

BOOK REVIEW

This Is the New Chicano Man

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Beyond Machismo: Intersectional Latino Masculinities. By Aída Hurtado and Mrinal Sinha. Austin: University of Texas Press, 2016. Pp. 271. \$29.95 (paper).

In *Beyond Machismo: Intersectional Latino Masculinities*, Aída Hurtado, a social psychologist, and Mrinal Sinha, an assistant professor of psychology, have produced a text that explores the voices of young Latinos. Hurtado, in this, her latest work, takes the next step in her investigations into what makes Latinos who they are. Author of *Voicing Chicana Feminisms: Young Women Speak Out on Sexuality and Identity* (New York University, 2003), a ground-breaking work that explored the relationship between young Chicanas and feminism, Hurtado collaborates with Mrinal Sinha to look at the relationship between young Chicanos and a new kind of machismo, one inflected through the prism of feminism. In *Beyond Machismo*, Hurtado and Sinha provide us with new voices unfamiliar to the social sciences—the voices of young Latinos who self-identify as feminists. These voices provide us with a new understanding of masculinity influenced by the contributions of both Chicana feminism and the intersectionality of identity in a complex, diverse, and rich environment.

Beginning with descriptions of three major studies—the Latino Masculinities Study, the Chicana Feminism Study, and the Brown and White Masculinities Study—Hurtado and Sinha provide the foundational quantitative and qualitative research to show how gender, sexuality, race, class, and many other categories intersect to create our understanding of who we are through

the framework of Intersectionality Theory. In particular, the text explores the voices of young Latinos. Deploying their Latino Masculinities Study, Hurtado and Sinha “examine the Intersectional Identities of the subsample of respondents who identified as feminist and who declared their class background while growing up as working class or poor” (55). The question posed to the respondents was, “What does the word ‘manhood’ mean to you?” (54). Since the focus of the study was to find a new masculinity not tied to the old notions of machismo, this subset represented the population most likely to provide answers as to how one develops a new masculine identity not attached to older sexist conceptions of manhood.

The fourth chapter provides fascinating comparisons and contrasts between female and male identities and achievement levels. Focusing on young high-achieving Latinos and Latinas (doctoral students), the authors “[held] constant two social identities—ethnicity (all respondents were Latino/a) and race (all respondents were racially mestizos)” (80) to identify this subset. The authors were interested in the different ways that gender, an intersectional node, functioned within the social expectations of a specific identity that eventually lead to success as high-achieving students. Using individual interviews, the authors mapped detailed descriptors of social restrictions, household duties and expectations, as well as parental expectations.

Chapter five, “Relating to Feminisms: Intersectionality in Latino and White Men’s Views on Gender Equality,” looks at the relationship Latinos have to feminism and white patriarchy. As Hurtado previously argued in *The Color of Privilege: Three Blasphemies on Race and Feminism* (University of Michigan, 1996), one’s racial position in relation to white patriarchy shapes one’s feminism. In other words, white feminists have a different attitude to white patriarchy than do women of color. Her argument in this

chapter is similar: Latinos have a different attitude to white patriarchy than white men.

In chapter five, having discovered that no previous scholarship has explored what this new kind of Latino feminism was, the authors simply asked respondents, “Do you consider yourself a feminist? And if so, why?” (150). The answers, as one can imagine, are personal and involve no simple responses, but do include the strong influence of Chicana feminist writers and their work upon these Latino men. Here, they concretely respond to Gloria Anzaldúa’s invitation to include all in the process of a new consciousness, asking how Latinos participate in this new space where social and gendered justice will exist.

The final chapter, “Intersectionality at Work: Regression, Redemption, Reconciliation,” is an ethnographic case study. The text explores a relative of one of the co-authors, José Hurtado, who was incarcerated and when released discovered his own feminist masculinity. Aída Hurtado’s family thus becomes a case study for this new kind of masculinity—one that is attempting to escape the harsh systemic racist and sexist culture that produces incarcerated subjects. The author acknowledges that it was not an institutional Chicana feminist curriculum that influenced José. Instead, through being surrounded by Chicana feminists whose practices included discovering new ways of living, he came to make similar discoveries himself. The case study is a beautiful retelling of one young man’s personal experience discovering himself to be a feminist.

Hurtado and Sinha have brought us critical scholarship that redirects masculinity studies. They introduce readers to a new masculinity—one that is not tied to old patriarchal conceptions within the Chicano community, but instead crosses gender borders to incorporate the example of everyday practiced feminism. Because of their use of interviews and case studies,

this scholarship will make the volume accessible to established scholars and undergraduates alike. This book will work well in ethnic studies, gender and sexuality studies, and in social science classrooms. A well-written and fascinating study of a new masculinity, *Beyond Machismo* will become a valuable addition to the study of gender.