

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter provides theories which are being used for this research and also the review of literary works that are related to this research. This chapter helps the reader to understand more about what gender studies, masculinity, and hegemonic masculinity are.

#### **2.1 Gender Studies**

There are numerous Critical analyses that had been developed in recent centuries, one of them is Gender study. Gender study itself is a subject that brings up gender identity and its issues to be discussed. Hoffman has stated that, “Gender studies courses focus upon gender identity and gendered representation as central categories of analysis“ (2017:207). It means on one gender’s role, and they usually act. Many people use gender studies theory to analyze gender phenomena that happen to certain literary work. Yet, gender study is not limited for analyzing literary work only. It is also widely use to analyze phenomena that related to gender issues which happened between the society. Catalina said that, “Gender Studies represent a relatively new field in the area of humanistic and social sciences.” (2011;1).

“Gender studies appeared, for the first time, in the 1970” (Catalina, 2011;18). But before gender study appearance, it appeared first as an academic study which appeared and developed in the early 1960’s. Pilcher and Whelehan said that, “The academic study of gender has a relatively short history. Its emergence can be dated as recently as the late 1960s, and its development triggered by second wave feminism.” (2004; ix). This course grows very fast inspired by Feminist movement at that time. Even though that there is already Gender academic study, people are more focus study about men, politicis and etc. which actually ignore the gender itself. “The ‘people’ it studied were mainly men and the topics it focused on were aspects of the

social world especially significant for men, such as paid work and politics.” (Whelehan & Pilcher, 2004;ix). Yet, the study totally ignored the existence of woman as one of the gender itself. So, women at that time do not have a specific role and right except as a mother and wife. “Women were almost invisible in pre-1970s’ gender-blind sociology, only featuring in their traditional roles as wives and mothers within families.” (Whelehan & Pilcher, 2014; ix). This inequality of both gender men and women, triggered the development of gender studies. Because the background of this course is developed by woman movement, gender studies’ was mostly about woman. Thus, this course firstly called as ‘woman studies’. Catalina stated that, “Initially, the field was called “Female Studies”, but this name was soon abandoned for the more comprehensive “Women’s Studies”, that highlighted the fact that the field contained studies conceived by women, concerning women and belonging to women.” (2011:18). She also stated that;

*“Ever since their beginning, gender studies established the purpose to transform, besides the academic sphere, the social universe. They appeared as a natural result of the politics of their time, especially the women movements, and were designed to support and enforce the results of the women’s movement...”*  
(2011:13).

Meaning that gender studies firstly focusing on women. But however, gender studies now has expand its field that it also talks about men’s issues;

*“gender studies include now men’s and masculinity studies, and studies concerning the relations the two gender developed historically and continue to develop in new cultural, social, economic contexts is not, in its essence, threatening for women.”*  
(Catalina, 2011;206).

Gender studies special fields include Woman Studies which talks about woman’s problem, Gender equalities, which concern on historic and

social inequality. Sexual studies discuss about social orientation, transsexual, or trans-gendred, (Catalina, 2011:16) and also men's studies such as Masculinity.

## **2.2 Masculinity**

“Masculinity is a socially constructed component of gender that is typically associated with men and male characteristics...” (Johnson&Repta, 2011; 25). It means that masculinity is how the society perceives manliness. The Social construction in the statement means that the standard of being called mas masculine is settled by the society. “Men are not born; they are made...” (Kimmel, 2004; xxiii). It means that, the society had taking part to create an individual as what the society called masculine. For the example two different men who grown up in a environment with different structural manhood, it will result a different characteristic on those two men. Thus, it is very possible to find two or more standards to be called as masculine in one community. Kimmel stated that, “In the United States of the early twentyfirst century, masculinity is constructed differently by class culture, by race and ethnicity, and by age” (2004; xxiii). The same statement also found in Connell's book, “...there will be multiple definitions and dynamics of masculinity” (2000:10). Connell also stated that Masculinity is determined by culture, and different period of history. “Different cultures, and different periods of history, construct gender differently” (2000:10). In the same book, Connell also adds explanation about how masculinity constructed.

*“Diversity also exists within a given setting. Within the one school, or workplace, or ethnic group, there will be different ways of enacting manhood, different ways of learning to be a man, different conceptions of the self and different ways of using a male body” (Connell, 2011; 10).*

It supports the statement that it is possible to find different standard of being masculine in one community, in a city with multicultural society for the example where people have different background such as education, and job.

Kimmel agrees with Connell's statement that there is no single masculinity, *"there is no one singular masculinity, but that masculinity is elaborated and experienced by different groups of men in different ways."* (2004; xvi). He added, "The experience of masculinity in the contemporary United States is very different from that experience 150 years ago" (2004; xxiii). The characteristic of masculine includes body form, but the academician focus on behavior, the role on society and so forth. Just like what Jonson and Repta states in their book, "Instead of associating masculinity with particular bodies, it is instead popularly theorized to be a range of behaviors, practices, and characteristics that can be taken up by anyone" (2011; 25).

"As an interdisciplinary field, the study of men and masculinities uses the lens of "gender"...", (Kimmel, 2004). Masculinities hold very wide field of study, it includes traditional masculinity. Traditional masculinity is the archetype of masculinity that popularly believed in the past where people believe that a masculine should be strong, violent, risk taker and brave (Kimmel, 2004; 17). John Beynon mentioned that, "Traditional masculinity began to be regarded as a 'neuro-muscular armour' that forced them to suppress tenderness, emotion and any signs of vulnerability." (Beynon. 2002:26). It is the opposite to another masculinities field called modern masculinity. Modern masculinity perceives how men freely express themselves. Modern masculinity is often understood as more expressive, egalitarian, and peaceable (Connell, 2012:2). Masculinity's field also includes hegemonic masculinity, Men's role, white masculinity, black masculinity, Men's crisis, Men's psychology, Men's health and violence masculinity (Connell, 2000). Littleton added, "There are a hierarchy of masculinities among men: hegemonic, marginalized, protest and complicit." (2016; 5).

### **2.3 Hegemonic Masculinity**

Hegemonic masculinity as one of the field of masculinity study, it firstly aired and popularized by R.W Connell in 1980's and formalized in 2005

through Connell's book titled masculinities (Connell, 2005; xviii). "... 'hegemonic masculinity', which defines successful ways of 'being a man' in particular places at a specific time" (Kimmel 1994; Connell 1995; Beynon 2002). John Beynon quoted Connell's statement about hegemonic masculinity. He believes that hegemonic masculinity perceived in certain community and time. Barret stated that, "The term 'hegemonic masculinity' refers to a particular idealized image of masculinity..." (1996;130). By all of those explanation from experts, the researcher can assume that hegemonic masculinity is a dominant standard to be a masculine in one community. For the example is the hegemonic masculinity in different place with different culture are different. For the example, take a look at Korean urban singer and American singer. Korean singers show their feminine side to get more fans. The feminine side can be seen from how they dress for the example. They are quiet confidence to wear feminine colour such as pink, besides they also freely expressing themselves by practicing cute gestures. For Korean girls it is acceptable for men to act cute, thus they do not see it as feminine. It is quite different with urban singer in America. The way they dress are more simple. They tend to act like a grown up man to get more fans. Yet, it is not only culture which give different hegemony in society. Different time setting also will give different result of hegemonic masculinity. For the example man in from the last decades they believe that to be a masculine they should not show their feelings. The saying such as "no woman no cry" it gives understanding that men are too strong to feel sad because of woman. However men nowadays are more free to express their feelings.

Connell states in her book, "hegemonic masculinity can be defined as the configuration of gender practice which embodies the currently accepted answer to the problem of legitimacy of patriarchy..." (2005; 77). The word hegemonic refers to cultural progressive in which one particular group has the power to take the lead of other society in social life. Connell states that, "The

concept of hegemony deriving from Antonio Gramsci's analysis of class relation, refers to the cultural dynamic by which a group claims and sustains a leading position in social life" (2005:77). Johnson and Repta stated that, "Hegemonic masculinity is a particularly dominant form of masculinity" (2011; 26). For Connell, hegemonic masculinity is not always those who are physically powerful to take the leading position in social life. It can be from individual who has a strong influence between society such as an actor (2005; 77). Connell and Esserschmidt stated that, "Hegemony did not mean violence, although it could be supported by force; it meant ascendancy achieved through culture, institutions, and persuasion." (2005; 832). It proven that to be dominant it does not always have to be violent. Cornell also emphasize that hegemonic masculinity is about currently accepted structural of masculine between society (2005: 77).

### **2.3 Previous Study**

Previous study tells about the previous research that related to this research. Previous study can mention from both perspective, related theory or related to object of this research. The first previous study that the researcher had found is *Man and Masculinities; A Social, Cultural, and Historical Encyclopedia, Volume I: A-J* (2004) by Michael Kimmel, and Amy Aronson. This book contains every masculinity study that the reader might need to know. The authors focus on Men masculinities mostly is from the social and science perspective. The author of this book uses qualitative research and also very oriented to Connell's theory on a particular discussion on the book. The difference between this book by and this research is this book is focus only to Menliness and its complexity by using a real situation as the example and data such as history and status quo on society. Meanwhile this research emphasized the masculinity that happens inside terrorist organization. This research also use literary work by Anna Erelle titled *Undercover Jihadi Bride* (2016) as the object of the research.

The second previous study is the research from Jacqueline B. Littleton titled *Muslim Masculinities; One of the Battlegrounds for Understanding and Subverting Terrorism (2016)*. This research is focusing on man masculinities. The author of the research emphasize the research on muslim masculinities exactly is in middle east where several terrorist organization such as Al-Qaeda and DAESH (ISIS) taking a lead. This research uses quantitative research that the researcher collects the data from an actual event that it includes numbers and percentages. The difference between the research by Littleton and this research is that. This research uses qualitative research which the object of the research is a literary theory. And also this research examines how ISIS members persuade innocent people to hire new members.

And the third previous study is *Jihadi Brides: Why do Western Muslim Girls Join ISIS?* (2016) By Maren Hald Bjørgum. Bjørgum uses the actual event in Undercover Jihadi Bride as the proof for the reader on how terrorist hire new members to join them on their battle through internet network. Bjørgum also uses *Undercover Jihadi Bride* (2016) as the object of the study. The author of the research uses Qualitative research to analyze the data. The difference between Bjørgum's research with this research is that this research emphasize the hegemonic masculinity on Abu Bilel as one of the character of the novel *Undercover Jihadi Bride* (2016).