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Michael A. Messner, Max A. Greenberg, & Tal Peretz, *Some Men: Feminist Allies and the Movement to End Violence Against Women*. Oxford University Press (2015), 256 pages, \$24.95 (paperback).

Identifying as an ally in an oppressed group's crusade is a complicated undertaking. Allies—activists who join in a struggle, usually from a position of privilege—face suspicion from all sides: scrutiny of their underlying motives, concern that they cannot truly understand the struggle of the oppressed, and the lingering idea that this is not really their battle to wage. In this book, the authors explore the inherent tensions of male allies in the feminist struggle to end domestic violence (DV). Fifty-two men were interviewed for this book, representing a broad cross-section of those who have devoted their personal and professional lives to ending domestic violence over the past four decades. For the most part, these men work "upstream,"—that is, they work with boys and men to prevent domestic abuse from occurring (as opposed to "downstream" work with victims of abuse). Through life history interviews, the authors have created a fascinating portrait of men who have aligned themselves with the feminist movement and have simultaneously provided a rich history of the anti-domestic violence movement.

The authors delineate three distinct male feminist cohorts in the forty-year struggle to end violence against women. The earliest, the pioneers of what they call the "Movement Cohort," came to the anti-DV struggle as political activists in the 1970s and 1980s. These allies defined themselves as supporting players in the early days of the anti-DV crusade. One activist described his pro-feminist men's group as "the men's auxiliary" of a larger women's organization; others spoke about how, when they joined early Take Back the Night protests, they were careful to be at the end of the march, well behind the women. Most of the men in this early stage were college educated and White and saw men's violence toward women as an outgrowth of state-sanctioned patriarchy and White supremacy.

The authors identify a different pathway for the second stage, the "Bridge Cohort" of the 1980s and early 90s. As second wave feminism splintered over issues related to race and

pornography, nascent not-for-profit organizations began to secure modest government and private funding for shelters and anti-violence curricula. Most men of this cohort embraced anti-violence work through college courses in women's studies or by working in community organizations that focused on combatting neighborhood violence. Far less committed to the feminist message, this cohort focused on giving boys and men the skills to intervene effectively when they witnessed abuse.

Beginning in the mid-1990s, a new "Professional Cohort" of men became involved. Relying on public health models for intervention and treatment, the movement was rebranded in more generic, apolitical terms. Agencies vying for public dollars spoke of "gender-based violence," importantly recognizing that violence against men and boys is also a serious issue, but simultaneously losing the feminist perspective that identifies patriarchal systems of control as the central tenet in the inequities that lead to intimate partner violence. The authors point out that the men who have joined the Professional Cohort are the most diverse of those involved in this crusade: some come from the helping professions, others have grown up in communities where violence is common, and many are victims of abuse in their own lives. This cohort sees violence as intersectional, related to race and class as well as gender.

This distinction among cohorts is a helpful way to frame the anti-DV movement over time and provides a structure to understand the stories of the men involved in anti-violence work. Whatever their pathways to the struggle to end violence against women, most of the men interviewed share a common sense of disenchantment with narrowly defined masculine gender roles in their own lives and a collective need to redefine what it means to be male. One of the most clarifying aspects of the book is how the authors tie our traditional understanding of the feminist discourse on violence against women to show its strong connection to men-on-men violence, the hyper-masculinity that we witness on football fields, hockey rinks, and in the military. Because of their broad appeal, former athletes and other conventionally masculine men are often the most successful anti-violence advocates. This observation paves the way for a more nuanced exploration of unequal power and unearned privilege among the men who do this important work.

*Some Men* is an informative and accessible read, although it can sometimes feel a bit repetitive. Beyond its appeal to those interested in men who have joined the movement to end violence against women, the book is also a fascinating look into two tensions: that of navigating the role of ally in another's struggle, and those placed on political movements as they become part of the mainstream. It ends on the hopeful note that, as current trends focus on the intersectionality of violence, poverty, race and class, we may well find a return to the political activism for social justice, gender equality, and lives free from violence that was at the heart of the feminist struggle four decades ago.

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James K. Galbraith, *The End of Normal: The Great Crisis and the Future of Growth*. Simon and Schuster (2014), 304 pages, \$26.00 (hardcover), \$16.00 (paperback).

Professor Galbraith's book is subtitled "the great crisis and the future of growth." This work is a well-written examination of the lingering economic crisis of the 21st century—for that alone it is worth your attention. It is also an incisive critique of mainstream economics and calls for the renaissance of institutional economics. In the 1960s, political economy—not necessarily Marxian or particularly radical—was pushed into management schools, departments of sociology or politics. Interdisciplinary policy analysis was viewed as not sufficiently "theoretical" to warrant serious attention from economics, the quantitative, mathematical queen of the social sciences. Galbraith now writes:

A new economics must rest on a biophysical and institutional framework, recognizing that fixed capital and embedded technology are essential for efficient production operations, but that resource costs can render any fixed system fragile, and that corruption can destroy any human institution. (p. 237)

If you hear a (revised) echo of John Kenneth Galbraith, the