
Harvey Mansfield

Manliness



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Author: Harvey Mansfield

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Description

This book invites—no, demands—a response from its readers. It is impossible not to be drawn in to the provocative (often contentious) discussion that Harvey Mansfield sets before us. This is the first comprehensive study of manliness, a quality both bad and good, mostly male, often intolerant, irrational, and ambitious. Our “gender-neutral society” does not like it but cannot get rid of it.

Drawing from science, literature, and philosophy, Mansfield examines the layers of manliness, from vulgar aggression, to assertive manliness, to manliness as virtue, and to philosophical manliness. He shows that manliness seeks and welcomes drama, prefers times of war, conflict, and risk, and brings change or restores order at crucial moments. Manly men in their assertiveness raise issues, bring them to the fore, and make them public and political—as for example, the manliness of the women’s movement.

After a wide-ranging tour from stereotypes to Hemingway and Achilles, to Nietzsche, to feminism, and to Plato, the author returns to today’s problem of “unemployed manliness.” Formulating a reasoned defense of a quality hardly obedient to reason, he urges men, and especially women, to understand and accept manliness, and to give it honest and honorable employment.

Insightful reviews

Robert: A book I was unaware of by a reputable Harvard scholar . . . recommended by my friend Jonathan.

Clivemichael: Polemic monologue. An academic/philosopher's take on the then "current" gender definitions/roles. Somewhat acerbic and occasionally brilliant observations on being manly. I read this book years ago, some of it's "flavour" has stayed with me. Not for everyone.

Jonathan: This guy literally wrote the book on Manliness. Hard cover. Signed by author for Jon.

Ronald: Okay, i am getting it, and that i believe a lot of it, yet this is often one heck of a difficult booklet to read. confirm you might have had Philosophy one hundred and one and 201 ahead of leaping into to this one.

Mike: So what a guilt-inducing book. My teenage daughter observed the title, learn the again hide and said, “Wait, isn’t this a humor book? I don’t get it. is that this man serious?” Her response, of course, will be seen as vindication through the writer for the way a long way issues have gone. So too could were my laughably unmanly choice to take off its conceal whilst I learn it at a neighborhood espresso store with a purpose to no longer draw consciousness to its risible identify (risible in today’s world). i think half-heartedly in charge for liking the publication up to I did simply because it’s wildly politically unsuitable (which in my opinion warrants wary praise.) however the maximum reason behind my guilt is for now not liking it more. Professor Mansfield’s genius and erudition are past dispute. the guy might obtain an unironic “A” even in his personal graduate seminars! It’s no shock that the ebook deals numerous insights, in particular in its respective interpretations of liberalism and the ancients. What i discovered

distressing approximately it, finally, was once its departure from realism—a posture that Mansfield promotes as crucial for appreciating manliness. Mansfield issues out rather rightly that we people are wholes, and terribly complicated wholes. in addition our nature (we do have one) is itself a customary that mingles with inspiration and human agency. the character of our nature involves parts of freedom and ambivalence. His dialogue of who we're is, to my mind, definitely worth the cost of admission; it's fabulous. Mansfield excoriates social technology and evolutionary biology for his or her intellectually violent reductivism. What's misplaced of their respective techniques is people as we really can recognize them. a strong element for our attention and a huge argument for the continuing necessity of philosophy and literature. So it's a bit unhappy how reductionist Mansfield is in his method of social science, evolutionary biology, and feminism. Time and again, I questioned how this realized guy who absolutely is aware way over me on each aspect of dialogue will be so badly oversimplifying (reducing) the topic and ignoring the most important counterexamples. he is smarter and higher learn than I, so his reductionism needs to be by means of design. I comprehend his booklet is a corrective to our idea (and is also designed itself to be boldy assertive—i.e. manly), yet how powerful is a corrective that devotes loads of its argument sketching a caricature? might be the problem isn't manliness particularly up to crotchetiness. It definitely learn that means a lot of the time. Mansfield additionally reduces the area within which we are living to the area of thought, particularly the idea of the best thinkers--and usually thinkers who lived good prior to the age of feminism. Mansfield examines who we're and the way we are living out our lives at the present time now not via watching our international approximately up to taking us via an highbrow travel of significant thinkers. Such an pastime is often relaxing or even rewarding, yet i used to be by no means remotely persuaded that the feminists whom I come across each day are someway advancing a vulgarized and distorted model of Nietzsche's thought, even unconsciously so, even mediated by way of third-rate thinkers. neither is it actual that evolution and social technological know-how might be disposed of by way of decreasing them to their (disputable) center propositions after which cleverly revealing contradictions therein. I half-expected at some point soon for Mansfield to overturn best and demonstrated theories of physics with a couple of smart sentences dedicated to the metaphysics of Aristotle (who "never nods.") Mansfield rightly appeals to good judgment within the book's establishing chapters, yet that charm is simply too short and finally abandoned. the previous few pages of the booklet go back back to a view of lifestyles as we actually adventure it today, now not existence as depicted in argument through a decide on handful of rarified thinkers of our past. And those pages are lovely. yet they're a sharp (if welcome) departure from the reductionist method of feminism he advances during the remainder of the book.

Rita: I saved having to envision the publishing date, lots of it appeared a number of a long time out of time. but it was once released in 2006. His references, his statement all converse of an prior time. i finished interpreting after the 3rd chapter. now not worthy my time to learn this pointless, outmoded book. released in 2006!

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