

〈Resumen〉

The Development of Masculinity Studies in the Anglophone Caribbean : Focusing on the Argument of the Black Male's 'Marginality'

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This paper reviews the development of the argument regarding the black male's 'marginality' in the Anglophone Caribbean. It concludes that it is necessary to consider diverse social differences to better understand the 'marginality' of the black male.

The trend of gender studies in the Anglophone Caribbean tends to be left out of the reviews of Latin American gender studies because of cultural differences like language. However, social structures such as racial and ethnical diversity and class hierarchy in the Anglophone Caribbean are similar to that in Ibero-American countries, as a result of the past colonial rule. Hence, gender studies of the Anglophone Caribbean must be considered as an important reference point when discussing Ibero-American as well as South and Central American gender studies in a broad sense.

Since the late 1980s in the Anglophone Caribbean, male and female researchers at the University of the West Indies, which is run by 17 countries in the area, have discussed Caribbean masculinities overcoming differences between the countries, such as demographic size, racial and ethnic composition, and economic situations. The issue of the black male's

'marginality' has been central in those discussions, although many other issues have also been studied.

The majority of the population in many countries in the Anglophone Caribbean is composed of blacks whose ancestry can be traced back to Africans who were brought to the region as plantation slaves. Even after the abolition of racism-based institutions, pyramidal social structures wherein skin colour is associated with economic disparity can still be observed.

Researchers often consider black males who suffer from unemployment and poverty 'marginal'. They are also considered 'marginal' with respect to family relations within the poor black class, wherein fatherless household is conspicuous. The discussion of the interrelation between these two types of 'marginalities' in this area dates back to the time before the beginning of masculinity studies.

In conclusion, the negative image of the 'marginal' black male created by the researchers of family studies in the 1950s and 1960s and women's studies in the late 1970s and early 1980s has been diluted through the masculinity studies that have gained importance since the late 1980s. These masculinity studies emphasise the male's contribution to the family in ways other than the normative father-husband role, the existence of social factors that impede an ideal masculinity, or the influence of racial stratification on the construction of masculinity.

However, the diverse differences among masculinities in this area still need to be examined. Only few empirical studies have examined the masculinities in middle and upper classes, whites, East Indians, and Chinese. We should reconsider the black male's 'marginality' more comprehensively by shedding light on the abovementioned masculinities. Furthermore, the category of the 'poor black male', which has been the focus of discussions on 'marginality' so far, is not homogeneous either. The internal

differences and power relations created by sexuality, generation, and religiosity should be examined with respect to their influence on masculinity formation. The examination of the masculinity of Christians is supposed to be very important with regard to the discussion of 'marginality' as adopting the Western culture or converting to Christianity was a means of obtaining social upward mobility for the free blacks following their emancipation from the slavery. Today, although sexual norms and roles of Christians are realized more easily in middle and upper classes, there are many Christians who spend a fundamental religious life in the poor community as well. The function of the marginalization of the black male and the hegemonic formation of race and class via masculinity are supposed to become more perceivable through the examination of the poor, black Christian males' gender consciousness and practices, the possibility of their upward mobility, and their relation with non-Christian black males in the poor communities.

