CHAPTER II
REVIEW OF RELATED LITERATURE

In this chapter, the writer discusses previous studies related to the traits of toxic masculinity. For further discussion, the writer studies how patriarchy has a huge impact on causing toxic masculinity traits. Therefore, the reviews included in this chapter are previous studies and the theoretical framework adopted in this study.

2.1 Previous Studies

Some researchers have studied the phenomenon of toxic masculinity in different literary works. First, a study was done by Noviani Maghfiroh (2017), a Faculty of Humanities student at the University of Diponegoro, Semarang, Central Java. Her thesis is entitled *Toxic Masculinity as Depicted in Barry Jenkin's Moonlight*. The film *Moonlight* directed by Berry Jenkins reflects on how the African American community treats homosexual men. This film tells about a character named Chiron who suffers from bullying because he is considered gay by the people around him. The purpose of Maghfiroh's thesis is to describe the intrinsic aspects, which include the narrative and cinematographic features of the *Moonlight* film, and to explain the extrinsic aspects, which include the characteristics of toxic masculinity contained in the film based on the theories of Terry A. Kupers. The author uses library research methods in the data collection procedure. To analyze the extrinsic aspects, the writer uses a cultural approach. The results of this study indicate that there are three characteristics of toxic masculinity, namely homophobia, emotional suppression and violence.

Second, a study done by Angga Ferdian (2018), a student of the Faculty of Humanities at the Diponegoro University, Semarang, Cenral Java. His research is entitled *Toxic Masculinity Represented by Patrick Bateman in Mary Haron's American Psycho*. The *American Psycho* film directed by Mary Harron depicts the madness of a young executive named Patrick Bateman. This project focuses on the main character Patrick Bateman in the *American Psycho* film. The purpose of this paper is to analyze the characteristics of toxic masculinity depicted in the character of Patrick Bateman. The author uses library research to collect data obtained from electronic books, journals, articles, and online documents. In terms of the film's intrinsic aspects, the writer discusses themes

and characters. In examining the extrinsic aspects, toxic masculinity theory is discussed. The results of this study describe Patrick Bateman himself as someone who embodies some characteristics of toxic masculinity such as violence, domination, and greed.

Some researchers also have studied Nadia Hasimi's *The Pearl That Broke Its Shell* as their object of analysis. For example, a study entitled *Oppression on Women in Nadia Hashimi's The Pearl That Broke Its Shell* done by Ni'matus Saadah. The objective of this study is to investigate the factors which cause oppression on women especially on two main characters, Rahima and Shekiba, and to identify the effects of oppression on women in the novel. The writer uses qualitative research as a research method. The study applies both intrinsic and extrinsic approach. There are three causes of oppression on women. The first is male dominance. Male dominance can be seen in the way Rahima's father rules his family. His dominance is reflected in each decision that is made by him. The second cause is government's influence. Men usually hold leadership and power in government. This makes women easier to be oppressed in society. The last cause of oppression on women is cultural influence.

Another previous study is a study entitled *Subalternity in The Pearl that Broke Its Shell: An Alternative Feminist Analysis* done by Shahzadi Sumra and Mehroz Taseer. The purpose of this study is to highlight the elements of gender subalternity and resistance of Afghan women. The authors investigate how religion is misused as a tool to perpetuate male domination over women; the conditions of women in patriarchial society; and relationship between genders. Therefore, the study focuses on the theoretical paradigm of Spivak and Mohanty on the notion of subalternity. The word "subaltern" has become a cliché for women's voicelessness and subjugation. This research attempts to show how Nadia Hashimi, an Afghan-American writer, makes it possible for the voices of these marginal characters to be heard aloud. The study shows that these women took recourse to the use of their bodies as they are the only available revenue for their resistance. The study explains that the desire for freedom creates a close connection between two Afghan women belonging to different generations. The research concludes that the subaltern can speak, and, in the novel, they did speak but no one tried to understand them. Women as subaltern are conscious of their subalternity, and they struggle to set themselves free from the chains of male-oriented societal and cultural norms.

Another study related to the novel is a paper done by Javeria Khurshid (2018) entitled *Afghan Narratives Portraying the Identity Crises: Interpreting the Pattern of "Bacha-Posh" in The Pearl that Broke Its Shell*. The paper is published in *International Journal of Interdisciplinary Research in Arts and Humanities*, *Volume 3, 252-254*. The paper explores the identity crisis where the females are constantly seeking freedom from hierarchical and patriarchal domination. They are in constant conflict to re-establish their identity free from male, ethnic, religious, and imperial domination as Afghanistan is a wounded country that conceals heart-wrenching narratives of unforgiving times. The country has had a history of epidemic violence. Harrowing tales speak of the political, economic, psychological, and social conditions that have enveloped the country forcenturies. The political turmoil in the country has had a direct, as well as indirect, bearing on women. The narratives surfacing speak of powerlessness, fate, and freedom as women in Afghanistan have experienced tribulations and struggles to shape their destinies and carve a niche for themselves. The paper highlights the patriarchal system in Afghanistan that suppresses a woman, defining her role amidst the violence that takes place both inside and outside the home.

The notion of toxic masculinity is strongly related to the idea of male domination over women, so the writer has read several studies related to the idea of male domination. For example, a thesis entitled *The Idea of Gender Oppression Over Man Domination in Tyler Perry's For Colored Girls Movie* was completed in 2017 by a student at the State University of Surabaya named Meri Wulandari. The study analyzes the patterns of male domination that triggerdomestic problems towards African-American women in the movie and how these women fight back. The study applies the idea of black feminism proposed by Patricia Hill Collin. The findings show that male domination can lead to physically and mentally abusive behaviours. Since the days of slavery, black women have been underestimated socially, sexually, economically, and racially. Women's rejection of male domination indicates that they struggle to improve their unfortunate situation, such as reporting their problems to the police, building family bonding among the women characters, trying to resolve their problems as quickly as possible, and filing to divorce abusive marital partners.

Another study related to the issue of male domination was completed by Adhera R. Vidasari (2014) from Airlangga University Surabaya with her thesis

entitled *The Portrayal of Male Dominance Through Domestic Violence in Lovelace Film*. The aim of the analysis is to portray male dominance through domestic violence toward the female character. Another aim of the analysis is to describe the female character's struggle against domestic violence and sexual enslavement. The study uses the feminist theories of Simone de Beauvoir and Kate Millet. The method used in the study is qualitative textual analysis. The findings show that the domestic violence towards the female character is in the forms of physical violence, psychological violence, and sexual violence. The portrayal of the enslavement of women by the sex industry, as one of the manifestations of patriarchy, makes evident how a woman is treated as a sexual object, which marks the woman as weak and submissive.

Another study of the effects of male domination was done by Melta Novita Sari (2014). She is a student at Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia. Her thesis is entitled *The Plights of Men's Domination Over a Woman in Thomas Hardy's Tess of the D'Urbervilles*. This study adopts the qualitative method of descriptive analysis. The study uses the feminist theory of Emma Goldman who suggests that there are three elements that contribute to the domination of men over the women: property, religion, and government. The findings show that men keep oppressing women through those three elements. In comparison to these previous studies, the writer of the current study presents a comprehensive analysis of a literary work through a feminist literary approach.

2.2 Theoretical Framework

The theoretical framework consists of the main theories that the writer uses as the basic framework for conducting this research. Based on the objectives of the study, the study is related to feminism. The writer would like to describe the basis of the theory of toxic masculinity in the idea of patriarchy.

2.2.1 Theory of Patriarchy

Patriarchy is still believed to be the prime obstacle to women's advancement and development despites all kinds of movements have been tried to eradicate it. In the modern world where women want to create opportunity for themselves, patriarchy creates obstacles for women to go forward in society because patriarchal institutions and social relations are responsible for the inferiority or secondary status of women. In other words, patriarchal society gives absolute priority to men and to some extent limits women's human rights

as well. Sultana (in Fauzia, 2019: 8) in *Patriarchy and Women's Subordination: A Theoretical Analysis*, writes that "The word 'patriarchy' literally means the rule of the father or the 'patriarch', and originally it was used to describe a specific type of male-dominated family—to refer to male domination, to the power relationships by which men dominate women, and to characterize a system whereby women are kept subordinate in a number of ways".

Tyson (2006: 85) states that patriarchy promotes the belief that women are innately inferior to men. Despite differences in the levels of domination, the broad principles of patriarchy remain the same, that is, men are in control over women both in public and private spheres. The inferior position occupied by women in patriarchal society has been culturally produced and cannot be avoided by women. Consequently, all the power and authority within the family, the society and the state remain entirely in the hands of men. So, due to patriarchy, women have been deprived of their legal rights and opportunities, as patriarchal values restrict women's mobility, and reject their freedom over themselves as well as their property.

Tyson (2006: 86) argues that the inferior position long occupied by women in patriarchal society has been culturally, not biologically, produced. Men and women are aware of the situation that draws differences between them based on power differentials through traditional gender roles that are established by the society. Traditional gender roles cast men as rational, strong, protective, and decisive. Whereas, women are regarded as emotional, weak, nurturing, and submissive. These roles have been used very successfully to justify the imbalance of power in patriarchal society (Tyson, 2006: 85). This domination of women by men causes the formation of women's lower position in every aspect of life. Patriarchy creates the failure that it then uses to justify its assumption about women (Tyson, 2006: 87). Therefore, this situation brings negative impacts to women because they have been assigned lower status than the men in the society. From those theories above, it can be concluded that patriarchy in its wider definition refers to the manifestation and institutionalization of male dominance over women in general.

2.2.2 Feminist Literary Theory

In general, the core purpose of feminism is to improve the position of women to the same degree or in parallel with the position of men in society. That definition is supported by Porter (in Santosa 2015: 10) who defines

feminism as a perspective that seeks to eliminate the subordination, oppression, inequalities, and injustice stemming from sexual discrimination. Feminism can be defined as a perspective that responds to the unfair treatment of women in social life. Women have suffered many discriminations and injustices, hence, the history of feminism cannot be separated from the relationship between men and women. Johannasdottir (2009: 6) writes that feminism is the idea that women should have political, social, sexual, intellectual, and economic rights equal to those of men. It involves various movements, theories, and philosophies, all concerned with issues of gender difference, that advocate equality for women and campaign for women's rights and interests. Women demand their rights in many fields of life so that the injustice and imbalanced treatment of women by men can be reduced. In other words, the purpose of feminism is to acquire rights and opportunities equal to those of men. To conclude, feminism is a movement that is used as the response to gender discrimination occurring in a patriarchal society.

Feminism in the world of literature has been examined through many feminist perspective by literary experts. In her book entitled *A Vindication of The Rights of Woman: With Strictures on Political and Moral Subjects*, Mary Wollstonecraft (in Santosa 2015: 12), writes about the importance of equality between women and men in society. She argues that women should be aware of the fact that they are considered inferior to men in society's perspective. According to Wilfred (in Fauzia, 2019: 9) in *A Handbook of Critical Approaches to Literature,* "Feminism theory is a theory of literary work that is concerned with the marginalization of women with their being relegated to secondary position by patriarchal culture". It can be seen from the quotation that feminism is the theory about women relegated to low positions under patriarchal culture.

Feminist literary criticism itself has some definitions formulated by experts. However, their definitions are mostly not contradictory. Feminist literary criticism is focused on the representation of female writers as the producers of the text and female readers as the consumers of the texts. It analyzes texts to emphasise issues related to gender and sexuality in works written by both men and women, but is concerned with women's writing (Benstock et al, 2002: 153). Feminist literary criticism can also be explained as the critical analysis of literary works based on the feminist perspective that usually begins with a critique of patriarchal culture. Furthermore, feminist literary criticism appears as the representation of women's power in criticizing

society while delivering and expressing their ideas (Humm in Jackson and Jones, 1998: 336).

According to Cuddon (in Istikomah, 2015: 13), feminist literary criticism is an attempt to evaluate women's lives and experiences which are portrayed in any kind of literature, such as novel, drama and poetry. As literature is a creative form of writing which reflects and mirrors human experience, a work of literature can be used a kind of response to the problems of human existence including discrimination against women. Even though the development of the feminism theory that is linked to literature is widely varied, the ultimate goal of feminist criticism remains the same. As Tyson (2006: 119) in *Critical Theory Today* writes:

> Because feminist issues range so widely across cultural, social, political, and psychological categories, feminist literary criticism is wide ranging, too. Whatever kind of analysis is undertaken, however, the ultimate goal of feminist criticism is to increase our understanding of women's experience, both in the past and present, and promote our appreciation of women's value in the world.

The developments could also mean that women demand change and new thinking about their gender. Despite the fact that their struggles are restricted in a social system that is not in favor of women, women's thought does not accept the stereotypes that circulate about women's roles. This happens because feminists believe that thought cannot be restricted by anything (Santosa, 2015: 14). Feminist literary criticism aims to explore the social value of women in literary works. It is also used by authors to create literary works that represent women's thoughts as a form of struggle against male domination. Feminist literary criticism also aims awakens women to be active in creating their own literary works due to the fact that literature can portray the problems of humankind and at the same time can inspire people, feminists use literature as a medium to spread feminist movement. Ultimately, feminist literary criticism aims to reveal male domination in literature and also to raise women's awareness in literary works, either as writers, characters or readers (Carter in Istikomah, 2015: 14).

2.2.3 Hegemonic Masculinity

The concept of hegemonic masculinity has been used in gender studies since the early 1980s to explain men's power over women. The concept of hegemonic masculinity has influenced many academic fields but has also attracted serious criticism. The concept of hegemonic masculinity has considerably influenced recent thinking about men, gender, and social hierarchy. It has provided a link between the growing research field of masculinity studies, popular anxieties about men and boys, feminist accounts of patriarchy, and sociological models of gender. It has been applied in fields ranging from education and anti-violence activism to health and counseling (Connell, 2005: 829). Hegemonic masculinity was proposed by Raewyn Connell as rooted in a single pattern of power, the global subordination of women to men. Raewyn Connell's concept of hegemonic masculinity serves as an analytical instrument to identify those attitudes and practices among men that perpetuate gender inequality, involving both men's domination over women and often men over other men.

Masculinity is a product of culture and not something that men inherit from birth. According to John Beynon in *Masculinities and Culture* (2002: 2) writes that "Men are not born with masculinity as part of their genetic make-up; rather it is something into which they are acculturated and which is composed of social codes of behaviour which they learn to reproduce in culturally appropriate ways. It is indexical of class, subculture, age and ethnicity, among other factors". The term "hegemonic masculinity" refers to the way that masculinity is presented as an ideal for both men and women in society so that they need to strive for ideal masculinity in order to fit the norms. Hence, in order to fit the cultural norms, masculinity is culturally shaped and can never be separated because it is a result of culture. It is shaped and expressed differently at different times in various circumstances and in different places by individuals and groups.

The common assumptions are that masculinity "is a standardized container, fixed by biology, into which all 'normal' men are placed, something 'natural' that can even be measured in terms of psychological traits and physical attributes" (Beynon, 2002: 2). However, when culture is linked to masculinity it becomes more diverse in the terms of enactment. Hegemonic masculinity dictates the ideal standards of becoming 'real men'. The initial form of hegemonic masculinity is rooted in a single pattern of power, the global subordination of women to men. Although it is publicly promoted as the

dominant form of masculinity, hegemonic masculinity is nonetheless an idealistic form and not attainable for most men despite a majority of men who are motivated to support it (Connell, 1987: 185). Hegemonic masculinity indicates that patriarchal culture supports the hegemonic masculinity characteristics such as ruthless competition, suppression of emotion except anger, unwillingness to show fear, refusal to ask for help, devaluation of women, abhorrence of everything that relates to feminine attributes, and homophobic behaviour (Brittan in Maghfiroh, 2017: 24). At the same time, Kupers also states that men try to divert from the hegemonic norm of masculinity but, when they do so, they become afraid that they will be considered unmanly by other men because they do not conform to the hegemonic ideal of the real man (2005: 716).

2.2.4 Toxic Masculinity

Though the concept of toxic masculinity came to surface in the late twentieth century, its effect has been ubiquitous for a long time. More often than not, the societal expectation that men follow the conventional masculine role result in the promotion of patriarchal ideas that include the devaluation of the feminine. The concept of toxic masculinity is useful in regard to gender and forms of masculinity because it depicts the norms of hegemonic masculinity that are socially destructive, such as homophobia, misogyny, violence, dominance and other traits accepted, or even valued, culturally (Kupers in Maghfiroh, 2017: 24). On the other hand, there are some aspects of hegemonic masculinity that are not toxic such as having pride in winning sports, having close-knit friendship, succeeding in career and providing for the family. Another nontoxic example is subordinated masculinity that differs from hegemonic masculinity because it supports feminism and anti-homophobic movements (Kupers in Maghfiroh, 2017: 24). In *Toxic Masculinity as a Barrier to Mental Health Treatment in Prison*, Terry A. Kupers writes:

> Toxic masculinity is constructed of those aspects of hegemonic masculinity that foster domination of others and are, thus, socially destructive. Unfortunate male proclivities associated with toxic masculinity include extreme competition and greed, insensitivity to or lack of consideration of the experiences and feelings of others, a strong need to dominate and control others, an incapacity to nurture, a dread of dependency, a readiness to resort to violence, and the stigmatization and

subjugation of women, gays, and men who exhibit feminine
characteristics (Kupers, 2005: 717).

Based on the definition above, there is connection between toxic masculinity and
hegemonic masculinity as toxic masculinity deviates from hegemonic
masculinity aspects that mostly are destructive. The central idea of toxic
masculinity is that ideal masculinity traits can be in fact harmful to women, men,
and the society as a whole. Those behaviors are ingrained deeply in men and can
be harmful for everyone that is involved (Kaplan in Maghfiroh, 2017: 25). The
writer has chosen two toxic masculinity traits as follows.

2.2.4.1 Subordination of Women

Toxic masculinity is a system in which male power and female
subordination must be maintained at all costs (Renzetti in Thacker, 2019: 11).
The term "subordination of women" refers to the patriarchal domination that
promotes the inferior position of women, as well as their lack of access to
resources and decision making. So, subordination of women refers to the inferior
position of women to men. The feeling of powerlessness, discrimination and
experience of limited self-esteem and self-confidence jointly contribute to the
subordination of women. Thus, subordination of women is a situation where a
power relationship exists between men and women. The subordination of
women is a central feature of all structures of interpersonal domination, but
feminists choose different locations and causes of subordination. Contemporary
feminist theory begins with Simone de Beauvoir's argument that, because men
view women as fundamentally different from themselves, women are reduced to
the status of the second sex and hence subordinated.

Johannasdottir (2009: 9) states that "Patriarchy has an undeniable
connection to the subordination of women. Patriarchy is a system of social
structures and practices in which men dominate, oppress, and exploit women". It
can be understood that the norms of patriarchal society, where men are regarded
as superior to women, have been known widely. The system affects the daily
lives of people and every one must obey. This means that patriarchy has strong
roots from long time ago. Therefore, women often become the victims of this
system because women often are disadvantaged. Patriarchy is a system whereby
women are kept subordinate in a number of ways. The subordination that they
experience at a daily level, regardless of the class we might belong to, takes

various forms—discrimination, disregard, insult, control, exploitation, oppression, violence—within the family, at the place of work, in society. For instance, a few examples are illustrated here to represent a specific form of discrimination and a particular aspect of patriarchy. These include son preference, discrimination against girls in food distribution, burden of household work on women and young girls, lack of educational opportunities for girls, lack of freedom and mobility for girls, wife battering, male control over women and girls, sexual harassment at the workplace, lack of inheritance or property rights for women, male control over women's bodies and sexuality, and no control over fertility and reproductive rights.

Subordination of women refers to the social situations in which women are forced to stay under the control of men. To keep women under men's control, patriarchy operates according to some social customs, traditions and social roles by the process of socialization. To preserve male supremacy, patriarchy created 'masculine' and 'feminine' characteristics, or private-public realms determined by gendered socialization processes. Socialization takes place primarily during childhood, when boys and girls learn the appropriate behaviour for their sex. Through hegemonic masculinity, most men benefit from the control of women. For a very few, it delivers control of other men.

Though the concept of toxic masculinity came to surface in the late twentieth century, its effect has been ubiquitous for a long time. More often than not, the societal expectations for men to follow the conventional masculine role result in the promotion of patriarchal ideas that devalue women. From those theories above, it can be concluded that toxic masculinity teaches men to establish dominance over women. In short, women's subordination occurs because of gender differences rooted in male ideas of women as less intellectually and physically capable than men. Patriarchal society also enforcesspecial traditional gender roles that cast men as rational, strong, protective, and decisive. On the contrary, they cast women as emotional, weak, nurturing, and submissive. These have been used very successfully to justify the imbalance of power in patriarchal society.

2.2.4.2 Violence

Toxic masculinity reinforces the belief that to prove their manhood, men should enact violence. The glorification of violence leads to men showing aggression to prove their masculinity. The simple way to assert patriarchal

manhood is by expressing aggressions and every men knows this. As a result, men who live in a culture of violence are expected to demonstrate that they have the capacity for violence. Violence against human beings is basically derived from various sources, one of which is caused by gender inequalities. In society, women often experience violence such as sexual harassment, women's trafficking, and forced prostitution in their interactions in their neighbourhoods, on public transport, at workplaces, schools, sport clubs, and other social institutions.

Violence is believed to be a sign of manhood in toxic masculinity. According to Kimmel (in Maghfiroh, 2017: 28), the most obvious sign of manhood is violence. This form of belief has caused destructive effects for men, women, and society. Men are forced to resort to violence, if they do not want to be seen as weak. Therefore, men always attempt to destroy anything that threatens their manhood. Those are the effects of toxic masculinity that are deeply rooted in patriarchal society.