



Åke Sjöberg

Most desirable
resources, goods,
privileges, and power

Men Who Conform to
Hegemonic Masculinity

Men Who Practice to
Complicit Masculinity

Least desirable
resources, goods,
privileges, and power

Marginalized Men,
Subordinate Men, Women

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BODY WAR
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Teckning är för mig ett tredje språk som jag använder för att tänka likväl som för att kommunicera och för att utveckla idéer, i likhet med hur vi använder det talade eller det skrivna språket för att utvärdera och omforma tankar. Tecknandet hjälper mig också att enkelt visualisera komplicerade samband.

Jag har enda sedan jag var barn reagerat på orättvisor. I takt med att jag växte upp förstod jag att det utöver orättvisor på individnivå också finns strukturella orättvisor. I mitt konstnärskap jobbar jag genom att teckna, läsa och skriva för att förstå samhället, till min hjälp använder jag olika akademiska förklaringsmodeller.

Jag vill i detta häfte introducera en politisk tolkning av *BODY WAR* genom R W Connells begrepp Hegemonisk maskulinitet.



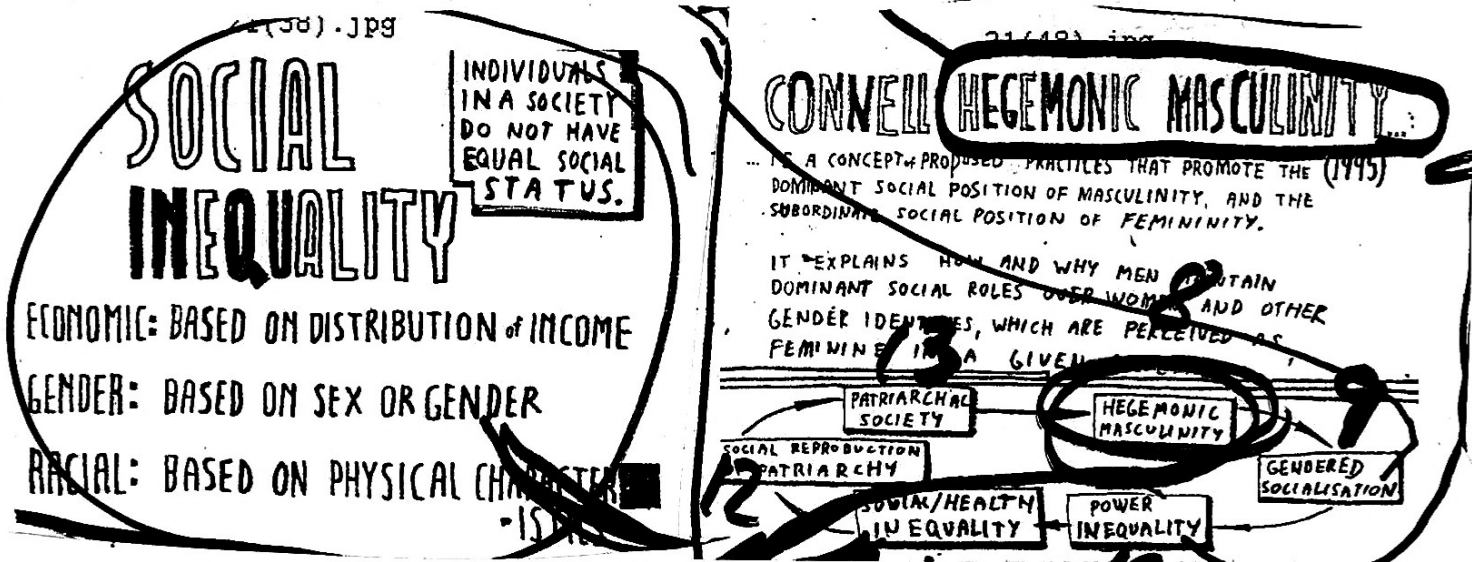
If You Dislike Toxic Masculinity, Try On Hegemonic Masculinity

BY JEANA JORGENSEN

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Hegemonic Masculinity: Rethinking the Concept.
Author: R. W. Connell and James W. Messerschmidt.

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R. W. Connell argues that men enact and embody different configurations of masculinity depending on their positions within a social hierarchy of power. Hegemonic masculinity, the type of gender practice that, in a given space and time, supports gender inequality, is at the top of this hierarchy.

Complicit masculinity

describes men who benefit from hegemonic masculinity but do not enact it;

subordinated masculinity

describes men who are oppressed by definitions of hegemonic masculinity.

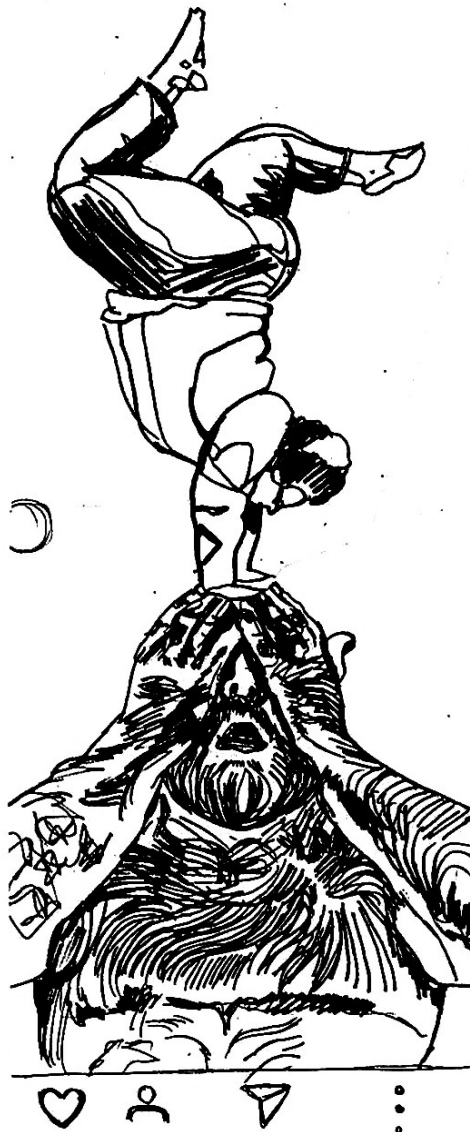
primarily gay men;



marginalized masculinity describes men who may be positioned powerfully in terms of gender but not in terms of class or race.



Hooper describes the deployment of hegemonic and other masculinities in the arenas of international relations, and Connell proposed a model of "transnational business masculinity" among corporate executives that was connected with neoliberal agendas of globalization.





In other words, it does come with costs to men. It's not just a cheery one-way ticket to the top of the social hierarchy, it has real health costs and adverse consequences. Toxic masculinity is not just dangerous for women, it can be deadly for men. According to a report by WHO, for example, suggests that gender norms are responsible for men being less likely to seek health services when ill, more likely to contract HIV, and more likely to be exposed to risky chemicals and behaviors.

By the same token, hegemonic femininity is not a thing. Men have access to hegemonic gender roles because we still essentially live in a patriarchy, where men are more prioritized and privileged than women



I'd suggest, instead, that the roles available to women are along the lines of complicit femininity, idealized femininity, and normative femininity:

PLAYBOY



VOGUE

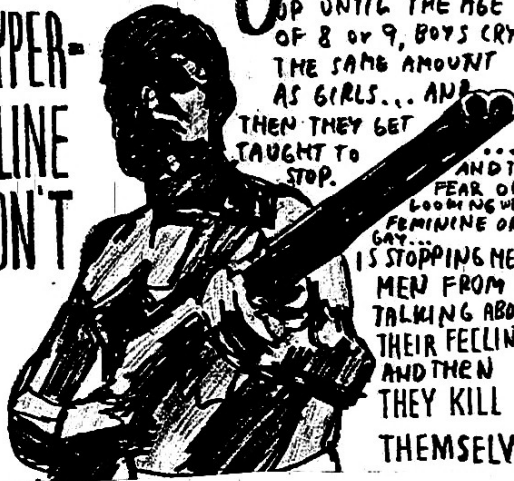
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a set of gender roles telling women that if they act just so, they'll get some approximation of power that is always reliant on men tolerating their proximity.



REAL HYPER-
MASCULINE
MEN DON'T
CRY.



UP UNTIL THE AGE
OF 8 or 9, BOYS CRY
THE SAME AMOUNT
AS GIRLS... AND
THEN THEY GET
TAUGHT TO
STOP.
...
AND THE
FEAR OF
LOOKING WEAK
FEMININE OR
GAY...
IS STOPPING MEN
MEN FROM
TALKING ABOUT
THEIR FEELINGS
AND THEN
THEY KILL
THEMSELVES.

Based on all of this information, my response to people who don't like the phrase

"toxic masculinity" is along the lines of sorry/not sorry. We wouldn't call it toxic if it weren't, ya know, actually harming people. But I understand that it can be off-putting, and the term "toxic" is also a tad vague, so "hegemonic masculinity" is probably a better term in the long run, especially for academic purposes. Essentially, however, both phrases describe the same phenomenon, so whichever one you use, you are criticizing the construction of masculinity that is inherently hierarchical, dominating, sexist, misogynist, homophobic, and entirely too prevalent right now.



The concept of hegemonic masculinity has influenced gender studies across many academic fields but has also attracted serious criticism.

The concept of hegemonic masculinity does not equate to a model of social reproduction; we need to recognize social struggles in which subordinated masculinities influence dominant forms.



the young man's regional hegemonic status actually prevents him doing the things his local peer group defines as masculine?going wild, showing off, driving drunk, getting into fights, and defending his own



prestige. Martin , there is a circulation of models of admired masculine conduct, which may be exalted by churches, narrated by mass media, or celebrated by the state. Such models refer to, but also in various ways distort, the everyday realities of social practice.



hegemonic masculinities can be constructed that do not correspond closely to the lives of any actual men. Yet these models do, in various ways, express widespread

ideals, fantasies, and desires.

They provide models of

relations with women and solutions to problems of gender relations. Furthermore, they articulate loosely with the practical constitution of masculinities as ways of living in every day local circumstances.

To the extent they do, this, they contribute to hegemony in the society-wide gender order as a whole. It is not surprising that men who function as exemplars at the regional level, such as the "iron man" discussed by Donaldson sees as a crucial defect in the concept of hegemonic masculinity that it excludes "positive" behavior on the part of men?that is, behavior that might serve the interests or desires of women.



Most accounts of hegemonic masculinity do include such "positive" actions as bringing home a wage, sustaining a sexual relationship, and being a father.



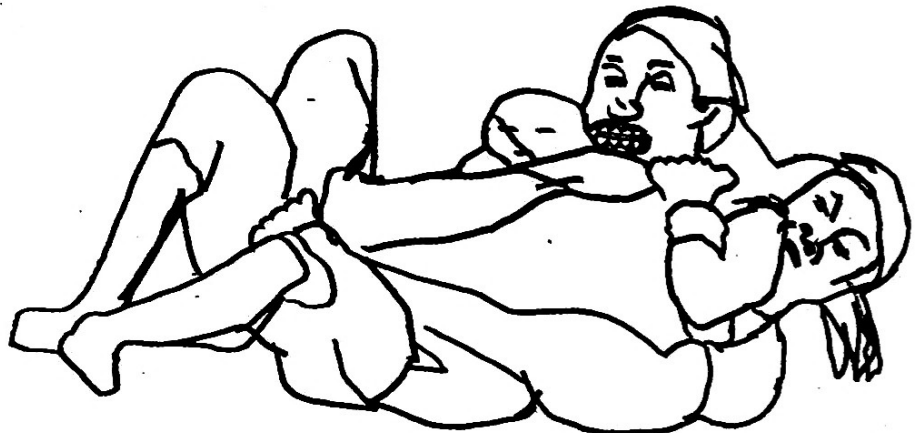
Indeed it is difficult to see how the concept of hegemony would be relevant if the only characteristics of the dominant group were violence, aggression, and self-centeredness.

It is also a widespread research finding that certain masculinities are more socially central, or more associated with authority and social power, than others. The concept of hegemonic masculinity presumes the subordination of nonhegemonic masculinities, and this is a process that has now been documented in many settings, internationally. Also well supported is the idea that the hierarchy of masculinities is a pattern of hegemony, not a pattern of simple domination based on force. Cultural consent, discursive centrality, institutionalization, and the marginalization or delegitimation of alternatives are widely documented features of socially dominant masculinities.

hegemony works in part through the production of exemplars of masculinity, symbols that have authority despite the fact that most men and boys do not fully live up to them. The original formulations laid some emphasis on the possibility of change in gender relations, on the idea that a dominant pattern of masculinity was open to challenge?



from women's resistance to patriarchy, and from men as bearers of alternative masculinities.





Research has very fully confirmed the idea of the historical construction and reconstruction of hegemonic masculinities.





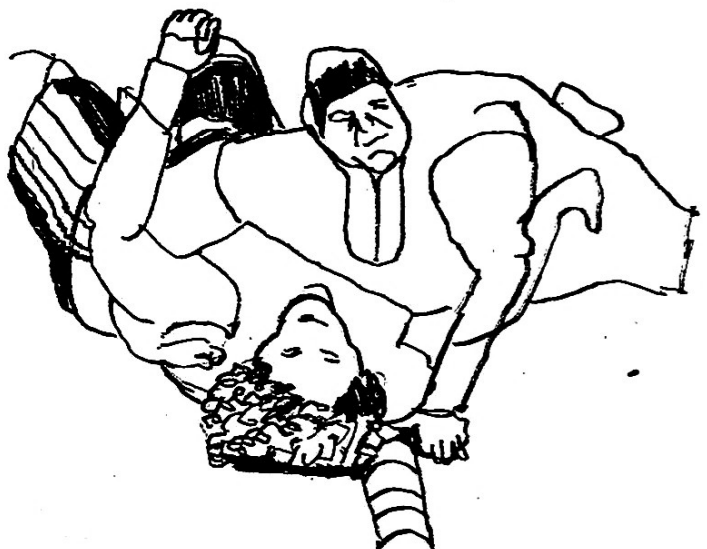
both at a local and a broad societal level, the situations in which masculinities were formed change over time.

These changes call forth new strategies in gender relations and result in redefinitions of socially admired masculinity (e.g., the domestic partner rather than the Victorian patriarch). What Should Be Rejected Two features of early formulations about hegemonic masculinity have not stood up to criticism and should be discarded. The first is a too-simple model of the social relations surrounding hegemonic masculinities. The formulation in *Gender and Power* attempted to locate all masculinities in terms of a single pattern of power, the "global dominance" of men over women .





dominance in gender relations involves an interplay of costs and benefits, challenges to hegemonic masculinity arise from the "protest masculinities" of marginalized ethnic groups, and bourgeois women may appropriate aspects of hegemonic masculinity in constructing corporate or professional careers.



we argue that the concept of hegemonic masculinity is in need of reformulation in four main areas:

the nature of gender hierarchy

, the geography of masculine configurations,

the process of social embodiment,

and the dynamics of masculinities.

hegemonic masculine patterns may change by incorporating elements from the others. Analyses of relations among masculinities now more clearly recognize the agency of subordinated and marginalized groups?often conditioned by their specific location .



"Protest masculinity" can be understood in this sense: a pattern of masculinity constructed in local working-class settings, sometimes among ethnically marginalized men, which embodies the claim to power typical of regional hegemonic masculinities in Western countries, but which lacks the economic resources and institutional authority that underpins the regional and global patterns. Research has also documented the durability or survivability of nonhegemonic patterns of masculinity, which may represent well-crafted responses to race/ethnic marginalization, physical disability, class inequality, or stigmatized sexuality. Hegemony may be accomplished by the incorporation of such masculinities into a functioning gender order rather than by active oppression in the form of discredit or violence. In practice, both incorporation and oppression can occur together. This is, for instance, the contemporary position of gay masculinities in Western urban centers, where gay communities have a spectrum of experience ranging from homo phobic violence and cultural denigration to toleration and even cultural celebration and political representation. Similar processes of incorporation and oppression may occur among girls and women who construct masculinities . The concept of hegemonic masculinity was originally formulated in tandem with a concept of hegemonic femininity?soon renamed "emphasized femininity" to acknowledge the asymmetrical position of masculinities and femininities in a patriarchal gender order. In the development of research on men and masculinities, this relationship has dropped out of focus. This is regrettable for more than one reason. Gender is always relational, and patterns of masculinity are socially defined in contradistinction

from some model of femininity. Perhaps more important, focusing only on the activities of men occludes the practices of women in the construction of gender among men. As is well shown by life-history research, women are central in many of the processes constructing masculinities as mothers; as schoolmates; as girlfriends, sexual partners, and wives; as workers in the gender division of labor; and so forth. The concept of emphasized femininity focused on compliance to patriarchy, and this is still highly relevant in contemporary mass culture. Yet gender hierarchies are also affected by new configurations of women's identity and practice, especially among younger women?

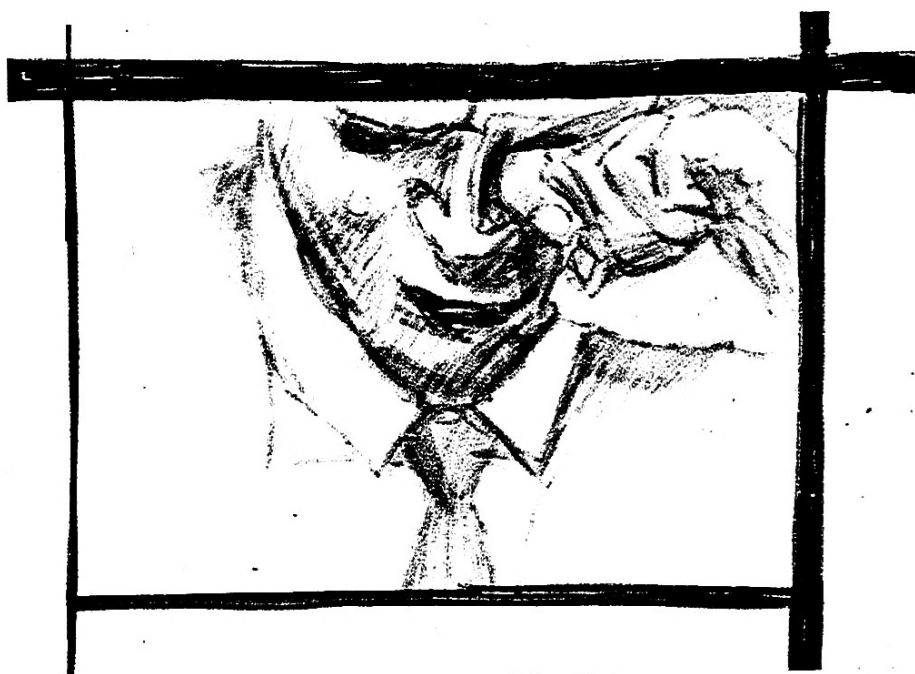
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We suggest, . . . that our understanding of hegemonic masculinity needs to incorporate a more holistic understanding of gender hierarchy, recognizing the agency of subordinated groups as much as the power of dominant groups and the mutual conditioning of gender dynamics and other social dynamics

Connell, importantly, emphasizes that the content of these configurations of gender practice is not always and everywhere the same. Very few men, if any, are actually hegemonically masculine, but all men do benefit, to different extents, from this sort of definition of masculinity, a form of benefit Connell (1995) calls the "patriarchal dividend" (7).

Well, it's toxic - as in unhealthy and poisoning - to many if not most who engage in it. On the emotional side of things, when men are told that it's feminine/feminizing (goodness forbid) to express certain feelings, show vulnerability, or cry, it cuts them off from a portion of the normal human spectrum of experience. It forces them to conform to unrealistic expectations for behavior. It encourages them to use women as tokens to prove their manhood, which can be objectifying if not outright violent.

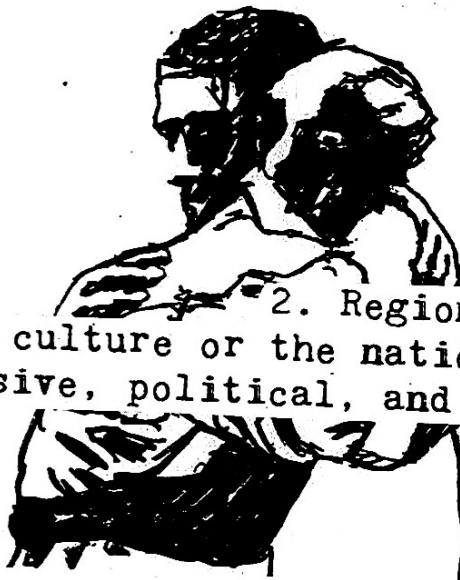


From this perspective, men's health problems have been interpreted as 'costs of masculinity', as opposed to the privileges men gain from the current gender relations, for example, higher income and less unpaid work.

1. Kimmel has recently examined how the effects of a global hegemonic masculinity are embedded in the emergence of regional "protest" masculinities. We consider these issues are now unavoidable for studies of masculinity and suggest the following simple framework. Empirically existing hegemonic masculinities can be analyzed at three levels:



1. Local: constructed in the arenas of face-to-face interaction of families, organizations, and immediate communities, as typically found in ethnographic and life-history research;



2. Regional: constructed at the level of the culture or the nation-state, as typically found in discursive, political, and demographic research; and

14(56).jpg



3.

Global: constructed in transnational arenas such as world politics and transnational business and media, as studied in the emerging research on masculinities and globalization.

Not only do links between these levels exist; they can be important in gender politics. Global institutions pressure regional and local gender orders; while regional gender orders provide cultural materials adopted or reworked in global arenas and provide models of masculinity that may be important in local gender dynamics. Let us consider specifically the relation between regional and local masculinities. Hegemonic masculinity at the regional level is symbolically represented through the interplay of specific local masculine practices that have regional significance, such as those constructed by feature film actors, professional athletes, and politicians. The exact content of these practices varies over time and across societies. Yet regional hegemonic masculinity shapes a society-wide sense of masculine reality and, therefore, operates in the cultural domain as on-hand material to be actualized, altered, or challenged through practice in a range of different local circumstances.

Hegemonic Masculinity

- Culturally idealized form of manhood
 - Normative form of masculinity
 - Image of masculinity that is the most "honored/valued/ideal/revered" way of being a man
 - Has become the standard for evaluations for young men to become 'real men'
 - Requires all men to construct their sense of self in relation to this definition
- Constructed in opposition to
 - Femininity
 - Subordinate forms of masculinity
- Aligns with/coincides with patriarchy
 - Greatest rewards in a patriarchal society are reserved for those who perform hegemonic masculinity

Higher Social Standing

- Heterosexual
- White men
- Middle class
- White collar
- Jocks (athletes)

Lower Social Standing

- Gay
- Men of color
- Working class
- Blue collar
- Geeks



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