

Exploring Masculinity and Restorative Practices Annotated Bibliography

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October 2013

Abrams, Laura S., Ben Anderson-Nathe, and Jemel Aguilar. "Constructing Masculinities In Juvenile Corrections." *Men & Masculinities* 11.1 (2008): 22-41. Academic Search Premier. Web. 5 Oct. 2013.

This study was conducted at two juvenile residential correctional facilities, and examined the ways in which masculine identities were shaped in these institutions. The authors note that the purpose of juvenile justice has always been to work on the rehabilitation of the offender, and not simply to punish. The facilities at which this study was conducted, though, were quite oppressive to the individual identities of the residents, and a hegemonic masculinity was the only acceptable variety of masculine expression. The staff at these facilities reinforced this, establishing a system in which they regularly asserted dominance over residents during games, athletics, treatment, and relaxation time.

Ashe, Fidelma. "From Paramilitaries To Peacemakers: The Gender Dynamics Of Community-Based Restorative Justice In Northern Ireland." *British Journal Of Politics & International Relations* 11.2 (2009): 298-314. Academic Search Premier. Web. 5 Oct. 2013.

In this article, Ashe provides a critical insight into the movement towards restorative justice in Northern Ireland. In the post conflict period, Northern Ireland has adopted restorative justice to address many politically motivated harms done to individuals and communities during the conflict, as well as some general criminal matters. She points out that the vast majority of violent acts during the conflict were perpetrated by men, and that now many of these same men have been charged with organizing and facilitating the restorative justice process.

Most poignantly, she brings up that the same men that had dominated through violence in the past are in charge of creating a new masculine narrative, and that while that new masculinity is less violent, it still represents a form of hegemonic masculinity.

Burcar, Veronika, and Malin Åkerstrom. "Negotiating A Victim Identity: Young Men As Victims Of Violence." *Journal Of Scandinavian Studies In Criminology & Crime Prevention* 10.1 (2009): 37-54. Academic Search Premier. Web. 19 Oct. 2013.

This piece explores the identity issues that arise for young men when they are victims of violence. The authors begin by pointing out the association between masculinity and power, and victimhood with weakness. Many of the interviewed subjects reported a resistance to being labeled as a victim, and recounted their stories in a way that cast them as having had some measure of agency and control in their situations. In some of the cases where the men had been victims of overt violence, they conveyed the severity of the incident through the voices of others, such as mentioning their parents reaction when they had seen the results of the violence. They also pointedly reduced the perpetrators power through their narratives.

Carrington, Kerry, and John Scott. "Masculinity, Rurality And Violence." *British Journal Of Criminology* 48.5 (2008): 641-666. Academic Search Premier. Web. 5 Oct. 2013.

Carrington and Scott examine the relationship between masculine identities and violence in rural areas of Australia. In this sophisticated look into masculine identities, the authors draw correlations between masculine identities and the landscapes in which they live. In frontier societies (like Australia and the United States), masculine ideals tend to mirror that of the cowboy or frontiersman – rugged, solitary, physically strong, and in control of their environment and emotions. Men in these cultures who don't meet this ideal, are defined by their lack. They go on to discuss how the masculinities that men are expected to perform have changed over time, and the destabilization has begun to reveal the fiction in dominant masculinity.

They make the important point that “crimes can be considered as 'resources' for accomplishing masculinity when other forms of expression are limited. For example, men experiencing powerlessness in the labour market may choose violence as a means to express what they perceive to be an 'authentic' and legitimized form of masculinity' (pg. 657). They bring up the fact that while many expressions of masculinity have changed little over time, a myriad of masculine identities (and meanings of those identities) exist simultaneously, and are infinitely complex and fluid. In concluding, they bring up that violence is, at it's core, about domination, and that its need to have power over others represents a fragility more than a strength. They close saying “the link between violence and rural masculinity is perhaps better understood in the context of transition... and not as an expression of hegemony, but of fragility' (pg. 661).

Dunn, Peter. "Men As Victims: "Victim" Identities, Gay Identities, And Masculinities." *Journal Of Interpersonal Violence* 27.17 (2012): 3442-3467. Academic Search Premier. Web. 19 Oct. 2013.

This article examines the masculine identities of gay men who had been victims of crime. It explores the way masculinity is acted out by gay men, as well as well as the way that these men reconcile victimhood with manhood. Many of Dunn's subjects rejected the identity of victim for a variety of reasons – that it would connote a more serious crime, that they had been passive, or that it gave too much weight to the situation. Those who had identified as victims of a crime had emphasized the importance of a quick transition from victim to survivor to preserve masculine identity and regain power and control of the situation.

Eckstein, Jessica J, and Kyle Pinto. "Collaborative Participatory Action Strategies For Re-Envisioning Young Men'S Masculinities." *Action Research* 11.3 (2013): 236-252. Academic Search Premier. Web. 5 Oct. 2013.

The authors of this article conducted a study focused on exploring the masculine identities at Western Connecticut State University. Over the course of a nine week semester, a diverse group of college aged men met weekly for facilitated group discussions designed to explore their masculine identities at work. During the sessions, the authors were mindful to not directly give an outline of 'correct' masculinity, but did

privilege some types of masculinity, such as inclusive masculinity (pg. 11). The participants began to challenge their own assumptions about masculinity. They began to better understand how their choices influenced power dynamics, and started to notice and shift what they now identified as undesirable patterns. The authors report that the participants came in with a unexpected level of awareness about privilege and masculine hegemony, which likely helped them to gain a more nuanced understanding of the roles that they play in keeping the status quo.

Klein, Jessie. "Cultural Capital And High School Bullies." *Men & Masculinities* 9.1 (2006): 53-75. Academic Search Premier. Web. 5 Oct. 2013.

In this article, Klein examines the role that hegemonic masculinity has played in contributing to school violence, specifically in the case of the mass school shootings that have become more prevalent since the 1990s. She examines the connection between these incidents and school popularity, as well as looks at why extreme violence became a mode of expression for the perpetrators. She asserts that dominant norms of masculinity create a situation in which the majority of students (80%) are outside of the dominant group, and that while many find ways to exist within this paradigm, there is a segment of the population that suffers greatly because of this hierarchy.

In the cases in which she examines (all mass shootings of the 1990's), the shooters were all classed as outsiders, and were unable to access dominant masculinity. Most subsequently gained social capital through other group affiliations, but as Klein notes, "(as) an opposite, they define themselves as a mirror of the opposing force rather than finding new ways of being" (pg. 9). Not being able to gain sufficient social capital this way drove them to seek other methods of gaining power, ultimately bringing them to overcompensate with dramatic acts of mass violence.

McFarlane, Helen. "Masculinity And Criminology: The Social Construction Of Criminal Man." *Howard Journal Of Criminal Justice* 52.3 (2013): 321-335. Academic Search Premier. Web. 5 Oct. 2013.

In this article, McFarlane examines the social construction of masculinity, and points out its merits of using masculinity as a tool to better understand criminality. She states that masculinity is "an ever-evolving way of being for men and is predicated upon where they are, with whom they are and what position or social status they hold within the social structure" (pg. 323), but continues on to describe hegemonic and subordinate masculinities and how they play out through the lens of criminology.

McFarlane discusses how changes in the social, economic, and relational patterns have changed the ways in which masculinity is defined. She gives the example that the role of bread-winner has traditionally been a masculine role, but is increasingly assumed by women. When one way that men have historically accessed the cultural currency of a hegemonic masculine identity is taken away, they must find a new way of expressing their masculinity to maintain their dominance and power. For many men, particularly those whose masculinity is already subordinated by prevailing social factors (such as race and class), or are otherwise socially excluded, criminality often becomes a way to access social power. She states that "consequently, marginalized man is

quite simply hegemonic man without assenting to the morality, value laden and legal codes of any given society” (pg. 327). McFarlane explains that criminality and masculinity are linked through common social expectations of competition, dominance, and violence She concludes that criminality is often a symptom of a crisis of purpose and identity.

Schrock, D. P., and I. Padavic. "Negotiating Hegemonic Masculinity in a Batterer Intervention Program." *Gender & Society* 21.5 (2007): 625-49. Print.

The authors conducted research over a three year period at a batterer intervention program to analyze the success of this particular model. Their research found that the execution of this curriculum in this setting was not successful in reworking the problematic (violence causing) mental models of the men who attended. It did, however, illuminate useful lessons related to masculinity and violence. The authors point out that “...men who harm women often do so when their sense of traditional manhood – such as being a breadwinner or having women meet their often-unspoken needs – is threatened” (pg. 628). They define hegemonic masculinity as being “the most honored way of being a man” (pg. 629), and go on to say that this varies by context in which men find themselves. This particular program reenforced a model of masculinity in which men presented themselves as rational and in control of their actions, as well as concealing their emotions. The men in the program were encouraged to use egalitarian language, and shamed when they didn't. A culture that pseudo-responsibility and a resistance to empathy emerged. The particular masculinity that was encouraged in this program is one whose qualities are linked to violence against women, and it was shown through quantitative study that the people who completed the program were not substantially less likely to re-offend.

Trenholm, Jill, Pia Olsson, Martha Blomqvist, and Beth Maina Ahlberg. "Constructing Soldiers from Boys in Easter Democratic Republic of Congo." *Men and Masculinities* 16 (2013): 203-27. Sage Publications, 16 Jan. 2013. Web.

The authors in this piece interviewed twelve males who were former child soldiers in the Eastern Democratic Republic of Congo at a rehabilitation center there. Their research examined the impacts of a “militarized masculinity” being imposed on these boys, with the expectations of dominance through violation and subordination of the other. These boys were not only perpetrators of violence, but were also victims. While some of them had been forcibly conscripted, some of them had joined willingly as a consequence of dire poverty. The boys spoke of the survival mechanisms that they used, including substance abuse, catatonic reaction to trauma, and participating in violence perpetration as a way to escape violence being perpetrated on them. The authors explore how the child soldiers have been trapped in a space of powerlessness (through poverty, victimization, and stigmatization), which has made militarized masculinity the most viable vehicle for attaining social status and power. The authors poignantly point out that “in a setting that embraces patriarchal ideology, where men are valued as providers and protectors, poverty is also emasculating” (pg. 220).