

Unit 20

Masculism

The first kind of secular response to feminism came from Ernest Belfort Bax, a socialist theoretician in the height of socialism at the beginning of the 20th century, and an associate of Karl Marx. Bax wrote *The Fraud of Feminism* in 1913, which was in essence the first masculist text. However, the term masculism did not gain usage until the end of the 20th century and even today is sometimes misspelt “masculinism” or even confused with misogyny.

Masculism is an ideology which emphasizes the “**complementarity**”¹⁾ of the sexes and freedom of sex role expression. In contrast, feminism advocates equality across the board and eschews any sex role differentiation. This resulted in the sexual equality laws of the early **Sixties**²⁾. Masculists maintain that sex differences are too great and varied to be legislated by government and that the constitutionality of those laws are questionable. Sexual equality laws support feminism and are built on the construct of Civil Rights Laws. Masculists claim that these laws **ended up**³⁾ serving mostly women while men were left with only their basic constitutional rights.

Masculists claim that a power imbalance between men and women has been created by feminism. Feminist assumptions of an all powerful patriarchy are considered untrue and “mythical,” as well as their claims to powerlessness and

1) complementarity: 상보성(相補性).

2) Sixties: 1960년대

3) end up: 결국에는 -이 되다, 의도하거나 예상하지 않은 결과로 되다. to find yourself in a place or situation that you did not intend or expect to be in





victimhood. Many masculinists maintain in their writings and analysis of history that feminism has fulfilled its own myth of patriarchy by producing an exclusive and powerful matriarchy as witnessed in their control of political parties, media and **academia**⁴⁾. Many masculinists ascribe to feminism the high rates of divorce, alienation of the genders, female chauvinism, **love-shyness**⁵⁾, disintegrating communities, fatherless children, highschool dropout, drug addiction, consumerism, teenage pregnancy, suicide, violent crime (especially murder), road **rage**⁶⁾, and overfilled prisons. Others argue that all these points have reasons and origins that are multi-faceted in nature, and that feminism is not the sole cause of this.

Some masculinists further state that sexual equality laws (beginning with the Civil Rights Act of 1964) have resulted in making feminist ideology, as they see it, as mainstream—that such laws serve primarily women and have created significant unconstitutional discrimination against men. While, in their view, some feminists rail against an “all-powerful patriarchy,” many masculinists consider patriarchy “inevitable.” Many masculinists accuse feminists of characterizing women as powerless victims of patriarchal oppression, and of using this as a device to justify the negative views they may have of men and the moves seen as the curtailing of men’s rights. Some masculinists claim that so-called “fascist feminism” has achieved a covert matriarchy by means of such devices, helped by **chivalry**⁷⁾ towards women that itself undermines the notion of female oppression.

4) academia: 학계.

5) love-shyness: [특히 남성] 이성을 만날 때 병적일 정도로 극도의 수줍음을 느끼는 것.

6) road rage: [U] a situation in which a driver becomes extremely angry or violent with the driver of another car because of the way they are driving

7) chivalry: U 기사도, 기사도적 정신(여성에게 상냥하고 약자를 돕는).

Masculist observations

Masculists cite many instances of what they see as anti-male discrimination. Their claims include legislation viewed as one-sided, selective enforcement, and neglected civil rights including:

- child custody strongly favoring mothers
- some men being **incarcerated**⁸⁾ for the inability to pay unrealistic child support payments
- children aborted or given up for adoption without fathers' consent
- men risking their lives in **conscripted**⁹⁾ military service (though women are also conscripted to military service in Israel)
- high-risk employment, but receiving no special honor for doing so
- men charged in some domestic **violence**¹⁰⁾ cases, even when victims
- men charged in some rape and sexual harassment cases with no evidence beyond the plaintiff's claim, with greater **repercussions**¹¹⁾ as a result of this
- research and free speech repressed unless pro-feminist; feminists argue that most research performed by women has not been given proper regard
- men fired from their jobs for dissenting with feminist ideology in the workplace
- hate crimes against men
- relative lack of funding for men's health
- lack of advocacy for men's rights and entitlement **programs**¹²⁾ for women only

8) incarcerate: (문어) 투옥[감금]하다 (imprison)

9) conscript: 군인으로 뽑다; 징집하다

10) domestic violence: 가정폭력

11) repercussion: (보통 pl.) (간접적) 영향, (사건 등의) 반동. an indirect and usually bad result of an action or event that may happen some time afterwards. =consequence

12) entitlement: [C] (AmE) 정부보조[지원]금. a government system that provides financial support to a particular group of people: *Medicaid, Medicare and other entitlement programs



- special government agencies for women's affairs with no corresponding agencies for men's affairs
- Earlier age of autonomy for women than men in some countries. (In some states of the United States women may legally move out of the house at 17, but men have to wait to be 18.)
- routine infant male circumcision

Some masculists also note that feminist ideology is taught in universities, where it is misleadingly labeled as "Women's studies." Of course not all universities carry such courses under this label, and neither do they all teach feminist ideology as the sole material in the course. In some Women's studies courses 'masculinities' are discussed, although many masculists would identify these courses as an attack on men and not consider such courses to be outside of the feminist perspective.

Some universities, in response to these courses, also carry "Men's studies" courses. Some feminists argue that this is somewhat **redundant**¹³⁾ as they see academia throughout history has been predominantly focused upon the issues of men and not women. Critics of this view note that areas such as engineering do not deal with or study gender ideology directly. They point out that few people would consider areas where women make up the majority, such as nursing, to be legitimately considered as areas of Women's studies.

The greatest area of disagreement among masculists has to do with religious **proscriptions**¹⁴⁾ for gender roles. This is largely a matter of degree: some masculists claim a general leadership role for men and greater contributions to society, while others argue for relative equality between the genders. The term masculism has been used interchangeably with the men's rights movement, but

13) redundant: 여분의, 과다한; 중복되는.

14) proscription: U 처벌[추방]의 선고; 추방; 금지. official mentioning that something is banned

this ignores the many gender neutral and humanist groups in the men's rights movement. Liberals in the men's rights movement often reserve the term masculism for the conservative branch of the movement. However, the liberal and former feminist author Warren Farrell describes himself as a masculist. One of the divisions between the liberal and conservative branches is secularism versus religion, with the liberals more **prone**¹⁵⁾ to take a gender neutral stance, as pioneered by Farrell, or a religious approach as represented in *The Inevitability of Patriarchy* by Steven Goldberg. Liberal masculists point out, in this regard, that the same conflict existed in feminism until the past few decades when the women of the political right that were in favor of patriarchy were converted to feminism. Some adherents of masculism, but not all, claim it is an attempt to counter ideology with ideology and in that manner create a "New Patriarchy." Some claim that, despite these differences, there is seemingly no conflict in goals within the majority of their movement, only in liberal-conservative dynamics.

Masculists, in general, envision a greater role for men in both the family and society. Most masculists note that child custody is assigned to fathers less often than to mothers. They argue that this should be made equal or even reversed, citing a lower incidence for all child development risk factors in single-parent households with only a father as compared to those with only a mother. They also argue that women initiate the majority of family breakups, and that this is **exacerbated**¹⁶⁾ by women's expectation of full custody, and that the expectation of custody by the father would therefore reduce the divorce rate. Feminists claim that changes to allow more equal custody would coerce women into staying in marriages against their wishes in order to maintain contact with their children. Others, including many masculists, suggest that men are already in this **invidious**¹⁷⁾ position.

15) prone: -하기 쉬운, -의 경향이 있는(to).

16)exacerbate: (고통·병·노여움 따위를) 악화시키다, 더하게 하다

17) invidious: 몹시 차별하는, 불공평한



The Sex Discrimination Commission of Australia, has stated that equality in child custody should begin with “equal parenting time while the marriage is intact,” and the Commissioner has suggested that only when men work part-time should fathers be given the same opportunity as mothers to **parent**¹⁸⁾ their children after a separation. Therefore, while the Sex Discrimination Commissioner believes that caring for children is compatible with mothers working full-time, she does not appear to believe the same is true of fathers working full-time. It is this inconsistent treatment of men and women, in this case by the Australian Sex Discrimination Commission, that many masculinists, humanists and fathers’ rights groups wish to change. Members of these groups also point to the necessity of at least one ‘**breadwinner**¹⁹⁾’ in a family, typically requiring long working hours.

Some masculinists state that one of their goals is to overturn what they see as the “**covert**²⁰⁾ matriarchy” and elect masculinist politicians, whom they would consider more altruistically motivated. Most masculinists support opportunity for women, though some **envision**²¹⁾ structural changes in taxation or other areas to compensate for what they see as natural differences and expectations between genders.

An alternate view of masculinism

There exists an alternate view of masculinism as a complementary movement to feminism, the so-called “New Masculinity.” In this viewpoint, both feminism and masculinism are attempts to correct disadvantages **induced**²²⁾ by gender roles. While feminism **addresses**²³⁾ areas where women are seen to be disadvantaged

18) parent: -의 부모 노릇을 하다.

19) breadwinner: 한 가정의 벌이하는 사람

20) covert: 숨은; (위협·눈짓 등) 암암리의, 은밀한

21) envision: (미래의 일을) 상상[구상]하다; 마음속에 그리다; 계획[기대]하다.

22) induce: 야기하다, 일으키다, 유발하다, 부르다

23) address: (문제)를 역점을 두어 다루다.

such as equal pay and **promotion**²⁴⁾, masculism addresses areas where men are seen to be disadvantaged—for example, criminal prosecution and sentencing, according to masculists of this view. These masculists may object to specific aspects of feminism or to the expressed views of specific self-defined feminist groups, but do not reject feminism as a concept, or believe that the feminist movement as a whole is hostile to masculism. Warren Farrell states in *The Myth of Male Power* that both genders are hampered by the gender roles of the past, which he said was “bi-sexism,” sexism which oppresses both genders. On his web page, he further expands on this compatibility, stating: “I use two **podiums**²⁵⁾: Dr. Farrell, Masculist; and Dr. Farrell, Feminist.” Another example is found in Fred Hayward’s speech to the National Congress for Men in 1981: “We must not reverse the women’s movement; we must accelerate it. [Men’s liberation] is not a **backlash**²⁶⁾, for there is nothing about traditional sex roles that I want to go back to.”

This view, essentially, is that masculism in some form can assist and aid the women’s movement and feminism, though this has met with encouragement and **trepidation**²⁷⁾ by feminists. Some feminists believe that space for women to have a voice would be threatened by the presence of men, or that a growing presence of men in the women’s movement would displace the voices of the women. However some feminists greet masculist interests in the women’s movement as being a key way for the ending of sexism in society. Some masculists, however, **decry**²⁸⁾ this idea entirely, and do not believe that masculism and feminism can possibly co-exist culturally. Most masculists agree on the political incompatibility of masculism and feminism.

24) promotion: 승진, 승격, 진급.

25) podium: (오케스트라의) 지휘대

26) backlash: 반동, 반발, 반격

27) trepidation: 당황, 걱정, 불안

28) decry: 공공연히 비난[증상]하다, 헐뜯다, 비방하다





The current state of masculism

Masculism and father's rights have **edged**²⁹⁾ further into mainstream thinking with various Western governments reviewing laws on child custody after divorce, the legality of circumcision on male infants, child support guidelines etc. The Internet has helped groups **network**³⁰⁾ together and frequent campaigns and demonstrations are attracting media attention, especially on father's rights.

Recent opposition to masculism includes statements in a government-funded \$75,000 report requested by Status of Women Canada, a department of the Canadian federal government. The report examines a wide variety of masculist web sites and states: "these groups are largely composed of white, heterosexual, middle-class men who have not been successful in coping with the challenge to masculinity posed by feminism." This report also advocated that the people listed in the report be monitored and possibly prosecuted for "**hate speech**"³¹⁾ due to their disagreement with feminist ideology. Proponents of masculism have noted that the characterizations made of masculists by this Canadian report could equally be applied to many Western feminists (white, middle class, unsuccessful coping with modern life, etc.), however such generalizations fail when considering women and feminists outside of many Western countries. Many men too in such countries do also face other hardships that may or may not be directly related to gender. Some postcolonial feminists acknowledge this and aim to correct these inequalities for men as well as women.

29) edge: 비스듬히 [천천히] 움직이다, 조금씩 나아가다 [움직이다]

30) network: 서로 연락을 취하다, 정보 교환하다, 네트워킹하다

31) hate speech: 혐오적인 말 (인종차별적 언사, 동성애자 차별적인 언사, 여성 차별적인 언사 등)

Unit

23

Do Men Oversexualize Encounters with Women? Research on gender differences in inferring sexual interest

While the stereotype of men as oversexed has been around a long, long time, it wasn't until surprisingly recently that scientific research began to offer empirical evidence for this long held belief. Since the early 1980s, a body of psychological research has developed providing empirical evidence that when (presumably heterosexual) men and women engage in brief interactions, men tend to rate the interactions as more sexual than women. This result, termed the oversexualization effect, has been **replicated**¹⁾ in dozens of studies.

A recent study, published in the journal *Psychology of Women Quarterly* set out to both further replicate these findings, and also to look a bit deeper into what is going on behind men's oversexualization. Specifically the researchers looked at the extent to which men's beliefs and evaluations about themselves as being typically masculine or typically feminine influenced their oversexualization of encounters with women. The prediction was that the more strongly "masculine-typed" a man was, the more likely he would be to oversexualize encounters with women.

Participants filled out surveys to assess the extent to which they are "typed" to their gender, called "gender **schematics**²⁾," engaged in brief interactions with someone of the opposite sex they had never met before, and then were asked to

1) replicate: 모사하다; 되풀이하다. to make or do something again in exactly the same way

2) schematic: 개략도. a diagram that shows the main features or relationships but not the details





evaluate the interaction in terms of general partner evaluations, physical attractiveness of the partner, and how sexual the interaction was.

Within their brief conversation, partners introduced themselves and talked about college experiences. There was no significant difference in how men, compared to women, rated their conversation partners on agreeableness or **extroversion**³⁾. Nor was there evidence of sexual chemistry, as partners did not share a tendency to find each other attractive or desire a future interaction. Their findings included:

- Men rated their female partners more sexual than women rated their male partners.
- Men in this study think in more sexual terms than the women when evaluating brief encounters.
- Men associated “conversational smoothness” with sexual interest.
- Men distinguished perceived friendliness from sexual interest in their partners.

There was no significant correlation between the extent to which a man is “masculine-typed” and his sexual assessment of the encounter. Women, but not men, rated the overall partner and conversation more positively when they evaluated the physical attractiveness of their partner positively. In other words, the **hotter**⁴⁾ the guy, the nicer he seemed. These findings, while preliminary and limited in some ways, offer arguments against some of the stereotypes being investigated.

Firstly, the extent to which a man conforms to specific gender ideas seems to

3) extroversion: 외향성. the act of directing one's interest outward or to things outside the self

4) hot: 근사함; 멋진, 섹시함. feeling or causing sexual excitement

not be strongly related to how likely that man will sexualize an interaction. This seems to counter the stereotype of the “man’s man” who thinks everything is sexual, versus those guys who are “just like a girl friend” who would be less likely to assume a sexual intent in an interaction.

Secondly, the finding that the physical attractiveness rating was more indicative for women of overall evaluations, offers a possible alternative picture to the stereotype that men are looking for sexy women, but all women want is a good sense of humor. The researchers point out that on the one hand this might indicate that women **weight**⁵⁾ physical attractiveness differently than men, but on the other hand the women may have first evaluated the male partner positively, and out of that evaluation they rated him more physically attractive. Nonetheless, the findings definitely call for more research.

5) weight: 중요시하다. to give different values to things to show how important you think each of them is compared with the others