

**HEGEMONIC MASCULINITY ASPECTS IN C.S LEWIS' *THE
LION THE WITCH AND THE WARDROBE***

THESIS

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**ENGLISH LETTERS DEPARTMENT
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2018**

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LION THE WITCH AND THE WARDROBE**

THESIS

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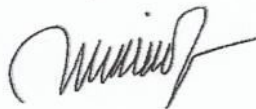


**ENGLISH LETTERS DEPARTMENT
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2018**

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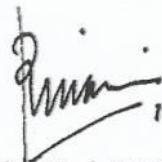
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MOTTO

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (٣٩)

“And that there is not for man except that [good] for which he strives”

-never stop trying and praying



DEDICATION

Billions of thanks for my beloved parents, the greatest parents in the world

My Mother, Tri Yuliati as my angel in my life always supported me and never stopped praying for my success.

My father, Meri Suswanto the strongest person and the one who teach me how to be a tough woman

My sisters, Adz Dzaria Nisa and Wina Inaya, who always support me

My honorable advisor, Dr. Mundi Rahayu M.Hum. Who always lead me all this time

My friends, especially for *BSI Heroes 2014* and *Kowah Kowoh Kreatif girls* who support me when I do my thesis.

A Thousand thank to PPAP Nurul Ummah and A6 Family, you are awesome

All my lecturers and stuff who has contributed in accomplishing my thesis

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The researcher expresses her gratitude to Allah SWT. For His Blessing and Mercy she can accomplish her mini-thesis entitled “Hegemonic Masculinity Aspects in C.S Lewis’ *The Lion, the Witch and the Wardrobe*” as the requirement for the Degree of *Sarjana Sastra*. Sholawat and Salam are also delivered toward Rasulullah SAW, who has guided her followers to the rightness.

On this occasion, the writer would like to thank to her family, especially his beloved parents Father *and Mother* who have given the finance, facility, prayer and support in studying at the State Islamic University.

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Malang, 6th March 2019

The Researcher

ABSTRACT

Agustina, Nur Laili. 2018. "*Hegemonic Masculinity Aspects in C.S Lewis' 'The Lion, the Witch and the Wardrobe'*" Minor Thesis (Skripsi)
Department of English Literature, Faculty of Humanities,
Universitas Islam Negeri Maulana Malik Ibrahim Malang

Advisor : Dr. Mundi Rahayu, M.Hum.

Keywords : Masculinity, Hegemonic Masculinity.

People always interact each other in the society, especially male and female interaction. Subordination male over female are often consist in the society. Male domination over women also happens inside the novel *The Lion, the Witch, and the Wardrobe*, by C.S Lewis. The researcher finds some male domination over women inside the novel, that also known as Hegemonic masculinity theory. This research aims to finds the hegemonic masculinity aspects in C.S Lewis' "*The Lion, the Witch, and the Wardrobe*". The researcher focuses on analyzing the main character inside the novel. This research is analyzed hegemonic masculinity, it is men's domination over women and also in other men. This study is importance and interesting to be analyzed because hegemonic masculinity is the development and formulation of feminism thought, and this become an international issues how men position themselves in society.

This research uses literary criticism method and hegemonic masculinity theory and by R.W Connell that beginning with masculinity theory in 1970's. This research analyzed the actions of main characters in C.S Lewis' "*The Lion, the Witch, and the Wardrobe*" that represent hegemonic masculinity, the consequences of the actions, the last is to analyze female characters response toward the actions done.

The result of this research shows that there are some actions done by main characters that represent hegemonic masculinity. For example, the leadership done by the oldest brother during their journey to save the third brother. The other example is show the oldest brother has power and control over the other. Based on the analysis, the researcher finds out the actions done by the male main characters in the novel bring some consequences to the other characters, especially female characters. The first consequence is Edmund betrayal to his family, and the second is Lucy feels disappointed when the other didn't believe her. The last is female responses is not always do the male orders, Susan and Lucy have their own argument and their own actions.

ABSTRACT

Agustina, Nur Laili. 2018. "Aspek-aspek Maskulinitas Hegemoni di dalam novel *The Lion, the Witch and the Wardrobe* oleh C.S Lewis" Skripsi, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Pembimbing : Dr. Mundi Rahayu, M.Hum.

Kata Kunci : Masculinity, Hegemonic Masculinity.

Orang-orang selalu berinteraksi satu sama lain dalam masyarakat, terutama interaksi pria dan wanita. Subordinasi laki-laki atas perempuan sering terjadi dalam masyarakat. Dominasi pria terhadap wanita juga terjadi di dalam novel *The Lion, the Witch, and the Wardrobe*, oleh C.S Lewis. Peneliti menemukan beberapa dominasi pria terhadap wanita di dalam novel, yang juga dikenal sebagai teori maskulinitas hegemonik. Penelitian ini bertujuan untuk menemukan aspek maskulinitas hegemonik dalam C.S Lewis "*The Lion, the Witch, and the Wardrobe*". Peneliti berfokus menganalisis karakter utama di dalam novel. Penelitian ini dianalisis dengan teori maskulinitas hegemoni, maskulinitas hegemoni itu adalah dominasi pria terhadap wanita dan juga pada pria lainnya. Studi ini penting dan menarik untuk dianalisis karena hegemoni maskulinitas adalah pengembangan dan perumusan pemikiran feminisme, dan ini menjadi isu internasional bagaimana pria memposisikan diri dalam masyarakat.

Penelitian ini menggunakan metode kritik sastra dan teori maskulinitas hegemonik dan oleh R.W Connell yang dimulai dengan teori maskulinitas pada tahun 1970-an. Penelitian ini menganalisis tindakan karakter utama dalam C.S Lewis "*The Lion, the Witch, and the Wardrobe*" yang mewakili hegemoni maskulinitas, konsekuensi dari tindakan, yang terakhir adalah menganalisis respons karakter wanita terhadap tindakan yang dilakukan.

Hasil penelitian ini menunjukkan bahwa ada beberapa tindakan yang dilakukan oleh karakter utama yang mewakili hegemoni maskulinitas. Misalnya, kepemimpinan dilakukan oleh kakak tertua selama perjalanan mereka untuk menyelamatkan kakak ketiga. Contoh lainnya adalah menunjukkan bahwa kakak tertua memiliki kekuatan dan kendali atas yang lain. Berdasarkan analisis, peneliti menemukan tindakan yang dilakukan oleh karakter utama pria dalam novel membawa beberapa konsekuensi pada karakter lain, terutama karakter wanita. Konsekuensi pertama adalah pengkhianatan Edmund kepada keluarganya, dan yang kedua adalah Lucy kecewa ketika yang lain tidak percaya padanya. Yang terakhir adalah respon wanita tidak selalu melakukan perintah pria, Susan dan Lucy punya argumen sendiri dan tindakan mereka sendiri.

المستخلص

أجوستينا، نور ليلي. 2018. "مسيطر الذكورة في رواية *The Lion, the Witch and the Wardrobe* لكليف ستابلس لويس" البحث الجامعي، قسم أدب الإنجليزية، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرفة : الدكتورة موندي راهايو، الماجستير.

الكلمات الرئيسية: الذكورة، مسيطر الذكورة.

عاشر الناس بعضها بعضا في المجتمع، وفضلا في ذلك المعاشرة بين الرجال والنساء. وتحدث كثيرا تبعية الرجال على النساء في المجتمع. وكذلك، أن سيطرة الرجال على النساء تقع في رواية *The Lion, the Witch and the Wardrobe* لكليف ستابلس لويس. ووجدت الباحثة سيطرات الرجال على النساء في الرواية، التي تعرف بنظرية مسيطر الذكورة. يهدف هذا البحث إلى وجد جوانب مسيطر الذكورة في رواية *"The Lion, the Witch and the Wardrobe"* لكليف ستابلس لويس. ركزت الباحثة تحليل الشخصية الرئيسية في الرواية. استخدم البحث نظرية مسيطر الذكورة تحليلا فيه، ومسيطر الذكورية يعني سيطرة الرجال على النساء وكذلك على الرجال الآخر. وهذه الدراسة دراسة مهمة وجذابة لإقامة التحليل فيها لأن مسيطر الذكورة هو شكل الإنماء و السبك لفكرة النسوية، وتكون القضية العالمية في كيفية الرجال أن يضعو أنفسهم في المجتمع.

استخدم هذا البحث طريقة نقد الأدب ونظرية مسيطر الذكورة عند كورنيل وكانت نظرية الذكورة بداية له في سنة 1970 تقريبا. ويحلل هذا البحث أعمال الشخصية الرئيسية في رواية *"The Lion, the Witch, and the Wardrobe"* لكليف ستابلس لويس التي توكل مسيطر الذكورة، نتائج الأعمال، وآخر هو تحليل استجابة النساء على أعمال الشخصية الرئيسية.

أما نتائج البحث تدل إلى أعمال الشخصية الرئيسية توكل مسيطر الذكورة. ونحو ذلك، أن يقوم أشيخ الأخ بالرئاسة مدار السفر في إنقاد الأخ الثالث. وأيضاً، أن في الرواية دلالة على أن أشيخ الأخ يتسلط على الآخر. اعتمادا على التحليل، وجدت الباحثة أعمال الشخصية الرئيسية وهو الرجل في الرواية تؤثر إلى نتائج الشخصيات الأخرى، فضلا على النساء. النتيجة الأولى هي خيانة آدموند على أسرته، والثانية هي تخيب لوجي عند لا يؤمن الآخر إليه، والثالثة هي استجاب النساء لا يناسب ما أمر الرجال، ولدى سوسان ولوجي حجة وعمل.

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CHAPTER I

INTRODUCTION

This chapter discusses the background of the study, statement of the problem, objectives of the study, scope and limitation, research method and definition of key terms.

1.1 Background of study

The concept of hegemonic masculinity is come from R.W Connell theory that began with masculinity theory. According Gardiner, (Gardiner, 2004: 35) the concept of masculinity is beginning in 1970's, the issues had wake the women's liberation movement and they try to reform the male sex role. Feminist theory has an important role in an approach of gender equality that related to their perspective about men and masculinities. In contrast to feminist theory or women's studies, masculinity studies is a relatively new approach to analyzing literature.

Masculinities theory is the branch of feminist theory in 1970-1980, is about the construction of manhood and masculinity to question the real circumstances of men, and explore how privilege is constructed, and to examine what price to pay the privilege (Mula,2015:204).

In this study, the researcher observes hegemonic masculinity in C.S Lewis *The Lion, the Witch, and the Wardrobe*. The researcher wants to analyze hegemonic masculinity aspect in main characters and consequences of the actions done by the male main characters, also the responses from female characters towards the hegemonic masculinity action done by the male main characters.

Hegemonic masculinity is the pattern of men's domination over women. Hegemonic masculinity was distinguished with the other masculinities, especially subordination masculinity. Hegemonic masculinity was not assumed to be normal in a statistical sense, only minority of men might enact it. The concept of hegemonic masculinity considerably influenced recent thinking about men, gender and social hierarchy (Connell & Messerschmidt, 2005:832). Hegemonic masculinity is different with violence, but it mean ascendancy achieved through culture, institution, and persuasion.

According Mula,(Mula,2015:205) Hegemonic masculinity concept is to define a male dominant position in society and justifies the subordination of women. Hegemonic masculinity explains why men dominate the social role over women and the other gender identities, which believes in "feminine" in a society. It is generally referred to as the cultural dynamic which group claiming and leading position in a social life and shows that dominant masculinities are from certain masculinities.

Hegemonic masculinity relies on two central assumptions, first there exist a plurality masculinity and second, these masculinities are organized hierarchically. Plural masculinities theory said that "there is not a single masculinity, but rather multiple masculinities" Black masculinities, white masculinities, gay masculinities, and working-class masculinities are all forms of masculinity that contain the dominant and marginalized masculinities within themselves. Some masculinities are marginalized, for example, gay masculinities,

are at the bottom of a gender hierarchy among men, but such heterosexual black masculinities are marginalized too (Mula,2015:205).

The subject of hegemonic masculinity is men, and the object is women. Men can do hegemonic masculinity when it is desirable, but the same men can distance themselves strategically from hegemonic masculinity at other moments. Therefore, masculinity represents not a certain type of men but, rather a way that men position themselves through discursive practices (Connell & Messerschmidt, 2005:841).

The novel discussed in this research is *The Lion, the Witch, and the Wardrobe* written by C.S Lewis. C.S Lewis was the British novelist, poet, academic and literary critic. There are seven novels from Lewis' works: The first book is *The Magician's Nephew* (1955), the second book is *The Lion, the Witch and the Wardrobe* (1950), the third book is *The Horse and His Boy* (1954), the fourth book is *Prince Caspian* (1951), the fifth book is *The Voyage of the Dawn Trader* (1952), the sixth book is *The Silver Chair* (1953), and the seventh is *The Last Battle* (1956) (Rakhma,2014:2).

The Lion, the Witch, and the Wardrobe is the second Lewis's book, it is a classic children's fantasy novel published in 1950. In the novel, the author portrayed the magical fantasies in a place named Narnia. There are four siblings that have a magical adventure during World War II inside the novel, Peter, Susan, Edmund and Lucy (Ottosson, 2010:1). The male main characters in this novel will become the focus of this research. The male main characters in this novel can

portray the masculine characteristic, such as power, independence and it also explains men's power over women.

This novel tells about the adventure of four siblings. Peter, Susan, Edmund and Lucy, in the unknown place named Narnia, they found a wardrobe to send them into Narnia, they found the condition of Narnia frozen under the power of the cruel white witch, and they try to escape the Narnia from her power. In the novel, tells about Edmund betrayal from their siblings, and finally become a white witch prisoner, the youngest sister Lucy want to save him from the witch and the adventure begins.

From this novel, the researcher wants to know more about hegemonic masculinity found in male main characters in the novel. The term "hegemonic masculinity" is a product of masculinities theory. Masculinities theory is the branch of feminist theory in 1970-1980, is about the construction of manhood and masculinity to question the real circumstances of men, and explore how privilege is constructed, and to examine what price to pay the privilege (Mula,2015:204).

There are some previous studies which are related to this research. First, is "The Lion and The Witch and the Discourse: a Critical Examination of Gender and Race in the Chronicles of Narnia Films" written by Kristie Carol O'Donnell (O'Donnell:2013). The result of this thesis remarks on the potential power of film, and especially the recent cinematic Chronicles of Narnia, to promote and perpetuate understandings of morality and interpretations of social discourse for an audience.

The second previous study is “Character Development of Edmund Pevensie as Depicted in Clive S. Lewis’s Work *The Chronicles of Narnia: The Lion, the Witch, and the Wardrobe* written by Dia Rakhma (Rakhma, 2014: 43). The result is Edmund’s characteristics shown in the story are: love teasing his younger sister, bad-tempered (always gets angry without a reason), insensitive, selfish, coward and not intuitive. His behaviors were started with the factors which caused them. Those factors come from the conflicts in him. The conflicts are divided into two: external conflict and internal conflict. External conflicts come from the outside of the character such as conflict with the other characters or environment, while internal conflicts come from the inside of the character.

The last previous study is “Hegemonic Masculinity and Male Interpretations of Female Objectification. Written by Nicolette Anne Marie Pacho (Pacho, 2006:31). The result of this research is hegemonic masculinity explains how male domination over women is sustained when women are insecure and self-doubting about their looks with the encouragement of men in their lives alongside magazines that depict women in a certain way.

Based on the previous studies, the researcher found some information. The first previous studies, focus on analyzing about gender and race in Narnia’s film and use critical discourse analysis. The second previous studies are only focused on Edmund character development in *The Lion, the Witch, and the Wardrobe* novel. The last previous study focuses on hegemonic masculinity and male interpretations of female objectification. However those previous study are related with Hegemonic masculinity theory that researcher will use in analyze *The Lion,*

the Witch, and the Wardrobe novel. Those previous studies inspire the researcher to use the hegemonic masculinity theory in *The Lion, the Witch and the Wardrobe* focus in main characters.

1.2 Problem of the study

Based on the background of the study above, the problem of the study are:

1. What are the actions of the male main characters that represent the hegemonic masculinity in C.S Lewis *The Lion, the Witch, and the Wardrobe*?
2. What are the consequences of the actions done by the male main characters?
3. What are the responses of female characters toward the hegemonic masculinity actions done by the male characters?

1.3 Objectives of the study

Considering the statement of the problem above, the objective of this study is finding the hegemonic masculinity aspect in C.S Lewis *The Lion, the Witch and the Wardrobe* done by the male main characters. Also, find the consequences of the actions done by the male characters in the novel, and to know the responses of the female characters toward the actions.

1.4 Scope and limitation

In this research, the researcher wants to focus in one form, it is identifying the hegemonic masculinity aspects in the male main characters in C.S Lewis' *The*

Lion, the Witch, and the Wardrobe. It means that the researcher only focuses on the problem of dominant male main characters and factors that influenced it in the novel in the scope of hegemonic masculinity as the form of men's dominant position above women.

1.5 Significance of the study

The researcher hope for the analysis of hegemonic masculinity that found in C.S Lewis *The Lion, the Witch, and the Wardrobe*, will give benefit for the student who will learn about masculinity aspect, especially in hegemonic masculinity. Theoretically, the results of this study are expected to give a contribution and help the other students to know more about the hegemonic masculinity. it can be the referenced of the other reader that will use this theory for their research. Practically, it is expected to increase the writer knows about gender society. this study will give clear describing masculinity and hegemonic masculinity.

1.6 Research method

1.6.1 Research design

The design of the study of this analysis is literary criticism using hegemonic masculinity concept to understand deeply about the hegemonic masculinity. The researcher only focuses on the masculine factors that appear through male main characters behaviors in the novel. The researcher also focuses on the data that conduct from the activities reading the novel.

1.6.2 Data sources

The data source in this analysis is taken from C.S Lewis *The Lion, the Witch, and the Wardrobe*. The novel is a classic children fantasy published 2005 in the United Kingdom by the English author C.S Lewis. The forms of the data were in dialogues and monologues of the characters in the novel which are written in the form of words, phrases and sentence.

1.6.3 Data collection

The data in this research are taken from C.S Lewis *The Lion, the Witch, and the Wardrobe*. First the researcher reads the whole content of the novel and classifying hegemonic masculinities actions among males and females main characters. The next step is finds the consequences and responses of the hegemonic masculinity actions done by the main characters. The data collection come from the novel are interpreted and analyzed on the strength of hegemonic masculinity theory. The last step, the data come from the novel processed become a new critical thinking toward hegemonic masculinity especially in *The Lion, the Witch, and the Wardrobe* and also formulating and concluding the data analysis.

1.6.4 Data analysis

After collecting the data, the researcher begins by organizing the data from the novel by reading the whole page of the novel and got the selections text about the main men characters that represent the hegemonic masculinity theory. The data that found in the activity above use to continue the analysis of hegemonic masculinity through main characters.

The last is the researcher makes a conclusion about all the analysis. The conclusion must cover all the analysis that has been discussed in the research.

1.7 Definition of key terms

To avoid different understanding, the researcher provides definition for terms frequently used in this study.

1. Masculinity: Masculinity concerns about the men's position in gender order.
 - Hegemony masculinity: Hegemony masculinity concept is derived from the word hegemony that comes from the analysis of class relation Antonio Gramsci, it's also guaranteed the men domination and subordination of women.
 - Subordination masculinity: subordination means person lacks many of the qualities of hegemonic masculinity and also express qualities opposites to hegemonic masculinity. This includes things like being overly emotional or acting in feminine way, or not being heterosexual.
 - Complicity masculinity: complicity is a kind of masculinity that does not challenge the dominant forms of masculinity in western society.
 - Marginalization masculinity: marginalization is a form of masculinity that is unable to conform to or derives benefits from hegemonic masculinity.

2. Hegemonic masculinity: Hegemonic masculinity is known as the pattern of men's domination over women. Hegemonic masculinity was understood as patterns of practice men's dominance over women. It's mean that men have a power and control over the opposites sex even over other males. In detail, men are viewed to have controlled emotions, wealth, strength, and leadership (Christine, 2016).



CHAPTER II

REVIEW OF RELATED LITERATURE

This Chapter will reviewed about some theories that related with this research. The important theories that related with this research is Masculinity theory, the kind of masculinity include hegemonic masculinity and also a brief explanation about the work of C.S Lewis.

2.1 Masculinities in Feminist Literary Criticism

The concept of masculinity is beginning in 1970s when many people debating about men and gender, and that issues had wake the women's liberation movement, even there was a men's liberation movement in 1970s that try to reform male sex role. This concept is discussed men, power and change, but it's not about what men or boy actually do. Masculinity comes from a research group that making a study about inequalities in education. This involved an empirical study of social relations in secondary schools, in the course of which the group identified multiple patterns of masculinity and femininity among teenagers (Connell,2005: xii).

A knowledge about masculinity is already developed rapidly over around two decades and complete it with new methods, new topics of investigation, and also new groups being studied. Applications in masculinities study are not trouble-free. In particular, masculinities studies have been sharp debates about men and masculinity, and its focus on domestic and sexual violence and develop an economic system in poor countries. In that cases, there is a concern in the

research that focus on men, with the result will shift the attention of women studies, from advantaged women.

According to Connell, a masculinity literature describes a risk in relation to gender and development policy in poor countries. Men, are part of the gender problem, gender inequalities problem in aid. The solution must be the empowerment and education. The risk that causes by masculinity at present, can develop agenda controlled by women, and it's also can open the door to backlash. Masculinity cannot exist without femininity. In that case, the researcher must add a relativity gender concept to understand deeply a theory about masculinity. According to Ibrahim, in his thesis masculinity is identic with men violence. The violence is to express masculine characteristic in men interact with women or child. With masculinity, some men have an opinion that violence is an ability to dominate a power and controlled the people around them. (Ibrahim, 2013:2)

Feminist theory has an important role in approach of gender equality that related with their perspective about men and masculinities. They have some aspect in traditional masculinity, critique some and ignore other, and the result will be the equal from male and female in society. The important thing in the 20th century the feminist find a concept of a gender social construction and it's followed by the concept of masculinity and femininity (Gardiner, 2004:35).

With arose of women's movement in the 20th century, it has developed and explained the causes theory of male domination to correct the wrong assumptions about both, men and women and to imagine a new kind of men and women in a new situation. The masculinity theory charged ideologies favored

men, and it's reflected in social institutions. Men as a group benefited from a subordination of women group, although the differences existed in advantages to individual men or subgroup of men, in relation to other men and to women.

The men and masculinity have played a crucial role in feminist theory, the thought it seeks to understand a women's social situation and also articulate about women's perspective. There is cultural condemnation between feminist theories with masculinity theory. Misogyny or aversion for inequality women created a feminist theory and feminist theory helped created masculinity theory.

In 1995 Connell published a book about masculinity, in that book she said that she making a study about gender and especially in men, and she making a project with two men that they are gay activist and theoreticians, which produced an outline for 'a new sociology of masculinity'. In recent years the issues about men and boys are controversial, the controversy raised a question about men's identity and offered a help for troubles in men's lives.

According to Connell, Collier (1998) have a question about masculinity, the recent masculinity turn in criminology based on social constructionist accounts of masculinity. Collier argues that masculinity has binary with sex, gender as well as same as men/women or Hetero/ homosexual and it is also included in research in masculinities and needs to be fixed. Another research about masculinity is already producing an interesting empirical study, for example, psychology work brought together in a recent issue of feminism and psychology.

The concept of masculinity must be confronted with another relevant evidence. According to Connell, she tried to bring together the evidence from the whole field of study, and it is important to make it right although it is so difficult. Talking about how to develop research on men and masculinities, we should not treat this as an isolated field. These issues can be a strategic question in the social sciences. For example men's dominant to use violence, this is the one fact of gendered power which include men's predominant who has a power (Connell, 2005: xxi).

Questions about men, boys, and gender now have to be a special concern of a small group of intellectuals. The Intellectuals debate on masculinities now has practical consequences. How we have to understand men and boys, what we believe about masculinity, what we know, what we think, educations, health service, violence, policing and social services. Here, before discussing deep masculinity, we have to know about the straight issues, know the right thing, we have to find the fact that connects policy debate with the best available research and use the most effective theories (Connell, 2000:3).

The meaning of masculinity is a construction of masculine toward men. Masculinity does not come from originally inside men, but it can influence by the culture. According to Ibrahim, the researcher of the previous study is argued that masculinity has a rival, domination, exploitation, and oppression. He also said that not only women can do femininity and masculinity not always for men. In fact, women activist have an ideology of masculinity, but in some cases masculinity still dominant.

The important attempt to create a social science of masculinity comes from the idea of the male sex role. In a 90s century, we can see that there are still debates about sex differences. When some women emancipation, support the debate by a scientific doctrine of sex differences. The academic historical writing of masculinity of course about men, about rich and famous men. The history of masculinity was pointed out by feminist, and in the 1970s a strong movement developed to write 'women's history' and redress the balance (Connell, 2005:21).

The main point in masculinity history is the idea of what we called male role. This often called a history of the male role, and the first American work is discussed and this work was often written at the high level of generality. The research about manhood continues to be produced to sharpen and use incisive approach to the issues of women's history. Some of this work continues to write about sex role language. The work of masculinity history not only from America, it's also from Britain around the middle of the nineteenth-century and also from New Zealand in the twentieth century.

2.2 Masculinity Concept

Masculinity concept is a part of cultural gender, and its modern usage assumes that one's behavior result comes from one type of person. This concept believes in individual difference. From that case, it can be built a conception of individuality that developed in early-modern Europe. Masculinity doesn't exist without contrast with "femininity".

The Historical research said that women were certainly regarded than men, but for the character have a different sense. Women and men not qualitatively have different characters, this concept is accompanied by the bourgeois ideology in the nineteenth century. Definition of masculinity has a cultural point of view for granted, but have different strategies to characterize the type of person who is masculine. For some strategies that have been followed, it can easily distinguish in terms of their logic, although often combine in practice.

The definition is the basis of masculinity and femininity scales in psychology, by showing the statistic discrimination between a group of men and women. It also the basis of ethnographic discussion of masculinity which describes the culture and also the patterns of men's lives, and it is called the pattern of masculinity (Connell, 2005:69).

According to Connell, there are three difficulties. First, as modern epistemology recognizes, the descriptions that seem neutral determined by the assumption about gender. It's clear enough to build a masculinity and femininity scale, that everyone must have an idea about what must be count and list when making up the items.

Second to make a list what men and women need that people were already sorted into categories men and women? This as Suzanne Kessler and Wendy McKenna showed in their classic ethnomethodological study of gender research, that using a typology of gender.

The last is to define masculinity, we need to follow men empirically that, stop call some women masculine and some men feminine, and some actions or some

attitudes masculine or feminine regardless who is it. This is not using some specific terms. It is important to think about contractions within the personality.

2.2.1 Relations among Masculinities : Hegemony, Subordination, Complicity, Marginalization

With familiar interaction between gender, race, and class it has become common to recognize multiple masculinities: black as well as white, but the risk another kind of oversimplification. It is easy in the framework to think that there is black masculinity or a working-class masculinity.

To recognize more than one kind of masculinity is only a first step. The researcher have to check a relation between them, the researcher has to unpack the class and race and must researching a gender relation which operating within them. However, there are gay black men and rapist, not to mention the middle class and cross-dressing bourgeois.

A focus on gender relations between men is needed to keep the analysis dynamic. To prevent the recognition from multiple masculinities, that collapse into character typology. Hegemonic masculinity is not a character typed, this is more than a masculinity that everywhere always same. Hegemonic masculinity position give the pattern to gender relations, the position always contestable (Connell, 2005:79).

Hegemonic masculinity concept is derived from the word hegemony that comes from the analysis of class relation Antonio Gramsci, refers to the cultural dynamic which a group claim and defend the leading position in a social life. In a certain time, one form of masculinity culturally is higher than the other. The

definition of hegemonic masculinities is a configuration of gender practice to answer to the problem of legitimacy. It's also guaranteed the men domination and subordination of women.

This is not the meaning that bearers of hegemonic masculinity are the most powerful people. They maybe be just exemplars, like, actors, a film character or even a fantasy figures. Each holder institutional power or a great wealth may be far from the hegemonic pattern in their lives. Hegemony is maybe will be established if there is a correspondence between a cultural ideal and institutional power, it collective if not individual. The top is business, military and the government gives a fairly convincing of masculinity.

Connell writes in her book that, hegemonic masculinity sprout a strategy that accepted. When the condition of patriarchal is changing, and the base dominant of masculinities is eroded. New groups can build a new hegemony and can solve the problem in the past. The dominance group of men may be challenged by women, then hegemony is the historically mobile reaction, and the current is the key element from the picture of masculinity in Connell book (Connell, 2005:78).

Subordination means a person lacks many of the qualities of hegemonic masculinity and also expresses qualities opposite to hegemonic masculinity. This includes things like being overly emotional or acting in a feminine way, or not being heterosexual.

In that overall framework, there are specific gender relations of dominance between the subordination groups of men. The most important case is people in

European/American the society is the dominance of heterosexual and the subordination of homosexuality or gay. Gay men subordinated to the right or straight men by some practice.

Oppression put homosexual masculinities at the bottom of gender hierarchy among men. Gay, in patriarchal ideology, is a repository of whatever that symbolically expelled from hegemonic masculinity. Therefore, the point of view hegemonic masculinity is easily assimilated to femininity.

According to Connell, gay masculinity is the most conspicuous, but not the only subordination masculinity. There are some heterosexual men and boys are expelled from legitimacy. The process is marked in some vocabulary, such as wimp, nerd, pantywaist, and others. With the vocabularies, it can symbolize femininity obvious (Connell, 2005:79).

Complicity is a kind of masculinity that does not challenge the dominant forms of masculinity in western society. The normative definition of masculinity according to Connell, that the problem that not many men faced, actually the number of men that practicing hegemony pattern is quite small, but the gain of men is from hegemony. The advantage of men also comes from the overall subordination of women (Connell, 2005:79).

Accounts of masculinity already originally concern with a syndrome of types not by number. Thinking about the dynamic social as a whole, a number is a matter. If there are a large number of men have some connection with the hegemonic project but do not embody hegemonic masculinity. According to

Connell, complicity can be done by recognizing another relationship with the hegemonic project (Connell, 2005:79).

A marginalization is a form of masculinity that is unable to conform to or derives benefits from hegemonic masculinity. Marginalized masculinity might mean lacking some of the characteristics of hegemonic masculinity, like being disabled or non-white.

Hegemony, Subordination, and complicity as just defined are the internal relation of gender order. The other interaction with the other structure such as class and race is created a further relation between masculinities. According to Connell, she gives the new information to become the vehicle to define what is masculinities for middle-class, at a time when the meaning of labor for working-class men masculinities was in controversy. It's not about middle-class masculinities faces a fixed working class. But, both are reshaped, by a social dynamic where class and gender at the same time in play.

A relation about race is also can be part of the dynamic between masculinities. In a context white supremacist, black masculinities play a symbolic role for construction of white gender, for example, black sport starts become a masculine toughness. While the black rapist plays an important part in a sexual politics among whites. Otherwise, the hegemonic masculinity in whites groups contrary to oppression and physical terror inside the frame of masculinity in black communities (Connell, 2005:80).

2.2.2 Hegemonic masculinity

After discussing what is masculinity and what is inside it, the researcher will explain deeply about the important theory that the researcher use in analyzing the novel, the researcher use hegemonic masculinity theory. Like an explanation above, the hegemonic masculinity theory is submitted by R.W Connell, it is a part of masculinity theory.

According Messerschmidt, (Messerschmidt, 2018:119) power is an important structural feature of sex, gender, and sexual relations. Socially structured power relations among men and women are constructed historically on the bases of sex, gender, and sexual preference. In other words, in specific contexts some men and some women have greater power than other men or other women; some genders have greater power than other genders; in this case, the men power are greater than women power. Some sexualities have greater power than other sexualities; and the capacity to exercise power and do sex, gender, and sexuality is, for the most part, a reflection of one's place in sex, gender, and sexual structured relations of power, and this is how hegemonic masculinity formulation begin.

The history information of hegemonic masculinity is the development and formulation of feminism thought. The backstory involves the comprehension of radical and socialist feminist theories. The most popular theory from feminist perspectives during this time period and their differing utilization and application is the concept of patriarchy (Messerschmidt, 2018: 21).

The term hegemonic masculinity was found because it's used to maintain central focus in the critique of masculinity. The basic element of hegemonic masculinity is that women exist as the main object for men (Donaldson:1993).

Hegemonic masculinity particularly appears in in the works of Carrigan, Connell and Lee, Chapman, Cockburn, Connell, Lichterman, Messner and Rutherford involves a specific strategy for the subordination of women.(Donaldson:1993). In their view, hegemonic masculinity concerns about dread of and flight from women. It also centrally concerns about male domination, although not all men practice it, though benefit from it.

Hegemonic masculinity is "a question of how groups of men inhabit positions of power and wealth, and how they legitimate and reproduce the social relationships that generate their dominance."(Donaldson:1993).Through hegemonic masculinity most men has a benefit from the control of women. For a few men, it delivers control of other men. In another way, the crucial difference between hegemonic masculinity and other masculinities is not the control of women, but the control of men and the representation of this as "universal social advancement," to paraphrase Gramsci. Patriarchal capitalism give the sense, before a man of whatever masculinity even climbs out of bed in the morning, that he is "better" than half of humankind. But what is the nature of the masculinity confirming not only that, but also delivering power over most men as well? And what are its attractions? A sociology of ruling-class men is long overdue.

Talking about hegemonic masculinity, there is a relation between hierarchy with others dominant masculinity, while the others are marginalized. In

most of the situations that already studied deeply, there is a form of hegemonic masculinity that most honored and wanted (Connell,2000:11).

The Hegemonic form does not need to become the most common masculinity, moreover the most comfortable. There is a lot of men who live in tension or distance from the hegemonic masculinity culture or their community. The example of hegemonic masculinity is such as sporting heroes that required to live up to it strenuously. That the example of dominations of hegemonic masculinity in the other forms quite an implicit, but maybe also violent (Connell,2000:11).

The concept of hegemonic masculinity is first proposed in Australia in the debate about men role in Australia. According to Connell the hegemonic concept are affected by psychoanalysis. The other was affected by psychoanalysis that uses theme the power of men and the development of gender and the tension and contradiction with conventional masculinities (Connell & Messerschmidt,2005:832).

According Connell, hegemonic masculinity is known as the pattern of men's domination over women. Hegemonic masculinity was distinguished with the other masculinities, especially subordination masculinity, subordination means a person lack of the qualities of hegemonic masculinity and like being overly emotional or acting in a feminine way Hegemonic masculinity was not assumed to be normal in a statistical sense, it's just the minority of men might enact it. (Connell & Messerschmidt,2005).

Hegemonic masculinity also has known as the concept that the men in society are suggested to be the dominant sex, it means that men have a power and control over the opposites sex even over other males. In detail, men are viewed to have controlled emotions, wealth, strength, and leadership (Christine, 2016). In the society, the researcher can take some examples, such as when men are arrogant, sometimes do not listen to women and men do not cry, because they are a man, all of these is an example of hegemonic masculinity actions in real life.

Hegemonic masculinity concept is an abstract not a descriptive, it is defined in the framework of logic patriarchal gender system. According to Connell, gender relations were historical, so the hierarchy of gender can be changed. Therefore, hegemonic masculinity appears in a certain condition and was open to historical change (Connell & Messerschmidt, 2005:833).

The concept of hegemonic masculinity was used in education studies, including the pattern of resistance and intimidations among men. It is used to explore the relationship between curriculum and difficulties in gender-neutral pedagogy. It's also had an influenced in criminology. All the data reflect the men and the boys doing more crimes, rather than women or girls (Connell & Messerschmidt, 2005:833).

The hegemonic masculinity concept is helped in theorizing a relationship between masculinity and some varieties of crimes. It's also used in a specific crime by boys and men studies, such as rape and murdered. Hegemonic masculinity is used to study the media representation of men, for example, the

interplay of sport and war imagery. The concept of hegemony also helped to understand a diversity and selectiveness (Connell & Messerschmidt, 2005:833).

The most of applications and modifications of hegemony masculinity are the contribution to the understanding of gender dynamics. Connell and Messerschmidt refuse the usages that imply fixed character or groups of toxic traits. They try to name the significant issues about gender, such as persistence of violence or the consequences of domination. An analysis that already renovated about hegemonic masculinity from the kind that mentions above, had relevance in the present moment of gender politics (Connell & Messerschmidt, 2005:855).

2.3 Clive Staples Lewis' Works

Clive Staples Lewis (1898-1963) was an admired writer, literary critics and also a clever student. He had an important role in writing a children fantasy novel. C.S Lewis was born on 29th November 1898 in North Ireland. He studied in Oxford University in 1916, he won a scholarship to University College. In 1931 the work of C.S Lewis influenced by his best friend J.R.R. Tolkien and G.K. Chesterton work, and he also becomes a member of the church in England.

C.S Lewis is known from his work on medieval literature, especially in children's series entitled "The Chronicles of Narnia" and his science fiction "Space Trilogy". He was also the leading figure in the Oxford literary group, called Inklings. C.S Lewis, wrote a number of popular novels, including science-fiction Space Trilogy, his fantasy Narnia books, and various other novels, most containing allegories on Christian themes such as sin, the fall, and redemption.

The space trilogy, or “Ransom Trilogy” novels is deal with what he saw as dehumanizing trends modern science fiction. In the first book, “Out of the Silent Planet” written after he has a conversation with his best friends J.R.R. Tolkien about this trend. Lewis agreed to write about space travel story and Tolkien a time travel one. Tolkien story “The lost road” is a story that connects a mythology of middle earth and the modern world was never completed. So many ideas presented in the books, especially in hideous power it is a dramatization of an argument made more formally in Lewis’ works.

“The Great Divorce” is a short novel about imagined conversation in the foothills of heaven between the saved and the potentially damned. This work appears after another short novel by Lewis, a short novel with a similar theme the Divine Comedy of Dante Alighieri, and John Bunyan's Pilgrim's Progress. Another short novel, The Screwtape Letters, consists of letters of advice from a senior demon, Screwtape, to his nephew Wormwood, on the best ways to tempt a particular human and secure his damnation.

The Chronicles of Narnia is a series of seven fantasy novels for children, and so far it is the most popular books by Lewis. His books have a Christian theme and describe an adventure of a group of magical land named Narnia. The lion the witch and the wardrobe is the first published book. The most popular novels of this series have been adapted to the movie. The Chronicles of Narnia borrow from Greek, Roman, and Celtic mythology as well as traditional English and Irish fairy tales.

The others Lewis works is the last novel was *Till We Have Faces*. Many people believe that this novel is the most mature and masterful work of fiction, but it was not a popular success. It retells about the Myth of Cupid and Psyche from the unusual perspective of Psyche's sister. It cares about the religious concept but the background full of unbeliever people and the relation with Christian fate are left implicit.

From the explanation above the researcher can conclude that C.S Lewis is an admired writer, also have many popular books that the ideas are usually using a Christian theme. His career as English professor and an author of fiction, Lewis also wrote a number of books about Christianity- perhaps most famously, *Mere Christianity*, which is considered a classic of Christian apologetics.

2.4 Previous Studies

There are some previous studies which are related to this research. First, is "The Lion and The Witch and the Discourse: a Critical Examination of Gender and Race in the Chronicles of Narnia Films" written by Kristie Carol O'Donnell 2013. The result of this thesis remarks on the potential power of film, and especially the recent cinematic *Chronicles of Narnia*, to promote and perpetuate understandings of morality and interpretations of social discourse for an audience.

The second previous study is "Character Development of Edmund Pevensie as Depicted in Clive S. Lewis's Work *The Chronicles of Narnia: The Lion, the Witch, and the Wardrobe*" written by Dia Rakhma. The result is Edmund's characteristics shown in the story are: love teasing his younger sister, bad-tempered (always gets angry without a reason), insensitive, selfish, coward

and not intuitive. His behaviors were started with the factors which caused them. Those factors come from the conflicts in him. The conflicts are divided into two: external conflict and internal conflict. External conflicts come from the outside of the character such as conflict with the other characters or environment, while internal conflicts come from the inside of the character (Rakhma,2014: 43).

The last previous study is “Hegemonic Masculinity and Male Interpretations of Female Objectification. Written by Nicolette Anne Marie Pacho. The result of this research is hegemonic masculinity explains how male domination over women is sustained when women are insecure and self-doubting about their looks with the encouragement of men in their lives alongside magazines that depict women in a certain way (Pacho, 2006:31).

Based on the previous studies, the researcher found some information. The first previous studies, focus on analyzing about gender and race in Narnia’s film and use critical discourse analysis. The second previous studies are only focused on Edmund character development in The Lion, the Witch, and the Wardrobe novel. The last previous study focuses on hegemonic masculinity and male interpretations of female objectification. Therefore, those previous studies inspire the researcher to use the hegemonic masculinity theory in The Lion, the Witch and the Wardrobe focus in men main characters.



CHAPTER III

ANALYSIS

The third chapter is going to discuss about the finding as the result of analyzing the data. The analysis is to answer the research question in chapter one, in this chapter will be divided into three parts. The first part is to explain about the actions of male main character that represent hegemonic masculinity. The second is the consequences of the actions by male main character. The last is the responses of female characters towards the hegemonic masculinity actions done by male main characters.

3.1 The Actions of the Male Main Characters that Represent Hegemonic Masculinity

According Christine (Christine,2016) hegemonic masculinity is men power and control over the opposites sex, even over other males. In detail, men are viewed to have controlled emotions, wealth, strength and leadership. In other cases men which already have power also didn't want to listen to a women or someone who don't have a power like them.

In this part of the third chapter, the researcher will analyze the action of male main characters that represent hegemonic masculinity. The male main characters are Peter Pevensie as the oldest brother and Edmund Pevensie as third brother. Finding the personalities, and the habits of each character is the first step.

The researcher will divide the actions that represent hegemonic masculinity into five parts, first is leadership actions, power actions, control actions, strength actions, and the last is emotions actions.

Then, the actions that represent hegemonic masculinity will be found as a final result of this part in the third chapter.

3.1.1 Leadership Actions

Peter Pevensie is the male main character in *“The Lion, the Witch and the Wardrobe”*. In the novel he describes as oldest brother that have two younger sisters and one younger brother. Peter is also a responsible men, he trusted to look after his brother and sister. The character of Peter Pevensie is wise, brave, and also magnificent. In the novel Peter is the leader of his family to saved magical land named Narnia from the power of white witch. The leadership actions were dominated of Peter actions, because he is the main characters and also become the focus of this research.

In the beginning of the story, Peter and his family (Susan, Edmund and Lucy) moved to Professor's house in aim to escape from air raids. After living several days in there, Lucy the youngest found a place behind the wardrobe, and no one believe her including Peter. But after the incident happen (when they make a trouble around the professor house) they hide inside the wardrobe and finally all of the family believe, there are place named Narnia. Before beginning the adventure in Narnia some conflict happen with Peter and his family.

The conversation among Peter and his family is contains some hegemonic masculinity aspects. The researcher finds evidences show the actions of Peter that represent hegemonic masculinity. To identify the actions we can see the data below:

"We've fallen on our feet and no mistake," said Peter. "This is going to be perfectly splendid. That old chap will let us do anything we like."
 "I think he's an old dear," said Susan....

"Hadn't we all better go to bed?" said Lucy. "There's sure to be a row if we're heard talking here."

"No there won't," said Peter. "I tell you this is the sort of house where no one's going to mind what we do. Anyway, they won't hear us. It's about ten minutes' walk from here down to that dining-room, and any amount of stairs and passages in between." (*The Lion, the Witch and the Wardrobe*, p. 8)

The conversation above tells that Peter want his family followed him to look around the Professors' house. One of the characteristics hegemonic masculinity is men domination over women or even to males. As the oldest, Peter has a power to reign over his family. Inside the conversation, Peter said twice that he want to explore the house and order his family to follow him even though in the story, the setting was bed time. And there are some reactions by the other character that refuse Peter order.

From the sentence "*We've fallen on our feet and no mistake,*" said Peter. "*This is going to be perfectly splendid. That old chap will let us do anything we like.*" Shows that Peter tried to order his family and follow him. Peter domination appeared when he asked the second statement "*No there won't,*" said Peter. "*I tell you this is the sort of house where no one's going to mind what we do. Anyway, they won't hear us. It's about ten minutes' walk from here down to that dining-room, and any amount of stairs and passages in between.*". It indicates that Peter doing hegemonic masculinity with order his family to follow his command.

The next data also show the hegemonic masculinity actions done by Peter.

It also same with the data above, The other data is in below:

"By Jove, you're right," said Peter, "and look there - and there. It's trees all round. And this wet stuff is snow. Why, I do believe we've got into Lucy's wood after all."

"I apologise for not believing you," he said, "I'm sorry. Will you shake hands?"

"Of course," said Lucy, and did.

"And now," said Susan, "what do we do next?"

"Do?" said Peter, "why, go and explore the wood, of course." (*The Lion, the Witch and the Wardrobe*, p. 57)

The data above is the story when, four siblings came to the forest inside the wardrobe. Peter, realize that all this time Lucy is telling the truth. Peter tried to apologies to Lucy and Lucy forgive him. In the conversation above the actions that represent hegemonic masculinity were found in the sentence "*Do?*" said Peter, "*why, go and explore the wood, of course.*" Peter said to his family to explore the woods when the other not know what they do next. Peter as the leader had responsibility to lead the family when exploring the woods. Hegemonic masculinity actions inside the conversation above, shows Peter use his power to reign over his family.

The next actions are when Peter mad at Edmund and know that Edmund was tells lie about magical land inside the wardrobe. Peter called Edmund a little beast, in this conversation part Peter decide Lucy became the leader to explore the woods. Peter trust Lucy, because he know that Lucy was ever visit the woods before and Peter think, Lucy is better leading the family than Edmund that also ever visit the woods. The next actions is in data below:

"What?" said Peter, lowering his voice to a whisper.

"We're following a guide we know nothing about. How do we know which side that bird is on? Why shouldn't it be leading us into a trap?"

"That's a nasty idea. Still - a robin, you know. They're good birds in all the stories I've ever read. I'm sure a robin wouldn't be on the wrong side." (*The Lion, the Witch and the Wardrobe*, p. 64)

The evidence above shows the actions that represent hegemonic masculinity in the sentence *"That's a nasty idea. Still - a robin, you know. They're good birds in all the stories I've ever read. I'm sure a robin wouldn't be on the wrong side."* Peter tried to convince Edmund that the robin is not dangerous at all. Peter also wanted his family to follow the robin. Peter sure that, the robin tried to lead them in to a right way. Although, Edmund refused to follow the robin, because he don't know yet about the robin. What side he is, the right side or the wrong side.

After following the robin Peter and his family find Mr. Beaver. Mr. Beaver is one of Narnia creature. He is a nice guy, and wanted to help Peter and his family. He wanted Peter and his family to stay for a while in his house. The conversation among them is in data below:

"Come on," said Peter, "let's give it a try. All keep close together. We ought to be a match for one beaver if it turns out to be an enemy." (*The Lion, the Witch and the Wardrobe*, p. 68)

The sentence that show Peter's actions is *"Come on," said Peter, "let's give it a try. All keep close together."* It's show Peter order to his family, it's represent hegemonic masculinity because he wanted his family to obey his order.

3.1.2 Power Actions

Edmund Pevensie is the third brother from Pevensie's family. Edmund is another male main character in the story. In the beginning of *The Lion, the Witch and the Wardrobe*, Edmund always had a bad tempered and always mad with his

family. Edmund also refuse Peter or Susan order, because he is always rebellious to his family. And one day in the magical land named Narnia, he became betrayal to his family because allied with the white witch. He became a betrayal because of some food and the white witch promised making him a prince of Narnia, also make his sister and brother a servant. Edmund never like to be the part of the family, because he never get attention and Peter also hard to him.

The power actions were rarely appears in Edmund character, it's still Peter that has domination of power actions in this novel. But the data below will show not only Peter actions but also Edmund actions that represent the power. Like in the data below:

"It's only a bird, silly," said Edmund.

"It's an owl," said Peter. "This is going to be a wonderful place for birds. I shall go to bed now. I say, let's go and explore tomorrow. You might find anything in a place like this. Did you see those mountains as we came along? And the woods? There might be eagles. There might be stags. There'll be hawks." (*The Lion, the Witch and the Wardrobe*, p. 9)

From the data above, it shows Peter actions that represent hegemonic masculinity. The actions in this data showed when Peter dominate over his brother, from the sentence *"This is going to be a wonderful place for birds. I shall go to bed now. I say, let's go and explore tomorrow. You might find anything in a place like this. Did you see those mountains as we came along? And the woods? There might be eagles. There might be stags. There'll be hawks."*. The researcher knows that he doing actions that represent hegemonic masculinity from that sentence.

The conversation above tells about Edmund and Peter that checked what is inside the wardrobe. Because before it, Lucy hear some noise came from inside the wardrobe. Edmund also trying to explain about the wardrobe, he said inside the wardrobe may be just a bird. After the conversation that happen among the family, than Peter order his family to go to bed and start to explore the house tomorrow.

"Not for me" said Peter; "I'm going to explore in the house."
Everyone agreed to this and that was how the adventures began. (*The Lion, the Witch and the Wardrobe*, p. 10)

The sentence "*Everyone agreed to this and that was how the adventures began*" is gives evidence that Peter doing hegemonic masculinity. As the oldest brother Peter is a character that have a power to reign over his youngest brother and sister. The one characteristic of hegemonic masculinity is controlled a leadership, it is proof in Peter character inside the novel.

The next actions that represent hegemonic masculinity done by Peter is in the sentence below:

"She's not being silly at all," said Peter, "she's just making up a story for fun, aren't you, Lu? And why shouldn't she?" (*The Lion, the Witch and the Wardrobe*, p. 28)

In the data evidence above tell about Peter that tried to helped Lucy, but Peter still not believe that Lucy telling the truth. Peter said that Lucy just make a fun stories that based on her imagination. In here, the researcher found the action that represent hegemonic masculinity, in the sentence "*she's just making up a story for fun, aren't you, Lu? And why shouldn't she?*". Peter, tried to convince the

other family that Lucy just make a fun stories, that actually a true story about the magical land named Narnia.

When Lucy tried to convince her sister and brother that the wardrobe is actually have magical land inside, her sister and her brother checked he wardrobe carefully.

Peter also tried to look after Lucy, and wanted Lucy to rethinking that the magical land inside wardrobe is not real. But Lucy actually telling the truth, and after Peter, Susan and Edmund checked the wardrobe, Lucy began to sad and her face became red. Because nobody believe her, and finally she cry.

The next evidence is when Peter almost knows the truth, about magical land inside the wardrobe. Peter almost believes because Lucy said that Edmund was goes inside. But, Edmund that already came in to it first was telling lie to Peter and Susan, and accuse Lucy just have a fun imagination. And make Lucy became sad, because Lucy is actually telling the truth but Edmund stir it up. With Edmund behavior before, peter became mad at him. The evidence is in the data below:

"Look here," said Peter, turning on him savagely, "shut up! You've been perfectly beastly to Lu ever since she started this nonsense about the wardrobe, and now you go playing games with her about it and setting her off again. I believe you did it simply out of spite."

"But it's all nonsense," said Edmund, very taken aback.

"Of course it's all nonsense," said Peter, "that's just the point. Lu was perfectly all right when we left home, but since we've been down here she seems to be either going queer in the head or else turning into a most frightful liar. But whichever it is, what good do you think you'll do by jeering and nagging at her one day and encouraging her the next?"

"You didn't think anything at all," said Peter; "it's just spite. You've always liked being beastly to anyone smaller than yourself; we've seen that at school before now." (*The Lion, the Witch and the Wardrobe*, p. 48)

Peter ask Edmund to shut up, because he already beastly to Lucy. In the sentence *"shut up! You've been perfectly beastly to Lu ever since she started this nonsense about the wardrobe, and now you go playing games with her about it and setting her off again. I believe you did it simply out of spite."* Shows that Peter wanted to protect Lucy, and mad at Edmund. Peter hardly said that Edmund have to shut up. Peter madness give an actions that represent hegemonic masculinity. *"You didn't think anything at all," said Peter; "it's just spite. You've always liked being beastly to anyone smaller than yourself; we've seen that at school before now."* This sentence is also give evidence that Peter doing hegemonic masculinity, inside the sentence there is Peter madness at Edmund. Peter know that Edmund always do bad thing, especially to Lucy.

The data below will show Peter's actions to Edmund that represent hegemonic masculinity:

"So you really were here," he said, "that time Lu said she'd met you in here - and you made out she was telling lies."

There was a dead silence. "Well, of all the poisonous little beasts -" said Peter, and shrugged his shoulders and said no more. There seemed, indeed, no more to say, and presently the four resumed their journey; but Edmund was saying to himself, "I'll pay you all out for this, you pack of stuck-up, selfsatisfied prigs."

"Where are we going anyway?" said Susan, chiefly for the sake of changing the subject.

"I think Lu ought to be the leader," said Peter; "goodness knows she deserves it. Where will you take us, Lu ?" (*The Lion, the Witch and the Wardrobe*, p. 58)

The sentence that shows the actions represent hegemonic masculinity done by Peter is *"that time Lu said she'd met you in here - and you made out she was telling lies." There was a dead silence."* In this sentence Peter, doing oppression

to Edmund. He wanted Edmund to confess that he already tell lied. After this sentence Peter shows his madness again in the sentence *"Well, of all the poisonous little beasts -" said Peter* "Its show that Peter mad at Edmund with called him a beast.

"A lot we could do! said Edmund, "when we haven't even got anything to eat!"

"Shut up - you!" said Peter, who was still very angry with Edmund. "What do you think, Susan?" "(*The Lion, the Witch and the Wardrobe*, p. 62)

The evidence above show that Peter still angry with Edmund, Peter do that because Edmund lied about the place named Narnia is actually exist. It once again shows Peter actions that represent hegemonic masculinity. In the sentence *"Shut up - you!" said Peter, who was still very angry with Edmund. "What do you think, Susan?"*. After mad with Edmund he directly ask Susan opinion and didn't wanted hear Edmund explanation.

After entering the woods and explore it. Lucy led them to Mr. Tumnus' house, he is a faun, Narnia creature that have a human face but had a goat leg. Mr. Tumnus is the first person that meet Lucy, when the first time Lucy entering the wardrobe. But after Lucy arrive n Mr. Tumnus' house, they found a letter that said, Mr. Tumnus is arrested in Queen castle because he doing a treason against the imperial. Lucy confused what they must do after she can't find Mr. Tumnus. After that, came a robin that tried to communicate with them. Peter tried to understand what the robin said. Peter wanted to follow the robin, but Edmund said that they can trust the bird. And Peter continued talk about the robin, that robin is a good birds.

The next data is, when Mr. Beaver tells a story about Aslan and the white witch. He tells that Peter, Susan, Edmund and Lucy are king and queen of Narnia. He tells that the four of them are destined to save Narnia from white witch power, save Narnia from winter for about a hundred years. With Aslan help, the four of them can save Narnia from the white witch. Therefore, Peter wants to meet him in personally. The evidence is in data below:

"I'm longing to see him," said Peter, "even if I do feel frightened when it comes to the point."

"That's right, Son of Adam," said Mr Beaver, bringing his paw down on the table with a crash that made all the cups and saucers rattle. "And so you shall. Word has been sent that you are to meet him, tomorrow if you can, at the Stone Table.' (*The Lion, the Witch and the Wardrobe*, p. 81)

"What on earth are we to do, Mr Beaver?" said Peter.

"Do?" said Mr Beaver, who was already putting on his snow-boots, "do? We must be off at once. We haven't a moment to spare!"

"We'd better divide into four search parties," said Peter, "and all go in different directions. Whoever finds him must come back here at once and-"

"Search parties, Son of Adam?" said Mr Beaver; "what for?"

"Why, to look for Edmund, of course!"

"There's no point in looking for him," said Mr Beaver. . . .

"All the same," said Peter in a rather choking sort of voice, "we'll still have to go and look for him. He is our brother after all, even if he is rather a little beast. And he's only a kid. (*The Lion, the Witch and the Wardrobe*, p. 84-85)

The stories after meeting and stay in Mr. Beaver's house, Edmund suddenly disappear from the house and make his family panic. Mr. Beaver said that, if Edmund already come to Narnia, than he must meet the white witch first. Mr. Beaver afraid that Edmund stir up by white witch and join her side, and betrayed his family. So Peter wants to meet Aslan and ask for his help. The

evidence above show Peter bravery to see Aslan, the actions that represent hegemonic masculinity showed in the sentence *"I'm longing to see him," said Peter, "even if I do feel frightened when it comes to the point."* The hegemonic masculinity aspect is when Peter said wanted to meet Aslan, Peter actually frightened to meet Aslan, he encourage himself for saving his brother.

The other evidence is found in the sentence *"What on earth are we to do, Mr Beaver?" said Peter*". Peter persist in his act to find Edmund, in that sentence clearly show Peter domination over Mr. Beaver inside the conversation. It is another action of Peter that represent hegemonic masculinity. The sentence *"All the same," said Peter in a rather choking sort of voice, "we'll still have to go and look for him. He is our brother after all, even if he is rather a little beast. And he's only a kid"*. It's also show Peter domination over Mr. Beaver, He once again wanted to find Edmund whatever the consequences is. In this conversation also show, how cared he actually to his brother. But Peter never shows his concern to Edmund before.

The next story is, when Peter, Susan and Lucy arrived in the Stone Table to meet Aslan. Peter tried to talk with Aslan but he not brave enough, then he asked Mr. Beaver to begin greeting. The beaver said no and Peter asked Susan to greet the Lion. But Susan said no, and finally Peter encourage himself to begin greet Aslan, the great lion.

The Peter actions that represent hegemonic masculinity is in this data below:

"Go on," whispered Mr Beaver.
 "No," whispered Peter, "you first."

"No, Sons of Adam before animals," whispered Mr Beaver back again.

"Susan," whispered Peter, "What about you? Ladies first."

"No, you're the eldest," whispered Susan. And of course the longer they went on doing this the more awkward they felt. Then at last Peter realised that it was up to him. He drew his sword and raised it to the salute and hastily saying to the others "Come on. Pull yourselves together," . . .

"That was partly my fault, Aslan. I was angry with him and I think that helped him to go wrong."

And Aslan said nothing either to excuse Peter or to blame him but merely stood looking at him with his great unchanging eyes. And it seemed to all of them that there was nothing to be said. (*The Lion, the Witch and the Wardrobe*, p. 125-126)

The sentence that show Peter actions is "*No,*" *whispered Peter, "you first."*

"No, Sons of Adam before animals," whispered Mr Beaver back again.

"Susan," whispered Peter, "What about you? Ladies first." It is Peter action when ask the beaver to begin greeting, but he refuse Peter order. The next is Peter ask Susan to begin greeting, and said "*ladies first*" It's indicate that he Susan to follow his order, but Susan also refuse Peter order.

In this conversation, Peter also confess his fault about Edmund. He tells Aslan that Edmund betrayal is because of him, he too hard at Edmund till he don't want to follow him again. Peter also asked Aslan help, to found Edmund and bring him to the family again. And Aslan said want to help them, bring back Edmund.

The conversation between Lucy and Edmund is in the data below:

"Who told you all that stuff about the White Witch?" he asked.

"Mr Tumnus, the Faun," said Lucy.

"You can't always believe what Fauns say," said Edmund, trying to sound as if he knew far more about them than Lucy.

"Who said so?" asked Lucy.

"Everyone knows it," said Edmund; "ask anybody you like. But it's pretty poor sport standing here in the snow. Let's go home." (*The Lion, the Witch and the Wardrobe*, p.44)

The sentence that show Edmund actions is *"You can't always believe what Fauns say," said Edmund, trying to sound as if he knew far more about them than Lucy.*" Is show that Edmund want to believe what Lucy said. Edmund action is represent hegemonic masculinity because Edmund didn't want listen to Lucy. The one of characteristics of masculinity is didn't want to listen to the women.

The actions that done by Edmund is in data below:

The relief which Edmund felt was so great that in spite of the cold he suddenly got warm all over right down to his toes, and at the same time there came into his head what seemed a perfectly lovely idea. "Probably," he thought, "this is the great Lion Aslan that they were all talking about. She's caught him already and turned him into stone. So that's the end of all their fine ideas about him! Pooh! Who's afraid of Aslan?"

And he stood there gloating over the stone lion, and presently he did something very silly and childish. He took a stump of lead pencil out of his pocket and scribbled a moustache on the lion's upper lip and then a pair of spectacles on its eyes. Then he said, "Yah! Silly old Aslan! How do you like being a stone? You thought yourself mighty fine, didn't you?" But in spite of the scribbles on it the face of the great stone beast still looked so terrible, and sad, and noble, staring up in the moonlight, that Edmund didn't really get any fun out of jeering at it. He turned away and began to cross the courtyard. (*The Lion, the Witch and the Wardrobe*, p.96)

The data above show that Edmund doing a hegemonic masculinity. He belittled Aslan, and he humiliate lion stone that he though was Aslan. Is show in the sentence *"Probably," he thought, "this is the great Lion Aslan that they were all talking about. She's caught him already and turned him into stone. So that's*

the end of all their fine ideas about him! Pooh! Who's afraid of Aslan?" It's clear that Edmund didn't have respect to Aslan, and didn't afraid at all. Although Peter, Susan, Lucy and Beavers very admire and respect Aslan. In the data above also show Edmund treat to the lion stone, he actually still childish like boy as usual. He draw a mustache and spectacles in its eyes.

3.1.3 Control Actions

The control actions are rarely appears in the data, but it is the important aspect of hegemonic masculinity characteristic, that can prove the actions done by the male characters were hegemonic masculinity. The evidence is in data below:

"So you've been hiding, have you?" said Peter. "Poor old Lu, hiding and nobody noticed! You'll have to hide longer than that if you want people to start looking for you." (*The Lion, the Witch and the Wardrobe*, p. 27)

The evidence above is happen when Lucy that just came back from inside the wardrobe. Lucy said, there a place named Narnia inside the wardrobe. Peter and the rest of her family didn't trust her. Peter said, Lucy just have her own imagination. In this evidence the researcher found an action that represent hegemonic masculinity aspect in the sentence "*Poor old Lu, hiding and nobody noticed! You'll have to hide longer than that if you want people to start looking for you.*". When Peter ask Lucy to hide longer than, if wanted someone find her.

The others did not know what to think, but Lucy was so excited that they all went back with her into the room. She rushed ahead of them, flung open the door of the wardrobe and cried, "A jolly good hoax, Lu," he said as he came out again; "you have really taken us in, I must admit. We half believed you."

"But it wasn't a hoax at all," said Lucy, "really and truly. It was all different a moment ago. Honestly it was. I promise."

"Come, Lu," said Peter, "that's going a bit far. You've had your joke. Hadn't you better drop it now?"

Lucy grew very red in the face and tried to say something, though she hardly knew what she was trying to say, and burst into tears. (*The Lion, the Witch and the Wardrobe*, p. 28-29)

From the evidence above, the researcher found Peter actions that represent hegemonic masculinity. From the sentence "*A jolly good hoax, Lu,*" he said as he came out again; "*you have really taken us in, I must admit. We half believed you.*" Peter said that Lucy telling lies, he also tried to convince the other family that she telling lie. The second evidence is from the sentence "*Come, Lu,*" said Peter, "*that's going a bit far. You've had your joke. Hadn't you better drop it now?*".

The conversation is in data below:

"Yes, but how do we know?" said Edmund.

"Shan't we have to risk it?" said Susan. "I mean, it's no good just standing here and I feel I want some dinner."

"Come on," said Peter, "let's give it a try. All keep close together. We ought to be a match for one beaver if it turns out to be an enemy."

"If it comes to talking about sides," said Edmund, "how do we know you're a friend?"

"Not meaning to be rude, Mr Beaver," added Peter, "but you see, we're strangers."

"Quite right, quite right," said the Beaver. "Here is my token." With these words it held up to them a little white object. They all looked at it in surprise, till suddenly Lucy said, "Oh, of course. It's my handkerchief - the one I gave to poor Mr Tumnus." (*The Lion, the Witch and the Wardrobe*, p.68-69)

From the sentence "*Yes, but how do we know?*" said Edmund." It's show that Edmund didn't trust Peter also Mr. Beaver. This actions show that Edmund

doing hegemonic masculinity to Peter also to Mr. Beaver. With didn't want to listen, and didn't trust them. And the next data is in the sentence *"If it comes to talking about sides," said Edmund, "how do we know you're a friend?"* This evidence also show Edmund actions that represent hegemonic masculinity, same with the explanation before.

3.1.4 Strength Actions

Peter did not feel very brave; indeed, he felt he was going to be sick. But that made no difference to what he had to do. He rushed straight up to the monster and aimed a slash of his sword at its side. That stroke never reached the Wolf. Quick as lightning it turned round, its eyes flaming, and its mouth wide open in a howl of anger. If it had not been so angry that it simply had to howl it would have got him by the throat at once. . (*The Lion, the Witch and the Wardrobe*, p. 129)

The sentence above is shows Peter actions that represent hegemonic masculinity. It is show Peter bravery to save Susan and Lucy that attacked by wolf, which is white witch army. The paragraph above also said that Peter use his sword to killed the wolf, it's also hegemonic masculinity aspects, that said men have a strength, and it is men duty to protect women. In the end of the story, Peter is the one that lead Aslan's army, and he success to win the war between Aslan's army and the withe witch army. The Narnia is free and Peter became a high king that will be called King Peter the Magnificent.

In the story Edmund also show his arrogant in his younger sister, Lucy. It is when Edmund and his family checking what inside the wardrobe. Because Lucy said that there is magical land inside the wardrobe. But no one believes her, until the family checking the wardrobe and found nothing, Lucy tried to convince her family. The conversation is in data below:

"So you've been hiding, have you?" said Peter. "Poor old Lu, hiding and nobody noticed! You'll have to hide longer than that if you want people to start looking for you."

"But I've been away for hours and hours," said Lucy.

The others all stared at one another.

"Batty!" said Edmund, tapping his head. "Quite batty." (*The Lion, the Witch and the Wardrobe*, p.27)

The sentence that shows Edmund arrogant to Lucy is "Batty!" said Edmund, tapping his head. "Quite batty." It's clearly the actions that represent hegemonic masculinity, because he mocked his sister with saying him batty. Edmund also didn't care when Lucy tried to explain that she have been in the wardrobe for hours and hours. Edmund didn't care and didn't want hear Lucy explanation.

The next story is when Edmund meet the white witch for the first time. Edmund meet white witch in Narnia when he followed Lucy entering the wardrobe. First, he didn't believe that the wardrobe is magic wardrobe, but after entering the wardrobe he see the winter woods with his own eyes, he finally believe. He meet white witch and have a conversation together, the conversation is in data below:

"Why not now?" said Edmund. His face had become very red and his mouth and fingers were sticky.

He did not look either clever or handsome, whatever the Queen might say.

"Oh, but if I took you there now," said she, "I shouldn't see your brother and your sisters. I very much want to know your charming relations. You are to be the Prince and - later on - the King; that is understood. But you must have courtiers and nobles. I will make your brother a Duke and your sisters Duchesses."

"There's nothing special about them," said Edmund, "and, anyway, I could always bring them some other time."

(*The Lion, the Witch and the Wardrobe*, p.41)

The conversation between the white witch and Edmund above is talking about the white witch want to see Edmund brother and sister in order to kill him, but Edmund didn't know her bad plan, he just said *"There's nothing special about them," said Edmund, "and, anyway, I could always bring them some other time."* It is also Edmund actions that represent hegemonic masculinity, he didn't listen to the white witch and he just wanted a Turkish delight that gave by her before the conversation.

When Edmund done with the conversation with the white witch, Lucy which was just met Mr. Tumnus (the faun) met Edmund in the woods, Edmund talking that he was looking for her. Edmund also confess that Lucy's story about magical land named Narnia is true. After meeting Lucy, Lucy tells Edmund about what is happen in the woods, the woods became winter for about a hundred year, because of the white witch taking controlled inside the woods. According Lucy, the white witch is cruel witch that want to become a Queen of Narnia. But, Edmund that already met the white witch didn't believe what Lucy said.

After exit from the wardrobe, Lucy tells Peter and Susan that the magical land is truly exist. Moreover, Edmund already visited the magical land named Narnia inside the wardrobe. But, when Lucy tried to explain all of it to Peter and Lucy, Suddenly Edmund said that it was just Lucy imagination, he said that Lucy and Edmund just pretending visiting Narnia. The conversation is in the data below:

And Edmund gave a very superior look as if he were far older than Lucy (there was really only a year's difference) and then a little

snigger and said, "Oh, yes, Lucy and I have been playing -pretending that all her story about a country in the wardrobe is true. just for fun, of course. There's nothing there really." (*The Lion, the Witch and the Wardrobe*, p.47)

The data above shows Edmund actions that represent hegemonic masculinity. It's clearly stated that Edmund doing domination over Lucy, with tell lied. The lied Edmund statement is made Peter and Susan believe that Lucy is just have an imagination about the magical land inside the wardrobe.

The next is when Edmund and his family entering Narnia, Lucy want to visit Mr. Tumnus' house. But after arrived there, the house is empty with messy condition. Edmund find a piece of paper that was written by Maugrim, the delegation from white witch. He arrested Mr. Tumnus because he betrayed the white witch for saving Lucy in the day before. In this part, Edmund that already met white witch just care for himself and didn't want to be there with his family. He just wanted to be with white witch eating Turkish delight again.

The next data is when Edmund and his family met Mr. Beaver in near Mr. Tumnus' house. Edmund was suspicious with Mr. Beaver at first time they met. But Peter believe that Mr. Beaver is good creature. Peter asked Edmund to follow the beaver but Edmund not easy to trust the beaver.

The next data is when Edmund arrived in Mr. Beaver's house, he see the two hills that there is white witch place. In the Mr. Beaver's house he just thinking about white witch and Turkish delight also being a king. In this part, Edmund show his action that represent hegemonic masculinity aspect. The evidence is in data below:

A little lower down the river there was another small river which came down another small valley to join it. And looking up that valley, Edmund could see two small hills, and he was almost sure they were the two hills which the White Witch had pointed out to him when he parted from her at the lamp-post that other day. And then between them, he thought, must be her palace, only a mile off or less. And he thought about Turkish Delight and about being a King ("And I wonder how Peter will like that?" he asked himself) and horrible ideas came into his head. (*The Lion, the Witch and the Wardrobe*, p.72-73)

The sentence that show Edmund actions represent hegemonic masculinity is in the sentence "*he thought, must be her palace, only a mile off or less. And he thought about Turkish Delight and about being a King ("And I wonder how Peter will like that?" he asked himself) and horrible ideas came into his head.*"

It is represent hegemonic masculinity because Edmund just care for himself and wanted to be a King, in the white witch palace. Edmund also didn't care with his family, moreover Edmund want make Peter, Susan and Lucy his servant.

The next paragraph is shows Edmund actions, in the story when he arrived in the white witch palace and he met a lion stone. Edmund though that the lion stone is Aslan, Aslan, the lion that Mr. Beaver talked about in his house. Mr. Beaver said that Aslan is the real king of Narnia, he is the great lion and will save Narnia from the white witch power. But Edmund belittle Aslan and dislike him.

The last act by Edmund is when, Edmund regret all of his fault. In the story, Edmund was rescued by Aslan's army. He united with his family after arrested and became a betrayal for defend the white witch. Finally he back to the family and fight together against the white witch. The data is in below:

Edmund shook hands with each of the others and said to each of them in turn, "I'm sorry," and everyone said, "That's all right." And then everyone wanted very hard to say something which would make it quite clear that they were all friends with him again –something ordinary and natural –and of course no one could think of anything in the world to say. (*The Lion, the Witch and the Wardrobe*, p.136)

Edmund encourage himself to apologize and confess his fault. It is show that his actions represent hegemonic masculinity. One of the characteristic hegemonic masculinity is can controlled emotions. In the end of the story, Edmund becoming a knight that help Aslan army to killed and destroy white witch. Although Edmund had injured himself because he tried to save Peter from white witch attacked. But, Lucy have a magic cordial that can heal Edmund wound. When Narnia is free and the white witch is down, Edmund become a prince and will be called King Edmund the Just.

3.1.5 Emotions Actions

"I think he's an old dear," said Susan.
 "Oh, come off it!" said Edmund, who was tired and pretending not to be tired, which always made him bad-tempered. "Don't go on talking like that."
 "Like what?" said Susan; "and anyway, it's time you were in bed."
 "Trying to talk like Mother," said Edmund. "And who are you to say when I'm to go to bed? Go to bed yourself." (*The Lion, the Witch and the Wardrobe*, p.8)

The sentence that show Edmund doing the actions that represent hegemonic masculinity is "*Oh, come off it!*" said Edmund, who was tired and pretending not to be tired, which always made him bad-tempered. "*Don't go on talking like that.*" He directly said he didn't want to explore the house because he too tired. He say it with bad tempered, because he hate Peter when Peter asked him to do something.

The next evidence is in the sentence *"Trying to talk like Mother," said Edmund. "And who are you to say when I'm to go to bed? Go to bed yourself."* Edmund said it to Susan, beside Peter he also hate Susan. Is clearly an evidence of hegemonic masculinity aspects, because Edmund showed that he is arrogant to woman. Arrogant to woman is also the characteristic of doing hegemonic masculinity.

3.2 The consequences of the actions done by Male Main Characters

Peter and Edmund actions that represent hegemonic masculinity definitely have consequences. Especially for the woman character, that often experience a hegemonic masculinity by the male main characters. There some consequences that already made by Peter and Edmund to Susan and Lucy. The consequences also affect in Edmund, because he the often receive a hegemonic masculinity action from Peter.

The first consequences is Edmund betrayal to his family. Edmund in the first story already show that he didn't like Peter which always reign over. He didn't like Peter because he just obey his father order, not from Peter. Although Peter is the oldest in his family, and definitely Peter is the leader and the one who must responsible to his family.

Edmund become traitor because he hated being part of the family. After he met the white witch that promise him a good position, to be a prince in white witch palace. He directly want to follow her, and for the retained he must bring the rest of his family to meet the white witch. Edmund mission to bring the family

to the palace failed, and finally Edmund became a prisoner inside the palace. The evidence is in the data below:

You mustn't think that even now Edmund was quite so bad that he actually wanted his brother and sisters to be turned into stone. He did want Turkish Delight and to be a Prince (and later a King) and to pay Peter out for calling him a beast. As for what the Witch would do with the others, he didn't want her to be particularly nice to them - certainly not to put them on the same level as himself; (*The Lion, the Witch and the Wardrobe*, p.90)

The next consequences that appear from hegemonic masculinity action done by Peter is happen to Susan and Lucy. With the actions that already explain in above, when Peter became arrogant and usually show his leadership character, Susan and Lucy always obey Peter order. Susan and Lucy that before haven't confident character, after Peter doing hegemonic masculinity like the evidence above Susan and Lucy become more confident and brave.

The last is, Susan and Lucy's responses to Edmund action that represent hegemonic masculinity. With the action that already explained above, Susan didn't want to follow Edmund and always fight back. It is because Susan is older that Edmund and she didn't want to dominate by Edmund. Whereas, when Edmund doing some actions that represent hegemonic masculinity. Lucy's is oppressed at the first time, but by the time goes she began to brave herself. Moreover, when Edmund in the white witch prison, Lucy tried to save him. The evidence is in the data below:

"But it's all nonsense," said Edmund, very taken aback.

"Of course it's all nonsense," said Peter, "that's just the point. Lu was perfectly all right when we left home, but since we've been down here she seems to be either going queer in the head or else turning

into a most frightful liar. But whichever it is, what good do you think you'll do by jeering and nagging at her one day and encouraging her the next?"

"You didn't think anything at all," said Peter; "it's just spite. You've always liked being beastly to anyone smaller than yourself; we've seen that at school before now."

"Do stop it," said Susan; "it won't make things any better having a row between you two. Let's go and find Lucy."

"I don't care what you think, and I don't care what you say. You can tell the Professor or you can write to Mother or you can do anything you like. I know I've met a Faun in there and - I wish I'd stayed there and you are all beasts, beasts." (*The Lion, the Witch and the Wardrobe*, p.48)

"Please - Aslan," said Lucy, "can anything be done to save Edmund?" (*The Lion, the Witch and the Wardrobe*, p.126)

3.3 The Responses of Female Characters towards the Hegemonic Masculinity

Actions Done by Male Main Characters

In the Novel, the female main character is Susan (the second) and Lucy (the youngest). From hegemonic masculinity actions that done by male main characters, Susan and Lucy also show their response. There are good response, and also there are refusal response. The researcher begin with show a data about Susan response towards hegemonic masculinity actions that already done by male main character.

3.3.1 Susan Pevensie's Responses

Susan is the second sister, He had a kind heart and also soft personality. In the novel she describe as a young lady that always taken motherly role. For

example, it's Susan who suggest the other family to take the fur coats from the wardrobe to keep them warm in the winter woods.

The first, Susan's response to hegemonic masculinity actions done by male main character is in data below:

"We've fallen on our feet and no mistake," said Peter. "This is going to be perfectly splendid. That old chap will let us do anything we like."

"I think he's an old dear," said Susan.

"Oh, come off it!" said Edmund, who was tired and pretending not to be tired, which always made him bad-tempered. "Don't go on talking like that."

"Like what?" said Susan; "and anyway, it's time you were in bed."

"Trying to talk like Mother," said Edmund. "And who are you to say when I'm to go to bed? Go to bed yourself." (*The Lion, the Witch and the Wardrobe*, p.8)

The sentence that show Susan response is *"Like what?" said Susan; "and anyway, it's time you were in bed."* It is show that Susan didn't want to follow Peter order to exploring the house. And also he directly told Edmund to go to bed, because the time is bed time.

The next is when, Edmund made Lucy cried because he tells Lucy imagination about the magical land inside the wardrobe. The data is in below:

"You didn't think anything at all," said Peter; "it's just spite. You've always liked being beastly to anyone smaller than yourself; we've seen that at school before now."

"Do stop it," said Susan; "it won't make things any better having a row between you two. Let's go and find Lucy." (*The Lion, the Witch and the Wardrobe*, p.48)

The sentence that show Susan response to hegemonic masculinity action by Peter is *"Do stop it," said Susan; "it won't make things any better having a row between you two. Let's go and find Lucy."* Susan clearly said that Peter and

Edmund haven't dispute while Lucy is cried. She also asked Peter and Edmund to find Lucy that already run away with tears.

Susan response hegemonic masculinity done by Peter again is when, Peter still angry with Edmund that already tells lied about the magical land inside the wardrobe. Peter that still angry with Edmund also asked Susan opinion about what they have to do next. The conversation in data below:

"A lot we could do! said Edmund, "when we haven't even got anything to eat!"

"Shut up - you!" said Peter, who was still very angry with Edmund.

"What do you think, Susan?"

"I've a horrid feeling that Lu is right," said Susan. "I don't want to go a step further and I wish we'd never come. But I think we must try to do something for Mr Whatever-his-name is - I mean the Faun." (*The Lion, the Witch and the Wardrobe*, p.62)

The evidence above tells about Susan opinion about what they do next. It is clear that Susan didn't against Peter order to search the solution. Its show that Susan is accept hegemonic masculinity actions to her. Also the evidence that Peter's action is made Susan more responsible and confidence.

"Yes, but how do we know?" said Edmund.

"Shan't we have to risk it?" said Susan. "I mean, it's no good jus standing here and I feel I want some dinner." (*The Lion, the Witch and the Wardrobe*, p.68)

The conversation above shows Susan response to Edmund, Susan said that better doing something than not doing anything. Although Edmund afraid of any risk that may happen if they follow the robin.

"Go on," whispered Mr Beaver.

"No," whispered Peter, "you first."

"No, Sons of Adam before animals," whispered Mr Beaver back again.

"Susan," whispered Peter, "What about you? Ladies first."

"No, you're the eldest," whispered Susan (*The Lion, the Witch and the Wardrobe*, p.125)

The conversation above shows a conditions that Peter, Susan, Lucy and Beavers when arrived in stone table to meet Aslan. Before encourage himself to begin greeting the lion, Peter asked Beavers and also asked Susan. But Susan said "*No, you're the eldest,*" *whispered Susan*" its Susan response to Peter actions that represent hegemonic masculinity. Susan refuse Peter order because she think he is the oldest and better begin the greeting than her.

In the end of the story, Susan is with Lucy and Edmund find another Aslan army in the white witch palace. The rest of Narnia creature that have turn in to a stone by white witch is released from there. And they can join Peter and Edmund war against white witch. After winning the war, Susan become a Queen of Narnia and will be called Queen Susan the Gentle.

3.3.2 Lucy Pevensie's Responses

Lucy Pevensie is the youngest sister in the family. She is the most important character in the novel, because she is the first time that find the way to Narnia and also find the way out to the real world. She is very kind girl and also truthful to the point of stubbornness when Peter, Susan and Edmund didn't believe her when he talked about the magical land inside the wardrobe.

Lucy's response about male main character action that represent hegemonic masculinity is when the first time Peter asked the family to explore the

house. She give a response and refuse Peter order to explore the house because the time is already night, and she knows that the rest of her family is also tired after long trip from London. The conversation is in the data below:

"We've fallen on our feet and no mistake," said Peter. "This is going to be perfectly splendid. That old chap will let us do anything we like."

"I think he's an old dear," said Susan.

"Oh, come off it!" said Edmund, who was tired and pretending not to be tired, which always made him bad-tempered. "Don't go on talking like that."

"Like what?" said Susan; "and anyway, it's time you were in bed."

"Trying to talk like Mother," said Edmund. "And who are you to say when I'm to go to bed? Go to bed yourself."

"Hadn't we all better go to bed?" said Lucy. "There's sure to be a row if we're heard talking here." (*The Lion, the Witch and the Wardrobe*, p.8)

The sentence that shows Lucy's response is "*Hadn't we all better go to bed?*" said Lucy. "*There's sure to be a row if we're heard talking here.*" It is clearly Lucy's refusal response to Peter order.

The next data is when Lucy tried to convince Peter and the other family that the magical land inside the wardrobe is real. She actually in a hide and seek game with her family but she unintentionally found a big wardrobe and come inside the wardrobe. After entering the wardrobe she found a woods in winter condition and also for the first time meet Mr. Tumnus. She gone for hours and she directly go back to the wardrobe but outside the wardrobe the time didn't change.

The conversation is in data below:

"So you've been hiding, have you?" said Peter. "Poor old Lu, hiding and nobody noticed! You'll have to hide longer than that if you want people to start looking for you."

"But I've been away for hours and hours," said Lucy.

The others all stared at one another.

"Batty!" said Edmund, tapping his head. "Quite batty."

"She's not being silly at all," said Peter, "she's just making up a story for fun, aren't you, Lu? And why shouldn't she?"

"No, Peter, I'm not," she said. "It's - it's a magic wardrobe. There's a wood inside it, and it's snowing, and there's a Faun and a Witch and it's called Narnia; come and see." (*The Lion, the Witch and the Wardrobe*, p.28)

The sentence that show Lucy's response is *"But I've been away for hours and hours," said Lucy.*" She tried to convince Peter that she already gone for hours because she entering Narnia and stayed there with Mr. Tumnus. She clearly persistent with her statement about the magical land called Narnia inside the wardrobe, although Peter said that it was her imagination. The next Lucy's response is in the sentence *"No, Peter, I'm not," she said. "It's - it's a magic wardrobe. There's a wood inside it, and it's snowing, and there's a Faun and a Witch and it's called Narnia; come and see."* She once again still in her conviction that Narnia is real. She said to Peter that it is not her imagination, she also tells to Peter that there is a faun inside the wardrobe, and finally Lucy asked Peter to come and see Narnia inside the wardrobe. It is clearly Lucy's refusal response to Peter's action that represent hegemonic masculinity.

The next stories is when Edmund also entering the wardrobe because he followed Lucy. After meet the faun she meet Edmund, she tells to Edmund that never talked to the white witch, because she is the cruel one in Narnia. But Edmund said that she must not believe what faun says. But, Lucy still in her opinion about the cruel white witch, that already made Narnia winter for about hundreds years. The data is in below:

"You can't always believe what Fauns say," said Edmund, trying to sound as if he knew far more about them than Lucy.

"Who said so?" asked Lucy.

"Everyone knows it," said Edmund; "ask anybody you like. But it's pretty poor sport standing here in the snow. Let's go home." (*The Lion, the Witch and the Wardrobe*, p.44)

The sentence that show Lucy's response is "*Everyone knows it,*" said Edmund; "*ask anybody you like. But it's pretty poor sport standing here in the snow. Let's go home.*" That sentence show Lucy's opinion about the white, she more believe what Faun said than Edmund statement about not trusting the faun. It is show that Lucy refuse the action of hegemonic masculinity done by Edmund.

And Edmund gave a very superior look as if he were far older than Lucy (there was really only a year's difference) and then a little snigger and said, "Oh, yes, Lucy and I have been playing - pretending that all her story about a country in the wardrobe is true. just for fun, of course. There's nothing there really." . . .

"You didn't think anything at all," said Peter; "it's just spite. You've always liked being beastly to anyone smaller than yourself; we've seen that at school before now."

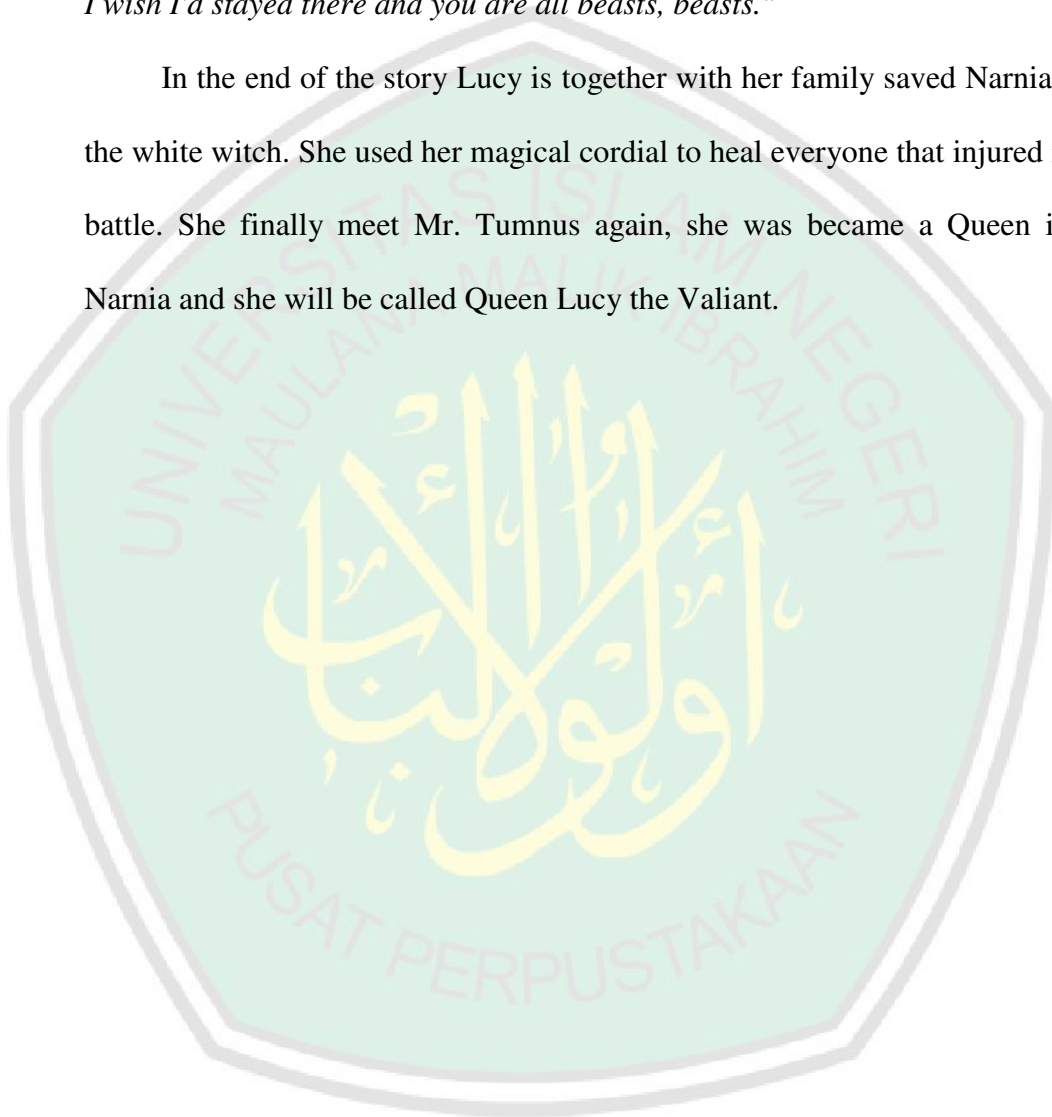
"Do stop it," said Susan; "it won't make things any better having a row between you two. Let's go and find Lucy."

"I don't care what you think, and I don't care what you say. You can tell the Professor or you can write to Mother or you can do anything you like. I know I've met a Faun in there and - I wish I'd stayed there and you are all beasts, beasts." (*The Lion, the Witch and the Wardrobe*, p.47)

The data above it shows Lucy's response when Edmund tell lied to Peter and Susan about the magical land inside the wardrobe. In evidence above shows that Lucy oppressed with Edmund actions. Edmund clearly come inside the wardrobe but he didn't want to confess and tell lied and finally Lucy run away

with tears. The sentence that shows Lucy's response is *"I don't care what you think, and I don't care what you say. You can tell the Professor or you can write to Mother or you can do anything you like. I know I've met a Faun in there and - I wish I'd stayed there and you are all beasts, beasts."*

In the end of the story Lucy is together with her family saved Narnia from the white witch. She used her magical cordial to heal everyone that injured in the battle. She finally meet Mr. Tumnus again, she was became a Queen in the Narnia and she will be called Queen Lucy the Valiant.



CHAPTER IV

CONCLUSION

After analyzed *The Lion, the Witch and the Wardrobe* using hegemonic masculinity theory, finally the researcher comes to the next part which consist of conclusion and suggestion. In this part, the researcher will give the conclusion which deals with the analysis which has been done in the previous chapter. Besides, the researcher also going to give suggestion to the study for the readers, especially for the next researchers which will use the same theory as used in this study.

4.1 Conclusion

The Lion, the Witch and the Wardrobe is classical children fantasy novel written by C.S Lewis. This novel talks about the adventure of four siblings in the place named Narnia. The researcher has presented the analysis of *The Lion, the Witch and the Wardrobe* in to three parts. The first discussion is about the actions of male main characters that represent hegemonic masculinity aspects. The male main characters in the first problem is Peter Pevensie and Edmund Pevensie. The researcher found many actions from the male main characters that represent hegemonic masculinity. Hegemonic masculinity actions done by Peter for example always ask his family to follow him and do what he want. The actions by Edmund for example always shows his stubborn and he doesn't want to listen his brother's order, and also shows his selfishness without thinking the others feeling especially his sister Lucy.

The second discusses about the consequences of the actions done by the male main characters. Every actions done by the male main characters have consequences. The consequences also influence the plot of story and the main problem. After doing analysis the researcher finds out some consequences of the actions done by male main characters. For example, Edmund betrayal to his family because of by Peter actions which are always hard to him. Also Lucy feels depressed by Edmund actions.

The last is female responses towards the hegemonic masculinity actions by the male main characters. For example, Susan refusal to her brothers order, and Lucy's pleading for her honest statement about Narnia, the magical land inside the wardrobe. In conclusion, female characters in this story do not really obey to the male main characters hegemonic masculinity action. Although Lucy was oppressed because of Edmund hegemonic masculinity actions.

4.2 Suggestion

The Lion, the Witch and the Wardrobe is an interesting novel. Basically, there are many aspects which can be analyzed from this novel. Along with this study, the researcher suggest to the next researcher to conduct analysis in other aspects which has not been analyzed. By conducting analysis from the different aspects, it will benefit for many people, because through the analysis in the different aspects, it will give inspiration for the next researchers. Nevertheless, if the next researcher want to analyze The Lion, the Witch and the Wardrobe by the same theory, it does not matter. The next researcher may broaden the previous

analysis into the more detail analysis or by seeking the lacking of this analysis to be added and completed in order to result better analysis in the same theory.



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