

1: Masculinity - Renaissance and Reformation - Oxford Bibliographies

The maintenance of empire was believed to depend on a code of 'moral manhood', a robustly militaristic form of masculinity in which manliness provided the benchmark for both moral and mental health. 2 In countless adventure stories the soldier hero represented a potent figure of idealized masculinity. 3 Boasted Rider Haggard's fictional.

Ulrike Strasser and Heidi Tinsman Abstract This article explores the vexed relationship between studies of gender and sexuality, especially as they relate to masculinity, and the growing field of world history. These bodies of scholarship have largely remained separate, even antagonistic, despite shared thematic concerns with transnational flows. Overall, world historians privilege political economy and global connections, while historians of gender and sexuality concern themselves with the cultural production of difference in specific locales. The case of U. A transnational turn is certainly afoot in the discipline of history. While world history as a field is hardly new, it has usually played second fiddle to the histories of particular nation-states and the regions carved out by area studies. But recently almost every national history field and regional field has recognized the need for a gaze that looks across hallowed borders and oceans with fresh eyes. Even historians, forever leery of the analytical sin of presentism, have felt compelled to enter en masse the debate about globalization and its discontents. Given how much scholarly discussion on the subject has been generated disproportionately within other fields and often without a nuanced historical sensibility, this is a welcome intervention indeed. But while historians as a group are only beginning to enter the fray, individual historians and various subfields of course are anything but new to discussions of inequality between peoples and uneven developments on a transregional or even global scale. This article concerns [End Page 75] itself primarily with two particularly vibrant approaches: Both have been profoundly committed to exploring issues of domination and difference, and they each have developed vital critical vocabulary for narrating their complex histories. But to the contrary and somewhat paradoxically, there has been a vexed relationship between world historians and historians of masculinity and of gender and sexuality more broadly. They have largely remained segregated in their own institutional and intellectual spaces, conferences and journals included. From there they have eyed one another with some degree of skepticism and occasionally outright suspicion. Even when their thematics do overlap, historians of gender and sexuality rarely see themselves writing world history, and vice versa. How can it be solved? This article builds on conversations generated by a double-session roundtable we organized at the meeting of the American Historical Association in Washington, D. World Histories and Studies of Masculinity. We thank both *Historische Anthropologie* and the *Journal of World History* for permitting us to reproduce it here. We contend that the oft vexed issues separating world historians and historians of gender and sexuality are not only ones of perceptions and labels although mistaken attributions do matter⁵, but also foremost a matter of diverging intellectual trajectories and partially incommensurate categories. Other trends in each field notwithstanding, at this juncture, it is a heavily materialist world history that faces off with a predominantly culturalist history of gender and sexuality. United States-based Latin American studies, an area of study that has long combined these traditions and hence offers particular insights on the challenges of bringing them together. Most promising from our point of view is the recent scholarship from Latin American studies that illuminates how world history and histories of gender and sexuality converge naturally, as it were, around the theme of masculinity. World history commonly centers its analyses on domains of life in which men are primary actors, be it patterns of trade and labor exploitation, or empire building and state formation. The Latin Americanist literature offers important models for combining these two topics and is suggestive of how world history can usefully be narrated as the story of masculinities. This article is not intended as a literature review of Latin Americanist histories of gender and sexuality, or even masculinity. *Uneven Developments, Unequal Interests: Gender History and World History* What then troubles the conversation between world historians and scholars of gender and sexuality? Different starting points for one. Gender history first emerged from and has remained animated by a deep and fruitful

commitment to challenging universal claims. For decades, its practitioners have been fine-tuning their critical tools to interrogate narratives that presumed to include all yet elided thorny issues of power, exclusion, and difference. Moving from social history and Marxist theory to cultural and literary analysis in the wake of the linguistic turn, historians of gender and sexuality have striven to produce ever more nuanced accounts of the dynamics of gender, sexuality, race, and ethnicity at the heart of all historical phenomena. World history is without a doubt a new mega-narrative—surely the [End Page 78] most ambitious thus far propped. It raises the specter of a pernicious iteration of universal history, particularly since world historians often rely on the social theory that historians of gender and sexuality spent so much time deconstructing. Meanwhile, a growing number of scholars of gender and sexuality have in recent years themselves embarked on studies that look across different regions and areas of the world. Focused overwhelmingly on the twentieth century especially the last half, this scholarship is more immediately attuned to postcolonialism and postmodernism and from this vantage point rather wary of the world history paradigm as mired in irredeemable Eurocentrism. Indeed, much of the new scholarship in world history has radically upended these very teleologies and challenged historians of gender and sexuality to rethink assumptions about empire and economic development. It has highlighted that the contemporary moment of the late twentieth and early twenty-first centuries, so often hailed as unique for their startling degree of market integration and population flows, is only the most recent, even if a particularly intense, instantiation of global connectivity. Furthermore, the new world history has been especially concentrated on the period of European imperial expansion—as another key moment in the evolution of transregional markets and political regimes but only to undercut the presumed inevitability of European imperial domination and economic hegemony in the modern world. Related to this is the prominence of nineteenth- and early twentieth-century social theory in world history discourses albeit often as an object of critical appraisal and a traditional, institution-centered view of politics. As world historians themselves have noted, a deep engagement with culturalist theoretical paradigms from anthropology or literary studies remains the exception rather than the rule. More frustrating still, while a materialist emphasis does not per se preclude gender analysis—one only needs to recall the many superb feminist labor histories written within national frameworks—much of world history marches along merrily without paying much attention to gender and sexuality at all. Beyond their presumed transparent relation to demography, gender [End Page 80] and sexuality remain altogether invisible, not to mention inoperative as categories of historical analysis.

En-gendering World History within Area Studies: The Case of Latin America But the materialist and culturalist approaches that often separate world history and gender and sexuality studies are by no means inherently incompatible. For reasons specific to the history of Latin American studies as a field, Latin American history anticipated the concern of both world history and transnational cultural studies with international dynamics of domination, dependency, and difference. Like world history, the dominant narratives of Latin American history have been those of empire building, global capitalism, and state formation. Scholars have engaged poststructuralist calls to see gender as a multilayered field of power, and sexuality as constituted through ideology and performance. Yet what they have most produced is an outpouring of social and political history on gender and sexuality—in labor relations, government institutions, social movements, and national modernization. Much of this literature reworks, rather than jettisons older notions of political economy and the state, even as Foucault and Lacan enter more prominently into the framework. As was true of other area studies fields, Latin American studies emerged in full during the Cold War, at the behest of U. Yet area studies were never mere tools of empire, but hotly contested and productive of a wide range of knowledges. Indeed, since the mid nineteenth century, Latin America was a constant site of U. This ensured that Latin American studies, from its inception, was intensely polemical terrain, pitting Cold War hawks and reform-minded liberals against a growing leftist critique from inside the United States that denounced U. From within Latin America itself, Latin American studies gave conceptual and financial backing to a host of radical projects at odds with U. Often mobilized in unabashedly partisan ways, Latin American studies, even in its most nuanced forms, became a field disproportionately critical of U.

Materialist frameworks have been central to most questions motivating Latin American studies, from debates over economic development and persistent poverty to arguments about imperialism and the supposed legacies of Hispanic authoritarianism. Marxism has enjoyed a particularly lasting privilege, and in various incarnations: With the exception of Cuba, Marxism has been most often associated with pro-democracy movements and intellectual critiques, outside and against the tyranny of authoritarian states and their U. Whereas in the U. Such dichotomies were first produced in U. In our contemporary moment, this taxonomy intimately informs discussions and policy toward the Middle East, arguably constituting as great a legacy as older discourses of Orientalism, if not greater. Yet while discussions of gender and sexuality have radically reworked materialist paradigms Marxism in particular, they have maintained a central engagement with narratives of political economy. For this reason, they provide inspiration for integrating a central world-historical concern, the changing face of the political economy, with a critical aspect of gender history, the shifting nature of masculinity. Three genre lessons stand out. First, one of the most long-lived traditions for considering masculinity within Latin American history are studies of Spanish and Portuguese conquest and colonialism in the Americas. This is a literature, beginning in the s and including more recent innovations, that has stressed the importance of sexuality to the religious and political authority of Inca and Aztec warriors, from ritual celibacy to penal bloodletting and cross-dressing. For Iberian empires, scholars have examined the Spanish conquistador and priest as different kinds of masculine subjects, and the key role of sexual violence and forced Christian marriage. This is a literature that has focused heavily [End Page 86] on high politics of statecraft and empire building. Importantly, it is a literature especially indebted to anthropology, a discipline whose insights world historians have barely begun to absorb. Indeed, while the cross-pollination of history and anthropology happened in multiple fields, it was especially strong in Latin American studies. A second genre of masculinity studies within Latin American history with important implications for world history is the rich literature on gender and modernization. This encompasses a series of debates about the relationship between nation building and the promotion of male-headed families and civic domesticity. As the story goes, from the late nineteenth century on, an array of constituencies—industrial leaders, liberal professionals, feminists, the labor movement, and the Left—all pushed varying ideals of nuclear family in which men were breadwinners and women dedicated themselves to scientific motherhood. This is a productive, domesticated, hetero-normative, and nationalist masculinity that is promoted with astonishing breadth by a range of very different kinds of political projects. It is the hegemonic masculinity of the family man. Obviously, this line of argument has its counterparts in the vast literature on the United States and Europe on domesticity and citizenship as well as homosexuality, which locate origins quite a bit earlier. First, because, for better or worse, there [End Page 88] has been an overarching emphasis on the role of the state in promoting male-headed family, or the state as a site of contestation over what kind of masculine citizenship was desirable. Debates over hegemony have especially underscored the crucial role of gender and family in everyday forms of governance. Second, the Latin Americanist literature has paid much attention to the ways the ideal of modern family was in constant dialogue with debates from elsewhere in the world, especially the United States and Europe. The aspiration for modernity and the anxiety that Latin America was not modern enough were constant themes for historical actors. So, Latin Americanist historians have paid attention to the circulation of ideas from abroad: Different versions of the family man as the basis of national belonging are obviously present in scholarship on twentieth-century Asia and Africa. And there, too, the ideal worked in hegemonic ways: One interesting challenge for world history is to make connections, or speak to the differences, between these different family man fantasies that occurred globally, and that are often promoted by similar international actors missionaries, development agencies or ideologies liberalism, socialism. But it is also worth recognizing the tension between tracing different histories of masculinity versus using masculinity as an analytical category. There is a certain danger that in looking for the place of masculinity in different projects colonial empires, modernizing nation-states we come up with strikingly similar stories across vastly different societies and temporal moments. One last genre lesson from Latin American history that deserves

mention is labor history. This literature has explored not only how gender divisions of labor are fundamental to the economy but, in particular, the importance of international dynamics in their creation. Studies of masculinity and chattel slavery speak to obvious trans-Atlantic ties between gender, commerce, and violence. Likewise, there is an important scholarship on the masses of itinerate and roving migrant men who throughout the nineteenth and early twentieth century made up the bulk of workers in mines and haciendas: In the mid twentieth century, many of these men will undergo a domestication as both U. Not all world history need privilege economy and trade. But given existing tendencies within the field, Latin American labor history offers some instructive lessons. The everyday forms of coercion that underlay sugar plantations or nitrate mines involved ritual violence, containment, or contests between different men, different deployments of masculinity. Men with families were by no means a natural or obvious way to organize production; on the contrary, domestic masculinity had to be consciously promoted or imposed by states, employers, and religion, and it was often resisted. Narrating World History through Masculinity In offering these examples from Latin American history, we do not propose that Latin American studies is somehow better positioned than other area studies to model for world history on issues of gender and sexuality. All area fieldsâ€™Europe, Asia, Africa, U.

2: Study in Germany | DAAD Office New York

Conceptions of masculinity, femininity, and citizenship that enable men-and women-to resist the state's demand for military service are continually under- mined by the contradictory processes of incorporation and differentiation that disrupt the social relations of subaltern peoples.

That number is about to rise to at least Office of Nancy Pelosi Wendy K. A 3D rendering of a command centre interior. Shutterstock November 7, Lauren J. Borja , University of British Columbia and MV Ramana , University of British Columbia Nuclear command and control - the computer systems, networks and procedures - is at risk from cybersecurity threats. Passengers aboard the MS St. Research suggests male diners respond more favourably to restaurant meals if they consider their female server attractive. Shutterstock November 7, Lily Lin , Simon Fraser University Heterosexual male diners can be particularly swayed by the attractiveness of their servers. Good food will taste better and lousy food will taste worse in the presence of attractive female servers. Few medical schools offer training in addictions medicine and most doctors feel they lack the specialist expertise to deal with the inpatient opioid crisis. Lack of specialist addictions care puts patients and staff at risk. November 6, George M. Barrie suffered personal loss during the First World War. Their grief and insight helped readers with their own post-war collective grief. House Democrats will finally have a say in economic policy. Scott Applewhite November 7, Steven Pressman , Colorado State University While a divided Congress will likely mean gridlock, there are two economic policies likely to see significant change: All eyes are now on Robert Mueller. His Bill 47 does nothing of the sort. A photograph by Oliver de Ros presents a different impression of the migrants at the Guatemalan border than the standard tropes published. Migrants bound for the U. Plastic packaging could soon be compostable or edible. Shutterstock November 6, Sylvain Charlebois , Dalhousie University Much of the trash on Canadian shorelines can be traced to five food companies. We could soon see more compostable and edible packaging. A sign denouncing transphobia is held up in front of the U. Supreme Court at a protest in June Shutterstock November 5, Lisa F. Social media misinformation rose significantly before the presidential election. Facebook has gotten better at combating untrustworthy links, but Twitter still struggles. While many will miss Apu, others reflect on what his character represents "a flat stereotype of South Asian immigrants. Leblanc November 5, Edward R. Howe , Thompson Rivers University What kind of students are we raising when music is seen as a "frill? The twice-annual time changes affect people similar to the way jet lag does. A man adds his comments to a spontaneous memorial of flowers and sidewalk writing that has appeared a block from the Tree of Life Synagogue on Monday, Oct. A gunman shot a killed 11 people while they worshipped at the synagogue the Saturday before. Shutterstock November 4, Thomas Anderson , University of Toronto and Rotem Petranker , York University, Canada According to new research, individuals who take small regular doses of psychedelics such as LSD and psilocybin mushrooms score higher on mental health, well-being and creativity. Cannabis is the most widely available and most used illegal substance in the world, and Canadian youth are among the top users. Shutterstock September 13, Geraint Osborne , University of Alberta Parents can help protect their kids from cannabis abuse by openly discussing the health risks, the pleasures and the responsible ways to use the drug. Cannabis use can impair driving. Lack of clear evidence on impairment from cannabis use has led to vastly different workplace policies. Police officers in Ottawa and Vancouver face no restrictions on their off-work use of cannabis as long as they are fit for duty, officers in Calgary have been banned from use and in Toronto they face a day abstinence period. Shutterstock January 22, Andrea Furlan , University of Toronto and Nancy Carnide , University of Toronto Will offices, construction sites and medical clinics become less safe now that marijuana is legal in Canada? Our experts review the evidence, or lack of it. The new cannabis legislation in Canada does not give enough thought to those who were overly punished for cannabis-related activities. Before we forget, we should remember those that have been arrested for previous crimes and push for amnesty. How we are different.

3: Education - Routledge

A UCONN Men's Project event. Masculinity - Men of UConn, explore and join in the conversation as we deconstruct masculinity within the Asian/Asian American and Latinx community and what it does to us.

Share via Email Twinning with a school in another country is be one way to engage primary school pupils with citizenship. Not only is it non-statutory "leaving it fighting for space in an already overcrowded curriculum" but explaining complex and potentially controversial concepts to young children can be a daunting prospect. A key challenge is to provide "meaning for learning", according to Travis Latham, executive principal of Shireland Hall and George Betts primary schools in Sandwell, the West Midlands. A cross-curricular approach allows citizenship to be incorporated into other lessons as and when it arises, says Latham. It often fits in with literacy when developing speaking and listening skills, but it can also work with history or RE. The school council subsequently voted to adopt the cause as their charity for the year. Forums, such as school councils, are also an effective way of teaching children about democracy and participation. For example, the pupils voted to have an unmanned tuck shop, paying into an honesty box, in the knowledge that if the sums did not add up it could be withdrawn. So far it has not made a loss. The pupils also decided on a system of rotating reading partners, rather than the most able always being chosen to help the least able. In the past, Avenue Primary ran discrete citizenship lessons, but this proved an unsatisfactory arrangement. Some schools may struggle to provide effective citizenship teaching. Denise Howe, primary representative on the council of the Association for Citizenship Teaching, says citizenship often gets incorporated into PSHE, particularly with younger children where teachers may feel more confident talking about personal issues. She estimates that around four in 10 primary schools have dedicated PSHE sessions, although for some this will be a class council meeting, while for others it can be an afterthought. She believes pupils should be encouraged to play an active role in the life of both the school and their community, including taking part in campaigns. Adel is twinned with schools around the world through the British Council, providing a host of opportunities to discuss citizenship issues, says year 1 teacher and international co-ordinator, Sarah Stead. Work with a partner school in South Africa, for example, included a project on protest songs and enabled pupils to look at diversity, cultural differences and social justice. Adel pupils also hosted children from the South African school on an exchange visit. It has an active fair trade group and next term will be involved in another European project, this time on the environment, recycling and sustainability. This is what we should be teaching our children because this is what is important. Looking for your next role? Take a look at Guardian jobs for schools for thousands of the latest teaching, leadership and support jobs.

4: University of Kansas Offers 'Positive Masculinity' Workshop | Breitbart

The topic of "healthy masculinity" has exploded in popularity in both social justice and academic circles over the past few years. A student found guilty of harassment at the University of Texas at Austin was forced to reflect on his toxic masculinity in July.

Germans try to avoid being misunderstood in any case. Individualism-Collectivism German culture stands between individualism and collectivism. Germany is a Western culture with a collectivistic-oriented business structure. High-Low Uncertainty Avoidance Germany lies between the medium and high levels on the uncertainty avoidance scale. German society favors stability and avoids risks, but sometimes value is ambiguous. For example, people cannot clarify their position if aggression and emotions may be ventilated at proper times and places, or they should be shown all of the time. Power Distance Though German society is hierarchically structured, it is a low-power-distance culture. Germans respect power that is earned rather than positional power, and emphasize hard work and effort especially in business situations. In Germany, subordinates are expected to be consulted. The ideal boss is a resourceful democrat, privileges and status symbols are frowned upon, and inequalities should be minimized. Salaries ranging from the top to the bottom of the organization are only narrowly different. Masculinity-Femininity Germany is a masculine society with assertive and materialistic tendencies. Men are supposed to be assertive, ambitious, and tough. Women are supposed to be tender and are expected to take care of relationships. They attempt to resolve conflicts by fighting them out. What is the character of human nature? What is the relation of humankind to nature? What is the orientation toward time? What is the value placed on activity? What is the relationship of people to each other? German beliefs can easily be seen in the economic society where traditional values influence the way things operate. Germans are unified in what they do and believe that people know what is considered to be the correct way to live and operate in their society. If someone does act in an evil manner, the ramifications will be very harsh. Person- Nature Orientations Germany is a country where humans and nature operate harmoniously. Relations with the environment are invested in only to better nature and the person at the same time. The majority of things done in Germany are done the old-fashioned way, in order to keep nature and humans in a state where they work together rather than people trying to constantly control and change their surroundings. Germans believe that everything that happens to them is a consequence of their actions as well. Time Orientation Germany is a future oriented culture. There is a high emphasis on the future, that it will be better than the present. Germans would never consider making or building something without considering the impact it might have on the future and the consequences that may occur. These beliefs allow Germany to have an optimistic culture. To Germans, time is money, which explains why they place such importance on punctuality and thinking before one acts. Activity Orientation Germany is a doing culture because people measure their accomplishments by external factors. This emphasis on doing gives Germans a desire to be work-oriented and focused on the task at hand. It is common to have a business-meeting end with a decision no matter where they stand at that point. Germans concentrate on just one thing at a time and make sure they keep their commitments. Relational Orientation Germany is, for the most part, individualistic except when it comes to the business world, in which they are focused on the group. However, in the business world, Germans look down upon privileges and status and attempt to minimize inequalities.

ACADEMIC CITIZENSHIP AND MASCULINITY IN THE GERMAN WORLD OF LEARNING pdf

5: Sociology | Assumption College

Since the middle of the eighteenth century, the classical world has been seen as foundational and exemplary to Western civilization. However, the Greeks never invaded and colonised western and northern Europe the way the Romans did, and, conversely, Greece was a difficult place to reach for modern travellers well into the nineteenth century.

Quechua, Aymara, and Guarani peasant communities and poor urban neighborhoods. Like recruits from impoverished ethnic groups and working classes elsewhere Gibson ; Zeitlin et al. And why do many experience social pressure from friends, family members, and their communities to enlist? There is no simple answer to these questions; the reasons are both straight-forward and complex. On the one hand, military service is a legal obligation for all able-bodied Bolivian men, and it is understood as a prerequisite for many forms of urban employment. Perhaps more important, young men may acquiesce to military service because Bolivia, unlike Peru and various Central American countries, has not been mired in bloody warfare for over a generation. On the other hand, compulsory military service facilitates more ambivalent processes: They advance a positive sense of subaltern masculinity tied to beliefs about bravery, competence, and patriotic duty. Through the experience of military service, men assert a dignified sense of masculinity that serves as a counterpoint to the degradation Cultural Anthropology 12 4: Military service thus enables them to challenge their exclusion from full participation in Bolivian society and to contest more genteel notions of masculinity associated with upper-class males who avoid military service altogether. Yet self-affirmation and the legitimate desire for respect are also inextricably tied to ongoing patterns of collusion with hegemonic uses and representations of subaltern men and bound to evolving relationships of inequality among subjugated peoples. Conscripts collude with hyperaggressive notions of masculinity that demean women, "weaker" men, and civilians in general, and that conjoin maleness with citizenship. They further assert an imposed falsehood: By so doing, they aggravate the estrangement between men and women, and deepen their alienation from their class peers and the history of indigenous peoples in Bolivia. This article examines these contradictions. It explores how men, through compulsory military service, shape a positive sense of masculine identity that is, nevertheless, linked to collusion with their own subordination and tied to other gendered patterns of social degradation. To understand this process, I consider how notions of masculinity are constructed in a field of unequal power relationships. My analysis scrutinizes the interplay between masculinity and power by probing the ways that material constraints and beliefs about gender lead subaltern men to participate in a state institution that contributes to the continuing oppression of dominated peoples. It also examines how the armed forces approach the task of creating male soldiers who subscribe to a particular notion of masculinity, and the ways that class, ethnic, and regional tensions threaten this totalizing project. Feminists have called attention to the importance of beliefs about masculinity and femininity in sustaining the military and the way that militarism is enacted Enloe , Although some cultural feminist analyses suffer, as diLeonardo has noted, from an overreliance on essentialist beliefs about the innate aggressivity of men and the inherent peacefulness of women, works by Koonz and Bunster 1 show how the militarization of masculinity may be abetted by women. Similarly, recent work by a number of male scholars who draw on the work of feminists shows that masculinity is itself a fluid concept that acquires different meanings in the ongoing struggles among and between men and women of different classes, ethnic groups, and sexual orientations Gutmann ; Lancaster ; Stern Another body of literature examines the power of states to regulate social life and define subjectivities. It explores the contradictions between, on the one hand, the efforts of states to monopolize power and incorporate subjects within a politically circumscribed, ethnically homogeneous concept of citizenship and, on the other hand, the impossibility of completely incorporating marginalized peoples within elite-defined, nation-building projects Alonso ; Hale ; Nagengast ; Smith The outcome of these contradictions is frequently military repression Carmack ; Green Corrigan and Sayer 1 explore how state formation is always accompanied by the moral regulation of society, a process in which

social identities are constituted through the historically structured relations of capitalist society and are actively enforced by the state in law, census classifications, licenses, and so forth. Patterns of identification fostered by the state are simultaneously forms of material empowerment and disempowerment that condition the very social relations from which they emerge. Normative definitions and ways of understanding oneself in relation to others are imposed or encouraged against the oppositional practices of dominated peoples and come to be understood as desirable by at least some of the oppressed. The moral regulation of society is thus always a cultural achievement that is part of enforcing the rule of one group, class, or alliance of class fractions over others Corrigan and Sayer This is a very uneven process that silences and empowers poor men and women in different and contradictory ways. It should therefore come as no surprise that cultural claims are not only formulated against those who exploit. They also emerge from the historically created divisions and animosities that structure social relations within oppressed groups Sider , , divisions that in Bolivia place men against women, the urban-born against immigrants, the relatively well-to-do against the desperately poor, and so forth. Thus beliefs and practices that are forged in the context of domination, and are at least partially oppositional, may also serve as instruments of oppression or obfuscation. The construction of masculinity within the Bolivian armed forces is one arena that illustrates this process; indeed, the military is the premier state institution charged with the legitimate use of force in society, and peasants and poor urban dwellers have a changing and ambiguous relationship to it. I argue that the state, through the institution of the armed forces, conjoins key concepts of masculinity and beliefs about citizenship that are claimed by many of the poor as they simultaneously accommodate to domination and assert their own interests vis-a-vis each other and the dominant society. Other notions of masculinity and, of course, all notions of femininity are ignored, ridiculed, or marginalized. Conscripts thus become "men" and "citizens" in very contradictory ways, as they are used and represented in different ways by the military. Military service both differentiates them from elite white males and incorporates them into society. Military conscripts also become differentiated from their female class peers and men who have not done military service. The ensuing ruptures that emerge among the poor from these patterns of differentiation and incorporation undermine attempts to shape understandings of masculinity, femininity, and citizenship that can be used to fundamentally transform relations of domination, rather than simply contest some of them. It shows that following the mobilization of indigenous men in the Chaco War , which created a new sense of national identity among them, the Cold War and the Bolivian national revolution furthered the identification of masculinity and citizenship with military service. The Cold War moved the U. This was consistent with the project of the post Bolivian state, which, in accord with its enduring rhetoric of populist nationalism, utilized compulsory military service as a tool for constructing a homogeneous national community and "civilizing" the male masses. The Military and Bolivian Society Military service has, since , been mandatory for all Bolivian males, but only once in the 20th century were Bolivian troops engaged in full-scale warfare. Some , combatants engaged Paraguayan forces in the Chaco War, a costly and bloody dispute over the arid lands of the Grand Chaco. In many cases, these troops did not have a well-developed sense of national identity, and 25 percent of the mostly Quechua, Aymara, and Guarani combatants, or over 65, troops, perished or deserted Klein A large number had sought to avoid conscription at all costs and, with the collusion of landlords seeking to protect their labor forces, disappeared at the first sight of recruiting commissions. Indeed, draft evasion was so common that the military regularly used violence to conscript a fighting force. Some of these men were resident laborers on rural estates and saw the army as a way to escape from the unpaid labor they were forced to provide to the landlords. Highland free Indian communities also volunteered troops and contributed provisions at the beginning of the war in the hope that the state, in exchange, would provide some relief from the heavy tax burden imposed on them. In contrast to the varied ways that indigenous peoples handled demands by the state for troops and supplies, landlords and rural elites reacted in a more uniformly negative fashion. They not only went to great lengths to keep colonos tenant farmers out of the army and thereby protect their own agricultural operations, but also questioned the wisdom of arming Indians. Landlords in the Department of Sucre argued that "the army is the most pernicious

[place] for the Indian because in addition to completely changing his customs, it deprives agriculture of robust arms and transforms Indians into armed dangers" quoted in Arze. Similarly, the prefect of Potosi department claimed that Indians only joined the army in order to use military training in "their struggles against white landowners. This is the question that merits thought by statesmen" quoted in Arze. Because of these fears, the military high command stressed that rural indigenous men would not fight on the front lines and sent them to labor in the rear guard, clearing land and building roads. Yet wartime demands for able-bodied men quickly made this policy collapse, and it was never strictly applied. The fears of the landowners and rural elites were not completely unfounded. As war raged in the Chaco, land conflicts between hacendados hacienda owners, colonos, and free Indian communities erupted across the highlands and valleys. The large numbers of men on the Chaco front meant that many haciendas were left undefended, a situation that prompted free Indian communities to reclaim land usurped by the estates. But the opposite also occurred. Hacendados expanded their properties onto communal lands, claiming, more easily than in the past, that Indians were not using the land productively. Participation in the army and the experience of the war itself created a new sense of national identity among Indian war veterans. In the years that preceded the national revolution, shifting factions within the military came to reflect growing tensions in Bolivian society. Embittered officers of the so-called "Chaco generation" staged a series of coups and attempted to enact limited welfare and pro-union reforms. At the same time, labor and peasant militancy and demands for land and labor reform heightened. These tensions erupted in the national revolution, which brought to power the Movimiento Nacionalista Revolucionario MNR, a broad-based coalition of peasants, workers, and the urban middle class. The MNR dramatically transformed Bolivian society by implementing a number of reforms that included the nationalization of the largest tin mines, the abolition of unpaid labor, a sweeping land reform, and the implementation of public education. In a move to consolidate power, the MNR also neutralized the army by reducing the budget, eliminating disloyal officers, and cutting back the number of personnel from 20,000 to 5,000, Hudson and Hanratty. It then moved quickly to arm the civilian population, which was overwhelmingly loyal to the MNR. Armed civilian militias composed of peasants, tin miners, and factory workers essentially replaced the army for a number of years, until the MNR grew uneasy with these increasingly militant organizations and decided to rebuild the armed forces. Caught up in a rising wave of Cold War hysteria, the U.S. also began training Bolivian officers, who returned to Bolivia after several months on a U.S. The MNR, for its part, hoped to keep the armed forces loyal to the civilian government by appointing officers with known MNR sympathies to important command positions and permitting poor mestizos to enter officer training programs. The complexion of the upper ranks of the military changed, and the armed forces in general became a channel of upward mobility for urban mestizos of lower-middle-class backgrounds. This trend became more evident in the years following, when the newly emboldened military overthrew the MNR and ruled almost without interruption until 1971. The monthly pay of officers rose dramatically, and several military commanders were able to purchase garish homes in new La Paz suburbs that overflowed with the nouveau-riche Dunkerley. Military service was another arena in which the state forged "citizens" from "Indians. Rather than battling real and imagined communists, waging the "war on drugs" became the key U.S. Because of this involvement, the United States suspended military assistance in the early 1970s. Budgetary fluctuations always limited the number of men conscripted into the armed forces at any particular time, while shifting social and economic conditions influenced the decisions of young men to either report for duty or fail to do so. Bolivia faced a severe economic crisis, which adversely affected living conditions on some bases, and U.S. How, too, do claims about class, ethnicity, and regional affiliation exist in tense dialogue with this totalizing project? Creating Citizen-Soldiers The efforts of militaries to instill civic consciousness among persons marginalized by their states is a persistent theme in the experiences of diverse countries Enloe; Glatthaar; Holm; Segal; Weber. In Bolivia, a key aspect of basic training and the formation of male citizens is that recruits experience the military as omnipotent and omniscient. Young inductees are incorporated into an institution in which every aspect of their lives becomes controlled and regimented, and their ties to the broader society are cut off or se-

verely restricted. To become a man and a soldier, it is essential that recruits be separated from home, especially the care and influence of their mothers, and that they move to being under the control of older, unrelated males. The military then strives to subordinate their individuality to the identity of the male group and in- still rigid conformity and compliance to military values. Militarized male Bolivians are created by the imposition of acceptable forms of masculinity that prize aggressivity, male camaraderie, discipline, autonomy, and obedience to authority. As certain forms of individual and collective iden- tification are stamped with the official seal of approval, others are denied legiti- mate expression. This is a process that depends on the acceptance of young men and is reinforced by their simultaneous brutalization, an aspect of the "civiliz- ing" experience that is central to military training and much anticipated by pro- spective recruits. It requires an enormous amount of power and must overcome deep regional and ethnic cleavages. At present, calls for military recruits are issued twice a year, at which time young men of the appropriate age are required to present themselves at desig- nated induction centers. Conscripts are then sorted into groups and sent to vari- ous installations around Bolivia. The military tries to mix men from different parts of the country in the same barracks in order to break down strong regional sentiments. In addition to the more abstract purpose of creating male citizens who identify as "Bolivian," rather than as Aymara, lowlanders, and so forth, this policy also has a direct, practical rationale: They are also taught how to use weapons and are prepared to fight. During this period, troops suffer the abuse of commanding officers and the dominance of a more experienced group of conscripts known as the antiguos, or old-timers, who have entered the service six months earlier. The newcomers are verbally and even physically cas- tigated for violations of military discipline, misunderstanding commands, and not carrying out required exercises.

6: Masculinity, Sexuality, and Illegal Migration

On the world history side of things, see Ken Pomeranz, "Under Construction: Gendered World Histories and Global Studies of Masculinity" (paper delivered at the Annual Meeting of the American Historical Association, Washington, D.C., January).

Proscriptive and prescriptive literature formed a discourse of ideal fathers, priests, courtiers, and warriors, and these ideals were then reified in fictional texts as well as in pigment and marble. Such textual and artistic ideals of masculinity were by nature not obtainable by real men, a matter that was the cause of a gender anxiety that has received much scholarly attention. Furthermore, masculinity in the Renaissance was frequently discussed in contrast to its negative effect, effeminacy. For example, the development of the civilized man, tempering emotion and demonstrating politeness, was also at risk of being condemned as effeminate. In this case, men would have been slandered for their concern with decorum rather than action. In other instances, the censure of effeminacy was used in contexts quite far from our own modern understandings of the term. For example, the term was often directed toward men who exhibited extraordinary heterosexual desire. Thus, to study masculinity in the Renaissance is to consider historical context as well as rhetorical modes. It is a field that comprises the investigation of the characteristics of manhood as well as the language that condemned effeminacy. There is a general consensus that Renaissance masculinity studies owe their beginnings to feminist scholarship of the past several decades. Because Renaissance investigations of masculinity typically address the same topics that one would expect in any critical analysis of the period war, honor, economics, love, sexuality, religion, etc. Primary works have not been listed, except when part of anthologized readers. However, those seeking a reader for primary sources might note that the secondary literature does point to an unwritten canon in literary, visual, and material cultures. General Overviews While there is yet to be a definitive overview of Renaissance European masculinity, there are some monographs and essay anthologies that cover a broad scope of subject and period. Works of non-European masculinity during the period are notably scarce. Pan-European works are typically anthologies, and Lees is one of the first studies to attempt to capture the expansive notion of European premodern masculinity. Hadley and Kiefer similarly offer essays on late medieval Europe, while Hendrix and Karant-Nunn is a long-needed addition on the Reformation era. The best monograph on European masculinity is Karras *Mosse*, an important work on modern masculinity, offers a description of the development of medieval masculinity into its modern form. *Masculinity in Medieval Europe*. It is a collection of essays that cover a wide geographical range and span from the 4th to the 15th centuries. The book is suitable for students and scholars alike. *Masculinity in the Reformation Era*. Truman State University Press, Essays focus on reformed France, Switzerland, Germany, and northwestern Spain. *From Boys to Men: Formations of Masculinity in Late Medieval Europe*. University of Pennsylvania Press, Focuses on physical prowess for knights, Aristotelian moderation for university students, and autonomous authority of workshop and household for artisans. It is well suited to classroom use and is useful for students and specialists alike. *Masculinities and Femininities in the Middle Ages and Renaissance*. Arizona Studies in the Middle Ages and Renaissance They cover a wide range of topics such as clerical masculinity, the male body in French chivalric tales, sex and the Renaissance pet, and homosocial relations in Quattrocento Florence. *Regarding Men in the Middle Ages*. University of Minnesota Press, The volume discusses a pan-European heterosexual masculinity, using the terms established by historical feminist criticism, and it avoids psychoanalytic or theoretical approaches. The introduction is still very useful, and the volume is still one of the more frequently cited works in premodern masculinity. *The Image of Man: The Creation of Modern Masculinity*. Oxford University Press, The book identifies modern stereotypes of masculinity as well as the development of the ideal of modern masculinity in history in the late 18th century. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For

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7: Michael Kimmel's former student is putting a name and details to those harassment 'rumors'

In this way, global citizenship education grounds learning in practical life situations, creates a culture of global knowledge about other societies thus instilling tolerance and challenging inequality, emphasizes the importance of individual and collective power and creates a sense of social responsibility.

Active citizenship in schools Begin by opening your learning journal for this activity. Schools can offer students a range of opportunities to develop their skills for participating more fully in society. Two examples of citizenship education projects for Year 6 students illustrate this: Citizenship Education at Lyneham Primary School, Australia In an attempt to create a positive approach to local and global citizenship we introduced our Year 6 students to two projects: Peer Support and supporting a foster child overseas. These two programmes address citizenship through active involvement, and provide a framework for programmes that were already established in the school. Peer Support trains Year 6 students to lead groups of approximately 12 students from Year 1 to Year 5 in social skills such as making friends, helping and caring for others and coping with peer pressure in a variety of situations. The purpose is to develop understanding, attitudes and skills to live a safe and healthy lifestyle, to realise their own potential and to contribute positively to society. This fits well in the Society and Environment, Health and English Language curriculum areas, and addresses cross-curriculum perspectives of gender equity and multicultural education. Leaders are trained at two 2 day training camps. We award individual certificates at a special school assembly to reinforce the importance of the training. We invite our Senator attend the ceremony, and talk about her personal experiences and the importance of leadership and responsible citizenship. Throughout the year pairs of students lead younger groups on a weekly basis from a planned programme. Positive relations are developed across the multi-age environment of the school, and Year 6 leaders become responsible and caring in relation to other students, particularly those in their groups. Feelings of trust and respect are developed, and the self esteem of the students improve considerably. Most noticeable is the way the Year 6 students see their role in a new, positive and purposeful light. For six years now, students have contributed to the education of Barthelemy, a student at a school in Africa. Barthelemy exchanges letters with our Year 6 students. This democratically elected committee has often raised almost double the required amount. These students are becoming global citizens, caring for and participating in global action to help someone else. What do you think of student projects like these ones? Identify the opportunities your school offers students to be involved in active citizenship projects? Make a list of projects similar to the case study examples which have been conducted in your school. What are the opportunities for increasing the number of such projects in your school? What barriers might need to be overcome to increase these opportunities? Strategies for Active Citizenship in Schools Many strategies can be used to teach students how to participate as citizens in the school community. For example, students can be involved in such activities as: Negotiating school rules and policies Participating in school and community organisations Developing skills and knowledge in school subjects Decision-making in different setting within the school Q7: Using these strategies as examples, describe the style of decision making in your school. Analyse the pattern you described. What are the implications for citizenship education of this pattern?

8: Teaching citizenship in primary schools: a how-to guide | Teacher Network | The Guardian

Keith Moore HIST Levine-Clark Men in Crisis: British, French, and American Masculinity The study of men, aside from typically masculinized realms of studies including economics, politics, or the military, is a recent construction within historical scholarship.

British, French, and American Masculinity The study of men, aside from typically masculinized realms of studies including economics, politics, or the military, is a recent construction within historical scholarship. The binary of femininity and masculinity are “as most scholars concur” social constructions, which are unstable, and consistently in flux. As many scholars show, gender identity is always in motion and gender transformations correlate to larger political and social movements. Sociologists looked inward to examine how men in socioeconomic and sociopolitical realms constructed gender specifically for these arenas. Hegemonic masculinity was not assumed to be normal in the statistical sense; only a minority of men might enact it. But it was certainly normative. As historians show, because hegemonic masculinity is consistently changing, men feel anxiety or distress when they are unable to achieve normal manhood, resulting in a redefinition of normative masculinity. It is within this context that scholars show crises of masculinity occurring. Furthermore, men of the dominant class “men who define hegemonic masculinity” as historians argue, reinterpret masculinity when lesser men achieve some resemblance of normative manliness. In an attempt to consistently exclude those whom dominant men feel unworthy of such status, hegemonic masculinity continually evolves into something different creating cyclical patterns of crises. This paper examines men, the study of masculinity, and the anxieties that British, French, and American men experienced during the modern period. As this study attempts to show, anxieties of masculinity “and what I am going to refer to broadly as crises” consistently changed during the modern period, usually following periods of social, political, military, or 1 Michael S. Kimmel, Jeff Hearn, and R. Sage Publications, , 7. Whitehead, and Frank J. Whitehead and Frank J. Barrett Cambridge and Oxford: Polity, , 1. Connell, and James W. Rethinking the Concept," Gender and Society, 19, no. Components of this study include: This study focuses on the three major periods that scholars agree presented some kind of distress for a normative masculine role: While this study does not directly deal with women or femininity, because the terms masculinity and femininity are inherently connected, removing them from independent study becomes problematic. As many scholars agree, masculinity is not necessarily a separate entity, but a unit consistently gauged against a countertype. As Herbert Sussman states in, *Masculine Identities*: Additionally, I have elected to leave the politics of race out of this particular study. Scholars have ably demonstrated that race and masculinity are intricately connected; race, class, and sexual identities can affect how one group sees and performs normative masculinity. Men and masculinities are shaped by differences of age, by class situation, by ethnicity and racialization, and so on. The pages that follow will evaluate the work of scholars from a multitude of historical fields. Most historians began writing about masculinity “or some form of history that included masculine rhetoric” in the late s. Historians studying economic, labor, or cultural histories, include studies of masculinity but do not always focus primarily on them. It is important to note, that while the scholars discussed here are presented as discussing masculine crises, this terminology is a language of my own, rather than that of the scholars examined. Many of these scholars simply present information regarding the changing norms of masculinity within a larger subset of history, and the anxieties that men and women felt coincided within their studies. It is also interesting that the study of masculinity “as its own field of study” does not take place until the s. This is in no doubt due to historians and sociologists questioning patriarchal establishments following second wave feminism. Before scholars began to question patriarchal dominance, the majority of studies of masculinities appear in unison to broader fields of history regarding women. Praeger, , 8. Labor, Class, and more Women Scholars who examine men and masculinity in Great Britain “specifically in the modern period” tend to examine anxieties around masculinity as it relates to industrialization and the working-class. Anna Clark, *The*

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Struggle for the Breeches: Gender and Class in Nineteenth-Century England, for example, discuss the ways in which working-class history in eighteenth and nineteenth-century Britain focuses on the working-class movement, and how this movement adopted conservative ideals towards both masculinity and femininity. Focusing specifically on the formation of class, Clark examines the industrial revolution when men and women began competing for waged labor. The competition between men, women, and children and the mechanization of what used to be artisans work, created a crisis of masculinity for plebian men. As Clark demonstrates, men achieved normative masculinity through their work. Skilled artisans, and craft workers, experienced more distress regarding their manliness with the rise of industrialization and the decrease in need for their services. Rose similarly discusses how the relationship between capital and labor affected gender and class relations. University of California Press, , 2. University of California Press, , 9. The competition for waged laborâ€”where as previously men could assert their manhood through specialized artisan workâ€”caused men to question how to achieve normative masculinity. In the eighteenth and nineteenth-century, Britain defined normative masculinity based in opposition not to womanhood, but to boyhood. The upset in gender norms during the Industrial Revolution sparked men to reevaluate how they could prove masculinity. The Industrial Revolution, as many scholars agree, created a crisis of masculinity for all men in Great Britain. When the Industrial Revolution mechanized many of the skills that men historically used to prove manliness, it exacerbated anxiety because men would have to find other ways to assert their manhood. As Clark and Rose argue, the reorganization of female roles outside of the domestic realm further complicated normative masculinity. Before industrialization, they claimed, fathers had longingly supervised the work of wives and children. Now men were emasculated and women were forced into satanic mills. As Clark and Rose ably demonstrate, anxiety of men and masculinities during the Industrial Revolution encompassed men, women, and the status of inter-work relationships. The construction of the male form as significant does not appear until after World War I. As Baron argues, it is the ability of men to separate their bodies from their 11 Rose, Limited Livelihoods, Moore 4 identities as workers; an ability not granted to women as their bodiesâ€”their reproductive capability and sexualityâ€”are genetically rooted in their identities as women. Additionally, the crises felt by men during the Industrial Revolution in Britain, caused competing ideologies of masculinity to emerge. As Clark and Rose demonstrate, a partial upset to normative masculinity occurred because a new type of masculinityâ€”the elite, educated, political maleâ€”emerged to compete with a lower class notions of manhood. During the Industrial Revolution, men could not attain normative masculinity through the typical pathway of work. Across the Atlantic Ocean, American men faced similar crises in their achievement of normative masculinity in the eighteenth and nineteenth-centuries. Anthony Rotundo argue, the crises of masculinity exacerbated itself because of three competing ideologies for hegemonic status. Martial manhood advocated a renewed sense of toughness and aggressive behavior through filibustering and territorial expansionâ€”much like British men viewed empire and imperialism as making of men. Restrained manhood was the new domesticated, religious, and moral man who achieved hegemonic masculinity by economic gain and individual worth. However, as these scholars demonstrate, competing notions of masculinity created a crisis of masculinity because men did not know how to achieve normative manhood. Rotundo contends, all men are capable of some level of masculine attainment, however, men experienced anxiety because they did not know which 17 Clark, The Struggle for Breeches, Cambridge University Press, , 8. Anthony Rotundo, "Learning about manhood: Middle Class Masculinity in Britain and America, , ed. Mangan and James Walvin Manchester: Manchester University Press, , Moore 5 model of masculinity to adhere tooâ€”either the marital or restrained. According to many scholars, the intersection of the private and public spheres became increasingly important for American masculinity during the eighteenth and nineteenth-centuries. As Susan Faludi, Stiffed: Society grounded the attainment of normative masculinity in what appear equal parts of economic and community worthâ€”confusing many men. Greenberg discerns that competing notions for hegemonic masculinity created a crisis of masculinity because men did not have specific routes to prove their manhood resulting in confusion and a split in patriarchal masculinity. Additionally, much like Clark and Rose

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assert regarding masculinity in Britain, the elite classes of American men created notions of masculinity based on class. As Greenberg illustrates, the elite classes reserved the new model of the restrained man—the educated, political, and domesticated father—for themselves, excluding working and lower class men from attaining normative restrained masculinity. Greenberg posits, men adhering to the restrained model of masculinity relied on religion, the home, and their success in business to solidify their claim to normative masculinity. Because these men could not attain normative manhood through financial success, they returned to the martial state of manhood relying on violence and aggressive behavior to prove they were men. As scholars contend, competing notions of masculinity vied for hegemonic status in France as well. In France, the aggressive martial man existed in a classed system where the duel 20 Susan Faludi, *Stiffed: William Morrow and Company, Inc. The Betrayal of the American Man*, In eighteenth and nineteenth-century France, scholars have continuously examined the revitalization of the duel as a masculine code of honor and how elite men proved manliness. *The Creation of Modern Masculinity*, all discuss the rise of the duel and the insistence of physicality in Belle Epoque France and modern Europe. French historiography regarding masculinity focuses specifically on the duel and the male body prior to World War I. Scholars such as Mosse discuss the increased focus of the elite classes on the male form—specifically the male body. French men faced anxiety regarding normative masculinity because society tied their masculine identity to their physical body. Following the humiliating defeat of French men in the Franco-Prussian War, French men resuscitated the duel to signify their honor, their masculinity, and their racial superiority. The duel, for commentators of the Belle Epoque, was the highest form of sport, a sport so potent it fortified men for war. According to Mosse, Berenson, and Nye, the duel arose out not only fear of degeneration of the male elites, but also out of eugenicist thought. These scholars contend, the duel became a signifier for elite men that not only their masculinity was superior to working and lower class men, but the French elite male was superior to other races as well. Similar to all discussions of masculinity, elite men made the duels exclusionary based on class. As Berenson and Nye suggest, the elite classes of men withheld the duel from lower and working-class men as an indicator of incapability for masculine and honorable achievement. Mosse, *The Image of Man*: Oxford University Press, ,

9: Global Citizenship Education | Academic Impact

defined by behaviors, but gender stereotypes are beliefs and attitudes about masculinity and femininity. The concepts of gender role and gender stereotype tend to be related.

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