

How often do they reflect the themes that Morgan discusses? What other themes and patterns do you find? To what extent, if any, have the subjects and attitudes of hip-hop artists changed since the 1990s?

10. Examine the lyrics of several female rappers and compare them to those of the male rappers Morgan mentions. What similarities and differences do you find in the subjects they address and the feelings they express? If you're not a fan of rap, you may want to consult an online hip-hop dictionary for help in decoding some of the language (www.rapdict.org).

"Bros Before Hos": The Guy Code

MICHAEL KIMMEL

According to sociologist Michael Kimmel, "guys"—young men, ages sixteen to twenty-six—represent a distinct social group. In *Guyland: The Perilous World Where Boys Become Men* (2008), he investigates the values, rites, and preoccupations of these young men. This selection from the book details the code of masculinity that guys are expected to follow. Kimmel (b. 1951) has written or edited more than a dozen books on men and masculinity as well as editing the journal *Men and Masculinities*; he teaches at the State University of New York at Stony Brook. He is also a spokesperson for the National Organization for Men Against Sexism (NOMAS) and has served as an expert witness for the U.S. Department of Justice in two key sex discrimination cases against military academies which had excluded women.

Whenever I ask young women what they think it means to be a woman, they look at me puzzled, and say, basically, "Whatever I want." "It doesn't mean anything at all to me," says Nicole, a junior at Colby College in Maine. "I can be Mia Hamm, I can be Britney Spears, I can be Madame Curie or Madonna. Nobody can tell me what it means to be a woman anymore."

For men, the question is still meaningful—and powerful. In countless workshops on college campuses and in high-school assemblies, I've asked young men what it means to be a man. I've asked guys from every state in the nation, as well as about fifteen other countries, what sorts of phrases and words come to mind when they hear someone say, "Be a man!"¹

¹hear someone say, "Be a man!": This workshop idea was developed by Paul Kivel of the Oakland Men's Project. I am grateful to Paul for demonstrating it to my classes. [All notes are Kimmel's.]

The responses are rather predictable. The first thing someone usually says is "Don't cry," then other similar phrases and ideas—never show your feelings, never ask for directions, never give up, never give in, be strong, be aggressive, show no fear, show no mercy, get rich, get even, get laid, win—follow easily after that.

Here's what guys say, summarized into a set of current epigrams. Think of it as a "Real Guy's Top Ten List."

1. "Boys Don't Cry"
2. "It's Better to be Mad than Sad"
3. "Don't Get Mad — Get Even"
4. "Take It Like a Man"
5. "He Who has the Most Toys When he Dies, Wins"
6. "Just Do It," or "Ride or Die"
7. "Size Matters"
8. "I Don't Stop to Ask for Directions"
9. "Nice Guys Finish Last"
10. "It's All Good"

The unifying emotional subtext of all these aphorisms involves never showing emotions or admitting to weakness. The face you must show to the world insists that everything is going just fine, that everything is under control, that there's nothing to be concerned about (a contemporary version of Alfred E. Neuman of *MAD* magazine's "What, me worry?"). Winning is crucial, especially when the victory is over other men who have less amazing or smaller toys. Kindness is not an option, nor is compassion. Those sentiments are taboo.

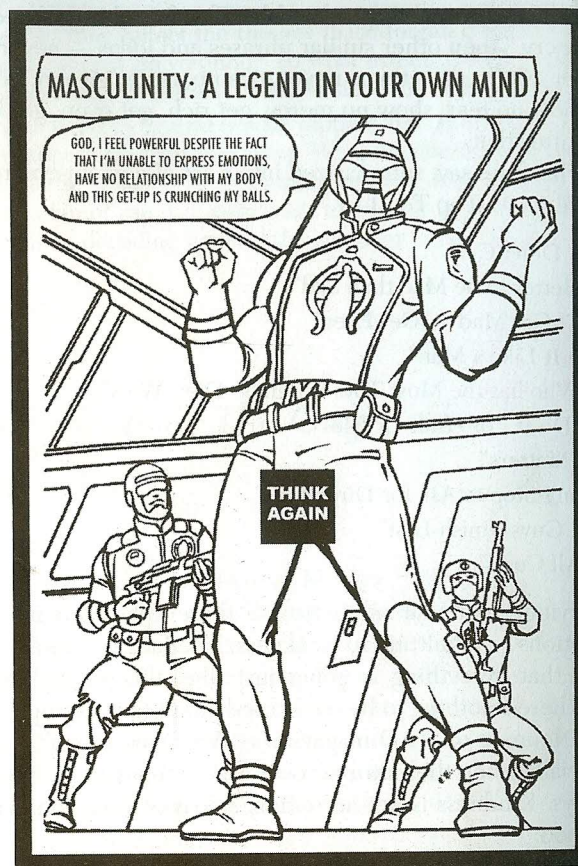
This is "The Guy Code," the collection of attitudes, values, and traits that together composes what it means to be a man. These are the rules that govern behavior in Guyland, the criteria that will be used to evaluate whether any particular guy measures up. The Guy Code revisits what psychologist William Pollack called "the boy code" in his bestselling book *Real Boys*²—just a couple of years older and with a lot more at stake. And just as Pollack and others have explored the dynamics of boyhood so well, we now need to extend the reach of that analysis to include late adolescence and young adulthood.

In 1976, social psychologist Robert Brannon summarized the four basic rules of masculinity:³

1. "No Sissy Stuff!" Being a man means not being a sissy, not being perceived as weak, effeminate, or gay. Masculinity is the relentless repudiation of the feminine.

²*Real Boys*: See William Pollack, *Real Boys: Rescuing Our Sons from the Myths of Boyhood* (New York: Henry Holt, 1998).

³four basic rules of masculinity: See Robert Brannon and Deborah David, "Introduction" to *The Forty-Nine Per Cent Majority* (Reading, MA: Addison-Wesley, 1976).



2. "Be a Big Wheel." This rule refers to the centrality of success and power in the definition of masculinity. Masculinity is measured more by wealth, power, and status than by any particular body part.
3. "Be a Sturdy Oak." What makes a man is that he is reliable in a crisis. And what makes him so reliable in a crisis is not that he is able to respond fully and appropriately to the situation at hand, but rather that he resembles an inanimate object. A rock, a pillar, a species of tree.
4. "Give 'em Hell." Exude an aura of daring and aggression. Live life out on the edge. Take risks. Go for it. Pay no attention to what others think.

Amazingly, these four rules have changed very little among successive generations of high-school and college-age men. James O'Neil, a developmental psychologist at the University of Connecticut, and Joseph Pleck, a social psychologist at the University of Illinois, have each been conducting studies of

this normative definition of masculinity for decades. "One of the most surprising findings," O'Neil told me, "is how little these rules have changed."

Being a Man Among Men

Where do young men get these ideas? "Oh, definitely, my dad," says Mike, a twenty-year-old sophomore at Wake Forest. "He was always riding my ass, telling me I had to be tough and strong to make it in this world."

"My older brothers were always on my case," says Drew, a twenty-four-year-old University of Massachusetts grad. "They were like, always ragging on me, calling me a pussy, if I didn't want to play football or wrestle. If I just wanted to hang out and like play my Xbox, they were constantly in my face."

"It was subtle, sometimes," says Warren, a twenty-one-year-old at Towson, "and other times really out front. In school, it was the male teachers, saying stuff about how explorers or scientists were so courageous and braving the elements and all that. Then, other times, it was phys-ed class, and everyone was all over everyone else talking about 'He's so gay' and 'He's a wuss.'"

"The first thing I think of is my coach," says Don, a twenty-six-year-old former football player at Lehigh. "Any fatigue, any weakness, any sign that being hit actually hurt and he was like 'Waah! [fake crying] Widdle Donny got a boo boo. Should we kiss it guys?' He'd completely humiliate us for showing anything but complete toughness. I'm sure he thought he was building up our strength and ability to play, but it wore me out trying to pretend all the time, to suck it up and just take it."

The response was consistent: Guys hear the voices of the men in their lives — fathers, coaches, brothers, grandfathers, uncles, priests — to inform their ideas of masculinity.

This is no longer surprising to me. One of the more startling things I found when I researched the history of the idea of masculinity in America for a previous book was that men subscribe to these ideals not because they want to impress women, let alone any inner drive or desire to test themselves against some abstract standards. They do it because they want to be positively evaluated by other men. American men want to be a "man among men," an Arnold Schwarzenegger-like "man's man," not a Fabio-like "ladies' man." Masculinity is largely a "homosocial" experience: performed for, and judged by, other men.

Noted playwright David Mamet explains why women don't even enter the mix. "Women have, in men's minds, such a low place on the social ladder of this country that it's useless to define yourself in terms of a woman. What men need is men's approval." While women often become a kind of currency by which men negotiate their status with other men, women are for possessing, not for emulating.

The Gender Police

Other guys constantly watch how well we perform. Our peers are a kind of "gender police," always waiting for us to screw up so they can give us a ticket for crossing the well-drawn boundaries of manhood. As young men, we become relentless cowboys, riding the fences, checking the boundary line between masculinity and femininity, making sure that nothing slips over. The possibilities of being unmasked are everywhere. Even the most seemingly insignificant misstep can pose a threat or activate that haunting terror that we will be found out.

On the day the students in my class "Sociology of Masculinity" were scheduled to discuss homophobia, one student provided an honest and revealing anecdote. Noting that it was a beautiful day, the first day of spring after a particularly brutal Northeast winter, he decided to wear shorts to class. "I had this really nice pair of new Madras shorts," he recounted. "But then I thought to myself, these shorts have lavender and pink in them. Today's class topic is homophobia. Maybe today is not the best day to wear these shorts." Nods all around.

Our efforts to maintain a manly front cover everything we do. What we wear. How we talk. How we walk. What we eat (like the recent flap over "manwiches" — those artery-clogging massive burgers, dripping with extras). Every mannerism, every movement contains a coded gender language. What happens if you refuse or resist? What happens if you step outside the definition of masculinity? Consider the words that would be used to describe you. In workshops it generally takes less than a minute to get a list of about twenty terms that are at the tip of everyone's tongues: wimp, faggot, dork, pussy, loser, wuss, nerd, queer, homo, girl, gay, skirt, Mama's boy, pussy-whipped. This list is so effortlessly generated, so consistent, that it composes a national well from which to draw epithets and put-downs.

Ask any teenager in America what is the most common put-down in middle school or high school? The answer: "That's so gay." It's said about anything and everything — their clothes, their books, the music or TV shows they like, the sports figures they admire. "That's so gay" has become a free-floating put-down, meaning bad, dumb, stupid, wrong. It's the generic bad thing.

Listen to one of America's most observant analysts of masculinity, Eminem. Asked in an MTV interview in 2001 why he constantly used "faggot" in every one of his raps to put down other guys, Eminem told the interviewer, Kurt Loder,

The lowest degrading thing you can say to a man when you're battling him is to call him a faggot and try to take away his manhood. Call him a sissy, call him a punk. "Faggot" to me doesn't necessarily mean gay people. "Faggot" to me just means taking away your manhood.⁴

⁴The lowest . . . your manhood: Richard Kim, "A Bad Rap?" in *The Nation*, March 5, 2001, p. 5.

But does it mean homosexuality? Does it really suggest that you suspect the object of the epithet might actually be attracted to another guy? Think, for example, of how you would answer this question: If you see a man walking down the street, or meet him at a party, how do you "know" if he is homosexual? (Assume that he is not wearing a T-shirt with a big pink triangle on it, and that he's not already holding hands with another man.)

When I ask this question in classes or workshops, respondents invariably provide a standard list of stereotypically effeminate behaviors. He walks a certain way, talks a certain way, acts a certain way. He's well dressed, sensitive, and emotionally expressive. He has certain tastes in art and music — indeed, he has *any* taste in art and music! Men tend to focus on the physical attributes, women on the emotional. Women say they "suspect" a man might be gay if he's interested in what she's talking about, knows something about what she's talking about, or is sensitive and a good listener. One recently said, "I suspect he might be gay if he's looking at my eyes, and not down my blouse." Another said she suspects he might be gay if he shows no sexual interest in her, if he doesn't immediately come on to her.

Once I've established what makes a guy "suspect," I ask the men in the room if any of them would want to be thought of as gay. Rarely does a hand go up — despite the fact that this list of attributes is actually far preferable to the restrictive one that stands in the "Be a Man" box. So, what do straight men do to make sure that no one gets the wrong idea about them?

Everything that is perceived as gay goes into what we might call the Negative Playbook of Guyland. Avoid everything in it and you'll be all right. Just make sure that you walk, talk, and act in a different way from the gay stereotype; dress terribly; show no taste in art or music; show no emotions at all. Never listen to a thing a woman is saying, but express immediate and unquenchable sexual interest. Presto, you're a real man, back in the "Be a Man" box. Homophobia — the fear that people might *misperceive* you as gay — is the animating fear of American guys' masculinity. It's what lies underneath the crazy risk-taking behaviors practiced by boys of all ages, what drives the fear that other guys will see you as weak, unmanly, frightened. The single cardinal rule of manhood, the one from which all the other characteristics — wealth, power, status, strength, physicality — are derived is to offer constant proof that you are not gay.

Homophobia is even deeper than this. It's the fear of other men — that other men will perceive you as a failure, as a fraud. It's a fear that others will see you as weak, unmanly, frightened. This is how John Steinbeck put it in his novel *Of Mice and Men*:

"Funny thing," [Curley's wife] said. "If I catch any one man, and he's alone, I get along fine with him. But just let two of the guys get together

an' you won't talk. Jus' nothin' but mad." She dropped her fingers and put her hands on her hips. "You're all scared of each other, that's what. Ever'one of you's scared the rest is goin' to get something on you."⁵

In that sense, homosexuality becomes a kind of shorthand for "unmanliness" — and the homophobia that defines and animates the daily conversations of Guyland is at least as much about masculinity as it is about sexuality.

But what would happen to a young man if he were to refuse such limiting parameters on who he is and how he's permitted to act? "It's not like I want to stay in that box," says Jeff, a first-year Cornell student at my workshop. "But as soon as you step outside it, even for a second, all the other guys are like, 'What are you, dude, a fag?' It's not very safe out there on your own. I suppose as I get older, I'll get more secure, and feel like I couldn't care less what other guys say. But now, in my fraternity, on this campus, man, I'd lose everything."

The consistency of responses is as arresting as the list is disturbing: "I would lose my friends." "Get beat up." "I'd be ostracized." "Lose my self-esteem." Some say they'd take drugs or drink. Become withdrawn, sullen, a loner, depressed. "Kill myself," says one guy. "Kill them," responds another. Everyone laughs, nervously. Some say they'd get mad. And some say they'd get even. "I dunno," replied Mike, a sophomore at Portland State University. "I'd probably pull a Columbine. I'd show them that they couldn't get away with calling me that shit."

Guys know that they risk everything — their friendships, their sense of self, maybe even their lives — if they fail to conform. Since the stakes are so enormous, young men take huge chances to prove their manhood, exposing themselves to health risks, workplace hazards, and stress-related illnesses. Here's a revealing factoid. Men ages nineteen to twenty-nine are three times less likely to wear seat belts than women the same age. Before they turn nineteen though, young men are actually *more* likely to wear seat belts. It's as if they suddenly get the idea that as long as they're driving the car, they're completely in control, and therefore safe.⁶ Ninety percent of all driving offenses, excluding parking violations, are committed by men, and 93 percent of road ragers are male.⁷ Safety is emasculating! So they drink too much, drive too fast, and play chicken in a multitude of dangerous venues.

The comments above provide a telling riposte to all those theories of biology that claim that this definition of masculinity is "hard-wired," the result of millennia of evolutionary adaptation or the behavioral response to the waves of aggression-producing testosterone, and therefore inevitable. What these theories fail to account for is the way that masculinity is coerced and

⁵John Steinbeck, *Of Mice and Men* (New York: Scribner's, 1937), p. 57.

⁶*completely in control, and therefore safe*: Eric Nagourney, "Young Men with No Attachments" in *New York Times*, January 4, 2005.

⁷*and 93 percent of road ragers are male*: Mary Blume, "The Feminist Future of the Automobile" in *International Herald Tribune*, October 8, 2004, p. 11.

policed relentlessly by other guys. If it were biological, it would be as natural as breathing or blinking. In truth, the Guy Code fits as comfortably as a straightjacket.

Boys' Psychological Development: Where the Guy Code Begins

Masculinity is a constant test — always up for grabs, always needing to be proved. And the testing starts early. Recently, I was speaking with a young black mother, a social worker, who was concerned about a conversation she had had with her husband a few nights earlier. It seems that her husband had taken their son to the barber, which, she explained to me, is a central social institution in the African American community. As the barber prepared the boy's hair for treatment, using, apparently some heat and some painful burning chemicals, the boy began to cry. The barber turned to the boy's father and pronounced, "This boy is a wimp!" He went on, "This boy has been spending too much time with his mama! Man, you need to put your foot down. You have got to get this boy away from his mother!"

That evening the father came home, visibly shaken by the episode, and announced to his wife that from that moment on the boy would not be spending as much time with her, but instead would do more sports and other activities with him, "to make sure he doesn't become a sissy."

After telling me this story, the mother asked what I thought she should do. "Gee," I said, "I understand the pressures that dads feel to 'toughen up' their sons. But how old is your boy, anyway?"

"Three and a half," she said.

I tried to remind her, of course, that crying is the natural human response to pain, and that her son was behaving appropriately. But her story reminded me of how early this pressure starts to affect an emotionally impervious manly stoicism.

Ever since Freud, we've believed that the key to boys' development is separation, that the boy must switch his identification from mother to father in order to "become" a man. He achieves his masculinity by repudiation, dissociation, and then identification. It is a perilous path, but a necessary one, even though there is nothing inevitable about it — and nothing biological either. Throw in an overdominant mother, or an absent father, and we start worrying that the boy will not succeed in his masculine quest.

Boys learn that their connection to mother will emasculate them, turn them into Mama's Boys. And so they learn to act *as if* they have made that leap by pushing away from their mothers. Along the way they suppress all the feelings they associate with the maternal — compassion, nurturance, vulnerability, dependency. This suppression and repudiation is the origin of the Boy Code. It's what turns those happy, energetic, playful, and emotionally expressive five-year-olds into sullen, withdrawn, and despondent nine-year-olds. In the recent spate of bestselling books

about boys' development, psychologists like William Pollack, James Garbarino, Michael Thompson, Dan Kindlon, and others, argue that from an early age boys are taught to refrain from crying, to suppress their emotions, never to display vulnerability. As a result, boys feel effeminate not only if they *express* their emotions, but even if they *feel* them. In their bestseller, *Raising Cain*, Kindlon and Thompson describe a "culture of cruelty" in which peers force other boys to deny their emotional needs and disguise their feelings. It's no wonder that so many boys end up feeling emotionally isolated.

These books about boys map the inner despair that comes from such emotional numbness and fear of vulnerability. Pollack calls it the "mask of masculinity," the fake front of impervious, unemotional independence, a swaggering posture that boys believe will help them to present a stoic front. "Ruffled in a manly pose," the great Irish poet William Butler Yeats put it in his poem "Coole Park" (1929), "For all his timid heart."

The ruffling starts often by age four or five, when he enters kindergarten, and it gets a second jolt when he hits adolescence. Think of the messages boys get: Stand on your own two feet! Don't cry! Don't be a sissy! As one boy in Pollack's book summarizes it: "Shut up and take it, or you'll be sorry." When I asked my nine-year-old son, Zachary, what he thought of when I said "be a man" he said that one of his friends said something about "taking it like a man. So," he explained, "I think it means acting tougher than you actually are."

Recently a colleague told me about a problem he was having. It seems his seven-year-old son, James, was being bullied by another boy on his way home from school. His wife, the boy's mother, strategized with her son about how to handle such situations in the future. She suggested he find an alternate route home, tell a teacher, or perhaps even tell the boy's parents. And she offered the standard "use your words, not your fists" conflict-reducer. "How can I get my wife to stop treating James like a baby?" my colleague asked. "How will he ever learn to stand up for himself if she turns him into a wimp?"

The Boy Code leaves boys disconnected from a wide range of emotions and prohibited from sharing those feelings with others. As they grow older, they feel disconnected from adults, as well, unable to experience the guidance towards maturity that adults can bring. When they turn to anger and violence it is because these, they believe, perhaps rightly, are the only acceptable forms of emotional expression allowed them. Just as the Boy Code shuts boys down, the Guy Code reinforces those messages, suppressing what was left of boyhood exuberance and turning it into sullen indifference.

No wonder boys are more prone to depression, suicidal behavior, and various other forms of out-of-control or out-of-touch behaviors than girls are. No wonder boys drop out of school and are diagnosed as emotionally disturbed four times more often as girls, get into fights twice as often, and

are six times more likely than girls to be diagnosed with Attention Deficit and Hyperactivity Disorder (ADHD).⁸

ENGAGING THE TEXT

1. What are the "rules" associated with the Guy Code, according to Kimmel? To what extent do these rules reflect your own understanding of what it means to be a man? Discuss Kimmel's assertion that "the Guy Code fits as comfortably as a straightjacket" (para. 30).
2. Outline the psychology of the Guy Code: How do boys become men, according to Kimmel, and how does their development affect their emotional lives and relationships with others?
3. Kimmel writes that "masculinity is coerced and policed relentlessly by other guys" (para. 30). Write a journal entry detailing any encounters you've observed or experienced that involve such "gender police." What happened, and how did you react at the time? Did the incident(s) have any lasting effect on your thinking or behavior? If so, how and why?
4. Kimmel argues that homophobia plays a central role in defining and reinforcing the Guy Code. What evidence do you see that young men are or are not pressured "to offer constant proof that [they] are not gay" (para. 24)?

EXPLORING CONNECTIONS

5. What people and institutions act as the "gender police" in Brandon Simms's life (p. 546)? How do they pressure Brandon, either directly or indirectly, to conform to more conventional dress and behavior? What sources of support help him to resist these pressures?
6. In what ways does Kimmel's analysis of American masculinity help to explain the violence and misogyny described by Jean Kilbourne (p. 575) and Joan Morgan (p. 601)? What other factors contribute to these problems?
7. How does the image on page 610 reflect both the rewards and the costs of the Guy Code? How do you interpret the meaning and placement of the "Think again" message?

EXTENDING THE CRITICAL CONTEXT

8. Working in small groups, try to come up with a list of "rules" you associate with being a woman. As a class, debate whether or not a Girl Code exists, and if so, what it consists of and how it's taught and reinforced.
9. For one full day, keep track of every time you hear the word "gay" used as a pejorative term in conversation or in the media. In each case, is the

⁸No wonder... *Hyperactivity Disorder*: See, for example, Brad Knickerbocker, "Young and Male in America: It's Hard Being a Boy" in *Christian Science Monitor*, April 29, 1999.