

ground, 'angry and horrified people' (in Bauman's words) who cannot avoid feeling exposed to the social exclusion risk. In this context, populists give voice to the excluded, and the policies of return to the tribes seem to offer a certain symbolic refuge (and a growing hatred of the outsider). Bauman interprets this as one cause of the expansion of xenophobic movements in Europe in recent years, and the growing harshness of states in the regulation of global migratory movements.

'Retrotopy' is basically a text of denunciation. Unfortunately, Bauman hardly proposes solutions. Only in its section dedicated to basic income does the author decide to provide indications of what the new frames that would allow facing those challenges could look like. Perhaps this is one of the weaknesses of the book: the text addresses the growing individualization of inequalities, precariousness, violence, etc. as given phenomena to which the majority of the population does not respond at all, as they live in complete confusion. But reality shows us that, in recent years, more and more collective initiatives are trying to face exactly these challenges described by Bauman, often outside the formal political system. Social movements such as networks of transition towards sustainability, local agro-ecological organizations for food sovereignty, initiatives for the social economy, mutual support groups for care or for the reorganization of life time, etc. bring together more and more people around the world, using new information technologies in their favour, and generate a public sphere much richer and less dependent on the determinant circumstances that Bauman describes in his book.

**MASCULINIDADES DISIDENTES, RAFAEL M. MÉRIDA JIMÉNEZ (ED.)
(2016)**

Barcelona: Editorial Icaria, 256 pp.,
ISBN: 9788498887327, p/bk, 20€

Reviewed by Antonio Caballero, Rovira i Virgili University and Universitat Oberta de Catalunya

How many books, journals and articles exist about women? And about empowering them, feminism or gender-based violence? And why are masculinities not as present as the rest of the gender studies in Spanish academia? This is one of the reasons why *Masculinidades disidentes* ('Dissident masculinities') is not only a pertinent but also a necessary book. As the title reads, all the masculinities represented through the chapters are diverse but at the same time dissident, in the sense that each one symbolizes an alternative to conservative, hegemonic masculinity.

Today, masculinity is not just a question of gender; it is a political, flexible and contingent issue. As with femininity, masculinity is a cultural consequence, a construction and a result of performativity –in Judith Butler's terms. In order to give visibility to every alternative masculinity, Rafael M. Mérida Jiménez compiles ten research works on a panoply of subversive masculinities. In addition, the reader can find texts dedicated to determinant factors around

non-hegemonic masculinities such as male sex workers, trans-masculinities, HIV, social determinants like race, class or migration, the physical representation of male bodies, effeminacy, queer childhood and the contemporary construction of mainstream masculinity. In addition to compiling distinctive archetypes of genders and subversive sexualities, *Masculinidades disidentes* presents a wide range of social science methodologies dealing with the different angles from which masculinity can be explored.

According to Mérida Jiménez, this volume is the result of the confluence of five different social science fields: sociology and anthropology are the background for the first fifth of the volume, including the study about male sexual workers by O. Guasch Andreu and J. Caïs Fontanella; the research about the masculinity construction in trans people by J. Mas Grau; the retrospective about the evolution on the social treatment of HIV by F. Villaamil; and the critical essay about poverty, migration and (male) homosexuality by J. A. Langarita Adiego.

Art theory is embodied by J.V. Aliaga, in his comprehensive study about some of the most representative artworks focused on female masculinities, post-porn and artists who question hegemonic masculinity. J. L. Peralta describes the stigmatization and stereotyping figure of the *faggot* in Spanish cinema from a film studies perspective. Connected with this critical analysis, but from a literary studies approach, is the study of male education in Spanish contemporary dramatic literature by J. A. Ramos Arteaga; the analysis of queer childhood through the figure of Terenci Moix studied by A. Mira; and the homosexual authenticity in the work of Álvaro Pombo by A. Martínez Expósito. The last chapter, by R. L. Platero Méndez, includes a critical text about the assassination of Roberto González Onrubia from an activist and trans historiography perspective.

In conclusion, *Masculinidades disidentes* is an essential contribution to the field of men's studies developed by the Spanish academia. Besides giving visibility to all the subversive and alternative masculinities, this publication constitutes an outstanding research compilation to reflect on the variety of qualitative methodologies available for gender studies. From the claim of dignified male sex work to the *trans* anger, body politics and queer childhood, this volume is an essential piece in the process of dismantling the castrating gender binomial imposed by heteropatriarchy.

**PRODUCTOS TRANSMEDIÁTICOS E IMAGINARIO CULTURAL:
ARQUEOLOGÍA TRANSMEDIA, PATRICIA TRAPERO LLOBERA AND
MARÍA ISABEL ESCALAS RUÍZ (EDS) (2017)**

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*Reviewed by Néstor David Polo Rojas, Pontificia Universidad Javeriana,
Bogotá D.C., Colombia*

In 1893, readers of Sherlock Holmes were shocked by the seeming death of the fictional hero at the end of 'The Final Problem'. In response to fan letters and demands, Arthur Conan Doyle revived the beloved detective for further