

Episode 3 — Male is a Gender too

Sarah Kaplan: Welcome to another limited-edition series from GATE audio productions. In this four-part podcast, we're bringing to you four conversations with expert panelists from our 2018 Behavioral Approaches for Diversity conference, affectionately known as the (BAD) conference. In them, you'll hear new solutions from the behavioural sciences for making real progress on diversity and inclusion. The BAD conference was co-hosted with the Behavioural Economics in Action at Rotman research center (or BEAR) and we focused on the childhood roots of inequality, going beyond hashtags towards real change, bringing masculinity into the conversation, and how to move the needle on diversity.

GATE audio is produced by the Institute for Gender and the Economy at the University of Toronto's Rotman School of Management, or GATE as we call it, and I'm Sarah Kaplan, GATE's director. Our goal is to engage current and future leaders in rich conversations about inequalities in our society and how we might address them. And, this conference, and these conversations are part of that effort. Hundreds of people joined us at that conference and now we're super pleased to bring it to the GATE audio listening audience. As usual, if you want more information on GATE, go to gendereconomy.org. And, now on to the show.

Sarah Kaplan: Okay, we're on to our last set of sessions for the day. Thank you very much I know our work is done because everyone was so engaged in intense conversation. I think that's a lot of what we're trying to accomplish here. We're now going to move on to our panel called male is a gender too. Because I think most of the time when people say oh, you run the Institute for Gender and the economy, what can we do about women or for women or whatever? And I was like, well, wait a minute. There are lots of genders out there. And as we heard, in the various conversations today, we need to also think about men and masculinity. Sometimes, we get too engrossed in understanding just what the issues are for women, and I've come to think one of the key solutions is really to focus on actually opening up the box for men. So I spent the 1990s being able to only wear skirt suits and not pant suits. People thought pants suits were slutty in those days, I don't know, but for some reason, and now 30 years of fighting later, I can wear skirt suits, or pants suits, you know, here we are. But men are still stuck just wearing pants suits. And it's kind of a silly metaphor, but I use it to say we've just spent all this time trying to open up the possibilities for women. And in that time, we've done almost nothing to open up the menu of possibilities for men. And that may be why we are here in 2018 saying why haven't we moved the needle more than we have? And that's how we're gonna get equality. So we have our panel today includes the three people you see here, as well as CJ Pascoe who is dialing in from Oregon, and maybe we'll get her up on the screen. She is heroically doing research on high school boys. And I think the research got in the way of her making it to the airport on time. So she's still back in Oregon, but joining us by video, to be part of the panel, and her work is truly amazing. So if we have any technological snafu's, it's just because this was a little bit of a last minute arrangement where we're delighted to have her here too. I'm going to turn it over to my amazing colleague, Nouman Ashraf Ashraf who's in the middle there, who is a professor in organizational behavior at the school and we've recently just appointed him as a faculty teaching fellow at the Institute for Gender and the Economy because one of the things we want to do as a lot of pedagogical innovation, and he's pretty much the person to do it. So he'll be moderating, and I will let you take it away.

Nouman Ashraf: Good afternoon, everyone. I believe that it's important to do these things in order of importance. So it'll tell you a bit about my priorities. Because Dali did speak about being good-ish and this is my version of being good-ish my briefcase here and give you the best baklava you've ever had in your life. That's what happens when I moderate a panel. There you go. And CJ I had a box for you. You're not here but Sarah's mom got it. I think you know, she deserved the baklava for being Sarah's mom. It's a delight to be here. I'm neither the most qualified person to lead this panel, nor the most trustworthy, but I do want to do a couple of things. One, I want to spark some debate. So I've asked the panelists to keep their comments to be as brief as possible so we can have real dialogue. And Dolly got us into trouble because she said to us at the end of her panel, that perhaps the men can talk about stuff. So this is a panel where men get to talk about the fact that male is a gender too, to it is my privilege to introduce very quickly, the three panelists for the afternoon, we have Professor CJ Pascoe, who is the Associate Professor of Sociology at the University of Oregon. She's the author of multiple books and articles. She does amazing research. In this area. To my right, I have Humberto Carolo who is executive director of White

Ribbon Campaign Canada and I've had the privilege of working with Humberto about 13 years ago in launching the UofT campus chapter of White Ribbon Campaign. To my left we have Jamil Jivani, who is a visiting scholar and professor at Osgoode Hall Law School. He is the author of a really fast selling book called *Why Men Rage Race and The Crisis of Identity*. So this is our panel, would you please join me in giving a warm welcome here at the Rotman School CJ, are you ready to lead us off?

CJ Pascoe: Absolutely. Yeah.

Nouman Ashraf: I probably should mail you your box, too, I promise.

CJ Pascoe: Thank you. And I hope everybody can hear me and see me. Okay, it looks like I'm appearing on the screen. So that's great. Thank you for having me and putting up with the technological snafus. I am going to open us up today by sharing with you a scene from the research I conducted for my first book *Dude, Your Fag Masculinity and Sexuality in High School*. And now I want to just warn you that I'm going to relay the research as I saw it, which means there's going to be some some words that I wouldn't usually say in a professional setting, but it's but they're the words that the young people I study use. So this one particular story comes from when I was an auto shop one day, I hang out in high schools and I take notes on students behaviors, and this day, I happen to be an auto shop and, and a boy named Jay, a white boy named Jay was talking and he was very angry that day, he was talking about how he had been found guilty the previous year of sexual assault. And he emphatically insisted that he was innocent of this particular sexual assault, even though the girl said that he had held a gun to her head and forced her to have sex with him. And as a result, he was put under what he called house arrest, and had to wear an ankle bracelet for the better part of a year because of what this young woman had had asserted. And so he was livid about this asserting he could, you would never rape someone. But later on as he continued to talk to his friends and class, they began to talk about another young woman at their school, who they agreed was, quote, hella ugly, but had quote, titties. So that made her okay. And Jay said about this young woman, she's a bitch, I may take her out to the street races and leave her there so she can get raped. And his friends all responded, as they often did with laughter. And I share this story because it seems to exemplify a particular moment we're in, especially in the United States right now, where Jay is incredibly angry at being found guilty of a rape he claims he didn't commit. But he endorsed setting up a situation in which other men could inflict sexual violence on a young woman, he found distasteful. And so he's really on both sides of this particular issue. He's a good guy, and that means he would never sexually assault a woman. But women are also awful people liars and manipulators who need to be put in their place via sexual violence and derisive male laughter. And so I share this story with you to indicate some of the dynamics of masculinity I saw at this particular high school that involved dominance, right. Dominance was central to these young boys understandings of masculinity, sexual dominance over young women, and physical and and as well as sort of discursive sexual dominance over other young men that usually took the form of homophobic harassment. So I'll stop there, because I want to honor this request for lively debate later. But I just wanted to sort of put out there these two dynamics, the way in which both heterosexuality and homophobia play into contemporary young men's understandings of what it means to be a man in today's world.

Nouman Ashraf: Thank you. Yeah. Humberto ,

Humberto Carolo: thank you very much. And it's really a great honor to share this space with with the three of you thanks for inviting me. I work at an organization, White ribbon that was created two years after the December 6, 1989 École Polytechnique massacre in Montreal, where 14 women were murdered because they were taking space in an engineering school. So white ribbons call to action at that time was never to commit, condone, or remain silent about violence against women, the organization was created to encourage men and boys to speak out about violence against women. And we have our call to action has since evolved, we continue to use use that pledge that commitment, but we're also looking at the root causes of violence. And obviously, we believe that to be the how masculinities are socially constructed, and how boys and young men from a very young age are pressured to conform to these notions to these strict characteristics of being a real man, including, just as CJ mentioned, dominance control, ain't anger as the only form of emotion that men are encouraged and allowed to express because anything else is a sign of weakness, or they're thought of as women or as feminine. So when we talk to young people, and when we talk to adult men, we talk about these constructions of our identities and how

they impact our lives, but also how they impact the lives of others around us in particular, we talk about the disproportionate impact of those constructions on the lives of other women and girls and LGBTQ communities and people of all genders. So obviously, we talk about the importance of promoting healthy alternative forms of masculinities. Because we need to start deconstructing those strict notions, and encouraging men to live much healthier, much more humane, much more empathetic lives, both for themselves, and for everyone around them. We've done some research recently in relation to men's engagement in the me too movement, and I wanted to share that with you. And I wanted to make it part of these conversations or conversations because I think it's, it's really important because men have, for the most part been largely absent from those conversations as well, they have shied away and so we invited about 2000 men to engage with a recent social marketing campaign, white ribbon campaign focused on promoting consent and healthy relationships. And as part of that research, we included a question as to whether participants had concerns about their past behaviors in relation to healthy relationships and consent. And we weren't surprised to find that 61% of the 2000 men who participated in that research did share that they had concerns about their past behavior. And so when we coupled to a recent research by GQ magazine that polled 1000 men between the ages of 18 and 55, and found that 47% of them had never talked about the metoo movement with anyone. And so if you combine those two stats, one of the questions that I have, or the conclusions, perhaps that I think we should consider is that many men are not coming forward, they're not talking about these issues. They're not participating in these conversations, because they're afraid of what they have done in their past. And they may feel that that will come back to haunt them. And they may be called to task if, if they start speaking publicly about this. So this, this is the kinds of connections and challenges that we're faced with in terms of addressing issues of masculinity and working with men and boys. And again, from our perspective, it's about addressing preventing gender based violence. But we're also wanting to do that as a way to help men better their own lives because when we do that, then we're helping women experience less violence, less oppression, less discrimination. And so the work that we do is about encouraging men to think about the actions that they can take in their everyday life as to promote these values and to think first about their own behaviors. They're on actions and their own language as a starting point, and then think about the kinds of allies and change agents and changemakers that they want to be in their various spheres of life, whether it be in their personal life, in the community, in schools, in the workplace, I have so much more to say. But I'll wait until our dialogue and your questions.

Nouman Ashraf: And you Jamil

Jamil Jivani: So one of the foundations I have the privilege of working with the Michael pinball Clemons Foundation, uses a phrase bringing youth from the margins to the mainstream. And I like that phrase, because I think it gives a really kind of clear and simple way of thinking about, I guess, like my perspective on a lot of these issues, which is that I spend a lot of my time my work my research my writing, looking at young people we might think of as being at the margins of our society. So disconnected from schools, resentful of police departments, you know, from broken families, in positions where they are vulnerable to the many influences out there in the world looking to kind of manipulate a young person's mind. And in particular, you can look at that in the context of, you know, gang violence, or terrorism or extremism, and the many boys and young men who have been affected by that, but through their involvement as victims, or simply culturally influenced by violent movements. And, you know, what I try to do as much as possible is to say, okay, we can look at these boys, these young men in the margins, but make sure that we understand there's much to be learned from them and their lives, that applies to the mainstream of our society, right? Meaning that if you're going to look at the boys whose lives are claimed by gun violence, for example, or who claim other young men's lives through gun violence, that you can learn through their lives a lot about how our school system works, or our justice system, or the many other things that, you know, we kind of centralize in our society and then influences and affects people in different ways across our city or province, or country. That is kind of the pursuit, I suppose that that I feel like I'm on. And in the process of that I would identify a and this is, I guess, a similar thread in what you've heard so far, on the panel. That is, you know, essentialism. Homogeneity is a real problem for young people. And what I mean by that is when, when a boy and young man is, certainly this is not, you know, exclusive to men. But, you know, for the sake of the panel, I'm going to be specific with my comments. When they feel like there is a narrow set of paths available to them, meaning they only see other gangsters in their neighborhood, or they only see Men Behaving a certain way, because they might not have a father at home. Or they're read online that if you want to be an authentic white person, that means you must hate immigrants. Or if you want to be an authentic Muslim, that means you must hate people of

other faiths when they are when their minds are filled with these kinds of conflict oriented ideas that really thrives on a kind of essentialism, right that convinces young people, there's one way to be the true you. And that true you is not really one that comes with a diversity of options and feelings, as HHumberto said, and emotional experiences, but one that is very narrow and tailored to serving somebody else's agenda, right? Whether that's a gang, or a terror organization, or propagandists on the internet. And that's, that's not just those boys and those young men who fall into those traps, that I'm sure that resonates with surely many of you can think about in your own lives, where you might feel like there are pressures that exist in your world, or in the world of people you care about where it feels like you're being told you're supposed to be a certain way. And I suspect that I mean, to address that is what I think both on the you know, kind of grassroots social intervention level is really important. Also, it's really important in you know, the research that we do the writing that we do the thinking we do about these issues, but it also requires us to be very mindful of a balance, right? Because the minute you say, Listen, young man, there's other ways you can be a man, don't let people limit your imagination of what masculinity looks like. There's also in that a power you're, you know, holding to say, Are you replacing that with something else? Right? Are you replacing one form of modularity with another? Or are you truly trying to Embrace the kind of individualistic open mindedness that I think a lot of young people require to break free from the many pressures that try to push them in undesirable directions. That is to me not just what life is like at the margins of our society for young people and boys and men, in particular, but it's also I think, a challenge that that everybody relates to both, you know, at the margins and at the mainstream.

Nouman Ashraf: Thank you. I've shared with the panelists three questions that I have, and I want you to get started on the questions you have for them. But before I ask my first question, I want to share with you a quick story that comes from comes to us from East Africa. So one day, the lion cub asks his mama 'is the lion not the king of the jungle', she says, 'of course straight up, what sort of question is that?' I'm the Queen of the Jungle, and that's King. Okay, why is it that in every story that I read, it ends with the hunter killing the lion. She pauses for just one second says, Son, every story shall have precisely such an ending, until such time as when lions learn how to write. And the reason I raise the story, right is because if you look around across this panel, you have well educated, conscious, mindful individuals who are concerned about equity, who see inequity as being fundamentally anti democratic, who see it as a threat to the engagement of everyone's voice. Let's talk a bit about intersectionality. Let me ask the panelists whose voices are not here, and more importantly, whose voices need to be here around the question of the males owning up to a definition of masculinity that goes beyond either or, either I am someone who sell out, or I, you know, agree with a particular notion of masculinity that's defined by somebody else for me? And how do we get those voices out? So CJ can we get you to start us on that, please?

CJ Pascoe: Sure. So I think a lot about the sort of intersections of difference of identities and sort of vectors of power when I research teenage boys, because they see in schools very different expectations from the institution around masculinity for say, African American boys and for white boys, that is the sort of tolerance for white boys particular. Masculinity practices is much, much higher at the at the school level than it is for boys of color, especially African American boys. And, and we've seen an uptick in this, as we have had, in least in the United States, national discussion about bullying and sort of implementing these zero tolerance, bullying policies and, and we've begun to see that those sorts of policies way most heavily on young folks of color, and actually LGBTQ youth themselves. So we have to attend both in the analysis and the solution to these problems, to two identities that are not just one thing, but the are multifaceted. And I think the other way we need to start to think about is often sort of what we see are the assumptions that are embedded in questions I get asked about masculinity are about sort of who the bad guys are. Right? That is one question that I often get asked is, is when I talk about sort of heterosexual dominance and homophobia, homophobic practices, being central to young men's understandings of masculinity, audience members will ask me, oh, but you know, does does this vary by class? Right? Do we see the same thing with working class boys, as we see with sort of upper middle class boys? And the implication is usually like, well, you know, the upper middle class boys know better, right? And it's the working class guys who haven't been educated that's they're the ones who who think that it's okay to make you know, homophobic jokes and jokes about fags and, and what that does is it leaves us with a discussion where there are sort of good guys, right? Who couldn't possibly engage in this behavior. And bad guys, were the guys who are uneducated, they're the ones who are engaging in this behavior. And, and I think we've seen even more of that right after as, as we try to sort of explain how Trump got elected, right, there's this sort of real demonization of, of white working class men as the bad guy, right. And, and then sort of this purification of the upper middle class

white man is as the good guy, right. And so if we don't attend to race, and especially the role of whiteness, in terms of how that can play into who good guys are and who bad guys are, which is a discussion I think we need to also have, then we come up with policies that just sort of Institute other operations of power that don't actually solve solve the problems we're looking to solve. So that's, that's where I'd start.

Jamil Jivani: You know, answers directionality is like a great argument for kind of, I think being contextual. And understanding people, as individuals as much as possible. I mean, you can intersection analyze yourself to just you, in the various experiences and challenges that you have, where I think it's very helpful, though, is to help people check their blind spots, right. So in the conversation about masculinity, for example, I think, if you are not looking at race as a factor, you probably are overlooking how much the justice system whether that's in Canada, or the United States, or many other countries, shapes the differences in ways that boys and men, particularly in low income neighborhoods, experience their society. The OECD, you know, has recently started reporting that there are more women finishing high school and entering post secondary school than men. But if you looked at, you know, black American and black Canadian communities, that's been a reality for a very long time, in large part because the justice system has affected so many boys and young men of color. If you look at statistics, Stanford University professor Raj Chetty has done some really interesting looks at, you know, who earns more money over a lifetime coming from a low income community, and women tend to out earn men in coming from low income communities in the United States by fairly significant margins, in large part, because the justice system makes it so hard for many men to get a job after they've entered it. So I think, you know, depending on what you're trying to understand, and what you're trying to fix, you know, intersectionality becomes an opportunity, I think, to better understand the way some of the systems are trying to improve and, and, you know, hopefully, you know, change for the better, you know, affect people in different ways. And, you know, the examples I'm giving, I think, are, are certainly not the only ways that you know, identity and the different, I guess, markers that we carry around. As individuals shaped the way we experience the world. Humberto ,

Humberto Carolo: I would agree with what Jamil Jivani and CJ have shared, and I would just add that we need to center the voices of people most impacted by these issues, so people on the margins, and we need to, to hear from youth, we need to hear from LGBTQ communities, we need to hear from from survivors of sexual violence and harassment and violence. And we need to pay attention. And we need to ask the questions, how can we make this better for you. So I think when we center those voices and those experiences, and those individuals, then we'll be in a better position to listen and and find good solutions to these problems.

Nouman Ashraf: I'm curious on the panelists view on the emergent analysis of new power, this idea that we communicate across divides through the emergent technology, social media, for instance. So we think about the most poignant kind of pushback against gun violence that we've seen in the US recently, it's been the walkout of high schoolers saying, you know, we call BS on this kind of a narrative. If you look at the median age of people that are engaged in the Black Lives Matter movement, and you compare that to civil rights movement data, you see, you know, the younger youth see themselves as having either to have more agency or more tools that are in some way indicative or symbolic of seizing agency, what's the role of new platforms, media instruments for us to actually get out of these wonderful gatherings like this one, but to get that message out there and to get voices in here? Humberto kick this off please,

Humberto Carolo: Yeah, I think that's it's crucial for us it's a way to amplify storytelling, it's a way for, for us to learn from multiple experiences and diverse dimensions of these issues. And without it, I think we'll continue to hear from echo chambers write and speak to echo chambers and also, I think these social platforms also allow people to get directly involved individually involved in these conversations in these issues at any point wherever they are. I think the change needs to happen from the ground up and from the top down and everywhere in between and, and I'm so glad that individuals are able to come forward and tell their stories and their experiences and that we can learn from it and that individuals can challenge institutions and organizations to change and to keep up with the times and then needs to create change.

Jamil Jivani: Well, I mean, I'm not very convinced that social media platforms are particularly helpful in reaching people who don't already agree with you. mean, a lot of the evidence suggests that it's actually the contrary, right? That it's very effective at kind of rallying people who might be already sympathetic to what you are

concerned about. But if the goal is to reach people who don't already kind of share a lot of your basic assumptions, it, it might not be very effective at all. I mean, a lot of the research I do, for example, is how social media becomes an effective tool at influencing a young person and recruiting a young person to take some action. And a lot of it is really just about signaling, right? Like, for instance, Instagram, and Twitter and Snapchat have been very effective at essentially recruiting young men to join gangs. And a lot of us because they sent us these platforms in the same way that, you know, a music video used to function essentially for my generation, right, which is, I'm going to show up how awesome my life is how much money I have. And these are the girls that spend their time with me, this is the car I drive, right, this very kind of Hollywood presentation of life. And I think that's kind of the way that most people tend to use social media, that it's really just about signaling what you think is important, and it's signaling a lifestyle or choices you make, and surely we hope that other people will see them and say, I want to be like that, or I want to participate in that. But it's persuasive value. I don't think there's a lot of evidence for beyond that right beyond who's drawn to your signaling in the first place. I mean, there are times I go on Twitter, and I'm really like frightened by what I see out there. Because it makes me wonder whether whether and like how many people are talking to anyone who doesn't agree with them already, like the idea of being persuasive in our politics seems to be a kind of a fading ambition, in large part. And that relates, I think, to what Humberto mentioned earlier comments about, you know, about being kind of shamed, right, that there are people who, you know, are out there trying to shame others, and people are very afraid of being shamed. And consequently, you run to whoever's favorable to you, right, you seek shelter with those who you think are only going to give you positive affirmations and tell you how smart and awesome you are, and you stay away from people who might disagree with you.

Nouman Ashraf: So you're your thoughts?

CJ Pascoe: Sure. Um, so I, I love to talk about young people new media, because I've had the opportunity to be studying teenagers since the late 1990s, before they adopted, you know, new media practices up until now, which is, you know, we almost have complete saturation of the teenage market with cell phones. And one of one of the things that I found is that, you know, media is a social media is a double edged sword has two coin sides. I'm not sure if my metaphors are not working this morning. But it presents both resource and resources and risk to young people, right? That is the young people who are at risk offline in various ways, that risk is amplified online. So sexual and racial minority youth are often sort of more at risk in online spaces, but they're also more at risk and offline spaces. But what we see new media doing is also providing a wealth of resources that young people can't get in any other way, right? Because we take young people and we silo them in their schools, they can't necessarily they don't necessarily have freedom of travel, freedom of movement, freedom of association with their friends, like we take for granted as adults. But what do media has done is, it's really been the largest sort of movement towards freedom for young people since the advent of the car in the early part of the last century. And so what we see young people doing is going online, and reaching beyond the confines of the communities that they live in. Right. And so what that means for LGBTQ youth is that they're forming community, right? There might be only one other queer kid out there school, but they're able to find community and online spaces, right. And, and what it also means is that young people who are looking for another way of being can find it, right? So when I hang out with young people at the school, I'm studying right now. When they start talking about gender identity, they come up with this whole litany of identities that me as a scholar of things like gender, I have to stop and be like, Okay, what is this? What is this other thing I have to have them explain it to me, and where they get this knowledge is about sort of the different ways they can be in the world is in these online spaces, right is talking to other teens. And so it is this really sort of fantastic resource for young people who are looking for a way out of the boxes that gender Trump's them in and I would say the other resource is one that's been documented by social movements scholar Ruth milkmen when she looked at middle millennial social move Men's, she finds that new media plays a central role in those So Black Lives Matter. Someone Occupy Wall Street, the sort of school walkout anti gun violence movement, the anti sexual violence movement, she makes the case that new media is central to the, to those movements for young people to again to be able to reach out beyond the institutions we sort of confined them to, and to contact one another and actually to find like minded people, right to organize on a nationwide level. Right. That's, that's his gift that new media brings. Now, the last point I'll make is when I talk about new media and young people, often adults sort of tense up and want to talk about bullying, right? Because we're also so familiar with this idea that cyber bullying is going to happen, it's going to happen to our young people, and it's so much worse than it was before the internet. And now, cyber bullying absolutely does happen.

Sexual harassment happens online, kids talk to me about it every day. But what we know from good research that's been done on bullying, both pre and post the advent of new media is that well, we saw a little uptick in bullying rates in the early 2000s, they've gone back down. And so that we know that bullying actually has remained relatively steady, even in on and offline spaces. And so what we're seeing online with bullying and harassment is really the same stuff we saw offline, we're just able to see records of it now in a way we weren't necessarily able to do offline. So that would be my sort of take on new media. So both, it's both a resource for young people. And it's also a risk for them.

Nouman Ashraf: Questions from the audience, I'm waiting to see them on my screen. And while waiting for them to come up, here's a thought that I have this is not an original slide. It comes from Angela Davis, when she was on campus last time. She said something which actually I thought was quite profound for me anyways, I want to reframe to the distinct that you guys call the civil rights movement, we never called it that way back when we call it the freedom movement. And the reason that I think that that that original in referring back to the original frame is important, is because the way in which we frame conversations really matters. How do we frame the conversation for men? In a way that's more than just ally ship? It's fundamentally about the common humanity, right? that binds us all irrespective of gender, representation, affiliation, or choice. And the reason I asked this question is because more and more, we see data coming out that the individual parts of our identities are become more important to us. And this is exactly where I think we need to reframe the conversation. So questions that I am looking to see over here, but I can see Andrew, help me out. Do people have questions? Have you submitted questions? I'm just too tired. And we had a car crash already? I got it. Okay. All right. I don't know. Okay. Thoughts on that? How do we need to reframe this conversation in a way that people can actually feel this is more than just about being an airline? CJ, want to kick us off on that? Oh, great. I'm so good. Last time, I thought I'll go back to you.

CJ Pascoe: And this is a hard this is a hard question. And it's a question that. So well, meaning men and young men, teenagers are interested in answering right? How, how do they sort of I love this notion of the freedom movement, right? So how do they use Angela Davis's words? How can they participate in this freedom movement, right. And I think we need to move beyond the notion of ally, because Ally has become very performative. And in fact, I think it's become a shield, right? I am an ally, therefore, anything you're saying that I have done, must not be true. Right? And so we've kind of weaponized ally a little bit, sadly. Um, and so what I would say, the first step is to develop a sense of empathy, right? There's actually a great documentary called the empathy gap that looks at men and boys. And I think without empathy without this, this sort of practice, and it is a practice of trying to sort of understand how someone else feels in a moment, even if that's not your feeling. Without that it's going to be impossible to move forward. Thank you

Humberto Carolo: I would say that even taking a step back before we talk to them about empathy is, is encouraged men to do their own self work, right? Especially those 61% of men who may have skeletons in their closets that they need to deal with. We need to find ways to encourage those men to do some soul searching and to find ways to deal cancer. disruptively with their past. We need to provide spaces where those conversations can happen. Because there is that fear there is that shame that will prevent many men from coming forward and taking further steps. So once that happens, and once amends are made in men to think need to think about how to repair those past moments how to apologize if an apology is appropriate or possible at the time and how to move forwards, and then take further steps. So empathize, absolutely. Think about personal behaviors and attitudes and actions and make sure that they're part of the problem sorry, part of the solution rather than part of the problem. And then think about their opportunity to be good role models for the people around them, especially for young people in their lives and in their schools and communities. And also how men can then challenge their peers, in the community in the workplace. And then finally, after that, think about the kinds of change agents that we want to be a how to use our own areas of privilege towards better conditions for everyone, in particular women and underrepresented groups in the workplace. So how can we take a look at our representations in our boardrooms, our policies? How can we take a look at our managers and on our frontline workers, and to make sure that all of those things are working together to create the appropriate the necessary organizational culture change for, for everyone to thrive? Thank you, Jimmy.

Jamil Jivani: I guess what I would add is, you know, I think you if you're going to be able to empathize with another person to really hear what someone else is saying about their experience their life, I think you have to

also like, if you can't articulate those things for yourself, it's hard to know how to hear somebody else articulate them. And what we what I've seen countless times in the research on this stuff is that when you take young men and boys and put them in a, in an end, give them an opportunity to learn how to speak about their own emotions, their own kind of inner workings, their own challenges, they inevitably become a lot better at relating to everyone else in their lives, as well, because they know how to hear that from another person too. So you know, there's a program in Chicago called being a man, for example, and an economist, Dr. Sarah Heller, I believe her name is did a study of it and found you know, the, if you read the quotes from the boys who participated in what they call kind of a Talking Circle, where these high school students would get together high school students who are in a very high crime, high gang activity neighborhood, and they would get together and have conversations about what life is like, where they live, and the challenges they experience and, you know, the struggles they have navigating High School and thinking about what happens after high school and what it's like to lose one of your friends, to gun violence, the various things that that they were going through. And one of and a lot of their comments in reiterating why the program was successful from these boys who are participating was to say, you know, we didn't realize how badly we talked about women before this. And I think that's because they didn't realize how bad they were also talking about themselves and everybody else to so that program was actually that in that study that Dr. Heller did was so successful that it wound up being the basis for President Obama's My Brother's Keeper initiative. And I think some of the best kind of empirical work on these questions. So yeah, so I think that that that self work is important, but particularly because it makes you better I think, at hearing other people to

Nouman Ashraf: I hear more and more often from men expressing frustration, at in quotes, refer reverse discrimination, often from in quotes, goodish men. What are your responses to this, these complaints about reverse discrimination wants to start?

CJ Pascoe: I mean, I'm happy to start with that one. Thank you. You know, Privilege is wonderful, right? It's pleasurable if you got men's here. And, too, so when you have privilege, and that gets sort of challenge. Equality looks like discrimination, right from that perspective. And so I think we need to, sort of again, open up this discussion with men about what it what it means to perhaps give up some of the pleasure of that privilege, right? What does it mean to give up laughing with your buddies at women or weaker men, right? This is actually sort of a form of bonding and a way in which men, psychologists have documented again and again, men, men become friends through this laughing and mocking others, especially weaker others, women, women and men alike. And so what does it mean to give up that kind of pleasurable privilege? And why does? Why does equality look like? Discrimination? Right? And so again, I think that's opening up this emotional dialogue and relating it to these structural inequalities.

Nouman Ashraf: Thank you. Yeah, Humberto

Humberto Carolo: Sure, I would actually go back to see Jays recommendation, initial recommendation that we build on empathy for, for men. And I think this is an area where that can work really well. And I'm accustomed to, when working with men talking about this, from the perspective of well, we all have privilege. And we all also have experienced some form of a lack of privilege. So let's talk about let's do some storytelling, let's share some of those things. Let's hear from people who've experienced Let's share our own experiences of under privilege, and then try to build some common ground and some empathy and to arrive at a common understanding that change is good for all of us. And that, you know, there are lots of people who have been disproportionately impacted by discrimination, by exclusion by violence by all forms of oppression. And, and if we look back at our own individual experiences, then we can empathize with that. And we can say, I want to make a difference. And I would, I want to create a future where people like me, and others, unlike me, will never experience this again.

Jamil Jivani: Yeah, I have a hard time with questions that I think, make it difficult to see the kind of context and specifics of what we're talking about. Because, for instance, we go back to the question we talked about earlier, like intersectionality. And it's like, well, I can imagine a number of situations where a man feels discriminated against. So maybe, maybe not because he's a man. But I feel it's easy to dismiss the idea of a man talking about discrimination makes me uncomfortable, because I don't know the context. He's bringing it up in, I don't know what he's trying to say, I don't know. So to have it, in general terms, is something that I feel might like to respond

to that might do more harm than good. And I'd rather kind of, did I, if someone asked me that, I would want to know, what's the example you have in mind. And let's kind of get into what you're trying to describe here.

Nouman Ashraf: I have a perspective on this, actually, I'm gonna share. That's this. I think for too long, the work of gender equality, or even more broadly, equity work has come from place of shame and guilt, for those who have had the privilege in the past. And I think it's important for us to say that the source of our struggle towards gender equality has to be one based on justice, predicated on the fact that we need to enable within organizations and individuals and interpersonally a confluence of conditions under which the fullest potential of the person, however they see themselves, is brought to fruition. And I think that this is where we need to banish this nonsense about the fact that giving rights to one takes away rights from others. But I also do want to say at the same time, that we cannot talk about justice, unless we talk about sharing power. Right? And we have to dismantle those institutional and systemic barriers that have kept power away from parts of our society. We have a question here, which says what is your take on men saying that the me too movement will only hurt women because men won't want to interact with women at all because of the movement? It's a question. It's got 15 legs, people. Who wants to start?

CJ Pascoe: Yeah, I mean, right. I've seen I've seen this on Twitter and all sorts of places are men saying, Well, what can why we can't even be around women anymore. And I think it goes back to some of what I've documented "dude, you're a fag" right? Which is that these boy's friendships revolve around in many ways, sexual jokes, right? And that their way of interacting with women is through sort of flirting in a way that really emphasizes the sort of dominance over women's bodies, right. And so I would say things like, say, a boy and girl would wrestle and, and the wrestling would often end with a girl being pinned on the ground, being like, "Oh, help me up, help me up, right" and sort of laugh, laughing about the fact that she's being pinned to the ground, right. And so that's sort of what starts in adolescence is this process of normalizing sexual violence and male dominance that sort of defines then men's and women's relationships, and it also defines men's relationships with each other where, you know, I would sit around and listen to young men talk about how they ripped a girl's walls, or made her bleed and a particular sexual interaction, then everybody would laugh and move on to, you know, I don't know going to in and out and getting a burger, right. And, and, and I share those examples to sort of illustrate the kind of everydayness of that type of sexual violence such that, of course, it makes perfect sense that men would be like, well, now the women are saying this is harassment, like I don't even know how to interact with them anymore. Right? Yeah, that actually makes sense. Because the way you've been trained as a man is to interact with women from a place of dominance, right? And is this true for every man? No. Is this about sort of cultural expectations of masculinity? Yes. And so what it means is that we need, so some larger discussion about this me too movement, and we need a larger discussion in two ways. One, how should men good men who feel bad this sort of perhaps 61% That Humberto sort of has highlighted, which is an amazing statistic. How, how do we help that 61% then respond to behavior that they engage in that they now maybe perhaps understand is not great behavior, right? How do we, how do we help them? Talk about that and understand it and make amends? Right? And how do we provide examples for men of other ways of interacting with both women and other men? How can men come together and bond over beers, right, without engaging in sexual banter and sex talk? How can they interact with women in ways that don't serve replicate these dominance practices? So we need to have both of those discussions?

Humberto Carolo: I would say, of course, this is not the time for men to walk away or to decrease their engagement and work together and support of women, this is the time for us to come forward and, and be even more engaged and even more supportive, and, and work together to, to change this. But again, that the question of of shame and fear comes into play with this as well. I think for a lot of men, there's still a lot of confusion about what constitutes sexual harassment, and what is non harassment. So that I think there's, there's the need to educate a lot of men about that, to perhaps alleviate some of those fears, some of those misconceptions. And, you know, I also think that this is part of a knee jerk kind of reaction from a lot of men, and we have, we have to speak out against it. And for us, men, male identified folks, we, we need to, to counter these kinds of attitudes and to say, No, I'm not going to shy away, I want to see it. And to this, I'm going to, to work even closely, even more closely with my women counterparts. And together we're gonna change this around and whatever spheres of influence that I have.

Jamil Jivani: Yeah, I think part of this, it's important to recognize how decentralized, a lot of these kind of, you know, social media ignited movements are, and that people have very different perceptions of like, when you say, Me, too, and I say, Me too, we might not be talking about the same thing. You can have a very different perception of what me too is, depending on what you're reading online, where you're getting your news, and I think that like before, like when people say things like this, I think it's really important to try to like do what is me to actually mean to you like when you are talking about it, what are you referring to, because that's a really key step to getting to a point where you can have real helpful conversations about this stuff. If someone's, you know, clicking on a hashtag, and cherry picking the most kind of divisive, conflict oriented tweets that reference me to and that's their understanding of it. It's going to be very hard to have them on to see the movement in The way that I think we hoped they would, which is as a much more kind of justice oriented movement in the first place, right. So I think that's, that's really important because I've seen so much conversation about this. And certainly, you know, the news cycle, seemingly for a long, long time now has been dominated by stories like this. And you get a really wide range of reactions, in part because I think people aren't on the same page in what they're discussing in the first place.

Nouman Ashraf: So I just want to share with you an anecdote will definitely date me in the work that I did around inclusion on this campus. When I talked to male faculty members. And they asked me questions like, well, Nouman Ashraf, do you think I should close the door? What I have female students in the office with me? I say them, dear professor, the problem is not the door. Right. And what I mean by that is, if we don't actually have a sense of three things, the power in the relationship, boundaries, and our duty of care obligation to each other, in these professional relationships, we are going to retaliate against anything that seems to act to circumscribe our privilege back at this point, but if we're required to actually self regulate more directly, if we're required to behave in a way that takes us out of our comfort zone that challenges us, in our, you know, kind of underbridge dominance in that situation. It's gonna be challenged. So I actually think a lot of people say, well, the me too movement is making me not want to interact with women have a real problem with the model of interaction they have around women in the first place. Last question from the audience. The people getting diverse in equity, diversity and equity training are often those who least need it. How do we engage those who need training most without them feeling attacked? CJ, back to you.

CJ Pascoe: So that's a funny question.

Nouman Ashraf Primo stuff.

CJ Pascoe: Yeah, I'm on a search committee this year here. And when all this and I got an email saying you need to be you need to get diversity training to be on the search committee, and my colleagues and I all looked at each other. And we're like, we're sociologists. We study this, we know this, right? And we thought we were so great. And then we went to the training. And lo and behold, we learned things, right. So even those of us who, who pride ourselves and devote our academic lives to knowing this stuff, can use this training, I actually walked away some really important tips. But that said, you know, we have some really complicated findings about this sort of thing. There's great research at the University of Georgia. And I'm drawing a blank on those scholars name, unfortunately, that looks at sexual harassment prevention training, for instance. And what she finds repeatedly is that for men who are already prone to endorsing sort of sexually harassing behaviors, that training, makes them sort of strengthens their belief in the in the rightness of those types of behaviors, right. In other words, sexual harassment training has the opposite effect with the people, we would hope it would have the best effect. And so I think we need on the one hand, we do need to mandate these sorts of trainings for everyone. But on the other hand, we actually need to look at the content of the training, and to do sort of evaluation, very careful evaluation studies to look at the outcomes of these sorts of trainings, because we don't want them to have these sorts of unintended consequences.

Nouman Ashraf: Quickly, Jamil Jivani?

Jamil Jivani: Well, I think first off, what I would suggest is, I think the language we use is really tough. If you're not in if you're not already in the scene, it feels kind of exclusive. What I mean by that is, like, there's a lot of terms that get used in these conversations that I think the average person does not hear, and would have a hard time

feeling like they're supposed to be in the conversation, given that these are words that they don't really know how they're being used, or what the meaning of it is, number one, number two, I mean, whatever we might think, and certainly, I imagine room like this, there's a you know, a lot of diversity in our politics and our ideas as there should be. But like, I think it's really you have to be careful with making like really sweeping statements because however, just you might think they are, I think it makes people uncomfortable, and it feels like you're telling them you don't really want them to listen after all, like when you start a sentence of men are men do, right? Just like women are women do black men are black men do like these kinds of phrases are very, like, I mean, and maybe this is like, you know, the work I do, which is was particularly you know, you know, people have multiple identities stacked upon each other and experience our world in very unfavorable ways at times, but I think that it's a it's a really uncomfortable way to talk to somebody. And I would say if that if your goal is, as I met when I was talking about social media, if the goal is persuasion, I'm not sure that's how you persuade people if we're being real, right? I mean, that's a different objective than being what you think is right. Right, because you can be right in a way that's persuasive, or you committed right in a way that makes you feel best. And I think that is a challenge for any activist to figure out whatever you're trying to change inside of a company outside of a company, it's how do you be right? And what is the way that accomplishes your real objectives? So that's the second point. And then I guess the third point is, and I think we've touched on this like multiple times, but it's so important that I think it's, it's, it's worth mentioning, again, like having space to have real conversation is critical. I see it in the lives of young people all the time. But even in, you know, the professional environment, even among, you know, the oldest among us, it's, it's, it's really important to be able to carry whatever assumptions you have good and bad, and to be corrected, but you can't be corrected if you don't even know how to share what you think. And I see so much self censorship. And I'm gonna sound like such an old guy talking about like social media this way, but on social media, they, you know, this idea that there are just these like, these, these mobs waiting to tell people how horrible they are, if you speak in a certain way, or if you say something the wrong way. And I think that it creates a really toxic environment for people to be able to share what they think and be shown that maybe that's not the right way to think. But if I can't even show you what I think, how are we going to know what I need to be taught? And if the goal is to provide training to help people, then how do you know whether your training is working? If you don't even know what the people you're trying to reach Really believe? I mean, that's a that's a real problem, I think. So yeah, those would be the main three things. I'd say, Humberto ,

Humberto Carolo: very quickly, I've, for the past year and a half or so I've been providing training, barbershop sessions, actually, for the United Nations Department of General Assembly in New York. And so these sessions are with men only. And they're in support of the UN's new gender parity strategy. And one of the approaches that I use is I create what I refer to as gender transformative space. So it's a safe space where men can open up about these issues can can raise these kinds of questions about, you know, am I going to lose my opportunities and so forth. But then it and then and then the next step is to challenge that. So through empathy, through storytelling, through vulnerability, and creating that kind of space, I believe that we can change these kinds of narratives and then bring those men together with their women identified colleagues, and then talk together plan together, how they can be supportive of that particular strategy.

Nouman Ashraf: Clearly a conversation that needs to be continued. will please join me in thanking our panelists this afternoon.

Sarah Kaplan: Thanks for listening to another GATE audio production podcast. To continue these conversations, GATE will collaborate with Rotman's TD Management and Data Analytics Lab to host a new conference called Gender Analytics: Possibilities or the (GA:P) conference on April 27, 2023. At the GA:P conference, you'll join more than 25 speakers and hundreds of participants to explore how to use inclusive analytics to generate innovative products, services, and policies. We'll be talking about topics such as decolonizing data and design, inclusive product and service design, new trends in financial services, creating inclusive contracts in legal practice, and revolutionizing sports analytics. Check out thegapconference.com for more information. That's the gap conference dot com. Stay tuned for more GATE audio episodes!