

LITERATURE REVIEW

2.1 Theoretical Framework

This chapter intends to describe the theory used in this research. This study uses two theories to find the representation of masculinity in *Mama Lemon Advertisement Supermarket Version*. The supporting theory is a New Man theory by Tim Edwards which will define the appearance of a male model in this advertisement. The main theory is a theory of hegemonic masculinity by Connell which will reveal the hidden message beyond the representation of masculinity in the male model. Thus, by combining the two theories of the New Man and hegemonic masculinity, it will give a deeper analysis towards the representation of masculinity in the *Mama Lemon* advertisement.

2.1.1 The New Man Theory

The New Man figure first established since the effect of feminist action that demands for equality in 1970s (Edwards 22). Moreover, many gay masculinities protest the number of homophobia that is considered as a threat for them. Actually, before many feminists demand equality, men's figures are related to superiority, well educated, and working. They are also defined as patriarchal people who oppose and oppress the expression of women. They are also informed as heterosexism. Since many demanding of equality, male studies have become more explored. The result indicates, after many demanding of equality, masculine men are divided into two

figures that first figure is portrayed against feminist while the second figure is portrayed as promoting feminist. The first figure is mostly called as New Lad while the second figure is commonly said as New Man.

This study will focus more on the New Man figure because the male model in this advertisement is suitable with the criteria of the New Man. What is New Man? How is the New Man represented? Well, New Man is generally called as the men's movement to the more modern figure (Edwards 24). Second-wave feminism protest is the born of the New Man. New Man is a continuously more acceptable type of masculinity. They are accepted more in society because of their support toward women. The more modern figure of New Man is that they are being the Soft Man with their feminine side (Edwards 24). The meaning of Soft Man is like they have left the notion of oppression and started to support women. They involve their feminine side such as more caring to the existence of women rather than oppose them.

The more modern figures of New Man are various. First, they start to care more about their appearance (Edwards 34). Men do not only want to see but they also want to be seen by others. In the past, when fashion was not as popular as today, men only want to focus about his action such as sport. They did not care about their appearance. Since fashion is more popular and the sport is being commercialized by the media (good body), men start to keep tabs on their appearance. So, they can be seen as good men when they wear good fashion too. Second, they are more modern in their

way of thinking about their perspective of women. They are supporting women's existence. Since their existence is accepted by society and their desire to be seen by others is started, the iconography of New Man begins to appear in the media. At that time, men's magazines are the potential media to deliver the message of New Man (Edwards 31). Men's magazines start to promote a lifestyle of men from their interests to their needs. In other words, these kind of magazines are more about what for men rather than about men itself.

As the effect of the appearance of men's magazines, the New Man figure has been commercialized and the idea of New Man becomes more understood as consumer culture (Edwards 33). It is because men's magazines mostly serve the fashion and the lifestyle of men. Since fashion is related to New Man, men's magazines have continuously performed the representation of dandy men in the magazines (*Ibid*). Men's magazines serve the performance of men to wear fashionable clothes or to use grooming products. The concept of performance in men's magazines defines the male model's performance as separated from the model's real life (Edwards 87). In this concept, male model represents roles given to them, but in real life, they are not always the same as what they perform.

Mostly, the performance served by media is white men in the middle class status and heterosexual people (Edwards 92). White men are chosen because they are more prestigious than black men. In that time, white men were more superior to black men and it was only the whites could emerge

in the media (Edwards 58). Middle class status is chosen because this social group is the standard of the New Man figure. It is because this social group has had their job and occupation which can earn more money and they can maintain their good performance. Heterosexual people were chosen because homosexual people were forbidden to exist in society. Thus, the identity of men, then, refers to the objectivity of what media has been delivered. Men, today, are closer to fashion which refers to physical appearances and dandy style. The basic understanding of fashion is a dress but since the media has taken control of fashion, it becomes more phenomena and it becomes the commodification of masculinities (Edwards 96). Thus, masculinity is shown to depend more on style, performance, and consumption since masculinity is about how men look instead of how men do.

This research finds the advertisement which delivers the concept of New Man in the male model. Male model in a *Mama Lemon* advertisement looks very fashionable and he is friendly to female model and people around him. He is more stylish in his clothes and hairstyle and his skin looks brighter. The male model performs the identity of New Man which supports women even he can do what usually women do, in this case is washing dishes. He can take the sense of feminine side such as the flaccidity of his hand to wash vegetable and plate. Not to mention that he may be accepted more by society.

Unfortunately, since the idea of New Man has been commercialized, the existence of New Man seems to depend more on the development of

culture and how the media in that culture delivers New Man figure (Edwards 34). It is because society accept the image of New Man in the fashion perspective and fashion is related to consumption activity. Moreover, fashion now depends on three influences (Edwards 99). First is fashion that depends on the economic background of culture. Since masculinity defines more on how men look, men's fashion tends to serve the variation of grooming products and the style of clothes to improve their appearance. As the result of this action, fashion seems to be expensive style. Only some cultures which have strong economic power in their society can really consume the idea of the New Man.

The second and the third are demographic limit and geographic limit. "Fashion is more demographically specific and often focused strongly on younger men, more affluent men, or most importantly, those living and working in metropolitan environment" (Edwards 98). Meaning that, in demographic limit, fashion is only for those who have more money to buy it and in the geographic limit describes that people who have more money are mostly living in the metropolitan environment. It means that the idea of New Man is only limited more for those who have money and live in the big city. So, when the media takes and spreads the idea of New Man in the world, New Man itself now precisely has some limits and it can only develop if those three limits support the existence of the New Man.

2.1.2. Hegemonic Masculinity Theory

Hegemonic masculinity is a term that refers to the effort of someone or people, and it is always related to men, to understand and stabilize gender relations in their place (Connell & Messerschmidt 831). It means that men can understand his place and situation and try to stabilize his position in gender relations. Gender relations in society consist of the relation of men toward men and men toward women. How hegemonic masculinity works in gender relations is when many men, with the same behavior and purpose, can be the one who can emphasize their status in the very first place rather than others.

Before going further, the writer of the study gives an explanation that the first thing of the society has dealt is the definition of masculinity itself. Masculinity is a set of character behaved as violent, dominant in every action, and even well-skilled in the sport. Unmasculine man is the term for those who cannot do one or all of the characters in masculinity (Connell R. 67). So, masculinity unconsciously becomes the standard of men in their action. Furthermore, man studies, generally called as masculinity studies, try to understand the way men behave in society and placing them in the right status (Connell & Messerschmidt 830). Meaning that masculinity studies learn about gender politics defined on how men put themselves among other men, feminist against patriarchy, and the roles of gender hierarchy.

To reach the highest position among those competitors, hegemonic masculinity seems to be a helpful way. Historically, the concept of hegemonic masculinity occurred in 1890s to deemphasize the structure of men in sex-role (Connell R. 90). It means that hegemonic masculinity can stabilize gender dynamic in the society's life. Actually, the configuration of hegemonic masculinity is to show the existence of femininity, since it is the binary opposition of masculinity, and subordinated masculinities.

The standardization of being men will be more visible when it is compared to women. It is always reflected in the relationship of gender hierarchy that man will always dominate over woman. So, it leads the term patriarchy to men. It is called as the simple model of hegemonic masculinity (Connell & Messerschmidt 831). The dominance of men over women still exists because of cultural control among them support men. The culture also takes the roles of making men to become dominant over women. Moslem in Indonesia will directly choose men to be a leader (Ramli 140). Even though women try to assure that they also deserve to be a leader, women will tend to face failure. It means that hegemonic masculinity is inherent with cultural domination. In short, Hegemonic masculinity cannot be eliminated since its existence is continuously supported by the culture.

Instead of history, hegemonic masculinity is more social practices. It is stressed in Connell and Messerschmidt's statement that hegemonic masculinity is learned as a pattern of social practice to men that legitimates men's domination to continue (Connell & Messerschmidt 832). It means

that hegemonic masculinity is understood more as pattern of practice towards men to know their meaning of being men and to maintain their domination. Although various masculinities have existed, the term hegemonic masculinity is allocated as a single form for all men (Connell & Messerschmidt 831). All men are required to follow the standard given so that they can be called as masculine men. So, it gives meaning that hegemonic masculinity can be said as standard of men and it is not only as the way dominance group of man oppresses men but also women.

Since men dominate women and women want to rebel it back, this condition makes men use this pattern to always keep their domination. However, women are still trying to oppose the domination of men. When the dominance of men can be challenged by women, the accepted strategy to adapt is using hegemonic masculinity (Connell R. 77). It is because the main purpose of hegemonic masculinity “The configuration gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy which guarantees (or is taken to guarantee) the dominant position of man and the subordination of women” (Connell R. 77). It means that the strategy of hegemonic masculinity can adjust and understand the problem questioning men and men perhaps change their way to keep dominating others by giving some improvements. Since women have been aware of the men’s domination and have started to oppose gender inequality, men have prepared other ways to save and maintain their position to be still dominant. So, hegemonic masculinity can be called as a dynamic

strategy even a useful tool of men depends on the situation they face. Men will always find their domination and place them in the right position.

How men place their authority is by giving the idea and pattern of hegemonic masculinity through the circulation models of admired masculine conduct. The concept of hegemonic masculinity spread through churches, described by the mass media, and applied in cultures (Connell R. 90). It spreads through churches by defining that men have the power to control women and they bless of heterosexual orientation. It gives meaning that men's control over women is legalized by our belief. Moreover, it flogs homosexual people and after that homosexual people are called subordinated masculinities because they, at the very first time, are denied by churches. It is same with Moslem in Indonesia that denied homosexual people as well as their activities. Thus, it can be seen that the existence of hegemonic masculinity is indirectly supported by religions.

Hegemonic masculinity is also applied in the media on how a simple scene such as family relationship is narrated (Connell & Messerschmidt 838). A man will always take the position of breadwinner and the head of the family. All ways above can lead the imagination and provide the natural structure of men. Those ideas of 'being man' can hegemonize men and it unconsciously embodies the idea of hegemonic masculinity and the standard of being men. Even though when it is not described in a family relationship, hegemonic masculinity still works in case of domination. Indeed, the dominance of men is also told by the media. The dominance of men is

mostly looking at his power to dominate several people among them. Actually, men's power is not always related to the toughness, oppression and violence. The way of men's domination toward some people around them is giving another perspective about power without we realize that it is the kind of power.

In this research, *Mama Lemon* advertisement wants to show us that power is not solely something that we can easily see such as toughness which related to the body, or oppression related to the patriarchal people which oppressed women, or violence which related to crime or war. Not to mention that in this era, war, oppression over women, and crime are considered as negative activities. So, this condition makes men try to develop his domination in other ways. For instance, Indonesia is the country which declares peace in every situation and recognizes gender equality. So, oppression, war, and crime may be forbidden.

It is proven by looking at in the *Mama Lemon* advertisement which describes the male model who does not look tough even he does not look like he wants to violate other people or oppress women. He looks more dandy, friendly, and modern instead. However, this kind of man can still dominate other people with his power. This advertisement tries to establish a knowledge power embedded in male model so that he can still use his pattern of hegemonic masculinity. Thus, he will not lose the sense of being masculine even though he is represented more friendly and stylish.

Actually, political knowledge is a part of men's strategy to dominate other people including conscious women of gender inequality (Connell R. 39). Meaning that the power of knowledge can also make men be more dominant. Looking at the context, Indonesian women have been allowed to work and to get education as well as men. However, the pattern of hegemonic masculinity does not allow the equal condition occurs between men and women. The pattern will always look for a new way of domination so that equal condition will never happen. Thus, men use their knowledge as another way to dominate women. It can be so because the one who has more knowledge will give more influence toward society and show their dominant status (Storey 79-80). While women oppose the patriarchal people of their domination places, knowledge gives another meaning of domination.

Knowledge can soften the dominance of men because it looks natural. It is because knowledge cannot be seen as easily as the action of toughness, violence, and oppression. For example, like in the *Mama Lemon* advertisement, the male model does not do a negative action but he wants to make people know more about how to clean some things and he uses his knowledge. People will not feel oppressed or violated because he only comes to inform something. He can, unconsciously, strengthen his position also to hegemonize people including women.

The question, perhaps, rises in which part of hegemonic masculinity can always be number one among others. Hegemonic masculinity carries

the tendency of a pattern such as domination (Connell & Messerschmidt 845). Even though it triggers critics about the single pattern because there are multiple cultures and it gives, perhaps, a new variation of hegemonic masculinities, a single hegemonic masculinity stands at the top and whatever diversity of masculinities does, it does not give any significant impact of hegemonic masculinity. So, hegemonic masculinity can be seen as the oppression of subordinated masculinities. Thus, the answer why hegemonic masculinity can always be number one is hegemonic masculinity makes men feel safe when they are able to fulfill the standard and separate themselves from subordinated masculinities which is associated with powerlessness.

The notion of the dominant structure of masculinity, then, opens to challenge (Connell & Messerschmidt 846). Women's defiance of patriarchy and unhegemonic masculinities demand of the alternative masculinities. Like this study has clearly stated that hegemonic masculinity will always adjust the condition, they will not change their main pattern of domination, but they will always find new strategies, such as knowledge, to dominate gender relations. Hegemonic masculinity sometimes has to reformulate since there are protests of people. There are four basis of changing which need to reformulate such as gender hierarchy, the geographic of masculinities, the dynamic of masculinities, and social embodiment (Connell & Messerschmidt 847). However, in the *Mama Lemon* advertisement, the first and the second type appear in this object of analysis,

but the others do not because the type of the dynamic masculinities is mostly talking about gay masculinities and the type of the social embodiment which is mostly talking about youth.

In gender hierarchy, hegemonic masculinity faces the protest among marginalized men and, of course, women. The protest among local masculinities is about the homophobic violence and cultural rejection. Local masculinities are the real individual identity of men around us (Connell & Messerschmidt 847). The protest among women is the oppression of their expression since women are the central object of the process of constructing masculinity. Thus, in gender hierarchy, hegemonic masculinity needs to understand the recognition of gender dynamic. Gender dynamic is the problem within dominant group and subordinated group and it is connected within the context (Connell & Messerschmidt 848). In this research, the context is in Indonesia as well as its culture. Since we know the problem of gender appears, hegemonic masculinity starts to apply its strategy to stabilize gender dynamic. Remember that hegemonic masculinity is supported by the culture, so it is not too difficult to stabilize gender dynamic.

In Indonesia, the culture is really supported the idea of hegemonic masculinity such as heterosexual men and men is considered better than women. It can be seen by looking at Pam Nilan research in Indonesia which define *kodrat pria* and *kodrat wanita* (Nilan 330). Since men are described as better creature, women have gotten their fate to always obey men. The submissiveness of the women is kind of *kodrat* to women. So, culture

unconsciously helps hegemonic masculinity to stand and stabilize gender dynamic. Besides, hegemonic masculinity has also found new strategies to soften their way by using knowledge.

This study finds the recognition of hegemonic masculinity which is about the inequality between men and women. Today, women in Indonesia are already able to work outside. However, the context, unconsciously, still supports and takes the part of understanding that even the strongest action of women cannot overcome the power of men. The understanding may be delivered by religion and each culture in Indonesia such as Java. Even the equal condition seems to appear, the concept of culture and religion cannot be changed easily because it is actually as the general consent for society. So, hegemonic masculinity, at the very first time, will be supported by culture and religion and it only needs some improvements to legitimate the domination over women.

The geography of masculinities also demands alternatives masculinities. This geographical masculinity consist of local, regional, and global (Connell & Messerschmidt 849). Local is the constructed level of real interaction such as with family, friends, and organizations. Regional is the constructed level of the culture. The last is a global that is the constructional level of world politics and media. The cycle of constructing masculinity comes from global to regional and regional to local. The protest of the local masculinities is on how they regret the typical model of masculinity which

can determine masculinity. However, even though local masculinities perhaps differ, they still agree with the notion global of masculinity.

It can be seen in *Mama Lemon* advertisement which depicts the male model that is actually represented as local masculinity. Local masculinity, in the male model, is like he comes from Java and he is the real example of a public figure in Indonesia. He interacts with society among him. However, the style of the male model represents the global masculinity which is delivered by media such as a New Man figure. He actually follows the standard of masculinity defined by media. By seeing this condition, it can be seen that there is an intersection between local masculinity and global masculinity. Even though the male model comes from Java that has their own characteristic of masculinity, the male model still agrees with the standard given by the media.

Thus, the problem of hegemonic masculinity is mostly about a modern way to adjust gender relations and to strengthen the masculinity concept as a part of the agreement (Connell & Messerschmidt 853). A pattern of hegemonic masculinity also provides solutions in each challenge. Every man will never worry about the challenges of subordinated men and women because their existence is also supported by culture, religion, and history.

2.2 New Man and Hegemonic Masculinity

From the explanation of two theories above, it can be argued that the main emphasis of New Man is about fashion and consumption. Masculinity tends to be commercialized through media by selling fashion and grooming products. Like a femininity which is closer to fashion, masculinity is also defined by the media as a more fashionable icon in the New Man figure. It can be seen that femininity and masculinity are the victim of media because the media has given standard for both masculinity and femininity.

There is no media that described more about the equal position of men and women after New Man figure appears. Media tends to define New Man in new physical appearance such as stylish and dandy men. Since the main emphasis on the New Man figure is how men look, it can be argued that actually there is no equality position between men and women even though New Man figure emerges. Since the media has taken control the definition of masculinity and culture has still supported in hegemonic masculinity, New Man is described more as the change of men's appearance. Indeed, it is assumed that the New Man figure has supported women, but it does not mean that they want to be more equal after then.

It can be seen by looking at *Mama Lemon* advertisement. The male model in this advertisement is represented as a New Man figure. However, media defines this male model more on his appearance. The standard of masculinity given by the media also emerges in male model. He looks fashionable and friendly to female model and people around him. It means

that he is defined as a New Man figure who supports women's existence and he is accepted into society. However, this condition does not make the male model to be more equal to female model. He, actually, uses hegemonic masculinity pattern to make his position higher. Male model in the *Mama Lemon* advertisement is the real example of how New Man figure is described by the media. Thus, the equality between men and women cannot be emerged.

It can be seen that New Man figure can be the first new strategy of men to be more accepted in society especially women. When women demand justice of inequality, New Man offers a new figure of men like they support more on women's existence. New Man is even assumed that they are pro equality between men and women. Thus, New Man has been accepted by society. However, is New Man really pro equality? Remember, New Man is also the figure of men which pattern dominates upon subordinated women. When the first strategy of men has been accepted, the second strategy to dominate women is using their knowledge. It is because knowledge can soften men's way to control women. Therefore, as long as New Man is accepted and the soft way of controlling women cannot be directly recognized, men will always use the pattern of hegemonic masculinity to dominate subordinated people.

2.3 Review of Related Studies

Various studies have been conducted to analyze men's position, especially in advertisements. In 2002, Bell and Milic journal, *Goffman's Gender Advertisements Revisited: Combining Content Analysis with Semiotic Analysis*, tried to revisit Goffman theory in gender portrayal (Bell & Milic 203-22). They used 827 samples of famous magazines collected from Australia's men and women's magazines.

The result of this analysis showed that women can be the first model according to the purpose of the ads. However, it still had the differences in depicting men and women. Women are still portrayed in a group and men gazed individually. At the end of their conclusion, they stated that Goffman theory might not change in defining men and women in advertisement. It still reflected to the men's domination and women's subordination.

The same issue has found between the writer's research and this research. The issue is about gender portrayal in the media. This research indicates that Goffman's theory of gender advertisement does not change. However, in the writer's research, there is the change of one pattern in Goffman's theory called the feminine touch. When the female model is usually represented to touch the fragile thing, the male model, in the writer research, can do the same thing. Moreover, the female model is not doing the feminine touch anymore.

Three differences found in this study. First, while this study uses magazines, the writer uses advertisement in television. The second is on how

they applied the theory and method. While this study uses semiotic as the method and Goffman's patterns as the theory, the writer uses Goffman theory as the method and New Man as well as hegemonic masculinity as the theory. The last, the writer focuses more on the portrayal of the male model while this study focuses on the role of male and female models.

Hunter and Robinson, in 2008, attempted to discuss advertisement in the aspects of family issues. The journal title *Is Mom Still Doing It All? Reexamining Depictions of Family Work in Popular Advertising* elaborated the issue of the changing depiction between men and women in magazines (Robinson & Hunter 465-86).

The result of this research found that gender role stereotypes in magazine ads still existed. The new face of masculinity rose in term of good father or caring father. In keeping with their child, mother and father tended to look more equal than before. However, it means that there is a new strategy of men to reduce the problem in family roles without losing his position as the head of the family.

The similarity between this research and the writer research is about the new face of men's figure. This research finds that the portrayal of masculinity changes if the male model is depicted in family relationship. The writer also indicates the same change of men like men can also do women chores. The implicit meaning of the men's change is still to dominate women even in their own special skill.

However, some differences have found between this study and the writer's study. First, this study uses magazines but the writer study uses commercial advertisement. The second is about technique of data analysis. This study uses content analysis to crack data and to find the general idea of the new face of men. The writer's study uses Goffman's theory to reveal data by looking at the position of a male model and his relationship with a female model. The last, this study focuses more on gender role position in family relationship (father, mother, and children) but the writer's study focuses more on the representation of masculinity in male model but not in family relationship.

The next related study is analyzed by Gentry and Harrison journal, in 2010, namely *is advertising a Barrier to Male Movement toward Gender Change?* In this journal, Gentry and Harrison tried to examine the role of gender portrayal by using masculinity perspective in commercial advertisements (Gentry & Harrison 74-96).

The result of this research found that the role of gender portrayal was still depicted men in traditional masculinity perspectives such as toughness. Women tended to show less stereotypical but men showed stronger to the perspective of hegemonic masculinity.

The similarity of this study are two. First, both of this study and the writer study use commercial advertisement. The issue is also same that is masculinity. This study and the writer's study analyze masculinity

representation. The result also indicates the same thing that the perspective of masculinity is still in the same definition.

The differences have been found. When this study finds the stereotypical portrayal of men, the writer's study finds the advances of men's depiction. Second, when this study finds that the stereotype of men's representation that is about toughness, the writer study finds the advance depiction of men's domination such as knowledge.

