

The Men We Loved Male Friendship And Nationalism In Israeli Culture

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Friends and Enemies: Our Need to Love and Hate
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male friendship and testimonies of love in shakespeare s england reveals the complex and unfamiliar forms of friendship that existed between men in the late sixteenth century using the unpublished letter archive of the elizabethan spy anthony bacon 1558 1601 it shows how bacon negotiated a path through life that relied on the support of his friends rather than the advantages and status that came with marriage through a set of case studies focusing on the inns of court the prison the aristocratic great house and the spiritual connection between young and ardent protestants this book argues that the friendship spaces of early modern england permitted the expression of male same sex intimacy to a greater extent than has previously been acknowledged

western scholars have tended to read heian literature through the prism of female experience stressing the imbalance of power in courtship and looking for evidence that women hoped to move beyond the constraints of marriage politics paul schalow s original and challenging work inherits these concerns about the transcendence of love and carries them into a new realm of inquiry the suffering of noblemen and the literary record of their hopes for transcendence through friendship he traces this recurring theme which he labels courtly male friendship in five important literary works ranging from the tenth century tale of ise to the early eleventh century tale of genji whether authored by men or

women the depictions of male friendship addressed in this work convey the differing perspectives of male and female authors profoundly shaped by their gender roles in the court aristocracy schalow s analysis clarifies in particular how heian literature articulates the nobleman s wish to be known and appreciated fully by another man

one of our most admired and loved psychologists turns her attention to the essence of the good relationship and why we need enemies as well as friends

critics and academics have generally dismissed the commercial productions of the late pahlavi era best known for their songs and melodramatic plots as shallow derivative entertainment instead they have concentrated on the more recent internationally acclaimed art films claiming that these constitute iranian national cinema despite few iranians having seen them film discourse and even fan talk have long attempted to marginalize the mainstream releases of the 1960s and 1970s with the moniker filmfarsi ironically asserting that such popular favorites were culturally inauthentic this book challenges the idea that filmfarsi is detached from the past and present of iranians far from being escapist hollywood fare merely translated into persian it claims that the better films of this supposed genre must be taken as both a subject of and source for modern iranian history it argues that they have an appeal that relies on their ability to rearticulate traditional courtly and religious ideas and forms to problematize in unexpectedly complex and sophisticated ways the modernist agenda that secular nationalist elites wished to impose on their viewers taken seriously these films raise questions about standard treatments of iran s modern history by writing popular films into iranian history this book advocates both a fresh approach to the study of iranian cinema as well as a rethinking of the modernity tradition binary that has organized the historiography of the recent past it will appeal to those interested in iranian cinema iranian history and culture and more broadly readers dissatisfied with a dichotomous approach to modernity

fictionalized account of the early history of livingston county kentucky especially the life of joseph adair

some semi public exclusive male settings most noticeably in the military encourage the production of intimacy and desire yet whereas in most instances this desire is displaced through humor and aggressive gestures it becomes acknowledged and outright declared once associated with sites of heroic death in his provocative study of interrelations between friendship in everyday life and national sentiments in israel the author follows selected stories of friendship ranging over early childhood school the workplace and some unique war experiences he explores the symbolism of friendship in rituals for the fallen soldiers the commemoration of prime minister yzhak rabin and the national infatuation with recovering bodies of missing soldiers he concludes that the israeli case offers an extreme instance of a much broader cultural phenomenon declaring the friendship for the dead epitomizes the political blood pact between men taking precedence over the traditional blood ties of kinship and heterosexual unions the book underscores nationalism as a homosocial based emotion of commemorative desire

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