A Rationale and a Plan for Increasing the Proportion of Male Students

at the

University of Maryland School of Social Work

Prepared for Dean Richard Barth

by

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EXECUTIVE SUMMARY

The student body at the University of Maryland School of Social Work (UM SSW) is eighty-eight percent female. This lack of gender diversity is much the same at schools of social work across the US and is inevitably related to the number of men entering the social work profession. The 2006 Executive Summary of the NASW workforce study of licensed social workers notes that "Social work clearly is not drawing young entrants who are men. Furthermore, the social work profession may become further female-dominated as older men age out of the workforce."

Richard Barth, the Dean of UM SSW, has launched an effort to attract and enroll more male students. He has also expressed his wish for UM SSW to take a national leadership position in helping other schools accomplish the same goal. Further, to demonstrate an interest in more fully incorporating male perspectives into social work education, Dean Barth is considering the addition of a course on Social Work with Men and Boys.

This paper examines the reasons that might be offered in support of increasing gender diversity at UM SSW; it also looks at possible objections we might anticipate. Ultimately, the paper concludes that the core social work principle of Diversity provides the most solid rationale.

The paper recommends a two-pronged marketing campaign to increase the proportion of UM SSW students who are male. One approach is to change men's perceptions that social work is "women's work" by expanding ideas of what social work is and what social workers do. The second is to expand men's views of their proper roles and best life options by encouraging them to resist the financial pressure and behavioral restrictions of the male role as currently enshrined and enforced in American culture.

Appendix A offers a draft syllabus for the proposed course on Social Work with Men and Boys.

Gender Diversity at UM SSW

The UM SSW student body was 21.4 percent male in 1999 (Cornerstone, 1999). In 2006 the figure was down to 12 percent (Ringel, 2006). The need to boost male attendance at UM SSW might be a blessing in disguise in that it might point to a way of addressing the Cornerstone report's recommendation (p. 6) that the school strengthen its "differentiation in the marketplace." Clearly and repeatedly communicating our receptiveness to male students and male styles of intervention, action and caring may help to differentiate us in a field that is becoming increasingly feminized (Christie, 2006).

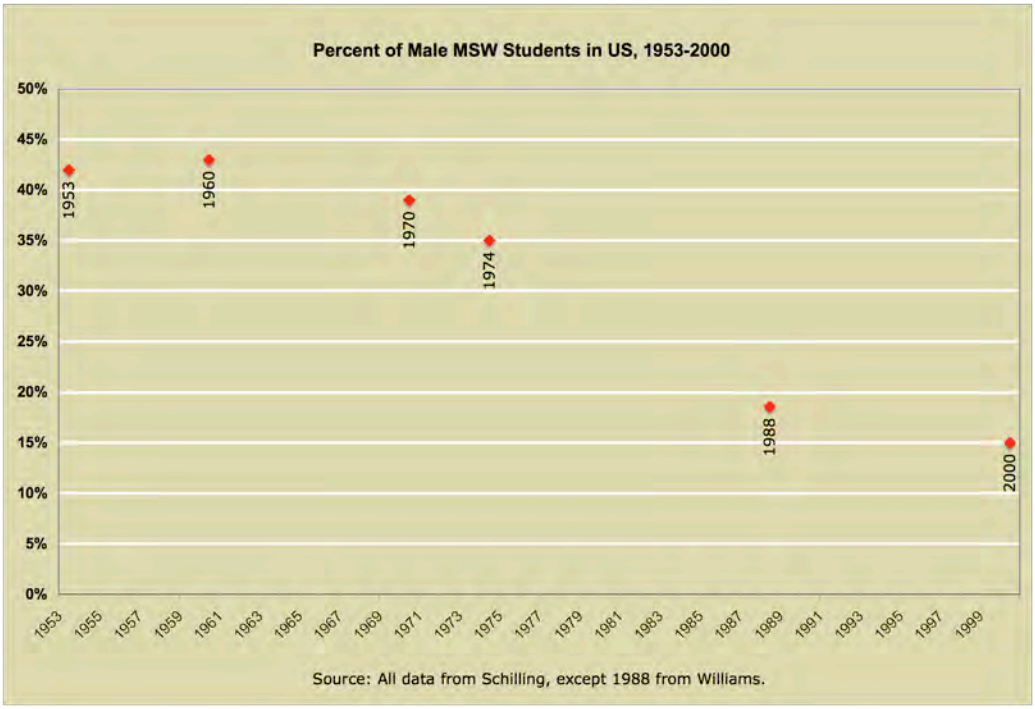
Positioning UM SSW as a school that respects men and maleness, without communicating any disrespect for women, could make us highly attractive to top-quality male applicants who have already decided on a career in social work as well as young men who had dismissed social work as "women's work" until hearing what UM SSW had to say about it. Positioning UM SSW as a school that welcomes and fosters partnership and respect between women and men will appeal also to a large segment of the very best female applicants as well. Thus UM SSW could enjoy greater visibility, and perhaps a completely unique position, in the regional and national competition for top-quality students.

Gender Diversity at Schools of Social Work Nationwide

The experience of UM SSW does not appear to differ from the national trend.

In 1953, men were	42 percent of MSW graduates in the US.
1960	43
1970	39
1974	35
1988	19
2000	15

(Schilling, in press, except 1988 data from Williams, 1995).



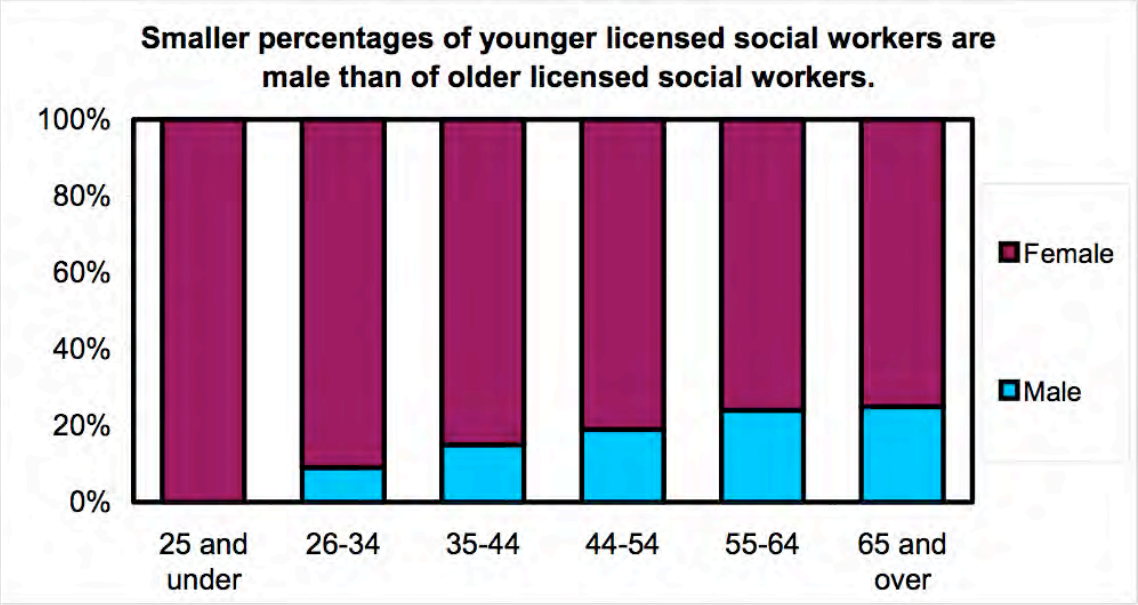
Gender Diversity in the Social Work Profession Nationwide

Compared to the general population of the nation, licensed social workers are disproportionately female (81 percent compared to 51 percent). Older social workers are significantly more likely than young social workers to be male. Thus the already small proportion of social workers who are male is likely to become even smaller as older social workers retire (McGinnis, Cohen, Wing, Whitaker & Weismiller, 2006).

The gender breakdown varies across race and ethnicities. Twenty-six percent of Hispanic/Latino social workers are male, while males are only 17 percent of non-Hispanic White social workers, and only 15 percent of African-American and Asian/Pacific Islander social workers. The high proportion of male social workers among Latinos/Hispanics appears to be more a result of the low participation of Latino/Hispanic women in social work rather than high popularity of social work among Latino/Hispanic men; social workers among Latinos/Hispanics are underrepresented compared to social workers in other race and ethnic groups (McGinnis et al., 2006).

Only nine percent of the licensed social workers age 26-34 who responded to the NASW workforce survey were male; zero respondents were male in the 25-and-under category (McGinnis et al., 2006).

Gender Distribution of Licensed Social Workers by Age Group



Source: McGinnis et al. 2006

How More Men in Social Work Schools Would be Good for Social Work Education

Dean Barth's student research assistant on this project reports that he was quite outspoken in classes during 2006-2007, his first year at UM SSW. He says that he was delighted with the generally positive and open responses his "masculist"[†] comments garnered from classmates and faculty alike and that he frequently heard appreciative

[†] Masculism embraces the goals of feminism and points out the ways in which feminism is not in and of itself a complete ideology of gender.

comments to the effect of "I never thought of it like that."

In their study of 264 social work students at a northeastern university, Hyde and Deal (2003) found that male social work students were significantly more likely than female students to self-censor their classroom comments for fear they would be regarded as sexist by the teacher or by other students. Presumably, the presence of more males would encourage male students to be more forthcoming about their perspectives on social work issues and thus enrich the collaborative exchange of ideas in the classroom.

Both male and female students in the Hyde & Deal study expressed exasperation with the other sex in classroom discussions. Some women alleged that men dominated the conversations and some men complained of female hostility against them as "symbols of oppression" (p. 200). The researchers acknowledge that male students' concerns about the portrayal of men in the curriculum are justified "if cases frequently portray men as abusive and women as victims" (p. 204). Social work students may intuit the need for more nuance in the curriculum's treatment of sex and gender. Though it must be candidly admitted that their work was aimed at improving the situation of female students in social work classrooms, Hyde and Deal report that "both female and male students called for more men to enter social work to improve the gender balance" (p. 203). As for the problem of male domination of classroom discussions, Hyde and Deal observe, "The social work profession requires practitioners who are capable leaders, advocates, and active team members. In limiting their classroom participation because of shyness, feelings of dependence on authority, and an emphasis on taking care of others, female students miss opportunities to prepare for these professional roles" (p. 204). Exhorting women in this way to participate fully and assertively in classes seems a much more sustainable and empowering strategy—for the women individually and for the profession as a whole—than the practice of professors who, according to male students, "signaled them to keep silent after they made a few comments" (p. 200).

How Courses on Social Work with Males Would Be Good for Social Work Education

Bentley, Valentine and Haskett (1999) call for curriculum content that deals with the fact that there are many types of women. Similarly, our curriculum should reflect the fact that there are many kinds of men, not all of whom are well understood or explained by the powerful and successful "dead white males"—Erikson, Kohlberg, Piaget, Freud, Maslow and others—whose theories and observations have constituted a dominant portion of the social work curriculum (McPhail, 2004). It is true that many of these men's theories may be inapplicable to women; it is also worth considering that many of these men's theories might also be standing in the way of a full understanding of what is really transpiring in the lives of many men and boys today, especially in the underclass, especially when insightful examination of contemporary male lives is stymied and diverted by an exclusive focus on women's gender issues.

Kosberg (2002) lists various problem areas in which he believes social workers are ill-prepared to help heterosexual males, especially those with minority and immigrant backgrounds: "interpersonal conflicts, transition to adulthood, fatherhood, marriage, divorce, aging, illness, immigration, widowerhood, employment, unemployment and retirement, among many others" (p. 52). This failing may have serious consequences, he notes, since the result of inattention to male issues of intimacy, dependency and vulnerability can be mental illness, alcoholism and criminality. Kosberg concludes that "social work's commitment to gender equity, social justice, and the prevention of problems… requires

social work research, practice and education to focus upon males no more, but certainly no less, than females" (p. 66).

To paraphrase Hyde and Deal (p. 202) by replacing references to females with references to males: Male social work students who fail to see the influence of sexism on their own socialization may be unprepared to assist male clients whose lives are affected by sexist policies, institutions, and even an internalized sense of themselves as inferior to women.

Ideally, students of both sexes should be fully capable of addressing sexism against whomever it operates. It is probably accurate to say, though, that currently all students, male and female alike, are better equipped to articulate sexism against women than they are to discuss, or even acknowledge, sexism against men.

See Appendix A for a draft syllabus for a course on Social Work with Men and Boys.

How Increasing Male Participation Would Be Good for the Social Work Profession

Prestige

Though it would not be true in an ideal world, Mary Richmond herself argued that recruiting men into social work was required for the profession to increase its power and prestige (Ehrenreich, 1985).

Professions in decline

Fottler (1976) observes that the position of bank teller was exclusively male until the job went into decline "as the job was downgraded in prestige, responsibility, skill and advancement opportunities" (p. 99). Williams (1995) states that "the proportion of women increases in an occupation only when that occupation is in decline" (p. 158) and "salaries are positively correlated with the proportion of men in an occupation" (p. 157). What has apparently not been studied is whether a profession that has lost prestige and good pay levels can be rehabilitated by reintroducing significant proportions of men to the ecosystem.

Fottler notes that "militancy, unionization and wage rates of public school teachers increased as the proportion of males in the profession increased after World War II" (p. 108). He observes that some believe a higher proportion of men in nursing would be good for that profession since men tend to demand professional recognition, higher pay and better working conditions. Farrell (2005) concurs that men generally are less willing than women to tolerate poor salaries and are more likely to demand increases.

Women may be driving down the profession's earnings. Williams (1995, p. 169) interviewed a male clinical social worker who said, "The difficulty for me and guys like me is… we have trouble getting our female colleagues to charge enough… They are just kind of struggling along wondering if it's okay to charge $40 an hour."

Professionalization

Among licensed social workers men are more likely than women to have an MSW (81 percent compared to 78 percent) or a doctorate (4 percent compared to 2 percent). Men licensed at or below the BSW level are 26 percent of the MSW students, but only 19 percent of the workforce. Men are more likely than women to work full-time exclusively as social workers (80 percent of males, 73 percent of females). Women are twice as likely to be social workers only part-time (20 percent of females, 10 percent of males). On average, men work 8.4 percent more hours than do women (37.5 hours per week for men, 34.6 hours per week for women). A much smaller proportion of men (4 percent) than women (7 percent) work

fewer than 15 hours per week. Women social workers left the field after a median length of 11 years while men stayed for a median duration of 25 years. Women are ten times more likely than men to switch jobs for more convenient hours (women: 10 percent; men: one percent). Eight percent of women left social work because the location of the job was inconvenient; no men reported leaving their jobs for that reason. (McGinnis et al., 2006).

The unproven but plausible premise behind citing these facts is that there may be a positive correlation between a profession's prestige (with concomitant salaries, benefits and working conditions) and full-time focus and career longevity among its practitioners. Men, for a host of reasons that, again, would be inoperable in an ideal world, may provide the social work profession with a disproportionate share of these salutary characteristics.

Possible Ways Men in Social Work Would be Good for Clients and Communities

Gender-matching in mentorship

The largest mentoring program, Big Brothers/Big Sisters, tries scrupulously to avoid cross-gender mentee-mentor matches, thus one of the largest potential study populations provides no data on whether same-sex matches in mentorship are beneficial (Grossman & Rhodes, 2002). There have been "surprisingly few studies" that have examined how gender relates to the effectiveness of youth mentoring, and the studies that have been done are inconsistent (National Mentoring Partnership, n.d.).

Gender-matching in therapy

Gender-matching between client and therapist does not appear to be a strong justification for seeking to attract more men to social work. In a review of the literature, which deals primarily with female clients, Shainess (1983) concludes that matching clients and therapists on the basis of sex is invalid, though she does allow that clients with especially problematic parents may fare better with therapists not of that parent's sex. A feature article in *Social Work Today* (Robb, 2004) mentioned that same factor in the context of male therapists treating women with eating disorders, though it framed the factor in positive terms: if a client had an especially good relationship with her father, she might prefer and fare better with a male counselor, especially since female clients with body image issues may want and need to avoid body image competition with other women.

In a review of four years of client records in a university counseling center, clients who expressed preferences for certain types of therapists tended to specify a preference based on gender more than on other traits, but men did not often express preferences (Speight & Vera, 2005). At a different university counseling center, Stamler, Christiansen, Staley and Macagno-Shang (1991) also found women more likely than men to express a gender preference when selecting a therapist, and they found that those men who had a preference requested women as often as men.

Of course, client preferences are one thing and client outcomes are another. But on this score, as well, the importance of gender-matching is not supported by the literature. In a controlled experiment of clients treated for depression through various modalities at NIMH, gender-matching was found to be insignificantly related to outcomes, as was purposeful cross-matching (Zlotnick, Elkin & Shea, 1998).

Fischer (1976) conducted an experiment in which he found that social workers in Hawaii held sexist views of males—regarding women as more intelligent and more mature than men. But he found that male social workers held the bias as much as females did, and Dailey

(1980), in a replication with Kansas social workers four years later, found a similar bias, but this time against women.

One interesting possibility that the literature does not address is whether male MSW therapists are more flexible and open-minded than male Ph.D. and M.D. therapists in their concepts of how a healthy man must live his life.

Learning social skills that rely on modeling and observation

LeCroy (1986) reports an experiment involving 250 Midwestern middle-schoolers and eight MSW students—five female, three male—acting as leaders in a program to improve the adolescents' social competence. He measured effects in six categories: Social Skills, Alternative Thinking, Consequential Thinking, Social Role Taking, Locus of Control and Participation Satisfaction. He found a significant difference in outcomes due to the sex of the program leader in the category of Social Skills, suggesting this may be because these skills are learned through modeling and observation. He found no significant gender-matching effect in the other five aspects of the program. (Female leaders produced significantly better results in Locus of Control for both boys and girls.)

Empathy for troubled males

Kosberg (2002) observes that females are thought to have higher rates of depression, but he raises the disconcerting possibility that male depression is significantly underreported, undiagnosed and untreated by virtue of a disconnect between men and community-based social and health services and men's resulting tendency to self-medicate with illicit drugs. Real (1997) suggests that depression in males is severely underdiganosed because the DSM criteria for establishing the diagnosis are based on the ways in which females, but typically not males, manifest the problem. It is generally agreed that very little is known about the mental health needs of young male offenders (Kurtz, 2002), but we do know that simply showing a boy empathy can help lift his depression (Burns & Nolen-Hoeksema, 1992; Overholser & Silverman, 1998) and the person best able to provide a boy with deep empathy may be another male.

Richard Estes, speaking at a 2001 NASW news conference in Washington, said, "In the US, child sexual exploitation affects as many boys as girls, but boys are less well-served by human-service and law-enforcement systems because of the widespread belief that boys are better able than are girls to fend for themselves" (NASW, September 10, 2001). It is reasonable to suppose that a larger number of male social workers would bring to our profession a broader and deeper awareness of this and other problems common to young males so they can receive the services they need.

Mitigating and cross-checking antimale bias in social work

In a recent Commentary in *Social Work*, Gillingham (2006) hints at the value of gender diversity in social work when he writes, "Male social workers can provide balance to an investigative team and to 'the investigated' by adding another perspective; they can ensure that the men in children's lives are included and provide positive role models of how men can care for children" (p. 84). Similarly, increasing the number of male social workers increases the likelihood that decisions about families will include culturally sensitive consideration of the father's role, circumstances and point of view.

In 2001, the National Family Preservation Network (NFPN) studied how child welfare practitioners engage or fail to engage fathers when children need to be removed from an

abusive or neglectful mother. As a result of interviews conducted with 100 child welfare workers, court personnel, and staff of family preservation and fatherhood programs in Newark, St. Louis, Indianapolis, Washington and Trenton, NFPN reported, "Participants again and again stated that family of origin issues play an enormous role in how professionals work with fathers… Many female child welfare workers have negative experiences surrounding their own fathers or the fathers of their children. Personal biases and experiences can and do contaminate professional practice." Some female workers acknowledged wanting to avoid their own "issues about men." (National Family Preservation Network, 2001).

Along the same lines, the National Child Welfare Resource Center for Family-Centered Practice (Summer 2002) asserts, "The attitude that 'Dads don't matter' and 'Men are inept parents' is pervasive in human services. 'Family-centered practice' too often means 'mother-and-child-centered practice.' To address [the] absence of fathers, with the goal of creating greater accountability and responsibility on all sides, we need to begin with this cornerstone fact: fathers and men are excluded within the policy, programs and practice of child welfare" (p. 3).

In an analysis of 100 kinship foster care cases handled by 54 caseworkers in 1993 and 1994, O'Donnell (1999) details the widespread failure of workers to involve fathers as resources for their children. He asserts that social work exhibits a traditional bias against fathers.

Enhanced gender diversity in social work may help to mitigate such understandable, but still improper and unfortunate, negative treatment of men and fathers.

New ideas from young male social workers

More than thirty years ago, Berlin (1976) rightly criticized psychotherapy for trying to induce "conflicted, anxious, depressed and hostile" women to adjust to their "natural feminine role" as mother and homemaker. That misguided approach is behind us; we clearly recognize the need for women to have broader horizons. Now we can look forward to the day when the helping professions no longer deal with conflicted, anxious, depressed and hostile—as well as imprisoned and addicted—men by focusing almost entirely on their "natural masculine role" as The Provider, earning money and paying child support, which is what our ex-offender "Reentry" efforts and "Responsible Fatherhood" programs currently emphasize as their top priority and primary focus. Joe Ehrmann, a minister and former NFL All-Pro tackle who understands the male drive for achievement as traditionally defined, said, "The saddest day of a man's life is when you reach the pinnacle of success and you realize how empty that is. You spend your whole lifetime thinking that getting [a great job] is going to give your life some meaning, value and purpose and you don't find any of that… if there's not a community or other relationships involved with it" (Rodricks, 2005). Certainly, a job is an important part of most men's lives, just as a tidy house was and still is important to many women, but men need to be valued for more than earning money, just as women need to be appreciated for more than keeping house.

An introduction to the inaugural issue of *Affilia* (Saunders, Spring 1986) says that young women social workers are especially interested in "applying the learnings of the women's movement to improve their clients' lives" (p. 3). We might similarly expect progressive young male social workers to improve the lives of their clients by helping them examine and reconsider the demands, expectations, and stereotypes under which they live by virtue of being male. This positive development will be made all the more likely if social work

education provides encouragement, support and an articulated theoretical base for confronting sexism as it operates against males, especially against underclass minority men and boys.

How We Can Attract More Male Students to UM SSW

UM SSW should amplify and sharpen its message to men who are considering or who might be persuaded to consider enrolling at the school. The effort should be designed to counteract the fact that men are sensitive to pressure from friends, family and the public to avoid social work since the profession is widely seen as passive and feminine (Williams, 1995). In her study, Williams interviewed 99 men and women working in four predominantly female professions: nursing, elementary school teaching, librarianship and social work. Many of the men in Williams' study said that the stigma of working in a "female" profession was the most significant obstacle that keeps more men from entering the profession. A nationally representative sample of 386 Americans reveals that the public perceives social work as primarily providing direct service on homelessness, child abuse and domestic violence (LeCroy & Stinson, 2004). These categories of practice might be popularly perceived as primarily the province of women.

Bagilhole and Cross (2006) conclude from their interviews with ten men in "female occupations" that "it is much more acceptable—and even seen as admirable in terms of fostering social change—for women to cross over into men's work than vice versa" (p. 37). Williams suggests that "we need to address the social and cultural sanctions applied to men who do 'women's work' which keep men from even considering these occupations" (p. 264). The problem we face is in some ways similar to the way the legal profession forty years ago was seen as too "male," "aggressive" and "combative" for women since women were supposed always to be gentle and deferential. Getting more men into social work, then, should include an effort to broaden the scope of acceptable activities for men. Note: this is not a suggestion that we try to get men to be "like women" (as Williams, 1995, p. 168, proposes) but rather that we encourage men to claim the right to be more fully human. Our marketing should expand the portrayal of proper, healthy, vigorous, attractive, dynamic masculinity to include qualities heretofore regarded as the exclusive domain of women. This is the essential work of the men's movement and we should echo the message in our campaign.

These considerations suggest a two-pronged approach.

1. UM SSW should expand the perception of social work beyond activities commonly thought "passive and feminine" and specifically drive home the message that social work includes activities commonly thought to be "dynamic and masculine." We should develop messages that highlight lesser known aspects of Social Work that might broaden social work's appeal to men, such as community organizing, social policy, crime and gang intervention, and the emerging field of supporting fatherhood and two-parent family formation and preservation.

2. UM SSW should target men with messages that expand their ideas of the proper role and position of men to include activities traditionally thought to be the province of women.

A new, clearly, consistently defined professional designation might assure reluctant men

Confusion reigns over who and what social workers are.

NASW and CSWE define a professional social worker as a person who has graduated from a CSWE-accredited program with at least a bachelor's degree in social work (US Department of Health and Human Services, March 2006).

The term "social worker" as defined by the US Census Bureau includes welfare workers, parole agents and probation officers, though these are not considered professional social workers by NASW (Williams, 1995, p. 216 n. 5).

Employers often define "social worker" arbitrarily, with little or no regard for educational requirements. Also, individuals may self-report their occupation as social worker regardless of their education and training (US Department of Health and Human Services, March 2006).

In the 2000 US Census Bureau Current Population Survey, 240,000 people who held no social work degree (neither BSW nor MSW) identified themselves as social workers. An additional 600,000 self-reported as social workers and held at least a BSW. Employers, on the other hand, reported 450,000 social work jobs to the US Bureau of Labor Statistics. The 50 states plus DC tallied 300,000 licensed social workers (Whitaker, Weismiller & Clark, 2005).

Men often derive large portions of their self-image and self-worth from their professional identities. To attract such prestige-sensitive men to Social Work, as well as to build the prestige that we all appropriately seek for advancing our profession, we might do well to distinguish MSW social workers from others. NASW agrees that "there is a need to clarify the educational preparation, knowledge, skills, and values that are embodied in professional social work" (Whitaker, Weismiller & Clark, 2006, p. 7). NASW's current public education program is a good start. It seeks to raise awareness and appreciation of the important work social workers do and the skills and training that work requires. A new professional identity symbol developed by NASW will help to distinguish professional social workers from others.

NASW Foundation

A new symbol based on an old title might not be enough, however, especially since it is not clear whether the symbol applies only at and above the MSW level or to BSWs as well. Enhancing the prestige and public appreciation of professional social workers at the MSW level might require a fresh, new, legally and consistently protected title; "Social Practitioner" might be worth considering. Establishing such a designation in jurisdictions across the nation would be a huge undertaking that is well beyond the immediate scope of this project, but we might query deans and directors of social work schools and programs across the nation to gauge their interest in the idea as a long-term goal.

Men may perceive Social Work as female-centered and inhospitable to men

> "We may have values that are people-directed and egalitarian. Or, we may have values that are elitist, racist and sexist. What we need to do is confront our values and really ask ourselves what they are."
>
> —Barbara Mikulski in Free, Shopes and Zeidman (1991)

Kosberg (2002) surveyed all issues of NASW's journal *Social Work* and CSWE's *Journal of Social Work Education* published in the 1990s. He found that heterosexual males are seldom discussed, except negatively, prejudicially and one-dimensionally.

Both NASW and CSWE have special committees on women's gender-based issues; neither organization has shown similar concern for the problems of men who challenge, reject or do not live up to traditional, narrow and sometimes oppressive norms established for "successful" male behavior.

Farrell (2005) suggests that there now exists an anti-male bias in universities generally and that Social Work might be the "most anti-male" field of all, with an attitude and culture that can make men uncomfortable working in the field (Farrell, 2005, p. 186).

NASW

Our professional association is, by at least one measure, much more concerned with girls and women than it is with boys and men. A June 27, 2007 search of the NASW website on the terms "women," "men," "girls" and "boys" produced 527, 170, 81 and 27 hits respectively. On August 1, 2007, a search for the same terms in the NASW Press section of the NASW website produced 397, 35, 8 and 1 hits respectively. Given the social difficulties we see among many men and boys in America today, especially in the African-American underclass, this relative lack of attention to males may deserve reconsideration. On multiple important indicators many African-American men and boys are not faring well. Black males have the worst school attendance, the worst academic performance, and the most suspensions and expulsions of any group. They are most likely to drop out or fail out of school, most likely to be in jail and least likely to be in college or gainfully employed (Brown, 2004). They have the worst health and the shortest lives (Ferguson, 2000). In 2001, 22 percent of African-American men in their early 30s had prison records; only twelve percent had Bachelors degrees (Schiraldi & Ziedenberg, 2003). Almost a third of the African-American boys born in 2001 will spend at least a year in prison (Bonczar, 2003). The number of Black males who are admitted to mental hospitals is more than double the number for White males or Black females (Hrabowski, Maton & Greif, 1998). In 2004, the male-female suicide ratio among Whites age 20-24 was 5.8 to 1. Among Blacks it was 7.1 to 1 (National Center for Injury Prevention and Control).

In 2006, 16.8 percent of single-parent homes were single-father homes (US Census Bureau, 2007). One of the primary problems of single-parent fathers is the lack of support they perceive in the community (Castillo, n.d.). Social workers might naturally be expected to address that problem. Yet, while a search for the phrase "single mothers" on the NASW website on July 20, 2007 produced 21 hits, the phrase "single fathers" was not found at all.

Some researchers, notably Straus (2006) and Gelles (1995), believe that domestic violence by women against men is far from rare yet the good faith scientific debate on that issue is nowhere reflected on the NASW website. Instead, our professional organization asserts categorically that "95 percent of victims of intimate partner violence are women" (NASW,

n.d.). In support of this claim, NASW cites **McKenzie**, 1995, p. 9. Subsequent fact-checking reveals severe weakness in NASW's science:

> **McKenzie**, [*Domestic Violence in America*. Lawrenceville, Virginia: Brunswick Publishing] cites **Browne**, 1987, p. 8 and a 1990 FBI compilation of police reports, well-known not to reliably or scientifically reflect domestic violence against men because men are especially reluctant to report their victimization.
>
> **Browne**, [*When Battered Women Kill*. New York: The Free Press] cites **Dobash & Dobash** (1978) and another tally of law enforcement reports from the Minnesota Department of Corrections.
>
> **Dobash & Dobash** [Wives: the 'appropriate' victims of marital violence. *Victimology 2*, 3/4, pp. 426-442] studied victims of domestic violence in a non-random sample in a domestic violence shelter—for women—in Scotland.

In 2005, the NASW Foundation produced a video encouraging members to contribute financially to the NASW public education campaign, intended to improve Americans' appreciation and recognition of social work. In one of its main components, the video narrator says, "The public education campaign will reach out to people through story-telling environments like their favorite magazines. We'll ask them to tell us their stories" (NASW Foundation). At this point in the video the camera pans a collage of magazine covers—including *Redbook*, *Ladies' Home Journal*, *Vanity Fair*, *Elle*, *O the Oprah Magazine*—none of which are targeted to men. Not a single male face appears in the collage. A reasonable conclusion that might be drawn is that NASW is not interested in reaching out to men or hearing men's stories.

Source: NASW Foundation

Thus, a man considering social work as a career might conclude from a survey of NASW materials that social work is motivated by ideas that are indifferent to males at best, hostile to males at worst.

CSWE

CSWE is committed to women's advancement in social work.

• "The Council on the Role and Status of Women in Social Work Education [popularly known as the Women's Commission] is a council of the Commission on Diversity and Social and Economic Justice. The Council is responsible for the development of educational resources relevant to women's issues within social work education. The council works to eliminate all procedures within academia that hinder the full participation of women, makes recommendations to the Board on all matters of policy, and initiates and coordinates programs and activities related to women in social work education" (CSWE-a).

• The CSWE Women's Commission sponsors an annual Feminist Scholarship Award for "papers focused on feminist scholarship and/or topics of concern to women. Papers drawing upon feminist theory, research methods, and educational and practice perspectives are encouraged. Topics may include… application of feminist theories and methods to diverse populations; feminist-informed administration and leadership models; explorations of global contexts for women's participation in social work practice and education; the profession's commitment to social justice and equality for women" (CSWE-b).

Advocating for women is a noble undertaking. We might rightly ask whether CSWE might find ways to address the dramatically declining numbers of men in our profession as well. Viewing the absence of any concern expressed by CSWE for male students and new male social workers, young men considering social work might reasonably conclude that social work educators are clearly disinterested in welcoming them into the profession or assuring them that their needs and interests will be met.

Resistance and opposition we should anticipate

Hyde and Hopkins (2004) note that diversity initiatives can be sabotaged by staff resistance. Christie (2006) notes that "As members of an already feminized profession, it is… possible that women social workers have an interest in maintaining a feminized culture within the profession" (p. 407).

Men's decline in Social Work might be dismissed as merely reflecting their decline in all higher education.

It is true that the proportion of men as graduate students is declining and the general decline of men in college is surely part of the problem confronting Social Work, but "decades-long declines in the proportion of men applying to MSW programs cannot be explained only by the shrinking pool of men of color and men in general earning bachelors degrees" (Schilling, in press). The decline of men in social work far outstrips the decline of men in higher education generally.

Social Work is believed by some to "belong" to women

The first issue of *Affilia*, the journal of women and social work (Spring 1986), thanked the Association of Women in Social Work (AWSW) "for its consistent support and promotion" (p. 2). In a subsequent section, AWSW describes itself. "From the beginning," AWSW wrote, "our work has been to infuse our feminist visions into the profession—to take back what we had lost… We are reclaiming the feminist tradition in social work" (p. 65 and p. 67). In a sidebar (p. 66), AWSW lists among its purposes, "To promote the infusion of feminist values, principles, priorities, and content within the standing organizations of the profession" (Association for Women in Social Work, 1986). Two representatives of AWSW

participated in NASW's 2003 summit of social work leaders (NASW, 2003).

Another item (Davis, 1986, p. 32) in the inaugural issue of *Affilia* asserts without authority that "the profession is practiced primarily by women for women." Spano (1995) makes a similar claim. Both fail to consider the possibility that the majority of people who *need and could benefit* from social work services might be male. Moreover, subsequent research finds that the clientele of public agencies, which are dealing with the neediest and most vulnerable citizens, are not primarily female at all. Hyde and Hopkins (2004) surveyed 161 nonprofit and public human service agencies and found that most of them "have management and staff that are overwhelmingly White and female" (p. 25). As for the claim that social work is practiced "for women," Hyde and Hopkins explicitly contradict "conventional wisdom" (p. 40) with their finding that half of the agencies they studied had majority male caseloads. Similarly, the NASW Workforce Study 2006 Supplement (McGinnis et al., 2006) says that 51 percent of social workers reported that their caseloads were majority male; only 14 percent said their caseloads were predominantly (three-fourths or more) female and 17 percent reported their caseloads predominantly male.

Social workers in criminal justice were most likely to report that all their clients are male. More than 79 percent of workers in this practice area said their clienteles are majority male. Almost three-fourths of school social workers reported that their caseloads are majority male. More than 85 percent of social workers in the field of addictions reported their clienteles are majority male. Seven percent of male social workers and two percent of female social workers see only male clients. (McGinnis et al., 2006).

McPhail (2004) challenges the notion that Social Work was ever really women's to lose. "Without doubt," she says, "women played an important role in the early days of social work; however, women did not solely found, lead, or dominate the profession" (p. 324).

In 1963, the image of social work was sufficiently male that George C. Scott, the actor who later portrayed the very tough army general George Patton, played the lead role as social worker Neil Brock in the highly-acclaimed though short-lived CBS TV series *East Side, West Side* (Museum of Broadcast Communications).

George C. Scott as social worker Neil Brock in "East Side, West Side"

In any event, it is curious that a large gender imbalance, which should be called to certain scrutiny by social work's commitment to diversity, is in the case of women as practitioners and clients of social work invoked to justify itself. Hyde and Hopkins observe that the lack of diversity activities in many nonprofit and public social services agencies is "worrisome given the racial and gender differences between staff and client populations" (p. 39).

Insistence that social work is not "female dominated"

McPhail (p. 323) rightly points out that "having a numerical majority does not automatically translate into having power or control." Hyde and Deal (2003) similarly observe that the majority female environment of social work school is not equivalent to a woman-controlled environment. McPhail cites sexual harassment at schools of social work as "another manifestation of power differentials" (p. 324). She recommends using the term "predominantly female" to describe social work.

Thus, we may face reluctance to acknowledge the significance of social work education's gender imbalance, especially since students occupy the low end of the power spectrum.

Subtle denigration of male values

In the UM SSW computer lab in the spring of 2007, Dean Barth's student research assistant asked a fellow student why she thought there were not more male students in social work. "Because," she answered immediately, "they don't care. They don't want to help people." Christie (2006) seems similarly intent on viewing male social workers in the worst possible light. After observing broadly that men's very presence in social work is "contentious" by virtue of "evidence of men's violence towards children, women and other men," he seems demeaning to male social workers who strive to be what he labels the "heroic action man"—"masculine fictions, fantasies of male power and triumph" (p. 400) characterized by "bluster and bravado" (p 401). His prescription for incorporating men properly into social work is for men simply to accede to what he calls "feminization" as the inevitable and only proper style and course for social work.

Christie is not alone in his attitude toward men. The literature is replete with characterizations of women as expressive, relational, caring and nurturing while men are judged to be "instrumental" (National Mentoring Partnership), which conveys a certain feeling of coldness and inhumanity. Williams (1995) talks extensively about our culture's devaluation of female values, but indulges in the same mistake toward men when she refers to the male approach to job-related relationships as "distancing strategies" (p. 132).

But Bagilhole and Cross (2006) note that "caring work is gendered… [only] because of the way the work is thought about" (p. 36). The intimation that "expressive" and "relational" styles of caring common to women are superior to the "instrumental" caring styles more typical of men suggests the value of a thought experiment. Imagine a person is being crushed by a boulder. Which worker is more "caring"—the worker who holds the victim's hand and talks reassuringly to him, or the worker who distances himself from the victim so he can rush a crane to the scene to lift the crushing weight? The answer, we might agree, is that both styles of caring are valuable and essential, and both workers should be valued, appreciated and celebrated.

Gillingham (2006) draws a distinction between "caring for," commonly associated with women, and "caring about," usually thought to typify men, without suggesting that one is more noble, humane or caring than the other. Jaffe (1983) gives an example of how an "instrumental," not-hands-on, male orientation to social problem-solving can complement the efforts of female workers. In Israel, teenage prostitution was handled as a Child Welfare problem by staff who were fearful of the pimps. When the problem was transferred to the more male-oriented Division of Rehabilitation, the girls' problem was treated at its source, with the pimps for the first time being confronted and engaged, producing what Jaffe calls "very successful results." Moreover, the male workers then shifted without problem from their "caring about" mode in confronting the pimps to a "caring for" style in providing

many of the young women with their first "stable, helpful father figures" and guiding them to healthier, happier lives (p. 131). Similarly, Williams found support among women social workers for the idea that more men are needed in social work because women are often "reluctant to work with potentially violent populations, such as sex offenders and homeless drug addicts" (p. 154).

Anthropologist David D. Gilmore (1990) wrote, "When I started [my research], I was prepared to rediscover the old saw that conventional femininity is nurturing and passive and that masculinity is self-serving, egotistical, and uncaring. But I did not find this. One of my findings here is that manhood ideologies always include a criterion of selfless generosity, even to the point of sacrifice. Again and again we find that 'real' men are those who give more than they take; they serve others" (p. 229).

Ultimately, we might agree that a combination of both approaches—one generally associated with male culture and the other thought to be more typically female—is optimal and the call for gender diversity in our profession is further justified. As Deal and Hyde (2003) suggest, "feminist practice models that assume that women are superior can be as ideologically biased as models that assume that women are inferior; both need critical examination."

"It's all about salaries and we can't change that"

Some might dismiss our effort to attract more men to our profession as hopeless unless and until social work salaries improve. But Williams (1995) believes salary is not the main factor keeping men away from social work. She doubts that improved salaries will substantially change the gender imbalance until social work successfully addresses the stigma facing men in or considering the profession. During the Great Depression, she notes, when men could choose the shame of being unemployed or the disgrace of being in the "female" job of telephone operator, some men judged the former stigma and the total lack of salary that attended it to be less onerous. The fact that hundreds of thousands of young men join the military at low pay attests to the desire of many males to perform and serve in a way that connects with their sense of maleness, honor and duty. We do not wish to transform social work into a military force, of course, but we should keep our minds open to the possibility we might legitimately highlight and capitalize on parallels between the two so we can recruit courageous, idealistic, altruistic and adventurous young men into our profession—even before increased professionalization raises the level of our salaries.

Fear of competition from men

Some women told Williams they did not want more men in their predominantly female professions, explaining half-jokingly that they did not want "the competition" (Williams, 1995, p. 149).

It is interesting in this context to note how some researchers (Aries, 1996) see competition among men as the means to establish one-up/one-down hierarchies. There is certainly some truth to that, but men also often see competition as closely related to sportsmanship and welcome it as an opportunity and an invitation to excel, strive and stretch in a setting that provides an objective measurement of progress and growth. What, one might ask, is a competitive game other than an experiment with clearly defined outcome measures? Competition seen in this light is joyful and affirming and is healthy for any profession—and the clients it serves. Indeed, the word "compete" has the same Latin root as the word "competence" (Stein, 1983) and Competence is one of Social Work's Core

Values and Ethical Principles.

Inability to see the gender-specific problems of men

An article in *Social Work* entitled "The Endangerment of African-American Men: An Appeal for Social Work Action" (Allen-Meares & Burman, 1995) demonstrates how difficult it can be for us as social workers to see the gender issues of beleaguered men. The authors look directly and sympathetically at African-American men and detail how Black men's situation is distinct from that of African-American women, yet they discuss only problems resulting from race and poverty, apparently unaware of the gender-specific issues that must be operating against the gender the authors specifically identify as endangered. A more male-aware article would have observed how socioeconomic forces impact men and women differently; a man without money in our society is, after all, often in a very different social situation with fewer legitimate options and social supports than a women without money.

Kosberg suggests that because the social work profession is uninformed and unconcerned about men it is therefore failing its ethical obligation to provide help to every individual and group in need. He notes that that the word "gender" includes both sexes, but in social work literature it has been applied mainly to the issues and concerns of only the female sex. This echoes the concern that gender-specific juvenile justice programs are almost always specific to girls, with boys' gender issues largely ignored or forgotten (Goodkind, 2005).

Our men-in-social-work initiative may complicate our CSWE reaffirmation of accreditation

UM SSW's CSWE reaffirmation process is scheduled for 2008.

Though they do not have direct control over the reaffirmation process, we might expect some members of the CSWE Women's Commission to look with at least some suspicion at our initiative to increase our proportion of male students and to establish a course on working with men and boys. As noted earlier, the Women's Commission is charged with identifying "procedures within academe and social work education which impede full participation of women" (CSWE-c). By some accounts, the very presence of men in social work classrooms can "impede full participation of women." Hyde and Deal (2003) refer to Cannon (1990) who "established ground rules for class discussions that attempt to challenge the power held by traditionally dominant groups (White, male, and middle-class students) by allowing more space in the classroom for the comments and reflections by students from less-privileged groups" (p. 204). The researchers also report that several male students in the classrooms they studied (distinct from Cannon's) "indicated that they felt they were 'holding back' and that instructors signaled them to keep silent after they made a few comments" (p. 200). We should be prepared for the possibility that our initiative to bring more men into social work classrooms will meet resistance or disapproval from the Women's Commission.

Bentley and her co-authors (1999) refer in their abstract to social work as a "woman's profession" (p. 344). All three authors served on the CSWE Women's Commission (authors' note, p. 344). They express disapproval of the fact that ten percent of social work journal articles <u>focus</u> on women. They do not tell us what percent focus on men. They then assert that women are a majority of social work clients (contra Hyde & Hopkins, 2004) and service providers, and rather than proposing that this lack of gender diversity in our profession is a crucial problem to be remedied they cite it as evidence that the ten percent figure would be higher but for the "backlash" against women (p. 347). They cite conclusions by other researchers that "the integration of women's content [in social work curricula] is still not

taken seriously and that the prevalence of sexism and resulting distortions and biases [against women] are largely unrecognized" (p. 348). They make no mention of the possibility of biases against men.

Bentley and her co-authors explicitly endorse "a feminist analysis of accreditation" that scrutinizes "choices about priorities and practices in the design and implementation of educational programs and learning environments" (p. 345). A robust initiative to remedy the lack of gender diversity at UM SSW might run afoul of this requirement.

We might expect some of our female faculty members to invoke their right (Bentley et al., 1999) to hold closed, private, female-faculty-only meetings with our CSWE reaffirmation site team to express unhappiness about our initiative. (If this happens, we might also expect that some of our female faculty members who endorse the initiative will invoke their right to participate in the meeting to voice their support.)

Bentley was a member of the CSWE Commission on Accreditation in 2005-2006 (CSWE, April 2006).

UM SSW Associate Professor Kathryn Collins is a co-chair of the CSWE Women's Commission (CSWE-d).

Resentment over the "glass escalator"

Another possible source of resistance might be what UM SSW Professor Camille Wheeler described to Dean Barth's student research assistant on July 6, 2007 as a level of "resentment" among some female faculty over the fact that many of the top administrators in social work education are male. According to a 2003 CSWE fact sheet, there are indeed significant gender imbalances among faculty and administrators at social work schools nationally (CSWE, 2003).

McGinnis, et al. found that licensed male social workers are substantially more likely than licensed female social workers to have administration as at least part of their jobs (76 percent for males, 66 percent for females). Male full-time MSW-level social workers make substantially more than MSW-level females ($48,778 compared to $59,494). The authors say these gender differences are not explained by reported years in practice. They do not mention whether they might be at least partially explained by other factors such as continuous years in practice, years with the same employer, years in the same sector, depth of specialization, certifications held, hours worked above employer minimum, and perseverance in the face of inconvenient hours or location, some of which we saw in the section on "professionalization," above—or by the fact that the government definition of "full-time worker" includes persons who work as few as 27 weeks per year (US Census Bureau, 2004). Indeed, Williams (1995) acknowledges "men certainly contribute to their own professional standing through their personal effort" (p. 81). See also Farrell (2005).

Nonetheless, many women perceive favoritism that unfairly boosts male careers. Williams describes a phenomenon she calls "the glass escalator," a set of forces which nudge, propel and lift men in predominantly female fields from front-line, hands-on staff positions toward higher-level, higher-paying, more administrative and managerial positions. Gillingham concurs that the male style is more valued by society and is sought in administrative positions. He also points out that suspicions about male sexuality tend to drive men out of "caring for" roles, while at the same time requiring them to "care about," even though they might be the kind of men who wish to "care for."

Williams details how, by moving men "up," the glass escalator can cause resentment even among women who are strongly supportive of bringing more men into the field, by making

them feel they are unfairly disadvantaged in competing with men for promotions. More than thirty years ago, in western New York State, Fottler (1976) found similar dynamics at work in his study of female nurses' attitudes toward male nurses. About 75 percent of the 126 female nurses who replied to his questionnaire supported the entry of men into their profession; the most common reason for opposition among the other 25 percent was the perception of managerial favoritism toward male nurses.

Opposition to emphasizing the aspects of Social Work that may be seen as "dynamic and masculine"

Williams asserts that emphasizing how social work is not "women's work" will only increase the power and effect of the glass escalator by making typically male qualities seem all the more valuable in the profession. The result, she says, would be to "reproduce gender status hierarchies" (p. 167) and further disadvantage women social workers.

Opposition to targeting men with messages that expand the limits of respectable male roles

Williams supports this idea only half-heartedly and only if the emphasis is on "feminizing men" and making men more "like women." She insists that there should be no suggestion that male traits would be beneficial to the profession or to its clients, as this too "will simply reproduce the gender status hierarchy… and do nothing to improve the lot of women working in these jobs" (p. 178).

Williams claims that when women entered male-dominated fields they were urged to be more like men and that men entering social work should therefore be urged to be more like women. But she ignores the fact that those early women in their severe business suits and obligatory floppy bow ties are now a caricature of gender integration, clearly reminding us how it should not be done. She also ignores the ways that even rough-and-tumble for-profit corporations have embraced new business principles introduced and modeled by women—as women. We can suppose that more than one middle-aged male manager of late has been called to a meeting with his HR department to address how his trusty old command-and-control management style needs to change to a more consensus-based, team-oriented, collaborative style. Similarly, Williams should be open to the ways in which men can positively influence the practice of social work by venturing into predominantly female domains of practice—as men, not as caricatures of men trying to be "like women."

Ultimately, the chief weakness in Williams' argument is her insistence that social work must make the careers of its women practitioners a higher priority than the lives of its clients. Rather than arguing that men should not be encouraged to join the profession because their presence is unfair to women, a much more optimistic, affirming and growth-oriented approach would be to acknowledge that many women social workers would do well to develop the "instrumental" skills the glass escalator demands. As Hyde and Deal (p. 204-205) put it:

> [T]he social work profession requires practitioners who are capable leaders, advocates, and active team members. In limiting their classroom participation because of shyness, feelings of dependence on authority, and an emphasis on taking care of others, female students miss opportunities to prepare for these professional roles. Social work educators have the challenging task of appreciating the socialization experiences of female students while training them to be appropriately assertive professionals.

> Modeling by female educators alone was apparently insufficient to lessen the discomfort of female students in this study. A more effective approach may combine a focus on the effects of gender socialization with an emphasis on why it is imperative to develop certain social work skills. This approach could increase students' understanding of their reluctance to be more active in the classroom ("Does being female mean being shy or a wimp?") while providing a rationale for speaking out and taking the initiative ("You can't help your clients if you don't speak up at the team meeting"). Educators need to provide opportunities to develop these skills through assignments and class exercises that require initiative (pp. 205-206).

Along the same lines, Meyer (1982) says, "The assumption that nurturing is the most significant aspect of social work competes with other significant aspects, such as analytical thinking, clinical perceptiveness, the rigor of research, professional autonomy, and administrative decisiveness" (p. 200).

Thus, as a corollary to our more-male-students initiative and the introduction of a course on working with men and boys, UM SSW should review and renew its emphasis on teaching executive management, decision-making, negotiation and other "power" techniques—even though Williams (p. 179) calls such training "reifying the male standard."

Besides equipping women for their own rides to the top, another way to keep men from disproportionately riding the glass escalator is to ensure that they are valued at staff level. This will require monitoring all the subtle ways men can be made to feel inferior to women in direct service, taking care not to define female styles of caring and nurturance as the only appropriate ways to care and nurture, and stamping out prejudicial suspicion of men who seek hands-on caring roles.

If we can forthrightly acknowledge that sex-role socialization operates against both sexes, then men and women can be partners in helping to raise the standard of practice in social work. We will have more women riding the up escalator and more men involved in dynamic, innovative direct service. We can reject the sickly, disempowered, we-they, learned helplessness, unfair-competition model. Men and women social workers should think of each other as colleagues who celebrate each other's strengths and successes and make our profession flourish—for our clients, for our communities and for ourselves.

Possible Sources of Support

> "The dialogue has gone on too long in terms of women alone. Let men join women in the center of the second stage."
>
> —Betty Friedan (1980)

> "I gradually began to notice that many of the people I had been brought up to envy and see as powerful—mostly men from groups who were supposed to be the givers of approval—actually had the other half of the same problem I was experiencing. I had been raised to assume all power was outside myself, but they had been raised to place power almost nowhere but within themselves. Often, they were suffering, too. Just as the fantasy of no control was the enemy of my self-esteem, the fantasy of total control was the enemy of theirs."
>
> —Gloria Steinem (1993)

Farrell (2005), an early male feminist and former member of the New York City NOW board of directors, suggests that the essence of feminism is to support equal opportunity between the sexes and that most feminists will support the entry of men into social work.

Williams (1995) found three broad bases of support among women for more men in predominantly female occupations: 1) the belief that the presence of more men would enhance workplace culture, 2) the belief that the presence of more men would be good for society and 3) the belief that the presence of more men will be good for the field, especially in terms of salary and status (p. 151). In particular, she found that some female social workers are "particularly adamant" about the need for more male social workers to work with children (p. 155).

Another source of support for our initiative might be CSWE's Evaluative Standard 3, which requires "a learning context in which understanding and respect for diversity are practiced" (Bentley et al., 1999, p. 346) (emphasis added).

Another policy statement from CSWE provides additional reason for hope: "The Commission on Curriculum and Educational Innovation (COCEI) identifies pedagogical concerns in social work education and works with other CSWE bodies to address these issues. The commission reviews current CSWE programs that are related to educational policy and planning, and suggests activities that would strengthen and expand CSWE's leadership role in matters of education. Duties of the commission include: identifying educational issues in need of attention at all levels of social work education, establishing priorities for action in the area of educational policy and planning; recommending means of implementing and coordinating activities in order to support and extend the Council's education leadership role" (CSWE-e).

The American Psychological Association has embraced a concern for the gender-specific issues of men and boys with the creation of its Society for the Psychological Study of Men and Masculinity, which "advances knowledge in the psychology of men through research, education, training, public policy, and improved clinical practice" (American Psychological Association). This fact might encourage NASW and CSWE to take similar steps.

Another source of support might be found in a close paraphrasing of Bentley et al. (p. 358) in which mention of males complements the authors' exclusive focus on women: The CSWE accreditation process must include specific attention to both female and male

students. The participation of women and men students in student and school governance should also be reviewed. In addition, the general treatment of both women and men MSW and Ph.D. students should be addressed, as should the climate of respect for and appreciation and recognition of the special needs of both women and men students in the school.

Let us hope for and even expect the best from CSWE and NASW, perhaps finding them enthusiastically advancing the UM SSW initiative in schools across the nation.

History of efforts to increase male participation in the profession

Williams (1995) reports that efforts to professionalize the predominantly female "semi-professions" by recruiting more men have been undertaken frequently in the past, reaching their zenith in the 1960s.

What is different now? Why should we expect success when previous efforts have failed? The answer is that success is certainly not assured, but the incipient men's movement—an effort by men to de-emphasize their bring-home-the-bacon provider role and to expand their life choices—provides new energy and courage that might make the difference. Our two-prong strategy will connect with it well and wisely by 1) emphasizing the exciting and fulfilling humanitarian and socially-minded opportunities social work provides, and 2) by challenging the old notions that a man is only as valuable as the money he makes, and that effective caring and nurturing are exclusively the province of women.

Tapping into and encouraging the men's movement will also benefit some women who seek professional advancement by making it more likely they will be able to find male partners willing to handle their share of the home and family duties that have historically limited women's ability to pursue their careers.

Our bottom line reason: Diversity

We have considered various reasons to explain our wish to increase male enrollment at UM SSW. All of them are vulnerable to criticism, challenge, ideological assault, quarreling, denial and quibbling from those who wish to maintain or even enlarge the gender imbalance in our student body and in our profession. The strongest and most certainly defensible reason we can offer is simply Social Work's deeply, widely held and cherished embrace of the principle of Diversity. NASW's "Talking Points on Affirmative Action" state, "Affirmative action creates diversity in our workplaces and classrooms. Knowing each other can reduce racial and ethnic tension and break down gender barriers thereby building a stronger America." Cultural diversity requires gender diversity. As Tannen (2001) states, "boys and girls grow up in what are essentially different cultures" (p. 18) and "male-female communication is cross-cultural communication" (p. 20).

In his study mentioned above, O'Donnell (1999) asserted that social work has traditionally exhibited a bias against fathers. Ironically, though, there were too few male caseworkers in his sample to allow him to establish statistically whether male caseworkers treat fathers differently from the way they are treated by females. But diversity is not a principle for which the profession demands rigorous, evidence-based justification. Indeed, the literature yields few studies that have been able scientifically to quantify the merits of diversity. We value diversity intuitively. We no more demand that its value be proved than we dissect and analyze our respect for the dignity and worth of all persons. Our commitment to diversity flows naturally and automatically from our commitment to inclusiveness. We believe that the more points of view and the more kinds of experience are brought to bear

on a problem, the more likely we are to arrive at an optimal solution, one that works best for the most without ignoring the needs of any.

Hyde and Hopkins (2004, p. 25) define "diversity climates" as "the degree of member heterogeneity and efforts to promote and sustain an environment conducive to maximizing the benefits of that heterogeneity." The authors define a "weak diversity climate" as one that exhibits "homogeneous organizational membership and few or superficial activities that promote and sustain diversity efforts" (p. 27).

Under those definitions, UM SSW and the profession of social work as a whole have weak diversity climates. We are bound by our professional values and by our Code of Ethics to "engage in efforts that reflect a long-term orientation through outreach, accountability (e.g., evaluations), resource commitment, and planning." (Hyde & Hopkins, 2004, p. 28).

Conclusion

As Williams (1992) acknowledges, "Sex segregation is a two-way street. We must also confront and dismantle the barriers men face in predominantly female occupations. Men's experiences in… nontraditional occupations reveal just how culturally embedded the barriers are, and how far we have to travel before men and women attain true occupational and economic equality" (p. 265).

UM SSW's own Kathleen Deal wrote with our former faculty member Cheryl Hyde (Hyde & Deal, 2003), "Discomfort is bound to arise during discussions of controversial issues and is often a sign that important learning and reflection are taking place" (p. 193).

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APPENDIX A

Draft Syllabus
Proposed Course
Social Work with Men and Boys

1) Nature/Nurture
    a) Brain and physiological differences and implications for clinical work with men and boys
    b) Socialization differences
        i) amount of nurturing received
        ii) traits and behaviors expected and encouraged
        iii) traditional views of "the male role" and masculinity
        iv) current views of "the male role" and masculinity
2) Archetypes of male psychology
    a) King
    b) Warrior
    c) Magician
    d) Lover
3) Psychological Correlates of the Provider/Protector Roles
    a) societal expectations and uses of men and boys
    b) behaviors, attitudes, insecurities that result
    c) role strain experienced by unemployed fathers
    d) family alienation, crime, emotional vulnerability
    e) The power of shame in the lives of men and boys
        i) Performance shame
            (1) lack of "success"
            (2) lack of prowess
        ii) Intrinsic shame
            (1) the multiple negative stereotypes of males and maleness
            (2) women are angels; men are dogs
    f) Men's physical health
        i) male bodies as machines
        ii) male reluctance to admit physical ailments
        iii) male under-utilization of health services
    g) Mid-Life crisis: Is this all there is?
4) Male relationships with significant others
    a) The "Father Wound"
    b) intimacy
    c) dependency
    d) trust
    e) vulnerability
    f) homophobia
    g) abuse of male children
        i) sexual
        ii) emotional
5) Men in groups
    a) the role of sports and competition in male culture
    b) teams as family

c) gangs as family
d) what does military training teach men?
e) Peer pressure, acceptance, respect
    i) authority
    ii) "proving" manhood
    iii) fear
    iv) insecurity
    v) vulnerability
    vi) shame

6) Male reproduction and family life
    a) couvade
    b) men as fathers
    c) male nurturance
    d) "men's way of caring"
        i) coaching
        ii) problem-solving
        iii) protectiveness
        iv) exploration and confidence
    e) impact of abortion
    f) impact of divorce
        i) custody, child support, visitation/access
        ii) depression, suicide, substance abuse
        iii) helping fathers reconnect with estranged kids
7) Male sexuality
    a) heterosexual
    b) homosexual
    c) bisexual
    d) asexual
    e) relating to female sexuality
    f) advantages of being initiator
    g) disadvantages of being initiator
    h) pedophilia
    i) men's shame/distrust of male sexuality
        i) homosexual "panic"
        ii) rage at homosexual advances
    j) societal distrust of male sexuality
        i) vulnerability to false accusations of sexual crimes
8) Domestic violence
    a) physical
    b) emotional
    c) intervening with men as perpetrators
    d) societal attitudes toward men as victims
    e) helping men as victims
    f) politics and ideologies of the problem
9) Male communications styles and emotionality
    a) anger
    b) fear
    c) hurt
    d) unexpressed non-anger emotions manifesting as anger

e) making men and boys feel safe to be open
f) fostering joy
g) self-expression
    i) the depth and power of BBDC ("big boys don't cry")
    ii) desire to seek help vs. requirement for control and self-sufficiency
    iii) strictures of the male wardrobe: is transvestitism about sex or emotional expression?

10) Depression and OCD in Men
a) alcoholism
b) substance abuse
c) drugs of choice for various types of dysphoria
d) effective gender-specific interventions
e) under-diagnosis/DSM criteria applicability to male depression

11) psychological effects of being soldiers and warriors
a) male-only draft registration
b) PTSD
c) preparing boys to be soldiers and warriors

12) Social Policy toward men and boys
a) Which comes first, "Responsible Fatherhood" or "Respected Fatherhood"?
b) Equal treatment of men in social policy?
    i) welfare, public assistance, homelessness
    ii) custody, child support, access/visitation
c) VA benefits and services for veteran clients
d) Societal ambivalence
    i) How much male emotionality does society want?
    ii) How much male joy?
    iii) How much work-life balance?
    iv) How much time with the kids?
        (1) Do men as primary parents threaten women's roles and identity?
        (2) Attitudes of child welfare workers toward fathers as resources for their children
e) Current state of the art:
    i) Father Friendly Check-Up for Social Services and Programs. https://www.fatherhood.org/checkupsocial.asp
    ii) National Family Preservation Network training curriculum on involving fathers in social work practice

13) Law Enforcement, men and boys
a) gender profiling
b) assignment of primary culpability to male in male-female partner crime
c) sentencing disparities vis-à-vis women
d) gang intervention
e) gender-specific interventions
    i) adult men
    ii) juveniles

14) Special Issues of Latino and other ethnic groups of men and boys
a) cultural ideas of fatherhood and motherhood
b) cultural ideas of maleness and femaleness
c) immigrant separation from families
d) attitudes toward speaking to helping professionals, male and female

15) Special Issues of African-American men and boys
    a) legacy of slavery
        i) Provider/Protector role under slavery
        ii) "Black mothers raise their daughters and love their sons"
        iii) Provider/Protector role today
    b) is African-American community a matriarchy?
    c) social policies toward African-American fathers
        i) revisit:
            (1) role strain experienced by unemployed fathers
            (2) family alienation, crime, emotional vulnerability
            (3) welfare
            (4) custody, child support, visitation/access
            (5) Attitudes of child welfare workers toward fathers as resources for their children