CHAPTER 2

LITERATURE REVIEW

A.   Theoretical Framework

The aim of this chapter is to explain the theory which is applied in this study. This study raised gender problem. Gender is defined as a characteristic which is inherent with men and women that are culturally constructed. Societies believe that a man has to be masculine and a woman has to be feminine.

Femininity and masculinity are two different and contradictive ideologies. Femininity is a gender ideology which usually associated women with characteristic of peacefulness, love, and togetherness, while masculinity is a gender ideology which usually associated men with characteristic of competition, domination, exploitation, and oppression (Fakih 1996, p.100). The typical differences between man and women are clearly described in the following table.

Tables 2.1

The Difference between Man and Women

Men are (Should be)	Women are (Should be)
Masculine	Feminine
Dominant	Submissive
Strong	Weak
Aggressive	Passive
Intelligent	Intuitive
Rational	Emotional

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Active (do things)	Communicative (talk about things)
Men like	**Women like**
Cars / Technology	Shopping / Make up
Getting drunk	Social drinking with friends
Casual sex with many partners	Committed relationship

Source: MacDonald (cited in Kurnia 2004)

The society tends to consider that a man is better than women, which it gives benefit to men. As a disadvantaged side, women coined feminism which demands gender equality.

1.   A Brief History of Men's Studies

This study focuses on masculinity issue. Both femininities and masculinities are gender construction associated with being men and women respectively.

The emergence of masculinity theory cannot be separated from femininity theory. Edward claimed that there is a relationship between second-wave feminism and men's study of masculinity (2006, p.22). Different from the first-wave feminism that demanded gender equality between male and female, the second-wave feminism demanded the equality of work, education, and job opportunities.

The demands of second-wave feminism caused reaction of many men. These reactions are as stated in Edwards books:

The reaction of many men to second-wave feminism remained divided and in fact became even more split, a fracture that deepened during the 1980s and 1990s and led to the development of various men's movements, often implicitly and sometimes overtly opposed to the advancement of second-wave feminism, particularly in the United States in the wake of the rise of the mythopoetic and similar men's movements (2006, p. 22).

It is clear that second wave feminism trigger movements in masculinity studies. These movement can be supporting or against the goals of the second wave feminism. The supporting tends to negotiate the ideology of masculinity with the aims of feminism. It can be said that studies of masculinity owe to feminist theory. Connell (cited in Edwards 2006, p.22) stated that the embattled relationship between second-wave feminism and men's studies of masculinity was proven to be more resilient and indeed came to inform much of the development of more contemporary men's studies of masculinity.

In masculinity studies, there are three-phases or 'waves' model of critical studies. Edwards (2006, p.2) stated that it is not a coincidence if there is little similar terminology used to describe the phase or wave of feminism with masculinity studies. The similarity of both of them has the same objective which is the equality between men and women.

In the 1970s, the first wave was developed and refers to the sex role paradigm that was applied directly to masculinity studies. It emphasized the understanding on how masculinity was socially constructed and on the harmful

effect of physiological and physical health. In *Cultures of Masculinity* book, Edwards added the explanation about the first wave of the study of masculinity:

> The first wave...saw masculinity as a socially constructed identity into which boys were socialized to become socially acceptable men. This identity was primarily defined in terms of sex role theory which argued that masculinity was simply the consequence, effect or outcome of the male sex role. The elements of this role, and indeed its emphasis, centered on the key institutions of family, work, and education through which boys became men and, in particular, which strong values of competitiveness, careerism and success were instilled (2006, p.92)

The construction is maintained through the institutions such as family, work, and education. Therefore, the construction is considered a natural aspect of being a man. Edwards's argument above indicates that the first wave of masculinity study emphasized the construction in social life in which men should act as what is recognized by the society.

 In 1980s, the second wave was emerged as criticism of the first wave. This wave concerned with everything about the meaning and operations of power. Especially, the sex role paradigm was criticized for homogenizing masculinity and ignoring the fact that dominant forms of masculinities exerted considerable power and influence over oppressed masculinities on the basis of race, class, and sexuality (Edwards 2006, p.2). It shows hegemonic masculinity; how masculinity is more powerful or better than the others.

The third wave of masculinity studies was influenced by post-structuralism. It was also related to gender in questions of normativity, performativity, and sexuality. This third wave explored the issue of representation in the context of wider continuities and changes taking place in the contemporary and historical masculinities (Edwards 2006, p.2). It shows that masculinity is not stable. It experiences changes following the time, regions or cultures. There is also representation of each wave of masculinity which is seen as guidance for men in performing their masculinity.

Masculinity leads to the stereotype of men which are tough, powerful, and rational. Masculinity is the set of social practices and cultural representations associated with being a man (Pilcher and Whelehan 82). These stereotypes are actually constructed by society. The society forces both men and women to become what they are supposed to be. Therefore, both men and women are the victims of gender construction among society.

The characteristics explained above are considered traditional masculinity. The maintaining of traditional masculinity is one of the causes of the men's movement. This movement has same idea with women's movement or well-known as feminism. Men's movement believes that there is not the only one (traditional) masculinity. In postmodern era, everyone can choose their preferred identity although it is opposing the society's belief. In masculinity case, there is no assurance about the ideal of masculinity which is called Masculinity in Crisis. This crisis is concerned in seven keys of area. These include work, education,

family, sexuality, health, crime, and the last is representation (Edwards 2006, pp.7).

One of the representations of masculinity in crisis is shown in media. Media through advertisement tries to become guidelines that masculinity has many versions, not only the traditional one. Television advertisement show men's figure that is different with the traditional masculinity. Television advertisement that promotes men's body lotion means to show that nowadays men also care about their skin health.

2.   Masculinity in Indonesia

The term of masculinity is included in gender studies. The discussions about gender mostly focus on women. The gender problem also discusses about women, men, and the social relation between them.

The development of masculinity in Indonesia cannot be separated from the role of political field. In this field, the power of masculinity had already been seen. Clark quoted Wierenga (2003, p. 72) stated that in the era of Suharto, the second Indonesia president, his military regime became powerful because he used the great power of masculinity and then was obsessed with authority and women's submission (2008, p.38). In this era, the women were taboo to do everything that is usually done by men. The women were directed to become a wife or a housewife. This is proven by the formation of PKK – *Pembinaan Kesejahteraan Keluarga* (Development of Family Welfare), *Dharma Wanita*, and also *Dharma Pratiwi*. On the other hand, the men were directed to become breadwinner that is

strong and surviving. The characteristic of men is the opposite of women. This condition is to assert that men and women are different. Based on this proof, it can be said that the era of Suharto had an influential role in shaping Indonesian masculinities

Besides politics, the media also has power to affect society. Based on the statement of Mulyana (1999 cited in Wibowo 2003), most of advertisement in mass media is stereotypical reproduction of women's traditional role. Women and men are portrayed as two different people. Women are portrayed as persons who only care about household and their appearance while men are portrayed as persons who only care about business, car, or sport (Wibowo 2003, p.162). Men were seen to essentially 'perform' their masculinity through success at sports, in careers, or through their sexual conquests (Edwards 2006, p. 92).

3. Two Type of Masculinity

The second-wave feminism gave great impact to the development of men's movement. As the response of second-wave feminism, Edwards argued that men's magazine is one of contemporary vehicles for understanding masculinity (2006, pp. 31-32). Men's magazine in the past and in the present has been intended for men. However, it rarely talks about men, but only about male celebrities. Men's lifestyle magazines are most fundamentally cultural texts and, as such, any analysis of their significance in term of masculinity is essential in the analysis of representation. He added that men's lifestyle magazine formed the iconography of the New Men and the New Lad (ibid). New Men and New Lad are

two type of masculinities. New Lad is identical with traditional masculinity that avoids feminine things or is usually also called Hard Masculinity. The other one is New Men. In the end 1990s, men tried to adapt with feminism and offered new concept called New Masculinity or Soft Men. Basically, this concept is the effort to leave the domination of patriarchy culture. Edwards stated that soft man is close with the men's feminine side (2006, p.24). Different with hard man that extremely refuses anything about feminine, New Masculinity emerged because of the process of adaptation with the feminism.

This study focused on the representation of New Men in Media. The movies, advertisements, and television programs as the kind of mass media are the most fundamental cultural texts and they open up the connection of text and context of representation and reality (Edwards 2006, p.2). Media, then, is able to choose and present the 'reality' toward the audiences. New Men then is presented as a fact of one type of masculinity. Thus, media show reality about men who start to leave traditional masculinity. Nixon (cited in Edwards) argue that

> New Men was seen as a figure of spectatorship constructed at the level of advertising itself, as well as in retailing, marketing and the media more widely, which were in turn supported through the expansion of flexible specialization in mass production (2006, p.97).

Nixon's arguments above imply that the mass media through advertisement try to represent the figure of New Men. The New Men has two sided characteristics, being nurturance, caring, narcissism, and also grooming their self (Beynon, 2002; Edwards, 1997 cited in Edwards 2006 p.33-34). As stated previously, New Men is

closed with feminine things. It becomes negotiation of New Lad that avoids everything about femininity. The writer compiled from any source and assumes that there are some men who represent New Men. One of them is, a famous Indonesian artist named Ahmad Dhani. He is single parent who is caring and nurturing his three sons. But he also grooms himself. This condition can be seen in mass media that his face looks clean and well-groomed. Furthermore, the clothes used by him also look dandy and fashionable. It means that he cares about his appearance.

Figure 2.1 Ahmad Dhani

B.   Review of Related Studies

There are some studies related to the discussion of this thesis. The two of them raised masculinity issues. The first study is a research by Nur Hasyim, Aditya Putra Kurniawan, and Elli Nur Hayati from Rifka Annisa, a institute of resource development for the removal of violence against women. This research entitled "*Menjadi Laki – laki*" or "*Being a Man*". This study analyzed the violence against women using a different perspective, not from women perspective as the victim, but from the perpetrator perspective, the men. This research was based on

the data from *Rifka Annisa* Yogyakarta, Indonesia. According to this study, domestic violence is the most case suffered by women. Other cases that are ranked under the case of domestic violence are dating violence, rape, and sexual harassment (Hasyim et.al 2011 p. 3). Usually, in the case of domestic violence, the writer focused on women as a victim and the lack of attention to men as perpetrators. The results of this study give a description on the dynamics of the cognitive and emotional dynamics of men, related with the concept of masculinity and domestic violence (p.175).

The similarity between Hasyim et,al and this study is that both of them raised Masculinity issues and used qualitative approach. The differences lie on the method and object research. This research is a text-based which analyzed body lotion products television advertisement. It is different with Hasyim's research that used field research. The technique data collection that used by Hasyim et.al are Focus Group Discussion (FGD) and in-depth interview to discuss with married man in Sleman and Yogyakarta, Indonesia as object research. The result of the study gave a description on the cognitive and emotional dynamic of men, related to the concept of masculinity and domestic violence (175). Furthermore, the perspective of men towards domestic violence itself demonstrated that the conflict between ideal self and actual self often becomes a factor that triggers violent conflicts within a marriage (176).

Hasyim's research gave contribution to this study about Javanese male perspective about masculinity. Although Hasyim's research focused more on Javanese but he also explained a little about male perspective about masculinity

from other areas of Indonesia. Thus, Hasyim's research is overall about Indonesian male perspective about masculinity. It is appropriate with this study which focused on Indonesian masculinity.

The second study is a journal entitled *Young Men and Peer Fighting in Solo, Indonesia* by Pam Nilan, et al (2011). Nilan had already done some research about masculinity in Indonesia. The writers examined the construction of masculinity in peer fighting of young men between high school boys in Central Java, Solo, Indonesia. This article discussed a lot about Javanese masculinity. Different with the research of Nillan et al that focuses on gendered habitus, this study focused on masculinity in media especially television advertisement. Their article found that the gender habitus of the Javanese boys engage in peer fighting for meeting affront with violence, especially affronts (real or assumed) to honor, territory, or faith in the field of public space. Their youthful masculinity inheres in acts of heroic violence that demonstrate warlike courage and solidarity with friends (Nillan et al 2011).

Nillan's research gave contribution to this study about Indonesian masculinity, especially Solo. Even though the research of this study is similar, there is still a difference between these two studies. The difference is the object itself. Nillan et al. used peer fighting and the writer of this study used *Gatsby* television advertisement as the object. Yet, it is obvious that both of these two studies used the same theory of Masculinity.