Much has been made of the complex social arrangements that girls and women navigate, but little scholarly or popular attention has focused on what friendship means to men. Drawing on in-depth interviews with nearly 400 men and 125 women, the author takes readers on a guided tour of male friendships, explaining what makes them work, why they are vital to the health of individuals and communities, and how to build the kinds of friendships that can lead to longer and happier lives. The interviews with women help map the differences in what men and women seek from friendships and what, if anything, men and women can learn from each other. The guiding feature of the book is Greif's typology of male friendships: he dispels the myth that men don't have friends, showing that men have must, trust, just, and rust friends. A must friend is the best friend a man must call with earthshaking news. A trust friend is liked and trusted but not necessarily held as close as a must friend. Just friends are casual acquaintances, while rust friends have a long history together and can drift in and out of each other's lives, essentially picking up where they left off. Understanding the role each of these types of friends plays across men's lives, from youth to advanced age, reveals developmental patterns, such as how men cope with stress and conflict, and how they make and maintain friendships. We also learn how notions of masculinity and the women in their lives shape their friendships, and how their friends keep them active and happy. Through the words of the men themselves and detailed profiles of men from their twenties to their nineties, readers learn what friendships offer men and how to work on their own friendships.
Situation comedy: homosexuality and male camaraderie
Rebecca Feasey

in Masculinity and Popular Television
Published in print: 2008 Published Online: March 2012
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DOI: 10.3366/edinburgh/9780748627974.003.0003
Item type: chapter

Situation comedies (sitcoms) have been categorised as those humorous classical narrative shows that use regular characters, a routine setting and variations of the same plot, over and over again. Such shows were first heard on American radio in the 1920s and have remained popular even after they transferred to the small screen. The genre has lost little of its appeal over the intervening years, with the sitcom continuing to dominate the contemporary television schedules.
Throughout the history of this television genre, sitcom has tended to focus on the home-based drama of family and the workplace drama of sexual exploration. This chapter outlines the history of the sitcom, and considers the ways in which the genre has been seen to comment on a range of social and sexual concerns from the 1920s to the present day. Particular attention is given to the representation of the male in contemporary comedy programming. Although extant research suggests that heterosexual relationships are at the core of this particular genre, the chapter will examine programmes such as Friends, Coupling and Will & Grace in order to suggest that the representation of male friendship, homosociality and homosexuality are as important as heterosexual relations in the contemporary sitcom. Even though the sitcom has a long and successful history on British television, the genre's prevalence on American screens outweighs that of its British counterparts, hence, the chapter focuses on examining some of the long-running American programmes that have been imported to, and proved popular with, the British audience.

Mourning Becomes Friendship
Gregory Jusdanis

in A Tremendous Thing: Friendship from the "Iliad" to the Internet
Published in print: 2014 Published Online: August 2016
Publisher: Cornell University Press
DOI: 10.7591/cornell/9780801452840.003.0003
Item type: chapter

This chapter moves on to death and mourning in literary expressions of friendship. Literature, from the Epic of Gilgamesh to the twentieth-century Greek poet Constantine P. Cavafy, has often elegized friendship.
In the imagination the male friend almost always dies, and the chapter explores the reasons as to why. Is the friend killed because society distrusts two men bound in an unproductive relationship? The chapter raises further questions: do men wage war in order to make friends? It considers whether armed conflict creates the opportunity for men to befriend each other away from society's prying and distrustful eyes. In addition, the chapter delves into that literary preoccupation for referring to friendship in memoriam, thus considering the expressions of the fragility and finite nature of this relation.

Men’s Fellowship at a Saturday Morning Church Group
Geoffrey L. Greif

in Buddy System: Understanding Male Friendships
Published in print: 2008 Published Online: April 2010 Publisher: Oxford University Press
Item type: chapter

This chapter is based on an interview with a church group of men that meets once a week to talk about issues relevant to men. The author presents the findings from the study to the men and they debate the relevance to their lives and their male friendships.

Friendship and Love
in The Libertine's Friend: Homosexuality and Masculinity in Late Imperial China
Published in print: 2011 Published Online: March 2013 Publisher: University of Chicago Press
Item type: chapter

This chapter examines the concept of friendship in relation to love between men in late Imperial China. It argues that the very concept of love circulating in late Ming culture was fundamentally influenced by the chivalric ideal of friendship between two men and that the egalitarian homosocial model of male friendship played a crucial role in shaping the generic concept of romantic love, irrespective of the gender of the lovers involved. The chapter also details the intellectual context of the rise of the so-called cult of love in the late Ming period.
This chapter examines the presence of women in masonic life by focusing on the so-called “adoption lodges,” periodical gatherings in which brethren invited their spouses or female kin to participate in the ritual life of Freemasonry. It begins by charting the history and contours of mixed-gender Freemasonry in Enlightenment France and goes on to discuss the proliferation of adoption lodges throughout the kingdom, the socioeconomic profile of membership, and typical lodge activities. It then considers the range of possible motivations for why men would choose to integrate women into Masonry, shedding further light on gender relations within the fraternity and the underpinnings of male friendship within this particular institutional milieu. It shows that women were introduced into Masonry via the adoption format mainly to defend Freemasons against accusations of sodomy that were frequently leveled against them by the wider French public. It argues that the introduction of female relatives into the lodge defused any potentially erotic component associated with male friendship.
minutes of lodge meetings, and the speeches of many Freemasons, the book reveals the thought processes of the visionaries who founded this movement, the ways in which its members maintained friendships both within and beyond the lodge, and the seemingly paradoxical place women occupied within this friendship community. Masonic friendship endured into the tumultuous revolutionary era, although the revolutionary leadership suppressed most of the lodges by 1794. The book not only examines the place of friendship in eighteenth-century society and culture but also contributes to the history of emotions and masculinity, and the essential debate over the relationship between the Enlightenment and the French Revolution.

Friendship, Resistance, and Runaways
Sergio A. Lussana

in My Brother Slaves: "Friendship, Masculinity, and Resistance in the Antebellum South"

This chapter investigates one of the most intimate areas of life for enslaved men: male friendships. These relationships played central roles in the everyday lives of enslaved men. Friendship offered enslaved men vital emotional and practical support to resist the dehumanizing features of slavery. The chapter exposes how the private world of friendship instigated and nurtured a culture oppositional to enslavement. Narratives demonstrate how male friendships were pivotal in effecting successful escapes to freedom in the North. Trusted friends plotted with one another, exchanged illicit information, and supported each other materially and emotionally before and during escapes. Many men risked their lives for their friends.

Introduction
Kenneth Loiselle

in Brotherly Love: Freemasonry and Male Friendship in Enlightenment France

This book examines how ordinary men conceived of and lived friendship in eighteenth-century France using Freemasonry as a prism. It argues
that male friendship within Freemasonry was grounded in great mutual affection and emotional investment by showing how men—through the conviviality of lodge activities, letter writing, or personal visits—created a set of private spaces where an egalitarian and affective ethos reigned. Focusing on the period from the appearance of the fraternity early in the reign of Louis XV to the Reign of Terror seventy years later, the book considers not only the normative ideals and actual behavior that reinforce masonic friendship but also the dynamic interplay and tensions between them. It explores the link between Freemasonry and the French Revolution as well as ways that brethren inside and outside lodges appropriated—and sometimes actively reshaped—Enlightenment thought.

Friendship in the Age of Sensibility
Kenneth Loiselle

This chapter examines how male friendship persisted as a key component of masonic identity in the twilight of the Old Regime. One way to gauge the importance of friendship is by quantifying the terms ami and amitié within the semantic field of lodge titles, known as titres distinctifs. Throughout the century, French lodges adopted a specific title for their assembly. By analyzing hundreds of lodge speeches that were delivered on festive occasions, this chapter shows that the prerevolutionary decades underwent a qualitative shift in masonic thinking about friendship. It looks at the emergence of a new culture of sentimentalized friendship within Freemasonry—a change that reflected the wider cultural current known as “sensibility” that swept the entire Western world during the second half of the eighteenth century. The chapter concludes by discussing friendship and disputes in lodges during the period 1762–1789.

The Masonic Utopia of Friendship
Kenneth Loiselle
This chapter examines how Freemasonry grew during the 1730s and 1740s and situates this development within France's larger associational world. After tracing the origins of Freemasonry in France, it considers how Masons envisioned and ordered lodge life in the first half of the eighteenth century. It then describes how Freemasonry's participants outlined the principles of order and collective identity of their organization and how they understood their relationship to other modes of sociability and to French society at large. It also analyzes the thought of Andrew-Michael Ramsay, one of the founding fathers of Freemasonry in France, to show how brethren optimistically anchored masonic life in male friendship while recognizing the problematic nature of friendship owing to the assumed nature of the self. The chapter concludes by elaborating on friendship in relation to the concern over the presence of self-love and the power of the passions over reason.

Friendship in Ritual
Kenneth Loiselle

in Brotherly Love: Freemasonry and Male Friendship in Enlightenment France
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Item type: chapter

This chapter explores the relationship between male friendship and the transformational aspects of Freemasonry's initiation, known as the “apprentice ritual” (rite d'apprenti). Drawing from more than twenty different manuals used by brethren to perform the apprentice ritual, dating from the 1740s to the French Revolution, the chapter reconstructs what an apprentice candidate likely experienced once he stepped into a French lodge. More specifically, it examines the initiate's multiple encounters with lodge members and spatial zones and how these interactions fit into the wider pedagogical project of symbolically breaking down the candidate's egoistic self. It shows how the initiation ritual generated a form of “ritualized friendship” that was anchored in the moral foundation of an ecumenical Christianity. The chapter argues that Freemasonry's apprentice ritual symbolically recast the neophyte into a new form, emptying him of specific undesirable psychological elements which otherwise would have made friendship a problematic, unstable relationship.
Conclusion
Kenneth Loiselle

in Brotherly Love: Freemasonry and Male Friendship in Enlightenment France

This book has explored the social history of male friendship in Enlightenment France by focusing on the institution of Freemasonry. It has identified two forms of friendship that converged within masonic sociability: ritualized friendship and unritualized friendship. It has discussed Freemasonry's emphasis on ritualized friendship as a relationship grounded in restrained sentimentalism rather than emotional freedom, which complicates the emotional history of eighteenth-century France laid out in the work of William Reddy. By analyzing the various speeches delivered by men in their lodges during the 1770s and the 1780s, the book has also revealed how Freemasonry blended an older, more formalized brand of ritualized friendship with a new culture of sentimentalism or sensibility that became ever more pronounced as the Old Regime drew to a close. Finally, it has examined how the French Revolution profoundly transformed Freemasonry and some of the ways that lodges helped shape the political culture of modern France.

“New but True Friends”
Kenneth Loiselle

This chapter examines how male friendship was lived in daily life by focusing on the correspondence network of Philippe-Valentin Bertin du Rocheret, a wine merchant and civil servant based in Champagne. In the mid-1730s, police pressure closed down Rocheret's Bussi-Aumont lodge, but he and his masonic friends actively wrote and visited each other over the next two decades. Before analyzing the bond between Rocheret and his masonic friends, this chapter provides a brief biographical sketch of their network along with their frequency of letter writing and visits. It then considers the structural aspects of masonic sociability as well as the content and purpose of the masonic letters, with particular emphasis on the terminology and categories of thought used by Rocheret and his group when describing themselves as “friends.” It also discusses the
ways that these men provided one another both emotional and practical support and describes their bond as “unritualized friendships.”

Friendship under Fire
Kenneth Loiselle

in Brotherly Love: Freemasonry and Male Friendship in Enlightenment France
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Item type: chapter

This chapter explores the relationship between Freemasonry and the French Revolution, with particular emphasis on how political transformation affected masonic bonds of solidarity inside lodges and beyond. It first considers the possible connections between the masonic discourse on friendship and the new political culture that took shape from 1789 onward. It then discusses the fate of Freemasons within the Estates General cum National Assembly in its early years, focusing on how earlier ties were impacted by the difficult political choices made by brethren. It also analyzes the role played by male friendship in closing down lodges during the Reign of Terror. It shows that the political discourse of classical republicanism represented a much clearer connection between revolutionary political culture and Freemasonry in Enlightenment France.

Islam, Marriage, and Yaari
Ahmed Afzal

in Cultural Politics of Gender and Sexuality in Contemporary Asia
Published in print: 2016 Published Online: November 2016
Item type: chapter

This chapter provides a critical ethnographic analysis of cultural constructions of modern male same-sex sexual relationships and eroticism in Pakistan. Afzal examines three intersecting registers for making meaning of modern male same sex sexual relationships: a) cultural scripts and histories of homosociality and intimacy in South Asia; b) conceptions of marriage and familial obligations in Pakistan; and c) assertions of religious self-identification as Muslims. Afzal argues that the cultural constructions of male sexuality and same-sex sexual relationships and eroticism in Pakistan discussed is not a pre-modern gay identity. Rather, he contends that the analysis shows how a range
of sexualities are produced and enacted in the non-West and belies common misunderstandings of Muslim and South Asian cultures and societies as inherently intolerant of homosexuality. Rather, drawing on the life experiences of Pakistani men enables a consideration of new ways of accounting for modern same-sex sexual relationships and eroticism in South Asia, and the varied negotiations of sexuality with gender, religion and globalization.

Your Friend Forever, A. Lincoln
Charles B. Strozier

On April 15, 1837, a “long, gawky” Abraham Lincoln walked into Joshua Speed’s dry-goods store in Springfield, Illinois, and asked what it would cost to buy the materials for a bed. Speed said seventeen dollars, which Lincoln didn’t have. He asked for a loan to cover that amount until Christmas. Speed was taken with his visitor, but, as he said later, “I never saw so gloomy and melancholy a face.” Speed suggested Lincoln stay with him in a room over his store for free and share his large double bed. What began would become one of the most important friendships in American history. Speed was Lincoln’s closest confidant, offering him invaluable support after the death of his first love, Ann Rutledge, and during his rocky courtship of Mary Todd. Lincoln needed Speed for guidance, support, and empathy. Your Friend Forever, A. Lincoln is a rich analysis of a relationship that was both a model of male friendship and a specific dynamic between two brilliant but fascinatingly flawed men who played off each other’s strengths and weaknesses to launch themselves in love and life. Their friendship resolves important questions about Lincoln’s early years and adds significant psychological depth to our understanding of our sixteenth president.

My Brother Slaves
Sergio A. Lussana

This is the first book-length study of enslaved men and masculinity in the antebellum South. It examines the close relationships shared among enslaved men and argues that the lives of these men were intertwined. Across the antebellum South, enslaved men created an all-
male subculture, engaging in homosocial recreational pursuits such as drinking, gambling, wrestling, and hunting. Through these activities, they constructed markers of status, identity, and masculinity and forged lasting friendships. The book argues that homosocial company was integral to the gendered identity and self-esteem of enslaved men. The emotional landscape they created together offered them a vital mutual support network through which to resist the horrors of slavery. Through each other, enslaved men created a secret world that defied and subverted the authority of the slaveholder. The author argues that enslaved men, together, refused to be emasculated.

2. Imperial Identity: Coming of Age in New Russia, 1865-1881
Francis Wcislo

in Tales of Imperial Russia: The Life and Times of Sergei Witte, 1849-1915

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DOI: 10.1093/acprof:oso/9780199543564.003.0003
Item type: chapter

This chapter details how a young man, by heritage and family upbringing a hereditary nobleman of the late 18th to early 19th century, encountered a complex, contradictory, and kaleidoscopic adult life that was to become ever more intensely modern. It speaks of 1860s Odessa, the empire's Marseilles, the international commercial port on the northern shore of the Black Sea, which served as the capital city of an administrative territory called New Russia (Novorossiia). Witte entered New Russia University in the 1860s, a decade classically portrayed by historians as one of student nihilism and the emergence of intelligentsia radicalism. Witte dabbled in both, but distinguished himself as well as a monarchist, a mathematician, and a gay blade among the young men of his fast-paced, carousing social circle. His Victorian and European masculinity was complex enough that it saddled upon him military valor, the male gaze that he directed at the bodies of actresses, prima ballerinas, and opera sopranos, male friendship that hinted at the homoerotic and explicitly extended to a mentoring relationship, from which his career benefited, with one of the most openly homosexual men of late imperial high society, and finally marriage to women whose divorces from their estranged husbands he arranged.
When Jennings Lang, a vice president at Universal, by sheer coincidence inquired whether Billy Wilder would like to direct a remake of The Front Page, Wilder accepted enthusiastically. He was drawn to the project in part because male friendship plays an important role in The Front Page, just as it does in The Fortune Cookie and The Private Life of Sherlock Holmes. Furthermore, Wilder's own experience as a journalist would be reflected in the movie. The Front Page evokes the screwball comedies of the 1930s. It is laced with brittle humor and at times approximates the rough-and-tumble spirit of the golden age of screwball—as when the cop cars make a madcap dash through the streets of Chicago, dutifully following up one ridiculous false lead after another as to the whereabouts of Earl Williams. Wilder made another film with Jack Lemmon around this time. This time he turned to Avanti! by Samuel Taylor. It is now thought to be a more sophisticated and tasteful film than it was when it first appeared. This film was the last movie in Wilder's contract with the Mirisch Company and its distributor, UA.