

## **Male Gaze in 10 Tips to be More Elegant Lady Video by Farah Quinn (A Critical Discourse Analysis by Sara Mills)**

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### **ABSTRACT**

Patriarchy and gender stereotype lately proven as problems that disadvantage both woman and man (Hasyim, 2021). As this facts reveal, the discourse about gender friendly living and empowerment are keep growing. Unfortunately, it doesn't mean that all idea about gender friendly living and empowerment in media are free from the bias. This research is going to prove a case about it. The writer found male gaze idea in a discourse that seems like talking about woman empowerment. This is found in a video titled "10 Tips untuk Menjadi Wanita yang Lebih Elegan" (10 Tips to be More Elegant Lady). This research uses Scrutinize and Write method. The writer use Critical Discourse Analysis Theory by Sara Mills. This theory has three steps of analysis. There are analysis in the stage of word, phrase and discourse. From the analysis, the writer found that male gaze detected in the stage of word analysis, phrase analysis, spesifically in the presupposition and it also found in the stage of discourse analysis. From the analysis, we can conclude that eventhough a tittle of a discourse might sounds like empowering a certain gender, we still have to be careful and be aware of the messages it contains. So, we will not adopt the wrong perception. The writer also hopes that it can be a guidance for those who wants to make a discourse related about gender friendly living or empowerment.

**Keywords:** *Discourse, Gender, Male gaze.*

### **INTRODUCTION**

Patriarchy is a social system that placed men as the main power

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holder. Men dominate political leadership role, moral authority, social right and property ownership (Jufanny & Girsang, 2020). In Patriarchy sistem, man also has a right to dominates woman's life and body. The power to rule moral authority and social right build ideal standard and gender stereotype. This standard rules the ideal characteristic that considered have to be there in every women and even men (Hasyim, 2021). The beauty standard for men called masculinity (Pratami & Prima Hasiholan, 2020).

Besides the case of beauty standard Patriarchy also builds stereotype among gender. Anindya & Defhany (2019) said that stereotype means labeling that comes from the prejudice. Prejudice is our perception toward an individual or a group of people. While Parulian (2020) stated that stereotype means generalizing the features of a group of people.

The example of these stereotypes and beauty standards for women are beautiful women considered from their fertility (Permata & Nanda, 2017). To fill the requirement to be considered as beautiful woman, a woman emphasized to have proportional body and bright skin (Putri & Prasetio, 2019). Dark skin considered as badness or ugliness (Fathoni & Fadillah, 2021). While the standards for men more emphasized to their behavioral rather than the body image. Maculine men have to be not emotional, independent, strong, religius, strict, impressive and arrogant (Parulian, 2020). Patriarchal culture considered women as sexual object and man servant (Natha, 2017).

Beauty standards and stereotypes narrow people mindset. They are also tend to disbenefit both women and men in some cases eventhough the disbenefits felt more for the women. Abdullah et al., (2020) stated that following the beauty standards and stereotypes can be an obsession to fill so people will have confidence to be accepted by the Patriarcial society. In other word, this is related to human confidence and self worth assumption. The ideal body standard can also caused body shamming that makes a person hates themself. Micheal & Azeharie (2020) said that body shamming and body image are actually happen more to women.

However, Hasyim (2021) stated that these standards and stereotypes are somehow unrealistic and cannot be follow by some people. As this awareness increasing the knowledge and discourse about gender friendly living grow in media. These injusties critics start to reveal mostly for women since the rules that regulate women are mostly found compared to men. The idea about women empowerment and body positivity are also grow in media. Unfortunately, not all the things informed in the media are reliable.

This research is trying to reveal a case related to the contradictive information that posted on a media. This information told through a 12:22 minutes Youtube video posted by a public figure that pretty well-known in Indonesia. On May 17, 2022 she has 787.000 subscriber on her channel. She posted a video titled "*10 tips untuk Menjadi Wanita yang Lebih Elegan*"

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(10 Tips to be More Elegant Lady). On May 17, 2022 it has watched 564.000 times. This video is actually sound like women empowerment video. But unfortunately, the writer found that there is male gaze point of view inside it. Akbar (2020) said that Male gaze is point of view that makes women as sexual object. It's also defined value of a woman based on man point of view.

This research is going to use the theory of Critical Discourse Analysis by Sara Mill. This theory by Mills is analysing about gender (Abdullah, 2019). There are three steps of analysing in her Theory (Mills, 2005). First is the analysis in ste stage of word. The second is analysis in the stage of phrase or sentences. And the third is analysis in the stage of discourse.

In the stage of word we have to put attention to the sexism in language use. The analysis in the stage phrase and sentences put attention to the presupposition, metaphor used, sexism jokes and transitivity choice in the phrase or sentences. Yule (2014) mentioned six types of presupposition. They are existential, factive, non-factive, lexical, structural and counterfactual.

Yule (2014) Existential presupposition explaining the speaker assumption to be committed to the existence of the entities named. For example in the sentence "Lily's sister is moving to Tokyo", the exisstantial presupposition is that Lily has sister. While in factive presupposition the information following a verb like 'know', 'realize', 'regret', 'be', 'aware', 'odd' and 'glad' considered as a fact. For example in the sentence "Taylor doesn't realized that it's raining outside" there is a factive presupposition that it's raining outside. In non-factive presupposition, the information assumed that it is not true or real. Yule said that the verbs like 'dream', 'imagine', and 'pretend' follow this presupposition. For example the sentence "The dog pretends to die" shows the presupposition that it is not die.

The next is lexical presupposition. In this presupposition Yule (2014) stated that the use of one form with its asserted meaning is conventionally interpreted with the presupposition that another (non-asserted) meaning is understood. This presupposition involves some lexical items like 'stop', 'start', and 'again'. For example "Dian stops smoking" contained lexical presupposition that Dian used to smoke. While in structural presupposition the presupposition gained through 'wh-' questions form and it's already known to be the case. For example in the sentence "Where did you buy that book?" contained a structural presupposition that you bought that book. The last is counterfactual presupposition. This presupposition shows that something is not only not true, but also is the opposite of what is true. For example, in the sentence "If only i'm Son Ye Jin, i would marry Hyun Bin" shows a counterfactual presupposition that stated I'm not Son Ye Jin and i will never marry Hyun Bin.

Eggins (2004) explains transitivity patterns represent the encoding of experimental meanings about the world, experience, how we perceive

and how we experience what is going on. With the analysis of Transitivity patterns, we can describe 'what is being talk about' and how shifts in the fields are achieved.

While Mills concerned to Halliday's theory that represents who acts (who is an agent) and who is affected by the actions. Mills (2005) said that this view of transitivity forming a coherent world-view can quite easily be translated into concerns about the ways that language and ideology are interrelated.

Mills, (2005) mentioned three sets of transitivity choices: material, mental and relational. Material transitivity can be observed in the real world and has material consequences. For example:

Table 1:

Material Transitivity

She	eats	fried chicken
Actor	Pr: material	goal

Mental transitivity takes place largely in mind (mental). For example:

Table 2:

Mental Transitivity

Andrew	thought	about the situation
Senser	Pr: mental	phenomenon

While relational transitivity relates two element together. Eggins (2004) differentiates relational transitivity into intensive attributive process and intensive identifying process. Eggins stated than intensive attributive process establish a relation between two terms by the verb be or the synonym. 'X is the member of the class A'. Intensive attributive process cannot be made in passive form. While intensive identifying process function to define clause. ' X serves the identity of Y'. The examples of these two transitivity are:

Table 3:

Relational Transitivity Attributive

Gerald	is	a talkative person
Carrier	Pr: intensive	Attribute

Table 4:

Relational Transitivity identifying

You	are	the smartest here
Token	Pr: intensive	Value

While in the stage of discourse analysis, there are some questions that formed by Mills (2005) in her book that can lead us to it. The questions are:

- Analyse the male and female characters. Are they described in the same way? Are certain words used which are gender

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specific? What sort of female or male characters are represented? Are they predominantly white or black? Are they predominantly young or old? What sort of relationship are represented as having? Are there power hierarchies in the text? Do these relate to gender, race, class, or sexual orientation?

- Are there narrative pathways which seem to be gender-specific? Do males perform in different ways from females? Are these pathways ones that you have encountered in other text? Is the text resolved in certain ways which seem to have implications for gender?
- Are the bodies of males and females represented as whole or as fragmented parts? As clothed or unclothed?
- Whose point of view does the text emanate from? Who is speaking? Who is telling you this? Who does the text focus on? Does the focalization shift at any point in the text? Whose interest does the text seem to be working in? Whose information does the text seem to be endorsing as true?
- What elements are associated with males and female in the text?

This research tries to develop the previous researchs that reveal and critic the fact of how media giving Patriarcal body image. The gap that wants to fill by this research is another object that is being analysed. The object is not a book, movie, song or news but a discourse that has the impression of women empowerment yet emphasizing male gaze toward women. This research tries to explain which part of the video that contained male gaze. With this research, the writer hopes that we will carefully react to the discourse we consume. The writer also hope that this research can be a consideration that will avoid the misconception when we want to make a content especially the contents about gender.

## **METHOD**

The method used in this research is descriptive qualitative method. Hardani et al (2020) explained that this method developed in social, culture and human behaviour phenomena. This method is suitable since this topic is included into social and human behavior phenomena. This research is going to be held in three steps: data collecting, analysis and report. The data will be collected using scrutinize and write technique. Then the writer will analysed the data using three steps of Sara Mills Critical Discourse Analysis theory. When the research is done, the result will be report through the scientific journal and the conference.

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## FINDINGS AND DISCUSSION

From the analysis done, the writer finds that there is a specific words that repeated over and over again in the stage of word analysis. This words is “attractive”. It found six times in the video. Oxford Learner’s Dictionaries that last accessed on May 17th 2022 said that attractive means a person that is pleasant to look at, especially in the sexual way (Oxford Learner’s Dictionaries, n.d.) The general comonsense that adapt by the society said that women attract men. From this case we knew that this word choice shown male gaze toward woman. We can also conclude that elegant lady means a lady that is pleasant to look at. It means the women physical appearance must follow the beauty standard defined by the society. this also means that elegant lady must be sexually attractive for men.

Table 5:  
 Findindg of Words “Attractive”

Minutes	Utterances
1:04	“ <i>Jangan melakukan hal-hal yang tidak attractive!</i> ” (Do not do un-attractive things!)
1:47	“ <i>Kebiasaan-kebiasaan yang... yang apa ya? Yang... tidak terlalu attractive, itu jangan dilakukan, dimanapun!</i> ” (Do not do un-attractive habbits, anywhere!)
2:29	“It doesn’t look that attractive”
2:50	“It’s really un-attractive”
3:38	“ <i>Hal-hal yang paling attractive adalah ketika seseorang benar-benar PD...</i> ” “The most attractive things are when someone really confidents...”
7:39	“It doesn’t look attractive and elegant at all”

In the stage of phrase and sentences, the writer found about 64 Material, 17 Mental and 37 Relational Transitivities Choice. Reviewing to Mills explanation about who takes action and who is affected by the action, women do not explained as figure that only able to react through mind. It proved from the material transitivity that mostly found. But ironically, the action that mentioned to do by women are to teach the men to do anything for them as if that’s what must happen normally and to try as best as they can to be attractive to finally get men attentions

There are no case of metaphor chosen or sexims jokes that indicate male gaze.

Unfortunately in the presupposition analysis, there found some presupositions that indicate male gaze. For example in the sentences:

“*Yang ke sembilan, elegant Lady selalu memperhatikan body language. Artinya, body language kita jangan pernah terlihat kalau kita itu seperti orang yang*

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*pemalas atau juga body language kita terlalu agresif atau strong itu kurang terlihat elegant. Laki-laki juga kalau melihat kita cewek tapi terlalu kuat, terlalu emm... maskulin, macho, itu akan mengurangi level dari elegan nya kita."*

("Nineth, elegant lady is always be aware to her body language. It means do not let our body language gives impression as if we are lazy, too agresive or strong. It looks less elegant. Men will see us less attractive if we are too strong, masculine or macho.")

These sentences show factive presupposition. The presupposition shows that elegant body language means do not looked lazy, agresive or strong. And if we looked that way man will consider that we are less elegant. These presupposition proven that this definition of elegant reviewed from the point of view of man.

*" Nah, kalau kita ada di restoran, biasanya kalau kita pesan air minum, disajikan air minumnya di dalem botol. Dan itu botolnya jangan kita yang buka. Kalau bukan pelayannya yang buka, let our man open it. Biarkan suami kita, pasangan, pacar, siapapun, anak kita, yang membuka botol itu. Juga untuk temen-temen yang mungkin punya driver. Harus, amh... kita ajarkan ya, agar driver kita itu selalu membukakan pintu untuk kita. Mau dimanapun. Dari situ akan lebih terlihat kalau kita itu adalah seorang lady. No matter what"*

"When we are at the restaurant, if we order drink, it usually served inside bottle. Do not open the bottle. It has to be the waiter or let our man open it. Let our husband, partner, boyfriend, whoever, our son to open that bottle. And for you who have driver. We have to teach them to always open the door for us. Wherever it is. That's how we can be looked more as a lady. No matter what."

These sentences are also imply factive presupposition by mentioning a commonsense knowledge at its beginning. The presupposition caused by the sentence shown that an elegant lady never does anything by herself. She always depends on someone. One of patriarchy point sees women as a pasive, powerless, domestic figure and even considered as inanimate objects (Hermawan et al., 2017). The sentences are just support this point.

The last stage is analysing the discourse of this video. As what mentioned before, the writer will answer the questions arranged by Mills (2005) in her book. The answer will follow the questions mentioned in the introduction part.

Men and women do not described in the same way. Women likely described as figure who has to put attention more on their look, body language, and word. While man described as figure who mostly take actions. The certain word that are gender specific are "Attractive", that means a person who's pleasant to look at, especially in sexual way (Oxford Learner's Dictionaries, n.d.) this word directed as a characteristic that women must have. There is no case that relates to skin color or age. From

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the sentence:

*"Biarkan suami kita, pasangan, pacar, siapapun, anak kita, yang membuka botol itu."*

("Let our husband, partner, boyfriend, whoever, our son to open that bottle")

We can infer that the relationship these women and men have can be whatever it could be. There is also an implies hierarchy in the text. It shown through the sentences:

*"Laki-laki juga kalau melihat kita cewek tapi terlalu kuat, terlalu emm... maskulin, macho, itu akan mengurangi level dari elegan nya kita."*

"Men will see us less attractive if we are too strong, masculine or macho"

*"let our man open it... Dari situ akan lebih terlihat kalau kita itu adalah seorang lady. No matter what"*

(let our man open it... That's how we can be looked more as a lady. No matter what."

It somehow shows that lady do not meant to be strong and men has the role of taking the action. We can infer that women considered as a figure that must not be as strong as men. This hierarcy relates to gender.

The body of both gender are actually described as clothed body. But for women, there is a certain cloth that forbidden to use reffering to the video. That clothes forbidden because it does not look pretty.

*"Saya tau itu rasanya nyaman. Cuman ada banyak hal, apa, pakaian yang bisa dipakai selain daster yang lebih terlihat elegant. Karena daster itu memang dia casual dan nyaman, but think about it. It doesn't look as pretty, ya."*

("I know that it feels comfortable. But there are so many wearable clothes that you can use besides house dress which look more elegant. House dress is surely casual and comfortable, but think about it. It doesn't look pretty, is it?")

This video is made by a woman. From its tittle, we can infer that this video made for women. But some word chosen and the presupposition have shown that this video made from the point of view and interest of men. And from this video we can infer that women value through their sexual attractiveness. While men value from their action and behaviour.

## CONCLUSION

From the analysis, we can conclude that there is male gaze point of view in this video. The male gaze found in the word chosen. It also shows in the factive presupposition build by the sentences. In the discouse stage analysis, we can also infer that this tips made based on men interest and point of view. Eventhough this video might sounds like a women empowerment video, unfortunately it's informed some information that support Patriarchy itself. We can also conclude

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from the previous research that male gaze, beauty standard and stereotypes are not only found in some arts works or news. It even still found in a discourse that looked like women empowerment discourse. Eventhough a tittle of a discourse might sounds like empowering a certain gender, we still have to be careful and be aware of the messages it contains. So, we will not adopt the wrong perception.

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