

González Pagés, J. C. (2015). *Macho, varón, masculino*. La Habana: Editorial de la Mujer

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Male, male, male is a traditional phrase rooted in Cuban society and in several Latin American nations to identify man's position as "strong sex". The book that we reviewed has precisely this title, and is the result of many years of research by its author, Julio César González Pagés, who has studied social problems such as segregation by gender and sexual orientation, different types of violence, and education. macho and homophobic, among others.

González Pagés has taught courses and conferences in Universities of Mexico, United States, Spain, Puerto Rico. In 1999, she obtained the Rutgers Research Scholarship for Women's Studies in the United States, and in 2002, the Social Sciences Award in the 7th edition of the Pinos Nuevos contest of the Cuban Book Institute. In 2003, the Federation of Cuban Women granted her the Order August 23, exceptionally, for her contribution to the studies of the history of women in Cuba. She has published the titles: *In search of a space: History of women in Cuba* (2003), *Manual of empowerment in solidarity* (2006), *Masculinities and culture of peace* (2008), *By walking dressed in men* (2011), *Pingueros in Havana* (e-book) (2014).

In *Macho, male, male* reflects on the past and present of Cuban men, trying to contribute to the gender debate a vision from both sexes. To achieve this purpose, the author divides the book into five chapters where he defines what masculinity is by comparing it with femininity, violence - in its different variants -, sexuality, fatherhood and migration; and performs an analysis on the presence of strong and ingrained social

stereotypes that are inculcated during the process of socialization in the school, the family, the community through the social communication media and all institutional spheres.

According to González Pagés, masculinity is not an essentialist or static category, but a socio-historical construction that is closely linked to other categories such as race, nationality, social class or sexual option. The characteristics, behaviors to follow and canons that define it vary in each spatio-temporal context, and are a goal to be achieved by men; in particular those that define a model of hegemonic masculinity, which holds power in relations with women and with men who do not meet the requirements that said model establishes.

The first chapter, under the subtitle *Feminism and Masculinity*, addresses fear of feminism, Cuban-style divorce, feminist men, the latter subject of little debate and unresolved. The second chapter, *Masculinity and Violence*, as its name implies, presents violence as a genre, where does "masculine honor" come from, whether it is or is it not for men, violence in sports, men who practice violence against women, against other men and against themselves. Here the author emphasizes that violence is a socio-psychological manifestation of a state of mind in which we find ourselves, that is, an escape route to a specific problem, it is rejected by everyone, both in its public and private aspects.

In the third chapter, *Masculinity and sexuality*, comments on beliefs, criteria, contradictions, manhood and sexual power according to the dimensions of the penis, and addresses the issue of homosexuality in Cuba.

The fourth chapter, *Masculinity and Fatherhood*, deals with their equality before the law in Cuba and with life, and models of fatherhood, functions and responsibilities as a biological father or not.

The fifth chapter entitled *Masculinity and Migration* realizes a historicity of the Spanish-Galician and Canarian migratory process- arrived to Cuba for financial reasons.

The migratory process, according to the author, is necessary to understand it as part of a political context and the construction of the Cuban nation within the framework of modernity that aspired to the rank of civilized under Western norms. The protagonism reached by men is linked, among other aspects, with the fact that the decision to migrate is almost always fixed by the figures of the husband, the father, the brother, as part of the power relations involved within family structures, characteristic of patriarchal societies

The study presented in this book invites a review of concepts still rooted in many Cuban families and men who continue to think irrationally about their rights as a superior being. Now, these changes - there is the history of feminism to prove it - take years and even centuries to reach results, because, according to Pagés

"Cuban men have many insecurities and, therefore, they need to reaffirm their masculinity constantly" (p. 17)

Male, male, male has an attractive cover design, and an adequate size for easy manipulation by readers. Its commercialization has been a success, which reflects its importance and acceptance by the population, eager to know on these issues. Contributing to transform models of dichotomous masculinities locked in solutions without outputs could be one of the most praiseworthy contributions of studies on masculinity, an issue that among young people is open to constant debate for its value and ethical transcendence.