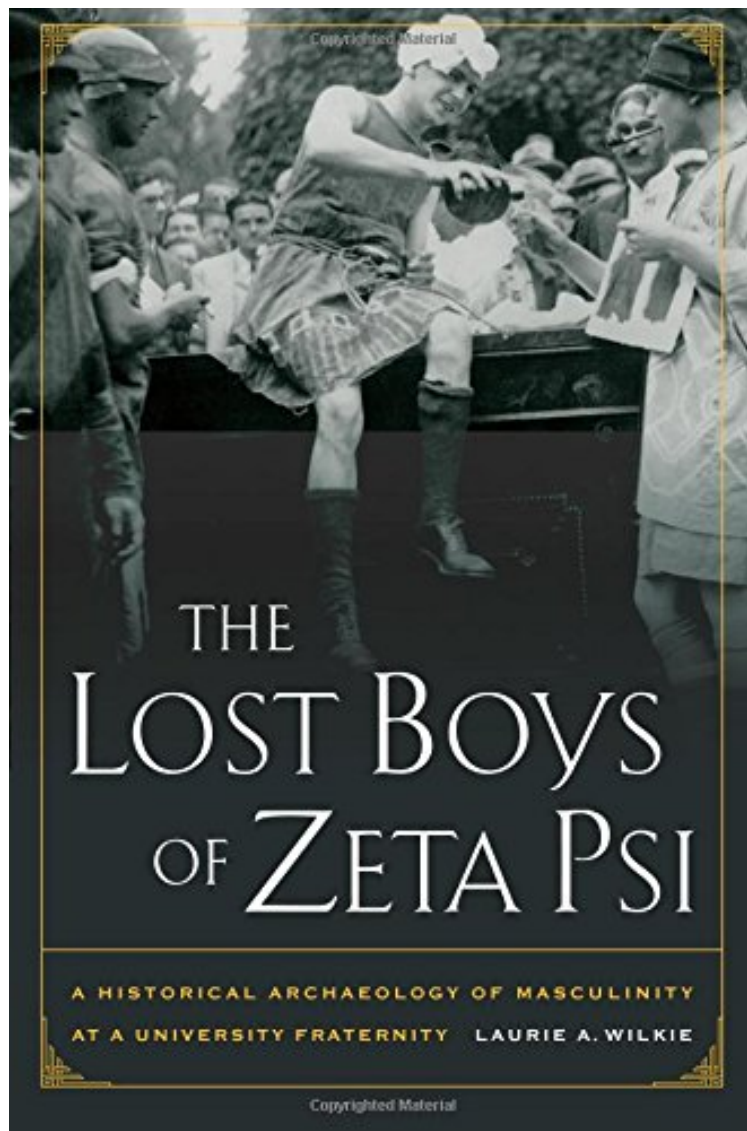


(Mobile ebook) The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity

The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity

Laurie A. Wilkie

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Laurie A. Wilkie : The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity before purchasing it in order to gage whether or not it would be worth my time, and all praised The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity:

0 of 0 people found the following review helpful. One StarBy RexThere is no reason for publishing this book except

arrogance.0 of 0 people found the following review helpful. Five StarsBy AnonymousThanks!20 of 30 people found the following review helpful. dig OK, interpret??By GaryMIf you have a passionate interest in the very early history of Zeta Psi at UC Berkeley you might be interested in this book. However, you will have to wade through some wild flights of Feminist biased interpretation and at least a few easily checkable non-archaeological factual errors.The "Lost Boys" of this title is the first hint that the author is going to torture her narrative in to something that she relates to the play Peter Pan. I find the whole thing unconvincing. Except for the possibility of casting the author as Wendy.An example of easily checked error twisted by interpretation is in footnote to Table 8, page 132. Phoebe Hearst is appointed a Regent of the University in 1897 by a Zeta Psi in part because she is mother of William Randolph Hearst a member of the Rho chapter of Zeta Psi at Harvard class of 1886.According to Wikipedia, William Randolph Hearst was Harvard class of 1885 until he was expelled.He belonged to Delta Kappa Epsilon's Alpha chapter not Zeta Psi's Rho.According to UC Berkeley's web site, Phoebe Hearst had been giving buildings and buckets of money to the University since 1891. Building and money with the promise of more can buy an appointment as Regent. (Later research in Harvard Class records reveals WRH was indeed a Zete with no indication Delta Kappa Epsilon had a functioning chapter at Harvard during his years there even in DKE own records. My apologies. My two sources were wrong. However, it still stands that Money and lots of it is what gets a trustee appointment.)For an example of interpretation , refer to Figure 15, page 100 -- two fully clothed men reclining on a made bed in a student 1892 bedroom. There is no sign of intimate contact. There is no sign of a desk or chair in the room. Ms Wilkie spends more than half a page discussing homosexuality and nude posters of Sandow, the 1890's muscle man, despite the fact the only poster in the room is a pin up girl which she finally acknowledges and calls "porn."Ms Wilkie then determines that the blanket is like a Navajo design and that it "must be seen as a statement about the owner's race, gender, and nationality." First, some of the symbols on the blanket look oriental to me. Second, the picture may suggest who uses the blanket, but it does not identify who selected it. Did a student's mother send it to college? Has it been around the fraternity house for the last five years? Was it bought by a fraternity house manager who got a deal on enough blankets for every room in the house? Third, do people buy or use clothes or other identifiable materials to flaunt an association with a group they want to disparage? What was this statement that "must be seen"?Ms Wilkie throws in a gratuitous claim that Buffalo Bill Cody glamorized the murder of Indians. Since Cody employed Sitting Bull and 20 Indians in his show and ended the performance with a reenactment of Custer's last stand with Cody as Custer, it seems he glamorized the killing of soldiers by Indians.In her next comment on the picture, Ms Wilkie notices the pelt of a small animal and opines, "Recreational hunting was a popular pastime of the new masculinity."New masculinity? When in the history of humans was hunting not part of what men did? Recreational? They may have enjoyed hunting, but why should we assume that rabbit or venison would be an unwelcome addition to the fraternity larder? Student allowances are always over spent and House budgets are always tight.The "new masculinity" and `Victorian manliness" are occasionally mentioned, but I can't find them defined. In footnote 41 on page 285, they are revealed as explicitly Feminist constructs in works published in the last 15 years.Ms Wilkie's claim to being a Feminist on page 9 is not a promise to strive for objectivity, but a warning that that mind set will evident through out. She does not seem hostile to fraternities, although perhaps condescending.My interest in this book stems from the fact that 55 years ago during my senior year I was an active member of the new Zeta Psi chapter at Penn State. Also contrary to Ms Wilkie's expectations, my under graduate degree is in Anthropology and my junior summer was as a paid worker on museum sponsored Woodland Indian digs in Pennsylvania.

The Lost Boys of Zeta Psi takes us inside the secret, amusing, and sometimes mundane world of a California fraternity around 1900. Gleaning history from recent archaeological excavations and from such intriguing sources as oral histories, architecture, and photographs, Laurie A. Wilkie uncovers details of everyday life in the first fraternity at the University of California, Berkeley, and sets this story into the rich social and historical context of West Coast America at the turn of the last century. In particular, Wilkie examines mens coming-of-age experiences in a period when gender roles and relations were undergoing dramatic changes. Her innovative study illuminates shifting notions of masculinity and at the same time reveals new insights about the inner workings of fraternal orders and their role in American society.

A rare examination of a fraternity that neither vilifies nor glorifies Greek life but instead seeks to make deep sense of it, Wilkie's book is a welcomed contribution.