Are there any machos in the house?: contemporary manifestations of machismo

Abstract
This research explores the transnational existence of machismo and its continuous presence among Mexican and Mexican American men as transnational ideologies and attitudes from Mexico into the United States. This mixed methods approach, comprised of in-depth interviews, virtual ethnographic analysis, and textual analysis. These approaches to machismo is dedicated to better understand the social performances of Mexican origin, cis-gendered men living in the United States and Mexico, who find their masculinities bridged through social media, as nationalistic pride, taking pride in their Mexican origin/ heritance risen out of narco culture specifically. These three different interviews are presented in holistic sections titled, Señoras de Las Lomas and Machismo, Traditional ideologies of Mexican undocumented millennial, and The Complexity of Social Media and the Narco Lifestyle. The compilation of these case studies presented, aims to demonstrate how machista ideologies and attitudes continue to persist in contemporary U.S. and Mexican society. This research aims to provide insight on how traits are learned and adopted, (public and private) and how they become manifested in online spaces (not exclusively). Readers will be able to reflect about the oversaturation of machista ideologies, and gendered perspectives on machista ideologies and how these “traditions” have been embedded in Mexican culture, become transnational, circulated, re-circulated, inculcated, and how they persist, even subtly in quotidian life in the 21st century.
Re-envisioning the Macho: Masculinity in Philippine Visual Culture Reuben Ramas Cañete. "...there simply exists an immense and incommensurable need for Filipino masculinity to define itself against feminine identities...in order to maintain itself. Indeed, it almost appears that masculinity can only exist alongside these identities..." –J. Neil Garcia, Slip/pages. When we look closer at the 'traditional' culture of machismo, his identity is incomplete because the relations established with others, or to endure long periods of segregation due to the necessity to fulfill his 'manly' role as provider. Quezon City, his current academic concerns revolve around manifestations of masculinity in the Philippine visual culture. the 'true homosexual' for in engaging with homosexual sex acts. Machismo. Contemporary dominant view on the meaning of the term. In popular culture. Caballerismo. There is controversy surrounding the concept of Machismo, which is not exclusive to Mexican culture, but originally came from Spanish and Portuguese descent. The use of Spanish and Portuguese produces historical colonial connotations through its promotion of Spanish and Portuguese masculine social construction, when the term should be used to describe specific Latin American historical masculinities.