WHAT WILL I DO IF SHE DIES? : MUSIC, MISERY, AND MASCULINITIES pdf

To what extent do Indie masculinities challenge the historical construction of rock music as patriarchal? This key question is addressed in this text, by examining Indie guitar rock in the s and 90s as the culturally and historically specific production of white men.

Beginning in , a library collection was started by Father Lemonnier, housed in the Main Building, and by it had grown to ten thousand volumes. Sorin, and the president at the time, the Rev. William Corby , immediately planned for the rebuilding of the structure that had housed virtually the entire University. Construction was started on May 17, and by the incredible zeal of administrator and workers the building was completed before the fall semester of The library collection was also rebuilt and stayed housed in the new Main Building for years afterwards. Known as Washington Hall , it hosted plays and musical acts put on by the school. The hall housed multiple classrooms and science labs needed for early research at the university. Hoynes was dean of the law school â€", and when its new building was opened shortly after his death it was renamed in his honor. He tried to modernize and expand Notre Dame, erecting buildings and adding to the campus art gallery and library, and amassing what became a famous Dante collection. His term was not renewed by the Congregation because of fears he had expanded Notre Dame too quickly and had run the Holy Cross order into serious debt. By , with the addition of the College of Commerce, [39] Notre Dame had grown from a small college to a university with five colleges and a professional law school. Under Rockne, the Irish would post a record of wins, 12 losses, and five ties. Knute Rockne has the highest winning percentage. Catholics rallied around the team and listened to the games on the radio, especially when it defeated teams from schools that symbolized the Protestant establishment in Americaâ€"Harvard, Yale, Princeton, and Army. Its role as a high-profile flagship institution of Catholicism made it an easy target of anti-Catholicism. The most remarkable episode of violence was a clash between Notre Dame students and the Ku Klux Klan , a white supremacist and anti-catholic movement, in The Klan decided to have a week-long Klavern in South Bend. Clashes with the student body started on May 17, when students, aware of the anti-Catholic animosity, blocked the Klansmen from descending from their trains in the South Bend station and ripped the KKK clothes and regalia. On May 19 thousands of students massed downtown protesting the Klavern, and only the arrival of college president Fr. Matthew Walsh prevented any further clashes. The next day, football coach Knute Rockne spoke at a campus rally and implored the students to obey the college president and refrain from further violence. A few days later the Klavern broke up, but the hostility shown by the students was an omen and a contribution to the downfall of the KKK in Indiana. During his tenure at Notre Dame, he brought numerous refugee intellectuals to campus; he selected Frank H. Spearman , Jeremiah D. He wrote, "Notre Dame football is a spiritual service because it is played for the honor and glory of God and of his Blessed Mother. Cavanaugh , CSC served as president from to Theodore Hesburgh , C. Enrollment nearly doubled from 4, to 9,, faculty more than doubled to , and degrees awarded annually doubled from 1, to 2, After extensive debate, merging with St. In this environment of diversity, the integration of the sexes is a normal and expected aspect, replacing separatism. Sorin and some of his congregation built the "Old College," a building used for dormitories , a bakery, and a classroom. A year later, after an architect arrived, a small "Main Building" was built allowing for the launch of the college. Close to the Main Building stands Washington Hall , a theater that was built in and has since then been used for theatrical and musical representation. The Golden Dome, built by Fr. Sorin, has become the symbol of the University. Because of its Catholic identity, a number of religious buildings stand on campus. The Old College building has become one of two seminaries on campus run by the Congregation of Holy Cross. It is built in French Revival style and it is decorated by stained glass windows imported directly from France. The interior was painted by Luigi Gregori , an Italian painter invited by Fr. Sorin to be artist in residence. The Basilica also features a bell tower with a carillon. Inside the church there are also sculptures by Ivan Mestrovic. It is very popular among

students and alumni as a place of prayer and meditation, and it is considered one of the most beloved spots on campus. The building also houses restaurants from national restaurant chains. Main and South Quadrangles. The district covers 21 contributing buildings in the core of the original campus including the Main Administration Building and the Basilica. Over the years 31 residence halls have been built to accommodate students and each has been constructed with its own chapel. Many academic building were added together with a system of libraries, the most prominent of which is the Theodore Hesburgh Library , built in and today containing almost 4 million books. Flaherty Hall was completed and began housing undergraduate women in Fall as well. Because of its long athletic tradition, the university features also many building dedicated to sport. The most famous is Notre Dame Stadium , [77] home of the Fighting Irish football team; it has been renovated several times and today it can hold more than 80 thousand people. Prominent venues include also the Edmund P. Joyce Center , with indoor basketball and volleyball courts, and the Compton Family Ice Arena , [78] a two-rink facility dedicated to hockey. Also, there are many outdoor fields, as the Frank Eck Stadium for baseball. Walsh Family Hall of Architecture will open in late The east and west buildings also will include some 3, to 4, premium seats for the football stadium with supporting club amenities. Legends is made up of two parts: The Restaurant and Alehouse and the nightclub. The Office of Sustainability was created in the fall of at the recommendation of a Sustainability Strategy Working Group and appointed the first director in April The pursuit of sustainability is directly related to the Catholic Mission of the University. Father Gustavo Gutierrez , the founder of Liberation Theology is a current faculty member. The university has had a presence in London, England, since The center enables the Colleges of Arts and Letters, Business Administration, Science, Engineering and the Law School to develop their own programs in London, as well as hosting conferences and symposia. It houses students studying abroad in London. The university owns space in the Liangmaqiao Station area, Beijing. The center is the hub of Notre Dame Asia and it hosts a number of programs including study abroad. It hosts academic programs and summer internships for both undergraduate and graduate students in addition to seminars and is home to the Keough Naughton Centre. The university renovated spaces in the abbey, and the abbey will host academic programs for Notre Dame students. The space is located in a ,square-foot facility on the seam between Jerusalem and Bethlehem. It hosts a number of religious and ecumenical programs. It was recently acquired and renovated, and it now has 32, square-foot space and hosts a variety of academic and educational activities of the university. The university purchased a second Roman villa on the Caelian hill. Combined, the two phases constitute a million dollar investment in the Northeastern Neighborhood. Theodore Hesburgh was the 15th and longest-serving president. The university of Notre Dame is under the leadership of the president , who is a priest of the Congregation of Holy Cross. The first president was Fr. Edward Sorin and the current president is Fr. As of [update] , the provost of the university, who oversees academic functions, is Thomas Burish. Theodore Hesburgh two groups, the Board of Fellows and the Board of Trustees were established to govern the University. The Fellows vote on potential trustees and sign off on all major decisions by that body. There are more than undergraduates and 1, graduates enrolled in the college, taught by faculty members.

To what extent do indie masculinities challenge the historical construction of rock music as patriarchal? This key question is addressed by Matthew Bannister, involving an in-depth examination of indie guitar rock in the s as the culturally and historically specific production of white men.

What follows is a hopefully readable edit of the notes I made for that address. And masculinity is not just held responsible for harm to others. Our bookshelves groan with the weight of testimony against masculinity, as writers, actors, comedians, artists, musicians all line up to become witnesses for the prosecution. Yes, the biggest victims of masculinity are often men themselves â€" emotionally stunted, isolated, lonely, self-destructive. Our masculine norms can be â€" and often are â€" rightly blamed for contributing to the horrific male suicide rates, alcoholism and addiction, our poor physical and mental health, and so on and so on. Never mind what we are doing to others, why are we doing this to ourselves? And yet, for me, something very important is missing from the conversation, and it is this: The prescriptions that we hear today, from the Grayson Perrys and the Robert Webbs, from the endless Guardian thinkpieces goes something like this: The problem here is men, and the solution is for men to heal, for men to change. Masculinity is not an individual ailment â€" it is a political construction. This narrative around healing and change is an atomised, individualist solution to a structural, societal, political problem. Men are as we are because at a profound level this is how society wants us to be. That is how hegemony works. While well-meaning liberals urge us to step out of the man box, pretty much all of the structural forces of society are shoving us back in and nailing down the lid. Our cultural norms of masculinity evolved to serve economic interests in the post-industrial society. In the words of the feminist philosopher Nina Power, the personal is not political, it is always entirely economic. But it is not just the big picture. Our masculinity today is also shaped by countless small policy decisions, on everything from work, family and fatherhood to housing, health and criminal justice. Let me focus on the detail, how 21st century man is a product of 21st century political decisions, by way of a few examples. As I am here in a university, let me begin with a familiar problem. Boys and men in the 21st century are falling behind academically at a quite spectacular rate. As many experts have noted, this has calamitous implications for society, for our economy and for the individual men of the 21st century. The answer, is zero. Girls are assumed to be in need of practical help, support, encouragement. That is not toxic masculinity. That is toxic patriarchy â€" the expectation that men should be self-reliant, powerful, independent at all times. At the heart of the movement to reform masculinity is the idea that men need to be more caring, more sensitive, more nurturing as fathers and friends. There is no doubt that we need more male role models in those areas, it would surely help if we had vastly more men working in childcare, nursing, primary teaching and other caring professions. There can be little doubt that machismo and male gender norms make a huge barrier to that ambition. Here is an area where political decisions could make an enormous difference â€" this is precisely the other side of the coin to the numerous initiatives aimed at getting more girls into STEM. That is toxic politics. One of the more welcome developments in the field of gender politics in recent decades has been the belated acknowledgement of the unique issues faced by male survivors of sexual, domestic and intimate violence and abuse. The very existence of male survivors challenges the norms of hegemonic masculinity â€" men are supposed to be the perpetrators, not the victims. And at a political level, when the government funds projects to support male survivors, when the government, the police and the Crown Prosecution Service collects statistics on sexual abuse of men and boys, they do so within a strategy that is called Preventing Violence Against Women and Girls. As far as our authorities are concerned, male survivors of intimate and sexual violence are categorised as an awkward subset of Women and Girls. That is not toxic masculinity, that is toxic patriarchy woven into the very fabric of government. There are endless other examples but I must leave you with one thought to carry away. All the issues you hear about around masculinity, however personal they may appear, are on some level political. Whatever solutions we come up with must also be political. What I would

ask of you today is that wherever there is a suggestion that men should in some way change, ask yourself what we can do as a society to enable that, to encourage that. Because yes, men do need to change, but will not and can not do that unless and until society changes with us.

3: Gender and the sea: October

Get this from a library! White boys, white noise: masculinities and s indie guitar rock. [Matthew Bannister] -- Through textual analysis of musical and critical discourses, Bannister provides the first book-length study of masculinity and ethnicity within the context of indie guitar music within US, UK and New.

Except as permitted under current legislation no part of this work may be photocopied, stored in a retrieval system, published, performed in public, adapted, broadcast, transmitted, recorded or reproduced in any form or by any means, without the prior permission of the copyright owner First published D. Martin 10 Sutured Looks and Homoeroticism: Sexual Division in Chaucer and Shakespeare R. He is the author of several books including Chaucer and Langland: He is an editor of the Piers Plowman Electronic Archive. Exposing the Corpus of Old French Fabliaux. She has published many articles on premodern masculinities, including essays in Chaucer Review, Shakespeare Quarterly, and Studies in the Age of Chaucer. Kate Koppelman is Assistant Professor of English at Seattle University, where she teaches classes in medieval and early modern literature, critical theory, and composition. She has published essays on devotional literature, Beowulf, the Old English Judith, and detective fiction. She is currently working on a project investigating the signifying history of the Virgin Mary in late medieval England. Francis, where she coordinates a national symposium showcasing undergraduate research in English. She has published articles on medieval literature and textual studies, as well as pedagogical articles in the MLA Approaches series and Studies in Medieval and Renaissance Teaching. Paxson teaches medieval literature and literary theory at the University of Florida. He is an editor of Exemplaria: Over the past twenty years at the University of Florida, he has won six teaching awards as well as the Alumni Professorship in the Department of English. With the late Julian N. Wasserman, he founded the prize-winning journal Exemplaria. He has published numerous essays on medieval literature and is the author of three books: He is now working on a new edition and translation of Aucassin et Nicolette. She is the author of Conquering the Reign of Femeny: Narrative Adventures in Contemporary Culture. He is the author of Homoeroticism and Chivalry: His articles, which apply queer theories to the reading of medieval and modern texts, have appeared in College English, Dalhousie Review, College Literature, and the Journal of Modern Literature. Men in the Medieval West New York: Garland, CTC R. Essays in Criticism Binghamton, NY: Essays in Criticism Hamden, CT: Regarding Men in the Middle Ages Minneapolis: Larry Benson, 3rd edn. In quotations of medieval literature, we have used modern equivalents for medieval letters. What groups together approximately half of the humans on this planet, in contrast to the other half? Beyond the physical presence of genitals on male bodies, men are also expected to perform sexually in the enactment of masculinity. The history of performance anxiety is worthy of its own study. Likewise, Pandarus plays on the borders of normative male identities, especially in regard to the latent homoeroticism in his relationship with Troilus. Minor characters such as Hector and Diomede give Chaucer room to consider further the range of masculine behavior and to establish comparative touchstones through which to analyze the masculine behavior of his protagonist. Even Criseyde has a place in this collection, for if gender is socially constructed, we can examine her masculinity in terms of how she oscillates between gendered positions ostensibly suggestive of feminine and masculine behaviors; we can also use her relationships with the male characters as a lens for examining the creation and maintenance of masculine identity. In sum, the circulating masculinities of Troilus and Criseyde structure much of the meaning of this enigmatic text; this collection of essays expands critical discussions of the ways in which Chaucer depicts contradictory models of masculinity within his re-creation of the Trojan world. France and England, â€" Cambridge: Cambridge University Press, Masculinity studies tend to proceed with caution because some scholars feel that feminist readers will see the study of men as somehow antithetical or hostile to feminist projects. Studying men is not an attempt to turn the tide back against women but to advance the study of both genders â€" as well as the contested cultural space between them â€" and their role in building men and women. As masculinities studies emerges not simply as another

critical approach that manufactures politicized readings according to canned rhetorical models but as a valid historical inquiry into human lives not studied or understood during or before feminism, one hopes that these apologiae will no longer be necessary. On the contrary, it is a practice of improvisation within a scene of constraint. Gender can be understood as a biologically inflected mythology of identity, one grounded in a body that nonetheless reveals the at times arbitrary connections between bodies and genders. The dominant models of sexuality in the twenty-first century â€" heterosexuality and homosexuality â€" ask us to see a great divide between desires, culturally lionizing the former and typically casting the latter with suspicion, if not outright 11 12 13 14 Judith Butler, Undoing Gender New York: Routledge, , p. See also her Gender Trouble: Feminism and the Subversion of Identity New York: Routledge, and Bodies That Matter: Burr Litchfield University Park: The Evolutionary Psychology of Women Oxford: Oxford University Press, , p. But if sexual orientation was not a category of interest to the people of the Middle Ages, sexual activity was, and scores of writings document the ways in which sexual acts and actors were praised and condemned, celebrated and mocked. With Troilus and Criseyde, the problems of defining normativity â€" whether the normativity of gender or of sexuality â€" in relation to any code of conduct becomes increasingly difficult because we must also contextualize which normative codes Chaucer might be employing for his tale: Does Chaucer write the masculinities of Troilus and Criseyde looking through the lens of fourteenth-century Catholicism, or of English civic culture? The various mythologies of masculinity generated within each of these overlapping yet discrete arenas testify to the complexity of pinpointing masculinity and its effects. With so many competing and, at times, complementary mythologies about the meanings of maleness, it becomes difficult, and possibly counterproductive, to isolate a dominant model of Chaucerian masculinity, as this could obscure the ways in which multiple masculinities function together. What scholars of medieval gender and sexuality are faced with, then, is the murkiness of the past. Its genders and sexualities are recognizably different from our own, yet, adding another level of complexity to an already rich amalgam, our 15 16 17 Karma Lochrie, Heterosyncrasies: University of Minnesota Press, , p. University of Chicago Press, , p. University of Chicago Press, Particularly for readers of literature, such a dual perspective can be more liberating than limiting. We want to understand the Middle Ages on its own terms, but that does not therefore entail the need to experience literature as it was experienced by its original audience. Rather, the perpetual anachronism inherent in any act of reading â€" in that every time a text is picked up subsequent to its penning, it is a little bit further from its historical circumstances â€" creates a new space to consider gender and sexuality in the past in relation to gender and sexuality in the present. To study gender and sexuality, then, is to study a cultural mythology peculiar to its time and place that nonetheless bubbles with meaning in relation to both its past and its future. This is the perspective we adopt in this volume: As Holly Crocker declares, one of the most pervasive mythologies of masculinity limns it as invisible and thus as completely natural: Sturges concludes that the poem can be seen as both resisting and reinforcing sovereign male power, and he discusses the meaning of this ambiguity in relation to definitions of masculine privilege. Annette Lavers New York: Palgrave, , p. Exploring the interconnection of gender and genre in the text, Martin explains how Chaucer attempts to solve the visual incompatibility of masculinity and romance. Masculinities and male bodies relate the experiences of these two eponymous characters who dominate medieval fiction but whose names are seldom heard in the same sentence. Iste velud Troylus vel ut Absolon ipse decorus, Captivat sensum respicientis eum. Non opus est omnem regis describere formam: Regibus in cuntis non habet ille parem. Larga decoris ei si plus Natura dedisset, Clauderet hunc thalamis invida forte Venus! He himself, beautiful as Troilus or as Absalom, Captures the attention of the onlooker. Among all earthly rulers he has no equal. If generous Nature had given him more beauty, Jealous Venus might have locked him in her bedroom! Medieval Institute, , pp. University of Georgia Press, , pp. Not part of the brief reference by Virgil Aeneid, 1. Indiana University Press, University of California Press, , p. Richard Maidstone, Concordia, line This foundation myth did not lack controversy. Henry Thomas Riley, 2 vols. Rolls Series, â€"64], 2. John Wiley, , pp. University of Wisconsin Press, , pp. University of Minnesota Press, , pp. William Burton Wilson, rev. Colleagues, , p. Oxford

University Press, , pp. Longman, , p. Brewer, , pp. Ralph Strode moved from Merton College, Oxford, to become a Common Sergeant for the city of London in but was remembered at his old college as a nobilis poeta into the fifteenth century; see J. Clarendon Press, , 58â€"85, at p.

4: Gender and the sea:

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

There are literally thousands of people who have inspired the findings presented in the following pages. I am very indebted to all the participants in these groups who have challenged me about my own male behavior and taken risks to explore different aspects of their own gender conditioning. Without the insights gained from close introspection about the demands of masculinity within these groups, a study as intimate about the way men think about themselves would not have been possible. Messages Men Hear is both my product and a product of a variety of social movements, begun in the s and s, that started to challenge traditional gender conditioning. These movements have been largely led by feminist academics and activists. I am very grateful to women scholars who have broken ground in terms of understanding how the extremely important category of gender affects human behavior. Their insights into the subtle nuances of gender conditioning have helped create some general theories upon which this study is based. Their responses were so fascinating that the author decided to launch a detailed study into the influence of cultural messages upon male behavior. This research would never have been completed without the assistance of the School of Education Research Office at the University of Wisconsin-Milwaukee. Under the leadership of Phil Smith, who provided guidance for the statistical aspects of this study, data from nearly questionnaires were analyzed and tabulated. This office made possible funds to hire Doris Peterson to help transcribe some of the 96 interviews conducted with participants in this study. I am particularly indebted to Mary Loveland, a neighbor, who ix without pay transcribed many of the interviews upon which this study is based. Cathy Nelson, from the School of Education word processing pool has revised numerous drafts of this manuscript; while Lois Lee, the program assistant from the Department of Educational Policy and Community Studies, has offered support in many ways. She has typed the bibliography, helped with tabulating data, and suggested alias names for respondents. I would also like to thank my wife, Sara Spence, and my family who have been very supportive of this research throughout the 13 years it has taken to get this project from initial glimmerings to a completed book length manuscript. Sara, who works in a community health clinic where she sees on a daily basis the results of dysfunctional male behavior, has always considered it important to gain accurate understanding into why men behave the way they do. Her patience and belief in this study have helped me overcome many of the inevitable obstacles in a project as massive as this. Why do men behave the way they do? See the Appendix, for a discussion of methodology. Male behavior is strongly influenced by gender role messages men receive from their social environments. This study interprets the responses of men in the United States to 24 dominant male gender norms or male messages. Individuals participating in this study were asked to indicate how influential each message was at age 18 and how that influence has changed. Male messages express gender role norms that tell men how to behave. The identities of boys, when they are born, are like unshaped balls of clay. Boys are born into a particular class status, cultural group, or race that helps determine their identities. Interaction with norms for male behavior helps them figure out how to behave as men. Males participating in this study have described male messages as a force propelling them in certain directions, like a spring in a watch, influencing their choices. Men have penises, grow facial hair, and possess sex-linked characteristics acquired from their genes, but becoming a man is much more complex than growing a beard, having a lower voice, becoming bald, or learning the pleasures associated with a penis. As each man matures, he constructs a gender identity, which determines how he feels about himself and his masculine responses to the world. Gender is a social construction. Because of his masculine features, he is exposed to a world where facts of gender are taken at face value. His raw sexual features are imbued with symbolic content and social meaning that, among other things, attempts to differentiate men from women. The process by which an individual learns to become a member of society, called socialization, involves the imposition of social patterns upon behavior. The

socialized part of the self is the identity. As a man matures, he forms a gender identity which should be distinguished from his sexual identity. The former refers to how he understands, relates to, and internalizes masculine behavior, while the latter refers to how he sees himself and behaves as a sexual being. Men have sexual aspects to their personalities, and their sexual behaviors can vary enormously, as can their complex gender identities. Messages Men Hear describes how men construct their gender, not their sexual identities. Every culture has a gender system that contains shared expectations for appropriate male behavior, social norms, or roles, that vary from culture to culture. Although the construction of masculinity tends to be regarded as natural and inevitable, individual men and the societies they inhabit are constantly reproducing their understandings of masculinity. Organization of the Book Messages Men Hear is divided into three parts and ten chapters. This chapter includes a discussion of how boys who have absent fathers construct their male identities. A statistical technique known as factor analysis helped organize these male messages into five distinct factors. Table 1 contains the 24 messages used in this study, organizing them into different chapter titles derived from this analysis, and rank orders those factors according to how influential they have been in the lives of the men who participated in this study. Chapter 4 describes that aspect of masculinity, standard bearing behavior, considered most influential, while Chapter 8 describes that aspect of masculinity, rugged individualistic behavior, rated to be least influential. Within each chapter the presentations on separate messages are rank ordered according to the means listed to the right in Table 1. This chapter explains why men strive to climb to the top of various social structures. Messages within this factor, often glamorized by the media, create many problems for men. The experience of being male is not uniform. Although any culture contains common norms for masculinity, individual men interpret dominant cultural expectations, adopting unique gender identities. This section discusses some of the variations in male gender identity that come from the different ways men are raised. It summarizes the five different themes for male behavior presented in this book. Individual men interpret male messages differently, according to values within their subcultures. This chapter describes how generational differences and class background influence how men respond to gender-role expectations. Although some of the special conditions of minority men from racial and ethnic groups and the experiences of gay men are presented in this chapter, a discussion of how men from those groupings interpret masculinity is not relegated only to this chapter but sprinkled throughout the book. Racial designations are provided for all of the 96 men four for each message interviewed so that the reader can appreciate how men from diverse backgrounds view the dominant cultural norms examined in this study. Throughout this book tables are presented describing how this sample of men responded to dominant cultural norms. When comparisons are made between groups, only those results that are statistically significant p is less than 0. Messages Men Hear is based upon the self perceptions of males about dominant cultural norms in the United States. These perceptions have been measured by a questionnaire and interviews. The respondents in this study may or may not live according to the reports they have provided. Empirical verification of the way these men live their lives is beyond the scope of this research project. Background of Author The author himself is, of course, a participant in this study. His values and experiences are reflected throughout Messages Men Hear. His father was English, a retired foreign service officer, and his mother was a fashion model who grew up in Indianapolis, Indiana. When he was four, his family bought a small truck farm in New Jersey and moved to Bergen County, an area which in the s was fast becoming a suburb. He attended public school for grades K-8 and a prep school, Englewood School for Boys, for high school. He avoided serving in Vietnam by becoming a teacher. From to the present time he has been a professor of Educational Policy and Community Studies at the University of Wisconsin-Milwaukee. Ian Harris lives in an integrated, inner city community in Milwaukee, Wisconsin. The father of a grown daughter and stepson, he married his current wife in Ian Harris has had close male friends throughout his life. In he helped host the sixth national conference on Men and Masculinity at the University of Wisconsin-Milwaukee. He has written numerous articles and reviews on masculinity. He has been a counselor in a Batterers Anonymous program and a trainer in the New Warrior experience, a growth weekend for men developed in Milwaukee, Wisconsin. His mission is to enable people to

create and enjoy peace. In his attempt to present findings that reflect the experiences of a broad sample of men in the United States, the author has spent seven years in the field as a scientist talking to other men about how they have formed their gender identities. Masculinity lives within a discourse that is extremely complex, containing reverse and counter discourses. Based upon the responses of males in the United States to a questionnaire asking them about their responses to male cultural norms, Messages Men Hear presents an interpretation of masculinity in the western world. This sample contains men who come mostly from the middle class and the Midwest portion of the United States. These well educated, bourgeois men are in power positions where they help influence global standards for male behavior. This sample does contain representative individuals from minority groups, but most of those individuals are employed. This author does not attempt to speak for all men. He has gone out of his way to include many voices, so that this book does not just represent his opinions about masculinity, but there are still many voices to hear from, many counter tales to be told. The first scale allowed a man to indicate how influential a particular message was when he was 18 on a five-point Likert scale going from no influence to dominant influence ; and the second scale allowed the same man to indicate how the influence of that message had changed in their lives on a five-point Likert scale going from much less influence to much more influence. With constant love and nourishment boys have the capacity to grow into cuddly teddy bears. With hatred, abuse, and abandonment they can become fierce grizzlies. Young boys become men by responding to situational demands and social pressures. Surrounded with expectations about how they, as men, ought to behave, boys have to sift through various demands placed upon them by their culture, their associates, their teachers, their friends, and their family to construct their own gender identities. At an individual level a boy constructs his gender identity based upon his biology which influences messages he receives from his environment about how he ought to behave. Through language people develop classifying schemes which differentiate objects by gender Lindsey, Each man constructs his own identity in relation to specific gender notions deeply embedded in his culture. These notions are coded into messages with specific configurations that spell out specialized patterns of conduct. To learn a role it is not enough to acquiesce to routines immediately necessary for its outward performance. A young boy must be initiated into the various cognitive and affective layers of the norms appropriate to that role. Each role carries with it a socially defined appendage of knowledge and a repertoire of acceptable and unacceptable behaviors. Humans develop mechanisms of social control that include sanctions and retribution Berger and Luckmann, , p. Roles represent and protect institutional order. Because of the overwhelming need of society to prepare the next generation for the social order, males and females are groomed to fit different adult roles.

Get this from a library! White boys, white noise: masculinities and s indie guitar rock. [Matthew Bannister] -- "Matthew Bannister makes an in-depth examination of indie guitar rock in the s as the culturally and historically specific production of white men.

Correspondence with Professor Rod Morgan. Letter to the prison governor of the research setting. Letter from research supervisor to the prison governor. Letter from the prison governor to research supervisor. Letter from the prison governor giving approval to proceed with the research. Information sheet for interviewees. Permission to use an audio tape recorder for one-to-one and group interviewing. Appeal for volunteers to participate in a focus group. Example of an interview summary. Data categories, themes and subthemes that emerged from interview data analysis. A schematic representation of the research process. The Data Analysis Spiral. Percentages of males and females aged with longstanding or limiting illness, disability or infirmity, England and Wales, English and Welsh establishments by Security Category. Typical characteristics of eight prisoners who participated in the research. It explains the rationale for conducting the study, and then provides a brief breakdown of the sections and chapters. The aims of this research were twofold. These aims were underpinned by three research questions: It has drawn principally on social constructionist theories to explain how masculinities and gender power are intrinsically linked to health, from the level of the individual through to the level of the institution. Thus, it is argued that health experiences and status can be linked to individual and institutional masculinities within the prison setting. The former perspective tends to pathologise, individualise and problematise health, whereas the latter explains health in terms of determinants and prerequisites, which range from physical, psychological, emotional and spiritual factors at the individual level through to social, political, organisational, architectural and economic facets at social and environmental levels. Thus it is possible to refer to the health of groups and institutions as well as that of individuals, and to perceive links between these levels, from the micro through to the macro. It is proposed that prisons are unhealthy environments, particularly being closed, sex-segregated, and involuntarily. Physical and mental health in prison should thus be viewed in terms of broad health determinants and prerequisites. It has been argued that social relations in prison are guided by customs, codes and norms of prison life, which reflect values and beliefs about power, identity, gender, language, communication and morality. The physical and organisational structure of a prison also affects this social fabric. Thus, individual, social, cultural and institutional factors are relevant in explaining the social construction of masculinity within a prison context. Prisoners do not represent a homogenous group of people, though. Their diversity reflects their uniqueness as individuals, plus the range of different human qualities that contribute to their identities, including age, gender, ethnicity, race, class, sexuality, ability, cultural background and geographic origin. It is true that certain demographic groups are over-represented in the general prison population Singleton et al ; Marshall et al ; Elkins et al ; Home Office c , though such groups may also be viewed in terms of their diversity. Also, different individuals have different experiences and impressions of prison, which relate to their personalities, backgrounds, histories and experiences, some having had more positive or negative experiences of prison than others. The diversity of the prison population means that prisoners have varying health beliefs and susceptibilities to poor health, and share a range of beliefs about manhood. They may identify with particular notions of masculinity that reflect their different cultural, geographical and generational backgrounds. Such diversity suggests that prisoners are likely to respond in different ways to imprisonment and vary in their ability to cope and adjust to prison life. This may correspondingly shape and influence their physical and mental health while in prison. Section A is divided into three chapters, comprising a literature review on health, masculinity and prison. Each chapter is dedicated to one of three linked theoretical areas, health and prison, health and masculinity, and prison and masculinity. These underpin the rationale for the research and form the theoretical framework. A major challenge that arose in compiling and structuring the literature

review was providing balance between these three overlapping conceptual and theoretical fields, since presenting each field in linear sequence could lose the sense of balance. While it was possible to identify connections in the literature between health and prison, health and masculinity, and prison and masculinity, it was difficult to achieve a balanced and logical structure. Thus, the section does have a linear sequence, to some extent based on a prioritisation of themes. Since the initial stimulus for the research evolved from an interest in health within the prison setting, this is therefore the starting point for the literature review. This also makes sense because it enables discussion of the prison system at the outset, given that this was the research setting. Essentially, a spiral structure develops where there is some overlap between the chapters, with the prison setting being revisited at the end of the section. A second challenge was to navigate the complex mass of literature from three very different theoretical and disciplinary fields and find connections and commonalities between them. This review therefore strives to give appropriate weighting to the issues and to achieve relevance in terms of the research questions. Many researchers have suggested that prisoners experience generally poorer health relative to the general population for example, Chambers et al ; Bradley et al ; Hall ; Smith While some inmates enter prison in a poor state of health, it has been argued that prison may directly harm the health of inmates for example, Sim ; Power et al ; Smith ; Hughes and Huby The literature cited in this chapter is taken from a wide range of sources, including mainstream epidemiological research and social constructionist and postmodern critiques. Chapter 3 discusses the personal, social and structural factors linking health and masculinity. At a behavioural level, Kimmel Masculinity may therefore explain the propensity for males to engage more than females in risky behaviours that place their health at risk. Also, hegemonic social relations among males may bring about social and health inequalities among them. Finally, this chapter suggests that masculine discourses and ideologies characterise the social and organisational fabric of social institutions like prisons, which can negatively impact on health. Here it is argued that prisons research has traditionally taken a gender-blind stance. Many important studies of male prison culture, for instance, took for granted the fact that the prisoners in their studies were men for example, Clemmer ; Sykes ; Cohen and Taylor , and little attention was given to the question of masculinity. This chapter proposes that masculinity is both an important dimension of prison culture and an important health determinant. Thus, masculine values, beliefs, discourses and ideologies arguably underpin health attitudes, behaviours and policies, placing males in prison a risk of poor health. The research setting and design are discussed in section B under two chapters. The research was conducted in the enhanced wing of a category C adult male training prison in the South of England. Qualitative research methods were used to develop a reflexive ethnographic research design, based on sustained observation, a focus group and in-depth semi-structured interviews. The principal subjects of the research were male prisoners, though some prison officers were also interviewed. Section C then presents the research findings in five chapters, which reflect the key data categories that emerged from the data analysis, namely living under a progressive regime; inmate-staff relations; purpose, worth and occupation; inmate social relations; and relations beyond prison. The final chapter of the thesis presents a closing discussion of the main themes emerging from the research in relation to policy and theory, along with recommendations for future research, policy and practice. It reviews a broad and challenging literature, seeking to explain and analyse the key concepts of health and masculinity in relation to imprisonment, and presents the theoretical rationale and standpoint for the research. These perspectives suggest that institutional processes, structures and cultures, combined with the backgrounds and histories of convicted offenders, may have important implications for health and wellbeing in prison. The chapter also reviews epidemiological and sociological research relating to prison health and health care, and provides analysis of the concept of prison health. Finally, the chapter provides an overview of prison health policy for England and Wales. As far back as , Buxton Consider merely the state of forced idleness to which prisoners are reduced â€¦ Want of exercise enervates and enfeebles their faculties, and deprives their organs of suppleness and elasticity. Three principal mechanisms of control were used. Firstly, inmates were subjected to close scrutiny and constant observation, or surveillance. Secondly, they underwent objectification, through

being categorised, classified and labelled, with the allocation a prison number, a uniform, a security category and being placed in a cell. Thirdly, they were drawn into a process of self-subjectification, which involved an obsessive process of self-monitoring and monitoring of others. Cohen and Taylor They argued that the effect of prison deprivation was to produce maladaptive attitudes and behaviours in inmates that then characterised an indigenous and entrenched prison subculture. Clemmer argued that it caused inmates to become more criminally astute and to suffer psychological and emotional deterioration. He argued that it deprived inmates of basic rights and possessions, including liberty, goods and services, heterosexual relationships, security and autonomy. In his view, this brought pain, hardship and the threat to their sense of personal worth, self-esteem and self-concept: The deprivation of goods and services was also an indictment against their basic value or worth, particularly if they had been family breadwinners. The deprivation of security caused inmates to feel vulnerable to fellow inmates with violent or aggressive reputations, which Mathiesen has suggested makes solitary confinement preferable to sharing cells or living in more open conditions. Finally, Sykes argued that the deprivation of autonomy reduced an inmate to a dependent childlike status Sykes Several other writers have likewise identified family separation and relationship breakdown as major causes of psychological distress for prison inmates Richards ; Sapsford ; Fitzgerald and Sim Ultimately, prisoners lose contact with the world outside the prison, which makes their eventual return even more difficult. Institutional and social life in prison forces them into roles that suit the regime and identify them with the inmate society. King and Elliott found a range of similar personality characteristics among inmates at Albany Prison. Cohen and Taylor found that relationships were a crucial determinant of psychological survival for long-term prisoners. Firstly, inmates had to balance their need for friendship against maintaining anonymity and reserve. Secondly, relationships beyond prison were a major source of anxiety for most inmates, particularly if they broke down. Achieving positive social relations with other inmates formed a crucial part of this, while adverse relations with family members outside of prison made the time spent in prison that much more difficult to bear ibid: It is what he experiences in this world; how he attains satisfaction from it, how he avoids its pernicious effects â€" how, in a word, he survives in it that determines his adjustment and decides whether he will emerge from prison with an intact or shattered integrity. Chambers et al A recent Home Office study found that long-term prisoners tended to become increasingly selfish, pre-occupied with trivia, less alert, less likely to attempt new activities, and more dependent on prison staff Mott Banister et al , moreover, found that those serving above-average sentence lengths over seven years became slower than short-termers in performing tasks requiring complex psychomotor skills. In a follow-up study, inmates were also found to have 19 become more introverted, more expressive of their guilt and more self-critical Heskin et al A further follow-up study found that emotional maturity appeared to have declined among these inmates Bolton et al Some researchers have particularly highlighted the psychological harm prisons can bring to inmates Fitzgerald and Sim ; Walker Hughes and Huby , for instance, have argued that people enter prison with a range of different attitudes, values, beliefs and experiences. This makes it difficult to support the existence of a fixed culture or code, or to be certain that inmates become utterly powerless and dependent.

Adolescents and their music: if it's too loud, you're too old / edited by Jonathon S. Epstein. ML A3 El hotel de los corazones solitarios / José Agustín.

This exploration takes place in the context of an increase of female rule in sixteenth century Europe and the subsequent impact upon male identity. The argument demonstrates that when confronted with female power and sexual desire, male characters react with extreme violence, enforcing an excessively masculine subjectivity and homosocial bonds. The play offers an opportunity to investigate female attempts to control reality, illegitimate desire and the threat of woman to empire. A concern for cosmetics was a popular theme in Renaissance literature and the work draws upon the writings of Philip Stubbes and Thomas Tuke. Overall, this section of the paper is concerned with the interrelationship between male and female identity. The paper encompasses a number of themes, ranging from female sexual desire, the viability of female rulers, violence against women and the formation of identity. Grace Windsor The unprecedented rise of female rulers during the sixteenth century generated a need to rewrite contemporary political theory to accommodate female monarchs. The necessity of marriage to produce an heir had the potential to place the nation under the leadership of a foreign prince, whilst many feared that female monarchs could use their status to serve their personal desires. The argument will suggest that the negative images of female identity and sexuality transmitted by these plays are created in a context of hyper-masculinity precipitated by female rule and that; ultimately, fluid female identity must be subsumed by the fixed male subject. The play is an exploration of both gender boundaries and failed female rule, casting a female monarch as a protagonist who wishes to retain her political power and exist as a private individual. Much of the play focuses upon the emasculating effect of Dido and the threat of her excessive sexuality to empire. Dido performs two tasks in relation to this question: Look up and speak" II. Aeneas is unable to withstand her effeminising influence, allowing her to remove his son from the court, to destroy the oars of the fleet IV. Deats has suggested that in this initial exchange Dido appears as a courtly lover, directing the action, praising Aeneas and giving him gifts The argument that this gender reversal gives Dido power must be counteracted with both her reaction to masculinity and evidence of her reversion to female roles. Shepard contends that the narrative presents Aeneas as a diminished subject as he is interrupted by flashbacks and subsequently allows him to stress his masculinity Achates must finish the narrative for his leader. She places a lower class stranger as her equal and becomes mother to his child, Ascanius II. By making Aeneas her equal, Dido encourages a masculine remaking of the world, which will displace female identity. This tone dominates the beginning of the final act, as Aeneas attempts to transforms Carthage into a new Troy: Dido moves between a natural and political identity, placing Aeneas in "a superior position to herself simply because of his gender" Jankowski In later scenes, her political integrity is damaged by her excessive assertions of personal desire, as his departure would be worse than the downfall of her empire: The identity of Dido thus wavers between masculine action and female subservience to men. Her subjectivity is incomplete and fluid, coming into conflict with the fixed male self established though empire and homosocial relations. She does not appear as an absolute ruler but rather as a woman characterised by the flaws feared by Knox. This pattern continues in Act Three, as Dido rejects the love of her suitor, Iarbas, before submitting to the influence of Aeneas. It is ironic that she creates her rule by negating masculine desire as Aeneas instantly weakens her. Dido engages in the typically male literary activity of the blazon or a description of individual parts of the beloved. She tries to generate an ideal image of this man by fixing him in her view alone: The reason for this fragmentation could be explained as a means of controlling a female lover who has the power to betray, as the prevention of a full self is a denial of her sway and speech. Dido transfer a means of controlling women to men but the effect is limited; Laura is powerless as she is not a complete woman, whereas Dido is unable to protect her sovereignty from desire, as she would empty her treasury to repair the Trojan fleet and make Aeneas responsible for the safety of Carthage III. She repeats the pattern of

the first scene by making Aeneas both her political equal and the source of reality for her: Gender identity continues as fluid, as Dido is male and female, active and passive. However, Aeneas changes the quality of her speech, arguably a reversal of gender performance thus far: Dido has remained "free from all" III. Desire directs her towards silence, the ideal female state, and reduces the certainty with she can speak: A constant movement between natural and political desires forces the audience to view her "as a woman rather than a ruler" Jankowski , which in turn supports the image of female rule as characterised by passion rather than reason. She initially employs language gendered as female to express her desire for Aeneas, which fails to serve her purpose: Dido is moving between an enclosed political identity and a desire to submit to sexuality. It is her natural, female body which briefly emerges as triumphant as she tells Aeneas that his "golden crown might balance my content" and that "the Carthage queen dies for him" III. This discourse is immediately displaced by one of power and domination as Dido renames her lover following his vow "never to like or love any but her" III. She again gives him the name of her husband and interrupts patrilineal inheritance: She gives him a new identity and attempts to rewrite history, acting as a male director of reality. This usage of jewels as a gift imitates the opening scene of homosexual desire between Jupiter and Ganymede, framing the relationship of Dido and Aeneas as illegitimate and potentially destructive. Jupiter gives his male lover the marriage jewels of his wife, allowing him to "control proud Fate and cut the thread of time" I. Both Dido and Jupiter are depicted as sovereign rulers destabilised by sexuality who allow their lovers to act as superior rulers. At the beginning of her rule, Elizabeth firmly established her central meaning: Dido fails to exert such control over her identity; even in her final assertion of self-"Dido I am, unless I be deceived" V. Virgil writes of the marriage that "henceforth Dido cared no more for appearances or her good name Marlowe explores this attitude and its consequences for the remainder of the play, presenting a conservative critique of a female ruler using public means to further personal desire. The final exchange between Dido and Aeneas focuses upon the attempts of the queen to force her lover to stay with her. Dido occupies a range of subject positions in this scene, beginning with that of ruler. She acknowledges the threats she risked for his love: Dido is unable to unite her private and political bodies, cataloguing the consequences of her lust for her nation. The departure of Aeneas forces her to shift to a private identity, as she would elevate her sister to the status of queen and live a private life with him if he returned V. Dido is reduced to "idle fantasies" V. At death, Dido does not adapt a clear gender identity. In a study of death and suicide in classical tragedy, Loraux has demonstrated that male suicide was typically a public matter of protecting honour, whilst female suicide was enacted in private as a response to this Women die offstage in the marriage chamber as wives attesting to their place in society as loyal, yet here, Dido dies in public for love. She is both masculine and feminine, a leader seeking to preserve her honour and a wife lamenting the departure of her husband. The play concludes with the deaths of Dido, Iarbas and Anna, three figures who renounce their autonomy and identity in favour of lust. Dido emerges as an inefficient ruler, overrun with passion and acting as an emasculating force. The play is a conservative critique of female rule and an affirmation of the Elizabethan social structure, enforcing the belief that women were be ruled by men and could not exist as individuals. It has been argued, "repressing the feminine becomes the occasion" of the masculinity of Aeneas and his soldiers Shepard Foucault has argued that power and sex exist in a negative relationship with each other as power constructs discourses and prohibitions to limit sexuality Both discourses can be defined as misogynistic, or a set of images that lead to the death of a female transgressor Callaghan Unlike Dido, the Duchess shares her power with her brothers, Ferdinand and the Cardinal, both of whom seek to guarantee the legitimacy of their bloodline by negating the natural body of their sister. He describes a second marriage through an image of disorder in nature: In both instances, female desire, either sexual or political, becomes transgressive and abnormal, aligned with a monstrous natural world. Ferdinand fears the knowledge his sister has of sexual desire from her previous marriage I. The Duchess herself acknowledges this complex interaction between private and public that demands she rejects the sexual in favour of the political: We are forced to woo, because none dare woo us" I. Like a diamond which gains its value from being "passed through most jewellers hands" I. His views cast the pregnancy of the Duchess in a

negative light, drawing attention to the corruption of her bloodline and to a female body that changes uncontrollably. Bosola attacks an old woman whom he believes has come from painting her "scurvy face-physic" to disguise the "the deep ruts and foul sloughs" of her complexion II. The activity of face painting is linked to witchcraft, a marginalised female role and he makes women monstrous through the ingredients of cosmetics: Cosmetics allow women to conceal a "rotten and dead body" in "rich tissue" II. Her body is reassembled each morning and is owned by different parts of London: Cosmetics are integrated into the fluid performance of femininity, "where femininity is a state of achievement and ascription, not a fact of biology or gender" Craik Female identity is based upon styling the body; in contrast to a male body defined by the actions it performs Craik During the early modern period, several pamphlets and conduct books warned against the dangers of face painting and the associated artificiality of women. In The Anatomy of Abuses Philip Stubbes condemned women who tried to improve upon their natural beauty, for such a woman "hath corrupted and defaced like a filthy strumpet or brothel the workmanship of God in her" Aughterson Women surpassed the ability of the chameleon or Proteus to alter their forms, thus making them both unnatural and fluid. Like Bosola, Stubbes is concerned by the disruption of markers of identity by cosmetics and apparel: Cosmetics allow women to adapt any identity that they wish, placing a multiple body in opposition to the fixed masculine self. For Tuke, the source of this disgust for face-painting lies both in its function and the ingredients, as the mercury based cosmetics caused gradual decomposition of the skin, graphically described in the tract: Both widows and cosmetics force male characters to recognise the image of themselves reflected through women and to confront death. Femininity must be constructed as weak to enable certain masculine structures to exist and disguise masculine vulnerability Finke The Duchess describes herself as "so troubled with the mother" II. Female desire was viewed as abnormal and deviant, existing as the "motivation for change, upheaval, disruption and crucially, for female transgression" Callaghan Pregnancy thus becomes the marker of an unnatural desire and is in conflict with the normal body of men Callaghan Bosola uses apricots to test the Duchess, forcing her to ingest dirt, as the fruit was ripened in "horse dung" II. He sees not the prospect of life but only "the young springal cutting a caper in her belly" II. Like Dido, the Duchess does not attempt to conceal the intrusion of the private upon her public self, wearing only a loose fitted garment to hide her body. By allowing her natural body to change and increase, she "forces consideration of herself as a natural woman rather than a ruler, and foregrounds her body natural at the expense of her body political" Jankowski In a dialogue with the Cardinal, Ferdinand reacts with extreme disgust and promises of violence. The Duchess has become a "notorious strumpet" III. He attacks individual aspects of her body that have betrayed him:

WHAT WILL I DO IF SHE DIES? : MUSIC, MISERY, AND MASCULINITIES pdf

7: Masculinity: the personal, the political and the economic

Claudia Breger, who received her doctorate at Humboldt University, Berlin, is Assistant Professor of Germanic Studies and Adjunct Assistant Professor of Communication and Culture, Cultural Studies, and Gender Studies at Indiana University (Bloomington).

Gender and the sea This blog looks at maritime history from a different perspective. A ship is not just a ship. The sea is not just the sea. Using a cultural studies approach, this blog explores the impact of women, LGBT people, working-class people and people from a range of ethnic backgrounds, on the sea and shipping. Friday, 23 December Maritime Masculinities: Maritime Masculinities, â€" So these proceedings not only showed the new energy being put into the field, but also created more energy as collective enthusiasm was shared. I wrote about the planned conference in this blog on Wednesday, 19 October This item today is my brief summary of what happened there. What were the main topics? I have long known that the subject has many facets. But somehow, listening to all these people each tackling their research in very different ways, made me aware as never before of the immensity and significance of the subject. Under scrutiny were the archetypal seamen of the past: Yet part of that masculinity was that they were admirable, kind, fatherly, honourable. What fascinates me is the way the socially acceptable features and the silenced aspects interacted, and had major social implications. What did I like best? Meeting people who have made a major contribution not just to maritime masculinity, but to applying cultural studies lenses to all the diverse men who sailed. Finding out from so many from all over the world that my work on gender and sexuality in the maritime past had been useful to them. What do I think was the most significant sessions? There were two sorts: He had analysed sodomitical crimes between and and found that in different periods they were - more frequently or less - between unequal partners. They were domesticated members of a team, not brawling irresponsible outcasts. How can you find out more? Unfortunately, no summaries of the conference papers are available online. Nor is any book of the conference planned as yet. Certainly much productive networking will come out of this conference and many single-authored publications will be spawned. However the conference was extensively tweeted and the tweets can be seen at https:

8: in music - Wikipedia

Subordinate masculinities are sometimes referred to as marginalised or compensatory masculinities, where individuals who do not readily identify with the dominant hegemonic ideal or status strive to compensate in other ways.

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