

The emotional publications and consequences of middle English literature about men and the therapy of emotion

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Abstract

Researchers are beginning to incorporate racial dynamics into their analyses of men and masculinity. Several scholars have asserted that the disciplines of ethnicity and masculinity are inextricably linked; these include Michael Awkward, Robyn Wiegman, Alfredo Mirandé, and Mrinalini Sinha. The idea of masculinities is also influenced by critical ethnic studies, a field that emerged in the United States in the 1970s and demonstrated the centrality of race to our social and political lives. The field of masculinity studies has been active in the United States for the better part of three decades, thanks largely to the

influence of feminism, homosexual studies, and ethnic studies. In contrast to more traditional disciplines of study like women's studies, however, the field of masculinity studies is still in its infancy (Brod). Although several of the most progressive universities in the United States, including Berkeley, started offering courses on masculinities as early as the 1970s, the field of masculinity studies did not truly take off until the 1990s. Because of these analyses, a critical theory has emerged that actively advocates for women's rights and gender parity in the workplace (Judith Newton).

Keyword: Masculinity, Gender Parity, Infancy

INTRODUCTION

“It was around this time that the American feminist and gay liberation movements influenced the development of masculinity studies. Movements influenced by the Civil Rights Movement's freeing vocabulary fought for the visibility of women and gay people. Positive action was being taken to challenge the heterosexual male's hegemony. As a result, the social movements of the 1960s challenged the patriarchal system in Western cultures, which was built on the dominance of heterosexual males and whose ideology was carried down via discourses such as philosophy, literature, architecture, film, history, medicine, and politics. In the past, patriarchal principles were taken for granted as universal (Carab).

Feminism was the first of these social movements to assist women in reevaluating their own identities. Feminism, in this view, made women challenge not only traditional conceptions of

femininity but also the division of sexuality as a whole. Women were challenging patriarchal norms by seeking political and social reforms, and this would eventually lead to a critique of the dominant conventions of gender. As with the LGBT rights movement, heterosexual normativity was called into question with the emergence of the movement in 1969. Gay men and lesbians have been fighting for their rights for a long time, believing that the right to choose one's sexual orientation is a fundamental human right. Gay individuals spontaneously demonstrated at Stone Wall to defend their right to choose their sexual orientation and, in doing so, discredited the heterosexual, normative model's exclusivity. The LGBT rights movement helped pave the ground for feminist and hegemonic/heterosexual masculinity studies to arise.

LITERATURE REVIEW

David Leverenz's *Manhood in the American Renaissance* (1989) was one of the first and most important critical works on masculinities in American literature. Emerson, Hawthorne, Melville, Thoreau, and Whitman are among the five classic writers studied by Leverenz, who employs a variety of theoretical and critical discourses, including feminism, new historicism, psychoanalysis (and, to a limited extent, deconstruction). It was clear to these writers that they didn't fit in with the prevailing masculine ideals of their period, according to Leverenz. Artistic "sensitivity" and a literary career feminised the majority of them, making them feel "domestic" and isolated from the rest of society. Furthermore, Leverenz discusses the aristocratic, artisan, and entrepreneurial masculine ideas that predominated in New England before to the Civil War. A new middle-class ideology of individual competition, he says, began to challenge America's most conventional ideas, such as the aristocratic patriarchy and the independent artisan, in the pre-bellum period. Because Leverenz demonstrates ties between conflicts of gender and class, notably between the old elite of landowners and the growing middle class of entrepreneurial businessmen in New England between 1820 and 1850, Leverenz has a lot to say. That the middle-class triumphed in the war and that its philosophy of masculinity, which is based on competitive individualism, still dominates contemporary America is the conclusion he comes to (1989, p. 3). As he contends, nineteenth century American women authors like Caroline Kirkland, Sarah Hale, Susan Warner, and Harriet Beecher Stowe shed light on class and gender problems in American society with a great deal of clarity, even starkness. This is another component of Leverenz's work (p. 4). Harriet Beecher Stowe's novel *Uncle Tom's Cabin* (1851-52), for example, is analysed by Leverenz in terms of race and class, and he shows how the three themes are intertwined in an innovative way. As a result of these flaws, "Manhood and the American Renaissance" is likewise problematic. An explicit link is made between Leverenz's work and homosexuality, masochism, and humiliation. It has been pointed out by Rodrigo Andrés that because Leverenz's analytical work is based on prejudice and fear of homosexuality, it is viewed by many current readers as an out-of-date and irrelevant research. The work of Leverenz is usually regarded as a basic study of masculinities in literature, although recent studies have brought up fresh and fascinating viewpoints, most of which are more progressive. There are too many to list here. However, we'll focus on a select works that have been deemed exceptionally important and innovative by the authors themselves (Murphy, *Fictions of Masculinity*, 1994). If you're interested in Henry James and William Dean Howells' portrayals of masculinity in novels, *Gender, Fantasy, and Realism in American Literature*

(1982) by Alfred Habegger is worth reading. Peter Schwenger's 1984 book *Phallic Critiques: Masculinity and Twentieth-Century Literature* examines the role of masculinity in the works of Hemingway and Mailer. Author Schwenger also examines how sexuality and literary style interact, stating that there is in fact "a male style" in literary works (1984, p. 12). It's worth mentioning Wayne Koestenbaum's 1989 book *Double Talk: The Erotics of Male Literary Collaboration* as well as Joseph A. Boone and Michael Cadden's 1990 book *Engendering Men: The Question of Male Feminist Criticism* (1989). Male authors' literary collaborations are the focus of the first book in the series. Men's feminist practise has "diverse possibilities," according to the editors of *Engendering Men* (1990, p. 4). It has been suggested that American males have already begun to reinvent their roles as men and, in doing so, have also begun to reinterpret the literary and cultural materials that they have received. "We recognise our position in a movement [of feminist men] whose moment, we hope, has come by sexing ourselves, by making public our textual/sexual bodies," they say (Boone and Cadden, 1990, p. 7).

STATEMENT OF THE PROBLEM

African American women's writings are defined by their complicated depictions of African American manhood in light of this reality imposed by racism. Black people are the target of racism, yet they themselves are patriarchal and racist. According to Baldwin, the black male has adopted a dominance over the African American woman in order to alleviate the bond of reliance that racial systems have created between them. androcentrism by highlighting the subjugation of women of colour by black males, which the writers we studied are black women. Among other instances, Alice Walker's writings show a blatant disdain for black men. As shown in the Pulitzer Prize-winning novel *The Color Purple*, the father of the family's rising brutality to black women is depicted, with just a glimmer of hope for a new sort of man at the conclusion. "We should [black men and women], undoubtedly, work together," Audre Lorde has said of a group of African American female novelists. "[African American] males have a lot more to learn from women," Toni Morrison told us in an interview. In Morrison's works, male characters learn to be free from the heavy patriarchal tradition that dictates that in order to be manly, one must subjugate another human being. As a writer, Morrison creates a chain of relationships between women and male characters. An individual guy may aid another individual man because he has received assistance from another individual man, and this individual man has been educated by a woman. Michael Awkward's view of males as possible supporters for black women's efforts to undermine patriarchy is consistent with this school of thought. As a result of this, Awkward believes that males must find a balance between a personal quest and the implementation of criticisms against patriarchy. As a result of this process, feminist males can help to spread the influence of feminist critique and explore new avenues. We have studied the works of African American women authors such as Alice Walker, Toni Morrison, Gloria Naylor, June Jordan, and Maya Angelou in this context of conversations between African American men and women. Also, we've studied the 1930s work of Zora Neale Hurston as a brilliant precursor of 40 years later's female successors' critique of African American manhood.

OBJECTIVE OF THE STUDY

- “To make visible masculinity as a cultural construct which is based on hierarchical structures of power relations like gender, race, and sexuality.

Research Questions

- Whether masculinity can be regarded as a cultural construct which is based on hierarchical structures of power relations like gender, race, and sexuality?

Research Methodology

Rather than starting with the premise that masculinity is a social construction based on a set of binary opposites, we're going to use that notion as the basis for our research technique (Segal, 1990). Sexist and racist and homophobic attitudes are used to reinforce the dominance of hegemonic masculinity in society. We contend, however, that masculinity may be socially deconstructed because of its cultural origin. We drew on critical viewpoints from a variety of domains in order to examine this procedure. To illustrate that masculinity is not a permanent and unchanging idea, sociologists who specialize in the subject have used a variety of methods, including an emphasis on sociology's methodological approach. Diverse ethnic minorities and white (mainstream) culture in the United States have constructed different male codes, which we have been able to study from an anthropological perspective. Traditional masculinity cults have been shown to have all the traits associated with patriarchal rule. The psychology of hegemonic masculinity has been examined to see how it affects men's behavior and relationships, including friendships, fatherhood and violence. It has also been shown to influence relationships between men and women, often resulting in hierarchies of dominance and, ultimately, violence against women.

With regard to these sources, the New York interviews with five specialists in masculinity studies have been quite useful. During our discussions with sociologist and head of the Center for the Study of Men and Masculinities Michael Kimmel, we learned (SUNY), Researchers like anthropologist David Gilmore (SUNY), cinema studies theorist Krin Gabbard (SUNY), racial anthropologist David Eng (Rutgers), and New York University professor Carolyn Dinshaw (Center for the Study of Gender and Sexualities) have been crucial to our work. ngels carab and j.m. armengol compiled a DVD of some of these interviews, titled "Debating Masculinity," which has a selection of these interviews. For each interview, a book entitled "Interviews" will be released (Icaria editorial).

RESEARCH DESIGN

Dr. Michael Kimmel (sociologist), Dr. Victoria Sau (psychologist), and Dr. Josep M. Armengol (psychologist) have been involved in the initial stage of the study, which has provided us with the essential multidisciplinary theoretical underpinnings for our analyses (literary theory and masculinities). It has also been used to the literary analysis of the selected corpus, which was done in the following manner;

Female Sexuality and War (Dr. Cristina Alsina): — Masculinity and War This topic has been examined in the works of Southern, female writers, particularly those by Bobbie Ann Mason and Jayne Anne Phillips.

Dr. Carab, Dr. Bárbara Ozieblo, Dr. Bill Phillips, Isabel Seguro, and Marta Bosch have studied the works of ethnic female authors that examine how race, class, and sexuality interrelate to produce diverse masculinity models. There are works by African American, Native, Arab, Asian and Hispanic female writers that we have studied.

— Dr. Rodrigo Andrés on masculinity and classics rereading: In this line of research, we aim to highlight the distortions supporting the construction of Western, hegemonic masculinity and to show new, alternative masculinities that are more dialoguing and considerate towards the sex, gender, class, or racial "Other," which can challenge Western social hierarchies. Sena Meter Naslund rewrites Herman Melville's Captain Ahab in *Moby Dick*, and Dr. Rodrigo Andrés has deepened this topic by studying the work of Sena Meter Naslund.

Masculinity and the Detective Novel (Dr. Bill Phillips): This topic has been examined by focusing on female authors like Sue Grafton, Paula L.

Both Woods, and Sara Paretsky, take into mind that the detective fiction has been identified with a masculine-dominated universe and imagery. A growing number of detective novels with female characters have been written by women in recent years. Since the publishing of works such as Priscilla L. Walton and Manina Jones's *Detective Agency*, the female detective has been studied to see whether it may be used to undermine the sexism, racism, and homophobia inherent in the traditional detective storey.

DATA ANALYSIS

A great starting point is to consider the concept of binary oppositions as the basis of cultural masculinity. In this society, being a "guy" meant rejecting gender norms and stigmatising other groups (Segal 1990). In this way, sexism, racism, and homophobia all contribute to and sustain a hegemonic masculinity. Investigating how men are portrayed in the media has the potential to challenge long-held assumptions about men and their place in society. Our argument is that masculinity, being culturally embedded, may likewise be subject to social deconstruction.

CONCLUSION

Since the incorporation of men's studies into gender-studies programmes, research on the correlation between racial/ethnic background and masculinity has become increasingly mainstream. African-American masculinity research has received a great deal of attention, but studies of other ethnic groups' masculinities have also been conducted, including those of Asians, Native Americans, Arab Americans, and others.

As our societies become more varied, mostly as a result of immigration, racial concerns play a larger role in influencing the actions of men from a variety of cultural backgrounds. As anthropologists, we study not just Western cultural stereotypes but also the depictions of ethnic masculinities created by women writers from throughout the world. The forthcoming collection *Multiculturalism and American Women Writers* serves as the foundation and point of departure for our investigation.

LIMITATIONS OF THE STUDY

As firms plan a focus group or create a case study based on customer feedback, they may encounter a number of difficulties. While it's important to document one's life and work, this

doesn't always transfer into knowledge that can be relied upon. The scope of qualitative research is constrained by a variety of additional factors. Some of these are:

In order to get reliable findings, companies must use a large enough sample size. Only 15 people can give us a good idea of how real customers feel about a product. The acquired data may be insufficient if a big enough sample size cannot be found.

Internal qualitative research may be influenced by staff prejudice. Even if the response is based on what their coworkers think, it may not be the most accurate. This might have a detrimental impact on the study's results.

Self-Selection Fear of Bias - Businesses relying on volunteers to answer inquiries worry that those who reply may not represent the larger population. Particularly when it comes to studies involving firm personnel, it is preferable if individuals are chosen at random. Although qualitative approaches are still used, quantitative methods are now being used instead.

Aesthetic - Observing customers in stores, putting together a focus group, or interviewing staff about their experiences at work isn't normal. Given that this isn't how people normally act and interact, it might have an influence on the results.

Questions of High Quality A researcher's questions might be difficult to judge because they are all subjective in nature. To get the most accurate results, researchers need to inquire about why and how people feel the way they do.

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