

CHAPTER II

LITERATURE REVIEW

B.1 Theoretical Framework

In this chapter, the researcher provides the theories that serve as the basis for discussing the issues that support the research. First, the researcher explains the gender concept in detail, then introduces masculinity and femininity.

B.1.1 Gender Concept

The scientific community generally agrees that sex and gender are two distinct concepts (Kaufman, Eschliman, & Karver, 2023). However, many people still do not fully understand the difference between them. This lack of understanding can reinforce stereotypes and gender inequalities that are deeply embedded in social and cultural structures. Therefore, it is important to understand the distinction, as misconceptions can influence how society perceives and treats the roles of men and women in social life.

According to Brugeilles & Cromer (2009), sex refers to biological differences. Generally, sex is understood as a construct based on genetic factors, and physiological and anatomical characteristics, which are typically divided into two main categories: male and female. These categories are considered fixed and unchanging because they are based on biological conditions present at birth. However, the understanding of the roles associated with each sex is often influenced by the social constructions that develop within society.

In contrast, gender is understood as a social construct that determines specific roles and norms considered appropriate by society based on an individual's assigned sex at birth. The United Nations (2025) defines gender as a set of roles, behaviors, activities, and attributes that a given society and time consider appropriate for men and women. Thiyagu (2008) further adds that gender refers to how men and women are identified based on their roles and responsibilities within the family, society, and cultural contexts.

Gender refers to the roles and responsibilities assigned to women and men shaped by social construction (Alamona, Zakarias, & Kawung, 2017). It is a characteristic used to determine how individuals adapt within social structures, and it is not based on biological or genetic factors. Gender also influences how people behave, speak, dress, and present themselves in society.

Murtiningrum, Praptawati, and Permatasari (2023) also add that traditional gender roles shaped by the social construction of society tend to expect men to be masculine and women to be feminine. Society also sets expectations for men and women to conform to masculine and feminine characteristics (Syahira, 2023). For example, men are generally considered more appropriate to wear pants, while women are more commonly associated with feminine clothing such as skirts and dresses. Another example is the perception that cosmetics are inherently linked to women, which reinforces the belief that men using cosmetics is inconsistent with the image of masculinity.

However, today both men and women have begun to take on roles that differ from traditional gender roles. This is explained by Thorne (1993), who states that gender, as a social construct, is an ongoing and dynamic process. She explains that gender differences are complex and not fixed. The behaviors of men and women can vary depending on the situation, and the meanings and expressions of gender can change over time and across different social contexts.

For example, more women are participating in the workforce, while men are becoming more involved in household responsibilities. In addition, both genders now display personality traits that were previously uncommon in their traditional gender roles. For instance, women are becoming more independent, and men show stronger interpersonal skills than previous generations (Bax, 2015). Today, it is common for both men and women to take on dual roles, assuming responsibilities traditionally associated with both masculine and feminine roles.

B.1.2 Masculinity

Masculinity is a social construct that reflects behaviors, characteristics, and roles traditionally linked to rigid gender norms (Butler, 1990). According to Spence (1984), masculinity is often associated with assertive and goal-oriented traits, such as independence and assertiveness, which are more commonly considered male characteristics. Chafetz (1978) also stated that masculinity in the personal domain is reflected through several traits such as courage, composure, objectivity, practicality, discipline, independence, ambition, pride, and a sense of adventure.

However, over time, researchers and theorists have challenged this traditional definition by asserting that masculinity is a concept that evolves alongside changes in society and should not be confined to rigid gender norms. This suggests that masculinity is flexible and can be interpreted differently depending on the social, cultural, and historical contexts in which it is constructed. One such perspective comes from Tilman (2006), who views masculinity as qualities, attributes, characteristics, values, and behaviors perceived and described by specific individuals as masculine. The term “certain individuals” emphasizes that the label of masculinity is not limited to men, but can be applied to anyone depending on context and perception.

Connell (2001) also adds that although masculinity is often associated with the male body, both symbolically and implicitly, it is not entirely determined by biological factors. This means that the masculinity possessed by men is a result of cultural construction and not something inherently present from birth. Since masculinity is not dependent on biological conditions, anyone including women, has the potential to display or possess masculine traits. Thus, women can also embody or express masculinity (Halberstam, 2018).

Mutunda (2009) states that no single, universally valid definition of masculinity exists. In this context, male identity is shaped and valued through a gender-based social construction process. This occurs due to stereotypical views within the patriarchal system, which assumes that men hold a dominant position

over women in the social structure. This concept is known as hegemonic masculinity.

The theory of hegemonic masculinity was also proposed by a professor named Raewyn Connell. Hegemonic masculinity refers to a pattern within society where stereotypical male characteristics are positioned as the culturally ideal standard of masculinity. This concept explains how and why men maintain social dominance over women and other feminine groups (Connell & Messerschmidt, 2005).

In her book, Connell explains that hegemonic masculinity creates strategies that are considered legitimate or socially accepted. However, when patriarchal conditions shift and the foundation of male dominance starts to weaken, new groups can emerge to establish different forms of hegemony in response to past issues. Male dominance can also be challenged or resisted by women, making hegemonic masculinity a dynamic concept that evolves over time. This ongoing change is key to Connell's understanding of masculinity (Connell, 2005).

In Connell (2005) framework, masculinity is classified into four distinct categories: hegemonic, complicit, subordinate, and marginalized. The following are the definitions of each of these categories:

1. Hegemonic masculinity

Hegemonic masculinity refers to the cultural process through which certain groups of men maintain dominant positions within the social structure.

This form of dominance is often supported and legitimized by institutional power and prevailing societal norms. The dominant type of masculinity within a community sets the standard that other men are expected to follow. According to Connel (2005), hegemonic masculinity consists of a set of behaviours and values such as physical strength, aggressiveness, and emotional restraint that are closely linked to power and control. These characteristics are commonly associated with heterosexuality, strength, anger, and competitiveness. Furthermore, hegemonic masculinity legitimizes the subordination of both women and men who do not conform to these norms.

2. Complicit masculinity

Complicit masculinity refers to forms of masculinity that comply with, support, or reinforce the dominance of hegemonic masculinity. This type of masculinity influences how different masculine expressions interact with one another. Although individuals who embody complicit masculinity may not directly oppress women or other men, they also do not oppose the existing system. As a result, certain groups can devise specific methods to sustain subordination. Hegemony would not be effective without carefully planned and systematically executed strategies to preserve power. This highlights the significance of covert collaboration, where complicity plays a central role in the dynamics of masculinity. The deliberate effort to maintain dominance over other groups is a form of involvement.

3. Subordinate masculinity

Subordinate masculinity refers to the political and cultural exclusion of certain groups of men, often involving aggressive actions, including the use of legal systems to suppress them. Masculinities in subordinate positions are typically those that are marginalized or oppressed by dominant forms of masculinity. This includes masculinities perceived as non-conforming, feminine, or homosexual. Men who fall under this category frequently face discriminatory treatment, such as harassment, stigmatization, and social exclusion.

4. Marginalized masculinity

Marginalized masculinity refers to forms of masculinity that exist entirely outside the dominant power structures. These masculinities are disadvantaged due to factors such as social class, race, ethnicity, disability, or age. The concept addresses the relationship between the masculinities of dominant groups and those of subordinated groups within specific social and ethnic contexts. Connell highlights that this reflects the complex dynamics and evolving power relations within societal structures and hierarchies. Marginalized masculinities often face economic, social, or political barriers that limit their access to the privileges typically associated with hegemonic masculinity.

In summary, hegemonic masculinity refers to the most dominant form of masculinity within a society. Complicit masculinity describes those forms that, although not dominant, still benefit from the power structures established by hegemonic masculinity. Meanwhile, subordinated masculinity refers to forms of

masculinity that are oppressed or marginalized. Marginalized masculinity, on the other hand, represents forms of masculinity that exist entirely outside the dominant power structures.

B.1.3 Femininity

In addition to masculinity, there is also an attribute known as femininity, which is commonly understood as a social construct and is typically associated with women. In contrast to masculinity, femininity is often defined by compassion, nurturing, empathy, emotional expressiveness, and interpersonal sensitivity, reflecting the long-standing perception of women as caretakers and emotional supporters. This aligns with Moore (1980), who suggests that some examples of common stereotypes about femininity include expectations that women are domestic, warm, physically attractive, emotional, dependent on others, less physically strong, and tend to be passive.

Moreover, stereotypes of femininity often associate women with weakness or dependency, which can reduce their chances of being recognized as leaders or decision-makers. Women are expected to accept the role of being sexually passive, submissive to male dominance, and carry out maternal responsibilities to establish self-identity and achieve life satisfaction (Leitch, 1988). On the other hand, women who reject or transgress traditional feminine traits also often face social stigma, suggesting that norms of femininity still affect individuals' freedom to choose how they want to express themselves.

The concept of femininity was also introduced by Connell (1987) through the term emphasized femininity. This refers to a form of femininity characterized by compliance and adaptation to men's desires and interests. It is constructed around hegemonic masculinity and often reflects an acceptance of a subordinate position. Essentially, emphasized femininity is a way of being a woman that centers on pleasing, serving, and conforming to male expectations, even if it comes at the expense of women's needs and desires.

Unlike masculinity, Connell (1987) argues that there is no such thing as hegemonic femininity. She explains that all forms of femininity in society are constructed within the context of women's overall subordination to men. Therefore, no form of femininity holds a dominant position comparable to that of hegemonic masculinity among men.

In her book 'Gender and Power', Connell (1987) identifies several forms of femininity, including:

- 1. Emphasized femininity**, defined by compliance with subordination and oriented toward accommodating the interests and desires of men.
- 2. Resistance femininity**, centrally defined by strategies of resistance or forms of non-compliance, opposes emphasized femininity.
- 3. A complex strategic combination of compliance, resistance, and cooperation**, refers to a form of femininity that blends submission, defiance, and collaboration depending on the situation.

According to Connell (1987), emphasized femininity is the most culturally and ideologically supported among the three forms of femininity mentioned above. This pattern is reflected in various institutions and social contexts, such as the emphasis on friendliness over technical competence, the portrayal of women as fragile within the context of marriage, and the expectation that women comply with men's desires for pleasure and ego reinforcement in the workplace. Additionally, the acceptance of marriage and the role of motherhood are often viewed as responses to the discrimination women face in the labor market. On a broader level, emphasized femininity is shaped around themes of sexual availability for younger women and motherhood roles for older women.

Connell also emphasizes the mutually reinforcing relationship between emphasized femininity and hegemonic masculinity, where submissive femininity strengthens the dominance of masculinity. In this dynamic, a man's success in displaying his masculinity often depends on the extent to which women perform roles aligned with the emphasized femininity model. When women begin to deviate from the expectations or norms of how they are "supposed" to behave femininely, it can pose a threat to the stability of male dominance and cause men to feel challenged or insecure.

B.2 Relevant Researches

Currently, many studies that discuss masculinity and femininity in movies or novels. This indicates that this topic is interesting to review and research.

Therefore, the researcher shows some previous studies that discuss masculinity and femininity in movies and novels.

First is research by Muhammad Ridho Fansuri (2022), in his thesis entitled “The Masculinity and Femininity Traits of Clary Fray in The Mortal Instrument: City of Bones”, found that the traits of masculinity from Clary Fray such as brave (knight), expert in weapons and fighting, intellectual ability, competent in taking risk and independent. Clary Fray also has the traits of femininity which is her initial and standard nature, including being aware of other people's feelings, interested in her own appearance, and sensitive to the needs of others.

Second is research by Fatimah, Sili, & Asanti (2019), through their research titled “The Masculinity and Femininity Traits of Female Character in Roth’s Insurgent Novel”, showed that Beatrice Prior has eighteen masculine traits such as athletic, masculine, ambitious, analytical, acts as a leader, aggressive, assertive, competitive, defends own beliefs, dominant, forceful, has leadership abilities, independent, makes decision easily, self-reliant, strong personality, willing to take a stand and willing to take risks. She also has five feminine traits such as compassionate, sensitive to the needs of other, sympathetic, understanding and yielding.

Third is research by Dania Karimata Jauhar Qalbu (2022), in her thesis titled “A Depiction of Female Masculinity on Female Characters Reflected in The Hollywood Movie: Ocean’s 8”, revealed that the four main female characters in Ocean’s 8 have female masculinity. Debbie is aggressive, Lou wears clothes like a

man, Nine Ball smokes, and Constance also dresses in a masculine way. The study also found that some male characters were surprised because the women had the concept of female masculinity in them.

Fourth is research by Rizqi Auliawati Putri (2018), in her study "Female Masculinity as Seen in Joy Movie", found that Joy, as the main female character, displays female masculinity through traits such as being powerful, independent, and dominant. These masculine traits are shaped by her environment and life circumstances, particularly her role as a single parent and a businesswoman.

The last is research by Syahbana & Suarniti (2023), in their thesis titled "Femininities and Masculinities of the Main Character in Steven Knight's Movie 'Spencer'", found four types of femininities and four types of masculinities. The types of femininities identified are: the mother and spouse, the hetaira, the amazon, and the medial woman. Meanwhile, the types of masculinities include: hegemonic, subordinated, complicit, and marginalized masculinities. The film character who was found to possess these types of femininities and masculinities was Princess Lady Diana.

Based on some previous studies, the relationship between their researchers and this research is the same as discussing the existence of masculinity and femininity in characters. However, no one has analyzed the types of masculinity and femininity in Barbie and Ken using Raewyn Connell's hegemonic masculinity and emphasized femininity. Therefore, to fill this gap, the researcher analyzed the types of masculinity and femininity in the characters of Barbie and

Ken in Barbie movie (2023) using Raewyn Connell's theory of hegemonic masculinity and emphasized femininity.

