

1: Erik Erikson | Psychosocial Stages | Simply Psychology

Explain the basic argument from the psychosocial perspective for the reason for the masculinity crisis. Describe how gender role discrepancy, gender role trauma, and gender role conflict contribute to the crisis in masculinity.

The cyclical pattern of how hegemonic masculinity is produced, reproduced, and perpetuated Terry Kupers of The Wright Institute describes the concept of hegemonic masculinity in these terms: In contemporary American and European culture, [hegemonic masculinity] serves as the standard upon which the "real man" is defined. It is also shaped to a significant extent by the stigmatization of homosexuality. Hegemonic masculinity is the stereotypic notion of masculinity that shapes the socialization and aspirations of young males. This model was integrated into a systematic sociological theory of gender. The resulting six pages in Gender and Power by R. Connell [9] on "hegemonic masculinity and emphasized femininity" became the most cited source for the concept of hegemonic masculinity. The idea was then transferred to the problem of gender relations. The core concepts of power and difference were found in the gay liberation movement which had not only sought to analyse the oppression of men but also oppression by men. Empirical social research also played an important role as a growing body of field studies documented local gender hierarchies and local cultures of masculinities in schools, [12] male-dominated workplaces, [13] and village communities. Original framework[edit] The particular normative form of masculinity that is the most honoured way of being a man, which requires all other men to position themselves in relation to it, is known as hegemonic masculinity. In Western society, the dominant form of masculinity or the cultural ideal of manhood was primarily reflective of white, heterosexual, largely middle-class males. The ideals of manhood espoused by the dominant masculinity suggested a number of characteristics that men are encouraged to internalize into their own personal codes and which form the basis for masculine scripts of behaviour. This was manifested in political and cultural exclusion, legal violence, street violence, and economic discrimination. Heterosexual men and boys with effeminate characteristics ran the risk of being scorned as well. Hegemonic masculinity is neither normative in the numerical sense, as only a small minority of men may enact it, nor in an actual sense, as the cultural ideal of masculinity is often a fantasy figure, such as John Wayne or John Rambo. Rather, hegemony can operate through the formation of exemplars of masculinity, symbols that have cultural authority despite the fact that most men and boys cannot fully live up to them. Thus, fully achieving hegemonic masculinity becomes an unattainable ideal. Complicity to the aforementioned masculine characteristics was another key feature of the original framework of hegemonic masculinity. Yet still since men benefit from the patriarchal dividend, they generally gain from the overall subordination of women. However, complicity is not so easily defined as pure subordination since marriage, fatherhood, and community life often involve extensive compromises with women rather than simple domination over them. In this way hegemony is not gained through necessarily violent or forceful means, but it is achieved through culture, institutions, and persuasions. For example, new information technology has redefined middle-class masculinities and working-class masculinities in different ways. In a racial context, hegemonic masculinity among whites sustains the institutional oppression and physical terror that have framed the making of masculinities in black communities. Criticisms[edit] As the earliest model of this concept grew, so did the scrutiny and criticisms surrounding it. The following principal criticisms have been identified since debate about the concept began in the early s. To Hearn, [16] the concept of masculinity is blurred, uncertain in its meaning, and tends to deemphasize issues of power and domination. To Petersen, [17] the concept of masculinity is flawed because it reduces the character of men or imposes a false unity of a fluid and contradictory reality. The concept of masculinity is criticized for being framed within a heteronormative conception of gender that oversimplified male-female difference and ignores differences and exclusions within the gender categories. The concept of masculinity is said to rest logically on a dichotomization of sex biological and gender cultural and thus marginalizes or naturalizes the body. Therefore, a consistently relational approach to gender is being called upon. Ambiguity and overlap[edit] Early criticisms of the concept raised the question of who actually represents hegemonic masculinity. Martin [19] criticizes the concept for leading to inconsistent applications sometimes referring to a fixed type and other

times to whatever the dominant form is. Wetherell and Edley [20] contend this concept fails to specify what conformity to hegemonic masculinity actually looks like in practice. Similarly Whitehead [21] suggests there is confusion over who actually is a hegemonically masculine man. Through examples from his fieldwork among youth in Maputo, Mozambique he shows that this change is related to social polarization, new class identities and the undermining of breadwinner roles and ideologies in a neoliberal economy. The problem of realness[edit] It has also been argued that the concept of hegemonic masculinity does not adequately describe a realness of power. Holter believes in distinguishing between patriarchy and gender and argues further that it is a mistake to treat a hierarchy of masculinities constructed within gender relations as logically continuous with the patriarchal subordination of women. In response to the adverse connotations surrounding the concept, Collier [24] remarks that hegemonic masculinity is solely associated with negative characteristics that depict men as unemotional, aggressive, independent, and non-nurturing without recognizing positive behaviours such as bringing home a wage or being a father. The masculine subject[edit] Several authors have argued that the concept of hegemonic masculinity is based on an unsatisfactory theory of the subject because it does not rely enough upon discourses of masculinity. For example, Laurie argues that the hegemonic masculinity framework lends itself to a modified essentialism, wherein the "achievement of masculine goals is frequently attributed to a way of thinking understood as inherent to the male psyche, and in relation to an innate disposition for homosocial bonding". Demetriou suggests this is because a kind of simplification has occurred. Scholars commonly do not clarify or acknowledge the relationship between the two. This suggests that subordinated and marginalized masculinities do not impact the construction of hegemonic masculinity as much as critics suggest it should. Reformulation[edit] In one of the most widely cited works analysing the concept, Connell and Messerschmidt sought to reformulate their theory of hegemonic masculinity in light of certain criticisms. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. November Learn how and when to remove this template message Gender hierarchy seeks to explain not only why men hold a superior position to women but how each group influences one another. Hegemony may be accomplished by the incorporation of such masculinities into functioning gender order rather than by active oppression in the form of degradation or violence. Another example is that of "protest masculinity", in which local working-class settings, sometimes involving ethnically marginalized men, embodies the claim to power typical of regional hegemonic masculinities in Western countries, but lack the economic resources and institutional authority that underpins the regional and global patterns. This new emphasis on gender hierarchy seeks to take a more relational approach to women as well. Women are central in many of the processes constructing masculinities, as mothers, schoolmates, girlfriends, sexual partners, wives, and workers in the gender division of labour. Geography of masculinities[edit] Change in locally specific constructions of hegemonic masculinity has been a consistent theme of masculinity research, but given the growing attention to globalization, the significance of transnational arenas for the construction of masculinity has also been argued. Hooper described the deployment of masculinities in the arenas of international relations , [27] and Connell proposed a model of "transnational business masculinity" among jet-setting corporate executives. Additionally, adopting a framework that distinguishes between the three levels allows one to recognize the importance of place without making generalizations about independent cultures or discourses. Social embodiment[edit] Social embodiment calls for a more rigid definition of what a hegemonically masculine man is and how the idea is actually carried out in real life. The pattern of embodiment involved in hegemony has been recognized in the earliest formulations of the concept but called for more theoretical attention. The importance of masculine embodiment for identity and behaviour emerges in many contexts. For example, in youth, skill in physical activity becomes a prime indicator of masculinity. This notion continues to manifest itself into many different health and sexual practices such as eating meat or having multiple sexual partners. The emergence of transgender issues has made it particularly clear that embodiment be given more focus in reconceptualizations. This is a departure from a unitary masculinity and focus on compromised formations between contradictory desires or emotions. Masculinities are configurations of practice that are constructed, unfold, and change through time. He urges social researchers to begin developing theories and concepts that

can improve an understanding of how more positive, alternative and less dominant masculinities may develop even if these are always embedded in local gender power relations. Children learn and show development of gender identity as an ongoing process, based on social situations. Gendered toys can play a large role in demonstrating the preferred actions and behaviour of young boys in early childhood. The male role is also reinforced by observing older boys and reactions of authority figures, including parents. The promotion of idealized masculine roles emphasizing toughness, dominance, self-reliance, and the restriction of emotion can begin as early as infancy. Such norms are transmitted by parents, other male relatives, and members of the community. This is done through the endorsement of hegemonic masculinity embodying physical domination, strength, competitiveness, sport, courage, and aggression. Heteronormativity is the standard for children; despite their obvious sexual innocence, heterosexuality is ingrained in children in their acting of gender from an early age. Male-generic pronouns are a special problem in early childhood settings. Though, an ultimate conclusion by one author notes that young children know, feel, and think gender despite the wishes of adults to make gender disappear in their lives. But one must also consider cultural hegemony in this stage of the lifespan as a child develops more of an understanding of their culture and begins to display original ideas of cultural norms as well as social norms. A young boy is trying to navigate falling within the social structure that has been laid out for him, which includes interacting with both sexes, and a dominant notion of maleness. The gender environmentalism, which emphasizes the role of societal practices in generating and maintaining gender differentiation, still plays a part in this stage of life, but is possibly more influenced by immediate and close interactions with boys close to their age. Violent sports such as football are fundamental in naturalizing the equation of maleness with violence. The only means through which women are permitted to participate in football is as the passive spectator or cheerleader, although women do sometimes participate in other violent contact sports, such as boxing. When a child engages in behaviour or uses something that is more often associated with the opposite sex, this is referred to as crossing gender borders. When gender borders are crossed in adolescence, the children are policed by themselves. Hegemonic masculinity then positions some boys, and all girls, as subordinate or inferior to others. In this bullying schema, adolescent boys are motivated to be at the top of the scale by engaging in more risk taking activities as well. Oftentimes bullying is motivated by social constructs and generalized ideas of what a young man should be. This can lead to gay bashing and other forms of discrimination if young men seem not to perform the appropriate masculinity. The male gender role is not biologically fixed, yet it is a result of the internalization of culturally defined gender norms and ideologies. This is a time of confusion and disturbance; they feel influenced as a result of asserted hegemonic masculinity as well as social factors that lead them to become more self-conscious. De Visser et al. Furthermore, considering the media so heavily associates masculinity with heterosexual sex, it is no wonder that gay men in the media are given more feminine attributes, such as fragility, sensitivity, and a disregard for violence. It was also used to explore relations to the curriculum and the difficulties in gender-neutral pedagogy. Moreover, men are responsible for much more white-collar crimes than women as well. The concept of hegemonic masculinity helped in theorizing the relationship among masculinities and a variety of crimes. Because the concept of hegemony helps to make sense of both the diversity and the selectiveness of images in mass media, media researchers have begun mapping the relations between different masculinities. With the dominant mode of hegemonic masculinity valuing emotionlessness, invulnerability, toughness, and risk-taking, concussions have become normalized. Players have accepted them as simply "part of the game". It is noble to play in pain, nobler to play in agony, and noblest if one never exhibits any sign of pain at all. Practices such as playing through physical injuries and risk-taking sexual behaviour such as unprotected sex with multiple partners have been studied. Men are less likely than women to seek professional services psychiatrists or counsellors, informal help through friends, and are more likely to report that they would never seek psychotherapy for depression. On a global scale, the impact of hegemonic masculinity has been considered in determining unequal social and political relations which are deleterious to the health of both men and women.

2: Crisis in Middle Adulthood: Age 45â€“65

9 *The Crisis in Masculinity: Essentialist Perspective* 10 *The Crisis in Masculinity: Psychosocial Perspective* 11 *The Crisis in Masculinity: Social Constructionist Perspective*

Overview[edit] Masculine qualities and roles are considered typical of, appropriate for, and expected of boys and men. The concept of masculinity varies historically and culturally; although the dandy was seen as a 19th-century ideal of masculinity, he is considered effeminate by modern standards. Both males and females can exhibit masculine traits and behavior. Those exhibiting both masculine and feminine characteristics are considered androgynous , and feminist philosophers have argued that gender ambiguity may blur gender classification. Productive gender examined its role in creating power relationships, and produced gender explored the use and change of gender throughout history. Connell wrote that these initial works were marked by a "high level of generality" in "broad surveys of cultural norms". The scholarship was aware of contemporary societal changes aiming to understand and evolve or liberate the male role in response to feminism. Throughout history, men have met exacting cultural standards. Legends of ancient heroes include the Epic of Gilgamesh , the Iliad and the Odyssey. The stories demonstrate qualities in the hero which inspire respect , such as wisdom and courage: The Anglo-Saxons Hengest and Horsa [citation needed] and Beowulf are examples of medieval masculine ideals. According to David Rosen, the traditional view of scholars such as J. Tolkien that Beowulf is a tale of medieval heroism overlooks the similarities between Beowulf and the monster Grendel. The masculinity exemplified by Beowulf "cut[s] men off from women, other men, passion and the household". Scottish philosopher Thomas Carlyle wrote in In an important sense there is only one complete unblushing male in America: Regardless of age or nationality, men more frequently rank good health, a harmonious family life and a good relationship with their spouse or partner as important to their quality of life. In sociology , this labeling is known as gender assumptions and is part of socialization to meet the mores of a society. Non-standard behavior may be considered indicative of homosexuality , despite the fact that gender expression, gender identity and sexual orientation are widely accepted as distinct concepts. Although social conditioning is believed to play a role, psychologists and psychoanalysts such as Sigmund Freud and Carl Jung believed that aspects of "feminine" and "masculine" identity are subconsciously present in all human males. All human cultures seem to encourage gender roles in literature, costume and song; examples may include the epics of Homer , the Hengist and Horsa tales and the normative commentaries of Confucius. Nature versus nurture[edit] Main article: Nature versus nurture The sources of gender identity are debated. Some believe that masculinity is linked to the male body; in this view, masculinity is associated with male genitalia. Proponents of this view argue that women can become men hormonally and physically , [10]: Although the military has a vested interest in constructing and promoting a specific form of masculinity, it does not create it. The social construction of gender also conceptualizes gender as a continuum. Theorists suggest one is not simply masculine or feminine, but instead may display components of both masculinity and femininity to different degrees and in particular contexts. Masculine performance varies over the life course, but also from one context to another. For instance, the sports world may elicit more traditionally normative masculinities in participants than would other settings. Masculinities vary by social class as well. Studies suggest working class constructions of masculinity to be more normative than are those from middle class men and boys. Hegemonic masculinity Contests of physical skill and strength appear in some form in many cultures. Marines compete in a wrestling match. Traditional avenues for men to gain honor were providing for their families and exercising leadership. From this perspective, in every social system there is a dominant hegemonic and idealised form of masculinity and an apotheosised form of femininity that is considered as proper for men and women. This idealised form of masculinity hegemonic masculinity legitimates and normalises certain performances of men, and pathologises, marginalises, and subordinates any other expressions of masculinities or femininities masculine and feminine subject positions. Alongside hegemonic masculinity, Connell postulated that there are other forms of masculinities marginalised and subordinated , which according to the findings of a plethora of studies are constructed in oppressive ways Thorne This is

symptomatic of the fact that hegemonic masculinity is relational, which means that it is constructed in relation to and against an Other emphasised femininity, marginalised and subordinated masculinities. In many cultures, boys endure painful initiation rituals to become men. Manhood may also be lost, as when a man is derided for not "being a man". Researchers have found that men respond to threats to their manhood by engaging in stereotypically-masculine behaviors and beliefs, such as supporting hierarchy, espousing homophobic beliefs, supporting aggression and choosing physical tasks over intellectual ones. However, men who identify with traditionally-masculine pursuits such as football or the military may see masculinity as precarious. According to Winegard, Winegard, and Geary, this is functional; poetry and painting do not require traditionally-masculine traits, and attacks on those traits should not induce anxiety. This suggests that nature-versus-nurture debates about masculinity may be simplistic. Although men evolved to pursue prestige and dominance status, how they pursue status depends on their talents, traits and available possibilities. In modern societies, more avenues to status may exist than in traditional societies and this may mitigate the precariousness of manhood or of traditional manhood; however, it will probably not mitigate the intensity of male-male competition. In feminist philosophy, female masculinity is often characterized as a type of gender performance which challenges traditional masculinity and male dominance. Kramer argues that the discussion of masculinity should be opened up "to include constructions of masculinity that uniquely affect women. Even though most sports emphasize stereotypically masculine qualities, such as strength, competition, and aggression, women who participate in sports are still expected to conform to strictly feminine gender norms. Although traditional gender norms are gradually changing, female athletes, especially those that participate in male-dominated sports such as boxing, weight lifting, American football, ice hockey, and motor sports, are still often viewed as deviating from the boundaries of femininity and may suffer repercussions such as discrimination or mistreatment from administrators, harassment by fans, and decreased media attention. Fighting in wars and drinking alcohol are both traditionally masculine activities in many cultures. Twenty-five percent of men aged 45 to 60 do not have a personal physician, increasing their risk of death from heart disease. Men between 25 and 65 are four times more likely to die from cardiovascular disease than women, and are more likely to be diagnosed with a terminal illness because of their reluctance to see a doctor. Reasons cited for not seeing a physician include fear, denial, embarrassment, a dislike of situations out of their control and the belief that visiting a doctor is not worth the time or cost. While the causes of drinking and alcoholism are complex and varied, gender roles and social expectations have a strong influence encouraging men to drink. According to Stibbe, although the magazine ostensibly focused on health it also promoted traditional masculine behaviors such as excessive consumption of convenience foods and meat, alcohol consumption and unsafe sex. Commercials often focus on situations in which a man overcomes an obstacle in a group, working or playing hard construction or farm workers or cowboys. Those involving play have central themes of mastery of nature or each other, risk and adventure: There is usually an element of danger and a focus on movement and speed watching fast cars or driving fast. The bar is a setting for the measurement of masculinity in skills such as billiards, strength, and drinking ability. According to gay human-rights campaigner Peter Tatchell: Contrary to the well-intentioned claim that gays are "just the same" as straights, there is a difference. What is more, the distinctive style of gay masculinity is of great social benefit. How could the NHS cope with no gay nurses, or the education system with no gay teachers? Society should thank its lucky stars that not all men turn out straight, macho and insensitive. The different hetero and homo modes of maleness are not, of course, biologically fixed. In the documentary *The Butch Factor*, gay men one of them transgender were asked about their views of masculinity. Masculine traits were generally seen as an advantage in and out of the closet, allowing "butch" gay men to conceal their sexual orientation longer while engaged in masculine activities such as sports. Effeminacy is inaccurately [39] associated with homosexuality, [40] and some gay men doubted their sexual orientation; they did not see themselves as effeminate, and felt little connection to gay culture. More likely to face bullying and harassment throughout their lives, [75] they are taunted by derogatory words such as "sissy" implying feminine qualities. Effeminate, "campy" gay men sometimes use what John R. Ballew called "camp humor", such as referring to one another by female pronouns according to Ballew, "a funny way of defusing hate directed toward us [gay men]"; however, such humor "can cause us

[gay men] to become confused in relation to how we feel about being men". Identifying those aspects of being a man we most value and then cultivate those parts of our selves can lead to a healthier and less distorted sense of our own masculinity. In LGBT cultures, masculine women are often referred to as "butch". According to John Tosh, masculinity has become a conceptual framework used by historians to enhance their cultural explorations instead of a specialty in its own right. The importance he places on public history harkens back to the initial aims of gender history, which sought to use history to enlighten and change the present. Tosh appeals to historians to live up to the "social expectation" of their work, [88] which would also require a greater focus on subjectivity and masculinity. In a study of the Low Countries, Dudink proposes moving beyond the history of masculinity by embedding analysis into the exploration of nation and nationalism making masculinity a lens through which to view conflict and nation-building. And you can see that in the media today. Toxic masculinity This section needs additional citations to secondary or tertiary sources such as review articles, monographs, or textbooks. Please add such references to provide context and establish the relevance of any primary research articles cited. Unsourced or poorly sourced material may be challenged and removed. November In Eisler and Skidmore studied masculinity, creating the idea of "masculine stress" and finding three elements of masculinity which often result in emotional stress: The emphasis on prevailing in situations requiring body and fitness Being perceived as emotional The need for adequacy in sexual matters and financial status Because of social norms and pressures associated with masculinity, men with spinal-cord injuries must adapt their self-identity to the losses associated with such injuries; this may "lead to feelings of decreased physical and sexual prowess with lowered self-esteem and a loss of male identity. Feelings of guilt and overall loss of control are also experienced. Brett Martin and Juergen Gnoth found that although feminine men privately preferred feminine models, they expressed a preference for traditional masculine models in public; according to the authors, this reflected social pressure on men to endorse traditional masculine norms. Protecting The Emotional Life of Boys, Dan Kindlon and Michael Thompson wrote that although all boys are born loving and empathic, exposure to gender socialization the tough male ideal and hypermasculinity limits their ability to function as emotionally-healthy adults. According to Kindlon and Thompson, boys lack the ability to understand and express emotions productively because of the stress imposed by masculine gender roles. Cover goes over issues such as sexual assault and how it can be partially explained by a hypermasculinity. Deindustrialization and the replacement of smokestack industries by technology have allowed more women to enter the labor force, reducing its emphasis on physical strength. Herbivore men In , the word "herbivore men" became popular in Japan and was reported worldwide. Herbivore men refers to young Japanese men who naturally detach themselves from masculinity. Masahiro Morioka characterizes them as men 1 having gentle nature, 2 not bound by manliness, 3 not aggressive when it comes to romance, 4 viewing women as equals, and 5 hating emotional pain. Herbivore men are severely criticized by men who love masculinity.

3: Hegemonic masculinity - Wikipedia

The Crisis in Masculinity Archetypes of Maleness from a Western Perspective First representation is working man - Industrial era Second representation, Footballer - Late modernism.

Jackson Katz is the creator, lead writer and narrator of the groundbreaking and award-winning Tough Guise documentary series about American manhood, media and violence, produced by the Massachusetts-based Media Education Foundation. Boys, Bullying and Battering, and Spin the Bottle: Sex, Lies and Alcohol. In a sweeping analysis that cuts across racial, ethnic, and class lines, Katz examines mass shootings, day-to-day gun violence, violence against women, bullying, gay-bashing, and American militarism against the backdrop of a culture that has normalized violent and regressive forms of masculinity in the face of challenges to traditional male power and authority. Along the way, the film provides a stunning look at the violent, sexist, and homophobic messages boys and young men routinely receive from virtually every corner of the culture, from television, movies, video games, and advertising to pornography, the sports culture, and U. While both versions are ideally suited for viewing in a single classroom period, the clean version may be more appropriate for junior high and high school-aged audiences. Praise for Tough Guise 2: It remains the touchstone work for all cinematic efforts to map the obvious and subtle links between masculinity and violence. This documentary is obligatory viewing for teachers, students, practitioners, and activists concerned about the epidemic of male violence. This updated version featuring Jackson Katz is a brave, thoroughly and graphically documented indictment of a society that promotes the glorification of male violence. I challenge all men, especially fathers, to watch Tough Guise 2. This is a documentary that is as entertaining as it is brilliantly insightful. It is essential viewing for anyone who cares about men, women, or children. Watching Tough Guise 2 will be a breakthrough moment for many viewers since it stands as the liberation film for boys and men. This is an indispensable documentary for parents, anti-violence advocates, educators, and students across the country. It promises to speak to a new generation of young people with even greater urgency than the remarkably influential original. Violence, Media, and the Crisis in Masculinity Now considered a classic of educational documentary and critical media literacy, Tough Guise was the first educational video geared toward college and high school students to systematically examine the relationship between pop-cultural imagery and the social construction of masculine identities in the U. In this innovative and wide-ranging analysis, Jackson Katz argued that widespread violence in American society, including the tragic school shootings in Columbine, Jonesboro, Arkansas, and elsewhere, needed to be understood as part of an ongoing crisis in masculinity. Utilizing racially diverse subject matter and examples, this groundbreaking media literacy tool has enlightened and provoked a generation of students both males and females to evaluate their own participation in the culture of contemporary masculinity. It quickly became a staple in college communication, sociology, gender studies, psychology, criminology and linguistics courses, as well as numerous high school courses. It has been seen by millions of people in North America and across the world. Boys, Bullying, and Battering with Sut Jhally: Wrestling with Manhood was the first educational program to pay attention to the enormous popularity of professional wrestling among male youth, addressing its relationship to real-life violence and probing the social values that sustain it as a powerful cultural force. Sex, Lies, and Alcohol In its portrayal in popular culture, alcohol offers a release from inhibitions and a path to happiness, wealth, maturity, creativity, athletic success, independence, and sexual freedom. In reality, the abuse of alcohol diminishes and destroys those very qualities and is linked to 1, deaths, , injuries, and 70, sexual assaults among students each year. Using numerous examples from Hollywood movies, MTV Spring Break, sitcoms, and advertising, as well as interviews with college students, award-winning media critics Jean Kilbourne Killing Us Softly 3, Slim Hopes and Jackson Katz Tough Guise discuss the way that alcohol abuse has been normalized in the lives of millions of young people. It also offers young people concrete strategies to counter the ubiquitous presence of alcohol propaganda and, in so doing, inspires them to take back control of their own lives from the influence of cynical manipulators. Jackson Katz also appears in many other important and popular documentaries about issues related to gender, sex and violence in media culture.

4: An Introduction to Masculinities : Jack S. Kahn :

Get this from a library! An introduction to masculinities. [Jack S Kahn] -- "This text introduces students to the research, theories, and basic issues in the field of men and masculinities, highlighting debates about the definition, origin, and the crisis in masculinity.

Mistrust Is the world a safe place or is it full of unpredictable events and accidents waiting to happen? The crisis is one of trust vs. During this stage, the infant is uncertain about the world in which they live. To resolve these feelings of uncertainty, the infant looks towards their primary caregiver for stability and consistency of care. If the care the infant receives is consistent, predictable and reliable, they will develop a sense of trust which will carry with them to other relationships, and they will be able to feel secure even when threatened. Success in this stage will lead to the virtue of hope. By developing a sense of trust, the infant can have hope that as new crises arise, there is a real possibility that other people will be there as a source of support. Failing to acquire the virtue of hope will lead to the development of fear. For example, if the care has been harsh or inconsistent, unpredictable and unreliable, then the infant will develop a sense of mistrust and will not have confidence in the world around them or in their abilities to influence events. This infant will carry the basic sense of mistrust with them to other relationships. It may result in anxiety, heightened insecurities, and an over feeling of mistrust in the world around them. This stage occurs between the ages of 18 months to approximately 3 years. The child is developing physically and becoming more mobile, and discovering that he or she has many skills and abilities, such as putting on clothes and shoes, playing with toys, etc. For example, during this stage children begin to assert their independence, by walking away from their mother, picking which toy to play with, and making choices about what they like to wear, to eat, etc. Erikson states it is critical that parents allow their children to explore the limits of their abilities within an encouraging environment which is tolerant of failure. So, the parents need to encourage the child to become more independent while at the same time protecting the child so that constant failure is avoided. A delicate balance is required from the parent. They must try not to do everything for the child, but if the child fails at a particular task they must not criticize the child for failures and accidents particularly when toilet training. Success in this stage will lead to the virtue of will. If children in this stage are encouraged and supported in their increased independence, they become more confident and secure in their own ability to survive in the world. If children are criticized, overly controlled, or not given the opportunity to assert themselves, they begin to feel inadequate in their ability to survive, and may then become overly dependent upon others, lack self-esteem, and feel a sense of shame or doubt in their abilities. During the initiative versus guilt stage, children assert themselves more frequently. Central to this stage is play, as it provides children with the opportunity to explore their interpersonal skills through initiating activities. Children begin to plan activities, make up games, and initiate activities with others. If given this opportunity, children develop a sense of initiative and feel secure in their ability to lead others and make decisions. Conversely, if this tendency is squelched, either through criticism or control, children develop a sense of guilt. They may feel like a nuisance to others and will, therefore, remain followers, lacking in self-initiative. The child takes initiatives which the parents will often try to stop in order to protect the child. The child will often overstep the mark in his forcefulness, and the danger is that the parents will tend to punish the child and restrict his initiatives too much. It is at this stage that the child will begin to ask many questions as his thirst for knowledge grows. Too much guilt can make the child slow to interact with others and may inhibit their creativity. Some guilt is, of course, necessary; otherwise the child would not know how to exercise self-control or have a conscience. A healthy balance between initiative and guilt is important. Success in this stage will lead to the virtue of purpose. Children are at the stage where they will be learning to read and write, to do sums, to do things on their own. The child now feels the need to win approval by demonstrating specific competencies that are valued by society and begin to develop a sense of pride in their accomplishments. If children are encouraged and reinforced for their initiative, they begin to feel industrious competent and feel confident in their ability to achieve goals. If this initiative is not encouraged, if it is restricted by parents or teacher, then the child begins to feel inferior, doubting his own abilities and therefore

may not reach his or her potential. If the child cannot develop the specific skill they feel society is demanding. Some failure may be necessary so that the child can develop some modesty. Again, a balance between competence and modesty is necessary. Success in this stage will lead to the virtue of competence.

Role Confusion During adolescence, the transition from childhood to adulthood is most important. Children are becoming more independent, and begin to look at the future in terms of career, relationships, families, housing, etc. The individual wants to belong to a society and fit in. The fifth stage is identity vs. During this stage, adolescents search for a sense of self and personal identity, through an intense exploration of personal values, beliefs, and goals. The adolescent mind is essentially a mind or moratorium, a psychosocial stage between childhood and adulthood, and between the morality learned by the child, and the ethics to be developed by the adult Erikson, p. It is during this stage that the adolescent will re-examine his identity and try to find out exactly who he or she is. Erikson suggests that two identities are involved: During this stage the body image of the adolescent changes. Success in this stage will lead to the virtue of fidelity. During this period, they explore possibilities and begin to form their own identity based upon the outcome of their explorations. Role confusion involves the individual not being sure about themselves or their place in society. In response to role confusion or identity crisis, an adolescent may begin to experiment with different lifestyles. Also pressuring someone into an identity can result in rebellion in the form of establishing a negative identity, and in addition to this feeling of unhappiness. This stage takes place during young adulthood between the ages of approximately 18 to 40 yrs. During this period, the major conflict centers on forming intimate, loving relationships with other people. During this period, we begin to share ourselves more intimately with others. We explore relationships leading toward longer-term commitments with someone other than a family member. Successful completion of this stage can result in happy relationships and a sense of commitment, safety, and care within a relationship. Avoiding intimacy, fearing commitment and relationships can lead to isolation, loneliness, and sometimes depression. Success in this stage will lead to the virtue of love. This stage takes place during middle adulthood ages 40 to 65 yrs. Generativity refers to "making your mark" on the world through creating or nurturing things that will outlast an individual. People experience a need to create or nurture things that will outlast them, often having mentees or creating positive changes that will benefit other people. We give back to society through raising our children, being productive at work, and becoming involved in community activities and organizations. Through generativity we develop a sense of being a part of the bigger picture. Success leads to feelings of usefulness and accomplishment, while failure results in shallow involvement in the world. By failing to find a way to contribute, we become stagnant and feel unproductive. These individuals may feel disconnected or uninvolved with their community and with society as a whole. Success in this stage will lead to the virtue of care. This stage begins at approximately age 65 and ends at death. It is during this time that we contemplate our accomplishments and can develop integrity if we see ourselves as leading a successful life. Erik Erikson believed if we see our lives as unproductive, feel guilt about our past, or feel that we did not accomplish our life goals, we become dissatisfied with life and develop despair, often leading to depression and hopelessness. Success in this stage will lead to the virtue of wisdom. Wisdom enables a person to look back on their life with a sense of closure and completeness, and also accept death without fear. Wise people are not characterized by a continuous state of ego integrity, but they experience both ego integrity and despair. Thus, late life is characterized by both integrity and despair as alternating states that need to be balanced.

Critical Evaluation By extending the notion of personality development across the lifespan, Erikson outlines a more realistic perspective of personality development. McAdams, Middle and late adulthood are no longer viewed as irrelevant, because of Erikson, they are now considered active and significant times of personal growth. Many people find that they can relate to his theories about various stages of the life cycle through their own experiences. However, Erikson is rather vague about the causes of development. What kinds of experiences must people have to successfully resolve various psychosocial conflicts and move from one stage to another? The theory does not have a universal mechanism for crisis resolution. Indeed, Erikson acknowledges his theory is more a descriptive overview of human social and emotional development that does not adequately explain how or why this development occurs. For example, Erikson does not explicitly explain how the outcome of one psychosocial stage influences

personality at a later stage. A study in psychoanalysis and history. The life cycle completed. The ego and the id. The science of mind and behavior. Personality trait structure as a human universal. American Psychologist, 52 5 , How to reference this article:

5: Masculinity - Wikipedia

masculinity crisis, it was found that statistics show, that men are falling behind academically and that the so-called crisis, could be because of the collapse of the predominantly male employment.

It is important to differentiate the psychosocial framework, which is a distinctive practice model, from the psychosocial or person-situation perspective that informs social work practice generally. The psychosocial framework originated in the early history of the social work profession and evolved greatly over time in response to new theoretical and practice developments. It exerted a major influence on social work practice, particularly from the 1930s to the 1960s, when it was the dominant social casework approach, particularly on the East Coast. Its goals were to restore, maintain, and enhance the personal and social functioning of individuals through mobilizing strengths; supporting coping capacities; building self-esteem; modifying dysfunctional patterns of thinking, feeling, and relating to others; linking people to necessary resources; and alleviating environmental stressors. Although it originally incorporated Freudian and ego psychological concepts, it has always drawn on both psychological and social theories. As new practice models developed in the 1970s, the psychosocial framework waned in importance, but it later underwent a resurgence. It continued to occupy an important place among an expanded repertoire of approaches and contributed to the generation of some of the newer practice models, such as crisis intervention. In recent years there have been numerous extensions to the psychosocial framework, which continues to be used widely by social work practitioners, particularly those who consider themselves to be clinical social workers. It may be more accurate today to describe the psychosocial framework as a perspective that guides practice rather than as a discrete practice model. Nevertheless, it does rely on a core of theoretical concepts and practice principles. Introductory Works There are many excellent descriptions of the psychosocial framework that provide readers with an introductory overview of the approach. Turner is a detailed description of Florence H. Recent publications that discuss the psychosocial framework and include its more contemporary extensions are Goldstein an encyclopedia entry, and Woods and Robinson The most recent and up-to-date summary of the psychosocial framework is Turner In The encyclopedia of social work. Edited by Terry Mizrahi and Larry E. New York and Washington, DC: The psychosocial approach to casework practice. In Theories of social casework. Edited by Robert W. Roberts and Robert H. This chapter by Hollis is an early summary of the psychosocial model of practice that she put forth. In Social work treatment: Edited by Francis J. Edited by Albert R. Psychosocial theory and social work treatment.

6: An Introduction to Masculinities - Jack S. Kahn - Google Books

Masculinity in Crisis Photo: Women of Color Network Facts and Stats June The evidence is incontrovertible: the socialisation of males in South Africa- and globally- is directly linked to gender-based violence.

7: Psychosocial Framework - Encyclopedia of Social Work

Solutions to the 'Crisis of Masculinity' Posted on March 11, by Karl Thompson In the final section of Zimbardo and Coulombe's 'Man Disconnected' the authors outline a few suggestions about how to combat the crisis faced by young men around the world.

8: The Masculinity Crisis - Missio Alliance

Maleness supplies the ingredient competencies, and manliness the constructed and prepared recipe. Here, leftists ought to see the analogy: Yes, manliness is a social construct, but so is a meatball "à la" and culinary laws have been attuned through tradition over time to the fixed palates of human biology.

9: Videos - Jackson Katz

Miller may have seen himself as a misfit in the sense of being a political malcontent, but Ryan's version reminds us that at the heart of the story is a wider crisis in masculinity.

Victory in the Pacific (World War II Chronicles) Gregg reference manual 13th edition Sold into slavery Whats Next? (Read-It! Chapter Books) The foolish men of Agra and other tales of Mogul India Irresistible Cookies Biscotti Current and Emerging Issues in Cancer Pain Wouxun kg uv3d manual V. 2. Herman Melville to Stickney. American Indian poetry. Folk songs and spirituals. The disturbances of love Seventh door and other stories Modern business cycle theory Grading of Renal Cell Carcinomas Invisible enemies : the Boer War, 1899-1902 When Daddy Picks Me Up Broken lives and other stories Become An Ex-Smoker: Trading In The Smoking Habit For Good All the best potatoes Management by chuck williams 6th edition The Dark Earth; The Killer Instinct; and Other Stories from the Great Depression (Capra Back-To-Back Seri Take one and see Mt. Fujiyama, and other stories Confidences : listening to the voice within Steamboats Come True Epilogue. Some Methodologies Applied to Titians Rape of Lucrezia Tuolumne Ultra Classics (Supertopo Climbing Guides) Popular legal delusions The international boundaries of Nigeria, 1885-1960 Time domain analysis of control system Pixel 2 draw notes on Geodynamics applications of continuum physics to geological problems India, trapped in uncertainty Half-Price Living Find differences in two uments African Worlds (Classics in African Anthropology) Asthma and Respiratory Infections (Lung Biology in Health and Disease) What is a wormhole? The Lion and the Nurse Cricket contest, 1979-80 Production planning and control in apparel industry Selected Papers Volume 3