Chapter 1 : Gatherings of Mobility and Immobility : Transfers

Analyses considering nonhumans generally lack attention to temporality while approaches acknowledging temporality often ignore (non)human interactions. 1 This analysis integrates these strands of literature by developing the concept of seasonal masculinities.

Key Concepts in Leisure Studies The book is now published -- details here Notes and reviews This page directs you to some notes on some of the articles I have been reading as preparation in writing my new book, and since handing over the manuscript. I have accessed many of these pieces electronically, and would like to thank the splendid Ms Wendy Evans of the College of St Mark and St John, and the journals staff of Sage Publications UK for helping me acquire these fascinating pieces so conveniently. I am also grateful to colleagues working in the Sports Development courses at the College for suggesting some of these materials. The sets of notes are rather variable in size. Some are just summaries although they are clearly my personal summaries , while others have some critical commentary as well. I provide them here in case you want to scan through before reading the real thing, as a quick guide to contents. Please go on and read the real thing for yourselves, otherwise you will be relying on me and my interests which may be quite different from yours. You will also miss out a great deal of valuable stuff like literature reviews, extensive examples and details, and bibliographies which I do not even attempt to summarise in my notes. Some pieces appear under several headings. A bit preliminary and uncritical, but with some good examples of Nike advertisements Beech, J. Brief speculative piece about value chains in post modern business and media -- and everywhere else --permitting cultural studies to havew a business output Helstein, M. An insightful piece with some rather heavyweight -- but manageable-- theoretical stuff. Cheltenham focuses on the activities which tourists and visitors engage in, via concepts like performance Westberg, K. Reasonable study of how sponsore relate to player transgressions. All a bit obvious. See if you agree. Nearly as good as Harris ! Routledge and Kegan Paul. Massive heavyweight and devastating critique of the concept and how it is used in German philosophy. Highly relevant to debates in Tourism Beezer, A. Summarises some female travel writing, critiques male heroics in male travel writing in the C19th. Critiques modern adventure holidays and their search for postmodern forms of authenticity. A study of whether the behaviour of tourists is similar to that of people doing leisure at home. Implications for the connections between Tourism and Leisure. Examples include ethnographic performances for tourists, and museum displays. A useful critical account of the making of Titanic and why it had to compromise the authenticity of the reconstruction in the interests of audience involvement Tivers, J. A slightly unusual consideration of people who like to perform heritage re-enactments as opposed to visitors. Discussion of the contradictory effects of filming TR at the site and some implications for the management of new types of tourism. Uses multi-dimensional scaling to do this. Emphasises bodily dimensions for gym attendance [in more ways than one] Curry, D. Rather preliminary attempt to sketch out possible reasons for the popularity of tattooing and body piercing. Good account of sociological approaches to hunting and fishing. Pursues the issue of the real pleasures of bloodsports. Very interesting account of how women explain their decison to undergo cosmetic surgery, and how typical reasons reflect national contexts of health policy Grogan, S. A study of male concerns about their bodies based on focus-group methods [which are defended strongly]. Men do care how they look! Discusses Bauman on the oppressive tendencies of modernity to understand the cultural roots of exclusion of the disabled. Asesses postmodern culture as a more promising celebration of difference. Analyses the discourses of fitness magazines. A free-ranging discussion of female body-builders and how they manage and subvert gender identities. Fascinating study of female scarifiers [people who carve scars into their bodies], exploring the politics of the acts and also the pleasures. Lively post-freudian analysis of the structure of desire and how it is realised in competitive sport see also Cudney Sassatelli, R. Perceptive if slightly heavy-handed use of Goffman to understand the specifics of interaction in fitness gyms and the way they permit participants to manage notions of the fit body. Sport, Education and Society 15 2: The social management of fatness and thinness, Aldine de Gruyter: Lots of good stuff on practice and embodiment in habituses in concrete circumstances. More on professional boxers,

especially how they reconcile themselves to exploitation Cultural Capital Lareau, A and Weininger, E. A reasonable summary of how the concept had been operationalised in educational research thus far. Uses US data and notions of economic and cultural capital derived from Bourdieu, and shows the latter is important. NB Gender differences emerge here as insignificant. Disciplinary Apparatuses Abbas, A. Very informative piece on how feminists resist oppressive values in aerobics and learn to cope. Also on line at http: Limited but a good idea. Witty and arty critique of Disneyfication and its colonisation of the real world via infantilism. This article attempts to rescue marxist theory from the challenge of postfordist theories, discusses Hollywood, and Disney in particular. Ecstasy [including spirituality] Brymer, E and Gray, T. Pretty comprehensive review and useful attempts to explain rave culture. The Spirituality of Snowboarding: Reflections from the wilderness: French study, extending the work of Sykes and Matza on delinquency and Becker on cannabis use. Adds discussion of techniques to deny risk. Some reference to large quantitative study of drug users. Jones, I and Symon, G. A useful but rather functionalist and limited argument for post-compulsory education as serious leisure. A critical account of Macdonaldization as applied to universities. Managers cannot dominate universities, although the trends are all that way. A response to Prichard and Willmott. A clearly transitional piece moving from Weber into marxism and Baudrillard. Effects Analysis Anderson, C. Argues there is cause for concern, but results are complex and mixed. An insightful account of the effects of postmodern media on children as consumers and the contrasts with media education Gentile, D. A classic psychological study, based on Anderson and Dill , but investigating effects on school behaviours this time. The usual combination of statistical tests, strong opinion, and cautious findings. Includes use of a particular model to analyse camera shots Kim, H. A good review of some of the literature on the impact of films and a systematic but rather limited study involving just one film. A general model of the social dimensions of risk ensues. Ferrell, J, Milovanavic, D. An unusual technique to assess outcomes of a US OB -- interesting but with some flaws. Despite its uncompromising title, this is actually quite a sympathetic account of manufactured adventure -- commercial whitewater rafting. It also contains useful discussions of risk and adventure, and comments on issues of emotion and ethnography Jones, C. Lots of work summarised on the claimed experiences with an interesting methodology Lyng, S. Not recent but a classic attempt to explain risky behaviour in sociological terms. Quite a good account of the actual pleasurable experiences. Some [unusual] critical comments about biker culture. A mind-boggling rethink of human-nature relations using Actor-Network Theory. Excellent on the pleasures of rock climbing too Segrave, J. One of the critiques is of gramscian work on music and youth culture as offering only a limited ethnographic understanding. Later work, including Thornton and Malbon is equally flawed methodologically. A flawed ethnographic study but one revealing the flexibility of gender performances Bourdieu, P. Actual ethnography demonstrated here, with its capacities to make the familiar strange and vice-versa. The article discusses the changes in Kabylian [Algerian] traditional society after colonisation in order to illustrate just how historically specific modern economic rationality really is. Brief and simple attempt at a polyvocal text. An autoethnographic reply to Anderson, written as a conversation. A few central points but I found it naff, self-aggrandising and sentimental, I am afraid. An insightful account of using photographs to do critical ethnography. Close links to Goffman. Exploring intersectionality and the dynamics of affect in roller derby, Leisure Sciences, Volume 35, Issue 5 pp. Pretty similar to the above, but this time after a walk around Mold in Wales with some Slow City activists.

Men and Masculinities is a refereed journal publishing the most recent gender studies research on men and masculinities. It presents empirical and theoretical articles that use both.

Literary Criticism and the Gospels: New Haven and London: Yale University Press, Books and Thematic Issues of Journals Edited: Affect Theories and Theologies. Co-edited with Karen Bray. In Queer Biblical Times: Futurity, Hauntology, and Utopia in Biblical Texts. Co-edited with Denise Kimber Buell. Biblical Interpretation thematic issue , forthcoming. Queer Temporalities, Affects, Theologies. Co-edited with Kent L. Brintnall and Joseph A. Transdisciplinary Theological Colloquia Series. Fordham University Press, Animal Theory, Creaturely Theology. Affect Theory and the Bible. Co-edited with Jennifer L. Oxford and New York: Oxford University Press, Spivak, Postcoloniality, and Theology. Co-edited with Mayra Rivera. Anatomies of Narrative Criticism: Co-edited with Tom Thatcher. Resources for Biblical Study, Society of Biblical Literature, Edited with Fernando F. The Bible and Postcolonialism, 8. London and New York: Edited with Janice Capel Anderson. Society of Biblical Literature; Leiden, Netherlands: In Search of the Present: The Bible through Cultural Studies. The Third Sheffield Colloquium. Gender, Culture, Theory, 7. Sheffield Academic Press, Biblical Studies and the New Historicism. Edited with David Jobling. Refereed and Invited Articles: From Affect to Exegesis" with Jennifer L. Journal of Biblical Literature Onwards Towards the Past. Biblical Studies and Cultural Studies. Masculinity in 4 Maccabees" with Janice Capel Anderson. Autobiographical Interventions in Literary and Biblical Studies. Deconstruction, Feminism, and the Samaritan Woman. A Plea for Concrete Criticism. Biblical Studies and the Postmodernism Debate. Context, Roots, and Prospects. Stanley Fish and the Biblical Interpreter. Oxford University Press, forthcoming. Affect Theory and the Bible, edited by Fiona C. Black and Jennifer L. Marchal, and Stephen D. The Bible in the Modern World, Sheffield Phoenix Press, Cambridge University Press, From Animal Theory to Creaturely Theology. Retrospect and Prospect, edited by Kelly R. Iverson and Christopher W. Resources for Biblical Study Series. Society of Biblical Literature Publications, Paul and Postcolonial Studies, edited by Christopher D. Paul in Critical Contexts Series. Moore and Mayra Rivera. A Critical Reader, edited by Bjorn Krondorfer. A Tragedy in Three Acts. Things Not Written in This Book. The Bible and Postcolonialism Series. Developments in Biblical and Theological Studies. Beginnings, Trajectories, Intersections " with Fernando F. Interdisciplinary Intersections, edited by Stephen D. Moore and Fernando F. University of Chicago Press. Moore and Janice Capel Anderson. The Performance of Masculinity in the Revelation to John. Aesthetics and Ethics at the End of the World, edited by S. Trinity St Mungo Press, On the Face and Physique of the Historical Jesus. The Third Sheffield Colloquium, edited by J. Cheryl Exum and Stephen D. SBL Symposium Series, 4. New York and London: Clines and Stephen D. McKnight and Elizabeth Struthers Malbon. Trinity Press International, The Disciplinary Technology of the Cross. New Directions for Biblical Studies? The Gospel of the Mark.

Chapter 3 : Rodeo Masculinities | Constructions & Commodifications

Linking Animal Cruelty and Family Violence Attitudes Toward Nonhumans Chapter 5 Masculinities and Nonhumans.

In terms of rodeo, non-human animals feature in mainly three roles: In other words, the social construction of masculinities in relation to the non-human animals. For example, in the performance side of the event, masculinity seems to be linked to the size and type of non-human animal. Mutton busting is for children and could be seen as a training ground. The mastery of the human over the non-human animal is the key. Masculinity is tied up with the skill in controlling the non-human animal, as it was crucial for ranch work and survival on the range. In this way, interactions with non-human animals are exemplary of a particular way of life and reflection of self identity. They are viewed as a team. This brings up interesting post-humanism dimensions of human and non-human animals having to think and work together to survive. The horse was often the main companion of the cowboy on the range, and there was a reliance on each other. The attitudes and behaviours of cowboys towards their horses is worth further explorationâ€¦ A few questions arise: Or, is it about serving humans? Is it a symbiotic relationship or one of human dominance? Do men treat non-human animals differently than women at rodeos? Men and horses bring up different images than women and horses in this context. This can be understood socio-culturally as well as financially. She suggests that horses in sporting events such as rodeo may be seen as a means to an end for men, a reflection on their sense of selves and status, especially when prize money is at stake. This is a fascinating dimension of gender, identity, image, and commercialization tied up with non-human animals. It is something I want to explore further. In terms of gender and non-human animal treatment, I chatted with my stepsister, Ryan, who works with horses, about rodeo. In show jumping, there is more gender balance with riders and often more women often compete than men. Paula also suggests that previously a lot of equine events at professional levels were more male dominated; however, this is now becoming more gender balanced, as equestrianism is the one of the only sports if not only sports that men and women actually compete against each other equally. Indeed, Dr Kate Dashper has also published on equine sport and dressage in terms of gender and culture. Animal rights controversies There have been protests and controversies by animal rights activists surrounding rodeo. Ryan reckons that there are oversights on this, as it is a regulated sport which takes place in public during a competition. She also notes these performing horses have lighter work schedules than other working horses. Non-equine events at rodeo, such as calf roping, also draws criticism. Ryan also stresses there is oversight for these events, as most policing happens within the sport itself. She also mentions that it is a spectator sport, so the audiences would not stand for cruelty in this public arena. She suggests being spectator-driven contributes to oversight and fewer problems. The marketing materials for many rodeos stress this animal welfare message as well. Overall, post-humanism represents a change in thinking of humans as more important and dominant over non-human animals. It will be interesting to see if rodeo has caught up with this.

"Youngstown, N.Y.".. "". "Theoretical foundations -- Study methodology -- Abuse of nonhumans -- Establishing a link? -- Masculinities and nonhumans.

Nature and Space 1 Portrayals of the anthropocene period are often dystopian or post-apocalyptic narratives of climate crises that will leave humans in horrific science-fiction scenarios. Such narratives miss the populations of people, such as Indigenous peoples, who approach climate change having already been through transformations of their societies induced by colonial violence. This essay discusses how some Indigenous perspectives on climate change can situate the present time as already dystopian. Instead of dread of an impending crisis, Indigenous approaches to climate change are motivated through dialogic narratives with their descendants and ancestors. In some cases, these narratives are like science fiction in which Indigenous peoples work to empower their own protagonists to address contemporary challenges. This view has important implications for climate and environmental justice allyship with Indigenous peoples. Journal of the American Academy of Arts and Sciences 2: Indigenous peoples are among the most active environmentalists in the world, working through advocacy, educational programs, and research. The emerging field of Indigenous Environmental Studies and Sciences IESS is distinctive, investigating social resilience to environmental change through the research lens of how moral relationships are organized in societies. Examples of IESS research across three moral relationships are discussed here: Way Beyond the Lifeboat: An Indigenous Allegory of Climate Justice Reimagining Global Climate Justice. University of California Press. In my experiences, most Indigenous peoples have complicated stories to tell about anthropogenic climate change that often start with their being harmed by fossil fuel industries. Climate injustice against Indigenous peoples is insidious, as it involves years of coupled colonial and capitalist domination. Is there a succinct way to convey an Indigenous perspective on climate justice that makes the connections between capitalism and industrialization and colonialism? This short essay uses a story of vessels, in allegorical form, to describe the complexity of Indigenous climate justice. The allegory seeks to convey how decolonization and anti-colonialism, understood in senses appropriate to the allegory, cannot be disaggregated from climate justice for Indigenous peoples. Food Sovereignty, Justice and Indigenous Peoples: In Oxford Handbook of Food Ethics. Violations of food sovereignty are often food injustices. Yet Indigenous peoples claim that one of the solutions to protecting food sovereignty involves the conservation of particular foods, from salmon to wild rice. This essay advances an argument that claims of this kind set forth particular theories of food sovereignty and food injustice that are not actually grounded in a static conception of Indigenous culture; instead, such claims offer important contributions to how settler colonial domination is understood as a form of injustice affecting key relationships that support Indigenous collective self-determination through food sovereignty. The essay describes some of the significant qualities of reciprocal relationships that support food sovereignty, referring widely to the work of Indigenous leaders and scholars and Tribal staff on salmon conservation in North America. Written with Chris Caldwell and Marie Schaefer. Approaches to Environmental Justice and Social Power. Indigenous peoples are widely recognized as holding lessons about how the rest of humanity can live sustainably. Yet it is rarely acknowledged that for Indigenous peoples living in the context of settler states, our efforts to sustain our peoples rest on our capacities to resist settler colonial oppression. Indigenous planning refers to a set of concepts and practices through which many Indigenous peoples reflect critically on sustainability to derive lessons about what actions reinforce Indigenous self-determination and resist settler colonial oppression. In the context of SDI, we discuss Indigenous planning as a process of interpreting lessons from our own pasts and making practical plans for staging our own futures in the face of oppression. Written with Shelbi Nahwilet Meissner. In Routledge Companion to the Philosophy of Race. We seek in this essay to distill rather briefly for philosophers of race a few of the concepts and arguments advanced within literatures in Indigenous feminisms and Indigenous gender studies. We will try to give voice to the structures of settler colonial erasure by bringing together a range of cases from academic literatures of how oppressive impositions of Indigenous identities are interwoven with patriarchy. The resurgence of Indigenous identities as part of

decolonization movements must simultaneously be tied to the decolonization of Indigenous relationships to gender and land. In English Language Notes 55 At the same time, our societies have been heavily disrupted by colonialism, capitalism, and industrialization. I perceive at least three key themes reflected across the field that suggest distinct approaches to inquiries into climate change. The approaches arise from how our ways of imagining the future guide our present actions. The type of injustice is one that many other Indigenous peoples can identify withâ€"U. I seek to show how there are many layers to the settler colonial injustice behind DAPL that will take me, by the end of this essay, from U. In Routledge Companion to the Environmental Humanities. Anthropocene discourse often describes futures using dystopian themes. I wondered how might some Indigenous peoples interpret such futures. While similarities are present given Indigenous concern with conserving native species, it is more accurate to claim that indigenous conservationists focus more on sustaining particular plants and animals whose lives are entangled locally, over many generations, in ecological, cultural and economic relationships with human societies. What is more, the environmental impacts of settler colonialism have made it so that quite a few indigenous peoples in North America are already no longer able to relate locally to many of the plants and animals that are significant to them. In the Anthropocene, then, some indigenous peoples already inhabit what our ancestors would have likely characterized as a dystopian future. So we consider the future from what we believe is already a dystopia, which frames how we approach conservation decisions today. In Humanities for the Environment: Indigenous peoples are among the most audible voices in the global climate justice movement. Yet, as I will show in this chapter, climate injustice is a recent episode of a cyclical history of colonialism inflicting anthropogenic human-caused environmental change on Indigenous peoples. Indigenous peoples face climate risks largely because of how colonialism, in conjunction with capitalist economics, shapes the geographic spaces they live in and their socio-economic conditions. In the North American settler colonial context, which I focus on in this chapter, U. Climate Change and Indigenous Peoples: A growing body of literature examines the vulnerability, risk, resilience, and adaptation of indigenous peoples to climate change. This synthesis of literature brings together research pertaining to the impacts of climate change on sovereignty, culture, health, and economies that are currently being experienced by Alaska Native and American Indian tribes and other indigenous communities in the United States. This report defines and describes the key frameworks that inform indigenous understandings of climate change impacts and pathways for adaptation and mitigation, namely, tribal sovereignty and self-determination, culture and cultural identity, and indigenous community health indicators. It also provides a comprehensive synthesis of climate knowledge, science, and strategies that indigenous communities are exploring. Indigenous Food Sovereignty, Renewal and U. Indigenous peoples often embrace different versions of the concept of food sovereignty. Yet some of these concepts are seemingly based on impossible ideals of food self-sufficiency. I will suggest in this essay that for at least some North American Indigenous peoples, food sovereignty movements are not based on such ideals, even though they invoke concepts of cultural revitalization and political sovereignty. Instead, food sovereignty is a strategy of Indigenous resurgence that negotiates structures of settler colonialism that erase the ecological value of certain foods for Indigenous peoples. In Keepers of the Green World: Traditional Ecological Knowledge and Sustainability. This essay is written to address conversations about the best ways to engage in knowledge exchange on important sustainability issues between Indigenous knowledges and fields of climate, environmental and sustainability sciences. Indigenous knowledges often play a crucial role in Indigenous planning processes. I have found that scientists often appreciate the value of Indigenous knowledges as inputs for adding data that scientific methods do not normally track. But it is also the case that Indigenous knowledges have governance-value. That is, they serve as irreplaceable sources of guidance for Indigenous resurgence and nation-building. Scientists should appreciate governance-value because it suggests that for some Indigenous peoples in knowledge exchange situations, we need to be assured that the flourishing of our knowledges is respected and protected. Scientists must understand governance value to improve their approaches to knowledge exchange with Indigenous peoples. Phenomenology and the Environment. For many Indigenous peoples, I will argue, injustice also occurs when the social institutions of one society systematically erase certain social-ecological contexts, or horizons, that are vital for members of another

society to experience themselves in the world as having responsibilities to other humans, nonhumans and the environment. Injustice, here, involves one society robbing another society of its capacities to experience the world as a place of collective life that its members feel responsible for maintaining into the future. I seek to show how this understanding of environmental injustice is highlighted in theories and research from the domain of Indigenous peoples and settler colonialism. Ethics of Caring in Environmental Ethics: Indigenous and Feminist Philosophies Written with Chris Cuomo. The Oxford Handbook of Environmental Ethics. Indigenous ethics and feminist care ethics offer a range of related ideas and tools for environmental ethics. Indigenous ethics highlight attentive caring for the intertwined needs of humans and nonhumans within interdependent communities. Feminist environmental care ethics emphasize the importance of empowering communities to care for themselves and the social and ecological communities in which their lives and interests are interwoven. The gendered, feminist, historical, and anticolonial dimensions of care ethics, indigenous ethics, and other related approaches provide rich ground for rethinking and reclaiming the nature and depth of diverse relationships as the fabric of social and ecological being. In Oxford Handbook of Philosophy and Race. Written for the field of philosophy, this article introduces concepts of and conflicts over Indigeneity to the field of philosophy of race. I will discuss in this essay a brief outline of my view that these difficulties are oppressive dilemmas and disappearances that are built into those structures of US settler colonialism that seek to erase us in our own homelands. Oxford Handbook of Environmental Political Theory. Indigenous environmental movements have been important actors in twentieth- and twenty-first-century global environmental politics and environmental justice. Their foci range from the protection of indigenous environmental stewardship systems to upholding and expanding treaty responsibilities to securing indigenous rights in law and policy. This chapter suggests that these movements open important intellectual spaces for thinking about the function of environmental governance institutions in addressing complex environmental issues such as clean water and forest conservation. Indigenous environmentalists suggest that institutions should function to convene reciprocal responsibilities across relatives as diverse as humans, non-human beings such as plants, entities such as water, and collectives such as forests. Sustainability Science 11 1: Indigenous sustainability scientists often describe protocols as referring to attitudes about how to approach the world that are inseparable from how people approach scientific inquiry; they use the terms caretaking and stewardship to characterize protocols in their Indigenous communities and nations. Yet sustainability scientists may be rather mystified by the idea of protocols as a necessary dimension of scientific inquiry. Moreover, the terms stewardship and caretaking are seldom used in sustainability science. We elaborate on some possible meanings of protocols for sustainability scientists.

Masculinity (also called manhood or manliness) is a set of attributes, behaviors, and roles associated with boys and racedaydvl.com a social construct, it is distinct from the definition of the male biological sex.

Find articles by Nicholas Pound Ian D. Stephen Find articles by Ian D. Clark Find articles by Andrew P. Penton-Voak Find articles by Ian S. I Conceived and designed the experiments: Received Jul 16; Accepted Sep Copyright Scott et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are properly credited. This article has been cited by other articles in PMC. Abstract Background In many animals, exaggerated sex-typical male traits are preferred by females, and may be a signal of both past and current disease resistance. The proposal that the same is true in humans â€" i. Recently, theoretical models have suggested that current condition may be a better index of mate value than past immunocompetence. This is particularly likely in populations where pathogenic fluctuation is fast relative to host life history. As life history is slow in humans, there is reason to expect that, among humans, condition-dependent traits might contribute more to attractiveness than relatively stable traits such as masculinity. To date, however, there has been little rigorous assessment of whether, in the presence of variation in other cues, masculinity predicts attractiveness or not. Most previous research has assessed masculinity either with subjective ratings or with simple anatomical measures. When assessed using this measure, there was no relationship between morphological masculinity and rated attractiveness. In contrast, skin colour â€" a fluctuating, condition-dependent cue â€" was a significant predictor of attractiveness. Our results are consistent with the hypothesis that current condition is more relevant to male mate value than past disease resistance, and hence that temporally fluctuating traits such as colour contribute more to male attractiveness than stable cues of sexual dimorphism. Such perspectives have generated similar expectations regarding human mate choice â€" i. These proposals form the basis of a large literature on human preferences for facial masculinity [9]. More recently however, a number of authors have questioned immunocompetence perspectives on facial masculinity preferences. Recent reviews of the animal literature present a complex and uncertain picture of the relationship between immunity, testosterone and trait size [7] , [10]. In humans, preliminary evidence suggests there is an association between circulating testosterone levels and anatomical masculinity in faces [11] , but the evidence for an association between either testosterone or masculinity and disease resistance is scant, inconsistent, and largely negative [7] , [12] â€" [20]. Even if masculinity does signal past disease resistance, it is unclear that females will, in general, benefit from attending to this signal, particularly if cues to current condition are available. Past disease resistance may be a weak predictor of current and future resistance, especially if pathogenic complexity is high, and pathogen fluctuation is fast relative to host lifespan and generation length [21] , [22]. Recent mathematical models of mate choice suggest that in most environments, females can reliably derive substantial fitness advantages from attending to current condition, but may gain little, if any, further benefit from simultaneously selecting mates on the basis of past immune function [21] , [22]. Thus, stable traits such as masculinity, which are not influenced by short-term fluctuations in adult health, should be of less importance to attractiveness than other more condition-responsive cues. This expectation is stronger in animals with long lifespans and slow reproduction, such as humans. Many studies to date have employed computer-based morphing methods to increase or decrease the masculinity of a particular facial photograph, and thereby measure the influence of masculinity on preferences. As such methods eliminate variation in other, potentially competing cues to attractiveness, they force participants often in a forced-choice paradigm to attend to masculinity alone, and cannot be used to gauge its importance in realistic contexts. While correlational approaches using unmodified photographs of individuals should address this concern, experiments to date have largely relied on subjective measures i. The importance of facial sexual dimorphism as a component of attractiveness is therefore, surprisingly, currently unknown. In contrast to the large body of literature regarding the role of stable traits in human mate choice [9] , research on condition and attractiveness has been limited. Skin cues such as overall skin colour and colour

homogeneity, for example, are observable, objectively measurable, and known correlates of condition in humans and non-human animals [38] , [40] , [41]. Colour information influences judgments of attractiveness [40] , [42] , health [41] â€" [43] and facial identity [44] , and may contribute more to sex-discrimination than does shape information [45] , [46]. Research on attractiveness and skin colour is a relatively recent phenomenon however, and as with masculinity research, has largely relied on subjective measures or morphing techniques [38] , [41]. Those studies that have used objective measures of natural variation in skin colour, and tested whether they predict attractiveness in the presence of variation in competing cues, have been limited to female faces [40] , [42]. It is unclear, therefore, whether skin colour is an important component of male attractiveness. To explore these issues, we measured associations between sexual dimorphism and attractiveness in male faces. In two independent samples, geometric morphometric analysis of the configuration of a large number of facial landmarks was used to generate an objective measure of natural variation in morphological masculinity, and the extent to which it predicted attractiveness was assessed. To further investigate the relative contribution of stable versus condition-dependent cues, we extracted facial skin colour information from the faces. This information was entered into a regression model along with morphometric masculinity to determine the extent to which either one could predict attractiveness. Methods Experiments were conducted using two photo-samples. Participants Subjects participated in the ratings experiment in exchange for course credit or cash payment. Sample 1 Twenty-two female undergraduate students age range 18â€"21, mean   Sample 2 Forty-nine students and members of staff from Bristol University. Eighteen [10 women, 8 men, age range 19â€"41, mean age 27, SD 7. Thirty-one 20 women, 11 men, age range 18â€"70, mean age 31, SD 11 viewed skin patches only. Stimuli Two sets of colour facial photographs of Caucasian males who were facing forward, and told to adopt a neutral , relaxed expression were employed in this study. Participants were photographed sitting, 1. Subjects were illuminated with fluorescent light with no flash. Skin patch stimuli were also generated from these photos section 2. Participants were standing ensuring replicable natural head position , 1. Subjects were lit with bilateral studio lights slightly offset to provide some depth information , in a room with no natural light. No flash was used. Sample 1 The 20 male faces were part of a larger photoset of 62 male and female faces from the same population of adults. A geometric morphometric analysis of all of these faces was used to generate morphological masculinity scores for each face in a manner analogous to that use used for previously for bodies [47]. First, using criteria established by Stephan et al [48] , the x-y coordinates of facial landmarks Fig. S1 â€" supplementary material were delineated for each face using Psychomorph [49]. Geometric morphometric techniques were then used to calculate a masculinity index for each face. Morphologika [50] was used to carry out Procrustes registration of the landmark data - a best fit procedure that removes scale, rotational and translational differences between shapes [51] â€" [53]. Next, to identify dimensions of variation in facial landmark configuration, Morphologika was used to conduct Principle Components Analysis PCA of the Procrustes-registered landmark data. This led to the retention of the first 11 PCs which together accounted for Step-wise discriminant analysis SPSS 13 was then used to establish which of the 11 PCs were best able to discriminate between the male and female faces. S2 , supplementary material, for details. Discriminant function scores were therefore used as an index of morphological masculinity, with high scores indicating a more masculine facial structure see Table S1 , supplementary material for details. Sample 2 Morphological masculinity was calculated in the same manner as sample 1, using a set of faces 75 male, 75 female from the same population, and with discriminant function scores again being used as an index of facial masculinity with high scores indicating a more masculine facial structure; Fig. Step-wise discriminant analysis determined that 11 PCs were best able to discriminate between the male and female faces.

Chapter 6 : The Paris Review â€" 5/ â€" Arts and Culture News

In terms of rodeo, non-human animals feature in mainly three roles: 1) show, 2) performance (sport events), 3) work. It will be interesting to see the treatment of these animals and the ways humans interact with them/the relationships between the species.

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

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

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

Chapter 7 : Linking Animal Cruelty and Family Violence By Lisa Anne Zilney

Here, Critical Ecofeminism advances upon Plumwood's intellectual, activist, and scholarly work by exploring its implications for a range of contemporary perspectives and issuesâ€"critical animal studies, plant studies, sustainability studies, environmental justice, climate change and climate justice, masculinities and sexualities.

The programme follows a relatively simple structure, following Richman as he travels from one state to another, gorging himself on meal after meal, with obvious bias towards fatty, calorific and meaty dishes. The average episode of Man v. Food generally incorporates four key elements. Richman begins by sampling a local delicacy or speciality, expressing his appreciation through grunts and groans of apparently primitive satisfaction, a token dribble of sauce often smudged across his chin. He then observes the creation of a super-sized food challenge, which he will attempt to conquer in the third part of the programme. The show ends with a pseudo press conference setup, with Richman playing the role of A-list celebrity and answering questions put to him by an adoring audience of devoted fans that have watched him either succeed or fail in the aforementioned challenge. This apparently playful finale is itself incredibly troublesome. And one can always rely on The Daily Mail to help maintain these dietary ideologies. If Richman successfully completes a challenge, he is met with roars of vehement approval and a distinct sense that he has somehow proven himself as a man. Richman is a man because he has b eaten the meat. The programme is dominated by men, with a male presenter and majority male audience, and there are strong hints of phallic solidarity woven throughout. Often, he evokes stereotypes of the state he is in, celebrating a mode of masculinity commonly associated with that location. In San Antonio , for example, Richman emulates a Texas Ranger, with phallic symbolism through presence of a rifle. The scene develops, proceeding quickly into the ridiculous, as Richman aims and fires at beef burgers being thrown into the sky. However, there is a clear assertion of violent masculinities through a celebration of shooting. One may also interpret the scene as a metaphor for the aforementioned man-as-hunter framework. This scene, although here isolated and held up as an example, is part of a wider selection of scenes throughout Man v. Food which promote human privilege, specifically human male privilege, over non-human animals. The apparently comedic element to this scene is troublesome because there is a blatant and intentional disregard for the origins of meat; a once live, sentient creature, reduced to pieces of meat. Food utilises notions of banter to undercut moral questions which challenge meat-eating, rendering them invalid and ridiculous. The idea is that men belong on the battlefield â€" they are aggressive, protective and primitive beings. At least, this seems to be the overarching message. They also exploit the bra-burning-feminist stereotype by incinerating their underwear and push a family car over a bridge to demonstrate a renunciation of the family man and a valorisation of the independent bachelor archetype. The hyper-masculine camaraderie throughout this advertisement is similarly mirrored in Man v. In keeping with this, there are also unfortunate portrayals of women and notions of femininity in Man v. This goes back to the notion of banter, the blurry-edged safeguard of sexist commentary. This is precisely what enables Man v. Food to express depressingly limited depictions of women, following a predictable line of sexual innuendo and body-only objectification. The pervasive use of sexual innuendo in the show is a prime example of the utilisation of such banter. This is a tactic repeated in the show in one particular episode in Durham, North Carolina , where Richman takes part in a four-person relay which combines food and sporting activities swimming, running and cycling over the course of fifteen miles. Richman takes part alongside two sporting men, and one woman, a cheerleader, called Tiffany. Tiffany is to take part in the swimming section of the relay and, in doing so, is something of a mastermind behind her complete objectification. When Tiffany strips down in the show, bold and brassy music accompanies the slow motion picture capturing her steady undress for the purpose of being ogled by a male audience presumed to be entirely heterosexual. The scene is made more complex when we take into account that, presumably, Tiffany has chosen to strip; there are no obvious signs of coercion in the scene. We can assume, therefore, that Tiffany is knowingly presenting her body to Richman, the camera and those around her. In what ways, then, is Tiffany being objectified? Here, apparent choice and empowerment have become about women actually opting to reveal their bodies and finding

liberation in their to-be-looked-at-ness. However, Tiffany is inescapably an object of sexualised fantasy in the show, as she is so clearly fragmented and reduced to a body and the show makes no attempt to enrich this two-dimensional body-only status, in the same way that men and manliness is explored however problematically. Indeed, for the majority of the show, Tiffany remains almost hauntingly silent; her major communication on-screen comprises of the occasional smile and getting undressed. Tiffany, as she appears, is also fully compliant with patriarchal demands for contemporary post- feminine appearance and behaviours in the scene â€" a slim, tanned, blonde cheerleader willing to undress on camera. Food promotes a reversion towards primitive and traditional modes of manliness and a hyper-masculine space celebrating fundamental needs and desires â€" food and sex. Food, along with other similar backlash media, appears to be fighting to reclaim something apparently lost by men through equality crusading. Trimmed cover of the Man v. Food Season 2 DVD. This shows a head and shoulders shot of a slightly smiling Adam Richman, with a raised knife and fork in his hands, about to tuck into a pile of pancakes on a plate. This is against a red background, subtly overlaid with faded pictures of fast food items, such as burgers in buns and hotdogs. Screenshot of Richman sitting at a table in the pseudo press conference set-up mentioned in the piece. There is an audience in front of him, with some members holding up mobile phones to film him. Screenshot of Tiffany removing a dark pink top to reveal a dark pink bikini to dive into a swimming pool. This is the slow motion scene mentioned in the article Durham, North Carolina. Her key research interests are various aspects of feminism, masculinities and looking at the relationship between humans and nonhumans. She also enjoys copious amounts of herbal tea, spending time with her pets two dogs and two cats and sitting in front of her sewing machine and getting creative.

Chapter 8 : Man v. Food: backlash or banter? - The F-Word

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