

## Man To Man Desire Homosexuality And Authority

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Breaks it Down

The Hypersexuality of Race: Reading and Panel Discussion The "Somewhere in a Box in Canada" Unboxing:

Box F \u0026 G Eve Kosofsky Sedgwick ODSECS #4: Freya Gowrley, 'Anna Seward and the Poetics of Exchange'

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Man to Man: Desire, Homosexuality, and Authority in Late-Roman Manhood surveys the presence of same-sex desire between men in the later Roman empire. Most accounts of recent years have either noted that sexual desire between men was forbidden or they

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"In an analysis that promises to be controversial, Man to Man: Desire, Homosexuality, and Authority in Late-Roman Manhood surveys the presence of same-sex desire between men in the later Roman empire. Most accounts of recent years have either noted that sexual desire between men was forbidden or they have ignored it.

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Introduction to Mark Masterson, Man to Man: Desire, Homosexuality, and Authority in Late-Roman Manhood . Read pp. 1-40 of my book. What seems to be the thesis? How does this reading recall earlier readings we have looked at in this course? Does it suggest different things? What is homosexuality?

Introduction to Mark Masterson, Man to Man: Desire ...

Mark Masterson argues that same-sex desire was a central part of late Roman manhood. Masterson is discussing homosexuality; he does not suggest that all men were expected or assumed to engage in homoerotic behavior. He claims, however, that desire haunted Roman (both Greek and Latin) texts, even

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when it was not explicit.

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Project MUSE - Man to Man: Desire, Homosociality, and ...

Man To Man Desire Homosociality And Authority A few genres available in eBooks at Freebooksy include Science Fiction, Horror, Mystery/Thriller, Romance/Chick Lit, and Religion/Spirituality. Eve Kosofsky Sedgwick-20th Century Theorist Queer Epistemology of the Closet UGC NTA NET English Thy Phu: \"Warring Visions: Photography and the Vietnam Conflict\" | October 23, 2020

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This trope equates the lonely \"poet maudit\" to a \"monster, freak or mad(wo)man,\" and therefore queer. So although his purpose is mainly expositional, it establishes homosexuality as a presence within the text. Williams uses Allan to frame desire beyond the binary of straight men and straight women, facilitating queer interpretations of ...

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The concealed homosexuality in A streetcar Named desire ...

In an analysis that promises to be controversial, Man to Man: Desire, Homosociality, and Authority in Late-Roman Manhood surveys the presence of same-sex desire between men in the later Roman empire. Most accounts of recent years have either noted that sexual desire between men was forbidden or they have ignored it.

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Man to man : desire, homosociality, and authority in late ...

Man to Man-Mark Masterson 2014 \"This book discusses same-sex desire among elite, educated Roman men in late antiquity, when same-sex desire could operate as a distinct vehicle for expressing friendship, patronage, solidarity, and other important relationships. Indeed, a man's grandeur or

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Man to Man: Desire, Homosociality, and Authority in Late-Roman Manhood: Amazon.ca: Masterson, Mark: Books

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Man to Man: Desire, Homosociality, and Authority in Late ...

Eve Sedgwick's 1985 treatise, 'Between Men' centralises an idea of male \"homosocial desire\". The term is something of a paradox: referring to both the tendency for our society to be structured around male relationships, and the demand that these relationships be characterised by \"intense homophobia, fear and hatred of homosexuality\".

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On Sedgwick's 'Homosocial Desire' - Honi Soit

Homosexuality is romantic attraction, sexual attraction, or sexual behavior between members of the same sex or gender. As a sexual orientation, homosexuality is \"an enduring pattern of emotional, romantic, and/or sexual attractions\" to people of the same sex. It \"also refers to a person's sense of identity based on those attractions, related behaviors, and membership in a community of ...

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Homosexuality - Wikipedia

In sociology, homosociality means same-sex relationships that are not of a romantic or sexual nature, such as friendship, mentorship, or others. Researchers who use the concept mainly do so to explain how

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men uphold men's dominance in society. Homosocial was popularized by Eve Kosofsky Sedgwick in her discussion of male homosocial desire. Sedgwick used the term to distinguish from "homosexual" and to connote a form of male bonding often accompanied by a fear or hatred of homosexuality. Jean Lipm

In an analysis that promises to be controversial, *Man to Man: Desire, Homosociality, and Authority in Late-Roman Manhood* surveys the presence of same-sex desire between men in the later Roman empire. Most accounts of recent years have either noted that sexual desire between men was forbidden or they have ignored it. This book argues that desire between men was known and that it was a way to express friendship, patronage, solidarity, and other important relationships among elite males in late antiquity. The evocation of this desire and its possible attendant corporeal satisfactions made it a compelling metaphor for friendship. A man's grandeur could also be portrayed metaphorically as sexual attractiveness, and the substantial status differences often seen in late antiquity could be ameliorated by a superior using amatory language to address an inferior. At the same time, however, there was a marked ambivalence about same-sex desire and sexual behavior between men, and indeed same-sex sexual behavior was criminalized as it had never been before. While rejection and condemnation may seem to indicate a decisive distancing between authority and this desire and behavior, authority gained power from maintaining a relation to them. Demonstrating knowledge of the actual mechanics of sex between men suggested to a witness that there was nothing unknown to the authority making the demonstration: authority that knew of scandalous masculine sexual pleasure could project its power pretty much anywhere. This startling dissonance between positive uses of same-sex desire between men and its criminalization in one and the same moment--a dissonance which recent discussions have been unable to address--requires further investigation, and this book supplies it.

At the time of its first appearance in 1985 *Between Men* was viewed as an important intervention into Feminist as well as Gay and Lesbian studies. It was an important book because it argued that "sexuality" and "desire" were not a historical phenomenon but carefully managed social constructs. This insight (that actually originated with Michael Foucault) is often viewed as anti-humanist or post-humanist because it argues that men and women are simply the products of patriarchal power relations over which they have no control. By mobilizing Foucault's theories of the history of sexuality Sedgwick re-fashions Feminism and Gay and Lesbian Studies to make it seem as though Feminism and Gay and Lesbian studies are ideally situated to continue those interventions into the history of sexuality begun by Foucault.

First published in 1985, *Between Men* was a decisive intervention in gender studies, a book that all but singlehandedly dislodged a tradition of literary critique that suppressed queer subjects and subjectivities. With stunning foresight and conceptual power, Eve Kosofsky Sedgwick's work opened not only literature but also politics, society, and culture to broader investigations of power, sex, and desire, and to new possibilities of critical agency. Illuminating with uncanny prescience Western society's evolving debates on gender and sexuality, *Between Men* still has much to teach us. With a new foreword by Wayne Koestenbaum emphasizing the work's ongoing relevance, *Between Men* engages with Shakespeare's *Sonnets*, Wycherley's *The Country Wife*, Sterne's *A Sentimental Journey Through France and Italy*, Hogg's *The Private Memoirs and Confessions of a Justified Sinner*, Tennyson's *The Princess*, Eliot's *Adam Bede*, Thackeray's *The History of Henry Esmond, Esq.*, and Dickens's *Our Mutual Friend* and *The Mystery of Edwin Drood*, among many other texts. Its pathbreaking analysis of homosocial desire in Western literature remains vital to the future of queer studies and to explorations of the social transformations in which it participates.

This book provides a fresh and contemporary take on the study of men and masculinity. It highlights new and exciting approaches to sexuality, desire, men and masculinity in East Asian contexts, focusing on the interconnections between them. In doing so, it re-examines the key concepts that underpin studies of masculinity, such as homophobia, homosociality and heteronormativity. Developing new ways of thinking about masculinity in local contexts, it fills a significant lacuna in contemporary scholarship. This thought-provoking work will appeal to students and scholars of gender studies, cultural studies and the wider social sciences.

This volume is the first book-length study of masculinities in the Sagas of Icelanders. Spanning the entire corpus of the Sagas of Icelanders--and taking into account a number of little-studied sagas as well as the more well-known works--it comprehensively interrogates the construction, operation, and problematization of masculinities in this genre. *Men and Masculinities in the Sagas of Icelanders* elucidates the dominant model of masculinity that operates in the sagas, demonstrates how masculinities and masculine characters function within these texts, and investigates the means by which the sagas, and saga characters, may subvert masculine dominance. Combining close literary analysis with insights drawn from sociological theories of hegemonic and subordinated masculinities, notions of homosociality and performative gender, and psychoanalytic frameworks, the book brings to men and masculinities in saga literature the same scrutiny traditionally brought to the study of women and femininities. Ultimately, the volume demonstrates that masculinity is not simply glorified in the sagas, but is represented as being both inherently fragile and a burden to all characters, masculine and non-masculine alike.

This book explores the construction of male sexuality in nineteenth-century American literature and comes up with some startling findings. Far from desiring heterosexual sex and wishing to bond with other men through fraternity, the male protagonists of classic American literature mainly want to be left alone. Greven makes the claim that American men, eschewing both marriage and male friendship, strive to

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remain emotionally and sexually inviolate. Examining the work of traditional authors - Hawthorne, Poe, Melville, Cooper, Irving, Stowe - Greven discovers highly untraditional and transgressive representations of desire and sexuality. Objects of desire from both women and other men, the inviolate males discussed in this study overturn established gendered and sexual categories, just as this study overturns archetypal assumptions about American manhood and American literature.

Argues that Alfred Hitchcock's themes of heterosexual male ambivalence and homoeroticism influence some of the films of directors Brian De Palma, Martin Scorsese and William Friedkin.

Argues that questions of sexual definition are at the heart of every form of literature, and discusses the writings of Melville, James, Wilde, and Proust

Women in Victorian England wore jewelry made from each other's hair and wrote poems celebrating decades of friendship. They pored over magazines that described the dangerous pleasures of corporal punishment. A few had sexual relationships with each other, exchanged rings and vows, willed each other property, and lived together in long-term partnerships described as marriages. But, as Sharon Marcus shows, these women were not seen as gender outlaws. Their desires were fanned by consumer culture, and their friendships and unions were accepted and even encouraged by family, society, and church. Far from being sexless angels defined only by male desires, Victorian women openly enjoyed looking at and even dominating other women. Their friendships helped realize the ideal of companionate love between men and women celebrated by novels, and their unions influenced politicians and social thinkers to reform marriage law. Through a close examination of literature, memoirs, letters, domestic magazines, and political debates, Marcus reveals how relationships between women were a crucial component of femininity. Deeply researched, powerfully argued, and filled with original readings of familiar and surprising sources, *Between Women* overturns everything we thought we knew about Victorian women and the history of marriage and family life. It offers a new paradigm for theorizing gender and sexuality--not just in the Victorian period, but in our own.

An exciting analysis of gender and sexual desire in sixth century Greek epigram that bridges classical and early Byzantine culture.

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