

should adhere, which he termed hegemonic masculinity. Moreover, according to Hofstede, masculinity stands for a society in which social gender roles are clearly distinct: Men are supposed to be assertive, tough, and focused on material success. In line with Connell, Blackburn & Smith 2010; Duto, 2003 which propose **economic independences, having power, heterosexual and performative social practices** as masculinity.

Then, there is a theory of hegemony is pioneered by Antonio Gramsci, an outstanding Italian Marxist. The notion of hegemony is illustrated in Gramsci's popular book *The Prison Notebooks*. In general, hegemony can be construed as an influence of leadership, power, and domination of a social group to another social group (Jackson II and Hogg, 324). Hegemony can also be identified as an influence and more control towards other state and other group of people (Dowding, 306). The control can be manifested in the form of domination and authority in field of social, culture, ideology and economy. It can be precisely stated that hegemony can be performed in the sector of social, culture, ideology and economy, and it is manifested in the term of domination.

Therefore, **Hegemonic masculinity** is how particular groups of men inhabit positions of **power** and **wealth**, and **how they legitimate and reproduce the social relationships** that generate their dominance (Carrigan, Connell, and Lee: 92). Through hegemonic masculinity

(1990) in Donaldson 1993). What can men do with it? According to the authors cited above, and others, hegemonic masculinity can be analyzed; **distanced from, appropriated, negated, challenged, reproduced, separated from, renounced, given up, chosen, constructed with difficulty, confirmed, imposed, departed from, and modernized.** It can **fascinate, undermine, appropriate some men's bodies, organize, impose, pass itself off as natural, deform, harm, and deny.**

Further, culture has an important part to play with regard to Connell's theory because culture lays out possibilities but also constraints for social action. There are many definitions and components of culture. However, the culture of a social system as expressed by norms and associated behaviors is explicable (in part) in terms of individual perceptions about the generally held attitudes of others in the system. Individuals derive beliefs about what is valued within the social system by their perceptions of attitudes generally held by others, especially when they need to negotiate norms and behaviors with others in public. Culture does not determine but may influence individual attitudes and be influenced by them.

“Towards a New Sociology of Masculinity” (Carrigan, Connell, and Lee 1985), which extensively critiqued the “male sex role” literature and proposed a model of multiple masculinities and power relations (Connell and Messerschmitt, 2005). In turn, this model was

