

Fighting For American Manhood How Gender Politics Provoked The Spanish American And Philippine American Wars Yale Historical Publications Series

Exploring the performance of masculinity on and off the nineteenth-century American stage, this book looks at the shift from the passionate muscularity to intellectual restraint as not a linear journey toward national refinement; but a multitude of masculinities fighting simultaneously for dominance and recognition.

This groundbreaking book blends international relations and gender history to provide a new understanding of the Spanish-American and Philippine-American wars. Kristin L. Hoganson shows how gendered ideas about citizenship and political leadership influenced jingoist political leaders' desire to wage these conflicts, and she traces how they manipulated ideas about gender to embroil the nation in war. She argues that racial beliefs were only part of the cultural framework that undergirded U.S. martial policies at the turn of the century. Gender beliefs, also affected the rise and fall of the nation's imperialist impulse. Drawing on an extensive range of sources, including congressional debates, campaign speeches, political tracts, newspapers, magazines, political cartoons, and the papers of politicians, soldiers, suffragists, and other political activists, Hoganson discusses how concerns about manhood affected

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debates over war and empire. She demonstrates that jingoist political leaders, distressed by the passing of the Civil War generation and by women's incursions into electoral politics, embraced war as an opportunity to promote a political vision in which soldiers were venerated as model citizens and women remained on the fringes of political life. These gender concerns not only played an important role in the Spanish-American and Philippine-American wars, they have echoes in later time periods, says the author, and recognizing their significance has powerful ramifications for the way we view international relations. Yale Historical Publications

When former heavyweight champion Jim Jeffries came out of retirement on the fourth of July, 1910 to fight current black heavyweight champion Jack Johnson in Reno, Nevada, he boasted that he was doing it "for the sole purpose of proving that a white man is better than a negro." Jeffries, though, was trounced. Whites everywhere rioted. The furor, Gail Bederman demonstrates, was part of two fundamental and volatile national obsessions: manhood and racial dominance. In turn-of-the-century America, cultural ideals of manhood changed profoundly, as Victorian notions of self-restrained, moral manliness were challenged by ideals of an aggressive, overtly sexualized masculinity. Bederman traces this shift in values and shows how it brought together two seemingly contradictory ideals: the unfettered virility of racially "primitive" men and the refined superiority of "civilized" white men. Focusing on the lives and works of four very different Americans—Theodore Roosevelt, educator G. Stanley

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Hall, Ida B. Wells, and Charlotte Perkins Gilman—she illuminates the ideological, cultural, and social interests these ideals came to serve.

This book uses a sociological and ethnographic lens to explore why MMA participants endure grueling workouts and serious injury. The authors argue that the idolization of MMA participants from their supporters, each other, and culture more generally is linked to the creation of a type of publicly accessible and consumable form of masculinity.

Early twentieth-century African American men in northern urban centers like New York faced economic isolation, segregation, a biased criminal justice system, and overt racial attacks by police and citizens. In this book, Douglas J. Flowe interrogates the meaning of crime and violence in the lives of these men, whose lawful conduct itself was often surveilled and criminalized, by focusing on what their actions and behaviors represented to them. He narrates the stories of men who sought profits in underground markets, protected themselves when law enforcement failed to do so, and exerted control over public, commercial, and domestic spaces through force in a city that denied their claims to citizenship and manhood. Flowe furthermore traces how the features of urban Jim Crow and the efforts of civic and progressive leaders to restrict their autonomy ultimately produced the circumstances under which illegality became a form of resistance. Drawing from voluminous prison and arrest records, trial transcripts, personal letters and documents, and investigative reports, Flowe opens up new ways of

understanding the black struggle for freedom in the twentieth century. By uncovering the relationship between the fight for civil rights, black constructions of masculinity, and lawlessness, he offers a stirring account of how working-class black men employed extralegal methods to address racial injustice.

Spanning the era from the American Revolution to the Civil War, these nine pathbreaking original essays explore the unexpected, competing, or contradictory ways in which southerners made sense of manhood. Employing a rich variety of methodologies, the contributors look at southern masculinity within African American, white, and Native American communities; on the frontier and in towns; and across boundaries of class and age. Until now, the emerging subdiscipline of southern masculinity studies has been informed mainly by conclusions drawn from research on how the planter class engaged issues of honor, mastery, and patriarchy. But what about men who didn't own slaves or were themselves enslaved? These essays illuminate the mechanisms through which such men negotiated with overarching conceptions of masculine power. Here the reader encounters Choctaw elites struggling to maintain manly status in the market economy, black and white artisans forging rival communities and competing against the gentry for social recognition, slave men on the southern frontier balancing community expectations against owner domination, and men in a variety of military settings acting out community expectations to secure manly status. As *Southern Manhood* brings definition to an emerging subdiscipline of southern

history, it also pushes the broader field in new directions. All of the essayists take up large themes in antebellum history, including southern womanhood, the advent of consumer culture and market relations, and the emergence of sectional conflict.

Today, the military is one the most racially diverse institutions in the United States. But for many decades African American soldiers battled racial discrimination and segregation within its ranks. In the years after World War II, the integration of the armed forces was a touchstone in the homefront struggle for equality—though its importance is often overlooked in contemporary histories of the civil rights movement. Drawing on a wide array of sources, from press reports and newspapers to organizational and presidential archives, historian Christine Knauer recounts the conflicts surrounding black military service and the fight for integration. *Let Us Fight as Free Men* shows that, even after their service to the nation in World War II, it took the persistent efforts of black soldiers, as well as civilian activists and government policy changes, to integrate the military. In response to unjust treatment during and immediately after the war, African Americans pushed for integration on the strength of their service despite the oppressive limitations they faced on the front and at home. Pressured by civil rights activists such as A. Philip Randolph, President Harry S. Truman passed an executive order that called for equal treatment in the military. Even so, integration took place haltingly and was realized only after the political and strategic realities of the Korean War forced the Army to allow black

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soldiers to fight alongside their white comrades. While the war pushed the civil rights struggle beyond national boundaries, it also revealed the persistence of racial discrimination and exposed the limits of interracial solidarity. *Let Us Fight as Free Men* reveals the heated debates about the meaning of military service, manhood, and civil rights strategies within the African American community and the United States as a whole.

"This is a highly recommended purchase for undergraduate, medium-sized, and large public libraries wishing to provide a substantial introduction to the field of men's studies." --Reference & User Services Quarterly

"Pleasing layout and good cross-references make Carroll's compendium a welcome addition to collections serving readers of all ages. Highly recommended."

--CHOICE "An excellent index, well-chosen photographs and illustrations, and an extensive bibliography add further value. *American Masculinities* is well worth what would otherwise be too hefty a price for many libraries because no other encyclopedia comes close to covering this growing field so well." --American Reference Books Annual

American Masculinities: A Historical Encyclopedia is a first-of-its-kind reference, detailing developments in the growing field of men's studies. This up-to-date analytical review serves as a marker of how the field has evolved over the last decade, especially since the 1993 publication of Anthony Rotundo's *American Manhood*. This seminal book opened new vistas for exploration and research into American History, society, and culture. Weaving the fabric of American history, *American Masculinities* illustrates how

American political leaders have often used the rhetoric of manliness to underscore the presumed moral righteousness and ostensibly protective purposes of their policies. Seeing U.S. history in terms of gender archetypes, readers will gain a richer and deeper understanding of America's democratic political system, domestic and foreign policies, and capitalist economic system, as well as the "private" sphere of the home and domestic life. The contributors to *American Masculinities* share the assumption that men's lives have been grounded fundamentally in gender, that is, in their awareness of themselves as males. Their approach goes beyond scholarship which traditionally looks at men (and women) in terms of what they do and how they have influenced a given field or era. Rather, this important work delves into the psychological core of manhood which is shaped not only by biology, but also by history, society, and culture. Encapsulating the current state of scholarly interpretation within the field of Men's Studies, *American Masculinities: A Historical Encyclopedia* is designed to help students and scholars advance their studies, develop new questions for research, and stimulate new ways of exploring the history of American life. Key Features - Reader's Guide facilitates browsing by topic and easy access to information - Extensive name, place, and concept index gives users an additional means of locating topics of interest - More than 250 entries, each with suggestions for further reading - Cross references direct users to related information - Comprehensive bibliography includes a list of sources organized by categories in the field Topics

Covered - Arts, Literature, and Popular Culture - Body, Health, and Sexuality - Class, Ethnic, Racial, and Religious Identities - Concepts and Theories - Family and Fatherhood - General History - Icons and Symbols - Leisure and Work - Movements and Organizations - People - Political and Social Issues About the Editor Bret E. Carroll is Associate Professor of History at California State University, Stanislaus. He received his Ph.D. from Cornell University in 1991. He is author of *The Routledge Historical Atlas of Religion in America* (1997), *Spiritualism in Antebellum America* (1997), and several articles on nineteenth-century masculinity.

A remarkable new work from one of our premier historians In his exciting new book, John F. Kasson examines the signs of crisis in American life a century ago, signs that new forces of modernity were affecting men's sense of who and what they really were. When the Prussian-born Eugene Sandow, an international vaudeville star and bodybuilder, toured the United States in the 1890s, Florenz Ziegfeld cannily presented him as the "Perfect Man," representing both an ancient ideal of manhood and a modern commodity extolling self-development and self-fulfillment. Then, when Edgar Rice Burroughs's Tarzan swung down a vine into the public eye in 1912, the fantasy of a perfect white Anglo-Saxon male was taken further, escaping the confines of civilization but reasserting its values, beating his chest and bellowing his triumph to the world. With Harry Houdini, the dream of escape was literally embodied in spectacular performances in which he triumphed over every kind of threat to masculine integrity -- bondage,

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imprisonment, insanity, and death. Kasson's liberally illustrated and persuasively argued study analyzes the themes linking these figures and places them in their rich historical and cultural context. Concern with the white male body -- with exhibiting it and with the perils to it --reached a climax in World War I, he suggests, and continues with us today.

Winner of the 2012-2013 Asian/Pacific American Librarian's Association Book Award Winner of the 2013 American Sociological Association's Asia and Asian America Section Distinguished Book Award The first half of the twentieth century witnessed a wave of Filipino immigration to the United States, following in the footsteps of earlier Chinese and Japanese immigrants, the first and second "Asiatic invasions." Perceived as alien because of their Asian ethnicity yet legally defined as American nationals granted more rights than other immigrants, Filipino American national identity was built upon the shifting sands of contradiction, ambiguity, and hostility. Rick Baldoz explores the complex relationship between Filipinos and the U.S. by looking at the politics of immigration, race, and citizenship on both sides of the Philippine-American divide: internationally through an examination of American imperial ascendancy and domestically through an exploration of the social formation of Filipino communities in the United States. He reveals how American practices of racial exclusion repeatedly collided with the imperatives of U.S. overseas expansion. A unique portrait of the Filipino American experience, *The Third Asiatic Invasion* links the Filipino experience to that of Puerto Ricans, Mexicans, Chinese

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and Native Americans, among others, revealing how the politics of exclusion played out over time against different population groups. Weaving together an impressive range of materials—including newspapers, government reports, legal documents and archival sources—into a seamless narrative, Baldoz illustrates how the quixotic status of Filipinos played a significant role in transforming the politics of race, immigration and nationality in the United States.

WHAT IT MEANS TO BE A MAN Raising up men has never been easy, but today it seems particularly tough. The young and old need heroes to embody the eternal qualities of manhood: honor, duty, valor, and integrity. In *The Book of Man*, William J. Bennett points the way, offering a positive, encouraging, uplifting, realizable idea of manhood, redolent of history and human nature, and practical for contemporary life. Using profiles, stories, letters, poems, essays, historical vignettes, and myths to bring his subject to life, *The Book of Man* defines what a man should be, how he should live, and to what he should aspire in several key areas of life: war, work, leisure, and more. "Whether we take up the sword, the plow, the ball, the gavel, our children, or our Bibles," says Bennett, "we must always do it like the men we are called to be." *The Book of Man* shows how.

National Manhood explores the relationship between gender, race, and nation by tracing developing ideals of citizenship in the United States from the Revolutionary War through the 1850s. Through an extensive reading of literary and historical documents, Dana D. Nelson analyzes the social and political articulation of a civic

identity centered around the white male and points to a cultural moment in which the theoretical consolidation of white manhood worked to ground, and perhaps even found, the nation. Using political, scientific, medical, personal, and literary texts ranging from the Federalist papers to the ethnographic work associated with the Lewis and Clark expedition to the medical lectures of early gynecologists, Nelson explores the referential power of white manhood, how and under what conditions it came to stand for the nation, and how it came to be a fraternal articulation of a representative and civic identity in the United States. In examining early exemplary models of national manhood and by tracing its cultural generalization, *National Manhood* reveals not only how an impossible ideal has helped to form racist and sexist practices, but also how this ideal has simultaneously privileged and oppressed white men, who, in measuring themselves against it, are able to disavow their part in those oppressions. Historically broad and theoretically informed, *National Manhood* reaches across disciplines to engage those studying early national culture, race and gender issues, and American history, literature, and culture.

A girl with a romantic concept of war has her beliefs challenged when her fiance goes off to fight.

The Cold War was in many ways a religious war.

Presidents Truman and Eisenhower and other American leaders believed that human rights and freedoms were endowed by God, that God had called the United States to defend liberty in the world, and that Soviet communism was especially evil because of its atheism

and its enmity to religion. Along with security and economic concerns, these religious convictions also helped determine both how the United States defined the enemy and how it fought the conflict. Meanwhile, American Protestant churches failed to seize the moment. Internal differences over theology and politics, and resistance to cooperation with Catholics and Jews, hindered Protestant leaders domestically and internationally. Frustrated by these internecine disputes, Truman and Eisenhower attempted instead to construct a new civil religion. This public theology was used to mobilize domestic support for Cold War measures, to determine the strategic boundaries of containment, to appeal to people of all religious faiths around the world to unite against communism, and to undermine the authority of communist governments within their own countries.

General John A. Wickham, commander of the famous 101st Airborne Division in the 1970s and subsequently Army Chief of Staff, once visited Antietam battlefield. Gazing at Bloody Lane where, in 1862, several Union assaults were brutally repulsed before they finally broke through, he marveled, "You couldn't get American soldiers today to make an attack like that." Why did those men risk certain death, over and over again, through countless bloody battles and four long, awful years ? Why did the conventional wisdom -- that soldiers become increasingly cynical and disillusioned as war progresses -- not hold true in the Civil War? It is to this question--why did they fight--that James McPherson, America's preeminent Civil War historian, now turns his

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attention. He shows that, contrary to what many scholars believe, the soldiers of the Civil War remained powerfully convinced of the ideals for which they fought throughout the conflict. Motivated by duty and honor, and often by religious faith, these men wrote frequently of their firm belief in the cause for which they fought: the principles of liberty, freedom, justice, and patriotism. Soldiers on both sides harkened back to the Founding Fathers, and the ideals of the American Revolution. They fought to defend their country, either the Union--"the best Government ever made"--or the Confederate states, where their very homes and families were under siege. And they fought to defend their honor and manhood. "I should not like to go home with the name of a coward," one Massachusetts private wrote, and another private from Ohio said, "My wife would sooner hear of my death than my disgrace." Even after three years of bloody battles, more than half of the Union soldiers reenlisted voluntarily. "While duty calls me here and my country demands my services I should be willing to make the sacrifice," one man wrote to his protesting parents. And another soldier said simply, "I still love my country." McPherson draws on more than 25,000 letters and nearly 250 private diaries from men on both sides. Civil War soldiers were among the most literate soldiers in history, and most of them wrote home frequently, as it was the only way for them to keep in touch with homes that many of them had left for the first time in their lives. Significantly, their letters were also uncensored by military authorities, and are uniquely frank in their criticism and detailed in their reports of marches and battles, relations between officers and

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men, political debates, and morale. For Cause and Comrades lets these soldiers tell their own stories in their own words to create an account that is both deeply moving and far truer than most books on war. Battle Cry of Freedom, McPherson's Pulitzer Prize-winning account of the Civil War, was a national bestseller that Hugh Brogan, in The New York Times, called "history writing of the highest order." For Cause and Comrades deserves similar accolades, as McPherson's masterful prose and the soldiers' own words combine to create both an important book on an often-overlooked aspect of our bloody Civil War, and a powerfully moving account of the men who fought it.

In a pathbreaking new assessment of the shaping of black male identity in the early twentieth century, Martin Summers explores how middle-class African American and African Caribbean immigrant men constructed a gendered sense of self through organizational life, work, leisure, and cultural production. Examining both the public and private aspects of gender formation, Summers challenges the current trajectory of masculinity studies by treating black men as historical agents in their own identity formation, rather than as screens on which white men projected their own racial and gender anxieties and desires. Manliness and Its Discontents focuses on four distinct yet overlapping social milieus: the fraternal order of Prince Hall Freemasonry; the black nationalist Universal Negro Improvement Association, or the Garvey movement; the modernist circles of the Harlem Renaissance; and the campuses of historically black Howard and Fisk Universities. Between 1900 and

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1930, Summers argues, dominant notions of what it meant to be a man within the black middle class changed from a Victorian ideal of manliness--characterized by the importance of producer values, respectability, and patriarchy--to a modern ethos of masculinity, which was shaped more by consumption, physicality, and sexuality. Summers evaluates the relationships between black men and black women as well as relationships among black men themselves, broadening our understanding of the way that gender works along with class, sexuality, and age to shape identities and produce relationships of power.

Young Continental soldiers carried a heavy burden in the American Revolution. Their experiences of coming of age during the upheavals of war provide a novel perspective on the Revolutionary era, eliciting questions of gender, family life, economic goals, and politics.

"Going for a soldier" forced young men to confront profound uncertainty, and even coercion, but also offered them novel opportunities. Although the war imposed obligations on youths, military service promised young men in their teens and early twenties alternate paths forward in life. Continental soldiers' own youthful expectations about respectable manhood and their goals of economic competence and marriage not only ordered their experience of military service; they also shaped the fighting capacities of George Washington's army and the course of the war. *Becoming Men of Some Consequence* examines how young soldiers and officers joined the army, their experiences in the ranks, their relationships with civilians, their choices about quitting

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long-term military service, and their attempts to rejoin the flow of civilian life after the war. The book recovers young soldiers' perspectives and stories from military records, wartime letters and journals, and postwar memoirs and pension applications, revealing how revolutionary political ideology intertwined with rational calculations and youthful ambitions. Its focus on soldiers as young men offers a new understanding of the Revolutionary War, showing how these soldiers' generational struggle for their own independence was a profound force within America's struggle for its independence.

"[W]e can't come off as a bunch of angry white men."

Robert Bennett, chairman of the Ohio Republican Party

One of the enduring legacies of the 2012 Presidential campaign was the demise of the white American male voter as a dominant force in the political landscape. On election night, after Obama was announced the winner, a distressed Bill O'Reilly lamented that he didn't live in "a traditional America anymore." He was joined by others who bellowed their grief on the talk radio airwaves, the traditional redoubt of angry white men. Why were they so angry? Sociologist Michael Kimmel, one of the leading writers on men and masculinity in the world today, has spent hundreds of hours in the company of America's angry white men – from white supremacists to men's rights activists to young students –in pursuit of an answer. *Angry White Men* presents a comprehensive diagnosis of their fears, anxieties, and rage. Kimmel locates this increase in anger in the seismic economic, social and political shifts that have so transformed the

American landscape. Downward mobility, increased racial and gender equality, and a tenacious clinging to an anachronistic ideology of masculinity has left many men feeling betrayed and bewildered. Raised to expect unparalleled social and economic privilege, white men are suffering today from what Kimmel calls "aggrieved entitlement": a sense that those benefits that white men believed were their due have been snatched away from them. *Angry White Men* discusses, among others, the sons of small town America, scarred by underemployment and wage stagnation. When America's white men feel they've lived their lives the 'right' way – worked hard and stayed out of trouble – and still do not get economic rewards, then they have to blame somebody else. Even more terrifying is the phenomenon of angry young boys. School shootings in the United States are not just the work of "misguided youth" or "troubled teens"—they're all committed by boys. These alienated young men are transformed into mass murderers by a sense that using violence against others is their right. The future of America is more inclusive and diverse. The choice for angry white men is not whether or not they can stem the tide of history: they cannot. Their choice is whether or not they will be dragged kicking and screaming into that inevitable future, or whether they will walk openly and honorably – far happier and healthier incidentally – alongside those they've spent so long trying to exclude.

History of the Spanish-American War largely based on the daily records of Theodore Roosevelt, who trained and led the Rough Riders during the war.

How nineteenth-century media makers helped shape national opinion

DIAnalyzes cultural adaptation among aboriginal people in the Pacific Northwest, tracing the colonial origins and political implications of ideas about native "authenticity."/div

In *Manhood Impossible*, Scott Melzer argues that boys' and men's bodies and breadwinner status are the two primary sites for their expression of control. Controlling selves and others, and resisting being dominated and controlled is most connected to men's bodies and work. However, no man can live up to these culturally ascendant ideals of manhood. The strategies men use to manage unmet expectations often prove toxic, not only for men themselves, but also for other men, women, and society. Melzer strategically explores the lives of four groups of adult men struggling with contemporary body and breadwinner ideals. These case studies uncover men's struggles to achieve and maintain manhood, and redefine what it means to be a man.

Manhood and American Political Culture in the Cold War explores the meaning of anxiety as expressed through the political and cultural language of the early cold war era.

Cuordileone shows how the preoccupation with the soft, malleable American character reflected not only anti-Communism but acute anxieties about manhood and sexuality. Reading major figures like Arthur Schlesinger Jr., Adlai Stevenson, Joseph McCarthy, Norman Mailer, JFK, and many lesser known public figures, Cuordileone reveals how the era's cult of toughness shaped the political dynamics of the time and inspired a reinvention of the liberal as a cold warrior.

"Fierce and refreshing."— Carlos Lozada, *Washington Post*
Named a notable book of the year by the *New York Times* Book Review and the *Washington Post*, and one of the best books of the year by *Spectator* and *Publishers Weekly*, *The*

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Souls of Yellow Folk is the powerful debut from one of the most acclaimed essayists of his generation. Wesley Yang writes about race and sex without the polite lies that bore us all.

Revised and updated introduction to American diplomatic history.

A century after the Cuban war for independence was fought, Louis Pérez examines the meaning of the war of 1898 as represented in one hundred years of American historical writing. Offering both a critique of the conventional historiography and an alternate

A New York Times Notable Book of 2002! On February 10, 1906, Alice Ruth Moore, estranged wife of renowned early twentieth-century poet Paul Laurence Dunbar, boarded a streetcar, settled comfortably into her seat, and opened her newspaper to learn of her husband's death the day before. Paul Laurence Dunbar, son of former slaves, whom Frederick Douglass had dubbed "the most promising young colored man in America," was dead from tuberculosis at the age of 33. Lyrics of Sunshine and Shadow traces the tempestuous romance of America's most noted African-American literary couple. Drawing on a variety of love letters, diaries, journals, and autobiographies, Eleanor Alexander vividly recounts Dunbar's and Moore's tumultuous affair, from a courtship conducted almost entirely through letters and an elopement brought on by Dunbar's brutal, drunken rape of Moore, through their passionate marriage and its eventual violent dissolution in 1902. Moore, once having left Dunbar, rejected his every entreaty to return to him, responding to his many letters only once, with a blunt, one-word telegram ("No"). This is a remarkable story of tragic romance among African-American elites struggling to define themselves and their relationships within the context of post-slavery America. As such, it provides a timely examination of the ways in which

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cultural ideology and politics shape and complicate conceptions of romantic love.

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On the battlefields of World War II, with their fellow soldiers as the only shield between life and death, a generation of American men found themselves connecting with each other in new and profound ways. Back home after the war, however, these intimacies faced both scorn and vicious homophobia. *The Mourning After* makes sense of this cruel irony, telling the story of the unmeasured toll exacted upon generations of male friendships. John Ibson draws evidence from the contrasting views of male closeness depicted in WWII-era fiction by Gore Vidal and John Horne Burns, as well as from such wide-ranging sources as psychiatry texts, child development books, the memoirs of veterans' children, and a slew of vernacular snapshots of happy male couples. In this sweeping reinterpretation of the postwar years, Ibson argues that a prolonged mourning for tenderness lost lay at the core of midcentury American masculinity, leaving far too many men with an unspoken ache that continued long after the fighting stopped, forever damaging their relationships with their wives, their children, and each other.

*Shortlisted for the Baillie Gifford Prize for Nonfiction

*Shortlisted for the Lambda Literary Award in Transgender Memoir/Biography *Shortlisted for the Wellcome Book Prize
One of The Times UK's Best Memoirs of 2018, BuzzFeed's Best Nonfiction of 2018, Autostraddle's Best LGBT Books of 2018, Book Riot's Best Queer Books of 2018, and 52 Insight's Favorite Nonfiction Books of 2018 A "no-holds-barred examination of masculinity" (BuzzFeed) and violence from award-winning author Thomas Page McBee. In this "refreshing and radical" (The Guardian) narrative, Thomas

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McBee, a trans man, sets out to uncover what makes a man—and what being a “good” man even means—through his experience training for and fighting in a charity boxing match at Madison Square Garden. A self-described “amateur” at masculinity, McBee embarks on a wide-ranging exploration of gender in society, examining sexism, toxic masculinity, and privilege. As he questions the limitations of gender roles and the roots of masculine aggression, he finds intimacy, hope, and even love in the experience of boxing and in his role as a man in the world. Despite personal history and cultural expectations, “Amateur is a reminder that the individual can still come forward and fight” (The A.V. Club). “Sharp and precise, open and honest,” (Women’s Review of Books), McBee’s writing asks questions “relevant to all people, trans or not” (New York Newsday). Through interviews with experts in neuroscience, sociology, and critical race theory, he constructs a deft and thoughtful examination of the role of men in contemporary society. Amateur is a graceful and uncompromising look at gender by a fearless, fiercely honest writer.

From the first interactions between European and native peoples, to the recent peace-keeping efforts in Afghanistan and Iraq, military issues have always played an important role in American history. *Ways of War* comprehensively explains the place of the military within the wider context of the history of the United States, showing its centrality to American culture and politics. The chapters provide a complete survey of the American military's growth and development while answering such questions as: How did the American military structure develop? How does it operate? And how have historical military events helped the country to grow and develop? Features Include: Chronological and comprehensive coverage of North American conflicts since the seventeenth century and international wars undertaken by

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the United States since 1783 Over 100 maps and images, chapter timelines identifying key dates and events, and text boxes throughout providing biographical information and first person accounts A companion website featuring an extensive testbank of discussion, essay and multiple choice questions for instructors as well as student study resources including an interactive timeline, chapter summaries, annotated further reading, annotated weblinks, additional book content, flashcards and an extensive glossary of key terms. Extensively illustrated and written by experienced instructors, Ways of War is essential reading for all students of American Military History.

The black prizefighter labored in one of the few trades where an African American man could win renown: boxing. His prowess in the ring asserted an independence and powerful masculinity rare for black men in a white-dominated society, allowing him to be a man--and thus truly free. Louis Moore draws on the life stories of African American fighters active from 1880 to 1915 to explore working-class black manhood. As he details, boxers bought into American ideas about masculinity and free enterprise to prove their equality while using their bodies to become self-made men. The African American middle class, meanwhile, grappled with an expression of public black maleness they saw related to disreputable leisure rather than respectable labor. Moore shows how each fighter conformed to middle class ideas of masculinity based on his own judgment of what culture would accept. Finally, he argues that African American success in the ring shattered the myth of black inferiority despite media and government efforts to defend white privilege.

The Praying South and the Fighting South are two of our most popular images of white southern culture. In Subduing Satan, Ted Ownby details the tensions between these complex--and often opposing--attitudes. "Ownby's re-creation

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of male recreation is rich and fascinating. He paints the saloon and the street, the cockfighting and dogfighting rings as realms of distinctly male vices, enjoyed lustily by men seeking to escape the sweet virtue of the Southern Christian home.--Nation "A bold new thesis. . . . [Ownby] gives us guideposts in the ongoing search for the meaning of southern history.--Journal of Southern History "I suspect that for many years ahead Ted Ownby's *Subduing Satan* will serve as the standard guide on how to write religious social history.--Bertram Wyatt-Brown, University of Florida "This is one of the freshest and most interesting books written about the American South in years. By focusing on the cultural conflicts of everyday life, Ownby gets us right to the heart of white culture in the South between Reconstruction and the 1920s.--Edward L. Ayers, University of Virginia

A history of a quintessentially American place--the rural and small town heartland--that uncovers deep yet hidden currents of connection with the world. When Kristin L. Hoganson arrived in Champaign, Illinois, after teaching at Harvard, studying at Yale, and living in the D.C. metro area with various stints overseas, she expected to find her new home, well, isolated. Even provincial. After all, she had landed in the American heartland, a place where the nation's identity exists in its pristine form. Or so we have been taught to believe. Struck by the gap between reputation and reality, she determined to get to the bottom of history and myth. The deeper she dug into the making of the modern heartland, the wider her story became as she realized that she'd uncovered an unheralded crossroads of people, commerce, and ideas. But the really interesting thing, Hoganson found, was that over the course of American history, even as the region's connections with the rest of the planet became increasingly dense and intricate, the idea of the rural Midwest as a steadfast heartland became a stronger and more stubbornly

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immovable myth. In enshrining a symbolic heart, the American people have repressed the kinds of stories that Hoganson tells, of sweeping breadth and depth and soul. In *The Heartland*, Kristin L. Hoganson drills deep into the center of the country, only to find a global story in the resulting core sample. Deftly navigating the disconnect between history and myth, she tracks both the backstory of this region and the evolution of the idea of an unalloyed heart at the center of the land. A provocative and highly original work of historical scholarship, *The Heartland* speaks volumes about pressing preoccupations, among them identity and community, immigration and trade, and security and global power. And food. To read it is to be inoculated against using the word "heartland" unironically ever again.

Histories of the Gilded Age and Progressive Era tend to characterize the United States as an expansionist nation bent on Americanizing the world without being transformed itself. In *Consumers' Imperium*, Kristin Hoganson reveals the other half of the story, demonstrating that the years between the Civil War and World War I were marked by heightened consumption of imports and strenuous efforts to appear cosmopolitan. Hoganson finds evidence of international connections in quintessentially domestic places--American households. She shows that well-to-do white women in this era expressed intense interest in other cultures through imported household objects, fashion, cooking, entertaining, armchair travel clubs, and the immigrant gifts movement. From curtains to clothing, from around-the-world parties to arts and crafts of the homelands exhibits, Hoganson presents a new perspective on the United States in the world by shifting attention from exports to imports, from production to consumption, and from men to women. She makes it clear that globalization did not just happen beyond America's shores, as a result of American military might and industrial

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power, but that it happened at home, thanks to imports, immigrants, geographical knowledge, and consumer preferences. Here is an international history that begins at home.

This book blends international relations and gender history to provide a new understanding of the Spanish-American and Philippine-American wars. Kristin L. Hoganson shows how gendered ideas about citizenship and political leadership influenced jingoist political leaders' desire to wage these conflicts, and she traces how they manipulated ideas about gender to embroil the nation in war. She argues that racial beliefs were only part of the cultural framework that undergirded U.S. martial policies at the turn of the century. Gender beliefs, often working in tandem with racial beliefs, affected the rise and fall of the nation's imperialist impulse. Stephen Meyer charts the complex vagaries of men reinventing manhood in twentieth century America. Their ideas of masculinity destroyed by principles of mass production, workers created a white-dominated culture that defended its turf against other racial groups and revived a crude, hypersexualized treatment of women that went far beyond the shop floor. At the same time, they recast unionization battles as manly struggles against a system killing their very selves. Drawing on a wealth of archival material, Meyer recreates a social milieu in stunning detail--the mean labor and stolen pleasures, the battles on the street and in the soul, and a masculinity that expressed itself in violence and sexism but also as a wellspring of the fortitude necessary to maintain one's dignity while doing hard work in hard world.

Contesting Slave Masculinity in the American South demonstrates the significance of internal divisions, comparison, and conflict in shaping gender and status in slave communities of the American South. David Stefan

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Doddington seeks to move beyond unilateral discussions of slave masculinity, and instead demonstrates how the repressions of slavery were both personal and political. Rather than automatically support one another against an emasculatory white society, Doddington explores how enslaved people negotiated identities in relation to one another, through comparisons between men and different forms of manhood held up for judgment. An examination of the framework in which enslaved people crafted identities demonstrates the fluidity of gender as a social and cultural phenomenon that defied monolithic models of black masculinity, solidarity, and victimization. Focusing on work, authority, honor, sex, leisure, and violence, this book is a full-length treatment of the idea of 'masculinity' among slave communities of the Old South.

The stereotype of the Victorian man as a flinty, sexually repressed patriarch belies the remarkably wide variety of male behaviors and conceptions of manhood during the mid- to late- nineteenth century. A complex pattern of alternative and even competing behaviors and attitudes emerges in this important collection of essays that points toward a "gendered history" of men.

"The book demonstrates how African American soldiers used military service as a tool to challenge white notions of second-class citizenry"--

Explores how Cold War men's magazines idealized warrior-heroes and sexual-conquerors and normalized conceptions of martial masculinity.

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