cultural similarities and differences, feels a kinship with people regardless of race, and seeks to acknowledge and abolish oppression.

Helms (1990) later created a six stage model by simply adding a stage between stage four and the final stage. This added stage is Immersion-Emersion where a person replaces White and Black myths and stereotypes with accurate information about what it means to be White in a racist culture. According to Helms (1993), "Often such a person will immerse herself or himself in biographies and autobiographies of Whites who have made a similar identity

journey" (p. 62). A person in this stage is interested in abandoning racism and acknowledging a White racial identity and is no longer focused on changing Black people but rather the goal is changing White people.

Table 6 summarizes the three models, Hardiman (1979), Helms (1984) and Ponterotto (1988) as representative of the present dominant cultural identity models.

All three models have a similar theme, sharing a proposed stage wise progression of changing attitudes and development. Various labels are used for each of the stages, and a slight variation on the stage wise progression, yet the focus of the progression remains the same. The progression begins with an absence of awareness of being a racial being and eventually results in an awareness of personal responsibility for racism, acknowledgment of White identity and total abandonment of any form of racism including active opposition to institutional or cultural racism.

According to Sabnani et al (in press), "the three models were developed in three different, though related, contexts: Hardiman's (1982) model in the context of social identity theory, Helms' (1984) model in the context of general black-white interracial interactions, and Ponterotto's (1988) in the specific context of majority group counselor training"(p. 8). Due to the context of Black and White interracial interactions, Helms' (1984) model appears to have an advantage. The model includes attitudes, emotions and behaviors regarding *both* Blacks and Whites at every stage. This allows for the

Table 6

Models of White Racial Consciousness Development

Stages	White Identity development model (Hardiman, 1982)	White racial consciousness development model (Helms, 1984)	Racial consciousness development model (Ponterotto, 1988a)
1			
<u>Pre-Exposure/Pre-Contact Stage</u>	<u>Lack of Social Awareness Stage</u> -Pre-socialization stage marked by unawareness of social expectations and roles. -Beginning awareness of racial differences. <u>Acceptance Stage</u> -Unconscious identification with Whiteness. -Acceptance of stereotypes about own group and other groups.	<u>Contact Stage</u> -Unaware of self as a racial being. -Oblivious to cultural/racial issues. -Naiveté regarding the impact of race and racism on self & others.	<u>Pre-Exposure Stage</u> -Little though given to multicultural issues or to one's role as a white in an oppressive society. -ethnic identity. -Have not begun to explore their own ethnic identity.
2			
<u>Conflict Stage</u>	<u>Transition from Acceptance Stage to Resistance Stage</u> -Re-examination of assumptions about Whites. -Begin to face dissonant issues challenging accepted ideology & self-definition as White. -Guilt and Anger.	<u>Contact and Disintegration Stages</u> -Forced to acknowledge that he or she is white. -Caught between white and black culture and between oppression and humanity. -Guilt and Depression	<u>Exposure Stage</u> -Forced to examine role as White member of U.S. society. -Examine their own cultural values. -Confronted with the realities race and racism. -Guilt and Anger

Continued next page

Table 6 continued

Models Of White Racial Consciousness Development

Stages	White Identity development model (Hardiman, 1982)	White racial consciousness development model (Helms, 1984)	Racial consciousness development model (Ponterotto, 1988a)
3			
<u>Pro-Minority Anti-Racism Stage</u>	<u>Resistance Stage</u> -Rejection of internalized racist beliefs and rejection of Whiteness. -Guilt & anger at having conformed to socialization. -Anger at Whites and Whiteness. -Compassion & concern for minorities.	<u>Disintegration Stage</u> -Over identification with Blacks. -Paternalistic attitudes towards	<u>Zealot half of the Zealot Defensive Stage</u> -Taking on the minority plight. -Maintaining a pro-minority stance.
4			
<u>Retreat Into White Culture Stage</u>		<u>Reintegration Stage</u> -Anti-Black, pro-White attitudes. -Anger, fear.	<u>Defensive half of the Zealot Defensive Stage</u> -Retreating from multicultural contact, & retreating to color same race relations.

Continued next page

Table 6 continued

Models Of White Racial Consciousness Development

5

<u>Redefinition Stage and Integration Stage</u>	<u>Redefinition Stage</u>	<u>Pseudo-Independence Stage</u>	<u>Integration Stage</u>
	<ul style="list-style-type: none"> -Development of a white identity that transcends racism. -Defining Whiteness in a way which is not dependent on racism. -Recognition that all races are unique. -Development of pride in ethnic group membership. 	<ul style="list-style-type: none"> -Intellectual acceptance and curiosity regarding Blacks and Whites. -Internalization of Whiteness. 	<ul style="list-style-type: none"> -Greater balance in multicultural interest and endeavors. -Renewed interest, respect and appreciation for cultural differences.
	<u>Internalization Stage</u> <ul style="list-style-type: none"> -Integration of the new White identity into all other aspects of the self. 	<u>Autonomy Stage</u> <ul style="list-style-type: none"> -Biculturally or biracially transcendent world view. 	

integration of how the development of both the dominant and minority cultures interact with one another rather than treating them as isolated processes.

Each of the stages of WIDT list various behaviors and attitudes predicted to be present. With racist attitudes, it is suggested (McConaphy & Hough, 1976) attitudes may change faster than behaviors. None of the models reflect this possibility but rather predict the behaviors and attitudes change with each developmental progression.

The primary difference between the Hardiman (1979) and Helms (1984) models according to Helms (1993) is, "Hardiman placed more emphasis on racism as the catalyst for identity development whereas Helms placed more emphasis on moral dilemmas in social interactions" (p. 67). Helms (1993) viewed the catalyst for change as racism as possibly more reactionary as opposed to the catalyst of moral dilemmas being more of an evolution.

To date Helms' (1984) *five* stage progression of White identity model has been subjected to some empirical investigation. The White Racial Identity Attitude Scale (WRIAS) was developed to assess attitudes related to the original five stages of White racial identity development proposed by Helms (1984). Each of the five subscales is measured by 10 items. For each of these fifty items of attitudinal statements, respondents are instructed to use a five-point Likert scale to identify from 1 - Strongly Disagree to 5 - Strongly Agree. The higher the score, the more descriptive of the respondent is the subscale. Helms (1993) has investigated the identity attitudes on

two samples of White university students attending predominantly White universities in the Eastern United States. The sample sizes varied, including Study 1 with N= 506 (339 females and 167 males) and Study 2 with N=176 with no gender breakdown available. A summary of the Reliability studies is:

SCALE	Study 1 (N=506)	Study 2 (N=176)
Contact	.55	.67
Disintegration	.77	.76
Reintegration	.80	.75
Pseudo-Independence	.71	.65
Autonomy	.67	.65

Overall, each scale has been found on at least two occasions to exceed the median reliability coefficient of .54 reported by Anastasi (1982) for personality tests in general.

A concern regarding this investigation is the limited population base used as subjects. It would seem probable given the age and choice of schools attended that the subjects being White students attending predominantly White universities may have had minimal or limited exposure to Blacks or Black culture in any setting. Given the outcomes of the reliability's though it seems the measure is adequate to warrant further experimental use on a greater variety of subjects.

Sabnani et al (in press) writes, "It is clear, however, from an empirical standpoint, that we are at an infancy stage in terms of testing and fully understanding models of white racial consciousness development" (p.19). There appears to be no single, 'state of the art' WIDT model which is universally accepted. In the

minority identity development models, the MIDT (Atkinson et al, 1989) is a model apparently accepted widely as a basis of new research and work. Very little empirical evidence has been collected regarding WIDT. The theories are presently dynamic and undergoing continuous change as a reflection of their infancy of development and absence of empirical support.

With the realistic acceptance of limited empirical data and understanding of the developmental nature of the WIDT models the following integration of a five stage developmental model is outlined in more detail to be used as a basis of the model for Gender Identity Development for Men. A combination of the lead researchers and their models (Hardiman, 1979, 1982; Helms 1984, 1993; Ponterotto, 1988) was utilized.

Stage 1 - Pre Exposure

The Pre Exposure stage represents Whites who are unaware of their Whiteness or have a superficial and inconsistent awareness of being White. It is characterized generally by a lack of awareness of self as a racial being.

According to Helms (1993) the person in this first stage "may enjoy being a racist more than persons at the other stages simply because he or she has not had to confront the moral dilemmas resulting from such an identification." (p. 55). Hardiman (1982) notes this stage more as a pre socialization stage with an absence of awareness of social expectations and roles. As Ponterotto (1988) indicates, an individual at this earliest stage gives little or no thought to multicultural issues and has not begun to explore their own ethnic identity.

White individuals in this stage generally have limited inter racial, social or occupational contact. So, the information Whites in this stage have regarding Blacks is generally negative according to Karp, (1981), in conjunction with typical stereotypes, and may display expressions of fearfulness and caution. As long as this is maintained, a person will likely remain in the pre exposure stage. With on going actual contact with Blacks, eventually someone, either Black or White will not tolerate the attitudes or behaviors and the individual will be confronted on racist attitudes, beliefs and/or behaviors.

Stage II - Conflict

The second stage is entered when an individual experiences an expansion of knowledge regarding race and racial matters. This may occur in conjunction with interacting with Blacks or through education and information regarding multicultural and racial issues. With this interruption a person in stage two is triggered into an awareness of race and their own Whiteness.

“A theme of this stage is also marked by conflict between wanting to conform to majority norms while wishing to uphold humanistic, non racist values” (Sabnani et al, in press, p. 7). Dennis (1981) describes the triggering and recognition of moral dilemmas associated with being White. Helms (1993) has reworded several of Dennis’ examples to refer to Whites regardless of religion or geographic origin such as: “the desire to be a religious or moral person versus the recognition that to be accepted by Whites one must treat Blacks immorally; the belief in freedom and democracy versus the belief in racial inequality; the desire to show love and

compassion versus the desire to keep Blacks in their place at all costs" (p.58).

The affect accompanying the Conflict stage are feelings of guilt and depression or anger arising from this conflict when the reality of racism becomes evident and the recognition of personally participating in oppression. Katz, (1976) described feelings of guilt, depression, helplessness and anxiety for Whites which likely originate in the Conflict stage.

Dissonance is a theme of this stage given the incongruence experienced between beliefs and conflicting feelings. As a result a White individual in Conflict will likely experience the uncomfortable psychological state of 'dissonance' as Festinger (1957) identified.

Stage III - Pro-Minority

Stage three is evidenced by a pro-minority position. It is plausible this occurs in order to alleviate feelings of guilt experienced in stage two.

Hardiman (1982) outlines stage three as "Resistance" and is the rejection of internalized racist beliefs and reflection of Whiteness. Ponterotto (1988) outlines the Pro Minority stage as in the "Zealot" half of the "Zealot-Defensive" stage as it is labeled and describes it as taking on the minority plight and maintaining a pro minority stance. Helms (1984) identifies Whites in this stage from a slightly different angle, describing an over identification with Blacks and Whites having paternalistic attitudes towards Blacks. Where Hardiman's and Ponterotto's descriptions have a "supportive" flavor, Helms' descriptions suggest a negative sense and posture.

Affect accompanying this stage encompasses a wide range, including compassion for minorities; guilt at having conformed to the socialization of racist beliefs; anger at Whites and Whiteness.

Stage IV - Immersion/Emersion

Stage four represents a retreat back into White culture. This retreat is done with the awareness of being White unlike an individual in stage one who is virtually involved in an 'all White world' but is not aware, cognizant nor has a sense of self as a racial being. Ponterotto (1988) describes the retreat from multicultural issues and concerns and refraining from inter cultural contact so involvement is only to same race relations. The retreat is identified as both cognitive and behavioral.

Hardiman's (1982) model does not have a fourth stage nor a stage reflecting a retreat into White culture. Also, the Ponterotto (1988) model reflects the fourth stage as the "Defensive" half of the "Zealot-Defensive" stage as it is labeled.

This stage is characterized by feelings of hostility and fear. Helms (1993) writes, "Any residual feelings of guilt and anxiety are transformed into fear and anger toward Black people. Much of the person's cross-racial behavior is motivated by these feelings" (p.60). In a society plagued with racism it appears easy to stay in the Immersion/Emersion stage. It may be a personal event or take a major societal racial incident such as the Los Angeles riots to interrupt this essentially racist identity.

Stage V - Internalization

The theme of stage five is a movement towards clarity in having a positive White Racial Identity. It is an identity

transcending racism. Stage five involves having a greater balance of multicultural interests and events and applying a positive definition of Whiteness evolving out of earlier stages.

Hardiman (1982) uses the label "Redefinition" for the final stage and notes a recognition of all races being unique and a development of pride in ethnic group membership. This "Integration" stage as Ponterotto (1988) labels it, denotes the integration of a new White identity incorporated into other aspects of one's perspective and posture towards life.

Individuals in the fifth stage no longer rely on evaluating people by race or other cultural group memberships such as gender, nationality or religion. In this stage people can let others be whoever they are as long as one does not encourage oppression of any degree towards any cultural group.

It would seem appropriate to conceptualize this final stage not as a finale but rather as an on going process. Clearly an individual's personal identity will vary greatly among persons in this stage but would share a common theme of acceptance, interest and support of all cultures.

The WIDT models in Table 6 and the detailed WIDT model above indicate a person moves through the stages from one through five in a step wise fashion. Sabnani et al (in press) offered an enlightened view regarding the transition between stages of WIDT. The movement is more complex than a stage wise progression. It outlines six rather five stages with the second stage being broken into two stages - to include actual physical interaction as a stage

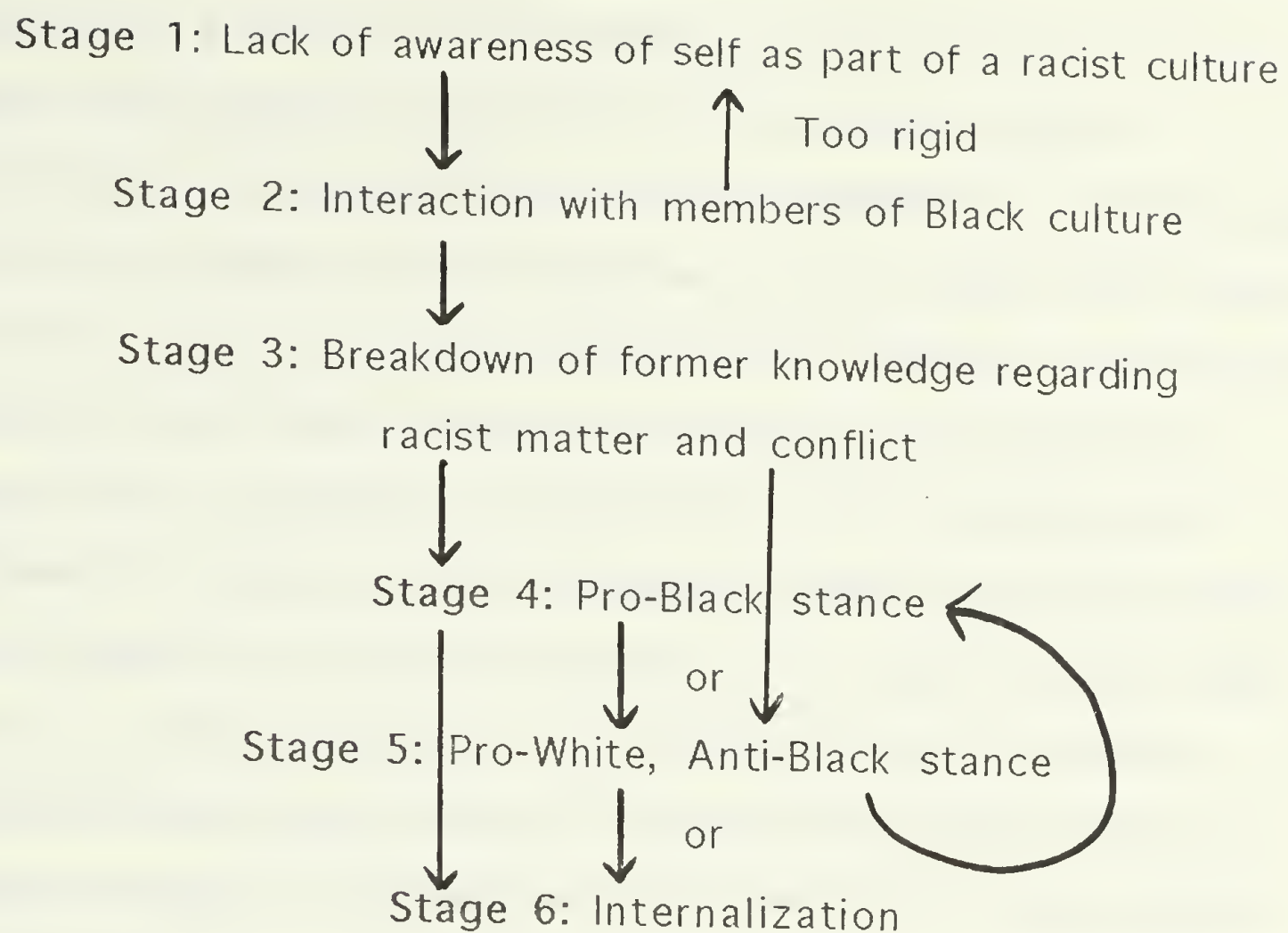


Figure 1
Stage Movement of WIDT

followed by a stage as a reformulation of prior knowledge. The six stage representation is presented in a flow chart in Figure 1.

In the theory supporting Figure one, it is suggested 1) a person might loop back to stage one from stage two; 2) after stage three a person may 'skip' stage four and go directly to the 'regressed' stage five and postulates that a rigid adherence to stage one stereotypes may cause such a movement; 3) stage three is full of conflict and followed by a choice point of whether to retreat into White culture as a viable way to deal with conflict and a negative answer likely leads to entering stage four; 4) if rejected in stage 4 another movement takes place, either to retreat back to White culture to resolve feelings of helplessness and/or rejection or the opposite choice leads to Internalization of stage six; 5) rigid attitudes in the fifth stage lead to being arrested in stage five

It seems reasonable to consider this flexibility of movement between stages as a more realistic view of the process of consciousness development regardless of which dominant or minority culture is being over viewed. This model allows for more versatility in the way people may move through the attitudes, behaviors and changes of identity development.

Compared to the Models in Table 6 (Hardiman, 1979; Helms, 1984; Ponterotto, 1988), the movement this six stage model outlines appears more advantageous in explaining individual differences among people transitioning through the stages. For example, if a White has begun confronting the realities of race and racism and questioning one's participation in oppressive behaviors, this individual would likely be identified as being in the Contact or

second stage. It also may be feasible this same White individual uses racist language and accepts traditional stereotypes for Blacks and Whites. The models in Table six do not allow for this type of movement from one set of behaviors back to another, whereas the model in Figure one allows for this type of transition.

Summary of White Identity Development Theory

WIDT are models of racial identity change in White people. As a basis for the WIDT it is theorized a person can potentially progress from the least to the more developed phases or stages.

The various stage wise progressions noted in this chapter have different themes and slightly different transitions. This is a reflection of the theories and models being merely in development and the infancy of understanding. Even within one researcher's presentation the stage wise progression has changed over time from a five to a six stage model (Helms, 1984; 1993).

Empirical research on minority identity models, particularly regarding Black Identity Development is somewhat more advanced than parallel research on White identity Development. As Cross (1991) cautions not to assume any simple connection between the stage identities and mental health for non dominant cultural identity development, it would seem prudent to accept the same advice regarding dominant cultural identity development until otherwise is evidenced through empirical research.

Regardless of the level of empirical evidence, both the MIDT and WIDT provide a map of possible paths for individuals to come out as culturally self and other aware individuals. As Glickman (1993) writes, "As guides to how people construct reality at different

stages of the acculturation/assimilation or liberation process, these theories provide a framework for developing cultural self awareness and for enabling one to match and promote the developing world view of others" (p.40).

A framework has been established of Minority Identity Development representing the non dominant culture with a recognition of how it can be utilized to view the non dominant side of 'gender' as a culture, with Women. Now, the challenge is how, if possible, the White Identity Development models, representing the dominant cultural perspective might be applied to view the dominant side of gender - to use the WIDT models to create a model of Gender Identity Development for Men.

CHAPTER 3

MODEL OF MEN'S IDENTITY DEVELOPMENT

Introduction

This chapter presents a model of Gender Identity Development for Men (GIDM). The GIDM model was designed by using the White Identity Development Theories (WIDT) as a basis. This was done while integrating what is known about both Minority Identity Development in general and gender identity development for Women more specifically.

Stated in another way, this study was about proposing a model for the identity development of the dominant culture concerning gender and the issue of sexism rather than race and the issue of racism. It involved outlining the dominant cultural development regarding gender identity for Men. Clearly this had to be done in the light of acknowledging differences of how Men (as the dominant culture) interact with Women (as the non dominant culture) versus how Whites (as the dominant culture) interact with Blacks or other minorities (as the non dominant culture).

Helms (1993) writes, "Only recently have theorists begun to speculate about the harmful consequences of racism on the perpetrators of racism, which include the absence of a positive White racial identity" (p. 50). In a similar light, to date the only work reported in the literature relating to identity development in regards to sexism has reviewed the oppressed group, relating the harmful consequences for Women. The literature reveals a significant piece missing. To the best of the author's knowledge no one has reviewed the identity development or consequences to Men in

regards to being members of a dominant group. The popular press and professional interest bulletins have engaged in the issue from other perspectives as is indicated in a sample of article and book titles as follows:

Save The Males from PIA Press, 1991 discussing the problems for Men in absence of male bonding and not having appropriate male role models. This is a self help book written by a Psychiatrist and co-workers, recommending the use of male bonding rituals including drumming and talking stick ceremonies to aid the healing of Men; Sexism Strikes Men from American Counselor, 1993 offers insights as to how counselors are helping male clients cope with the “new sexism” with a central task being for Men to process the male experience of power and powerlessness. It discusses that Men have been adapting to Women in completely different ways that cause men hurt and anger; White Male Paranoia: Are They The Newest Victims or Just Bad Sports? in Newsweek, 1993 which discusses how Men are beleaguered by feminism, multiculturalism, affirmative action and politically correct zealotry and White males are starting to “fray at the seams.” The article continues, “They (Men) still have the best jobs and the most power. So now they want underdog status, too, and the moral clout that comes with victimhood?”; Women and Men: Can We Get Along? Should We Even Try? Utne Reader, 1993 offers extensive interviews with professionals and the public about the anger both Men and Women are experiencing regarding changes in gender roles, responsibilities and social strata. One of the subtitles reads, “It’s a jungle out there, so get used to it! Women need to realize that men are testosterone-driven animals.”

Clearly there is interest and concern in the area of gender identity. Since the MIDT has offered a useful base for reviewing Identity Development for Women, it stands to reason the work regarding WIDT offers an insightful vantage point to view how Men may reach a positive gender identity.

Proposing A Model

In the development of various models for identity development for minority culture groups such as Women (Downing & Rousch, 1985; Harrison, 1989), Deaf (Glickman, 1993) and Asian Women (Kim, 1981), the Black Identity Development models (Cross, 1971; Jackson, 1975a; Helms, 1984) and others, were used as the basic structure of how an individual progresses through stages of identity development. In the development of these models, it was assumed the psychological processes underlying cultural identity development were the same across cultural groups. As Glickman (1993) outlined in developing the concept of Deaf Identity Development using the Minority Development models, "there is some state of alienation from one's cultural community which is interrupted by the "discovery" of oppression. One then immerses oneself in the community, falling in love with everything pertaining to that community, and becoming angry with the larger society. This is followed by a period of reflection and an enlarging of one's vision of what it means to belong to one's minority community. A final stage of biculturalism, which often includes a commitment to political action, is then achieved." (p. 68).

It seems reasonable to follow a similar thought pattern for the task of constructing the GIDM. The general concept of WIDT, thus the dominant culture identity, is a progression of change. An individual is in some state of unawareness of self as a member of a dominant culture and oblivious to the issues of oppression or self identity from a cultural perspective. At some point, whether due to individual or societal experiences, this absence of awareness is interrupted and the person can no longer deny awareness of their own and others' oppressing behaviors, attitudes or beliefs. One then reaches towards the oppressed group in a supportive way, attempting to intervene and eliminate oppressing activities. This may be followed by a retreat into the dominant culture to find one's own cultural identity. A final stage is emerging with a positive self identity and openness to others regardless of their cultural identity.

Ponterotto (1988) suggests there is no true completion to this process. Rather one can "recycle" through the stages at higher levels of sophistication throughout one's life. Possibly this means an individual processes through these stages in different domains of oppression as one encounters and "discovers" the issues of oppression as they exist with various groups. For example, a person may have journeyed through some of the stages of obtaining a positive racial identity as outlined in the WIDT and then be confronted with the awareness of sexism, classism and other oppressive domains.

Given the complex and overlapping issues of oppression in general, it would seem difficult for any member of a dominant or minority cultural group to move through stages of only one focus of

identity development. Individuals have identities pertaining to their race, gender, and class, among other identifying features such as religion and nationality . For example, simply considering race and gender, a Black Woman would likely be experiencing the oppression of living in both a racist and sexist culture. A White Man carries two dominant cultural identities, not clearly separate one from another. A White Woman and a Black Man have a mixture of identities from both a dominant and minority culture.

The goal would seem for one to reach the final stage, accepting it as a non static state and to be open to the dynamic issues and on going processes necessary to maintain a multicultural acceptance of self and others. As Helms (1993) writes, “persons in Internalization no longer need judge people by their cultural group memberships (e.g., race, gender, nationality). Rather they are concerned with common peoplehood” (p. 31). This indicates how extremely complex the issue of identity development regarding any or all of a person’s cultural group memberships. Using the WIDT as a basis for the Gender Identity for Men model was only considering the issue of gender and does not consider the issues of race or class. It is recognized the proposed GIDM is only one small step in challenging an awareness of cultural identity representing a much more complex process.

Within these broad parameters, the unique experience of each minority or dominant group will create particular cultural identity development issues. It was important to recognize the obvious deviations of how gender identity varies from racial identity in using the WIDT as the basis of the GIDM. Probably the most

distinguishing factor is that a significant feature of WIDT, as reviewed in Chapter two, is the personal, social and professional interaction Whites have with Blacks or other minorities. These interactions are reflected in the stage development of Whites. For Gender identity, the factor of interaction is very different than for Racial identity since Men and Women commonly interact as a rule given they grow up side by side in families and schools and commonly live together as a way of life. This concern of how Gender identity varies from Racial identity was evidenced throughout the development of the GIDM.

The development of the GIDM using the WIDT as a base is done with the awareness of the work of Schapiro, 1985 and Manning, 1989 who have reviewed extensively adult Men's development. Men's development in terms of personal adult development is not the focus of the study, rather the interest is in how Men move through stages of identity development in the realm of being a member of a dominant culture.

The Proposed Model

In the proposed theory of GIDM the cultural development of Men will be portrayed in a model similar to White Identity Development Theory. As with the Minority models, the language and stages of the White Identity models vary, yet have a similar end point (see Chapter two, Table 5 & 6 for examples). The GIDM will use an integration of the WIDT models, particularly Hardiman, 1982; Helms, 1984 and Ponterotto, 1988. A five stage progression will be utilized since most of the empirical evidence to date (Helms, 1993) has been limited to this proposed process of development. There is certainly

interest in various combinations of stages by different theorists as outlined by Sabnani, (in press). Since no single model of WIDT appears to be more justified or 'correct' than any others a combination will be used for the GIDM theory, with the awareness and hope that it too will be challenged to empirical research and will experience change as it is further developed.

The stages to be outlined in the proposed GIDM theory with a brief summary note on the theme of each stage are presented in Figure two.

Following is a detailed discussion of the stages of the GIDM, outlining some possible behaviors and attitudes for each stage. Similar to the MIDT and WIDT models, a basic premise underlying the GIDM theory is attitudes about Men, 'Manliness', and Men's culture in conjunction with attitudes about Women, 'Womanliness', and Women's culture propel one's gender identity development though not always at an awareness level.

Stage I - Pre-Exposure

The first stage is characterized generally by a lack of awareness of self as a Man and the role as a Man in an oppressive society. He is oblivious to the impact of sexism or other oppressions and has not explored his own gender identity nor been introspective.

A Man at this stage may believe that Men are better, smarter, and more capable than Women and has an unquestionable acceptance of stereotypical male and female images and roles. He likely believes Women are well taken care of, have their place in life and has little concern for physical dominance and aggression in self or

Stage I: Pre-Exposure

Lack of awareness of self as part of a sexist culture.

Stage II: Conflict

Breakdown of gender stereotypes and former knowledge regarding sexist matters and may experience conflict regarding changes.

Stage III: Pro Minority

Pro-Minority posture and participation in supportive activities and behaviors.

Stage IV: Immersion/Emersion

Retreat into Men's culture. Pro-Men and *possible* anti-minority stance.

Stage V: Internalization

Internalization of a non-sexist belief system.

The labels for each of the stages have been chosen in part because of where they had been used before in both the MIDT and the WIDT and in part because of the implicit meaning they hold.

Figure 2

Proposed Stages of GIDM Model

others; dominance is part of dominion and along with it goes an absence of awareness of consequences of actions and behaviors. A Man here might hold a theology of rugged individualism and scapegoating Puritanism. He likely perpetuates 'cultural misogyny' being the fear and hatred of vulnerable groups which can flow from the fear and hatred of one's own vulnerability (Kellogg, 1990).

Some of the behaviors at this stage may include objectifying Women as sex symbols for advertising, gratification, and profit; dominating political, judicial and administrative functions; administering systems where Women are not equally compensated, protected or represented; possibly creating and implementing an overly aggressive and insensitive business, political and economic climate.

Stage II - Conflict Stage

This stage is dominated by the awareness of social implications of gender on a personal level and unavoidably becoming aware of sexism. There is an initial awareness of inequities between Men and Women. This can also initiate an internal conflict between conforming to majority norms and desiring to support non sexist attitudes.

Men here begin to recognize Women's capacity to fulfill careers and jobs outside of roles traditionally assigned to Women. This may cause gender role confusion and feelings of guilt regarding issues of Women's compensation and opportunities and an increased awareness of the personal role one has played in the oppression of Women. Some Men might experience depression and anger towards the issues of Women's equality concerns or other aspects of the

'Women's movement.' There may be a fear of a breakdown of society as it presently stands and a Man's identity may be threatened.

Behaviors probable in the second stage are an increase in self consciousness and a forced confrontation of the realities of sexism. There may be an escalation on the part of some Men to act out traditional male roles and machismo in an attempt to keep Women in their place. Men might also participate in an examination of their own cultural values.

Stage III - Pro-Minority

For the purpose of alleviating the guilt invoked by the behaviors and attitudes of the first two stages, the third stage is highlighted by being *Pro-Minority* and an intense identification with Women. This is accompanied by an adamant pro Woman posture.

Men here may feel sympathetic towards Women and issues of discrimination. They might experience anger towards themselves for having participated in the attitudes and behaviors of stage one and may reject internalized sexist beliefs and openly reject the dominant male system.

Behaviors include speaking out on Women's behalf and protecting Women (possibly with a paternal attitude) by participating in political and economic actions to support Women. They may hire Women in order to have Women acknowledged or may work for Pro Women organizations and participate in rallies and may show concern regarding the use of sexist language and actively make changes in semantics. There is a willingness to participate/help out in the traditional Women's processes and responsibilities of child bearing, parenting, food preparation and home management.

Stage IV - Retreat Into Men's Culture

Stage four is generally characterized by a retreat into the culture of Men. This movement is in response to the experience of being rejected in the previous stage of entering Women's culture. It is possible some Men may transcend this stage and move directly into stage five. This possibility is further explored in the discussion section towards the end of this chapter and in conjunction with Figure three.

Men in stage four refrain from other cultural contact and focus on male relationships. They may feel fear about losing a sense of self and male identity and realize emptiness at the loss or lack of healthy male role models. There might be frustration at having aggressive/competitive tendencies without an outlet. A pro-Men attitude prevails and may be accompanied by anti-Women attitudes.

The behaviors involve a total retreat from involvement in pro minority activities or the 'Women's Rights Movement'. Behaviors here involve seeking male roles models/mentors and contact with other Men, participating in activities such as all male conferences, Men's support and therapy groups, 'male bonding' events, 'warrior' and 'wild man' week-ends and a focus on male dominated spirituality. For some Men it could involve acting out repressed hostilities and aggression with attempts at claiming power through warlike behaviors where Women are still token participants. There may be a renewed focus on wealth and power.

Stage V - Redefinition and Integration

The fifth stage involves moving toward clarity in Men's identity and internalizing a solid sense of identity into self. It also

maintains a transcendent world-view with more balance in multicultural pursuits.

In this final stage Men can recognize and value so called 'feminine' traits of cooperation, nurturing, intuition and fairness as much as so called 'masculine' traits of assertiveness, strength and cognitive structuring. There is a balance of respect for having a 'relational' orientation rather than adamant individualism and a recognition of interdependence in relationships. A renewed respect and interest may occur into cultural differences between Men and Women, marked by simple curiosity. Men here might gain an appreciation for all vulnerable groups and the devastation occurring due to racism, classism, homophobia, discrimination of people with physical difference and all forms of oppression. The focus will turn to a shared humanity in humankind.

The behaviors characteristic to this stage include an interdependence approach to living, marked personally by full participation and partnerships based on internalized priorities and values in processes such as parenting and household management. Non-sexist language flows easily and there is less stress around sexist issues, illustrated through decreased defensiveness and caution and increased comfort and choice in sports, business competition and involvement in political issues. There is a decreased focus on gender issues and increased focus on strengths of both Women and Men.

Table 7 offers a summary of proposed behaviors and attitudes in each of the stages of the GIDM theory.

Table 7

Stages of Male Gender Consciousness Development

Stages	Men's Attitudes	Men's Behavior
1 <u>Pre-Exposure Stage</u>	Avoid introspection No sense of male role Oblivious of sexism Believe men are better Accepts stereotypes Belief in individualism	Uses dominance Objectify women Accepts & uses aggression Under compensate women Ignore social issues
2 <u>Conflict Stage</u>	Aware of inequities Role confusion Anger about aggression & using force Fear of role breakdown Threatened identity	Self conscious confrontation Escalation of machismo Beginning evaluation of male values Open hostility to Women's movement
3 <u>Pro-Minority Stage</u>	Guilt for unfairness Pro-Women posture Sympathetic toward women Self anger Reject sexist beliefs Feel paternalistic	Speaking out on Women's behalf Protecting Women Politically active for Women Alter hiring policy Participate in traditional Women's roles
4 <u>Immersion/Emmersion</u>	Fear of losing maleness Aware of absence of male Role models Focus on male relationships Pro-Men attitude Frustrated at lack of outlets Anger	Retreat from Women's movement Seek male mentors Attend all male conferences & male bonding events Defensiveness about maleness
5 <u>Internalization</u>	Value masculine and feminine traits Confidence in male identity Curiosity about differences Appreciation of vulnerable groups Notice long term consequences	Equal partnerships with group members Less defensiveness Natural use of non-sexist language Comfort with intergroup play work & competition Acceptance of true family sense of all people

The beliefs and attitudes listed are intended to encompass the concept Jones (1981) outlined regarding three types of racism discussed in Chapter 2 including (a) individual, (b) institutional and (c) societal and extending the concept from racism to problems of sexism. Since racism is the expression of oppression towards a particular race, it seems reasonable to use the theory in a similar capacity concerning sexism as just another expression of oppression towards a particular gender.

Discussion of the GIDM Model

In the WIDT models reviewed in Chapter two, the movement from one stage to the next appears to be linear. The GIDM is not theorized as a rigid step wise progression, with any amount of exactness in the timing, speed or depth of how Men experience change. The GIDM is more similar to a path, a journey of awareness. It is proposed Men vary as to where they begin the journey, the pace they travel, what they think, feel and experience along the way and the distance they personally journey.

Figure three integrates the GIDM model with the work of Sabnani et al (in press) seen in Figure one in Chapter three. This model represents a movement through the stages or phases which is not in a specific step wise stage development where one stage must be entered and completed before the next can be achieved. It rather offers the possibility of a less rigid modality where an individual may enter and proceed in a variety of places and directions.

The movement through the stages outlined in Figure three is suggested with the following possibilities: 1) If a Man adheres

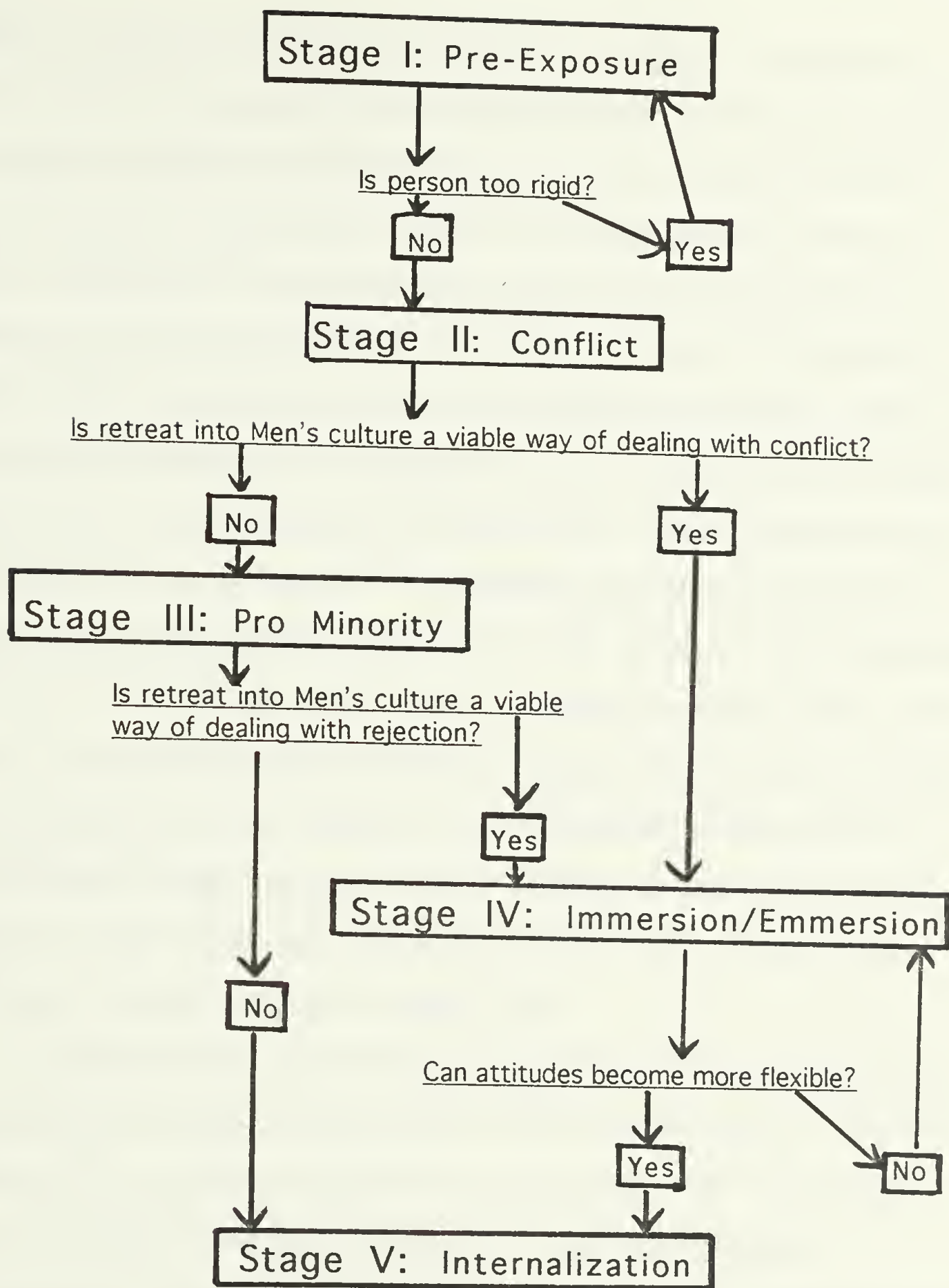


Figure 3

Proposed Stage and Progression of GIDM Model

rigidly to traditional stereotypes of roles and rights of Women and Men, he may be in stage one and never move on; 2) If a Man has had his stage one beliefs interrupted he will move towards entering stage two but if sexist stereotypes are rigidly held, he will loop back to stage one. If not too rigid, he will move on to stage two; 3) stage two can be experienced as conflictual, which is followed by a choice point of whether to retreat into Men's culture as a viable way to deal with conflict and a negative answer likely leads to entering stage three; 4) after stage two a person may 'skip' stage three and go directly to the stage four if retreating into Men's culture is a viable way to cope with conflict; 5) if a stage three Man experiences rejection in his pro-minority stance another movement takes place, either to retreat into Men's culture of stage four to resolve feelings of helplessness and/or rejection or the opposite choice leads to transcending stage four and moving directly to Internalization of stage five; 6) if attitudes cannot be flexible in the fourth stage it will lead to being arrested in stage four.

In Sabnani's et al (in press) progression, if an individual was experiencing distress or rejection in the pro-minority and moved to a retreat into dominant culture, the movement was described as being 'regressed' into the next stage. In light of the Men's development reflected in the GIDM progression it is theorized here to be possible the move from Stage Three - Pro Minority to Stage Four - Retreat into Men's Culture isn't necessarily 'regressive' in development but can be viewed as progressive and positive in nature. This topic is discussed in greater detail in Chapter 6.

CHAPTER 4

METHODOLOGY

Introduction

Most of the methodology of this study concerns the construction and administration of a questionnaire to assist in establishing appropriate behaviors and attitudes for each of the stages of the Gender Identity Development for Men (GIDM) model and the construction and administration of a new instrument, the GIDM survey. The GIDM survey is an interview instrument designed to elicit information from Men regarding the stage development of Men's gender identity. The procedures and relevant issues for each of these items will be described.

Construction of the GIDM Questionnaire

The GIDM questionnaire was designed to test whether proposed behaviors and attitudes for each of the five stages of the GIDM model accurately or at least adequately described each of the stages.

The first step of constructing the GIDM questionnaire was to identify behaviors and attitudes for each of the stages of the GIDM model.

A list of plausible behaviors and attitudes for each stage or phase of the new model was drafted. A minimum of fifteen behaviors and attitudes for each stage was sought. Some of the behaviors and attitudes were obtained through another extensive review of the WIDT used as the basis of the GIDM model. The behaviors and attitudes listed specifically in stages of development for Whites were adapted to be used for Men. For example, Helms (1984)

suggests a stage one attitude of 'being oblivious to cultural and racial issues' which was modified to being 'oblivious to cultural and sexist issues.' Ponterotto (1988) suggested a stage two person is 'confronted with the realities of race and racism' which was modified to 'confronted with the realities of gender and sexism.'

In addition to the WIDT as a source of items for the GIDM questionnaire, the White Racial Identity Attitude Inventory (WRIAS) was studied in depth. The WRIAS was developed to assess attitudes related to the four stage model of White racial identity development proposed by Helms (1984). The WRIAS is a questionnaire administered to individuals to answer regarding their personal opinions and experiences with each statement. The WRIAS is written in first person, reflecting specific attitudes and behaviors. To be used in the GIDM questionnaire, the statements needed to be rewritten in third person and modified to reflect the gender of Men as a dominant group.

Several items from the WRIAS were modified for inclusion in the GIDM behaviors and attitudes questionnaire. Some of the items used and the modifications made were as follows:

WRIAS item, "Sometimes jokes based on Black people's experiences are funny." This item was modified to: "A Man who sometimes enjoys and sees the humor in jokes based on Women's experiences."

WRIAS item, "I hardly think about what race I am." This item was modified to: "A Man who hardly thinks about what gender he is."

WRIAS item, "I involve myself in causes regardless of the race of the people involved in them." This item was modified to:

“A Man who involves himself in causes regardless of the gender of the people involved in them.”

Several of the items from the WRIAS were deemed unsuitable to use in the GIDM questionnaire because of differences between racial versus gender issues and cultures. The main reason an WRIAS item was not usable was if the item related to how an individual of the dominant group interacted and affiliated with a member of the minority group. Since Women and Men live together in families as a norm in society, the issue of how they socially and physically interact would not be a useful measure or predictor of a stage of identity development like it is with Blacks and Whites. Other WRIAS items were not usable due to potential confusion or misunderstanding by the raters and included:

WRIAS item, “I wish I had a Black friend.” In the WRIAS this item is loaded for stage one of Helms’ (1984) WIDT. If this were to be used in the GIDM questionnaire and read, “I wish I had a Woman friend” it conceivably could relate to any of the five stages and reflect a Man being interested in an intimate or sexual relationship or a platonic friendship with a Woman. It would probably not reflect a specific stage in gender identity development.

WRIAS item, “Blacks and Whites can have successful intimate relationships.” To change this item to, “Women and Men can have successful intimate relationships” would probably not pertain to predicting a stage of development.

WRIAS item, “I think that it’s okay for Black people and White

people to date each other as long as they don't marry each other." For obvious reasons this item would not be useful to modify in terms of Women and Men.

WRIAS item, "I used to believe in racial integration, but now I have my doubts" or the WRIAS item, "It is possible for Blacks and Whites to have meaningful social relationships with each other." To change either of these two items would result in little meaning or interpretive value for the GIDM model. Items with a focus on intimate contact between the two cultures did not lend themselves to being useful in the GIDM questionnaire so were not included in the list of behaviors or attitudes.

Eventually fifteen items including a combination of attitudes and behaviors for each of the five stages were found acceptable. A total of 75 items were listed as possible descriptors of the stages.

The next task was to organize the 75 items into a questionnaire format. This was done by running a random sort of the 75 items and then renumbering the items one through 75. Included with the list were directions for the task of sorting each item and assigning it to one of the five stages the item best represented. A brief demographic information sheet was outlined and a background information sheet was prepared giving a brief description of each of the stages to complete the questionnaire. The GIDM questionnaire was then given to several colleagues to critique in terms of clarity of both the directions and the written items. The questionnaire was critiqued on two separate occasions and changes and adaptations were made. The completed GIDM questionnaire appears in Appendix A. The background information sheet appears in Appendix B.

Administration of the GIDM Questionnaire

The next step was to administer the GIDM questionnaire to multicultural trained or experienced professionals in an attempt to obtain a consensus of probable behaviors and attitudes for each stage of the GIDM model. Multiculturally aware professionals were sought because of their knowledge of the issues, concerns and impacts of oppression. It was hoped they would have an easy understanding and grasp of the GIDM model with only a brief description of the five stages. A more detailed description of the stages would probably encompass describing the behaviors and attitudes and potentiate a bias in the participants prior to administering the GIDM questionnaire. The intent was to have the educated decision makers (raters) sort and assign the 75 behavior and attitude items to any one of the five GIDM stages that the raters believed appropriate.

The raters were members of the professional staff of a State University Mental Health Center in the Southwestern United States. These professionals were selected because of their extensive experience and training with multicultural therapy and education. The clientele of this mental health center included both Women and Men and a significant mixture of racial groups including Hispanic, Native American, White, Black and other racial groups. Participation as a rater was voluntary and anonymous.

The GIDM questionnaire was presented along with the background information sheet including the description of each stage of the GIDM model to fourteen Men and Women of the mental health

team. The raters were given a brief oral presentation on the GIDM model and a review of the directions for the task at hand during a staff meeting. Participation was strictly voluntary and raters were to anonymously return the completed questionnaire within seven days .

Within a week twelve questionnaires were returned and the tabulation of the rating of each of the items was done. The items of behaviors and attitudes with an agreement of 75% or greater between raters was then ascribed to each of the corresponding stages. Raters were asked for comments regarding the draft list of items and suggestions for other behaviors or attitudes.

Construction of the GIDM Survey

The GIDM survey is an interview instrument designed to elicit information from Men regarding the stage development as it pertains to the GIDM model.

The construction of the GIDM survey began with another review the literature on White identity development and the GIDM model. This time the review was done with an eye towards translating ideas into survey questions. The review focused on identifying three to five predominant themes of behaviors and/or attitudes that were evident throughout the five stages of the GIDM model. The reason for seeking particular themes was to use them as the basis of structuring open ended questions for the GIDM survey with the specific intent of drawing from subjects material related to the GIDM stages.

In conjunction with the review of the WIDT models and the GIDM model, followed by numerous discussions with colleagues five themes were identified. These themes became the specific domains of information to be targeted in the GIDM survey. The five domains include: 1). **Affiliation** regarding with whom the members of the dominant group associated. Throughout the WIDT models, there was a focus on whether Whites were interacting with other Whites or whether they were associating with Blacks and an interest in the nature of such relationships. Recognizing these affiliations was an important part of delineating behaviors for each of the WIDT stages. For example, did Whites (in this study, Men) affiliate with other Men or with Women in their personal, social and professional relationships?

2) **Roles** and the understanding of roles Men and Women in society hold. This reflects how a Man sees his role in the context of his world view and how he perceives the role of Women. For example, a Man in stage one would identify the roles of Women and Men to be held in the traditional stereotypes. It is proposed in the GIDM model that a Man's understanding and expectation of roles for both Men and Women changes over with the different stages. 3) **Emotional Experience** of being a member of a dominant culture. Emotional experiences varied at the different stages of identity development. For example, the emotional experience of anger was identified in regards to both stage two and four. Guilt was a common emotion noted in stages two and three. 4) **Self definition of maleness** regarding whether a Man experiences a sense of his identity as a Man in the context of being a member of a dominant culture. For example,

a stage one Man would be predicted to have little or no sense of himself as a Man and a member of a dominant culture. A stage five Man on the other hand would have discovered an identity as a Man and experience a positive gender identity. 5) **Behavior/Language** particularly reflecting active changes regarding the use of sexist language versus not using sexist language. Another example of a behavioral change for a stage three Man would be an individual actively involved in supporting the minority plight, whether in business, political action or involvement in the traditional homemaking responsibilities and duties of Women.

These five domains were then translated into questions incorporated into the survey to elicit information reflecting possible stage development. The questions were designed to be open ended for the purpose of merely focusing the subject towards an area of consideration without limiting the range of information gathered.

An original set of five questions was utilized with a small pilot sample of Men to test what information would be elicited. The original questions included:

- 1) What are some reasons for Men to affiliate together?
- 2) What would be the ideal relationship between Men and Women?
- 3) How do you define your role as a Man (Male) in society? or
- 4) What do you feel (or have felt) about the changing roles of Men in society?
- 5) How do you talk or behave differently now in relationship to Women than you have in the past?

With review of the results of this pilot, it was decided to alter the questions to better target information regarding the five domains above. Following are the final nine questions used in the survey.

1) List the predominantly male organizations, groups, clubs or teams you have been a member of:

Please asterisk (*) the groups above you have participated in during the past two years.

2) What benefits are there for Men affiliating with each other in these groups?

3) In today's world how are the roles of Men and Women similar?

4) In today's world how are the roles of Men and Women different?

5) How do you see Men's roles differing from when your Father was your age?

6) How do you feel about the changing roles of Men in society?

7) In an ideal society what would be the roles of Men?

8) In an ideal society what would be the roles of Women?

9) List several ways you talk or behave differently now in relationship to Women than you have in the past.

See Appendix C for a complete copy of the GIDM survey.

In regards to the domain of group affiliation, questions one and two were written to draw on information pertaining to the types of affiliation a Man experiences with own group membership. Question two was also designed to elicit emotional experiences. The domain of roles was targeted with questions three through five specifically. Questions six through eight may also contribute to the roles information. Question six was written specifically to target

information in support of emotional experience. Given the open ended structure of each question, all answers were reviewed with the possibility of gathering information regarding affect. The domain of self definition of maleness was encompassed in question seven. Question eight was included to identify any possible contrast to the area of maleness and to maintain a pattern in the questioning. The final question reflects the domain of behaviors and language.

In respect for each of the volunteer participants and in order to adhere to University of Massachusetts research policies, a consent form for subjects for use with each administration of the GIDM survey was developed. See Appendix D.

A brief background information form for gathering demographic data on subjects was developed and used with each administration of the GIDM survey. See Appendix E. Only limited data was sought so to encourage a sense of anonymity and to not take away from time or energy spent by the subjects on the survey questions.

The GIDM survey was then administered to several colleagues for the sole purpose of critiquing it in terms of clarity of directions and survey questions. The survey was critiqued on two separate occasions and applicable changes and adaptations were made.

The survey was called the GIDM survey. When administering the survey it was labeled 'Social Concerns Survey' to limit or avoid respondent reactivity to a title regarding Men's issues or development. This is similar to the method used in administering the WRIAS by Helms, (1993).

Administration of the GIDM Survey

The selection process for subjects to participate in the GIDM survey began by identifying how Men should be targeted in regards to the information sought to support the GIDM model. It was deemed desirable to select Men who would likely be identified in different stages of the GIDM model with the intent of eliciting a probable contrast of opinions and insights. The five domains listed above were evaluated as points of consideration regarding how to select Men who may represent two distinct stages of development. The domains of roles, emotional experience, and self definition of maleness have a subjective focus regarding which stage of identity the domains represent and would be difficult to evaluate prior to selecting the Men to answer the survey. Both the domains of affiliation and behavior/language have a more objective focus which could be identified prior to administering the survey. The domain of affiliation seemed the most straight forward to identify since who and how a Man affiliated with gendered groups were distinct behaviors and could be reflective of his stage development.

The domain of affiliation encompasses the membership and involvement in various groups and/or organizations. For example, stage one and possibly stage two affiliation may be represented by group membership in organizations that have traditionally been 'Men Only' clubs. These are clubs which only in conjunction with legislation and membership controversy have Women been allowed to join the organizations. An organization fitting this description is the Elks. It is not assumed because a Man belongs to an Elk's Lodge, he is automatically in stage one or two of gender identity. This

would only be one factor to be considered. It was intended that the survey would elicit more information to confirm or negate the supposition that membership could be one predictor of stage development. Another example of affiliation could be with stage four Men who actively participate in 'Men Only' groups which are identified in conjunction with the Men's Movement or Male Bonding events reflecting a desire for Men to connect with each other specifically around the concern for developing a sense of male identity.

Given the ability to readily identify membership in these two types of predominantly or exclusively Men's organizations and the possible representation of stage development at different ends of the development spectrum, these were the groups selected to receive the GIDM surveys.

In selecting individuals within these groups for whom to administer the GIDM survey, consideration was made to a person's membership being voluntary. Clearly if membership was mandated due to a job or career necessity it would likely not reflect accurately the identity development for an individual. Current membership in the group was also considered since membership from years past would not necessarily be an indicator of a Man's identity development today.

Numerous organizations were approached to participate and a number of interesting responses were received in regards to participation. The seeking of participants became a somewhat challenging and enlightening aspect of the research and a couple of the experiences of the search were relevant to the GIDM model.

In attempting to seek a traditional Men's club, a Man was approached with the question, "Do you know anyone who is active in a predominantly male organization like the Elks, Kiwanis, Moose Lodge or similar group?" He retorted in a hostile manner with, "Do you mean groups that can't be Men only any longer and have to include Women now even though Women can have their own clubs? If I sound angry about this, I am. I'm sick and tired of Men being forced to give up their rights. And no, I don't know anyone in those kind of clubs, I'm active in a Men's therapy group and Men's only support group. I suppose someday we'll have to let Women in these too." He willingly agreed to write this response down when solicited since his feelings were relevant for the subject area. This Man was not asked to be a regular subject, since he was aware of the work being pursued, although he met criteria for participation. Reviewing only the limited information of his current group memberships and his emotional experience shared, it is predicted he would be in Stage IV, Immersion/Emmersion.

In actuality the traditional Men's groups were rather simple to select and the Men readily participated. Contrary to what was first anticipated, the 'Men's issues' groups were more difficult to reach.

Initially, a Coordinator in a State Health Department who has hosted a Men's Wellness Conference for the past nine years was approached. This conference was an outgrowth of a Women's Wellness Conference sponsored by the same Health Department. This author had been active in the founding of both conferences started over ten years ago. When the current Men's Conference coordinator was approached about members' possible participation in the survey,

he agreed to request permission of the Conference board members. He reported there had been a backlash from Men who had attended the conference in the past who had been mailed relevant information by the board in regards to Men's issues. The "overwhelming" concern of the membership as reported by this coordinator was the members did not want their association with the Conference to be known and their involvement should be "confidential" as the Conference concerned "the utmost private endeavors". (As an aside and in contrast, the Women's Wellness conference participants are regularly sent relevant information and according to the current Coordinators no member has ever expressed a dissatisfaction but rather members have expressed appreciation for "being included and being kept informed.") At any rate, after numerous conversations, details of the project and what was being requested were made in writing. It was made very clear the survey would be anonymous, confidential and the sole administering of the survey would be handled strictly by the Conference Coordinator. The board responded with an extensive list of requirements regarding privacy and membership protection for how the survey could be handled, "if it could be done at all" that made it impossible to utilize the Men's Conference membership as subjects. Helms (1993) suggests the need for secrecy as an identifying characteristic for individuals in the Stage of retreating into the dominant culture. This appears to have been demonstrated in this scenario.

Eventually two groups were selected. A contact person for each of the groups administered the GIDM survey. The contact person was given no more information than what was on the survey itself

for the specific purpose of limiting subjects from being able to solicit information from the contact person regarding the GIDM model or survey or the contact person offering information about the study. The contact person was asked to give a very brief oral explanation to the subjects emphasizing the interest in collecting a subject's opinion's and personal reflections and necessity in the person's identity being anonymous. The researchers were identified as 'a team' so to limit possible sensitivity regarding the researcher's gender. In addition the contact person was asked to make notes of any comments made or questions asked by the subjects.

The surveys for the groups of Men attending the Men's Conference was administered prior to going through the weekend. This was done to limit the bias that may result from a group sharing an intense emotional experience.

A small number of GIDM surveys were administered to Men with no specific affiliation with Men's groups. This was done simply to reflect any contrast to the information shared by the subjects in the select groups.

A total of 50 surveys were distributed and the subjects were given up to seven days to return the completed survey in a blank envelope to the contact person. A total of 41 surveys were then returned to the author.

The information from each of the 41 GIDM surveys was then entered by word processor exactly as written by each subject. For ease of evaluating and reporting, the results of the GIDM surveys were categorized into three groups based on the group affiliation of

the subjects. Group A consisted of the subjects from the Men's issues group. Group B consisted of the subjects from the Elks group. Group C consisted of the subjects without specific group affiliation.

CHAPTER 5

RESULTS

Introduction

The three major sections of this study included, 1) design and presentation of a model for Gender Identity Development for Men (GIDM); 2) selection of behaviors and attitudes for each of the stages of the GIDM based of consensus data gathered through a questionnaire; 3) construction and administration of an interview instrument designed to elicit information from Men regarding the stage development of Men's gender identity development. This chapter presents the results of the GIDM questionnaire and the GIDM survey used to gather results for section two and three of this study. Observations regarding the processes of each of the sections are included.

Each of the three sections of work was a basis and groundwork for the next phase to begin. For this reason, results of the first phase of work, the presentation of the GIDM model was outlined in Chapter three.

Results of the GIDM Questionnaire

After in depth reviews of the WIDT and the WRIAS an extensive list of more than 100 items representing the suggested behaviors and attitudes of each of the stages of dominant cultural development were gathered. As discussed in Chapter four, the list was paired down to items suited to Gender identity development. The result of limiting the behaviors and attitudes to 15 items for each of the 5 reference stages is itemized in the list below. The 'reference' stage

is the stage the item was originally listed in prior to the raters evaluation of which stage the item should be assigned to.

Stage I - Pre-Exposure:

- A Man who uses or accepts dominance or aggression towards Women.
- A Man who administers systems which under compensate Women.
- A Man who avoids introspection and ignores social issues and concerns.
- A Man who is oblivious of sexism by others or self.
- A Man who tells sexist jokes at the expense of Women.
- A Man who accepts typical stereotypes of Women.
- A Man who thinks Men are smarter and generally more capable than Women.
- A Man who says Women are well taken care of in society by Men.
- A Man who refuses to vote for a Woman in political or judicial arenas regardless of her qualifications or experience.
- A Man who believes corporations and businesses are run better by Men than by Women.
- A Man who believes Women's talents are best utilized as homemakers.
- A Man who believes Men deserve to make more money than Women.
- A Man who believes objectifying Women as sex symbols for profit is acceptable.
- A Man who thinks sexism towards Women is not really a problem.
- A Man who hardly thinks about what gender he is.
- A Man who was raised to believe that people are people regardless of their gender.

Stage II - Conflict:

- A Man who begins acknowledging being male in a sexist society.
- A Man who begins confronting self on sexist beliefs and behaviors.
- A Man who begins questioning and evaluating male values.
- A Man who begins questioning stereotypes of Women.
- A Man who feels confusion and possible anger about the 'Women's movement'.
- A Man who has begun noticing inequities between Men and Women.

A Man who experiences confusion of his role of being a Man.

A Man who experiences fear of the breakdown of traditional roles of Women and Men.

A Man who feels his male identity being threatened.

A Man who feels guilt for past unfairness towards Women

A Man who does not understand what Women want from Men.

A Man who thinks he does not have the social skills to interact with Women effectively.

A Man who is not sure what he thinks or feels about Women.

A Man who does not understand why Women blame Men for their social misfortunes.

A Man who is self conscious or feels anxious when he is the only Man in a group of Women.

Stage III - Pro-minority:

A Man who speaks out on Women's behalf.

A Man who protects Women, not out of a machismo role but genuine concern.

A Man who is politically active for Women's causes.

A Man who stands up for or alters discriminatory work policy's and inequalities towards Women.

A Man who experiences a pro-Women posture in work and personal life.

A Man who feels sympathetic toward Women.

A Man who feels anger about sexist beliefs or aggression towards Women.

A Man speaks out publicly on Women's behalf.

A Man who is actively changing his semantics to be non-sexist.

A Man who is willing to help out in the traditional Women's responsibilities of food preparation, child care and home management.

A Man who feels as comfortable around Women as he does around Men.

A Man who seeks out new experiences even if he knows a large number of Women will be involved in them.

A Man who is knowledgeable about which values Women and Men share.

A Man who believes Women and Men differ from each other in some ways, but neither gender is superior.

A Man who feels comfortable talking to Women.

Stage IV - Immersion/Emersion:

A Man who seeks male mentors.

A Man who attends all male conferences, seminars or meetings focusing on Men's issues.

A Man who is defensive about 'maleness'.

A Man who fears losing his 'maleness'.

A Man who is aware of the absence of male role models.

A Man who focuses on male relationships.

A Man who has a pro-Men attitude.

A Man who is frustrated at the lack of outlets for Men's problems.

A Man who identifies with the 'Men's Movement'.

A Man who retreats from any activity in the 'Women's movement'.

A Man who would rather socialize with Men only.

A Man who seeks out Men only therapy or support groups.

A Man who focuses on a need for 'male bonding' in his life.

A Man who believes Men need to learn their identity from other Men.

A Man who focuses on issues of 'reverse sexism' against Men.

Stage V - Internalization:

A Man who recognizes equal partnerships with members of other groups.

A Man who has diminished defensiveness about his 'maleness'.

A Man who naturally uses non-sexist language.

A Man who experiences comfort in play, work and competition with Men and Women.

A Man who has an acceptance of a true family sense of all people regardless of their cultural heritage.

A Man who values both masculine and feminine traits.

A Man who feels confident in his male identity.

A Man who has a genuine appreciation of vulnerable groups.

A Man who notices long term consequences of people's behaviors and actions towards other groups.

A Man who involves himself in causes regardless of the gender of the people involved in them.

A Man who enjoys watching the different ways that Women and Men approach life.

A Man who sometimes finds jokes based on Women's experiences as funny.

A Man who comfortable wherever he is or whomever he is with.

A Man who is not embarrassed to admit that he is a Man.

A Man who values the friendships he has with both Women and Men.

The above list was then randomly sorted and used as the basis of the GIDM questionnaire (see Appendix A). The questionnaire was presented to raters for their evaluation of each item as to which stage it best represented.

The overall tabulations of how each of the twelve raters assigned each of the 75 items to one of the five GIDM model stages is available in Appendix F.

For the purpose of limiting confusion between item 'numbers' and stage 'numbers' for the raters, the items were labeled 1 through 75 and the stages were labeled Stages A, B, C, D, and E rather than Stages I, II, III, IV, and V as they were above. The stages were labeled by letter rather than number in the GIDM questionnaire, Appendix F and Table 9 only. To maintain consistency with WIDT models from which the GIDM model was derived, the stages are labeled by name and number throughout the rest of the study.

Table 8

Percent of Consenses in Rating Each Item

STAGES		CONTENT OF ITEM				
ITEM#	A	B	C	D	E	*
1	92%	-	-	8%	-	A
2	8%	-	-	92%	-	D
3	-	100%	-	-	-	B
4	-	-	8%	-	92%	E
5	-	-	100%	-	-	C
6	100%	-	-	-	-	A
7	-	75%	-	25%	-	B
8	17%	25%	-	58%	-	D
9	100%	-	-	-	-	A
10	-	-	8%	-	92%	E
11	-	-	8%	-	92%	C
12	67%	-	-	-	33%	A
13	-	92%	-	8%	-	B
14	-	-	-	100%	-	D
15	92%	-	-	8%	-	A
16	92%	-	-	8%	-	A
17	-	-	100%	-	-	C
18	-	-	8%	25%	67%	E
19	8%	17%	17%	58%	-	D
20	100%	-	-	-	-	A
21	-	-	-	100%	-	D
22	100%	-	-	-	-	A
23	-	-	-	-	100%	E
24	-	100%	-	-	-	B
25	17%	33%	-	50%	-	B

*Reference Stage

Continued next page

Table 8 Continued

ITEM#	STAGES		CONTENT OF ITEM				
	A	B	C	D	E	*	
26	-	-	8%	83%	8%	D	A Man who is aware of the absence of male role models.
27	92%	-	-	8%	-	A	A Man who believes corporations and businesses are run better by Men than by Women.
28	8%	58%	8%	17%	-	B	A Man who thinks he does not have the social skills to interact with Women effectively.
29	17%	-	-	83%	-	D	A Man who would rather socialize with Men only.
30	25%	8%	8%	-	58%	A	A Man who was raised to believe that people are people regardless of their gender.
31	83%	17%	-	-	-	B	A Man who does not understand why Women blame Men for their social misfortunes.
32	-	8%	17%	25%	50%	E	A Man who has diminished defensiveness about his 'maleness'.
33	-	-	75%	-	3%	C	A Man who protects Women, not out of a machismo role but genuine concern.
34	92%	-	-	8%	-	A	A Man who believes Men deserve to make more money than Women.
35	33%	-	8%	58%	-	D	A Man who retreats from any activity in the 'Women's movement'.
36	-	-	-	100%	-	C	A Man who is politically active for Women's causes.
37	-	-	8%	92%	-	D	A Man who is frustrated at the lack of outlets for Men's problems.
38	-	-	-	-	100%	E	A Man who has an acceptance of a true family sense of all people regardless of their cultural heritage.
39	-	-	-	92%	8%	D	A Man who focuses on a need for 'male bonding' in his life.
40	100%	-	-	-	-	A	A Man who tells sexist jokes at the expense of Women.
41	8%	-	92%	-	-	C	A Man who experiences a pro-Women posture in work and personal life.
42	25%	75%	-	-	-	B	A Man who feels confusion and possible anger about the 'Women's movement'.
43	-	25%	17%	-	58%	E	A Man who notices long term consequences of people's behaviors and actions towards other groups.
44	-	8%	-	92%	-	D	A Man who identifies with the 'Men's Movement'.
45	-	25%	58%	-	17%	C	A Man who feels anger about sexist beliefs or aggression towards Women.
46	-	-	8%	-	92%	E	A Man who is comfortable wherever he is or whomever he is with.
47	-	33%	67%	-	-	B	A Man who feels guilt for past unfairness towards Women.
48	-	-	-	-	100%	E	A Man who values the friendships he has with both Women and Men.
49	-	-	25%	-	75%	C	A Man who seeks out new experiences even if he knows a large number of Women will be involved.
50	-	-	-	100%	-	D	A Man who focuses on issues of 'reverse sexism' against Men.

*Reference Stage

Continued next page

Table 8 Continued

ITEM#	STAGES		CONTENT OF ITEM			
	A	B	C	D	E	*
51	17%	33%	8%	-	42%	E A Man who sometimes enjoys and sees the humor in jokes based on Women's experiences.
52	58%	25%	-	17%	-	B A Man who does not understand what Women want from Men.
53	-	50%	50%	-	-	C A Man who is actively changing his semantics to be non-sexist.
54	-	67%	17%	17%	-	B A Man who experiences confusion of his role of being a Man.
55	-	8%	33%	-	58%	C A Man who is willing to help out in the traditional Women's responsibilities of food preparation, child care and home management.
56	-	-	-	-	100%	E A Man who involves himself in causes regardless of the gender of the people involved in them.
57	-	5%	17%	-	8%	B A Man who begins acknowledging being male in a sexist society.
58	-	-	8%	-	92%	C A Man who feels as comfortable around Women as he does around Men.
59	-	-	17%	-	83%	E A Man who enjoys watching the different ways that Women and Men approach life.
60	-	-	-	-	100%	C A Man who believes Women and Men differ from each other in some ways, but neither gender is superior.
61	-	-	17%	-	83%	C A Man who feels comfortable talking to Women.
62	-	8%	-	92%	-	D A Man who has a pro-Men attitude.
63	-	-	100%	-	-	C A Man who stands up for or alters discriminatory work policies and inequalities towards Women.
64	92%	-	-	8%	-	A A Man who says Women are well taken care of in society by Men.
65	17%	58%	8%	17%	-	B A Man who is self conscious or feels anxious when he is the only Man in a group of Women.
66	-	-	-	83%	17%	D A Man who seeks male mentors.
67	-	-	100%	-	-	C A Man who speaks out publicly on Women's behalf.
68	-	-	-	-	100%	E A Man who experiences comfort in play, work and competition with Men and Women.
69	-	100%	-	-	-	B A Man who has begun noticing inequities between Men and Women.
70	-	-	-	8%	92%	E A Man who feels confident in his male identity.
71	-	-	8%	-	92%	E A Man who has a genuine appreciation of vulnerable groups.
72	-	-	-	-	100%	A A Man who is oblivious of sexism by others or self.
73	-	-	-	92%	8%	D A Man who seeks out Men only therapy or support groups.
74	100%	-	-	-	-	A A Man who avoids introspection and ignores social issues and concerns.
75	17%	67%	-	17%	-	B A Man who experiences fear of the breakdown of traditional roles of Women and Men.

*Reference Stage

The goal of the administering and gathering data from the GIDM questionnaire was to attain a list of behavior and attitude items for each of the Stages where the raters had reached a 75% or greater consensus. Table 8 is a summary of the per cent of consensus from the twelve raters for each of the 75 items.

A total of eighteen items had less than a 75% consensus among the raters. These items are listed below and will be eliminated from the final list of behaviors and attitudes for each of the five Stages.

The two items from Reference Stage A - Pre-Exposure with less than a 75% consensus include:

A Man who hardly thinks about what gender he is.

A Man who was raised to believe that people are people regardless of their gender.

The seven items from Reference Stage B - Conflict with less than a 75% consensus include:

A Man who feels his male identity being threatened.

A Man who thinks he does not have the social skills to interact with Women effectively.

A Man who does not understand what Women want from Men.

A Man who experiences confusion of his role of being a Man.

A Man who feels guilt for past unfairness towards Women.

A Man who is self conscious or feels anxious when he is the only Man in a group of Women.

A Man who experiences fear of the breakdown of traditional roles of Women and Men.

The three items from Reference Stage C - Pro-Minority with less than a 75% consensus include:

A Man who feels anger about sexist beliefs or aggression towards Women.

A Man who is actively changing his semantics to be non-sexist.

A Man who is willing to help out in the traditional Women's responsibilities of food preparation, child care and home management.

The three items from Reference Stage D - Immersion/Emersion with less than a 75% consensus include:

A Man who fears losing his 'maleness'.

A Man who is defensive about 'maleness'.

A Man who retreats from any activity in the 'Women's movement'.

The three items from Reference Stage E - Internalization with less than a 75% consensus include:

A Man who is not embarrassed to admit that he is a Man.

A Man who has diminished defensiveness about his 'maleness'.

A Man who sometimes enjoys and recognizes the humor in jokes based on Women's experiences.

As indicated in Table 8, generally there was a clear consensus of agreement as to which stage an item belonged in. Of the 75 items there was 100% agreement as to stage placement on 24 items. Another 21 items had 92% agreement. In total there was greater than 90% agreement as to stage placement on 45 items or 60% of the total items in the pool.

There were five items with a 75% or greater consensus among raters for a stage although the reference stage was different than the stage selected by the raters. For example, item # 31 - 'A Man

who does not understand why Women blame Men for their social misfortunes' was in reference Stage B originally. The raters evaluation resulted in an 83% agreement this item belonged in Stage A. Following is the list of items with over 75% consensus for the assigned stage but the item had originally been in a different Reference Stage. The stage selected by the raters is shown in parenthesis.

Item # 11 was from reference Stage C but 92% of the raters agreed it belonged in Stage (E).

A Man who is knowledgeable about which values Women and Men share.

Item # 31 was from reference Stage B but 83% of the raters agreed it belonged in Stage (A).

A Man who does not understand why Women blame Men for their social misfortunes.

Item # 49 was from reference Stage C but 75% of the raters agreed it belonged in Stage (E).

A Man who seeks out new experiences even if he knows a large number of Women will be involved in them.

Item # 58 was from reference Stage C but 92% of the raters agreed it belonged in Stage (E).

A Man who feels as comfortable around Women as he does around Men.

Item # 61 had reference Stage C but 83% of the raters agreed it belonged in Stage (E).

A Man who feels comfortable talking to Women.

It was decided to include the items according to the results of the trained rater's consensus into the agreed upon Stage category. A result of this decision was the Internalization Stage - V (or E) has sixteen total items of behaviors and attitudes, even though the reference list began with fifteen and three of those items, as indicated earlier, did not receive a high enough consensus rating to be included in the final list.

After eliminating the items with less than a 75% consensus by the raters and assigning the remaining items to appropriate Stages, a total of 57 items remained. Following is the final list of items of behaviors and attitudes receiving a 75% or greater consensus for each of the five Stages.

Stage I - Pre-Exposure - 14 items total:

- A Man who accepts typical stereotypes of Women.
- A Man who believes Women's talents are best utilized as homemakers.
- A Man who believes objectifying Women as sex symbols for profit is acceptable.
- A Man who refuses to vote for a Woman in political or judicial arenas regardless of her qualifications or experience.
- A Man who uses or accepts dominance or aggression towards Women
- A Man who administers systems which under compensate Women.
- A Man who thinks Men are smarter and generally more capable than Women.
- A Man who believes corporations and businesses are run better by Men than by Women.
- A Man who believes Men deserve to make more money than Women.
- A Man who tells sexist jokes at the expense of Women.
- A Man who says Women are well taken care of in society by Men.
- A Man who avoids introspection and ignores social issues and concerns.
- A Man who is oblivious of sexism by others or self.

A Man who does not understand why Women blame Men for their social misfortunes.

Stage II - Conflict - 7 items total:

A Man who is not sure what he thinks or feels about Women.

A Man who begins questioning and evaluating male values.

A Man who begins confronting self on sexist beliefs and behaviors.

A Man who begins questioning stereotypes of Women.

A Man who feels confusion and possible anger about the 'Women's movement'.

A Man who begins acknowledging being male in a sexist society.

A Man who has begun noticing inequities between Men and Women.

Stage III - Pro Minority - 8 items total:

A Man who feels sympathetic toward Women.

A Man who speaks out on Women's behalf.

A Man who protects Women, not out of a machismo role but genuine concern.

A Man who experiences a pro-Women posture in work and personal life.

A Man who is politically active for Women's causes.

A Man who believes Women and Men differ from each other in some ways, but neither gender is superior.

A Man who stands up for or alters discriminatory work policies and inequalities towards Women.

A Man who speaks out publicly on Women's behalf.

Stage IV - Immersion/Emersion - 12 items total:

A Man who focuses on male relationships.

A Man who attends all male conferences, seminars or meetings focusing on Men's issues.

A Man who believes Men need to learn their identity from other Men.

A Man who is aware of the absence of male role models.

A Man who would rather socialize with Men only.

A Man who is frustrated at the lack of outlets for Men's problems.

A Man who focuses on a need for 'male bonding' in his life.

A Man who identifies with the 'Men's Movement'.

A Man who focuses on issues of 'reverse sexism' against Men.

A Man who has a pro-Men attitude.

A Man who seeks male mentors.

A Man who seeks out Men only therapy or support groups.

Stage V - Internalization - 16 items total:

A Man who naturally uses non-sexist language.

A Man who recognizes equal partnerships with members of other groups.

A Man who values both masculine and feminine traits.

A Man who has an acceptance of a true family sense of all people regardless of their cultural heritage.

A Man who notices long term consequences of people's behaviors and actions towards other groups.

A Man who is comfortable wherever he is or whomever he is with.

A Man who values the friendships he has with both Women and Men.

A Man who involves himself in causes regardless of the gender of the people involved in them.

A Man who enjoys watching the different ways that Women and Men approach life.

A Man who experiences comfort in play, work and competition with Men and Women.

A Man who feels confident in his male identity.

A Man who has a genuine appreciation of vulnerable groups.

A Man who is knowledgeable about which values Women and Men share.

A Man who seeks out new experiences even if he knows a large number of Women will be involved in them.

A Man who feels as comfortable around Women as he does around Men.

A Man who feels comfortable talking to Women.

Results of the GIDM Survey

The intent of the construction and administration of the GIDM survey was to gather opinions and ideas from Men who were affiliated with different Men's organizations or groups. This was done to elicit information from Men regarding the stage development of Men's gender identity in order to see whether the information supported the GIDM model and the proposed behaviors and attitudes for each stage of development in the GIDM model. The groups targeted were members of more 'traditional' Men's clubs such as Elks, Moose Lodges etc. and members of less conventional Men's groups where 'Men's issues' and sharing are the goal.

The GIDM survey resulted in an interesting array of responses from 41 participants. The participants ranged in age from 22 years to 67 years old. Thirty eight of the forty one participants were between 30 and 60 years old. Their professions varied greatly from railroad engineer to teacher to aeronautical NASA engineer to clerical worker. Participants represented various racial and ethnic backgrounds including approximately 5% Black/African American, 35% Hispanic/Mexican American, 45% Anglo/White, 5% Native American, 5% Other. The results of the general information data collected on each of the participants is summarized in Appendixes G.

To simplify the reporting of results the subjects were categorized into three different groups according to how they were selected to participate. Group A includes 18 participants who were selected because of their involvement with an all male week end retreat focused on Men's issues and concerns, called "Emerging Male

Week-end.” Three of the participants checked off ‘no’ to the question in the general information section regarding participation in such an activity.

Group B includes 16 participants who were selected because of their involvement with a ‘fraternal’ organization such as Elks. Several of the participants in this group did not list their involvement in this organization under question one. Possibly this occurred because the reason they were asked to participate in the survey was because of this membership, so saw no need to list it. One participant from Group B has also participated in a Men’s issues conference at least once a year for the past three years.

Group C includes 7 participants who were selected in an ‘eclectic’ group to see what might be presented. One participant is active on a task force for Women, supporting the hiring of Women and ‘job rights’ for Women and had no involvement in any Men’s activities. This limited information would point towards the participant being at a Stage 3 level. Another participant was active in an all male support/therapy group over seventeen years ago, long before it was a popular activity to be involved in. This one identifying piece of information could point towards being at a Stage 5 level. The other five participants in Group C had varying involvement with Men’s organizations including Country Clubs, Poker groups, and sports teams.

The contact persons administering the surveys were requested to make notes regarding any questions or comments made by the subjects in regards to collecting the information. Some of the questions were logistical in nature regarding “how much time do I

have?" or "can I type this instead of print it?" Selected comments (both written and verbalized) that were collected regarding emotional experiences or other relevant aspects to the study from the three groups follow:

Selected comments from Group A include:

"It's about time somebody asked us what the hell we think."

"It is so good for me to share what I've learned in my Men's group."

"I sure would have answered this differently had I filled this out a few years ago before I started getting to know myself and being in this group."

Selected comments from Group B include:

"You know I don't believe in all this Women's lib stuff. I know what Men and Women are suppose to be doing even if they're not. Are you sure you want me to participate?"

"I was real honest about what I felt. I hope there aren't any Women who will be offended. What did the other guys say?"

"I'd like to know what other Men are thinking about this stuff. I know I've sort of thought about it but never really took the time to sort it out. I wonder if other guys are feeling the same way I do about wondering what our place is going to be. I never have asked anybody and I guess until now nobody has ever asked me."

Selected comments from Group C include:

"I'm glad somebody is asking questions like this. I took a lot of time thinking about the questions and haven't really quit thinking about them since I wrote this."

“I know the other guy in my office filled this out. I’d like to see what he said. We think so differently about Women and stuff but have never talked about it.”

“Years ago I would have acted negatively to questions so open ended. I guess I used to be afraid to think about my beliefs and admit to the part I have played in oppressing Women. I realized through answering this I really like being a man and I enjoy the company of other men and women as long as they are not racist or sexist.”

These comments suggest Men are wondering what others are saying and thinking about these topics. This ‘wondering’ posture would seem to reflect a searching for answers and possibly a pursuit of having a sense of who one is in terms of being a Man. These comments from all three groups, with the exception of the final comment, would be one indicator of Men being in stages prior to Stage five.

The rest of this chapter reports the summary of results of how the three groups answered the questions on the GIDM survey. This is viewed in terms of the five domains outlined in Chapter four including 1) Affiliation; 2) Roles; 3) Emotional Experience; 4) Self Definition of Maleness and 5) Behavior/Language and in conjunction with the Behaviors and Attitudes listed as a result of the consensus data.

Question one of the survey regarding affiliation with Men’s organizations is reviewed above. One highlighted point is a member of Group B identified belonging to several Men’s groups including Jaycees, “prior to them allowing Women to join.” He presently is a member of “an all Men’s Elks Lodge” and two Men’s sports leagues.

Another of the Group B respondents who expressed a great deal of dissatisfaction and distress throughout the survey regarding “Men losing ground” and Men having to “make up for past sins” holds numerous current memberships in predominantly male organizations including National Rifle Association, Elks, Sons of Confederate Veterans, Men’s Football and Men’s basketball league. He mentioned “a shared heritage” as a benefit to belonging to these Men’s organizations.

In response to the check off question regarding attending Men’s support or therapy groups or conferences, fifteen of the sixteen Men of Group B checked off ‘NO’. Two of them added a comment in the margin of “and I never would!”

Following is a summary of information collected on Questions two through nine from the respondents. It is presented in Table format to allow for ease of understanding. The format has an abbreviated list of answers from the respondents in the left hand column, taken directly as written by the participants and then grouped together in common themes. An answer was used if a minimum of four respondents (approximately 10%) had given the response. The per cent of the response given by each of the three groups is listed in the right hand columns. Participant’s often had more than one response given the style of the questions so the totals are not expected to add up to 100%.

Question number two, “What benefits are there for Men affiliating with each other in these groups?” See Table 9 for summary.

Some of the responses from Group A in greater detail include:

“The male support group provided a safe forum for us to examine our experiences as men, develop better relationships with each other and develop better relationships with ourselves.”

“...venting anger and emotions.”

Some of the responses from Group B in greater detail include:

“They can talk about similar interests and experiences, i.e. military service, sports, cars, etc.”

“...Male Things” - jokes, boasting, hunting, fishing..”

Table 9

Summary of Question #2

“What benefits are there for Men affiliating with each other in these groups?”

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
Male Bonding	28%	13%	14%
Camaraderie/Social Interactions	17%	13%	29%
Support/Sharing/Friendship/Understanding	28%	6%	14%
Competition	11%	0%	29%
Business	6%	19%	0%
Talking/Joking Without Offending	0%	38%	0%
Team Building/Playing Together	0%	19%	14%
None!	0%	19%	14%

*(n) for each group

Table 10

Summary of Question #3

“In today’s world, how are the roles of Men and Women similar?”

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
Money, Jobs, Career, Work	72%	81%	86%
Parenting/Child care/Household duties	33%	31%	43%

*(n) for each group

“Night out with the boys, talk “Bullshit”...”

“Ability to talk in a frank manner.”

“Don’t have to worry about where to spit.”

“None!”

Six of the sixteen Men in Group B listed talking with each other about “Men Things.” Five of these Men listed not having to worry about offending Women with their language or jokes as a benefit. None of the Men in Group A or Group C listed language or not offending Women as a benefit. Three of Group B said there were no benefits.

Question number three, “In today’s world, how are the roles of Men and Women similar?” See Table 10 for summary.

This question was answered almost exclusively as either career or child care and household related. Similar numbers of participants from both Groups A and B responded with these two themes. More than twice as many from both groups listed career or job similarities over home management or child care.

One of the responses from Group A in greater detail includes: “...both must be able to drive cars. Men and women are both more open about sex and sexual/vulgar language.”

One of the responses from Group B in greater detail includes: “Women can be seen at functions, bars, clubs alone which is acceptable now.”

Question number four, “In today’s world, how are the roles of Men and Women different?” See Table 11 for summary.

There was not nearly as much consistency with answers with the groups or across groups. The answers varied widely.

Some of the responses from Group A in greater detail include:

“Men are harder to open up, have feelings.”

“Men are generally bigger and stronger. Women have more economic say so.”

“Women are still striving for ‘equality’ (they want to go into combat, I presume to die in equal numbers as men). (Smoking, drinking, etc.) Women are more paranoid than men used to be.”

“Women probably are still the minority although they have come a long way.”

“Some jobs are still only open to men. (i.e.. President, Catholic Priest)”.

Some of the responses from Group B in greater detail include:

“Women are more demanding than men.”

“The gap is closing. but there are still some roles that are different, thank God!”

“Women buckle under pressure - men don’t. Women have something to prove-men are proven. Women want equality-which they have always had.”

“Women in management jobs tend to be more authoritarian then men and women do not forget or forgive as easily as men, more male bashing then women bashing/more women bonding. Family - Women tend to control the family more than men.”

“The judicial system seems more tolerant of women’s concerns. The role of men seems to be at a level lower than a woman in regards to divorce and criminal proceedings in other words, men get hammered more so in these roles.”

Table 11

Summary of Question #4

"In today's world how are the roles of Men and Women different?"

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
Same as in 3 above/Role reversal	11%	13%	0%
Women do more home and child care	6%	6%	57%
Roles narrowing/just alike	11%	31%	14%
Women don't receive fair pay/Women treated unfairly	6%	19%	14%
Men as provider	0%	6%	57%

*(n) for each group

Table 12

Summary of Question #5

"How do you see Men's roles differing from when your Father was your age?"

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
Men more emotionally expressive now/sensitive	17%	0%	29%
Men were the breadwinners/providers/head of household	39%	50%	29%
Men didn't used to be involved in child care/home making	28%	56%	29%

*(n) for each group

"The role of the man is to do that which is highly "strenuous," "technical," and women do that which is simple."

Some of the responses from Group C in greater detail include: "...men exercise more freedom."

"I can certainly understand and empathize with minorities and women in their struggles for equal rights."

"Men's roles are still dominant in our culture in politics, labor, business management, military and financial positions of power, community and school leadership and administration. Men still control the ever influential entertainment industry. There remain many ways Women's roles are subservient to Men in our culture. We have a long way to go before we reach a balance of egalitarianism. Women still only make about 65 per cent of what Men do for similar work. Men need to be willing to recognize the imbalance of power they hold and be willing to share it."

The single most common response given was that the roles are narrowing and the roles for Women and Men are becoming much more similar. Responses from the Group B Men in general indicated a tendency towards beliefs in the traditional stereotypes for Women. There also seemed to be a thread of hostility through many of the Group B responses.

Question number five, "How do you see Men's roles differing from when your Father was your age?" See Table 12 for summary.

One of the responses from Group A in greater detail includes: "He was macho and thinks I'm sort of a wimp."

Some of the responses from Group B in greater detail include:

“More pressure now from women and society to do more homemaking and child rearing activities.”

“Economics have stripped the man from the “provider” role.”

“Today we must accept women and be careful of what is said about them.”

“I see men’s roles changing, in that man is slowly losing his place as the head of the unit.”

The most significant issue raised was the Man used to be the “bread winner” or “provider” or “head of household.” The second most common was that in the past Men did not have to be involved with child care or homemaking in their Father’s day.

Question number six, “How do you feel about the changing roles of Men in society?” See Table 13 for summary.

Some of the responses from Group A in greater detail include: “For the better. Men have been dying too young because of all of the stress of their breadwinner role (8-9 years earlier than females). Males have paid a great price. I think that the system or the culture has wrongly excluded males from the delivery room and as a result has forced them to be less involved in the raising of their children. Granted, males may prefer to not be involved but a cultural push would have been helpful.”

“Great!”

“Don’t like it! Prefer traditional roles of nuclear family with less divorce/separation.”

“I don’t like it, first of all from biblical reasoning. Secondly, especially concerning military or athletics, biological differences.”

“In general the men are becoming quite weak.”

“Confused. Sometimes irritated.”

Some of the responses from Group B in greater detail include:
“The changing role of men in society today is causing a lot of stress on men in general. With the outspoken Women’s organizations seemingly condemning the whole male species, I think that some men get to the point of feeling that they must apologize for being male.”

“I don’t like the fact that men must now take a back seat in an effort to try and make up for “past sins”.”

“I think it’s great, but men still have a long way to go.”

“I don’t feel anything really. I accept the changes with open arms and wonder why it is taking society so long.”

“I think man is losing ground. We are retreating and if we don’t watch out, we will be overrun.”

Some of the responses from Group C in greater detail include:

“I don’t understand the need to go into the forest and beat drums, but I’d rather see that than men sitting around drinking beer and watching glorified violence (football) which can often instigate domestic violence and rape.”

“I do not like the changes that are taking place in men’s roles in society. It seems that women do not want any distinction between the genders which I feel is a mistake and beneath them. i.e. women in combat.”

“It takes the pressure off us. (men). I like it.”

Question number seven, “In an ideal society what would be the roles of Men?” See Table 14 for summary.

Table 13

Summary of Question #6

“How do you feel about the changing roles of Men in society?”

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
I like them/positive/better/Great!	17%	25%	71%
Don't like it/Could be better/Irritated	39%	6%	14%
It's OK/ambivalent	17%	6%	0%

*(n) for each group

Table 14

Summary of Question #7

“In an ideal society what would be the roles of Men?”

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
Equal to Women	28%	31%	29%
Husband/Provider/Hunter/Gatherer/Leader/ Breadwinner	28%	13%	0%
Caring/Respectful/Not destructive/Tolerant/Sharing	17%	0%	14%

*(n) for each group

The most common response was to be equal to Women. Many of the participants had limited responses.

Some of the responses from Group A in greater detail include:
“Men should be more flexible...Old hunter gatherer stuff is still around and slowly decreasing.”

“Not have to work so hard.”

Some of the responses from Group B in greater detail include:
“Men would be the provider for family - (wife & child). He would work in areas of high risk and personal danger; police, fire, military, etc.....On his shoulders would be the burden of responsibility and mantle of leadership.”

“I feel that my current role is that of a husband, father, and provider.”

“Not to be questioned and to have absolute authority to come and go as you want, to be able to spend your money as you want. To be whatever you want to be.”

Some of the responses from Group C in greater detail include:
“They treat themselves and all the men and women in their lives with respect.”

“In an ideal society, men would be able to change roles that fit their unique interests and strengths rather than molding to a societal expectation of the common male roles. I would like to see the role of men’s involvement with children increase, for men to be mentors, guides, teachers and storytellers. For men to be care givers and receivers, fulfilling husbanding roles and the roles of brother, friend, leader/follower and humorist.”

Question number eight, "In an ideal society what would be the roles of Women?" See Table 15 for summary.

The most common response was to be equal to Men or interchangeable. Numerous participants gave limited responses.

Some of the responses from Group A in greater detail include:

"To be independent financially and 1/2 help pay bills."

"Housekeeper, cook, loving supporter of her husband. But she would also be able to do her fair share of relaxing pursuits. (Craft, crochet, quilting, gardening, etc.)"

"To share the role of leadership with men."

"Well, more of a mother role and that's another story."

"In the home/helpmate to man."

Some of the responses from Group B in greater detail include:

"Barefoot and pregnant." (Note: This participant sealed his envelope and wrote on the outside, "You may think I'm joking, but I'm not. I'm dead serious about my answers.")

"Those that are family members with children, would be at home teaching values and social skills to the children, there to care for them in health and cognitive development. For those unmarried and without family, they should be afforded the same jobs at the same pay as men with the exception of those jobs involving great danger."

Question number nine, "List several ways you talk or behave differently now in relationship to Women than you have in the past." See Table 16 for summary.

The most common response reflected a concern about sexual harassment and the legal implications. Over half of Group B made some comment about sexual harassment issues.

Table 15

Summary of Question #8

"In an ideal society what would be the roles of Women?"

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
Equal with Men/Interchangeable	44%	44%	43%
Respectful/Loving/Sharing	17%	0%	14%
Mother/Child care taker/wife/helpmate	22%	19%	14%
Choices/Be whatever they choose	11%	13%	14%

*(n) for each group

Table 16

Summary of Question #9

"List several ways you talk or behave differently now in relationship to Women than you have in the past."

Common Themes using words from Respondents Answers	Number responding from each group		
	A(18)*	B(16)*	C(7)*
No different	17%	19%	43%
Change language	6%	31%	14%
More careful/Guarded due to sexual harassment	0%	54%	14%
Less chivalry/less polite/more professional	6%	19%	0%
More understanding/considerate/respect	17%	0%	0%
Less sexual tension/less flirting/less seduction/ less romantic	11%	6%	14%

*(n) for each group

Some of the responses from Group A in greater detail include:
“I’m less anxious around women.”

“Less chivalry, i.e. door opening, courtesies... more open to women in business...”

“I am less protective and polite... I do not treat women differently than men - except my language!”

“More understanding, more attentive.”

“I am developing more openness to the friendship with women without as much sexual tension.”

“As for myself, I don’t distrust or have the anger towards women like I did, say 10 years ago.”

Some of the responses from Group B in greater detail include:

“I am much more distant and careful. I do not tell women of my “traditional” view points as I would be looked on as an anachronistic chauvinist. This is the “politically correct” decade and you must watch all you say and do, lest you fall under the wrath of the government or some other controlling agency. In short, I view them as dangerous to me.”

“More professional in all matters - no more sexist jokes.”

“Constantly on the watch, in order to insure women are not offended or sexually misunderstood.”

“With all the publicity about sexual discrimination, I try to be a lot more careful when talking or dealing with women. The days of casual flirting are gone.”

Some of the responses from Group C in greater detail include:

“Deeper friendship. Less seductive. More respectful of individual strengths. Less fear. Less care taking.”

“I no longer have to seduce women emotionally or physically.”

Summary of Results

The results of the GIDM questionnaire indicate a generally clear consensus of agreement as to which stage an item belonged in. Of the 75 items there was 100% agreement as to stage placement on 24 items. Another 21 items had 92% agreement. In summary, 60% of the total items in the pool had a greater than 90% agreement as to stage placement according to the raters. A total of 76% of the items received a 75% or greater consensus as to stage placement according to the raters. This resulted in a total of 57 of the original 75 items being listed as behaviors and attitudes for the five stages of the GIDM model.

The results of the GIDM survey indicate that the Group A and Group B Men generally varied in response to the questions. More specifically the results indicate there was variation between all three groups of Men in the information gathered pertaining to the themes targeted from the GIDM model.

In terms of the domain of affiliation, there was virtually no overlap between groups A and B in the types of Men's groups they were members of. The benefits they gained from the group affiliation varied greatly. Generally the Group A Men were positive about affiliating with Men for the sake of being with Men while generally the Group B Men were positive about affiliating with Men in order not to offend Women or to play or participate in sports together.

In regards to the domain of Roles, Group B Men were more concerned with the roles between the genders narrowing than Group A or Group C. Group B Men also expressed more definite assignment of traditional stereotyped roles for Men in their Father's day. There was very little difference between the groups in regards to what ideal roles for Men and Women would be.

On the domain of Emotional Experience, Group A had more responses reflecting feelings in answering any of the questions than either of the other two groups. Group B had very few affective responses other than anger. Group C had a mixture of responses reflecting emotional experience. The most common emotional response from Group A was anger. Only one respondent out of all three groups expressed the feeling guilt.

In terms of the domain of Self Definition of Maleness very little information was gathered from the GIDM surveys for any of the groups.

For the domain of language and behaviors, Group B expressed a greater concern regarding how they behaved or the sexist language they used or didn't use. In general this seemed to be in response to potential legal issues, sexual harassment fears or in reaction to how Women would view them such as whether they could spit or swear in front of Women. Groups A and Group C did not express these concerns around their behaviors or language. Group A Men had more responses regarding being more understanding, considerate and respectful around Women.

As was presented in Chapter four, the selection of the Group A and Group B Men was done based on their group affiliation being a

possible predictor of stage development in the GIDM model. The survey answers were reviewed to see how representative the responses were of behaviors and attitudes for various stages of the GIDM model. In general the answers from the Group A Men represent many of the behaviors and attitudes from the Immersion/Emersion, GIDM stage four. The Group B answers were more closely affiliated with the GIDM stage two - Conflict with some overlap of behaviors and attitudes from the GIDM stage one - Pre-exposure.

More specifically the behaviors and attitudes of the Immersion/Emersion stage represented by Group A answers included attending all male conferences, seminars or meetings focusing on Men's issues; desire to socialize with other Men for camaraderie, support, sharing and understanding; a focus on a need for 'male bonding'; identifying with the Men's Movement; and a focus on the issues of 'reverse sexism' against Men. The behaviors and attitudes of the Conflict stage represented by Group B answers included confronting self on sexist beliefs and behaviors; acknowledging and recognizing sexist language and fearing sexual harassment problems and needing to "watch use of language so to not offend women"; noticing inequities between Men and Women; and experiencing anger about the 'Women's Movement'.

CHAPTER 6

SUMMARY, DISCUSSION AND OBSERVATIONS

Summary

This study introduced a new concept of cultural identity development and presented a new model, the Gender Identity Development of Men (GIDM). Two new instruments were constructed and administered with the intent of gathering data to support the potential validity and usefulness of the GIDM model. The GIDM Questionnaire was constructed and administered with the objective of selecting appropriate behaviors and attitudes to describe the differences in stages of the GIDM model. For the most part this objective was fulfilled. The GIDM survey was constructed and administered with the intent of gathering information from Men to identify whether their experiences, thoughts or behaviors supported the proposed behaviors and attitudes of the GIDM model. In part this objective was reached.

The ultimate goal of this study was to introduce a model of Gender Identity Development for Men. This was completed. The presentation of the GIDM model was done with reflection and respect for the late B.F. Skinner's parting comments at the 1990 national meeting of the American Psychological Association in Boston, Massachusetts where he told the audience, "Just because you have an idea and put a box around it, it doesn't make it a theory." So, in light of this advice, the GIDM model was presented including probable behaviors and attitudes for each of the stages and interview information was gathered with the intent of at least deeming the model reasonable while recognizing the absence of empirical

investigation. It is anticipated the model and supporting information will be acknowledged as interesting, reasonable and important enough to be tested and validated and modifications made on an on-going basis.

GIDM Questionnaire - Observations, Discussion and Conclusions

The results of the GIDM Questionnaire offered supportive data regarding the appropriateness of behaviors and attitudes used to describe the differences in stages of the GIDM model. The question of, can judges reliably assign the descriptors to the different stages of the GIDM model with a reasonable degree of consistency was answered. Twelve multiculturally trained and experienced raters judged each of the proposed behaviors and attitudes as to which stage each of the items belonged in. There was a high degree of consistency among the raters. Well over half of the items were assigned to the same stage with a 90% or greater consensus among the raters. Seventy-six per cent of the original items proposed were assigned to the same stage at 75% or greater consensus among the raters. It was concluded that 57 items had gained enough consistency to be included in the proposed GIDM model as descriptors for the five different stages.

In the results from the GIDM questionnaire several items had interesting and possibly ambiguous implications as to which stage certain items belonged in. According to Helm's (1993), little attention has been given to the final stage labeled Internalization/Commitment (Cross 1971, 1978), due to difficulties in measurements and differentiating it from the other stages. This

difficulty in differentiating the final stage became apparent in the GIDM Questionnaire. In the outcome of the GIDM questionnaire regarding assigning behaviors and attitudes to each of the five stages, there were five items with a greater than 75% consensus as to the appropriate stage they belonged in, but the items had originated in a different reference stage. Most of this ambiguity was with items from the Pro-Minority reference group, stage three which were assigned by the raters to the Internalized stage five. This ambiguity might be explained by that some behaviors and attitudes from the Pro Minority Stage are a sub set of the Internalization Stage. For example, the item, 'A Man who seeks out new experiences even if he knows a large number of Women will be involved in them.' Another possible explanation is the wording of the item could contribute to the ambiguity. For example, the item 'A Man who feels as comfortable around Women as he does around Men' might be interpreted differently if it simply read 'A Man who feels comfortable around Women.' The former reading on this item might represent a Man who has a grounded sense of who he is regardless of his company while the latter reading could be understood as a Man who has a specific 'comfort zone' around Women. It was decided to include these items in the Stage category agreed upon by the raters.

Of course, the possibility remains that the items were used as descriptors for the wrong stage in the first place. This possible misplacement could have been based on errors in descriptors of the WIDT models or the WRIAS instrument from which the GIDM model was derived both of which have been subjected to limited empirical investigation.

These misplaced items may also be a reflection of where using the WIDT models as the basis for the GIDM model has shortcomings. Due to the differences experienced between races versus genders and the more constant interaction of Men with Women versus Whites with Blacks these items may not be appropriate for any stage of the GIDM model. They may be only useful in describing stages of the WIDT models. Again the need for extensive empirical investigation regarding the assignment of items and the validation of how individuals might be categorized into stages of development becomes apparent.

GIDM Survey - Observations, Discussions and Conclusions

The results of the GIDM survey offered some supportive data for the GIDM model regarding the content of descriptors for each of the stages.

The most focused support was that group affiliation did result in different information gathered when administering the GIDM survey. The intent was to select members of two different styles of Men's groups in order to identify any differences between the information gathered from each group. It was important then to not have Men that belonged to both traditional Men's groups and Men's issues groups. The results indicate there was very little overlap in group affiliation. In response to the check off question regarding attending Men's support or therapy groups or conferences, fifteen of the sixteen Men of Group B checked off 'NO.' None of the Group A Men listed that they had membership in any traditional style Men's groups.

The GIDM model proposes that Men at different stages affiliate with other Men in different ways and have varying experiences regarding the group affiliation. The results of the GIDM survey support this supposition of the model.

In general the Group A Men who were active in Men's issues groups displayed more of the behaviors and attitudes of the stage four - Immersion/Emerson of the GIDM model. As consistent with the GIDM model, they expressed a pro Men stance and expressed anger towards the Women and the 'Women's Movement.' They identified the need for male bonding, male role models and male mentors.

In general the Group B Men who were active in more traditional Men's groups displayed more Stage one - Pre-exposure and Stage two - Conflict behaviors and attitudes. There was a more evidence of following traditional gender stereotypes and desire to be able to use sexist language. The Group B Men in general expressed anger regarding the changes status of Women in society.

Most of the questions of the GIDM survey elicited helpful information in regards to evaluating the usefulness or reliability of the GIDM model.

Question two and five responses reflected an interesting possibility regarding the domain of gender roles. The most common issue raised in question five about how roles have changed compared to when your Father was your age was the Man used to be the "bread winner" or "provider" or "head of household." The second most common was that in the past Men did not have to be involved with child care or homemaking. In question two regarding the similarities of Men's and Women's roles today, more than twice as many Men

from both Group A and Group B listed career or job as similarities shared by the genders over home management or child care. One possible interpretation is, this reflects Women moving into the workplace roles and Men not moving into home making roles.

In conjunction with question six regarding how a Man feels about the changing roles of Men in society, nearly half of Group A members responding strongly with not liking it. Some of the samples responses include:

“I don’t like it, first of all from biblical reasoning. secondly, especially concerning military or athletics, biological differences.”

“In general the men are becoming quite weak.”

“Confused. Sometimes irritated.

“Don’t like it! Prefer traditional roles of nuclear family with less divorce/separation.”

Helms (1993) suggests resentment and anger fuel the stage of retreating into the dominant culture. Considering the answers above from the view of the domain of emotional experience, roles and affiliation since all of these Men are participating in Men’s issues groups, it seems as though these Men reflect the anger and resentment Helms referred to. From this information these participants would likely be in stage four of the GIDM model. There are numerous possibilities regarding the stage process of the Men who made the comments above. One is, they are in a bridge between stages two and four or in the early entry of stage four, having bypassed stage three by answering ‘Yes’ to the question, “Is retreat into Men’s culture a viable way of dealing with conflict?” This would reflect them still reacting to the changes versus a Man who is

in stage four and answering 'No' to the question, "Can attitudes become more flexible?" which would leave an individual arrested in stage four.

In answering question six, 39% of Group A Men had feelings of dislike, being irritated or angry towards the changing roles of Men in society. Only 17% felt it was positive and 17% felt ambivalent, compared to the Group B Men where 25% felt "positive" and "liked it" and only one respondent reported not liking the changes. In general the Group A Men expressed more emotional experience responses. This could be a reflection of what many Men's issues groups attempt to do which is to learn to express feelings.

Question seven and eight drew limited response and did not pull very much information. The most common response of participants in all categories was for the roles of Men and Women to be equal. Several reasons could account for this. One being, the nature of the question was likely too broad since it referred to an "ideal society". Another might be the survey was too long for open ended questions. Or the questions had ended up pulling overlapping information and the responses had been given earlier in the context of another question.

Another interesting point about questions seven and eight was the Men answered with greater variety of responses to the question about what Women's roles would be than about what Men's roles would be. In terms of the domain of self definition of maleness, this may reflect an absence of definition or an limited sense of their own identity.

Participation in the GIDM survey varied greatly as to occupation and profession among the subjects. One of the Group A Men, in response to a question reflecting the domain of gender roles, suggested there might be a relationship with the more “traditional roles of men and women” with lower socio economic status. In reviewing responses from participants who clearly and rather adamantly stated their preference for traditional and stereotypical roles for Men and Women, their present employment included careers as Certified Public Accountant, Police Detective, Finance manager and Engineer. The participants responding to roles in the least traditional ways include a Teacher, Clerical Worker, and Music Director. Without knowing these participant’s specific incomes, it would appear on this survey and with this limited information the preference for traditional gender roles is not necessarily related to socio economic status.

In regards to the GIDM surveys and the issue of who was willing to participate, as was detailed in Chapter four proved interesting. As another point regarding soliciting participation from individuals, three of the Men asked to participate to be included in Group C said they were unable to answer the survey because the questions were too broad, ambiguous and “this certainly did not constitute valid research” and “how could this kind of work be considered as dissertation research?” These Men are active researchers in the fields of aeronautical space and engineering. This feedback gave the author reason to pause and consider what these responses reflected. One of the possibilities is these participant’s inability to recognize attitudes as a valid form of information and a

reliance on the narrow view of an objective measuring of something 'outside oneself' as the only form of 'truth.' Other possibilities include, it takes a significant risk to self reflect on the attitudes being sought or if a person struggles with the issues and fear of perfectionist drives it would be very difficult to answer the questions.

Regardless of the issues behind the unwillingness or inability to answer, it triggered the drawing of a possible parallel in Gender concerns. The Men not answering the survey come from a research perspective often referred to as the 'hard' sciences versus the social sciences labeled as 'soft' sciences. Needless to say these labels come with a loaded value judgment. In recent history it seems as though the social sciences have been trying to *prove* themselves and find equality by trying to be more like the 'hard' sciences in objectifying measurements and limiting research to what is strictly quantifiable. In a Gender parallel, Women and Men have experienced similar value loaded labels of 'soft' and 'hard.' For some time it seems Women have been trying to prove their equality by diligently working to behave, talk and be more like Men. More recently Women, with the guidance of researchers like Gilligan (1982, 1988) have been able to focus on recognizing their own strengths. Maybe the goal is one of being 'egalitarian' where the roles (or the research methods) are different but given equal value.

General Observations and Notes

It has been hypothesized (Cross, 1987) one's quality of adjustment is a result of a *combination* of "personal identity,"

“reference group orientation,” and “ascribed identity.” Considering this in the proposed stage four Men, the reference group is intact regarding being part of the Men’s movement and participating in Male bonding events and activities. The ascribed identity of taking on a role of the “wild man” or “trickster” as suggested by best selling author’s (Bly, 1989 and Kipnis, 1991) or being mentor’s for other Men. There is room for question as to whether there is a significant “personal identity” in place to *combine* with the reference group or ascribed identities.

The integration of the personal identity may be the challenge in moving into the Internalization stage. Finding the integration and combination of the identities may speak to the quality of life proposed in the final stage.

Ponterotto (1988) indicated in the Racial consciousness development model that a White person in Exposure or Stage two experiences guilt and anger regarding one’s participation in oppressive behaviors and attitudes as a member of the dominant group. The Men from Group B who may be in a Conflict stage which is a similar stage to Exposure certainly expressed feelings of anger but the anger was generally projected towards Women and not towards themselves for being a member of an oppressing group. There was no mention of or expression guilt by any of the Men from Group B. A possible insight as to the difference is that most Whites in Exposure stage only have limited interpersonal contact with Blacks whereas Men in the Conflict stage commonly have interpersonal contact with Women. Based on the degree or amount of interpersonal contact maybe a White can afford to experience guilt regarding racism and

be able to process it whereas a Man can not experience guilt regarding sexism because of the propensity of it being too overwhelming and constant to process.

Maybe the anger expressed by the Group B Men who may be in the Conflict stage is better understood reviewing Helms (1984) model and the Disintegration stage two experience. In the Disintegration stage a White may feel caught between recognizing and accepting one's role in oppression and maintaining a sense of humanity. On the one hand, a White does not want to assume responsibility for discrimination by acknowledging one's Whiteness and the benefits that result therefrom; but on the other hand one wants to believe one has a sense of humanity and understanding. From this perspective maybe the Group B Men are expressing anger outwardly from the experience of feeling caught in what may seem like a no win situation of not wanting to acknowledge or give up the advantages of being a Man in a patriarchal society but wanting to feel a sense of humanity.

Another possible explanation regarding the anger expressed by the Group B Men is that this stage better parallels Helms' (1984) third stage of Reintegration where an individual idealizes everything perceived to be part of White culture (or Men's culture) and denigrates everything thought to be Black (or Women's culture). Anger, covertly or overtly expressed as well as projection of one's feelings characterize the person in the Reintegration stage. This could identify why the Men focused anger towards Women.

The movement through the GIDM model appears best represented by phases of change, as represented in Figure 3 and

discussed in Chapter five, rather than a step wise progression. At this time in the infancy of development of a model this vantage point might allow for a more open view of how the model itself might progress rather than the focus of research being on how to fit Men into a more rigid step wise progression.

In Sabnani's (in press) progression, if an individual was experiencing distress or rejection in the pro-minority and moved to a retreat into dominant culture, the movement was described as being 'regressed' into the next stage. In the light of Men's development reflected in the GIDM progression it is possible the move from stage three Pro Minority to stage four and a retreat into Men's Culture isn't necessarily a 'regression' in development. It seems possible to be a positive transition if it is given a different reframe, and viewed as simply another route to getting to the stage of Internalization. This would likely be a hotly debated subject with many groups. This author recently read a comment in "Working Woman Magazine" reflecting that the 'Men's Movement' is just the 'Good Ol' Boy's Network' with another name and new membership criteria. In addition it is probable the Women who wrote chapters in the popular press book Women Speak Out On The Men's Movement (1993) would agree with Sabnani's et al (1992) perception on the transition into the Retreat stage as being a regressive one. For example, one of the book's chapter headings by a prominent professor and specialist in the field of Women's Studies is "Pumping Iron John" and is charged with negative interpretations of the presently popular book titled, Iron John (1989) by Robert Bly.

The positive 'reframe' mentioned above by this author has been referred to as 'sincere dilution' by people viewing the Retreat stage as regressive. Whether stage four is considered regressive or not, it may be a function of the length of time a Man spends in stage four or the type of activities and behaviors he participates in before moving onto the Internalized stage. If a Man's life in the fourth stage is fueled by anger and he is feeling overwhelmed with injustice by advances made by Women or members of other minority cultures and he cannot accept more flexible attitudes, then it might be interpreted as a regressive transition. On the other hand maybe a Man is spending time in stage four, attending a Men's support group, evaluating his existence and embracing emotional experiences of anger, loss, and sadness, is in a reflective state of taking a look at his life and the life of those around him and finds doing this with other Men as more helpful than doing it alone or with Women. It seems more appropriate to view this particular scenario in a positive light and as a progressive step towards Internalization.

Another possibility is a Man who is in the Pro-minority stage continues to meet up with Women in the Emerson stage of their development. Women in this stage often have an angry and anti male posture (Ossana et al. 1992). With enough combative activity, regardless of whether he was reaching out to be supportive, depending on his personality and life situation, he may retreat as a sense of solace and safety in terms of protecting his personal identity.

It is also possible the view taken regarding whether this particular stage transition is regressive or not is more a reflection

of the stage of the viewer than of the individual in Stage Four. For example, take the comment from the GIDM survey subject who identifies himself as being a “gay man” and aligns closely with Women. He finds “a group of all Men boring,” prefers the company of Women, is active on a University Task Force supporting the advancement of Women and by most accounts would seem to be in stage three of the GIDM. He says in regards to Men who are in the retreat stage, “I don’t understand the need to go into the forest and beat drums. It seems pretty silly.” From a male who is in a Pro Minority Stage, the stage four male seems “silly” and possibly regressed yet this same respondent continued saying, “but I’d rather see that than men sitting around drinking beer and watching glorified violence (football) which can often instigate domestic violence and rape.” He again brought his understanding back to a view of Pro Minority by sharing a concern for “domestic violence and rape” when evaluating the position of a stage four Man.

Yet another scenario is, if a Man appears to be in Stage Four and has retreated into Men’s Culture but has never been in Stage Three in a Pro Minority posture, he would not be ‘regressing’ since he would never have been in a place to regress from. A probable example of this from the GIDM Survey is a Man in Group A who says in his answer to Question eight regarding Men’s roles, “I think that the men’s movement which is allowing men to get in touch with their deeper masculinity is crucial to males. Men do not have a feminine side, they have a deeper masculine side with traits like intimacy, affirming, empathy, affection, etc.” In the answer to Question nine, this same respondent says, “I do not believe in the

women's liberation movement. I think that it is just another way to bash males." So, according to this respondent the Men's movement is helpful, in fact, "crucial to males" while the Women's movement is harmful. At first glance, this would seem to be an individual 'regressed' into Stage four. However, it is possible he never has been in Stage three and has followed the developmental path as outlined in Figure 3 and answered 'yes' to the question, 'Is retreating into Men's culture a viable way of dealing with conflict?' Further, following the movement outlined in Figure 3, this respondent would eventually have to answer 'yes' to the question, 'Can attitudes become more flexible?' in order to move on to Stage Five. Otherwise he would remain arrested developmentally in Stage Four.

This Participant verbally added when he completed his survey, "I am learning in my classes that the women's movement has really harmed Men by forcing Men to be more like Women." (This participant is a Graduate student in Counseling). This is the same Man who wrote in response to question number six, "I think that the system or the culture has wrongly excluded males from the delivery room and as a result has forced them to be less involved in the raising of their children. Granted, males may prefer to not be involved but a cultural push would have been helpful." On one hand he believed the Women's movement (possibly defined as a cultural push) was harmful, yet on the other hand he wanted the cultural push when Men made a choice not to be involved.

In stage four as described by Ponterotto in Table 6, the move from being Pro Minority is to retreat from *all* race relations. In the context of gender identity this is another instance where it is

virtually impossible for Men because in society, on the whole, Men and Women live in a much more integrated style than do people of different races.

Thus, there is clearly no conclusive evidence regarding how Men move through the presented stages or even if they do. These various scenarios simply offer more supporting information to being open minded regarding the possibilities.

Applications

Cultural identity theories are ways for psychologists and educators to conceptualize individual differences within a culture. An individual's cultural identity provides a means of understanding one's psychological relationship and in part, behavioral patterns, within and to cultural communities. The knowledge of a person's cultural identity allows a therapist, researcher or educator who is consciously working cross culturally to avoid or at least limit stereotyping while still attending to cultural issues.

Gender identity development and the GIDM model is a proposed way of understanding the psychological relationship of Men to their culture as Men. It is also a possible way for Men to gain some understanding of their psychological relationship to the culture of Women.

The GIDM model and the paralleling model for Women as outlined in Chapter two offer possibilities in training, education and client intervention. This proposed models offer a conceptual framework for recognizing the various needs or levels of

understanding of particular groups when designing training seminars, educational programs or interventions for individuals.

For example, an assertiveness training class for Women in stage one would be very different than an assertiveness training class for Women in stage three. The former would need to include information on stereotypes and recognizing oppression and sexism before introducing specific assertiveness tools. A class for Women in the resistant and immersion stage may need to include information regarding that assertiveness is the balance between being withdrawn and being aggressive.

Counselor training is another possible application area. This model could be combined with Pederson's (1988) triad model for implementing awareness of oppression in the area of sexism for counselor trainees.

For psycho educational applications, this model could be presented for individuals to review their own past, present and future movements through changes of attitudes in gender consciousness raising. It offers a structure to outline and explain behavioral and attitudinal changes for individuals and groups. It also creates a foundation for people to recognize the movement and needs of other people around them and may give a person an alternative view point. For example, in couples therapy, a person may feel angered, rejected and personally offended by their partner's retreat into an immersion stage of same gender activities. This model encompasses an explanation for behavioral change outside of the couple and may create an opportunity for greater understanding.

In a broader scope, it is my hope that this model may facilitate the possibilities of healing the wounds of sexism for both Men and Women and create an opportunity for moving towards interdependence and mutuality where the difference between Women's and Men's systems are cherished rather than disdained. The model may assist us in utilizing and valuing gender difference while working together towards the social reform involving other vulnerable groups.

Limitations

The greatest limitation of this study is the absence of empirical investigation to validate both the concept and the content of the GIDM model. This limitation is compounded by the fact that the WIDT models used as a basis for the GIDM model have had either no empirical investigation or only in limited ways with only narrow ranges of subjects used. Although empirical investigation for validating the GIDM model was not the thrust of this study, the absence of it remains problematic.

Limitations regarding the GIDM survey include the absence of controls regarding the ages, socio economic classes, education levels and races of the subjects. The GIDM survey was used with a small sampling of Men. The Men selected were chosen based on their group affiliation and did not represent a random sampling or cross section of Men.

Another limitation is that with any step wise stage progression, an inherent problem exists - it is unlikely that all individuals within any group are going to move in the same direction

and follow the same progressions theorized. The expanded and more complex progression of the GIDM model as outlined in Figure three was based on the WIDT model (Sabnani, et al, in press). This expanded version recognizes and begins to address the limitations of a stage model, allowing for the flexibility and differences of individuals.

In considering the GIDM model, it is possible the model more appropriately but not exclusively describes Men who do not experience being oppressed themselves in significant ways. It would then apply mainly to a group such as White, middle/upper-class, physically able and attractive, heterosexual Men who practice a dominant religion. This model outlines one aspect of oppression which crosses, interplay's and most probably impacts all other types of oppression.

Proposed Changes for the Next Version of the GIDM Theory

Based on the results of the GIDM survey, it would seem reasonable to reevaluate aspects of the behaviors and attitudes listed in Chapter three for each of the stages. For example, guilt has been identified in the WIDT models as a felt sense and possibly driving force of movement through the stages. The term guilt was never mentioned throughout any of the surveys. The 'sense of guilt' or any activity in or responsibility for oppression towards Women was only identified only one time by one respondent in any of the 369 responses of the 41 surveys.

Karp (1981) indicated Whites may experience negative feelings in gaining a racial identity such as "self-deception," "self hate,"

and “guilt and shame, along with feeling bad about being white (sometimes expressed as a flip side - rigid pride in ‘superiority’)” (p. 89). No responses reflected these experiences. Certainly these areas need more pursuit of investigation to get a truer sense of how guilt or self loathing might be experienced in the domain of gender identity development. Anger was an emotional experience evident in the responses but it was anger targeted towards Women and Women’s organizations or laws protecting Women’s rights or anger due to Men losing their superiority.

Based on the limited information gathered from questions number seven and eight of the GIDM survey a reconstruction of the GIDM survey is recommended. New survey questions need to be designed that better pull for the information desired regarding a Man’s self definition of maleness.

In future administration of the GIDM survey it is recommended controls regarding ages, socio economic levels and races of the subjects be utilized.

It seems reasonable to propose a Dominant Identity Development Theory (DIDT), similar to what the MIDT has offered for Black and other minority cultures. The DIDT might be represented in the context of Figure 3 reflecting Whites and Men and other dominant cultures such as dominant religious groups. It could offer the groundwork for research encapsulating an identity of dominance regardless of the specific framework.

Research is sorely needed that explicitly addresses the development of a positive Men’s identity. Specifically, future research should address 1) the development of assessment methods

to identify and distinguish the stages; 2) longitudinal studies to discover the optimal sequence of stages and the predicted length of each stage; 3) the identification of precipitating events and moderator variables that maximize and impede movement through the stages; and 4) the impact of various therapist-client stage combinations on a variety of psychotherapeutic process and outcome variables.

In conclusion it is helpful to recall “The greater the extent that racism exists and is denied, the less possible it is to develop a positive white identity” (Helms, 1993). It seems feasible this could read, “The greater the extent sexism exists and is denied, the less possible it is to develop a positive Men’s identity.”

The original intent was to propose a model of Gender Identity Development for Men and gather supporting information to make the model seem reasonable. This has been done through the presentation of the GIDM model and the GIDM questionnaire and the GIDM survey.

The GIDM was a rationally constructed model. It was not based on empirical investigation. Issues remain concerning whether the GIDM model describes a stage wise process that actually occurs in reality, and consequently, whether the GIDM survey is appropriately sensitive to such a process. Nevertheless, the GIDM model is deemed reasonable enough to be considered for empirical investigation as a basis of research on gender identity development for Men. More importantly, therapists may be able to use the GIDM model and the GIDM survey as a clinical interview to formulate hypotheses about relevant therapy issues.

APPENDIX A

GIDM BEHAVIORS AND ATTITUDES QUESTIONNAIRE

Task:

Today you are being asked to participate in reviewing the possible stages or phases of Men's attitudinal development and match probable behaviors and attitudes to go with each stage.

Below is a list of behaviors and attitudes. The task is to match each of the following behaviors and attitudes with one of the stages from above.

- Place the letter of the stage (A, B, C, D or E) next to the behavior or attitude that in *your opinion* it best represents.
- Only select one stage for each behavior or attitude below.
- There are no right or wrong answers.

A review of the stages from above include:

Stage A: Pre-Exposure

Lack of awareness of self as part of a sexist culture.

Stage B: Conflict

Breakdown of gender stereotypes and former knowledge regarding sexist matters and may experience conflict regarding changes.

Stage C: Pro Minority

Pro-Women posture and participation in supportive activities and behaviors.

Stage D: Immersion/Emmersion

Retreat Into Male Culture Pro-Men and *possible* anti-Women stance.

Stage E: Internalization

Internalization of a non-sexist belief system.

Letter of Stage Item

1. _____ A Man who accepts typical stereotypes of Women.
2. _____ A Man who focuses on male relationships.
3. _____ A Man who is not sure what he thinks or feels about Women.
4. _____ A Man who naturally uses non-sexist language.
5. _____ A Man who feels sympathetic toward Women.

6. _____ A Man who believes Women's talents are best utilized as homemakers.
7. _____ A Man who begins questioning and evaluating male values.
8. _____ A Man who fears losing his 'maleness'.
9. _____ A Man who believes objectifying Women as sex symbols for profit is acceptable.
10. _____ A Man who recognizes equal partnerships with members of other groups.
11. _____ A Man who is knowledgeable about which values Women and Men share.
12. _____ A Man who hardly thinks about what gender he is.
13. _____ A Man who begins confronting self on sexist beliefs and behaviors.
14. _____ A Man who attends all male conferences, seminars or meetings focusing on Men's issues.
15. _____ A Man who refuses to vote for a Woman in political or judicial arenas regardless of her qualifications or experience.
16. _____ A Man who uses or accepts dominance or aggression towards Women.
17. _____ A Man who speaks out on Women's behalf.
18. _____ A Man who is not embarrassed to admit that he is a Man.
19. _____ A Man who is defensive about 'maleness'.
20. _____ A Man who administers systems which under compensate Women.
21. _____ A Man who believes Men need to learn their identity from other Men.
22. _____ A Man who thinks Men are smarter and generally more capable than Women.
23. _____ A Man who values both masculine and feminine traits.
24. _____ A Man who begins questioning stereotypes of Women.
25. _____ A Man who feels his male identity being threatened.
26. _____ A Man who is aware of the absence of male role models.
27. _____ A Man who believes corporations and businesses are run better by Men than by Women.
28. _____ A Man who thinks he does not have the social skills to interact with Women effectively.
29. _____ A Man who would rather socialize with Men only.
30. _____ A Man who was raised to believe that people are people regardless of their gender.
31. _____ A Man who does not understand why Women blame Men for their social misfortunes.
32. _____ A Man who has diminished defensiveness about his 'maleness'.

33. _____ A Man who protects Women, not out of a machismo role but genuine concern.
34. _____ A Man who believes Men deserve to make more money than Women.
35. _____ A Man who retreats from any activity in the 'Women's movement'.
36. _____ A Man who is politically active for Women's causes.
37. _____ A Man who is frustrated at the lack of outlets for Men's problems.
38. _____ A Man who has an acceptance of a true family sense of all people regardless of their cultural heritage.
39. _____ A Man who focuses on a need for 'male bonding' in his life.
40. _____ A Man who tells sexist jokes at the expense of Women.
41. _____ A Man who experiences a pro-Women posture in work and personal life.
42. _____ A Man who feels confusion and possible anger about the 'Women's movement'.
43. _____ A Man who notices long term consequences of people's behaviors and actions towards other groups.
44. _____ A Man who identifies with the 'Men's Movement'.
45. _____ A Man who feels anger about sexist beliefs or aggression towards Women.
46. _____ A Man who is comfortable wherever he is or whomever he is with.
47. _____ A Man who feels guilt for past unfairness towards Women.
48. _____ A Man who values the friendships he has with both Women and Men.
49. _____ A Man who seeks out new experiences even if he knows a large number of Women will be involved.
50. _____ A Man who focuses on issues of 'reverse sexism' against Men.
51. _____ A Man who sometimes enjoys and sees the humor in jokes based on Women's experiences.
52. _____ A Man who does not understand what Women want from Men.
53. _____ A Man who is actively changing his semantics to be non-sexist.
54. _____ A Man who experiences confusion of his role of being a Man.
55. _____ A Man who is willing to help out in the traditional Women's responsibilities of food preparation, child care and home management.
56. _____ A Man who involves himself in causes regardless of the gender of the people involved in them.
57. _____ A Man who begins acknowledging being male in a sexist society.
58. _____ A Man who feels as comfortable around Women as he does around Men.
59. _____ A Man who enjoys watching the different ways that Women and Men approach life.

60. _____ A Man who believes Women and Men differ from each other in some ways, but neither gender is superior.
61. _____ A Man who feels comfortable talking to Women.
62. _____ A Man who has a pro-Men attitude.
63. _____ A Man who stands up for or alters discriminatory work policies and inequalities towards Women.
64. _____ A Man who says Women are well taken care of in society by Men.
65. _____ A Man who is self conscious or feels anxious when he is the only Man in a group of Women.
66. _____ A Man who seeks male mentors.
67. _____ A Man who speaks out publicly on Women's behalf.
68. _____ A Man who experiences comfort in play, work and competition with Men and Women.
69. _____ A Man who has begun noticing inequities between Men and Women.
70. _____ A Man who feels confident in his male identity.
71. _____ A Man who has a genuine appreciation of vulnerable groups.
72. _____ A Man who is oblivious of sexism by others or self.
73. _____ A Man who seeks out Men only therapy or support groups.
74. _____ A Man who avoids introspection and ignores social issues and concerns.
75. _____ A Man who experiences fear of the breakdown of traditional roles of Women and Men.

General Information

Please answer the following:

Have you had training in multicultural education or counseling? Yes ____ No ____

Have you had experience in multicultural education or counseling? Yes ____ No ____

Male _____ Female _____

Please list your professional credentials:

Thank you for your assistance.

APPENDIX B

GIDM QUESTIONNAIRE BACKGROUND INFORMATION

Background Information

In the counseling field we have been challenged to address multicultural concerns of clients. There has been much criticism for the lack of response to the needs of non dominant cultural groups. It has been suggested (Freeman, 1985, 1986) that the cultural differences of Women and Men may have a greater or as profound an impact on individuals as the differences between racial or ethnic groups. Black identity development models and White identity development models have given us a foundation for dominant and non dominant developmental stages and offer a format of reviewing the possibility of gender consciousness. This project proposes theoretical stage models for Men's and Women's Consciousness development.

Below is a list of the proposed stages or phases Men may experience of gender consciousness development followed by a brief description of each stage. Please note, it is understood that *not all* Men go through *all* phases or in the same order to reach the final stage:

Stage A: Pre-Exposure

Lack of awareness of self as part of a sexist culture.

Stage B: Conflict

Breakdown of gender stereotypes and former knowledge regarding sexist matters and may experience conflict regarding changes.

Stage C: Pro-Minority

Pro-Women posture and participation in supportive activities and behaviors.

Stage D: Immersion/Emmersion

Retreat Into Male Culture Pro-Men and *possible* anti-Women stance.

Stage E: Internalization

Internalization of a non-sexist belief system.

Stage A: Pre-Exposure Stage

The first stage is characterized generally by a lack of awareness of self as a Man and the role as a male in an oppressive society. He is oblivious to the impact of sexism or other oppressions and has not explored his own gender identity nor been introspective. A Man at this stage has an unquestionable acceptance of stereotypical male and female images and roles.

He likely believes Women are well taken care of, have their place in life and has little concern for physical dominance and aggression in self or others; dominance is part of dominion and along with it goes an absence of awareness of consequences of actions and behaviors. Men here might hold a theology of rugged individualism and scapegoating Puritanism.

Stage B - Conflict Stage

This stage is dominated by the confrontation of sexism. There is an initial awareness of inequities between Men and Women. This can also initiate an internal conflict between conforming to majority norms and desiring to support non sexist attitudes.

Men here begin to recognize Women's capacity to fulfill careers and jobs outside of roles traditionally assigned to Women. This may cause gender role confusion and feelings of guilt regarding issues of Women's compensation and opportunities and an increased awareness of any personal role he has played in the oppression of Women. Some Men might experience depression and anger towards the changes for Women or the 'Women's movement'. There may be a fear of a breakdown of society as it presently stands and their identity may be threatened.

Stage C - Pro-Minority

For the purpose of improving the world or alleviating the guilt invoked by the behaviors and attitudes of the first two stages, the third stage is highlighted by being *Pro-Minority* and a greater identification with Women. This is accompanied by an adamant pro Woman posture.

Men here may feel sympathetic towards Women and issues of discrimination. They might experience anger towards themselves for having participated in the attitudes and behaviors of stage one and may reject internalized sexist beliefs and openly reject the dominant male system.

Stage D - Immersion/Emmersion

The fourth stage is generally characterized by a retreat into the culture of Men. This movement may be in response to the experience of being rejected in the previous stage of entering Women's culture. Only a portion of Men go through this stage.

Men in stage D limit or refrain from other cultural contact and focus on male relationships. They may feel fear about losing a sense of self and male identity and realize emptiness at the loss or lack of healthy male role models. There might be frustration at having aggressive/competitive tendencies without an outlet. A pro-Men attitude prevails and may or may not be accompanied by anti-Women attitudes.

Stage E - Internalization

The final stage involves moving toward clarity in Men's identity and internalizing a solid sense of identity into self. It also maintains a transcendent world-view with more balance in multicultural pursuits.

In this final stage Men can recognize and value so called "feminine" traits of cooperation, nurturing, intuition and fairness as much as so called "masculine" traits of assertiveness, strength and cognitive structuring. There is a balance of respect for having a 'relational' orientation rather than adamant individualism and a recognition of interdependence in relationships. A renewed respect and interest may occur into cultural differences between Men and Women, marked by simple curiosity. Men here might gain an appreciation for all vulnerable groups and the devastation occurring due to racism, classism, homophobia, discrimination of people with physical differences and all oppression. The focus will turn to a shared humanity.

APPENDIX C
GIDM SURVEY

Social Concerns Survey

Following are nine questions intended to gather information related to issues of social concern. Please answer the questions based on your experiences and beliefs. *There are no right or wrong answers.* Please write clearly and use the back of the page if you would like more space. Thank you for participating.

1. List the predominantly male organizations, groups, clubs or teams you have been a member of:

Please asterisk (*) the groups above you have participated in during the past two years.

2. What benefits are there for Men affiliating with each other in these groups?

3. In today's world how are the roles of Men and Women similar?

4. In today's world how are the roles of Men and Women different?

5. How do you see Men's roles differing from when your Father was your age?
6. How do you feel about the changing roles of Men in society?
7. In an ideal society what would be the roles of Men?
8. In an ideal society what would be the roles of Women?
9. List several ways you talk or behave differently now in relationship to Women than you have in the past.

APPENDIX D GIDM CONSENT FORM

You are invited to participate in a research project being conducted at Albuquerque, New Mexico through the University of Massachusetts Counseling Psychology Program.

Procedure

If you chose to participate in the study, you will be asked to fill out a brief demographic information sheet that is designed to allow you to provide a description of your understanding of being a Man in our culture. To complete the information and survey will take approximately 20 minutes. The information from the information sheet and survey will not be shared with anyone other than the research team members; it is strictly confidential which will allow you to respond candidly. Since the research value of the information sheet and survey depends on your sincere cooperation, please respond to all questions as frankly and honestly as possible.

Risks and Benefits

There are not hazards, risks, or discomforts involved in this study. We hope you will find that participating is both interesting and beneficial. From the information obtained we hope to be able to help refine techniques and interventions used by therapists to assist Men in reaching their full human potential

Privacy of Records

Any information you provide will be used responsibly and will be protected against release to unauthorized persons. Only the primary researcher and the research team will have access to any of the material. All material will be held confidential. No names or identifying information will be used.

Conclusion

Your decision on whether or not to participate in this study is strictly voluntary and a decision not to participate will hold no prejudice. If you decide to participate, you may withdraw from the study at any time and you have the right to review any of the material pertaining to you at any time.

Your signature shows you have read this description and agree to voluntarily participate in this research project. If you have any questions, please contact: Marvel Harrison, M.S. (505)-662-9200.

Thank you for your cooperation in this project.

Sincerely,

Marvel Harrison, M.S.
Research Director

APPENDIX E
GIDM BACKGROUND INFORMATION

General Information - Please answer the following.

Profession: _____

Age: _____

Have you ever attended all male therapy/support groups or
conferences/seminars on Men's issues?

No _____ Yes _____

When? _____

Ethnic Origin:

_____ Black/African American	_____ Anglo/White
_____ Asian/Asian American	_____ Native American
_____ Hispanic/Mexican American	_____ Other: _____

Thank you for your participation.

APPENDIX F

RATER'S STAGE CLASSIFICATION OF ITEMS 1-75

IT#	RATER #												TOTALS					
	1	2	3	4	5	6	7	8	9	10	11	12	A	B	C	D	E	*
1	A	A	D	A	A	A	A	A	A	A	A	A	11	0	0	1	0	A
2	D	D	D	D	D	D	D	D	A	D	D	D	1	0	0	11	0	D
3	B	B	B	B	B	B	B	B	B	B	B	B	0	12	0	0	0	B
4	E	C	E	E	E	E	E	E	E	E	E	E	0	0	1	0	11	E
5	C	C	C	C	C	C	C	C	C	C	C	C	0	0	12	0	0	C
6	A	A	A	A	A	A	A	A	A	A	A	A	12	0	0	0	0	A
7	B	D	B	B	B	B	B	D	B	B	D	B	0	9	0	3	0	B
8	B	B	D	D	D	D	D	A	A	D	B	D	2	3	0	7	0	D
9	A	A	A	A	A	A	A	A	A	A	A	A	12	0	0	0	0	A
10	E	E	C	E	E	E	E	E	E	E	E	E	0	0	1	0	11	E
11	E	E	E	E	C	E	E	E	E	E	E	E	0	0	1	0	11	C
12	A	A	A	A	E	A	E	E	A	A	E	A	8	0	0	0	4	A
13	B	B	B	B	B	B	B	B	D	B	B	B	0	11	0	1	0	B
14	D	D	D	D	D	D	D	D	D	D	D	D	0	0	0	12	0	D
15	A	A	D	A	A	A	A	A	A	A	A	A	11	0	0	1	0	A
16	A	A	A	A	A	A	A	A	A	D	A	A	11	0	0	1	0	A
17	C	C	C	C	C	C	C	C	C	C	C	C	0	0	12	0	0	C
18	E	D	C	E	E	E	E	E	D	E	D	E	0	0	1	3	8	E
19	D	B	D	B	D	C	D	D	A	C	D	D	1	2	2	7	0	D
20	A	A	A	A	A	A	A	A	A	A	A	A	12	0	0	0	0	A
21	D	D	D	D	D	D	D	D	D	D	D	D	0	0	0	0	12	D
22	A	A	A	A	A	A	A	A	A	A	A	A	12	0	0	0	0	A
23	E	E	E	E	E	E	E	E	E	E	E	E	0	0	0	0	12	E
24	B	B	B	B	B	B	B	B	B	B	B	B	0	12	0	0	0	B
25	B	A	D	D	D	D	D	D	A	B	B	B	2	4	0	6	0	B
26	D	D	C	D	E	D	D	D	D	D	D	D	0	0	1	10	1	D
27	A	A	D	A	A	A	A	A	A	A	A	A	11	0	0	1	0	A
28	B	B	A	B	B	C	D	A	B	D	B	B	2	7	1	2	0	B
29	D	A	D	D	D	D	D	D	A	D	D	D	2	0	0	10	0	D
30	A	E	E	E	E	E	E	A	C	A	E	B	3	1	1	0	7	A
31	A	A	A	A	A	A	A	B	A	B	A	A	10	2	0	0	0	B
32	E	D	E	C	C	E	E	D	B	E	E	D	0	1	2	3	6	E
33	C	C	C	E	C	C	C	E	E	C	C	C	0	0	9	0	3	C
34	A	A	D	A	A	A	A	A	A	A	A	A	11	0	0	1	0	A
35	A	C	D	A	D	D	D	D	A	A	D	D	4	0	1	7	0	D
36	C	C	C	C	C	C	C	C	C	C	C	C	0	0	0	12	0	C
37	D	D	D	D	C	D	D	D	D	D	D	D	0	0	1	11	0	D
38	E	E	E	E	E	E	E	E	E	E	E	E	0	0	0	0	12	E
39	D	D	E	D	D	D	D	D	D	D	D	D	0	0	0	11	1	D
40	A	A	A	A	A	A	A	A	A	A	A	A	12	0	0	0	0	A
41	C	C	C	C	C	C	C	C	C	A	C	C	1	0	11	0	0	C
42	A	B	B	B	B	B	B	A	B	A	B	B	3	9	0	0	0	B
43	B	C	E	E	B	E	B	E	C	E	E	E	0	3	2	0	7	E
44	D	D	B	D	D	D	D	D	D	D	D	D	0	1	0	11	0	D

*Reference Stage

APPENDIX F

RATER'S STAGE CLASSIFICATION OF ITEMS 1-75

IT#	RATER #												TOTALS					
	1	2	3	4	5	6	7	8	9	10	11	12	A	B	C	D	E	*
45	B	B	E	C	B	C	C	C	C	E	C	C	0	3	7	0	2	C
46	E	C	E	E	E	E	E	E	E	E	E	E	0	0	1	0	11	E
47	C	C	B	B	B	C	B	C	C	C	C	C	0	4	8	0	0	B
48	E	E	E	E	E	E	E	E	E	E	E	E	0	0	0	0	12	E
49	E	C	C	E	C	E	E	E	E	E	E	E	0	0	3	0	9	C
50	D	D	D	D	D	D	D	D	D	D	D	D	0	0	0	12	0	D
51	A	B	B	C	B	E	A	E	B	E	E	E	2	4	1	0	5	E
52	D	A	B	A	D	A	A	A	A	A	B	B	7	3	0	2	0	B
53	B	C	B	C	C	C	B	B	C	B	C	B	0	6	6	0	0	C
54	D	B	B	B	B	D	B	C	B	B	B	C	0	8	2	2	0	B
55	E	C	C	E	C	C	E	E	E	B	E	E	0	1	4	0	7	C
56	E	E	E	E	E	E	E	E	E	E	E	E	0	0	0	0	12	E
57	B	B	B	B	B	E	B	C	C	B	B	B	0	9	2	0	1	B
58	E	C	E	E	E	E	E	E	E	E	E	E	0	0	1	0	11	C
59	E	C	E	E	C	E	E	E	E	E	E	E	0	0	2	0	10	E
60	E	E	E	E	E	E	E	E	E	E	E	E	0	0	0	0	12	C
61	E	C	E	E	C	E	E	E	E	E	E	E	0	0	2	0	10	C
62	D	D	B	D	D	D	D	D	D	D	D	D	0	1	0	11	0	D
63	C	C	C	C	C	C	C	C	C	C	C	C	0	0	12	0	0	C
64	A	A	D	A	A	A	A	A	A	A	A	A	11	0	0	1	0	A
65	B	A	D	B	B	C	D	B	B	A	B	B	2	7	1	2	0	B
66	D	D	E	D	D	E	D	D	D	D	D	D	0	0	0	10	2	D
67	C	C	C	C	C	C	C	C	C	C	C	C	0	0	12	0	0	C
68	E	E	E	E	E	E	E	E	E	E	E	E	0	0	0	0	12	E
69	B	B	B	B	B	B	B	B	B	B	B	B	0	12	0	0	0	B
70	E	D	E	E	E	E	E	E	E	E	E	E	0	0	0	1	11	E
71	E	E	E	E	E	E	E	C	E	E	E	E	0	0	1	0	11	E
72	A	A	A	A	A	A	A	A	A	A	A	A	12	0	0	0	0	A
73	D	D	E	D	D	D	D	D	D	D	D	D	0	0	0	11	1	D
74	A	A	A	A	A	A	A	A	A	A	A	A	12	0	0	0	0	A
75	D	A	B	B	A	B	B	B	B	D	B	B	2	8	0	2	0	B
M/F	F	F	M	F	M	F	F	M	M	F	M	M	M=6	M=6				

APPENDIX G GIDM SURVEY PARTICIPANTS SUMMARY

The following professions were represented by respondents:

<u>Profession</u>	<u># of Respondents</u>
Social Worker	2
Psychiatry Resident`	1
Psychologist	1
Clerical	1
Administrative Assistant	1
Graduate Student	1
Occupational Health & Safety	1
Mental Care/Music Dept Coordinator	1
Psychotherapist	2
Chemical Plant Operator	2
Human Resources Management	1
Restaurant Manager	1
Inspector	1
Electrician	1
Engineer	2
Chef	1
Pipe fitter in factory	1
Railroad engineer	1
Aeronautical engineer/NASA contractor	1
Police Officer/Detective	3
Accountant or CPA	3
Section Supervisor, Plumbing and Mechanic	1
Sports Program Manager-Parks & Rec.	1

Finance Manager	1
Development Services Coordinator	1
Operations Director	1
Land use planner	1
Zoning Director	1
Fire Chief	1
Public relations/information	1
Special events coordinator	1
Teacher/Counselor	1
Self Employed	1

The ages of the respondents ranged from 22 to 67.

<u>Age</u>	<u># of Respondents</u>
20 - 29 years	1
30 - 39 years	17
40 - 49 years	14
50 - 59 years	7
60 - 69 years	2

The ethnic origin of respondents:

2	Black/African American
19	Anglo/White
2	Asian/Asian American
2	Native American
14	Hispanic/Mexican American
2	Other

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