

I. Split Male Character in Glancy's *Pushing the Bear*

The novel has presented a typical social picture which deals with their strange culture; wherein females seem powerful comparatively that of male role. Because of such typical culture, male are dominated in that social structure. Male existence seems powerless because they don't have possession over property. So, those male characters are detached from that matriarchal society.

Diane Glancy was born in 1941 in Kansas City, Missouri. She obtained a M.A. degree from Central State University in 1983 and an M.F.A from the University of Iowa in 1988. She is a poet, short story writer, playwright, essayist, and educator. She is assistant professor of English at Macalester College in St. Paul, Minnesota. She is known for works in which she uses realistic language and vivid imagery to address such subjects as spirituality, family ties and her identity as a person of mixed blood.

She has contributed a lot in literary field because she is proliferate writer. Specially, she is cultural writer who has made known to Cherokee culture. Glancy was awarded a Bachelor of Arts from the University of Missouri in 1964, then later continued her education at the University of Central Oklahoma, earning her a Masters degree in English in 1983. Glancy is an English professor and began teaching in 1989 at Macalester College in St. Paul, Minnesota, teaching Native American literature and creative writing. Glancy's descent is Cherokee and English-German. She is a divorced mother of two, son David and daughter Jennifer, and a grandmother as well. Being women writer, even she has enmeshed female experience.

Pushing the Bear tells the story of Cherokee removal; Diane Glancy weaves the story together through the voices of a variety of characters, the majority of whom are

Cherokee Indians, but also through historical documents, missionaries and the soldiers who were responsible for guiding the Cherokee. Glancy describes the male and female relationships throughout the novel.

The novel weaves the simple story of Cherokee people's community and Maritole, represents the strong femininity and Knowbowtie represents the weakening masculinity. Maritole, a mother, wife, daughter and aunt, are the main voices in the novel. Her character reveals the thoughts of the women, the relationship between soldiers and those walking the trail, and the losses, both emotionally and physically, that the people suffered. Through the plethora of voices, Glancy presents the knowledge of Indian Removal, with the perspectives of those who walked, suffered and died along the trail. After nine hundred miles of trudging through mountains, snow and water, the bitterness and pain experienced by the Cherokee is combined with their sense of helplessness and their sorrow over losing their connection with their land, their livelihood, their traditional gender roles, and their family.

Glancy's, novel *Pushing the Bear* depicts especially about the Cherokee culture, a particular racial identified people. They have own history, culture, religion, language and beliefs as own existence. Before 1838 they used to live in southeastern part of America. Cherokee people are the Native people of America and Georgia is known as the motherland of Cherokee people. Cherokee were civilized people having their own identity in America. During 1654, British people appeared in Cherokee land. Cherokee parties were defeated by the colonial force and British and Cherokee and British fell into the war because of dominance of white. Cherokee and Whiteman talked about their problem and both of them assented on commercial benefit. Many British men married

with Cherokee women. There happened another treaty in 1721. The continuous conflict between them kept happening there.

They had struggled for identity for long time. By 1808 people made war club named 'red stick' attacked on white fort. General Andrew Jackson invaded the native's land with an army of 3500, they destroyed native town. In the war, Jackson life was saved by Cherokee people. Then he started to protect them. A kind of war within country was happening continuous. On the other hand, they were fighting for their existence, on their other hand; people were fighting for disappearing to them. In 1834 they reached the conclusion that there is no alternative to emigration. Almost people were in support for John Ross and his National party but treaty was negotiated with U.S. government. This very infamous treaty was signed. Then they were forcefully removed from there.

Cherokee culture has own significance and identity, having their so many festivals like ghost dance, fire dance green, corn dance and so on. Mostly they believed in supernatural power and worshiped such unseen power. The inherited story is handed down generation to generation. Different religious stories and others things are linked in their culture.

The novel has been analyzed from the many perspectives and many scholars have opined about the novel's possible interpretation. It has been commented as racial identity and it particularly recognized the Cherokee's culture and how they removed from America who were Native Americans but they chased from there. Then they were marginalized in long of history. Women have been taken as universal marginal groups that, as about the marginal point of view critic Lois Tyson comments;

We might say that in bringing to the foregrounded the suppressed historical narratives of marginalized group-such as women, people of color, the poor, the working class, gay men, lesbian, prisoners, the inhabitants of mental institution and so on-new historicism has deconstructed the white, male Anglo-American historical narrative to reveal it's disturbing, hidden subtext; the experience of those peoples it has oppressed in order to maintain the dominance that allowed it to control what most Americans know about history. (287)

So the critic analyzed the novel from the perspective of marginality which makes the relation about the social position of that community and mainstream contemporary politics. Regarding this multiple aspects of the novel show possible interpretation and diverse meaning anyway.

The main points of the novel are that, there is the particular type of society, which shows that, it only revolves within their society. Novelist has tried to find out the social relation and social system within Cherokee society. Unlike other society, it seemed quite matriarchal type of society then, mother had authority over property and any possession. The major male character Knowbowtie has been victimized as a male. So because of that, he seemed to be frustrated and depressed from life. He hasn't any possession that he should depend on wife property and land. Here, lady character Maritole rules over the family as well as his husband. She is powerful and husband is powerless in their house.

The opposing relation between masculinity and femininity, as they advocate the interest of the two genders which have been in antagonistic posture for centuries. Though some moderate feminist and masculist thinkers tend to believe that the two are mutually

complementary, not antagonist, history has shown otherwise. More often not, masculist thought and behavior have been oppressive to women. As a result of that feminism came into existence. Then again, the males felt threatened and propounded the theory of masculinity. In this theory, they argued that the males have not oppressed women the way the feminist theorists have portrayed. The myth of male oppression on female is a mere figment of feminist imagination. The males have been sort of lover and protectors, offering their very life for their female counterparts so there is no oppressive move from the males on the female, the masculist theory argues. Unlike that *Kirkus' Review* put forward the views like that:

Two voices stand out from the chorus: that of Maritole, a young woman who loses most of her family, including an infant, along the march, and who gradually discovers a stubborn determination within herself to survive; and that of her proud, distant husband Knowbowtie, struggling to retain some sense of self. The Cherokee, forced to depart with only the clothes on their backs, suffered horribly in the cold. Those attempting to escape were shackled or shot by the troops guarding them. And while curious whites gathered along the route to watch the tribe pass, few offered food, or blankets, or shelter. ``They called us savages," Maritole says of those who watch. ``Then it was all right to drive us from our land. Then it was all right to sit along the road and watch the spectacle of our march." Those who reached Oklahoma were abandoned without shelter or supplies. (11)

The review has explained about identity crisis of almost characters who have been suffering from different kind of problem. Because of minorities suffering, they also are undergoing from unending and unsolvable problems. Almost characters have traumatic experience about life. So, it only depicts the hardcore reality and their existence here.

The novel *Pushing the Bear* is one of the greatest novels by Diane Glancy which raises the multiple issues, however masculinity is one of the predominant one. The plot of the novel shows the shaky existence of male character or protagonist Knowbowtie, who is challenged and under privileged character unlike male existence. Another protagonist woman character Martole seems dominant character that has possession over property and land. The Cherokee culture authorized the inherited the property to their daughters because it has explained that his father had given all land and other property to her. The *Pushing the Bear* raises the so many issues like culture, history, religions, subaltern and others as well. However, masculinity has been foregrounded as the main issues of this novel. We can see that situation from the major characters Maritole and Knowbowtie who are suffered from one another. Basically, the male characters Knowbowtie, who has suffered from long time and felt as masculinity as declining characters at present. He found the femininity is strong than masculinity itself because they have possessed everything like land and property.

Similarly, not only issue is relevant in the novel, different critics have kept own analysis about the novel. Some scholars have raised the racial issues on Cherokee culture. Regarding that Maureen Konkle views:

Native American literature has been incorporated into a narrative of the multicultural coherence of the United States, where Native people

constitute one of many ethnic groups to be recognized and appreciated through their literary works. Native political struggles and their ongoing effects also remain for the most part absent in much of the scholarly commentary on racism, colonialism, post-colonialism and imperialism where they are often glanced over considered if not exactly insignificant, at least a settled point (7).

So, racial issues are also strongly analyzed in the novel, since some racial groups are associated with identity with American land. These Cherokee people were originated in America however, political situation and their dominant position in front of majority, they are compelled to leave the country. American literature can't avoid them from the history that was included in literature but it has been indigestible at present. Therefore writer argues upon the historical aspects of the Cherokee people and culture.

So, it has been reviewed from different perspective and it has got diverse response because it encompasses the broad dimension of interpretation. However, it tries to find out the maternal structure of society. Unlike social male dominated society, it depicts the female dominated society and female superiority in family and community. That's why it seems to be relevant to study the male existence on the society.

Masculinity theories show the male's hegemony upon the female in the society. Female are deprived from fundamental right because of patriarchal society. These male assumptions in the society and their discourses rule over to the female. Having male based perspectives, attitudes, beliefs, standards, values and perceptions have covered the society and it is naturally accepted by female. Masculinity shows the conditions of male

in the society, and their control in family and community. Such theories find out the real existence of male and female and how come they are suffering from patriarchal society.

As we see the male authority over property and other means of production by which they dominate female. But, Cherokee culture emphasizes to the female role and their power in society. Unlike other society, it shows the female dominated and female superiority in their community. Because of that male characters seem to have been exploited from them. The novel presents the dominated masculinity in Cherokee society and male characters have sense of domination from their family and society. It has created split role of masculinity.

Feminists theories claim that male dominate female because they have means of production and possession over property, then female should depend upon them. But, in Cherokee culture, situation is just to be adverse, female protagonist Martole has controlled over land and other property. Whereas Knowbowtie has nothing with him, he should rely on his wife property and land. It clarifies the female structured society. The male characters or protagonist Knowbowtie wants to remain aloof from female based society. Because of sense of domination, he is unwilling to stay there and search his identity. In contrast, the feminist theorists see all the nice phraseologies of protection and security as yet another play of the males to have total control on the female body and psyche. All the literature, and discourses in general are replete with sexist gender role in which the male is shown as the guardian figure and the female is the subservient poor little thing of beauty or ugliness, depending on whether she complies with the patriarchal system or not. Thus, according to feminist theorists, masculist mode of thought has been the root cause of oppression on female. So, they call for a redefinition of gender roles,

and the glorification of femininity. Femininity is thus opposed to masculinity, though at a certain point, they need the existence of each other to have a meaning of them.

Glancy tries to portray the Cherokee society where female characters supposed to be strong then male because they have possession over things and social position in comparison to male. In the novel, male protagonist Knowbowtie who is under controlled with female character. Who only gets something from his wife but not any property then it makes him dominated from her.

When the women come up with enlightened sense of their identity, rights and freedom, masculinity is threatened. But their culture shows the different kind of social structure unlike other social structure. It is because Cherokee society gives priority to the female role than male role. The conciliatory sex-role theory implicitly assumes that human culture values the characteristics of each sex equally and that they complement each other in a balanced way. Women are just as esteemed for their passivity as men for their aggressiveness. However, they always assure us that in the final analysis, conforming to our roles will bring glad harmony between the sexes. But the oppressed female kind is not so tolerant of this middling philosophy. As exemplified in novel, the relation is not so compromising and moderate.

When one notices that different power levels exist in society's male/female scripts, the limitations of sex-role theory becomes pretty apparent. Theorist of both sides is trying to see more clearly how women and men really relate to each other. In the process, they developed a provocative new theory of gender relations. But the masculist who have been enjoying the privileged position are not ready to give up their position and

accept the females as their equals. This led to the ultimate rebellion on the part of the female community against their male counterparts.

Finally, novelist has implied the split masculinity, predominant issue of the novel and showing the male female relationship in Cherokee cultures. She wants to clarify the male's condition in female based society. Wherein, male tries to find the self identity, having sense of domination.

II. Masculinity Studies

Masculinity has been a tool to study since gender studies developed since the 1960s in the academic discourse, then after it developed as a critical tool and perspective to study literary text. Basically, the concept of masculinity is taken as the study of men. This term has come into existence along with the issue of feminism. It focuses on the male role or condition of male including male characters.

Masculinity is defined by physical strength and social roles. The binary relation between masculinity and femininity come together for defining each other. So, masculinity is defined in relation with femininity. Masculinity varies from time to time, from culture to culture. However, masculinity always defines itself as different from and superior to femininity. Masculinity term is associated with many adjectives which are synonymous to strong and able. But most men do not embody all of these qualities; society supports hegemonic masculinity within all its institutions. To define masculinity is difficult because we can't find equality in society. Feminists deconstruct the meaning of traditional meaning of masculinity. They redefine the term masculinity from their perspective and it is only male constructed meaning and later on it is accepted as natural but it is not what they defined.

Before the 1960s, the concept of masculinity used to be taken as privileged over the femininity. But after the 1960s the borders have been redrawn because of the emergence of methodologies which brought a crisis in the traditional concept of masculinity. Till the present time most of the societies are patriarchal. Men have historically enjoyed more than their share of power resources and cultural authority. In the present time the scholars are trying to debunk the traditional notion of masculinity. The statement by Simone de

Beauvoir “it goes without saying that he is a male” (1) shows that how the concept of masculinity was dominant and hegemonic. Regarding the discourse of gender and female marginalization M.H. Abrams states. “Women themselves are taught in the process of being socialize to internalize the reignity patriarchal ideology” (89). The issue of masculinity was dominant from myth ancient times.

Masculinity versus its opposite, femininity, which refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. All societies have a set of gender categories that can serve as the basis of the formation of a social identity in relation to other members of society. In most societies, there is a basic division between gender attributes assigned to males and females. In all societies, however, some individuals do not identify with the gender that is assigned to their biological sex. Social factors play a role in determining the gender identities of individuals.

In the development of the masculinity studies, there is greater role of second wave feminists of 1960s. This movement brought a shift from women to gender as the primary object to study. So, the study of gender enabled the critics to study masculinity as that of femininity. Both of them are social constructs. Moreover the birth of theories like deconstruction and post structuralism played vital role to blur the hierarchy between primary and secondary, male and female, masculine and feminine etc. The psychological theories has also significant role in reconstructing the gender role. With the support of psychological and post-structural support theories. Judith Butler came into the conclusion who claims that;

One can practice the styles but the styles that are available to you are not entirely matter of choice. Moreover, neither grammar nor style is politically neutral. Learning the rules that govern the intelligible speech is an inculcation into normalize language where prize of non conformity is the loss of intelligibility itself. (161)

On the other hand, many universities launched the program on women's study in 1980s. With the launching of the new programs many males started to interrogate their own relationship with the feminism. In 1987, the collection of essays *Men in Feminism* pointedly set out to consider what could be the contribution of males in academic feminism. In America the program brought storm. Another critic Kasa Silverman in the book *Male Subjectivity at the Margin* argues the male domination as "the dominant fiction of patriarchal masculinity needed to attend to masculinities that not only acknowledge but embrace castration, alterity and secularity" (3). He takes the concept of masculinity as merely fiction that dominated for long time.

An ongoing debate in psychology is the extent to which gender identity and gender-specific behavior is due to socialization versus in-born factors. The mainstream view is that both factors play a role, but the relative importance of each is contentious. Because of the pervasiveness of gender roles, it is difficult to design a study which controls for the influence of such socialization. Sex-role theory implicitly assumes that our culture values the characteristics of each sex equally and that they complement each other in a balanced way. Women are just as esteemed for their passivity as men for their aggressiveness. Sex-role advocates admit these traits have their limitations. However, they always assure us that in the final analysis, conforming to our roles will bring glad

harmony between the sexes. However, what happens when men don't act masculine and women don't act feminine? It appears that our society still believes in sex-role theory, which says that we humans learn from society's institutions to behave in ways appropriate to our sex. With topics like "the structure of power" and "the social organization of sexuality" is it any wonder that society clings to sex-role theory? As sociologist Robert W. Connell notes: "The issues are explosive and the chances of getting wrong answers excellent. I once wrote that working on such questions was like cutting your hair with a badly adjusted mechanical harvester. I failed to mention that the harvester has never been oiled"(6).

Maleness and masculinity is not the same thing. We commonly recognize a distinction between facts of biology and masculine identity. Simply being an adult male is not enough; one must in addition be a man, which means more than simply having a male body. Being a man in the fullest sense is a matter of the will, a choice to live in a certain way. A male can be praised for acting like a man, or blamed for not being manly.

Psychology and anthropology support the popular distinction between sex and gender. Sex is what the body is, that is, male or female. Gender is everything that is not limited to the body; it is a complex of behaviors, mental qualities, and personality characteristics-everything we mean when we say that someone is masculine, a real man. Gender means, in a distinction that is becoming widely accepted, the wide call masculinity a cultural and spiritual one, although one that is connected with the physical realities of being male. Nevertheless, a male must be initiated into the mysteries of masculinity before he can become a man in the fullest sense of the word, and it is this initiation that is the theme of much of world literature.

Defining masculinity also requires defining femininity, because what we are really talking about is societal roles- expectations that collective has of a person because of his/her gender. We do need to understand what it is that a given society expects of males and females to decide the extent to which we are willing to defer to the expectations of our peers. Such roles usually have to do in part with attire and grooming. Few of us feel that we must compromise our personal identity in order to respect others.

Masculinity is closely connected with the men's movement as the field of studying the complex identities of male. People in this men's movement usually accept the domination of females socially and culturally and try to minimize the oppression. On other hand, there developed a group out of the men's frustration with what they saw as anti male prejudices in society. The case of the children after the divorce and the unlimited right to the women in the case of divorce led them to be frustrated and paved the way to movement. In this way, we can come to the conclusion that masculinity like femininity is not only the matter of biological differences but the matter of social and cultural construct which changes along with the change in power. Patriarchal society, dominates by male values as universal values, constructs such gender roles. Women are made weak by many things as foremost feminist critic Sheila Ruth's observation makes it clear how women are rendered weak in character and self assertion. She further argues:

The environment conspires to impede women's competence and accomplishments in many areas- hostile or deprecating attitudes of incumbent men, lack of support and assistance from all quarter's dual and or incompatible professional and non professional functions, pervasiveness of the male (alien, inhospitable) ambience, and socialization

that erodes confidence and self assertion. Rather than being inferior, women are hampered in developing competence in the most profound ways. (161)

These accounts for the relatively backward position women occupy in every public domain in comparison to men. How can one expect women to be somebody with their distinct mark in a field when what the society and family confines the definition of good women to those who are beautiful and attractive, fragile, domestic and self-effacing, that is ready to renounce themselves for the integrity of their family and the honor of their husbands? The masculinist images of women and the roles that these images support are constructed so as to create a situation many ways very convenient for men. Women are expected to help and serve men physically, taking care of their homes property, clothing or person; economically, doing numerous household chores for which women are paid so little or not paid at all; sexually, as wives, mistresses or prostitutes. The image of women as man's complement offers an extremely effective support mechanism for the masculinist self- image. Female members of the society, because of their sex, are deprived of many privileges enjoyed by the male ones. Women are divested of power, be it economic political, or any other. This state of affair is reflected in literature too. In portraying female characters, writers whether knowingly or unknowingly happen to show the women as weak, powerless in need of the support and guidance of men.

This is the reflection of the masculinist mentality and psyche so firmly rooted even the best of best minds as the creative writers, political thinkers and the path finders of society. The concept of masculinity is being attacked by many feminist theories. The feminist theories debunk the masculinity and read the male as 'patriarchlist, misogynistic,

dominatory, materialistic, competitive and violent. So the feminist theories accuse traditional theories as male theories, traditional history as male history and tradition politics as male politics. So with the help of newly born theories they are trying to deconstruct the traditional history. In fact, the concept of masculinity is deconstructed along with the center seeking western tendency. There is much ambiguity in the concept of public man. The 'male' is sometimes regarded negatively as degenerated or having masculine boy. It is theorized very negatively as unable to pregnant and gives birth to child. But psychologically male is explained with positive term as competitive and intellectual and less emotional. Terrell Carver explains the ambiguity of public man further:

Most striking ambiguity in public man as it appears in political theory and as he is explicated in the feminist and masculinities critique is that he is both male and degenerated. He has a masculine body and he is inherently male. Maleness here is theorized negatively as unable to be pregnant and give birth and as not displaying other female bodily characteristics.

Moreover, masculinity is said more positively to encompass a psychology of competitive self interest in maternal thing rather that focus on nurturing and emotion. (678)

Feminist theories have identified these areas of male activities as sites where men victimize women and feminist research has given voice to women's experience of man. Moreover theorization of gay sexualities also brings crisis in the tradition concept of heterosexist masculinities. This is the point Jeff Hearn, the theories of masculinity says that there came crisis and ambivalence in the concept of self made men and new form of

manhood called passionate manhood emerged in the nineteenth century. He further says, "this third mood of manhood came in response to middle class men's conviction that the world had grown feminized soft and over civilized" (104). For him, brand of manhood developed as the reaction against so called civilized norms and values.

There are many types of masculinities such as; black masculinity, gay masculinity, working class masculinity, hegemonic masculinity etc. These are the product of so many complex and shifting variables. Hegemonic masculinity refers to the complex type of masculinity which includes only white, educated, heterosexual affluent males adapted to new circumstances without breaking down the social structural arrangements that actually give them their power. This selective term doesn't include all male. The narrowness of the hegemonic masculinity proves the constructedness of the term masculinity. Again another critic, Steven E Roberts in the essay "Men Masculinities and management" clarifies the differences between sex and gender. He says "sex and gender are not necessarily synonymous and masculinities are plural not homogenous" (490). These multi forms of masculinities themselves bring crisis in the traditional notions of masculinity.

The German writer Ernst Junger links the concept of masculinity to the context of war, His book *The Storm of Steel* is the extraordinary memoir of his experience as an army officer in the First World War. He describes how he escaped from the capture of enemy in the war. This is applicable here in the sense that at critical time or at the time of war masculinity doesn't work even with males. They suffer a lot with the fear of enemies. When he was appointed in the hospital he was treated by women and then his heart changed and he confesses, "I was always irritated by the presence of woman every time

that the fate of battle threw me in the bed of hospital ward into the vague atmosphere of warmth" (56). In this extract, we can see the misogynist male has turned to be positive when he gets lovely environment he comes to praise female figure. Jungler's memoirs show masculinity at a historical turning point, a movement about what is meant to a man under maximum pressure such as military mobilization and new technologies of warfare. So masculinity becomes helpless and slips away as soon as privation and danger strikes.

Masculinity exists only in the context of whole structure of the gender relation. The formation of the modern gender functions as whole process that has taken about four centuries. Carole Patterman in the essay "The Fraternal Social Contract" argues that the patriarchal political theory had in common with the ancient tradition that took the family as general model for social order. The patriarchal theory was formulated explicitly as justification for political authority and political obedience. The developing oppositional theories challenged the patriarchalist's most fundamental assumptions. The patriarchalist's claim that the king and father are same in case of the ruling the rest. The father who is a male rules the family and king rules the state through policy. And they think that the sons are natural subject to their father. Peterman further claims:

The standard interpretation of the conflict between the patriarchalist and the contract theorist treats it as a battle over paternal rule and focuses on the irresponsible differences between the two doctrines over the political right of father and the natural liberty of sons. The patriarchalist claim that kings and father ruled in exactly the same way that family and polity were homologous: Those sons were born naturally subject to their fathers: and

their political authority and obedience and hierarchy of inequality were natural. (121)

This dimension indicates the extent to which dominant values in a society tend to be assertive and look more interested in things than in concerning for people and the quality of life. Social scientists could never provide any useful insights about gender unless they uncovered some threatening, but ultimately liberating, truths. Concerning the structure of power, it is not simply that "men dominate women". Rather, most men and women at a given time in a particular culture will support a hegemonic masculinity. Simply put, hegemony is a sociological term describing the processes which keep dominant groups in power by ensuring that subordinate groups support or at least accept "the way things are". Thus, hegemonic masculinity is the socially dominant form of masculinity in a particular culture within a given historical period. Regarding it, Judith Kegan opines that;

Masculinity is the opposite of femininity; together, they form one of the dimensions of national cultures. Masculinity stands for a society which social gender roles are dearly distinct: men are supposed to be more modest, tender, and concerned with the quality of life. (262)

Masculinity is somehow related with cultures of the particular society because it determines the role of male and female. Masculinity is not rigid term or it can't be defined for ever. It should be interpreted in relation with particular culture, society and consciousness of the people. Though, some basic assumptions can be definable, but can't assume the particular society. Before, knowing that we should find out the cultures and its periphery where it has been treated. "Femininity stands for a society where gender roles overlap: both men and women are supposed to be modest, tender and concerned

with the quality of life” (261). The masculinity and femininity dimension describe how cultures differentiate on not between gender roles. Masculine cultures tend to be ambitious and need to excel. Members of these cultures have a tendency to polarize and consider big and fast to be beautiful. In workplaces, employees emphasize their work to a great extent and they admire achievers who accomplished their tasks. Feminine cultures consider quality of life and helping others to be very important. Working is basically to earn money which is necessary for living. In business as well as in private life they strive for consensus and develop sympathy for people who are in trouble. Small and slow are considered to be beautiful.

With all these limitations, several sociologists realized they had to find another paradigm. Intrigued by people’s reactions to the feminist movement, they studied society’s views on sex roles with a critical eye and uncovered many myths that keep us from seeing more clearly how women and men really relate to each other. In the process, they developed a provocative new theory of gender relations.

Deconstruction and post-structuralism questioned the stability and universality of all identity categories positing the self as a mutable and fragmented effect of subjectivity. In order to clarify these issues clearly in *The Masculinity Studies Reader* Adams and Sovran further elaborated it;

Post structuralism feminists theories came to see gender as historically contingent, construction, variably constituted in and by its performance. Bringing together post structuralism and psychoanalysis the influential feminist philosopher Judith Butler aroused that gender was not an essence but a performance.(5)

In this extract the statement of Judith Butler is important because she views gender as the outcome of performance not as the matter of essence. The concept of gender is so called arbitrary and constructed. Gender is not a supplemental or volunteer aspect of identity rather it is a set of mandatory practices imposed from birth and repeated again and again in a doomed effect to get it right. To clarify this concept, Butler herself says:

If one thinks that one sees a dressed as a woman or a woman dressed as man. Then one takes the first term each of those perspectives as the reality of gender. The gender that is introduced through the simile lacks reality and is taken to constitute an illusionary appearance not the real thing (4).

Similarly, in " An Introduction to Female Masculinity: Masculinity without Men" Judith Halterstam takes a similar approach to the analysis of female masculinity by studying biological women who performed in ways typically coded as male. In this regard Habersham point out:

I claim that far from being an imitation of maleness. Female masculinity actually affords us a glimpse of how masculinity is constructed as femininity. In other words female masculinities are formed as rejected scraps of dominant masculinity in order that male masculinity may appear to be the real thing. But [. . .] has been produced by the cross male and female bodies. (355)

In an attempt to compile the myth and fantasies about masculinity that have ensured that the masculinity and maleness are profoundly difficult to try apart. Habersham clarifies "I then after by ways of preliminary attempt to remind masculinity numerous examples of alternative masculinity in fiction, film and lived experience"(355). These examples are

mostly queer and female and they show clearly new importance. It is to recognize alternative masculinities when and where they emerged.

Similarly, another post structural thinker R.W. Connell has divided and showed four developments particularly important for the making of those configurations of social practice that can be called as masculinity. He further elaborates the connection of masculinity and violence at personal level without understanding that it is also a global connection. he says:

We can't understand the connection of masculinity and violence at a personal level without understanding that is it a global connection. European American masculinities were deeply implicated in the world-wide violence through which European/American culture became dominant. (245)

We can know that we should understand the global connection to understand masculinity in the sense that European and American masculine cultures became dominant over other masculinity of poor culture. Mostly, western discourse of knowledge or their invalid theoretical ideas are still have been studying but the world has been changed enough and masculine and feminine role are shifting day by day.

To discuss about the development of masculinity, the first was the cultural change that produced new understanding of sexuality and personhood in metropolitan Europe. Similarly, the second development was the creation of overseas empires by the Atlantic seaboard states- Portugal and Spain, then the Netherlands, France and England. Empire was a gendered enterprise from the starting; initially an outcome of the segregated men's occupations of soldiering and sea trading when European women went to the colonies. It was mainly as wives and servants within households controlled by men. The third key development was the growth of cities center of commercial capitalism.

III. Male's Declining Existence in Cherokee Culture

This novel has presented particular type of Cherokee culture and this research has analyzed the male and female roles in that society. Unlike patriarchal society, it shows the weak male existence in Cherokee culture. Male characters don't have any right to inherited in the family. They have to be ruled by female members in the society. It presents the matriarchal pattern of society wherein females are strong as male in patriarchal society. Male are defined as bold, powerful, strong and other such positive adjectives. These words are associated with masculinity. The entire human history shows male existence powerful and privileged in the society.

This novel depicts a female based society wherein male existence is declining. All male characters accept their defeated masculinity in that particular society. It shows the cold relation between male and female. Male doesn't have social power over women so they want to live separate with their wives and sisters. They have sense of alienation as well as repentance because who can't be playing the role of male. These scenes in the novel, supports the ideas of loss of masculinity. As Marxist ideas, male dominated female on the basis of possession. They have possession over property that's why they can dominate to female. But, according to this culture, female have right over inheritance that's why male condition is same as female condition in the patriarchal society.

First of all, we know the social system of Cherokee culture because the novel posits the characters within dimension of their own cultural values, social rites and rituals. It doesn't discuss out of their culture. It studies the masculine existence within their society. It shows the weak male characters because that society accepts the

female as their protector in the family. Moreover, we can't find the sense of togetherness between male and female characters. Because of continuous domination of white soldier, those female have been tired but couldn't get any help and consolation from their husband or any male members. Maritole has expected help from Knobowtee, when her land is snatched but Knobowtee don't care about it whereas he wills to leave that place. This kind of relationship uncovers their coward male existence in their society.

Because of a cultural group, they are frequently threatened from majority groups. At the beginning of the novel, we can see exploitation of white soldier to female in the Cherokee culture but those male can't protect them. They feel themselves as weak and powerless in the society. They regret from not protecting them being male in the society. The male protagonist, Knobowtee gets angry himself that he becomes unable to protect wife and other female members in his family. The novel, presents the background of Cherokee culture and shows how is going on the existence of Cherokee people. He refers the history of their culture and tries to mention about their role in the society. He brings references of the white men's, who are powerful in the society. The main male protagonist Knobowtee explains their difficult existence there. Those white men always exploit them. They attack their community and forced to leave that place, but they couldn't revenge with them. He feels coward himself. He has sense of defeat and loss of masculine qualities. As Knobowtee says;

White men were still angry that we had joined the British during the Revolutionary war. Then gold was discovered in northern Georgia near Dalonagh, and the white men wanted it. They also wanted our farms.

Chief John Ross sent runners to tell us about the man's angry voices in council. They knew Andrew Jackson wouldn't uphold the agreement that kept Cherokee land for Cherokee. (3)

These above lines clarify that white soldiers frequent by domination over Cherokee community, however Knobowtee and other male characters can't do anything. Those white soldiers frequently attack them and exploit to the female in the society but they can't revenge with them. Because of it, Knobowtee feels regret being male.

These certain numbers of Cherokee people were dominated from the White man, who would threaten them time and again but being minorities they would accept their injustices and oppression. This weakness has been associated with masculinity here in this research. Knobowtee can't protect his wife including other female members. They wish for help from their male but they show their helplessness in front of them. They want to save their family inheritance when white men try to confiscate their land. Maritole wish to be saved but he couldn't answer to her any questions. At the beginning of the novel, Maritole narrates the terrible situation around their community. As she explains:

We heard that soldiers had rounded up Cherokee in Georgia and Tennessee, but we thought the soldiers would keep riding past the settlements near us. Du'staylorun' and Egwanulti. Now the soldiers had found us. I stepped on an apple core that fell from my la. The sun had burned away the morning fog and the light and the dust blurred the men. I had to wash the baby's clothes. I was going to take the corn to the mill.

A basket of apples and preaches from our trees waited by the wagon.

(2)

So, the situation is quite considerable but they can't deference themselves with them.

This continuous threaten made them difficult to live there. In such situation, they haven't any response to them. The maleness of Cherokee culture can't find because they felt them as weaker forces.

From the beginning of story, almost male characters seem hopeless, helpless, frusted and depressed. A kind of traumatic experience has been embedded in male existence. Knobowtee represents the male existence in the novel. The Cherokee cultures weaken the male existence because it doesn't accept to male as ruling power in the society. This society follows the matriarchal family and mother has authoritative power in the family. Maritole asks for resistance against white men with her husband but he only follows his wife instead lead their family. The novel has shown the failure to affirm the masculinity. Maritole states:

I wanted to ask Knobowtee what stockade we were going to but I knew he would not want his wife talking. The wagon stopped along the road and was joined by other wagons and columns of men on foot in the thick woods of pine and yellow oak. The soldiers seemed nervous, and some twitched when a woman sobbed or a child cried out. (5)

As being the protector of the family, Maritole lead their family, she frequently asks questions or suggestions but he doesn't like to talk with her. He takes him as dominated characters or inferior in front of her. He only follows his wife but couldn't tell anything with her. Instead of that, he only works in the field but couldn't talk with her.

The novel identifies Cherokee cultures as different from other cultures. They have their own historical recognition. It focuses the unique existence of their culture. He mentions to their traditions unlike others society. Female have right to have inheritance and ancestors hand down their property to the female in the family. So, Maritole gets all property from grandfather.

When, soldiers come to Maritole's farm in North Carolina to take her and her family to the stockade. They terrify to them from there. Those white men try to chase them from there. In that situation, Cherokee's mothers, sisters and girls want to be protected from their husband or male characters but those male characters have traumatic experience about their weakness and powerlessness.

This scene was especially identified because Maritole identified herself through her land, cabin and personal possessions all of which was inherited from her grandmother. She frequently talks about the land and her property; it indirectly suggests the female power in the family. Maritole thinks herself as powerful because of the land and property. As she frequently mentions:

This cabin is mine. The words split from my mouth. My body was stiff as a beam. The soldier grabbed me and threw me outside the door. I heard the soldier yell at the people in the cabin. There was a struggle, and he came out with the cooking pot and blankets he ripped from the bed. "The musket," I told him. "My forks and ladles. The quilts my grandmother made. Out corn! (13)

She always describes their land and property, inherited by grandmother. Moreover, she mentions all other things which belong to her. She wants to save these

all belongingness but she indirectly shows the weak maleness in their community. They can't protect them; rather they escape from such situation. When the land is lost, Knobowtee no longer has this connection to his wife or so it appears to his in-laws. Because they could not practice traditional burial customs, the Cherokee wonder if their old beliefs would still work or be practiced in their new homeland. It purposely gives many of the characters narrations and thoughts about land which includes various insights of characters about their origin and views about society. It points out the different type of cultural dimension that would be clearer from different characters. It also changes their beliefs and their connection with nature. As Maritole states:

We had been cheated out of our land just as the Cherokee who had volunteered to go earlier. Families had been lost and decreased. Children ran into the woods. Mothers were not permitted to get them. One deaf and dumb Cherokee had been shot because he couldn't understand the orders.

(106)

The novel symbolically connects the reference of land to female identity in their culture. So, female are heir of property an inheritance, so that importance of land in their community also implies the dominant role of female in Cherokee cultures. Here land means symbol of power. Female who are powerful in the society, means they have possession of land.

Maritole believes her grandmother's spirit still roamed the premises. Therefore, removal to Maritole mean loses her grandmother, heritage and family values as well as her identity. The white family living there would have felt that all that is in the cabin belong to them. Although, Maritole does not intentionally forget his things,

Knowbowtie felt betrayed. After this event, Knowbowtie abandon Maritole and begin walking with his mother and sister. To further Knobowtee's sense of betrayal, the soldier named Williams, who chose Maritole to return to her cabin, took a romantic interest in her. It would have been obvious to anyone because Williams would have had a gleam in his eyes when he looked at Maritole. Maritole and Knowbowtie struggled with religion and faith throughout the story. They are struggling to keep their old ways and accept the new. They see the trail as a lesson from the Great Spirit or a warning to get right with God. Knowbowtie says:

That this was the Great Spirit's lesson. Nothing was mine. I could receive and lose in the same breath. The burden the white man carried was that he didn't know the lesson yet. May be Cherokee are like apples in the creek, I said to O-ga-na-ya. No I changed my mind. The Cherokee are the trees on the shore- yes that works. Then our walking is only a reflection. (207)

The relation between husband and wife is not calm because of that Knobowtee intends to live alone. They have conflict to every matter. Knobowtee has jealousy with his wife because she is owner of land. Then, he wants to alienate with her. If Knowbowtie noticed, he most certainly would have felt betrayed as jealousy began to infest. Knowbowtie does not want Maritole anymore but he did not want anyone else to have her either. He could not completely let go of either Maritole.

After being removed from her farm, Maritole is allowed to return to her cabin to get a few things her family would need on the trail. Her husband, Knowbowtie, tell her to get his musket, coat and a few other things as well. It clarifies the belongingness of

Knobowtee; he has nothing except his personal clothes in the house. He doesn't talk of land and property because it isn't inherited to him. He can't claim over land, it means weak male condition in their society. He feared from to struggle for their existence, so, escaped from the problem. He backed this house to take his things. He further says that;

I heard my wife call my name but I was helping an old man across the Hiwassee. The rush of cold water around his legs and hips paralyzed hi, the man's turban had fallen off, but I had a hold of his tunic, pulling him, trying to keep his head out of the water. May be the animal stories were true, that someday men would suffer the cruelty we had done to them.

The women screamed. I saw my brother with my mother and my frantic, silent sister in the water. The soldiers yelled orders. (54)

It has created a terrible situation among Cherokee people among them female members, who have domestic responsibility. Knobowtee describes the escaping scene from their place. Those white soldiers chase them from there. They hide them into water any invisible places. But do not help their family members, who are really unable to escape from their. Their wives, sisters and mothers cried for help. They only heard their yelling.

When Maritole arrive at her cabin, she found a white family living there, using her possessions as their own. Maritole's anger overshadows her judgment and prevent her from getting all that she had come for. If it isn't for a soldier, she would not have even recovered her cooking pot and blankets. Even if she has not lost her temper, it would be doubtful that Maritole could have recovered any of her possessions without the presence of the soldiers. She strongly wants to restore her property back; it carries

their history of their culture. She wants help from Knobowtee but he shows his unableness. She shows her longingness over the land. She seems angry and says;

No, I held out my arms to grandmother's cabin before she died. My baby was born there. It was built near the old Db, the sweat house and storage cellar built after my family came from Georgia. It was my farm we had not even cleared all the fields yet. Who is the white man to drive us from our land? I spit at the soldier's feet. He stuck me with his bayonet. The sharp point against my breastbone quivered my knees. He turned me away from the cabin and marched me up the road. My legs wobbled and I fell to the ground. (16)

This helplessness situation makes clear the absence of maleness to protect them. She is crying for rescue from such difficult situation, they are ever facing in their community. But, they can't get any help from their husband, father and brothers. They can't find their own existence there. Unlike maleness, they can't find their place, whereas they assume as defeated men, who can't protect themselves as well as others.

The traumatic situations tear the Cherokee away from their homes and their culture, gradually weakening the gender roles that are embedded in the Cherokee culture. This disruption of gender roles causes confusion, frustration and bitterness for many of the people, as they felt helpless by not being able to perform their usual tasks. Knobowtee is the main character in the novel through whom Glancy reveals the emotional crisis of the failed masculinity experienced by the men. Knobowtee says:

The man looked worn already. Most of our turbans were gone, and our tunics were torn and dirty. I could hear the dead sometimes. My ear aches.

How did I hurt my hand? The skin on my knuckles is gray and swollen as a rotten peach. Maybe Tanner was. Women had the property, and that helped me decide to marry her. But I can farm. Yes, except I have no farm. I have nothing, again. (72)

Even if being a male, they can't perform their duties which are supposed to be masculine role in society. Those male considerable positions and their helplessness condition make unable to protect their families. They have psychological trauma, on the one hand, they realize their weak position, on the other hand they want to remain detach from their contacts. Maritole also notices Knobowtee frustration at not being able to maintain his roles by stating: "His fields were gone, and he did not know who he was" (74). He has sense of lose of masculinity. Even he feels their subordinate role in relation with female, who have maintained superiority in the society.

Many men experience this problem of not being able to fulfill their duties along the Trail of Tears, which Glancy points out through Knobowtees' thoughts and actions. Men are unable to protect their wives and their families from the cruelty of soldiers, hunger and extreme cold, making them feel weak. Because Cherokee men were unable to protect their families in the roundup by soldiers, they experienced a crisis of masculinity. As a result of this crisis, Knobowtee separates himself from Maritole, turns to violence, and is also caught staring at the legs of many of the young women on the trail.

Because of the removal, every part of the Cherokee's life is disrupted, which has a major impact on the people, who do not know what to do or where to turn. The conversation makes clear that;

I've watched you walk when it was all you could do". Sergeant Williams knelt beside me. "I've seen you Cherokee lift your feet even when it was your last step. What's happening is not lawful. It was shoved through government. I wish there was something I could do. Williams turned to Knobowtee. "Take care of your wife." You take care of her I can't you already took her. Now you tell me I can have her back? Knobowtee, I warned. I'm tired of losing". (171)

This conversation points out the Knobowtee's acceptance of his looseness and he formally says that he can't protect his wife or family. He is disinterested with his family. Though, being a responsibility he avoids that all and escape from further problems. This kind of psychological fear has overcome him. As being male, he can't accept such masculine role. He wants to detach from society, family and everything. He has a kind of guilty feeling within himself. Because of that he can't perform such task whereas he takes female hegemony. Glancy tries to show through Knobowtee's weakened personality that as the Cherokee roles, which were tied to the land, become questioned, their whole culture becomes questioned at the same time. Knobowtee's feelings of helplessness reflect the feelings that all Cherokee people experienced as they were stripped from their land and therefore their culture.

To the Cherokee people, land is associated to many things, including family, heritage and gender roles. Ancestors are connected with the land because in most cases land was passed down from generation to generation, in a matrilineal way. The Cherokee Indians depended on land both to hunt and to farm, and they did not create borders through which people are not allowed to pass stripped the Cherokee away from their

connectedness with their natural environment, causing feelings of loss and hopelessness that are ever-present in the novel. Maritole's father says that:

I could hear the ancestors murmuring beside us as we walked. Were they making snares to catch other mockingbirds? Would it change our removal? No, something bigger was happening here. I know it now and even the ancestors had no power. They could only walk unseen beside us.

(19)

It shows the deeper relation with land and Cherokee people. The land is issues of the novel, come across time and again. A long history has been drawn behind with their forefathers. So, they still show their authority over land. Here Maritole fathers has talked about the land, however, he is not right owner of land because their society, doesn't allow male inheritance. It clears the sense of strong longingness with land and their property. Cherokee people identified them with long history to these places. So, it talks about holistic consciousness and feeling with land. But they haven't good family relation between male and female. That's why white people take advantage from such situation. If those Cherokee people united, then it could be restored. So, it is called that "I knew it now. Even the ancestors had no power. They could only walk unseen beside us" (19). They claim their land which has been belonged for years. It reveals that the Cherokee's ancestors, who are connected with the land and who also are believed to help protect those who are still alive, can no longer aid their families once they have been taken from their land. It also displays that these people connect land with power; therefore being taken away from their homes has resulted in powerlessness within each person.

Likewise, as the Cherokee people walk further and further away from their land and their home, they begin to question their belief system as well. For instance, it was important to the Cherokee that people be buried in the ground when they die, but on the trail, this was nearly impossible, as many people were dying daily. Maritole says that Lacey Woodard, one of the women on the trail, “prayed for the spirits of the dead to find their way to the afterlife without burial” (96). It also justifies female importance in their culture. So we can see female participation even in social functions. This culture tells us the important role of female and they have decisive power in the society.

By marrying Maritole, Knowbowtie could farm her land but it would never truly be his because Cherokee society was matrilineal. Knowbowtie brought only his musket into the marriage and if the marriage ended, he would leave with only his musket. The musket represented Knowbowtie’s manhood without it he could not provide for his family. Since he was not allowed his musket on the trail, Knowbowtie was stripped of his manhood and his dignity. In essence, he was shamed. Because of his shame, Knowbowtie felt uncomfortable around his wife and in-laws. Consequently, he distanced himself from them. To complicate the situation, Knowbowtie was proud to farm Maritole’s land. As long as Knowbowtie was married to Maritole, the land was also his. Knowbowtie told this to Tanner, his brother-in-law after Tanner goaded Knowbowtie, “You got my grandmother’s cabin. My wife didn’t have any fields, Knowbowtie responded with pride saying, “Well, mine did and I plowed them” (61). Here Knowbowtie claims his right over land in absence of his wife or Maritole. The land means source of power. He is powerless because he has not anything in the house. He

created power showing his possession over land, when he was alone. He fulfills the lack of masculinity power by talking with other friends.

As Knowbowtie distance himself from Maritole, Williams seized the opportunity to court her. Maritole either played innocent or took advantage of the situation as she saw no wrong in talking to Williams. In the course of human events, people are drawn to one another because of circumstances. Williams is alone. His wife and children had left him years ago. Furthermore, Williams also alienate from his family and used to live alone. But these qualities make Williams feel comfortable because he was free from the domination of society. At least he has saved his masculinity alone. Ultimately, Williams compels to help Maritole. He gave her additional food and clothing. Williams give Maritole the attention she craved which her husband had denied her. As the relationship between Maritole and Williams unfold, her relationship with Knowbowtie deteriorated. He expresses his frustration of life. He says;

Everything is broken I said o-ga-na-ya as we sat back from the fire.
Even my wife loved a soldier- she has broken for me too. I smoothed my
sister's hair as she sat between us. We are all torn and hurt, o-ga-na-ya
said, but we are nearing a place where we have to start over. May be
what Maritole did doesn't matter. (217)

As Knobowtee totally seems hopeless from life, he only remembers his past and relation with his wife. He can't protect his family and land then he has to detach from society and even his family. Knowbowtie become jealous which motivated him to attack Williams. Afterwards, Williams is relieved from duty by the army. Although Williams was friendly to Maritole and helped her; he was an antagonist as well.

Simply, Glancy has presented the typical Cherokee culture which is unlike other patriarchal structured society. The culture values the female role in the society. As from the beginning of novel, we can find the subordinate role of male and they are shadowed from their responsibility. Those male characters are engrossed with psychological tension being their threaten existence in the society. In Cherokee cultures female have got dominant role because their society assumes female as right heir of their inheritance. Because of that, it becomes the means of domination of male. Maritole's grandmother handed down all of their property land to her. So, she controls the means of power in family. Knobowtee has nothing in the family except his clothes and musket, so he wants to be away from family.

It presents the unique cultural performance of Cherokee people. They show their cultural lineage and their free existence. This culture has continued the matriarchal inheritance in their family. Being the matriarchal society it questions the role of male in the society. Glancy has raised this predominant issue in the novel. Masculinity is displaced by femininity because their cultural assumptions. Since the beginning from the novel we can find the conflict in relation between male and female. Male characters seem to be dominated then their existence also threatens by female active participation in the society. So, masculinity role is overshadowed. Unlike patriarchal structure society, it let give female freedom in their family and society. Because of that, male characters have a kind of psychological effects which has created fear to expose them in the society. It depicts male alienated existence from the society. American soldier appear as villainous characters in the novel. Cherokee people are forced to leave from there. We can find the defeated male existence here in the novel. They can't rescue their family whereas they escape from the situation. It appeals the crisis of masculinity in their society.

IV. Defeated Masculinity in *Pushing the Bear*

Glancy has written the novel, remaining within boundaries of Cherokee culture. It describes their racial existence, historical values and presents situation over there. It reveals the male and female relationship in their culture. Moreover, it shows the shifting male existence as well as weak social position of male within the Cherokee society.

In *Pushing the Bear*, the masculinity has been defined as weaker forces. The universal powerful masculinity role seems to be crisis in that culture. It previews the typical kind of culture which is unlike male based society. As Maritole female protagonist has been projected as ruling position even if there is her husband. She has power in her family. Therefore, husband can't resist over her any decision. Mr. Knowbowtee has been presented as helpless male characters. He doesn't have any authority in his family. So, he seems to be ruled by his wife. Moreover, anything he doesn't possess in the family, he only seems as a worker. He hasn't any belongingness over property and land.

As the novel develops, it also uncovers history of Cherokee culture in America. They had to face so many challenges and threaten from majorities American white men. For the struggle of existence, they even lost their land and property. Minorities of Cherokee people shift here and there searching safe settlements. In course of that female lead their family and manage for settlements. Even by these examples it is clarified that male characters are losing their masculinity. They seem under protection from their family. Mr. Knowbowtee has psychological regret by this situation. He confesses his weakness and feel hesitation with himself. Not only Knowbowtee but almost male characters also don't play the masculine role in their society. They can't give protection to

their family. They don't have any masculine characteristics. Their matriarchal social structure doesn't allow to realize bold and powerful. They conceptualize their shaking position in the society. They don't have prime role in their family. It makes clear that masculinity position is deconstructed in Cherokee culture. The society has determined the role of male in relation to female. In which female characters are presented strong and are in governing position. So, male avoids the maleness because society has weakened them. Therefore, it suggests the male is split existence in that society. They escape from their responsibilities in the family.

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