

Men and Masculinities in the Global South

A Southern Perspective

Edited by

José Loureiro

Universidade Candido Mendes

Series in Sociology



VERNON PRESS

Copyright © 2026 by the Authors.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

www.vernonpress.com

In the Americas:

Vernon Press
1000 N West Street, Suite 1200,
Wilmington, Delaware 19801
United States

In the rest of the world:

Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Series in Sociology

Library of Congress Control Number: 2026931510

ISBN: 979-8-8819-0370-1

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

Cover design by Vernon Press. Image by Gilberto Nelson Macuácuá Harilal.

Dedication

To Raewyn Connell, whose visits and empirical work in the Global South continue to inspire our scholarship on men and masculinities.

Table of Contents

List of Figures	ix
List of Tables	xi
List of Abbreviations	xiii
Foreword	xvii
Acknowledgements	xxi
Introduction	xxiii
José Loureiro <i>Universidade Candido Mendes</i>	
Part I: Thematic Approaches	1
Chapter 1	
Twenty Years On: Hegemonic Masculinities & The Global South	3
Raewyn Connell <i>University of Sydney</i>	
Chapter 2	
A Critical Appraisal of Men and Masculinities Studies in India	17
Tony Sebastian <i>Birla Institute of Technology and Science</i>	
Chapter 3	
Men, Masculinities, and Violence in Mozambique: Narratives from the Field	37
Gilberto Nelson Macuácuá Harilal <i>Associação para o Desenvolvimento de Capacidades sobre Género</i>	
Chapter 4	
Masculinities and Hospitality from the Global South: Chilean Anarchist Barber Shops in the Novels of Manuel Rojas	59
Gastón Carrasco Aguilar <i>Universidad Finis Terrae</i>	

Chapter 5		
Mariachismo: A Phenomenology of Musical Masculinity in Mexico		79
José R. Torres Ramos		
<i>San José State University</i>		
Chapter 6		
Barriers and Opportunities to Engage Men in Maternal and Child Health in Mozambique		105
Edgar Manuel Bernardo		
<i>Universidade Lúrio</i>		
Part II: Geography of Masculinities		123
Chapter 7		
Female Masculinities in Malagasy Society: The Nexus Between Ideology and Practice		125
Andriamasinalivao Rajaofera Beby Alyette		
<i>Université d'Antananarivo</i>		
Chapter 8		
Beyond Hindu Nationalism and Political Islam: Deconstructing Muslim Masculinities in Modern India		145
Sony Jalarajan Raj		
<i>MacEwan University</i>		
Adith K. Suresh		
<i>MacEwan University</i>		
Chapter 9		
Exploring Masculinities When Migration Aspirations Are Thwarted: The Affective Contours of Young Uzbek Men in Uzbekistan		165
Yang Zhao		
<i>London School of Hygiene and Tropical Medicine</i>		
Chapter 10		
Filial Obligations and Southern Diasporic Masculinities: Second-Generation Vietnamese-Australian Young Men Performing Neoliberal Subjectivities in Higher Education		185
Sarah McDonald		
<i>Adelaide University</i>		
Garth Stahl		
<i>University of Queensland</i>		

Chapter 11	
The Social, Psychological and Religious Dimensions of Masculinity in Land Ownership in Zambia: How to Challenge the Status Quo	205
Shadrick Chembe	
<i>Pragma Consultancy Limited</i>	
Benjamin Kalkum	
<i>Institute of Domestic Violence, Religion and Migration</i>	
Chapter 12	
The Interplay between Hegemonic Masculinity and the Ruling Class in Contemporary Chile: Instability, Contradiction, and Power	225
Sebastián Madrid	
<i>Independent Researcher</i>	
About the Contributors	245
Index	251

List of Figures

Figure 3.1:	A Dialogue Session on Masculinities and Violence with Secondary School Students in the District of Matutuine, Maputo Province.	43
Figure 3.2:	Shooting the TV Program <i>Homem que é Homem</i> in Zambezia Province.	44
Figure 3.3:	Signing Autographs for Boys After a Reflective Dialogue with Boys on Preventing Violence and Sexual Harassment in Maputo Province.	47
Figure 3.4:	Dialogue Session with Young Men in Ancuabe District, Cabo Delgado Province on Masculinities and Violence.	48
Figure 3.5:	Dialogue Session with Men and Women on Masculinities and Gender Equality in the District of Jangamo, Province of Inhambane.	49
Figure 3.6:	Dialogue Session with Young Men on Positive Masculinities, Cabo Delgado Province.	50
Figure 3.7:	Dialogue Session with Community Leaders on Masculinities and Gender Equality in the District of Jangamo, Inhambane Province.	51
Figure 3.8:	Motivation Session for Young Men on Masculinities and Violence in the City of Nacala Porto, Nampula Province.	53
Figure 3.9:	Shooting the TV Programme <i>Homem que é Homem</i> on Child Marriage in Inhambane Province.	54
Figure 3.10:	Dialogue Session with Young Men on Preventing Child Marriage in Nampula Province.	55
Figure 5.1:	Film Poster, <i>El Macho</i> (1987) - Cinematic charro stance.	88
Figure 5.2:	Mariachi San Nicolas, Hidalgo, Mexico City (2018) - Mariachis simulating cinematic charro stance.	89
Figure 5.3:	Mariachi Fiesta de México, Mexico City (2018) - Open-legged-stance.	92
Figure 5.4:	Mariachi Los Embajadores, Mexico City (2018) - Open-legged-stance.	93
Figure 5.5:	Charro, Hidalgo, Mexico City (2021) Charro single-hand horse-rein-stance.	95

Figure 5.6:	Mariachi Corona, Mexico City (2018) - Violin single-hand horse-rein-stance.	95
Figure 5.7:	Mariachi Emperadores, Mexico City (2018) - Violin single-hand horse-rein-stance.	96
Figure 5.8:	Mariachi Innovación Mexicana, Guadalajara (2018) - Violin closed-arm-stance.	96
Figure 5.9:	Mariachi Femenil Pantoja, Guadalajara (2018) - Violin closed-arm-stance.	97
Figure 5.10:	Mariachi Las Amazonas, Mexico City (2018) - Violin closed-arm-stance.	97
Figure 6.1:	Workshop with health professionals from different districts of Nampula Province.	114
Figure 6.2:	Man auscultating a baby's heartbeat inside the antenatal consultation room, Josina Machel Health Centre, Angoche District.	116
Figure 6.3:	Pregnant couple receiving counselling from the MCH nurse during a follow-up antenatal consultation, Josina Machel Health Centre, Angoche District.	117
Figure 6.4:	Man involved in a weight check and child vaccination during a mobile brigade in the Macicate community, Island of Mozambique District.	118
Figure 7.1:	Misa Steeve, on the balcony of his boarding school in Antsirabe.	139
Figure 9.1:	Tarawih Prayer in a Local Mosque during Ramadan.	171

List of Tables

Table 3.1:	Extent of application of the law on domestic violence against women.	46
Table 6.1:	Personal Hygiene.	115
Table 6.2:	During Pregnancy.	116
Table 6.3:	Postpartum.	117

List of Abbreviations

ADCG	Associação para o Desenvolvimento de Capacidades sobre Género
AIDS	Acquired Immune Deficiency Syndrome
AIR	All India Radio
AJUDA	Associação Juvenil para o Desenvolvimento Autossustentável
AMMCJ	Associação Moçambicana de Mulheres de Carreira Jurídica
Anti-GBV	Anti-Gender-Based Violence
ART	Antiretroviral Therapy
BBC	British Broadcasting Corporation
BCE	Before Common Era
BITS	Birla Institute of Technology and Science
BJP	Bharatiya Janata Party
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CEO	Chief Executive Officer
CEMO	Centro de Estudos Moçambicanos
COVID-19	Coronavirus Disease 2019
CSAG	Regional Civil Society Advisory Group
CSMM	Critical Studies of Men and Masculinities
CSO	Civil Society Organisations
DDRA	Doctoral Dissertation Research Abroad
EFLU	English and Foreign Languages University
EPI	Expanded Programme on Immunization
FDC	Foundation for Community Development
FHI 360	Family Health International 360
FLACSO	Facultad Latinoamericana de Ciencias Sociales
FP	Family Planning
FRELIMO	Frente de Libertação de Moçambique
FTM	Female to male
GBV	Gender-Based Violence
GSS	Gender and Sexuality Studies

GTA	Gender-Transformative Approaches
HIV	Human Immunodeficiency Virus
HOPEM	Rede Homens pela Mudança
HQH	Homem Que é Homem
ICAP	International Center for AIDS Programmes
ICPD	International Conference on Population and Development
IELTS	International English Language Testing System
INE	Instituto Nacional de Estatística
IT	Information Technology
IUPERJ	Instituto Universitário de Pesquisas do Rio de Janeiro
LGBT	Lesbian, Gay, Bisexual and Transgender
MBA	Master of Business Administration
MCH	Maternal and Child Health
MCH/FP	National Integrated Programme for Maternal and Child Health / Family Planning
MDGs	Millennium Development Goals
MINT	Ministério do Interior
MIPP	Programa de Protecção Materno-Infantil
MISAU	Ministério da Saúde
MMS	Men and Masculinities Studies
MSM	Men Who Have Sex with Men
MULEIDE	Mulher, Lei e Desenvolvimento
NAFEZA	Centre for Women's Associations of Zambezia
NDTV	New Delhi Television
NGOs	Non-Governmental Organisations
PSI	Population Services International
RS	Rio Grande do Sul
RTA	Religious and Traditional Actors
SBCC	Social and Behaviour Change Communication
SEA	School and Adolescent Health
SEM	Society for Ethnomusicology
TVM	Televisão de Moçambique
UN	United Nations
UN Women	United Nations Entity for Gender Equality and the Empowerment of Women

UNAM	Universidad Nacional Autónoma de México
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNIFEM	United Nations Development Fund for Women
UNISINOS	Universidade do Vale do Rio dos Sinos
US	Unidade de Saúde
USAID	United States Agency for International Development
WLSA	Women and Law in Southern Africa Research and Education Trust

Foreword

This impressive collection about men and masculinities in the Global South is an important contribution to our understanding of gender, coloniality, and the dilemmas of contemporary life. It includes research and analysis from nine countries and five continents, using a range of research methods. Some chapters survey broad issues, some come to a very close focus, some critique theory, and many present new information. All are thoughtful, and collectively they open up issues that are vital for our understanding of masculinities in particular, and gender relations more generally.

Some research on social issues seeks to understand them “from the margins”. That can be a valuable strategy, but this book makes a different contribution. The global South is not marginal. It is where the large majority of the world’s people live. In simple demographic terms, about six of every seven people in the world live in the Global South, broadly understood.

This is a huge region geographically and has enormous diversity in culture and language. What ties it together is limited, but vital. It is the experience of conquest, colonisation, and rule by one or more of the empires based on continental Europe or the North Atlantic seaboard, or, like the societies of China and Iran, being massively disrupted and transformed by the economic and military pressure of these empires. Our current global economy and state system, the successor to the world of direct empire, has given wealth to a minority of people in the Global South. But it has never overcome the huge structural inequalities of income, power and institutional resources that we inherited from the old imperialism. Indeed, new forms of global power, dependence and exploitation have developed, neo-colonial relationships that may be as brutal as the imperialism of cannons and cavalry.

These inequalities are present in the arena of knowledge. The university systems, research institutes, libraries and databanks of the Global North have much greater resources than those of the majority world, and greater prestige. Yet much of the data they assemble comes from the Global South. Historically, masses of data were brought back to the North by missionaries, explorers, merchants, colonial officials and military officers; later, by professional collectors of information—census takers, botanists, mapmakers, linguists, anthropologists, archaeologists, medical researchers, astronomers, climatologists. All this data went to build the disciplinary knowledge that is now the basis of most university curricula. This is not “western knowledge”, as some decolonial critics think. The research-based knowledge formation has *always* been global.

But it is also highly unequal, and this is seen in research on men and masculinities, as in other fields of social and natural science. Most journals in the field are published in the Global North, most of the influential books are published there, and most of the funds for research are found in Global-North institutions. Not surprisingly, most of the published research concerns men and masculinities in the Global North. Yet this has never been completely true and is now changing faster than before. This book makes a powerful contribution to refocusing the field on the majority world.

Questions about men and masculinities can be approached in different ways. This book shows the richness of research methods that are now available. The chapters include life histories, narratives of activism, policy research, research on literature, participant observation, analysis of political strategy, and views back into history.

Through these lenses, fascinating pictures emerge of different forms of masculinity and varied patterns of lives for men (and women). We learn of hopes for international migration, and reasons why it might not happen, and of how young second-generation migrants negotiate the task of being a good son. We learn of hard material issues such as struggles over land ownership, and also of changes in the way gender appears in cultural forms such as music performance.

We learn of the way masculinities are constructed in an environment of class privilege, and about situations that are marked by poverty or resistance to authority. We learn about the political use of stereotypes of Muslim masculinity and how masculinity can be woven into the making of a new political hegemony. We learn of institutional barriers to men's engagement with childbirth and infant care, preserving the status quo, but also of women testing gender conventions by enacting masculinity, for good reasons, or even transitioning into the social status of manhood.

All this is far from the old images of primitive peoples steeped in traditional ways and unable to change, which provided a handy alibi for colonial rule and exploitation. Instead, it is the colonial and neo-colonial background that still shows through. For instance, we see the devastating consequences of colonial Partition in South Asia, and the consequences of colonisation disrupting and restructuring gender orders in eastern Africa.

We cannot yet say confidently how prioritising the Global South will change the agenda of research on men and masculinities, but we certainly have some pointers in this book. We should notice the importance of land in the agricultural communities where nearly half the world's population still live. The importance and difficulty of migration and resettlement, internal as well as international. The multiple forms of violence—domestic, military, and more—

and the difficulty of contesting them. The continuing importance of kinship beyond the nuclear family. And how young people especially negotiate differences between local patterns of gender and the information they glean from Northern-dominated global media.

There is more to learn in this rich collection. I congratulate the authors and the editor, and I am confident that readers will find plenty of interest and illumination here.

Raewyn Connell
Sydney, June 2024

Acknowledgements

This is my first editorial venture in men and masculinities studies. The work would not have been possible without the sustained support and mentorship of Vernon Press. From the outset, they offered not only a space of trust but also a generous vision for what the book could become. Their belief in the value of critical, collaborative work, particularly within and around the Global South, profoundly shaped the direction and ambition of this volume.

I owe an enduring debt of gratitude to my editor, Sonia Costa, whose role in this project was vital. With patience and precision, she guided every stage of the manuscript's development, from early drafts to final proofs. Her keen editorial eye was matched by her intellectual clarity and her ability to bring structure to complexity. Furthermore, Ms Costa has offered encouragement throughout the process, helping me develop my editorial role. Without this support, the book would not have emerged in its current form.

My heartfelt thanks go first to Martin Heal for his intellectual contribution, steadfast friendship, and constructive feedback throughout the editorial process. I am also deeply grateful to Raewyn Connell for her inspiration, insight, enthusiasm, and constant availability. Special thanks to her for her generous contribution to our foreword.

I extend my sincere thanks to all the contributing authors, whose thoughtful, bold, and often deeply personal work forms the heart of this collection. Many of them wrote from difficult contexts or across linguistic and institutional boundaries. Their commitment to decentring northern paradigms and foregrounding perspectives from the Global South challenged dominant assumptions in men and masculinities studies and created space for richer, more plural understandings of masculinity, inequality, and resistance. Thanks go to them not only for their scholarship but also for the spirit of solidarity they brought to the entire editorial process. I also thank the anonymous peer reviewers for their thoughtful engagement and generous suggestions, which helped refine and strengthen the final volume.

This book includes three chapters that have previously appeared in other publications. I am grateful to the respective publishers for granting permission to reprint this material. I thank the Universidad Academia de Humanismo Cristiano and Fundación Crea Equidad, Santiago de Chile, for permission to reprint two chapters originally published in *Masculinidades en América Latina: Veinte años de estudios y políticas para la igualdad de género* (2020), edited by Sebastián Madrid, Teresa Valdés, and Roberto Celedón: "Twenty Years On:

Hegemonic Masculinities and the Global South” by Raewyn Connell and “The Interplay between Hegemonic Masculinity and the Ruling Class in Contemporary Chile: Instability, Contradiction, and Power” by Sebastián Madrid. I also thank Daraja Press, Canada, for permission to reprint Edgar Manuel Bernardo’s chapter, “Barriers and Opportunities to Engage Men in Maternal and Child Health in Mozambique”, originally published in *Aporias de Moçambique Pós-Colonial: Estado, Sociedade e Capital* (2021), edited by Boaventura Monjane and Regio Conrado. To all those named and unnamed who sustained this work in various ways, I offer profound gratitude.

Introduction

José Loureiro

Universidade Candido Mendes

Theory, at the most basic level, is a way of seeing and speaking beyond the given. In the process of constructing knowledge, theorising is where reality meets imagination. (Connell 2014, 539)

This anthology emerged from an invitation from Vernon Press in 2021. What followed was not a linear progression, but an organic evolution rooted in fieldwork and the conversations it fostered. The project underwent multiple shifts during the open call and editorial phases, with contributors entering and exiting for various reasons. The final configuration of twelve chapters was not predetermined; rather, the book's shape was formed by the field itself. Importantly, I decided not to build this volume within my own academic department. Instead, I issued an open call, which led to dynamic, unpredictable exchanges with scholars across the Global South. These collaborations were at times slow to develop and complex; nevertheless, they were always deeply enriching. Working outside institutional proximity enabled a form of peer learning nurtured by the careful mentorship of Vernon Press and the generous collegiality of the contributors. Although assembling a volume within familiar academic networks might have streamlined the process, I deliberately chose to build this project with what Joseph M. Moxley (1992, 105) describes as an *invisible college*, a concept that is central to the collaborative logic of this volume. This decision required patience, creativity, and long-term commitment, particularly as it was my first editorial endeavour. The project advanced in distinct phases, each accompanied by an influx of powerful and grounded proposals from across the Global South. In this sense, the book is the result of a curated and evolving intellectual conversation, supported by a multi-phase peer-review process and committed to knowledge-building rooted in the Global South.

Although interest in Men and Masculinities Studies within the Global South has grown in recent years, significant gaps in visibility, circulation, and interaction remain. Much of the existing research is produced and published in national or regional languages, which often hinders its dissemination beyond local or national contexts. Therefore, many important studies remain largely unknown even within the Global South itself, making scholarly exchange and cross-regional dialogue particularly challenging. Researchers seeking MMS scholarships across the Global South frequently encounter a landscape in which most materials are available only in languages that limit their wider

circulation. This situation not only delays the recognition of valuable work but also slows the development of theoretical frameworks that could emerge directly from Southern contexts. Moreover, academic training within *Global South institutions often privileges canonical authors from the Global North*, sometimes at the expense of engaging with significant local thinkers and traditions. Conferences focused on MMS in the Global South remain relatively scarce, and financial and linguistic barriers often limit participation in Global North academic events. As a result, many research outputs from the Global South remain underrepresented in international platforms and scholarly networks.

This volume is strongly inspired by the work of Raewyn Connell, whose sustained, empirical engagement with the Global South has significantly shaped men and masculinities studies across Southern contexts. Unlike many scholars who approach the South from a *distance*, Connell does not produce theory about the Global South from within the Global North. Her work is grounded in travel, long-term fieldwork, and sustained dialogue with local scholars, researchers, and communities. This makes her scholarship both unique and accountable: it does not speak for the South but emerges from within it. *Masculinities* (1995), now marking its thirtieth anniversary, remains a foundational and widely cited reference in MMS, having encouraged new research rooted in local gender orders and social realities. In the Foreword to this volume, Connell asserts that *the Global South is not marginal*. This is not only a demographic truth; it is also a refusal of intellectual subordination. Yet, as her work also implies, Southern knowledge often remains dispersed, unconnected, or locked in national and institutional silos. Here, Seye Abimbola's work offers a crucial complement. Abimbola (2023, 1) reminds us that "knowledge from the Global South is in the Global South". She draws attention to the infrastructures, platforms, and power asymmetries that limit circulation, audience, and epistemic recognition. Together, Connell and Abimbola challenge us to rethink how knowledge is made, valued, and moved. This volume responds to their call by anchoring MMS scholarship in the South as a site of empirical depth, editorial agency, and intellectual rigour.

This volume seeks to foster a climate of scholarly exchange in Men and Masculinities Studies that is anchored in and shaped by the Global South. It responds to the limited circulation and mutual visibility of MMS research across Southern contexts, where national, linguistic, and institutional boundaries often constrain academic connections. At its core, the volume promotes deeper cross-regional engagement and affirms the value of theory and critique developed within the Global South. The volume pursues two specific aims. First, it seeks to strengthen South–South academic ties by building bridges among researchers, institutions, and platforms across the Global South. By facilitating scholarly

dialogue, this collection cultivates regional networks in which MMS knowledge is produced, exchanged, and curated across shared and divergent gendered realities. Second, it aims to enrich the broader field of MMS by introducing empirical and theoretical contributions grounded in the social textures, gender orders, and intellectual traditions of the Global South. These chapters do not merely diversify the field; they also help shape new frameworks that emerge from the South's own conceptual vocabularies and research priorities. As a practical gesture toward these aims, the volume will also be translated into Portuguese, expanding its accessibility and supporting transregional circulation across Lusophone academic communities. In this sense, the book not only documents knowledge from the South but also participates in the infrastructure of its dissemination. Together, these objectives reflect a commitment to centring the Global South as a site of knowledge-making in MMS, one that is generative, plural, and globally relevant on its own terms.

This volume brings together contributors writing from and within a wide range of Global South contexts, including Australia, India, Mozambique, Chile, Mexico, Madagascar, Uzbekistan, Vietnam, and Zambia. The authors, both emerging and established scholars, represent diverse academic and non-academic settings, ranging from universities to activist networks and independent research initiatives. Their work spans disciplines such as ethnography, literary studies, health research, cultural theory, and critical historiography. This diversity reflects the wide range of modalities through which men and masculinities studies are practised and theorised across the Global South. Rather than using this introduction to define or contextualise MMS, whether globally or in relation to the Global South, I have deferred this foundational work to Chapter 1, "Twenty Years On: Hegemonic Masculinities & The Global South", where Raewyn Connell provides a rigorous and historically grounded entry point. Her chapter traces the emergence and development of MMS, with particular attention to Southern contexts, offering a conceptual lens through which the rest of the volume may be read.

The book is organised into two complementary parts, each offering a distinct mode of engagement. Part One (Chapters 1–6) adopts a thematic and interdisciplinary lens. It brings together chapters that examine how masculinities are represented, contested, and reimagined across social, cultural, and institutional spheres. These contributions engage with topics such as history, critique, activism, literary production, music, and health. Collectively, they offer insights into the shifting contours of masculinity as shaped by discursive, material, and affective forces. The chapters draw on a variety of methodological approaches, revealing the analytical flexibility and critical range of MMS when situated within Southern knowledge practices. Part Two (Chapters 7–12) shifts focus to a geographically grounded perspective, examining

PAGES MISSING
FROM THIS FREE SAMPLE

About the Contributors

José Loureiro

José Loureiro holds a PhD in Sociology and is an Associate Researcher at Universidade Candido Mendes (IUPERJ). He first trained in Psychology at UNISINOS and later advanced his studies at the Universities of Bologna and Padua, completing a Master's degree in Group Psychotherapy at Goldsmiths, University of London, and formal photography training at the University of the Arts London. Beginning his career with pioneering research on AIDS for the State Health Authority of Porto Alegre/RS in the late 1980s, he has since developed a multidisciplinary trajectory as an independent researcher, photographer, curator, and psychologist. He has published widely in books and academic journals and has exhibited and curated in galleries and museums. His publications and exhibitions include, among others, "A Mediterranean Perspective on the Art Therapist's Sexual Orientation" (2002); "What Can a Man Do with a Camera? Exploring Masculinities with Phototherapy" (2020); "Bologna in Chiaroscuro: Between Photography and Iconography" (2024); and "30 Years of Masculinities by Raewyn Connell: A Book That Changed How We See Gender and Men" (2025).

Raewyn Connell

Raewyn Connell is Professor Emerita at the University of Sydney and Life Member of the National Tertiary Education Union in Australia. She has taught in several countries and is a widely cited researcher on gender relations, education, social justice, and the global economy of knowledge. Her work has been translated into 24 languages. In 2023, she received the International Sociological Association's quadrennial Award for Excellence in Research and Practice. Raewyn's books include *Trans Lives*, *The Good University*, *Southern Theory*, *Masculinities*, *Gender & Power*, *Making the Difference*, and *Ruling Class Ruling Culture*. Raewyn has been active in the labour movement and in work for gender equality and for peace. Details at www.raewynconnell.net.

Tony Sebastian

Dr Tony Sebastian is an Assistant Professor in the Department of Humanities and Social Sciences at Birla Institute of Technology and Science-Pilani (BITS-Pilani), Hyderabad Campus, India. He is an early-career researcher working at the intersection of Masculinity Studies and Literary and Cultural Studies. He earned his PhD in Comparative Literature on "Circuits of Pleasure: Iterations of Masculinity in Malayalam Literature and Film" from The English and Foreign

Languages University (EFLU), Hyderabad, in 2023. His research focuses on Masculinity Studies, the Progressive Writer's Movement, and the intersection of gender and sexuality in South Asian literature and film. He is currently the Co-PI for an ICSSR-sponsored project on *Shipbuilding in Folklore* and PI for the New Faculty Research Grant on *Gender Politics in the Progressive Writers' Movement*.

Gilberto Nelson Macuácuá Harilal

Mr Gilberto Nelson Macuácuá Harilal is a Social Activist and Gender and Masculinities specialist with research and training experience in Social Norms, Sexual and Reproductive Health and Rights, HIV and AIDS, Gender-Based Violence, Human Rights, and Social Behaviour Change Communication, Social Marketing, and Community Development in Mozambique. He has been a member of UN Women's Advisory Group for the Eastern and Southern Africa regions, based in Nairobi, Kenya, since 2014. He currently serves as Chair and Founder of Associação para o Desenvolvimento de Capacidades sobre Género (ADC Género) and Género TV.

Gastón Carrasco Aguilar

Gastón Carrasco Aguilar is a writer and PhD in Literature from the Pontificia Universidad Católica de Chile, specialised in the investigation of popular imaginaries, affections and masculinities in Chilean poetry and social narrative. Researcher responsible for the project Fondecyt Postdoc N° 3210139: "Affective communities: friendship, anarchism and masculinity in Chilean literature and social press (1900–1925)". He is currently an academic at the Universidad Finis Terrae. His latest publications are "Affects marks: archive and friendship in the letters of José Santo González Vera to Manuel Rojas" (*Anales de Literatura*, N°38, 2022) and "Ekphrasis and Archive: pamphlets' description in the sentences of War Council to civilians in Dictatorship (1973–1976)" (*Amoxltli*, N°11, 2024).

José R. Torres-Ramos

José R. Torres-Ramos is an Assistant Professor of Ethnomusicology in the School of Music at San José State University. His research examines how sound and embodiment in musical performance reveal a shared lived experience that ritualises cultural imaginaries linked to socialised notions of race, ethnicity, and gender. His work explores Latin American milieus, with a specialised focus on Mexico's modern mariachi, examining how its performative musicality reflexively structures heteronationalist culture. The recipient of numerous research fellowships, including a prestigious Fulbright-Hays Doctoral Dissertation Research Abroad (DDRA) Award, Dr Torres has conducted extensive ethnographic

fieldwork throughout the United States, Mexico, and the Caribbean. His scholarship has been presented and published in the United States and Mexico, including invited guest lectures at the Universidad Autónoma Nacional de México (UNAM) and the Universidad de Guadalajara. His most recent published writing appears in the forthcoming edited volume, *Insurgent Music Theory: Terminology and Critical Methods for Antiracist Music Studies* (University of Michigan Press). Dr Torres chairs the Gender and Sexualities Studies (GSS) Section of the Society for Ethnomusicology (SEM).

Edgar Manuel Bernardo

Edgar Manuel Bernardo is a development programme professional with interests in public health, public policy, gender, diversity and social inclusion, sexual and reproductive health and rights, and masculinities. He has extensive experience implementing development programmes across Mozambique's three regions: South, Centre, and North. He currently serves as Executive Director for Diversity and Inclusion and is a Lecturer in the Faculty of Health Sciences at Lúrio University. Edgar holds a degree in Sociology from Eduardo Mondlane University, a Master's degree in public health from the Federal University of Ceará, and a postgraduate qualification in International Gender Studies from the University of Iceland. His publications include "Extrativism in Mozambique: Building other Debates, Focusing on the Implications for People's Health" (2016). He is also a co-author of "The Advance of Neoliberalism in the Health Sector and Its Implications for Combating Coronavirus in Mozambique" (2021) and "Analysis of the Dialogue and Articulation between Entities Involved in the Prevention and Combat of Premature Unions in Nampula, Northern Mozambique" (2023).

Andriamasinalivao Rajaofera Beby Alyette

Alyette Rajaofera Andriamasinalivao graduated from the University of Antananarivo, Madagascar, before completing her PhD at the University of Paris (Paris 7–Paris Diderot). Her transdisciplinary work investigates the interplay between gender, discourses on female empowerment, and postcolonial studies in Madagascar. Her recent publication in *Transafrica*: "The Languages of Postqueerness explores the semantic boundaries in the identification of queer subjects in the Malagasy context" (2025). It highlights the lived experiences of Sarimbavy or male-bodied individuals who identify as women and the politics of (in)visibilisation that shape their identification. Alyette's previous work focused on the influence of the French colonial system on the construction of Malagasy culture and identity, analysing colonial-era school manuals. Her other research areas include critical studies of men and masculinities, queer and feminist theory, and critical race and ethnicity studies.

Sony Jalarajan Raj

Dr Sony Jalarajan Raj is an Assistant Professor at the Department of Communication, MacEwan University, Edmonton, Canada. Dr Raj is a professional journalist turned academic who has worked in demanding positions as a reporter, special correspondent, and producer across several news channels, including BBC, NDTV, Doordarshan, AIR, and Asianet News. Dr Raj served as the Graduate Coordinator and Assistant Professor of Communication Arts at the Institute for Communication, Entertainment and Media at St. Thomas University, Florida, USA. He was a full-time faculty member in Journalism, Mass Communication, and Media Studies at Monash University, Australia; Curtin University; Mahatma Gandhi University; and the University of Kerala. Dr Raj was the recipient of the Reuters Fellowship and is a Thomson Foundation (UK) Fellow in Television Studies with the Commonwealth Broadcasting Association Scholarship.

Adith K. Suresh

Mr Adith K. Suresh is currently a research assistant at the Department of Communication, MacEwan University, Canada. Adith holds a Master's degree in English Language and Literature from Mahatma Gandhi University. His research interests include Film Studies, Literary Criticism, and South Asian Cultural Studies.

Yang Zhao

Dr Yang Zhao is a social anthropologist based at the Department of Global Health and Development at the London School of Hygiene & Tropical Medicine, United Kingdom. He received his PhD in Anthropology from the University of Queensland, Australia. The chapter in this volume draws on his doctoral research on how young Uzbek men navigate tensions between social expectations and personal aspirations in their pursuit of being "a good man". His work on masculinities has been published in *Citizenship Studies*, *Gender and Education*, *International Journal of Qualitative Methods*, and *NORMA: International Journal for Masculinity Studies*. He is currently preparing his first monograph, *Voyage to Manhood in the "New Uzbekistan": Tashkent Dreams*, and is expanding his research on gender and masculinities into the field of health, with a particular focus on mental health and sexual health.

Sarah McDonald

Dr Sarah McDonald is a Senior Lecturer in the School of Education at Adelaide University and a member of the Centre for Research in Education & Social Inclusion. Her programme of research focuses on gendered subjectivities and education, with a particular focus on learner identities, girlhood, feminine identities, social mobility, social barriers, and inequalities in education. She

also conducts research in the area of literacies, focusing on gender, literacies, and reading. ORCID: 0000-0002-0454-4983

Garth Stahl

Garth Stahl (PhD) is an Associate Professor in the School of Education at the University of Queensland. His research interests lie at the nexus of neoliberalism and sociocultural studies of education, identity, equity/inequality, and social change. Currently, his research projects and publications encompass theoretical and empirical studies of learner identities; gender and youth; the sociology of schooling in a neoliberal age; gendered subjectivities; equity and difference; and educational reform. <https://orcid.org/0000-0002-1800-8495>

Shadrick Chembe

Shadrick Chembe is the Chief Executive Officer and Principal Researcher at Pragma Consultancy in Lusaka, Zambia. He has over a decade of experience in Research, Communication, Teaching and Training. He holds a Doctor of Philosophy in Development Studies, a Master's degree in Applied Ethics, a Master's degree in Communication for Development and a Bachelor of Arts Degree in Philosophy, among others. Shadrick has published (as author and co-author) the following articles: "An Ethical Assessment of the Impact of Inequitable Land Ownership Patterns on Women's Economic and Social Rights: A Case Study of Mumbwa District"; "Land Ownership and Women's Economic and Social Rights"; "Measuring family planning norms in Zambia: A mixed methods vignette study".

Benjamin Kalkum

Benjamin Kalkum is researching religion and gender norms, particularly masculinity, in Sub-Saharan Africa. After completing his second Master's thesis on the religious foundations of masculinity norms, in which he interviewed married Christian men in Zambia, he worked on an HIV prevention project in Zambia's Northwestern Province, where he became curious about the teachings of local traditional marriage counsellors. After relocating to Ethiopia to join his wife, he joined Project *ddl/ፎፌፍ* as a researcher, where he continues to work on the intersection of religion and gender, with a particular focus on masculinity norms and the responses of religious actors to conflict-related sexual violence in the Tigray war. His latest project examines the reactions of husbands to the violence their wives experienced. He also works as a freelance consultant for international organisations on topics such as gender norms, women in agriculture, and customary land rights.

Sebastián Madrid

Sebastián Madrid. PhD in Sociology, University of Sydney, Australia, and Bachelor of Sociology, P. Universidad Católica de Chile. He is an independent researcher who teaches sociology and research methods at Alberto Hurtado University and Diego Portales University. He also coordinates mixed-methods research for Crea Equidad and Nodo XXI Foundations in Santiago. For 10 years, he was a senior researcher at the United Nations Development Programme in Chile. He has taught sociology of gender and qualitative methodology at P. Universidad Católica de Chile, Universidad de Chile, and FLACSO-Chile. His research areas include gender studies, with a focus on men and masculinities; elites and social classes; and biographical research and political culture. His latest book is *Masculinidades en América Latina: Veinte años de estudios y políticas para la igualdad de género* (Universidad Academia de Humanismo Cristiano, 2020), edited with Teresa Valdés and Roberto Celedón. Currently, he is on the Editorial Boards of the Journal *Men and Masculinities* and *Boyhood Studies: An Interdisciplinary Journal*.

Index

A

A mulher na sociedade de classes, 11
academic success, 237
Achebe, Chinua, 11
activists, 44
African culture, 43
agriculture, 173, 192
Aguayo, Francisco, 7
Aguilar, Gastón Carrasco, xxvii, 59, 246
AIDS, 6, 11, 22, 119, 181, 223
Ajaua(Xiyao);Xingoni;Cingoni;Chope(Xitchopi);Chuabo(Ichuwa bo);Cibalke;Cidema;Cikunda;Cinsenga;Ciphimbi; Citawara; Citewe; Echirima; Ekokola;Ekoti; Elolo; Elomwe;Emaindo;Emanyawa;E marenje;Emarevoni; Emeetto; Emoniga; Enathembo; Esaaka; Etakwane; Guitonga; Macua (Emakhuwa); Manica (Emanyika);Ndau (Cindau);Nianja(cinyanja); Kimakwe; Quimuane (Kimwani); Maconde (Shimakonde); Nhúngue (Cinyungwe); Português; Ronga (Xirhonga);Sena (XiSena); Suaíli (Kiswahili); Suázi (Siswati); Xitswa; Xishangane; Zulu (Isizulu); Sign language, 38
alternative forms of masculinity, 126, 127, 136
Alyette, Andriamasinalivao Rajaofera Beby, xxviii, 125, 247
Anglocentrism, 29
Angola, 182
Antananarivo, 126, 129, 138, 144, 247
anti-feminist backlash, 6

Applied research on masculinities, 5
Ariha,Margareth, 5
aspirations, xxx, 165, 169, 170, 174, 178, 179, 180, 185, 186, 191, 192, 193, 194, 196
Australia, 4, 9, 10, 11, 13, 16, 245

B

banachimbusa, 206
Banerjee, Sikata, 19
Bantu languages, 38
bashibukombe, 206
bathroom wars, 13
Beijing, 6, 9, 13
Bengali, 32, 34
Bernardo, Edgar Manuel, xxii, xxviii, 105, 247
Bharat Mata (Mother India), 146
Black Skin, White Masks, 11
Bolsonaro, 12
Bourdieu, Pierre, 85
boys, 3, 4, 8, 9, 12, 42, 47, 49, 51, 56, 106, 139, 141, 190, 192, 193, 194, 197, 236
Brazil, 9, 11
breadwinner, 4, 168, 174, 194
bricolage, 240
Bridges, Tristan, 8
British rule was based, first and last, on violence, 12
Busetta, Laura, 159
Butler, Judith, 10

C

Cabo Delgado, 38, 48, 50
Canada, 8, 9, 248
caring masculinities, 178
Castañeda, Maria, 84
caste, 19, 20, 23, 28, 31, 32
Catholic movements, 234, 236
Celedón, Roberto, xxxii, 60, 77, 242

Chakravarti, Uma, 19
Changing Men in Southern Africa,
 5, 16
 charro, 80, 81, 86, 87, 88, 89, 90,
 91, 92, 94
 Chembe, Shadrick, xxx, 205, 249
 chiefs, 210, 211, 214
 childbirth, xviii, 107, 108, 110
 Chile, xxvii, 8, 14, 15, 246
 Chilean literature, 60, 246
 Chilean ruling class, 234
 Chilean society, 61, 235
 China, xvii, 6, 13
 Chopra, Radhika, 24, 31
 Christian ideals, 218, 221
 Christianity as the predominant
 religion, 213
 cinema, 154
 cis-gendered heterosexual, 28
 class, xviii, 4, 5, 7, 11, 13, 22, 25, 28
 class of masculinity, 227
 Cold War dictatorships, 6
 Colombia, 7, 16
 colonial societies, 11, 41, 147
 coloniality of gender, 41
 conferences, 5
 configurations of practice, 30
 Connell, Raewyn, iii, xix, xxi, xxii,
 xxiv, xxv, xxvi, 3, 14, 15, 16, 18,
 33, 59, 61, 150, 160, 161, 162,
 181, 187, 213, 231, 240, 242,
 243, 245
 construction of masculinity, 148,
 185, 186, 206
 construction of masculinity in
 Zambia, 206
 contraception and prevention of
 sexually transmitted infections,
 107
 Cornwall, Andrea, 7
Corredor de Saberes: vavasati
vatinhenha (mulheres
heroínas) and redes de
mulheres e feministas em
Moçambique, 44
 crisis, 6, 12, 153, 156, 158, 159, 227
 critical studies of men and
 masculinities, 168, 185, 186

D

da Silva, Terezinha, 44
 Dalit masculinities, 28, 30
 Dalit men, 20
 de Barbieri, Teresita, 14
 de Beauvoir, Simone, 10, 11, 91
De quebradores y cumplidores, 7
 diasporic masculinities, xxx, 185
 divorce or the death of her
 husband, 207
 domestic violence, 39, 46, 51
 Dominance without hegemony,
 12
Dude, You're a Fag, 8, 16
 Dufourmantelle, Anne, 76
 Duterte, 12

E

economic violence, 205, 207, 209,
 210, 220
 education, xxx, 4, 5, 8, 11, 39, 42,
 61, 83, 174, 176, 185, 191, 209,
 232, 237, 245, 249
 Elias, Juanita, 7
 embodiment of masculinity in
 Malagasy society, 126
 Enarson, Elaine, 7
 English language, 166, 173
 Enloe, Cynthia, 151
 ethnographic fieldwork, 170, 247
 extraversion, 10

F

Fanon, Frantz, 11
 female mariachi, 98
 female survivors, 39
 feminism, 4, 8, 12
 film, 23, 81, 86, 87, 88, 89, 91, 92,
 157
 first pregnancy consultation, 111
 forms of elite masculinity, 13
Forum Mulher, 44, 46
 Foucault, 8
From Boys to Gentlemen, 12
 Fuller, Norma, 5

G

Gandhi, Mahatma, 154, 248
 Gasparetto, Vera Fátima, 44
 Gay communities, 6
 Gay Liberation, 4
 gay men, 4
 Gender activism, 9
 gender anxieties, 13
 gender backlashes of the 1990s, 13
 gender dysphoria, 138, 140
 gender hierarchy, 5, 13
 gender ideology, 13
 gender orders, xviii, xxv, xxvi, 3, 6
 gender system, 61
 gender-based violence, 9, 37, 40, 106, 207
 Germany, 5
ghar wapi, 20
Girls, School and Society., 4
 global economy of knowledge, 11
 global masculinities, 147, 148
 global metropole, 10
 Global North, xvii, xviii, xxiv, xxvi, xxvii, xxviii, xxx, 5, 11, 18, 21, 31, 40, 60, 83, 86, 127, 147, 185, 187, 188, 198, 199, 229
 global pattern of centrality vs dependence, 10
 global periphery, 10
 Global South, xvii, xviii, xxiii, xxiv, xxvi, xxx, xxxi, 3, 8, 29, 31, 59, 60, 61, 101, 125, 126, 145, 146, 147, 148, 150, 159, 160, 165, 167, 168, 169, 178, 180, 181, 187
Going for Gold, 5, 16
 Golden Boys, 237
 Guadalajara, 96, 97, 102, 247
 Guha, Ranajit, 12
 Gupta, Charu, 20

H

habitus, 85, 86, 90, 91, 98, 112
 Harilal, Gilberto Nelson
 Macuácuá, xxvii, 37, 246
 Hearn, Jeff, 130, 143, 181, 227, 242
 hegemonic ideal of Uzbek men, 167

hegemonic masculinity, 3, 4, 12, 13, 20, 30, 59, 60, 61, 84, 85, 91, 94, 125, 130, 133, 137, 143, 153, 213, 214, 217, 225, 226, 231, 232, 233, 234, 235, 236, 239, 240
 heterosexuality, 23, 87, 91, 177
 Hickey, Anna, 8, 15
 hierarchy of masculinities, 4
Hijo de ladrón, 61, 77
 Hindu identity, 19, 20
 Hindu masculinity, 150, 157, 159
 Hindu-Muslim binary, 149
 Hindus, 33, 150, 156, 157
 HIV, 11, 115, 119, 181, 223
 Homem que é Homem, 48, 49, 51, 54, 55
Homens e masculinidades: outras palavas, 5
 homosexual, 4, 13, 23
 homosocial, 91
 hormonal treatment, 134, 138, 140
 hospitality, 59, 61, 68
 Hountondji, 10, 11, 15
 House of Commons, 235
 Hu, Yu-Ying, 126
 human rights, 42, 44
 hybrid masculinities, 8, 136
 hypermasculinity, 80, 81, 83, 98, 130

I

Identities masculinas, 5
 identity, 19, 20, 21, 23, 24, 42, 60, 81, 82, 83, 84, 87, 98, 99, 127, 131, 132, 134, 136, 139, 142, 146, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 167, 168, 177, 185, 188, 195, 198, 199, 229, 247, 249
 image of a vagina, 136
 India, 7, 9, 12, 17, 22, 23, 25, 28, 31, 32, 33, 34, 35
 Indian masculinity, 19
 Indian MMS scholarship, 20
 indigenous communities, 41
 indigenous population, 82
 initiatives about masculinities in Australian schools, 4
Islamic Masculinities, 7

Islamophobia, 146, 149, 155

J

journals, xviii, 5, 10

K

Kalkum, Benjamin, xxx, 205, 249

Karioris, Frank, 7

Kenway, Jane, 8

Kerala, 34, 248

Khan, Shah Rukh, 157

kindy, 136

Kirkwood, Julieta, 14

Knuttila, Murray, 8

Kraack, Anna, 8, 15

Krishnaswamy, Revathi, 19

Kritische Männerforschung, 5

L

Labor Essays, 4

land ownership, xviii, 206, 207,
208, 210, 211, 212, 213, 216,
217, 220, 221

Latin America, 3, 6, 14

Lindisfarne, Nancy, 7, 15

língua franca, 38

local and foreign cultures in the
constitution of queer subjects
and sexualities, 126

local culture, 142

Loureiro, José, i, xxiii, 245

loving husband, 220

Lugones, María, 41, 61

Lusaka, 206, 223, 224, 249

M

Machismo, 87, 98, 99, 102, 103

macho, 22, 82, 83, 88, 115, 230

Madagascar, 127, 129, 132, 134,
142, 144, 247

Madrid, Sebastián, xxxii, 60, 242,
250

Making the Difference, 3

Malabar, 20

Malagasy anthropologists, 129

male genitalia, 91

male land ownership, 205, 206,
209, 210, 213, 218, 220, 221

Male violence, 42

man's performance as a *real man*,
214

Mangeshkar, Lata, 157

Mappila community, 20

marginalised masculinities, 235

Mariachi, 80, 81, 83, 87, 89, 92, 93,
95, 96, 97, 99, 100, 101, 102, 103

marichismo, 81, 86, 89, 90, 91,
92, 94, 99

marriage, 39, 43, 54, 55, 177, 205,
206, 207, 209, 211, 212, 216,
217, 218, 219, 220

marriage counsellors, 216, 217

Masculine Hinduism, 19

*Masculinidades y políticas
públicas.*, 7

masculinities, xvii, xviii, xxiii, xxiv,
xxvi, xxx, 3, 4, 5, 7, 8, 9, 10, 11,
20, 23, 24, 25, 28, 30, 31, 245,
246, 247

Masculinities, xxxii, 14, 15, 16, 32,
33, 34, 35

masculinities in Latin America,
228

Masculinities Under Neoliberalism,
7

*Masculinity Beyond the
Metropolis*, 8

McDonald, Sarah, xxx, 185, 203,
248

media, xix, 8, 13, 39, 43, 81, 86, 87,
145, 147, 148, 150, 152, 153,
154, 156, 157, 158, 159, 160, 187

medical power over women's
lives, 107

Medrado, Benedito, 5

Men and Masculinity Studies
(MMS), 28

Men, Masculinities and Disaster, 7

MenEngage, 9

Messerschmidt, James, 13

Messner, Michael, 5

metrosexual, 6

Mexican masculinity, 98

Mexican music, 81

Mexicanidad, 87, 88, 89, 98, 100, 103
 Mexico, 80, 81, 82, 83, 84, 85, 86, 87, 90, 91, 93, 94, 95, 96, 97, 98, 101, 102, 103
 Mexico City, 84, 93, 95, 96, 97
 Mexico's discursive cultural identity, 81
 migration, xviii, 149, 165, 168, 169, 176, 179, 186, 187
mihinana, 135
 mitomban-dahy, 128
 MMS, xxiv, xxvi, 17, 19, 20, 25, 28, 29, 30
 Modi, 12, 35
 Modi's masculinity, 157
 Modi-Masculinity, 35
 Moodie, Dunbar, 5
 Morgan, David, 227
 Morrell, Robert, xxvii, 5, 12, 14
Mother India, 146, 154
 Mozambique, 37, 38, 39, 40, 41, 42, 44, 45, 49, 50, 52, 53, 56
Mudaliars, 20
 multiple masculinities, 3
 Muslim masculinities, 145, 146, 147, 148, 149, 150, 155, 156, 157, 159

N

nachimbusa, 206
 Nampula, 51, 53, 55, 105, 106, 111, 114, 119
 Nandy, Ashis, 11
 Natal, 12, 16
 National Plan for the Prevention and Combat of GBV 2018-2022, 40
 nationalism and religion, 20
ndiky, 136
 neoliberalism, 13, 187, 191, 194, 195, 196, 197, 227, 231, 249
 New Delhi, 14, 16, 22, 33, 34, 35
 NGOs, 9
 1980s, 4, 8, 19
 1990s, 5, 6, 13, 22, 23
 1970s, 4
 non-binary identification and disidentification, 140

non-hegemonic masculinities, 61, 232
 Northern theory, 62, 188, 190
 Norway, 6

O

O País, 44
 obligation, 179, 190
 Olavarría, José, 8, 16, 228, 229, 242, 243
 Osella, Filippo, 24
 Ouzgane, Lahoucine, 7

P

pan-Indian Hindu identity, 19
 passive Asian male, 189
 patriarchal culture, 113
 patriarchal dividend, 8
 pattern of global marginality and centrality, 10
Paying for Masculinity, 8
 Paz, Octavio, 11
 Pease, Bob, 7, 15
 Planalto de Mueda, 38
 polygamy, 111
 Ponty, Merleau, 85, 90
 Portuguese, xxv, 38
 post-colonial, 11, 19, 23
 post-colonial societies, 41
 postpartum consultations, 108
 post-Soviet Uzbekistan, 167
Power at Play: Sports and the Problem of Masculinity, 5
 pre-colonial societies, 41
 pregnancy and health care for children, 107
 professionals for working with men, 113
 psychoanalysis, 5
 psychological violence, 45
 public policies, 40, 53, 56
 Putin, 12

Q

Quijano, Aníbal, 61

R

raiamandreny, 133
 Raj, Sony Jalarajan, xxix, 145, 248
 Rakotomalala, Malanjaona, 126
 Ratele, Kopano, 9
real man, 51, 52, 133, 141, 214,
 215, 217, 220
Reframing Masculinities, 7
 regional languages, xxiii, 30
 Regional masculinities, 148
Relatório Sombra – Moçambique,
 CEDAW (2007), 43
 religion, 20
 religious framework, 206
 respected head of a family, 220
 rite of passage, 158, 165, 168
 Rojas, Manuel, 59, 61, 246
 Russia, 6, 7

S

Sadler, Michelle, 7
 Saffioti, Heleieth, xxvii, 11, 14
sanghatan, 20
 Santiago, xxvii, 3, 5, 7, 8, 14, 15, 16
 Santiago congress, 5, 7
 sarindahy, 125, 127, 131, 132, 133,
 136, 138, 140
sarin-diky, 136
 Scandinavia, 7
 scholarship, 23, 25, 28, 29, 30, 31,
 247
 Scott, Joan, 10
 Sebastian, Tony, xxvii, 17, 245
sekatra, 132
Semanário Domingo, 44
 sex reassignment surgery, 134, 140
 sex roles, 4
 sexual orientation, 237, 238
 sexual practices, 126, 134, 135,
 136, 137, 138, 142
shibukombe, 206, 209, 212
shuddhi, 20
 significance of *local* knowledges,
 11
 Sikh, 25
 Singh, Bhagath, 153
 Singh, Richa, 22
 Singha, Radhika, 19

Sinha, Mrinalini, 19
Sobre hombres y masculinidades, 8
 social class, 186, 196, 227, 228,
 229, 230, 233, 238, 240
 social norms, 37, 47, 53
 socio-cultural dynamics, 83
 Sociology of Masculinities:
 Changing Men's Life Course, 7
Sombras contra el muro, 77
 South Africa, 5, 6, 9, 11, 12, 16
 South Asian, 24, 33, 34, 145, 146,
 147, 190, 248
South Asian Masculinities, 24
South Asian Popular Culture, 33, 34
 South-east Asia, 6
 Southern theory, 11
*Southern Theory: The Global
 Dynamics of Knowledge in
 Social Science*, 199
 Spain, 7
 Spanish-speaking global South, 84
 Stahl, Garth, xxx, 185, 202, 204, 249
 Sufi masculinity, 156
 Suresh, Adith K., xxix, 145, 248
 Sweden, 6

T

taquilleros, 238
The Intimate Enemy, 11
The Labyrinth of Solitude, 11
The Meanings of Macho, 84
*The Role of Men and Boys in
 Achieving Gender Equality*, 9
Things Fall Apart, 11
 Torres-Ramos, José R., xxviii, 246
 toxic masculinities, 42
 tradition, 9
 traditional model of marriage, 218
 transgender men, 125, 128, 130,
 131, 140, 141, 142
 Trump, 12, 13
 Turkey, 7

U

UN World Conference on
 Women, 6
 Unbehaum Ridenti, Sandra G., 5
 UNESCO, 8

United Nations, 9
USA, 7, 248
Uzbek men, 165, 166, 168, 169,
170, 174, 178, 179
Uzbekistan, 165, 166, 167, 168, 170,
172, 173, 174, 175, 176, 177,
181, 182, 183
Uzbekistani contexts, 168

V

Valdés, Teresa, xxxii, 77, 228, 229,
236, 242, 243
Vamos lá combinar, 52
vaquero, 87
Vasudev, Shefalee, 157
versions of masculinity, 3
Vila de Lourenço Marques, 38
Virgen de Guadalupe (Mexico's
Marian figure), 82
Viveros, Mara, xxvii, 7, 11

W

Western categories of gender and
sexualities, 126
Western definitions of
transgender, 131
Western societies, 149, 199
Women's Liberation, 4
working-class, 22, 84, 87, 188, 191,
195, 196, 198, 233
world gender order, 169, 186, 189,
190

X

Xi, 12

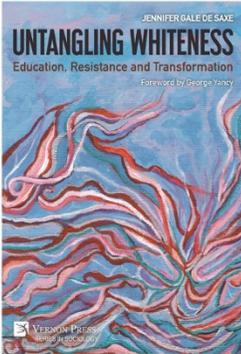
Z

Zambia, 205, 206, 207, 209, 210,
211, 213, 216, 217, 220, 221,
222, 223, 224, 249
Zambian constitution, 220
Zambian customary land
governance, 210
Zhao, Yang, 165, 182, 203, 248



VERNON PRESS

Other distinguished titles from “Series in Sociology”:



Untangling Whiteness

Education, Resistance and Transformation

Jennifer Gale de Saxe

Untangling Whiteness challenges the assumption that anti-racist learning ends with a class or workshop. Grounded in critical race theory and set in Aotearoa, it calls for lifelong, transformative engagement to interrogate whiteness and foster critical consciousness.

\$57 | €53 | £45

Subjects: Sociology, Education.

ISBN: 979-8-8819-0043-4 | Hardback | 188 pp | 9/2024

Also available in Paperback and E-book.

vernonpress.com/book/2081

The (Dis)Information

From Post-Truth to Post-Postmodernism

Jonathan Austad, *Brigham Young University-Idaho*

This book argues that postmodernism ended with 9/11, giving rise to the (Dis)Information Age—an era shaped by post-truth and post-postmodernism. It explores how recent sociohistorical events and visual culture have fostered societal fragmentation and how artists seek to rebuild shared truths.

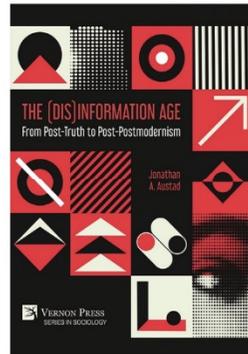
\$75 | €70 | £60

Subjects: Communication, Media Studies, Cultural Studies.

ISBN: 979-8-8819-0004-5 | Hardback | 274 pp | 9/2024

Also available in Paperback and E-book.

vernonpress.com/book/2042



CHOICES

Never-Ending Dilemmas in Everyday Life

Arthur Asa Berger

Every day is filled with choices—some small, like what to eat for breakfast, and others life-changing, like where to live or whom to vote for. This insightful book explores the constant need to choose, revealing how our decisions shape not only our daily lives but also society, culture, and our sense of self.

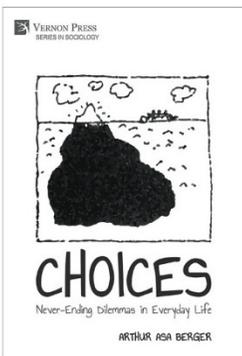
\$55 | €52 | £44

Subjects: Sociology, Language and Linguistics.

ISBN: 978-1-64889-796-2 | Hardback | 166 pp | 01/2024

Also available in Paperback and E-book.

vernonpress.com/book/1876



Vernon Press is accepting proposals for monographs or multi-author volumes in this series.

For more information, visit <https://vernonpress.com/publish-with-us> or contact us directly at submissions@vernonpress.com