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Masculinity in Postmodernism: A Primordial Discourse of a Changing Face in Africa

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Abstract

Phenomenological studies expanded a broader view on peoples' lived experiences, where perceptions, perspectives and interpretations of human dynamic structures were advanced, the essence of which is to generate or add to existing knowledge about human phenomena. As a result, phenomenological studies have generated a number of controversial and hitherto unresolved issues. Topical issues in phenomenology include biological and social determinants of humans, in relation to family type and structure, language, culture, sexuality, environment and exposure to circumstantial aesthetics, which in a great deal affect images and functional roles in the society. One major issue that appears to have a recurrent implication in Africa and Nigeria in particular is masculinity. The conception of masculinity and its damaging effects on societal value system is far reflected in the ways and manners by which the young people dogmatically imbibe and in some cases, try to transform to 'misguided' social roles. Against this background, this article conceptualizes the gaps in being a "male" and a "man" with the conclusion that family institution and responsibility should prevail in the nurturing of societal values, in order to guide against yet unknown, but inevitable clash in gendering pattern and implications.

Keywords: Phenomenological Studies; Determinant of Human, Masculinity, Misguided Roles, Gendering Pattern

Introduction

Up till year 2020, many decades after the acclaimed civilization and mass enlightenment, one issue of endless global discourse is still gender. (Stephen, M. Rosie, W. & Dana, G. 2017) Perhaps, as a result of emerging socio-psychological and emotional dispositions, arguments have become polarized, for and against gender, hence, most national issues that dwell on legal, socio-economic, political and welfare development are largely "genderized" and often premised on critical and controversial permutations, which affects gender in some way (Eckert & McConnellGinet, 2013). On the macroscopic view, the global perspective on gender has virtually burgeoned and become characterized with conflicts of

ideologies, with increasing number of vulnerabilities (Gita & Pirooska; Jennifer & Vinh-Kim, 2009). While on the microscopic view, latent developments in gender are subconsciously considered as new fashion, new style and or new socialization, which are often perceived, without attached social consequence- As a result, consequential implications of this new culture, as experienced in the present intersexual relationship, picture men as trans dressing and window dressing, without necessarily being transgendered. These anomalies however, have accounted for, rising number of unresolved fundamental questions, by social workers and researchers at large; for instance, why does gender often appear subtle, but remain centrifugal to most development crisis world over?

Is gender really dangerous in Africa? Why are transgendered people traumatized especially in a pluralist culture? Why do African men seek pleasure in opposite sex status? Are men really confused with the disposition of masculinity and its attached vulnerability? Due to apparent sub-consciousness and perceived pretense, in gender crisis, quite a number of fundamental social vices are subconsciously committed and often hinged on cultural practices and gender misplacement (Gumperz, 1997; Roland, 2008). What has now become a reality, especially in Africa, are men who (out of fear or danger of masculinity), behave and dress like women: acts grossly considered to be inimical to the value system in Africa- In Nigeria, the largest black African country, arguments still linger on the epistemological orientation of gender; however, what is unambiguous about these debates, is the fact that, female and male are biologically determined, while femininity and masculinity are derived from social constructions (Eckert & McConnell-Ginet, 2010; Rubaica, 2011, John, 2004; Rochelle, 2008).

Hitherto, the mix-up in the nature and nurture debates, as well as culture contact, especially within and between the western worlds and developing African nations, has significantly influenced status, and seem to dictate roles and reactions, in day to day interactions; particularly, those interactions that are engaged by boys and men who predominantly choose ways and lifestyles of the opposite sex, without necessarily being transgendered (Kaul, 2012; UNESCO, 2009). As at today, African orientation, (from East to North and from South to West Africa) now suffers from a number of issues ranging from, but not limited to; misconstrued culture, gender crisis, gender imbalance and gender ceiling.

Structural-Functionalist: A Theoretical Paradigm of Gender Orientation

Over the years, several major theories (Bing, Janet, & Bergvall, Victoria, 1996; Butler, 1990; and Schilling, 2011), whom have acknowledged that sociological, psychological and biological approach have been proposed to explain gender development, both in developing and developed world. However, till date, no single theory seems to have given precise and comprehensive analogy, which could close the gap on gender divide, especially, as experienced by individuals across different cultures. Among the classical theories employed in the study of gender identity is structural functionalism.

The ideal of “structural functionalism” emanated from a macro-sociological orientation, premised on the structural interconnectedness of the society, with each part assuming a fundamental functioning of the whole society, through effective contribution of its structural part. Functionalists are often engrossed with the identification of basic elements or parts of society and account for the functions these parts play in meeting basic social needs in predictable ways. In order to concretize explanations and give cause-effects relationship among these structures, functionalists ask, how any given element of social structure contributes to overall social stability. One of the contributors of structural functionalist perspective on gender is Talcott Parson (1902-1979). Parsons’ model is derived from the analysis of family as a unit of social system. According to this theory, the family performs two irreducible functions.

The first function is reproduction and socialization of young children. The second function is maintenance and stabilization of adult personality (Parsons, 1955). Parsons saw these functions as essential for the survival of society. Pointing to function one, Parsons saw the role of the family in building gender characteristics of male and female (Bales, 1955). Family is essential in this case as it identifies normative expectation for male and female in such a way that male and female adults take the leading role of instrumental and expressive respectively.

Parsons concluded that this gender role socialization is a continuous process and tends to shape or reshape future role, that is characteristics of male and female in the society. The implication is that gender role socialization is an important determinant of social inequality and stratification between male and female. According to World Health Organization (2007), this is because the participation of male and female in the sphere of social life (economic, political, family, religious and education sector) is a consequence of learning role socialization. Stable and

supportive families are the key to successful socialization. If too much deviation from these roles occurs, or when there is too much overlap, the family system is propelled into a state of imbalance, that can threaten the survival of the family unit. Merton (1968), pointed out that just as institutions and the other parts of society can contribute to the maintenance of the social system, they can also have negative consequences. Those observed consequences that lessen the adaptation or adjustment of a system he terms dysfunctions.

As observed by Ritzer (2008), even though, structural functionalist theory is biased of conservatism: and seen often, to be supportive of existing orderliness by social scholars, its application in the understanding of when, how and where modern masculinity is threatened and becomes dysfunctional to the corporate existence of the postmodern world is indeed imperative. Therefore, the central argument of structural functionalism has exposed the relative significance of dominance of family on the likely turnout of gender values in their wards. By implication, when an individual is nurtured through sufficient social and cultural values system, it practically becomes, almost impossible for such individual to transgress to opposite sex fantasy or feel secured with its orientation, all in the name of ecstatic fashion or modernization. Hence, with adequate and sufficient cultural values orientation by the family as an institution, boys and men are shaped and behave in accordance to their sexual roles.

Historical Context of Masculinity and Realities of African Existing Values

The evolution of masculinity is traceable to unprecedented economic and military growth of European and American power (Edeko, 2011), the creation of global empires and a global capitalist economy; and the impact of colonization on the developing world, building of empires led to the era of absolute monarchy, followed by that of feudal generations (Andreas & Yuval, 2010), this further institutionalized men's power on scales and myth previously impossible. Colonization, in addition, forced a reshaping of local cultures and practices under the pressure of the colonizers who tried to re-create native societies into mirror images of their own (Women's Commission for Refugee Women and Children, 2005; Signe, 2004).

Local groups and tribes were clothed, force-fed Christianity were relegated into hierarchical work crews and administrative structures (Omede, 2012). This tradition traverses and continues to gain a post-modern attention, as well as spread across different developed and developing nations, which is now taking misguided

orientations. While the history is taking a new shape, critics still believe that it requires more critical intellectual discourses on the way forward and the balancing of all sorts of negativity attached to masculinity.

Rather than despair over the homogenization and proliferation of one dominant model of the male gender role in Africa, it is important to reflect on previous gains and possible future changes. Current gender roles do continue to evolve and are continuing to be challenged by a multiplicity of players—the women's movement, the gay liberation movement, the fight against racism, social justice causes and the anti-globalization and environmental movements (Sara, Cristina, Catherine & Laurence, 2011). The role of women and the role of racial and sexual minorities have changed considerably over the past 50 years. Historically, gender role has been dynamic with a tendency towards gender equity, but with slow pace in developing society (Gita & Piroška, 2007). Till present time, the historical line of gender development from western world to African societies is a long record of genuine and artificial story.

While gender is as old as man himself, an attempt to isolate the genuine shared behavior from countered ones in these periods, could distort the ethnographic value, as well as the ability to link the cause and effect relationship between and among most of these gendered acts. Notwithstanding, what is undisputable, in the present milieu is that, masculinity is virtually established in every culture, the seeming popularity in the presumed freedom, as enjoyed by males, also contributes largely to the danger and hostilities which male gender suffer today and in every culture, masculinity is characterized with both overt and covert descriptions, with both legal and cultural implications. (International Organization of Migration[IOM] 2007; Tim, 2002).

Epistemological Contributions of Masculinity to Knowledge

Masculinity has been constructed from the classical traits of intelligence, courage, and honesty, with the addition of two other key dimensions. One of these dimensions revolves around potent sexuality and an affinity to violence. Gender was always framed within a collectivist set of epistemological paradigms along with class, race, ethnicity and nationality. However, there are now multiple masculinities (Connell, 1996) and femininities and new epistemological frameworks to accompany them. Plummer (2003), Connell (2005), formulate sociology of intimacy, based on an understanding of choices about gender and a reconceptualization of traditional gender categories such as masculinity and

femininity. Considering the following statistics reported by the Center for Disease Control and Prevention, among 10-24-year-old, 86% (boys) were much more likely than girls (14%) to be victims of homicide in the United States (CDC, 2010). Additionally, the majority of youth victims of non-fatal violence are males. Males, ages 10-24, were arrested for violent crimes at a consistently higher rate than females for over an 11-year period between 1995 – 2006 (CDC, 2011). Among high school students (grades 9-12), only boys (27%), were reported as carrying a weapon or a gun during a period of 30-days at a much higher rate than girls (9.8%) (CDC, 2010).

There are further disparities among the genders while males' equate 15.1%, females on the other hand, was calculated at 6.7% on reports of engaging in a physical fight on school property during a one-year period (CDC, 2010). In view of the above statistical analysis, gender dichotomy between male and female could be presumed as relatively unstable, with male gender often having higher incidence in different task and activity engagement. The occurrence in the United State, being the center of modernization and civilization readily depicts what are the likely expectations in low modernized and civilized Countries of world.

Since most countries are craving for globalized scheming, it then means that male gender, than their female counterparts, is almost certain at the receiving ends of various crimes and violence, across the world. (Vineet, 2009) These seeming implications are the counter products in political election, community ethnic clashes, internet frauds, organized crimes, religious intolerance, civil unrest and juvenile delinquency among others. In Nigeria and other fast developing economy, the experience is not too dissimilar, as the thrive of boko haram in the North-East Nigeria, series of communal clashes, abduction, kidnapping, protest and baby making factory in the South- East and South West Nigeria are all indication of excessive display of masculinity gestures, ostensibly driven by biological and hormonal statuses.

Recent world statistics indicate boys as attaining an education at a lesser rate than girls; in 2003 public high school graduation rate was 70% in the United States. While there are adequate indicators for the measurement of these disparities among the developed worlds, there are almost contradictory calculations in the developing worlds. However, in the United States, male fell below average with a 65% graduation rate, while female exceeded the average with 72% graduation rate (Greene & Winters, 2006). This gender gap extends to higher education as well,

where undergraduate college enrollment is now dominated by women (56%) and is expected to continue to grow (Freeman, 2006). Despite the support for the claim that boys are in fact in a state of “crisis,” an understanding of how male gender roles (i.e., traditional masculinity) contribute to these gender disparities is not well-established (O’Neil & Lujan, 2009). This scenario, rather presents itself as a challenge, which must be diagnosed from African sentiments and polarization, because African continent is characterized with multidimensional factors, which could galvanize gendered issues, in more negative sequence and severe consequences, hence, this underlines the significant impacts of socio-cultural dimension, as well as religion obligations, which collectively determine African direction of survival and co-existence.

More inciting are the nature and role(s) of transgendered individuals; transgender transcends sexual orientation; often dependent on the prevailing socio-cultural, biological and contextual meanings attached in a particular society (Sonia, Rosalind, & Richard, 2008). The transgendered may be identified as heterosexual, homosexual, bisexual, pansexual, polysexual, or asexual; some may consider conventional sexual orientation labels inadequate or inapplicable to them. According to Kendall (2002), the precise definition for transgender remains in flux, but includes: relation to, or designating a person whose identity does not conform unambiguously to conventional notions of male or female gender roles, but combines or moves between these. People who were assigned a sex, usually at birth and based on their genitals, but who feel that this is a false or incomplete description of themselves; transgender could depict non-identification with, or non-presentation as, the sex (and assumed gender) one was assigned at birth (SDC, 2007).

In Africa, and Nigeria in particular, non-predominance of a mono religion and culture, at large, seemingly make it difficult to understand and impose a stiffer sanction on different non conformity to conventional gender roles (Alison & Chris, 2008). The gap created and the confusion embraced in the treatment and labeling of transgendered males often result to inimical interactions among people in the society. Further studies have identified part of the implications of masculinity on transgendered roles performed by males: major cities and remote areas in Nigeria are observed with males engaging in several female chores like weaving, plaiting, menu services at events, fashion parade, piercing of nose and ear for fashion, tattooing of sensitive parts of the body, seductive looks as well as other manicure and pedicure among others. All this, degenerates into weaker cultural values and

misguided religious ethics. The contending issue is that, why do males appear to prefer transgender, especially in countries with complex cultural setting.

Gender Misconception: A philosophical Divide between Objectivity and Subjectivity

It is not surprising, that current philosophical arguments on gender in Africa are premised on a number of inconclusive and illogical conclusions (Munyaradzi, 2011). Perhaps this is because most of the earlier rationales at seeking the truth and explaining the fundamental structures, in relation to pattern of interactions and interdependence of human society, as well interwoven social actions, were based partly on inconclusive meta-theoretical orientations. Part of this argument is reflected in phenomenological, as well as agency and structure dichotomies.

It could be underlined that the general inconclusiveness, rather creates unending tensions, especially in methodological and philosophical issues. Andreski (1974, p.64) noted that sometimes, the verbal substitutions, masquerading as contributions to knowledge are so inept and gross, that it is difficult to believe that the authors really think, that they are revealing new truths (which must be the case). Bearing in mind this foundation, most gender researchers are often challenged from the beginning of their invocations, on what could be termed as personal dispositions, to the meanings and influences of ontological and epistemological notions of gender.

The seeming contradictions and inadequate operationalization created or rather attracted more contradictory vacuum, if not total condemnation of certain roles and status (Abdelhamid, 2008). In the event of these contradictions, scholars deemed it appropriate to adopt a gender-neutral perspective and look at differences between individuals instead of between men and women (Blaise, 2005; Davies, 2003a, 2003b). With this adoption, detailed differential analysis could be collated, re-evaluated and peculiar gender roles specifications could be adduced to individuals and not cultural labelling.

Gender in particular, presents itself as a controversial concept, depending on further clarification, personal convictions and subjective experience in any case (Abdelhamid, 2008). Whatever research methods or theory used, there is often a consistent contradiction between the researcher and the research. To Marsh & Furlong (2002, p. 17), “they are like a skin not a sweater: they cannot be put on and taken off whenever the researcher sees fit”. Similarly, Marsh and Furlong (2002),

argue that each social scientist's orientation to his/her research or subject discipline is shaped by his/her ontological and epistemological position.

As ontological positions and questions often deal with the nature of being and of its very existence. The direction of analysis is whether there is a "real" world "out there" that is different and independent of the world of the researcher. For instance, are there any essential differences between genders, social classes, or races? (Marsh & Furlong, 2002). The authors believe that this question shall afford a general understanding about gender and extant interconnections, especially in the developing African continent. Furthermore, it shall facilitate aggregation and disaggregation on questions relating to the concept of gender implications, measurement, policies and variations across different cultural settings.

As much as epistemological tradition raises questions on what may be known about gender, as well as best possible way(s) to study it, without losing the touch of social reality, arguments would continue to emerge on whether there is such thing as "real" world existing, independent of the conception and meaning, actors attached to their actions and inactions. With this preclusion, no researcher can be said to be "objective," because he/she lives in a social world and is affected by the social construction of reality. Ontological position would always pose a demonstration of nature of reality (Jane & Jane, 2003). For instance, is gender real? Are people discriminated based on gender? Why is gender a determinant in the construction of social reality?

However, perhaps, it is instructive to compare the divergence between positivist and interpretivist positions. The argument for and against the two, snowballs into scientific nature of different epistemological positions (David, 2003). When positivists consider empiricism and detail understanding of gender and circumstantial possibility of masculinity prevalence for instance, interpretivist on the other hand, prefer subjectivity, where gender could be studied from the lived experience of research elements, and several allegations against masculinity could be explored and analyzed (Connell & James, 2005).

Through interpretation, examination of embedded meanings, leads to discovery and people come to utilize language and symbols, as defining and constructing social practices, in order to understand people's actions and behavior. Most scholars opine that interpretivists ignore on concepts that positivists maintained, such as self "consciousness," "freedom of choice," and meanings (Checkland & Scholes, 1990;

Hussey & Hussey, 1997; Newman, 1994). According to their dominant view, the world is interpreted through trends and through the logic of situations, not the laws of social reality. Against this backdrop, gender issues shall remain a continuum, where different faces of new socialization shall always challenge the primordial predispositions and of course, a compelling gap for social researchers to fill, which makes this article wake-up challenge for further and deeper investigations.

Psycho-Social Implication of Gender in a Post-modern Society: Nigerian Experience

With the ever increasing issues on gender and the precautions, attached to its sensitivity by government of different nations, gender, is no doubt, more than a powerful tool to determine the direction of conformity or conflict in a pluralistic society (United Nations, 2010). This is because gender has created a sub-consciousness that individuals live with and work with, in some instances, it is adopted as the basis for power and role sharing, it depicts level to some extent, level of association and dissociation in some societies, while interaction becomes easily measurable using gender structures, it is similarly utilized as an exclusive yardstick for determining and prevailing on decision making in households, as well as socio-political engagements. Hardly could any social interaction take place, without due consideration for gender factor, by implication, local, national, regional and international discourses only attract massive support or otherwise, only when gender implication is attached a priority (United Nations, 2008).

In spite of variant studies, conducted in developed countries on the recognition and reservation of various dimensions, attached to gendered people, variant individuals within different cultures still find it extremely difficult (if not in the recent), to express their identities, in ways that contravene their expected based biological sex. This diversity of expression includes men, who openly express a more feminine aspect of themselves and women who openly express an overtly masculine manner (Dawn, Lauren, & Erika, 2011)). In particular, these individuals defy societal expectations for modes of dress and behavior that can and do vary considerably across cultures and across historical periods (Feinberg, 1996). Some gender variant individuals may also be gay or lesbian, including both butch lesbians and effeminate gay men. For a critical analogy on the implications of gender in a postmodern era, it is indeed imperative to acknowledge postmodernist thinking and processes, especially from the points of its origin (developed world) to the point of target (developing world).

Postmodernism is largely a reaction to the assumed certainty of scientific, or objective, efforts to explain reality, the basic ideology that characterized post modernism are critically embedded in the facts that truth and error are synonymous; that Self-conceptualization and rationalization determine actions and reactions; that traditional authority is false and corrupt; that collective ownership is desirous against modern individual exploitation; Postmodernists deplore the unfulfilled promises of science, technology, government, and religion, where morality is considered personal, believing ethics to be relative, postmodernists subject morality to personal opinion(Stuart, 2001). Post modernism advocates for globalization and internationalism which could unite separate countries and engender communication.

With all this ramifications, outcomes of gender abnormalities are still reflected in profound discrimination and outright violence, as Mackenzie (1994) opined, there are no safe social spaces for individuals who live outside the bipolar gender world. People who challenge gender norms can often trigger a virulent and usually violent response, which some have labeled as gender bashing (Namaste, 1996, Namaste, 2000). Gender theorist Riki (2004) argues that in the 1970s and 1980s, Americans were prepared to debate some degree of rights for gays, but they were actively hostile, towards anything that smacked off gender queerness.

In a recent study of 402 transgendered individuals from across the United States, over half of this population had experienced some forms of harassment or violence during their lifetime and a quarter had faced a potentially serious violent assault (Lombardi et' al.2001). Similarly, Kenagy (2005) cites two studies in the Philadelphia metropolitan area that indicates 51% of the survey respondents has been physically abused and 56% to have experienced violence within the home. In addition, the National Transgender Advocacy Coalition estimates that since 1990, there has been approximately one transgendered person killed each month, and since the year 2000, the number has been closer to two per month in Africa and Nigeria in particular.

According to Cochran et al., (2002), unorthodox gender presentation also makes it difficult for some individuals to find or maintain gainful employment; even some highly skilled transgendered people can be fired from their jobs and become unemployed, upon identification of their true gender status. By implication, this further means that an individual could be a victim of his gender..... when and where such gender status is considered nonconventional for the community. This

act is mostly common among the religious groups, since most doctrines preach against dualized gender, therefore, gainful employment becomes a herculean task for most skillful transgendered.

Against this backlog, some transgendered individuals who seek work on the street, become exposed to risk from substance abuse, unprotected sexual experiences, and various mental health problems. This is more pronounced in Africa and especially in Nigeria where quite a number of transgendered people are either socially maltreated or politically excluded (Gita & Piroška, 2007; World Report, 2103 ;) However, in other advanced countries, studies of transgendered individuals suggest that the suicidal ideation rate is as high as 35% (Xavier, 2000) and as many as 30% have actually attempted suicide (Kenagy, 2005; Pfafflin & Junge, 1992; Stuart, 1991; Van Kesteren, 1997).

Gender Data Misplacement: A Challenge to Development in Africa

Discourses on gender is as old as humanity, and a deeper operationalization of gender, often depicts a polarization of conscious and subconscious engendered roles and responsibilities (Janet & Miriam, 2003; Graham, 2013). While social movements on women rights from Beijing orientation, has attracted and accounted for different feminine theories and feminine related challenges and resolutions, there seem to be dearth of data and information on masculinity and its embroiled implications. At this juncture, it may be appropriate to ask: what has gone wrong with culture? What are the implications in transgendered male, behaving and performing the task of a female? Could a society sustain its moral ethics and cultural values when young boys subconsciously adopt alien culture? and most importantly, is it not the right time, we begin to recognize that there are far more “mistakes of society” than there are “mistakes of nature”?

In African tradition, gender is construed as a socially constructed roles and responsibilities of women and men, which includes expectations held about characteristics, and likely behaviors of both, in a particular cultural setting (Akinboye, 2004, Eagly&Johannesen, 2004, Hannan, 2001& Christine, 2012). In other words, people are born female or male and then learn to be girls and boys, women and men. It is known that ‘appropriate’ behavior and attitudes, roles and activities, expectations and desire, as a forms of learned behavior, often culminate in different forms of gender identity, and determines gender roles (UNICEF, 2002, UNDP, 2007).

However, gender roles are not necessarily the same all over the world, or even within a country or region. Many social, religious and cultural factors modify and regulate the roles of men and women in communities. But even though gender norms vary, there is a danger in perceiving men and women, as each, having different needs, for this can lead to expectations, based on norms that will continue to produce and re-produce gender roles and consequential role strains. This by extension can also lead to exclusion of those individuals who feel that they do not fall into either of these two categories (Blaise, 2005).

In the last twenty five years, many authors have pointed out the dysfunctional aspects of masculine behavior, with some even going, so far as to call this phenomenon a crisis (Kimmel, 1987). A number of conditions associated with men/masculinity include transgender, bisexual, homosexual violence, untimely death, incarceration, cancer, alcohol and drug addiction, poor eating habits, heart disease, suicide, abandonment of parental responsibilities and poor school. These conditions appear to present real challenges for men and provide an opportunity for social workers and sociologists to examine the social position of men in relations to their changing roles while validating and honoring the positive aspects of masculine behavior.

Sequel to this development, gender auditing becomes an operational tool. Gender auditing according to Greed (2003a) can be defined as the process by which gender mainstreaming is achieved, which involves establishing indicators and standards, and checking outputs, policies and priorities. This scheme is fundamentally used in all stages of planning, especially to identify problems, develop and guide policy and monitor progress (Greed, 2003a; Larsson, 2006). At the end of the analogy, balancing could be maintained, social stratification reconstructed and unwarranted discrimination resolved in both informal and formalized African settings. By and large, until there is adequate and sufficient information, as to why boys choose to be girls or men voluntarily choose to be woman, resolving the rising crisis around gender may remain a mirage.

Conclusion

Masculinity refers to "social roles, behaviors and meanings prescribed for men in any given society" (Kimmel & Aronson, 2000:503). With different studies of masculinities, we now know much more, how difficult it is to resist dominant social messages about what it means to be a man, and to adopt alternative positions and practices of masculinity (Aronson, Whitehead & Baber, 2003; Walker, 2005;

Lindegger & Maxwell, 2005; Sideris, 2005). Further studies have also indicated that, the manner, in which masculinity is constructed worldwide, promotes behavior, that is considered unhealthy and risky, for instance, excessive drinking, drug use or abuse and violence, among others. Research on masculinity in South Africa also shows that, sex with women constitutes a significant part of men's masculine identities (Leclerc-Madlala, 2001; Wood & Jewkes, 2001; Hunter, 2004).

Therefore, masculinity, from a broad perspective, connotes quite a number of meanings, to both men and societies, hence, due to contradictory roles and meanings attached, there seem to be high tendency of sexual complications in Africa and boys and men appear to be the victims of this intermingling and conflictual relations.

In any case, men who resist hegemonic forms of masculinity risk being marginalized and negatively labeled as "weak", "mad", "bewitched", "stupid" (Courtenay, 2000; Frosh, Phoenix & Patman, 2003; Mfecane, 2004; Sideris, 2005). This development, when given critical thought, seemed remotely responsible for the challenges of transgender and displacement of roles, which creates regular crisis, either as transgendered men being discriminated, labelled or abused by the dominant culture or entirely being victimized by other cultural groups, who perceive new roles in a postmodern world as unfit, misrepresenting and disgusting. This article, has painstakingly perused, the dichotomies of masculinity, tracing its tragedies to fear, health challenge, cultural annihilation, peer pressure, among others to be responsible to why men seek other gender, in order to experience personal freedom and explore other forms of sexuality for pleasure purpose.

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