

# Representing Men: Masculinity, Politics, and Citizenship in Modern European History

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Dr. **Anna Clark** (Samuel Russell Chair, History Department, University of Minnesota, Minneapolis)

## *The Rhetoric of Masculine Citizenship*

Rulers and politicians have often used the rhetoric of masculinity to try to appeal to and unite their subjects. Early modern sovereigns defined themselves as fathers, a metaphor ordinary fathers could understand. More modern politicians in the late eighteenth and early nineteenth centuries often appealed to the common manhood of their citizens, using a fraternal rather than paternal rhetoric. They were often trying to unite men across class lines. But could such rhetorical appeals succeed? This lecture will look at seventeenth-century and late nineteenth-century England and France, as well as the imperial context of India, where British authorities tried to manipulate the manhood of their Indian subjects. I will examine the tension between the concepts of subjecthood and citizenship, and between legal status and rhetorical claims.

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Dr. **Stefan Dudink** (Assistant Professor, Institute for Gender Studies, Radboud University, Nijmegen)

## *After the Republic: Citizenship and Masculinity in Dutch Political Culture, 1813 - 1848*

In 1813 the Netherlands became a monarchy. The proud and powerful Dutch Republic was history and so was the notion of the republican, virtuous citizen. Like other Restoration monarchies the Kingdom of the Netherlands had little use for the liberty-loving, arms-carrying citizen who valued his liberty and that of his commonwealth above all else. The republican citizen may not have flourished in the new monarchy, but political languages and practices that have shaped collective and individual identities over a long period of time do not disappear overnight. In this talk I will explore the extent to which the strategies of legitimization deployed by the new state relied on conventions that can be traced back to the republican political culture that preceded it. To what extent did the new monarchy and its King rely on a rhetorical repertoire derived from the republican past? What place could citizenship have in these monarchical rhetorical moves? And what notions of masculinity can we discern in this ensemble of new monarchy and republican reminiscences? Through a discussion of written and visual sources on mobilization for war and royal self-representation I hope to begin to answer these questions.

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**Marko Dumančić**, (phil. candidate, History Department, University of North Carolina, Chapel Hill)

## *Thawing Soviet Masculinity: The Contested Masculine Archetype in Soviet Film, 1956 - 1968*

Gender socialization is one of the key aspects of an individual's integration into society. In ideologically driven societies such as the Soviet Union, this social process is also political; an individual's failure to externalize gendered traits deemed appropriate for a Soviet citizen signifies a rejection of the larger Soviet collective. In order to effectively popularize the "correct" gendered norms, Soviet authorities relied on the influence of mass culture in general and film in particular. *Thawing Soviet Masculinity: The Contested Masculine Archetype in Soviet Film, 1956-1968* examines the construction of the masculine archetype during the Thaw period, when the state apparatus and the artistic intelligentsia renegotiated what it meant to be authentically masculine and authentically Soviet. Though the filmmakers did not break with the state-sanctioned artistic policies of socialist realism, they worked within the official framework to create celluloid masculinity that challenged the party line. The cultural production affecting gendered notions consequently became dependent on the high visibility and activism of the filmmakers and actors, who strove to diversify celluloid masculinity's ideologically sanitary and uniform representations. The efforts of the artistic intelligentsia to alter the dominant discourse delineate not only the specific disagreements about the concept of the New Soviet Man but also exemplify the process by which Soviet masculinity was constructed post 1953.