

Declaration

The author hereby declares that '**YOUNG MEN AND WOMEN'S TALK ABOUT THE EMERGENCE OF THE 'METROSEXUAL' MALE**', unless specifically indicated to the contrary in the text, is her own original work and that all sources and quotes have been referenced.

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Abstract

Gender studies in South Africa, especially the understanding of masculinity, is still in its infancy and as such paucity in literature and qualitative studies is evident. This study was aimed at exploring how male and female university students talked about the emergence of the 'metrosexual' male and the changes, if any, that masculinity has undergone. The rationale of this study is to therefore contribute to the growing understanding of the 'metrosexual' male and to try and bridge the gap between theoretical understandings of masculinity and the lived experiences of the South African population.

The sample for this study consisted of eight University of Witwatersrand undergraduate students (four male and four female). . The research process involved each participant undergoing a semi structured interview, after which their talk around the 'metrosexual' male was analysed using discourse analysis. The researcher was interested in learning how the participants talked about current masculinity, the 'metrosexual' male, factors that are responsible for the emergence of the 'metrosexual' male and finally the suggestion that masculinity is in crisis. The data suggests that whilst the 'metrosexual' is understood as being another form of masculinity, the suggestion of a crisis is questionable, as perhaps the so called crisis is created through people's discourses as a means of repositioning masculinity and maintaining its inherent dominance. The 'metrosexual' male was therefore seen as a positioning of masculinity that implies freedom to explore without disrupting the hegemonic qualities of masculinity.

Key Terms: *gender studies, masculinity, South Africa, 'metrosexual' male, crisis, discourse analysis.*

Chapter 1: Background, Rationale and Scope

1.1 Introduction

The development and maintenance of gender specific identity has always been a contentious debate, trying to therefore understand and define what being male or female represents, can be considered quite a daunting task. One just has to look around in contemporary society to witness that discussions and debates around the roles, beliefs, misconceptions and stereotypes of gender are still issues that need to be addressed and analysed, especially in Africa (Ouzgane & Morrell, 2005). Not only are gender concepts dynamic and flexible but it is something that represents different connotations for different cultures and communities (Kimmel, 1987; Morrell, 2001).

To understand the emergence of the so-called ‘metrosexual’ male one has to therefore look at the current context that it exists and develops in. Whilst the concept of the ‘metrosexual’ male will later be discussed, a brief description needs to be provided. A ‘metrosexual’ male is what many consider a *new age man*, a man who has managed to strike a balance between being masculine whilst still portraying certain *feminine* traits such as paying attention to grooming and being emotive (Simpson, 2002). For the purpose of this report, the term ‘metrosexual’ has been placed in inverted commas as a way of emphasising that this term is a construct of people’s discourses and is not a formally accepted type of masculinity.

Ouzgane and Morrell (2005) argue that colonialism and apartheid played an integral part in the development of oppressive and rigid gender identity that was seen throughout the early 1900’s in South Africa. Currently however, South Africa has one of the most progressive constitutions that, as well as living in a post-colonial and post-apartheid era, has forbidden any sort of discriminatory practices, whether it be race or gender related. As such gender equity has been placed high on the Constitution’s priority list. This is evidenced as according to Walker (2005, p. 163) ‘South Africa’s contemporary crisis of masculinity and male sexuality has been brought into sharp focus by the transition to democracy (especially gender transformation), the adoption of the Constitution and the public discourses of human rights’. This means that the institutes’ practices and ideologies that once governed

gender practices, i.e. patriarchal society and gender bias and roles, are no longer acceptable in South Africa's newly democratic society. This according to Walker (2005) caused men to become displaced due to the concept of patriarchy and the role of men now being challenged.

This held serious implications for past and future gender constructions (Zulu, 1998) as Morrell (1998, p. 610) states that 'it has been contended that gender regimes and identities were situated within institutions and it was these that produced African masculinities'. Considering the institutional restructuring of norms coupled with other social pressures, such as globalization and South Africa's divided history, it is no wonder that the ideology of masculinity has come under question with the resulting product being 'a complex mix of gender regimes and identities' (Morrell, 1998 p. 619).

Along with the institutional changes that were occurring post democracy, there were many changes occurring within established power relations between men and women. This led men to claim that if they were to survive in South Africa, they would have to adapt to the changing gender roles that society has started to dictate to them (Walker, 2005). This is a critical statement in the understanding of the emergence of the 'metrosexual' male as with the increase in urbanization and more people entering the middle class financial bracket, a new form of masculinity has begun to emerge.

In the past, gender studies were restricted mostly to issues surrounding empowerment, creating an egalitarian society and addressing the wrongs that masculinity affected unto femininity (Kimmel, 1987). This is evident from the creation of the popular feminist movement around the world in the late 1960's and 1970's (Edley & Wetherell, 1995) and more specifically the Commission on Gender Equality in South Africa in 1996 (Morrell, 2001) whose primary task was the liberation of women. Whilst this is considered paramount for the development and progression of gender equality, one can still argue that current issues surrounding gender constructs that are relevant in today's society, need to be further studied. To study the complexities and challenges of gender issues relevant to today's context, this research project is attempting to look at how participants are talking about the changes in masculinity. It is also hoped that the practical significance of having data based on what the youth are saying about masculinity, may be indicative of the changes that one can expect in

the future and also to acknowledge how predominant discourses at specific times in society, often help to shape and change social constructs.

1.2 Research Aims

- ◆ To discover how male students talk about the emergence of the ‘metrosexual’ male.
- ◆ To discover how female students talk about the emergence of the ‘metrosexual’ male.

1.3 Research Questions

- ◆ Are men becoming too feminine?
- ◆ How are men responding to the ‘metrosexual’ male?
- ◆ How are women responding to the ‘‘metrosexual’ male’?

1.4 Research Rationale

‘Gender relations are power relations’ (Edley & Wetherell, 2001, p. 439) so to understand past, current and future gender relations and identities, one needs to not only look at which gender has controlling power but also who has been using this power, how has it been disseminated and what ideologies has it helped maintain or create. In the past, due in part to social constructs such as patriarchy and male superiority, men were allocated the bulk of the ‘power’, however with the emergence of new societal as well as institutional norms and expectations, one can question whether a power shift can be expected, whereby men and women are seen as true equals.

Segal (1990) and Connell (1995, 2000) state that during the 1960’s - 1970’s with the emergence and awareness of women’s rights around the world the feminist movement

developed, which had a twofold effect on gender relations. It placed immense pressure not only on sociologists to study gender identity formation as a way of explaining differences among men and women, but it also propelled the restructuring of institutional norms and the re-socialisation of many biased perceptions regarding men and women. These changes in accepted norms had started to challenge men's positions and roles in societies as well as undo given identities (Edley & Wetherell, 2001). It can therefore be argued that this has ultimately led to the emergence of the 'metrosexual' male which is an identity that, till this date, holds many challenges to men and women as they try to negotiate this construct in everyday functioning.

Currently in South Africa gender identity and gender roles are going through tremendous changes (Morrell, 2001). One just has to look at the different portrayals of men in one of South Africa's older magazines, Drum, to see evidence of the changes over the years in the masculine identity (Clowes, 2005). In the 1950's a man was portrayed to function in relationships with his family and his home life as well as being encouraged to play an active role in his community and home, during the 1960's the emphasis of *being a man* shifted and was placed on his relationships with his work colleagues as more men began to join the working-class and finally by the mid 1960's, men were portrayed as having no domestic responsibilities and whose sole role was that of financial provider. Clowes (2005) highlights that within the span of a decade and with the help of discourse, men went from being identified with spending time with their families and being involved in family activities to spending time alone at the workplace and whose only responsibility was being the financial provider. It is obvious then that the male identity, over the years has been influenced and has changed according to what being a man is perceived to be at a particular time and context (Courtenay, 2002). This is in line with what Frederick, Fessler and Haselton (2005) say, as it is understood that often gender specific ideals are often communicated through societal expectations. It is these changes in identity that this research project wishes to explore.

One plausible reason for the emergence of the 'metrosexual' male is that the ideals that used to at one time define masculinity are now, itself, in transition. According to Courtenay (2002) in any given society there are expected stereotypes of masculinity and femininity that often become what is considered as the essentialist nature of

masculinity and femininity – what every man and woman should strive for. Anderson (2005) however, argues that today masculinity represents an identity that consists of both traditional masculine traits, such as physical strength, heterosexuality, having great sexual prowess and being the dominant male, as well as certain feminine traits, such as grooming, being emotionally sensitive and culturally enlightened. He then goes on to explain that whilst at one time men used to feel uncomfortable in female domains, they now embrace the ‘feminine underpinnings’ of that domain (Anderson, 2005, p. 338). This view supports the social constructionist view that suggests men and women are active agents in creating their own forms of masculinity (Courtenay, 2002). Anderson (2005) labels these men as inclusive males who are otherwise more commonly known as ‘metrosexual’ males. What he however, takes cognisance of, is that whilst one can now find ‘metrosexual’ men participating in feminine activities, it is at times due to that activity or behaviour being endorsed according to male standards and as such suggests that masculinity has not changed, instead it has learnt how to adapt and survive in a society that now deems this type of masculinity desirable. He illustrates this point with the example where male cheerleading is justified by claiming that it is a sport that requires brute strength and allows men to be around beautiful women. This type of proclamation captures the masculine identity of being physically strong and appeals to their need for sexual prowess.

This leads one to question, as mentioned above, whether masculinity is indeed changing, especially as there is clear evidence that whilst inclusive males / ‘metrosexual’ males are in existence, they still possess certain hegemonic cognitions about masculinity and femininity i.e. certain jobs are reserved for only men and women (Davis, 1990; Hanson, 1995). This illustrates that they still conform to traditional ideologies about masculinity, whilst concurrently being a part of a feminine world. Issues such as these as well as examination of female responses need to be critically looked at if one is ever to understand the ‘changing’ nature of masculinity.

One of the most important needs for this type of study however is to create a broader base of theoretical engagement that involves looking at both male and female viewpoints. Bowman, Duncan and Shefer, (2008) claim that knowledge production in South Africa has been in the past, mostly constructed by males as authors and as such

will possess to certain degrees, elements of bias or misrepresentation. Ouzgane and Morrell (2005) suggest that to counteract the effect of this bias and to understand the complexities and dynamics of gender relations, one needs to glean information from both sides of the gender spectrum. It is to this end that more current research around gender development and gender constructs that are relevant to a South African context needs to be conducted.

According to Bowman et. al. (2008) in South Africa, the ‘study of masculinities is still in its infancy’ and still requires much attention (p. 2). Morrell (2001) clearly states that South Africa lacks a gender perspective that is not biased. These statements are clear indications that there is not enough viable research on gender studies, especially with regard to the changes in gender ideology and the effect that this is having on members of opposing genders. This poses a problem as to understand the ideology behind gender identity, which is always evolving, current and relevant research needs to be done regularly. It is the hope that this research will be able to expand the knowledge in this field and add practical value to the understanding of male - female relationships and functioning, which will always be considered useful in everyday understanding of human dynamics and relationships.

1.5 Organisation of the Report

The following report has been structurally divided into five main chapters:

In **chapter one**, a brief introduction to the study of masculinity, with special reference to the South African context, is provided. The rationale, research questions as well as the research aims are also highlighted. **Chapter two** serves as the literature review in which brief definitions, which are discussed throughout the study, are provided. There is also an in depth account of current and past forms of masculinity through the discussion of masculinity as a social construct, understanding the emergence of the ‘metrosexual’ male as well as whether men and women see men as being in crisis.

The methodology of the research is discussed in **chapter three** along with the research process and certain ethical considerations that needed to be accounted for.

Chapter four served as the discussion of the research findings. This section is divided into three main areas, namely how men and women talk about masculinity, how men and women talk about the emergence of the ‘metrosexual’ male and the ‘metrosexual’ as form of masculinity. **Chapter five** is the final chapter in which the limitations of the study are discussed as well as possible future areas of research that could perhaps help enrich the field of gender studies.

Chapter 2: Literature Review

2.1 Introduction

To create a clear and concise picture of current functioning masculinity, a thorough analysis needs to be conducted into the social constructs that helped create and maintain the ideologies surrounding masculinity. However, before these constructs can be analysed, a brief description of relevant concepts, such as gender, traditional masculinity, hegemonic masculinity, 'metrosexual' male and modern women will be provided in trying to help in the understanding of social constructs that will be discussed later on in the study. Other issues like the media, globalisation, feminism, social reform and masculinity being in crisis is also discussed. This discussion will provide the basis for understanding the emergence of the 'metrosexual' male, as well as an analysis of whether the male identity is really in crisis. This is seen as being of importance in understanding today's masculine identity as to predict possible future trends, one has to have an understanding of history and context. It is only once this has been done can the effects of the 'metrosexual' male on females be looked at.

2.2 Brief Definition of Key Concepts in the Study:

2.2.1 Gender

Edley and Wetherell (1995) claimed that in the past the definition of gender was based on the different biological processes between men and women. A man and a woman were therefore differentiated on the basis of their anatomical make up as well as their different biological make-up. The problem with this theory, and as Ouzgane and Morrell (2005) and Connell (1995) put it, is that gender is not something that can be defined solely on differences in biological make-up but instead, also needs to take into account an individual's social context that they were born into and currently exist in. According to Demetrious (2001) Connell claims that due to the deficits of Sex Role Theory, social structure and gender roles were created due to 'expectations' (p. 338), as the biological categories, as described in Sex Role Theory, of sex was now

being used to create differences in gender. Connell (1995) considered this unacceptable as gender is a 'configuration of practice' (p. 340) and should be based on what one does and not what they should be expected to do, based on their biological categories. This means that whilst a person's sex, whether they are male or female, is determined at birth, their gender which indicates whether they are masculine or feminine, is something that is created by applying the norms of a specific context to a person's specific personality.

2.2.2 Traditional Masculinity

Traditional masculinity can be defined as an identity that is the traditional opposite of femininity (Anderson, 2005). It is a construct that has existed for ages and that has been given prominence due to dominant social ideologies, such as patriarchy and gender inequality. Often these ideologies dictate how society should function and more importantly what should be the appropriate social order. David and Brannon (1976) then go on to claim that the blueprint of masculinity contains four characteristics of a traditional male; "no sissy stuff, be a big wheel, be a sturdy oak and give 'em hell" (p. 54). The *no sissy stuff* involves men engaging in behaviours and activities that are in no way considered feminine. Engaging in *homophobic* acts is also seen as not engaging in any *sissy stuff* as homosexuality is associated with being feminine. Anderson (2005) in fact stated that if a man was homophobic, he would be considered as the utopian male. According to Courtenay (2002) often men who engaged in any feminine activities were either stigmatised or relegated to a subordinate form of masculinity. *Being a big wheel* is associated with a man who is seen as being dominant and having a certain degree of power, as they need to be able to take control of any situation that they find themselves in (David & Brannon, 1976). Another theme refers to a man who is independent and self reliant, similar to a *sturdy oak*. Lastly by a man being able to *give 'em hell*, he needs to not only be courageous but also a risk taker with the end goal being advancement.

In a study regarding working class men, Luyt and Foster (2001) described five criteria that a traditional man needs to meet:

1. Firstly a traditional man is someone who views women as sexual objects and as a means in which to prove ones sexual prowess.

2. Secondly it is someone who is emotionally detached and who possess physical strength
3. The next criteria is individualism with special emphasis on activity, independence and interpersonal dominance
4. Status is perceived to be the fourth criteria in which an individual strives towards achievement and power
5. Homophobia is seen as the final criteria with complete disavowal of anything feminine.

As well as these *requirements*, Connell (1995) argued that masculinity is in fact a dynamic and contestable position, as culture often dictates what is feminine and masculine in that particular era. For the purpose of this study, when reference is therefore made to a traditional male, it will be a male who exhibits the above qualities.

2.2.3 Hegemonic Masculinity

Hegemonic masculinity is a concept that first appeared in 1985, in an article by Carrigan, Connell and Lee that described a hegemonic male as encompassing what, at that particular time in a particular context, is considered desirable masculinity and the cultural ideal of being a man (Ouzgane & Morrell, 2005). Connell (1995, p.77) defines hegemonic masculinity as ‘the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees (or is taken to guarantee) the dominant position of men and the subordination of women’. Kahn (2009) states that it is in fact hegemonic masculinity that helps men negotiate through the different types of masculinity as well as make sense of the different social contexts that they may exist within. Connell (1995) however, does warn that the construction of *types of masculinity* often leads to the exploitation of the subordinated and marginalized types, especially considering that the hegemonic form of masculinity is often a response to cultural influences that reiterates social dominance (Anderson, 2008). Hegemonic masculinity is therefore not a type of masculinity, instead it is a set of prescriptive norms that men strive to attain (Edley & Wetherell, 1999) to not only ensure the reproduction of patriarchy but also dominance over women (Demetrious, 2001). As such, it can often be used as a

good explanation as to why men often behave the way they do in their attempt to attain this goal (domination).

Speer (2001) claims that hegemonic ideologies help to 'naturalize' (p. 108) certain forms of masculinity via the usage of media, books and sports. Connell (1995) describes hegemonic masculinity as an aspirational goal rather than a lived reality. It is an ideal that all men strive for it - even if it means that at that particular time, the oppression of women represents the ideal masculinity. With this statement though, one should note that there are two forms of hegemonic masculinity at play; internal and external hegemonic masculinity (Connell, 1995). External hegemonic masculinity is defined as the form of masculinity that maintains superiority and subordination over women. Internal hegemonic masculinity on the other hand involves the dominance and subordination by men over other forms of masculinity, which he lists as subordinate, marginalised and complicit. Subordinated masculinity is described as being considered a threat to the dominant masculinity and their values, such as homosexuals, while marginalised masculinity is considered as being the minority, such as black masculinities, and lastly complicit masculinity is the borderline form of masculinity that whilst they acknowledge the dominance of one form of masculinity over another, do nothing to change the status quo (Connell, 1995). This ties in with what he later tried to assert by agreeing that masculinity is not a fixed concept but is instead intrinsically linked with a particular society's values and norms.

The biggest criticism of hegemonic masculinity according to Speer (2001) is that it does not provide insight into the process by which hegemonic masculinity is actually negotiated and decided upon. This poses a problem as the process and power involved in how a society decides on the reigning ideology of masculinity (hegemonic masculinity) and how this shapes one's identity cannot be ignored, as 'being a man involves taking on and negotiating hegemonic masculinity' (Edley & Wetherell, 1999, p.335). Edley and Wetherell (1999) further explain that Connell does not state whether hegemonic masculinity varies from culture to culture or if it is a static concept. Other criticisms that have come to the fore is that hegemonic masculinity cannot be considered as a sole factor that governs men's practices and motivations (Moller, 2007). Imms (2000) also supports this view as the literature on hegemonic

masculinity is seen to offer a limited view on the development of masculinity and of the actual reality of being a man.

2.2.4 'Metrosexual' Male

The 'metrosexual' male is a recent emergence in a culture where discourses of gender equality and empowerment are responsible for the blurring of stereotypical gender roles. The term 'metrosexual', a recent pop-culture term, was first coined in the 1900's and is usually referred to as a heterosexual man who has been allowed the freedom to explore aspects of his self and express himself in different ways through fashion, etiquette and mannerisms. The discourses that people often engage with when talking about the 'metrosexual' male suggests that he is someone whose lifestyle resembles that of a stereotypical homosexual male (Anderson, 2005), whilst still maintaining his intrinsic masculinity. Interestingly enough the 'metrosexual' male possesses and exhibits characteristics and traits, that at one time were rejected as it was perceived to be 'gay', but is now welcomed as evidence of a progressive modern man (Courtenay, 2002; Lupton, 2000). This once again points to the fluid nature and adaptability of masculinity but more importantly the significance of discourse on positioning and accepting other forms of masculinity.

2.2.5 Modern Women

Ouzgane and Morrell, (2005) claim that the traditional images symbolising womanhood are no longer valid and accepted in today's society. Rather than simply viewing women as homemakers, women are now becoming more comfortable entering diverse workplaces as well as exploring different facets of her sexuality and femininity. Sintonen and Lämsä, (2001) illustrate this point by claiming that one can now find women in positions of power and prominence, where as in the past they were restricted access to many opportunities. It is also suggested that the progress of women will not stop here, especially now that emphasis is being placed on equality, development and redistribution of resources.

2.3 Defining Masculinity as a Social Construct

Whilst definitions of masculinity vary from culture to culture (Kahn, 2009), there is still much confusion around what exactly is masculinity and what does it mean when someone is studying masculinity (Wetherell & Edley, 1999). Kahn (2009) states that often confusion develops around whether a researcher focuses on either the biological aspect of gender, the way in which people think and understand gender, the manner in which people experience emotions, the roles that people occupy and the subsequent behaviours associated with that role, the subjectivity with which people express themselves or whether it is an amalgamation of all of the above. Often the manner in which people talk about and construct masculinity, is based on the discourses and positioning strategies that they may employ for specific reasons. The issue of subjectivity is therefore important as it often defines how a society / culture prescribes the norms of masculinity (Frederick, Fessler & Haselton, 2005) based on popular discourses.

2.3.1 Masculinity as a Gender Role

Gender is based on the 'general social and cultural beliefs on the part of individuals and societies about people and what differentiates them' (Kahn, 2009, p.52). According to this model there are certain expectations and gender roles that dictate the manner in which people interact with others in different situations. According to Khan (2009) it is almost as if society writes a script on how men and women should behave. It is also believed that there is a global / universal set of norms which govern the way men should behave and interact that helps articulate one's masculinity. Courtenay (2002) states that often social practices and behaviours that women and men engage in, serves the purpose of demonstrating femininities and masculinities as well as reinforcing certain gender stereotypes.

2.4 Markers of Masculinity

According to Gilmore (1990) irrespective of the cultural norms that one aligns themselves to, men are often united through their 'passionate concern for

demonstrating manhood' (p. 123) through various markers which are identified as being masculine. Alexander (2003) states that often individuals perform gender ideals or exhibit certain markers that they adhere to. These markers are usually in line with current hegemonic expectations of masculinity and are often used as signs to identify an individual being at particular stages of development. It is about portraying an image of masculinity through being able to display that one is 'good at being a man' (Gilmore, 1990, p. 36). This point is further illustrated by McMahon (1999) as he states that particular types of clothing and products that men use as well as the lifestyle they occupy are often seen to be key markers of differences in status and position. Some examples of this are a man who drives a sport car and is considered financially stable or a man who wears a pink shirt and is considered homosexual. This again illustrates the importance of looking at how current discourses are used in signifying and creating certain stereotypes or images.

Butler (1999) then goes on to state that social reality is created through gesture, language and all manner of symbolic social signs. It is further asserted that often the act that an individual performs has its roots and meanings located in the past. So whilst masculinity can be described as being an act or a performance, it can also be considered as a re-enactment of past social standards of masculinity (Edwards, 2006). This is interesting as it supports the assertion that different presentations of masculinity are often still modelled on maintaining male patriarchy. For the purpose of this study, it is interesting to note the markers that are used in current South African society to indicate the differences or similarities between the 'metrosexual' and traditional male.

2.5 Emergence of the 'Metrosexual' Male

Throughout this research project one is exposed to the notion of gender identity, however not much has been said on how gender identity develops. In the following pages gender identity development will be discussed as well as what are the factors that led to the emergence of the 'metrosexual' male.

2.5.1 Gender Identity Development

“Gender (identities) is constructed or learned, from particular conditions, experiences and contingencies that a culture systematically, and differentially, pairs with human femaleness and maleness, and is a major social category used by most societies as a basis for socialization and the assumption of social status” (Lott & Maluso, 1993, p.99). Translated, this means that one’s gender identity, whilst at the most basic of levels is defined by their biological sex, is moulded by the expectations and norms that society place on men and women. It is in fact these ‘expectations and norms’ that socialize each gender into what is considered socially desirable men and women. This is referred to as the theory of social constructionism as it states that gender identities are created through a process of cultural, institutional, individual and organizational influences which is often supported through the process of discourse (Anderson, 2008). Gender identity is therefore understood to be constantly evolving and being re-created through human interaction with social life (Lorber, 1994).

An individual's identity is therefore not a fixed concept nor is it accidentally constructed. Instead identity development is influenced and constrained by a number of micro and macro social processes (Anderson, 2005). Some of these processes can be understood by deconstructing the language one uses to conceptualise their individual identities (Burr, 1995). Edley and Wetherell (1997) claimed that masculinity is defined by the process of discourse as well as the way in which cultural resources are manipulated. Burr (1995) then goes on to describe that there are multiple discourses, which are a ‘set of meanings, metaphors, representations, images, stories, statements’ that in some way produce and represent a particular event, which collaborately helps in defining one’s identity’ (p. 48). She claims that the discourses and interpretative repertoires one draws their identity from, has implications especially with the way that one would use these discourses to socially construct their identity. This could be interpreted as, how individuals understand and perceive something (interprets a discourse) usually affects the way in which people will socially react to it. This means that the way people perceive and understand masculinity, will greatly influence the way in which they socially respond to it, irrespective of whether they then ascribe to it or reject it. The importance of this statement is highlighted when Burr (1995) further added, that one’s identity is in fact

not constructed from within an individual but is instead a product of the social context that we exist in and the dominant discourses that we ascribe to. The importance of analysing one's discourse and how one utilises it to socially construct their identity can therefore not be ignored. The importance of discourse in the construction of male identity also becomes clearer when one takes into account the concept of the hegemonic masculinity and its role in gender identity development. From the above explanations of discourse and hegemonic masculinity, one can draw the conclusion that current discourses will help shape what the hegemonic masculinity of that particular context represents.

Anderson (2005) points to his belief that the development of masculinity is a social process where one perceives one form of masculinity to be more desirable than other forms, which is usually determined depending on particular contexts and cultural norms and values. This usually results in the individual introjecting the more desirable form of masculinity. A possible explanation of this process is that in the past, investigations regarding the construction of masculinity have shown that hegemonic processes serve to stigmatize the expression of masculinity that does not meet orthodox perspectives (Davis, 1990; Williams, 1995). This means that any characteristics of masculinity that does not fit into the *desirable* mould will be rejected from that society and deemed undesirable. Any male that would then subscribe to these rejected characteristics, would most of the time be labelled un-masculine. Walker (2005) illustrates this point as in South Africa men who do not drink, smoke or associate with other men are not only insulted but also criticised. Gender identity can therefore be described as the process of either the acceptance of prescribed identities pertaining to one's sex or resistance to prescribed dominant styles.

With the social construction of gender however, one must be wary of how the concept of gender is actually produced and whose ideologies is that particular construct serving. The reason for this is that in the past certain social constructs and views of the world have been used as a tool of power in its ability to oppress one group over another. In the case of this research one needs to take cognisance of the fact that masculinity, in the past, was used as a social construct to oppress and discriminate against women as well as men who did not conform to the expected masculine norms.

This can be seen as in the past gender identities were constructed through the process of differentiation (Edley & Wetherell, 1997). This meant that to be masculine was to disavow any feminine qualities, which belittles the value of being a woman and rejects the possibility of men possessing any feminine traits. Lupton (2002) explains that often men who engage in feminine activities experience multiple challenges to their sense of masculinity as it challenges what society constructs as being masculine.

The question that therefore needs to be asked is what were people 'talking' about in the past that led to the disavowal of traditional masculinity and the acceptance of the 'metrosexual' male.

2.5.2 Essentialism and Gender Role Development

Chadwick and Foster (2007) state that essentialist discourses around gender involves the construction that differences between men and women are innate, biological and natural. Bohan (1997) argues that the essentialist view constructs 'gender as resident within the individual, a quality or trait describing one's personality, cognitive process, moral judgment etc.' (p. 32). Gender is therefore understood as something that is internal rather than something that is influenced by external socio-political contexts. The implication of this in terms of gender role definition is that it is theorised that the roles that males and females enact are virtually innate and accordingly reinforced throughout childhood. Different behaviours that are therefore assigned to the different genders are said to develop independently from learned and acquired behaviours - instead such behaviours are unconsciously enacted. One of the critiques of this view is that gender is then viewed as being something homogenous (Butler, 1990), without considering the situatedness of gender development (Nicholson, 1990). Another criticism is that the essentialist view on creating positive social change is involved with changing the individual and not the system (Bohan, 1997).

2.5.3 Factors Responsible for the Emergence of the 'Metrosexual' male

For one to gain an understanding of this question, the factors that got people talking about the need for a new masculinity needs to be looked at. According to Wetherell and Edley (1999), the emergence of the 'metrosexual' male was a rebellion against the hegemonic masculinity of the past as well as a critique against traditional

hegemonic forms of masculinity (Schneider, 2005). This resulted in instability around gender identity, especially regarding the more stereotypical expectations of masculine and feminine behaviours (Berger, Wallis & Watson, 1995). This is explained as men began feeling pressurized to create another form of masculinity that was not receiving criticism for being the oppressors of society and the impediment on women's development. This is especially important as due to various transitions experienced in South Africa, a more egalitarian society has developed in which more equitable positions for women in relation to men, with regards to rights and privileges, has been advocated for. This has led to more opportunities and wider roles becoming available for and to women (Schneider, 2005).

The progressive male, as described by Morrell (2001), is then believed to be someone who supports and approves of female liberation whilst welcoming new roles and responsibilities. The 'metrosexual' male can therefore be considered as an extension of this progressive male prototype, who is interested in the idea of freedom, irrespective of gender.

According to Edley and Wetherell (2001) feminism has had an impact on the way men think and behave and that even though these changes can be considered at times polarized, it has created an impact that has to be acknowledged. With the emergence of feminism in the 1960's, the disparities between men and women were becoming evident. All the atrocities that were being committed against women under the guise of patriarchy and male dominance were not only being broken down but were also receiving the harshest criticism. With all the negativity associated with being masculine in the 1900's, many men began to question their own masculinity and the effects of it on society. Macleod (2007) however points to the fact that feminism, whilst important in the liberation of women, has also in a sense failed men by portraying men as the perpetrators and women as victims, without considering the complexities of gender changes.

As structural inequalities between men and women alike came to the fore, there was great need for individuals to bridge the oppressive gap between men and women (Segal, 1990). In 1996 with the development of the Commission of Gender Equality, as well as with the help of the media, focus was placed on social constructs such as gender inequality especially regarding all the wrongs that men were committing

against women and once again society's expectations of men changed. Due to the increased awareness of gender equality and empowerment, there were various seminars and conferences being held around the world in which ways of redressing and correcting the wrongs that masculinity had wrought on society were being discussed. An example of one of these conferences was a colloquium that was based on the Beijing Declaration of Women (1995) which was hosted by Morrell at the University Of Natal in 1997 which focussed on masculinities in Southern Africa. With all the negative attention that masculinity was receiving, pressure was created on society for the creation of a less violent and oppressive form of masculinity (Ouzgane & Morrell, 2005).

This dissension then gave rise to the New Men's Movement (Morrell 2001), which served as an ally to the feminist movement, in which men were encouraged to promote gender change and equality as well as to play an active part in creating these changes. The result of this was the creation of a man who was sensitive and empathetic towards the plight of women and who wanted to bring equilibrium to gender identity, hence the 'metrosexual' male. Many anti sexist men claimed that past hegemonic masculinity was indeed the enemy that forced them to conform (Segal, 1990). This strong assertion must be looked at critically if one is to engage with the concept of changing masculinities. According to Macleod (2007), the manner in which men are starting to 'act against their own' (p. 6) needs to be questioned as this can be seen as men trying to place blame on others by excluding themselves from the traditional male category. As Ouzgane and Morrell (2005) explained, different representations of men offer alternative views of masculinity and as such it is not surprising that men have responded to gender changes in varied ways.

An important contributor to the creation of these various representations of men is the media. The power and impact of the media on society and the human experience cannot be ignored. As Chopra (2001) and Bowman, Duncan and Shefer (2008) described, the discourse that can be found in the media has written men in and out of certain roles during the various periods of time. One only has to look at how Drum magazine's portrayal of men in the 1950's differs from current Men's Health portrayal of men. In the 1950's, men were greeted with advertisements of 'homely' looking men, dressed very conservatively who were either portrayed as a family man

or the financial provider of the house. This is what men perceived to be the hegemonic masculinity of that time and as such is what they strove to achieve. According to Alexander (2003), 'visual representations serve as agents of masculine gender socialization' (p. 540) - this points to the power of the media. Fast forward a few decades and men are now being greeted with not only an advertisement telling them what to aspire to, but a whole magazine dedicated to the new experiences of the 'metrosexual' male. Inside you will find advice columns on anything from relationship problems to how to navigate around the Sahara Desert in your new ultra modern, sexy and masculine Toyota Land Cruiser (fitted standard with all the luxuries a 2009 male would need). Men are now being sold images of a newer 'metrosexual' masculinity that is destroying traditional images of masculinity and as such changing the whole portrayal of masculinity (Segal, 1990). The power of media images cannot be ignored as Frederick, Fessler and Haselton (2005) assert that exposure to media images does in fact affect a person's conceptualisation of particular ideals that they strive towards.

One can also argue that the notion of a 'metrosexual' male was created by consumerism and then dispersed via the media. Kahn (2009) states that society is starting to glorify the 'ornamental aspects of culture rather than the functional. We worship consumerism, glamour and entertainment rather than actual craft and skill, which is having a detrimental impact on men' (p. 210). Edwards (2006) suggests that men's increased interest in fashion and style might be more media-fuelled than real. The heterosexual male who did not contribute enough to consumerism needed to be replaced with a man who was less certain of his identity and much more interested in his image. What better way to create a desirable image than through the media with advertisements, ranging from fashionable apparel to beauty products and regimes whose brand ambassadors are being cleverly chosen i.e. the man's man and socially desirable David Beckham, claiming and implying that this is what modern, successful and sexy men are using and doing. This poses a quandary, as since gender identity formation is partly dependant on what an individual reads and perceives to be desirable and acceptable, it is safe to assume that one will generally try to emulate the 'identity' that is being advertised and popularised by the media. Many men believe that by attaining an image that is considered desirable, their masculinity becomes reaffirmed even if it is tinged with some feminine traits.

Alexander (2003) states that ‘in a society based on consumer capitalism, women and men increasingly share the belief that constructing one’s gender identity is merely a matter of purchasing acceptable brand name products’ (p. 552). She refers to this as *branded masculinity* – a movement which is based in consumer capitalism which strives to create insecurity around masculinity and then offers solutions through particular brands and products, thus increasing corporate profit.

2.6 Are Men in Crisis?

In the past there has been subtle pressure on men to maintain the norms of being rugged, tough, and insensitive and that any feminine feelings had to be repressed (Gough, 1998). Currently though, due to the above mentioned factors, expectations of men have once again changed and society has started demanding a different kind of masculinity. According to Joyner and Laumann (2001) in recent times there has been a disintegration of traditional views and institutional control over behaviours and relationships that can also be seen as contributing to this change. A man, who is now sensitive, invested in equality and not afraid to express his individuality is what society has started seeing as elements of a progressive 21st century man. This poses an ideological dilemma as this has created tension between the traditional male and the ‘metrosexual’ male (Edley & Wetherell, 1997). Men are now more than ever becoming confused and frustrated with all the new, old and conflicting demands that are being placed on them (Gough, 1998).

Edley and Wetherell (1995) explained that men are continuously experiencing internal conflict due to being subjected to verbal and non verbal stimuli on how to become men, better fathers, sensitive and compassionate. These stimuli are not only foreign to most men but also an obvious contradiction to what they have been socialised in believing is masculine. Anderson (2008) in fact states that there is evidence of a new form of normative masculinity amongst university students which is more inclusive and accepting of feminine gender expression. With an increase in the variations of acceptable and desirable masculinity, one has to understand why men would now be feeling confused. The question posed by Morrell (2001) however, cannot be ignored as it poses serious challenges to the concept of masculinity and forms the bases of this

research. He posed that if men are now becoming confused and starting to question their place in society, are they in crisis and should they be assisted to recover their masculinity? By claiming that their masculinity needed to be 'recovered', Morrell is inadvertently claiming that it is a characteristic that has been lost and is probably being replaced by 'something' else. One of the aims of this paper is therefore to determine what is, if there in fact is a 'something', which is replacing traditional masculinity, as perceived by participants.

Before trying to address the above statement one must be very aware that masculinity is not a static concept but instead a fluid concept that is often determined by the reigning ideology, culture and context that one finds themselves in. Theory in the past regarding masculinity has also created a bias, as past literature had the tendency to treat masculinity as a homogenous concept, even though it existed in different cultures. This idea was challenged when Ouzgane and Morrell (2005) and Connell (2000) wrote that masculinity does not fundamentally change, instead there are different degrees and identities of masculinities that exist. Masculinity is instead believed to be a fictional construct that can be reconstructed according to how men understand and enact their heterosexual desires (Ouzgane and Morrell, 2005).

This has led Segal (1990) to claim that men are now superficially adapting and trying to accommodate to new times and ideals whilst still trying to remain innately masculine. She postulates that masculinity is in fact not in crisis, it is instead going through a period of change that occurs when there is a moment of crisis, which in this instance is the questioning of what masculinity means today. Alternatively Chadwick and Foster (2007) state that whilst masculinity is in transition, with different representations of masculinity, this is in no way indicative that masculinity is undergoing fundamental changes nor is it in crisis. It is further suggested that whilst there has been the emergence of the 'new man' and the 'metrosexual' male, there has not been any actual changes in terms of gender order and power relations – as evidenced by still high rates of gender based violence (Chadwick & Foster, 2007, p.28). Instead by creating hype around the supposed change, men and masculinity has managed to maintain the focus of social discourse and debate as well as create a 'backlash reaction to the gains made by the feminist movements' (Chadwick & Foster, 2007, p. 28).

Langa (2008) then goes on to say, based on his findings in a South African context, that masculine identity whilst it does seem to reflect conflict and contradictions, especially in the construction of what being masculine means to young men, it is also a fluid concept that represents different things for different people. In his study, participants were given disposable cameras and then told to take photographs of what it means to be masculine. The different representations of masculinities, from participants who attended the same school, were clear from the different photographs that were produced. To some being masculine represented having money, branded clothes, power and sexual prowess, whilst others were 'embracing alternative versions of masculinities' such as cooking, cleaning and achieving at school (Langa, 2008, p.18). Many of these participants did not see this changing identity as being a problem, instead they looked at these characteristics as evidence of a progressive man, something that is essential to creating equality amongst the genders. Creating equality amongst both genders is important as according to Chadwick and Foster (2007), masculinity only became the buzzword when men's power was being threatened with ideals of equality.

The evidence of accepting varied gender identities led Edley and Wetherell (1999) to claim that in future times one will be able to conclude that 'the new hegemonic masculinity is to be non-hegemonic' (p. 351). This is becoming increasingly evident as many men are starting to see through society dictates and have decided that masculinity does not need to represent stereotypical images. To them being comfortable with whom you are and allowing yourself to engage in activities that make you feel good, irrespective of prejudices, are more important. The idea of being an autonomous individual with the ability to lead his own life held great appeal to them (Wetherell & Edley, 1999). A critical look at masculinity is therefore needed to identify if there really is a crisis or if the idea of a crisis is something that is being produced to defend traditional and hegemonic forms of masculinity.

2.6.1 Crisis in Masculinity: Essentialist Perspective

According to Kahn (2009) the essentialist view of masculinity states that there is a right and natural way to be masculine. Gender is therefore seen as something that is innate and biological. It is only through various changes in society and interpersonal relations that the process of biological males developing into men has been hindered.

The main assumptions of this perspective is that firstly boys and girls are biologically different from one another, secondly as boys and girls reconcile themselves to these differences, certain psychological processes are involved and that lastly boys and girls must realize that their respective anatomy's hold certain symbols and meanings in society. Kipnis (1995, p. 281) states that 'if men behave badly it is because something has happened to their innate masculinity that has obscured its essential goodness'. It is therefore suggested that there has not been a healthy internalisation of a male object/archetype which has ultimately led to the development of a 'father wound' which is expressed through exhibiting the extreme ends of masculinity i.e. hypermasculine or unmasculine boys (Kahn, 2009).

2.6.2 Crisis in Masculinity: Psychosocial Perspective

This perspective views the crisis in masculinity through an integrative lens of psychological (psychoanalytic, social learning, cognitive-behavioural and social psychology) theory, sociology and anthropology (Nye, 2005). An interesting concept linked with this perspective is how changes in society linked with mans help seeking behaviour has contributed to the crisis in masculinity. This suggests that whilst men are experiencing a range of problems they are often hesitant to ask for help, often seen as being caused by the manner in which society has served to defeminise men – only women ask for help, men do not. The psychosocial perspective rejects the essentialist view in that it views masculinity as existing in a variety of ways and as such there is no right way to be a man (Stoltenberg, 2000); it acknowledges cultural relativity regarding expectations of masculinity. Masculinity is therefore seen as being created through an individual's interactions with his experiences and cultural norms. This perspective is also concerned with looking for empirical evidence to support the claim of masculinity being in crisis. The crisis is explained through use of the male role strain paradigm (Garnets & Pleck, 1979) which is seen to stem from the conflict between internal experiences and psychosocial norms. The crisis thus develops as men are ill-equipped to deal with these challenges due to their inability to incorporate masculine and feminine traits into a cohesive one (Kahn, 2009). Under the male role strain paradigm, there are three key elements that can be used to further explain the development of a crisis; gender role discrepancy, gender role trauma and gender role conflict. Gender role discrepancy is said to occur when there is a difference between

one's idealized self, cultural expectations, and his actual self. Gender role trauma is said to be the development of a problematic self through the premature separation of a boy from his mother. Gender role conflict states that the westernized representation of ideal masculinity is in itself problematic. This is again closely linked with the disavowal of feminine traits and the consequences of such an action.

2.6.3 Crisis in Masculinity: Social Constructionist Perspective

The social constructionist perspective views the following as the causes of the crisis in masculinity: social and historical changes and their effects on men's lives, rigid gender roles, the adherence to gender role norms and lastly the constant denial of femininity by men (Kahn, 2009). The social constructionist perspective states that the crisis in masculinity is the result of the deterioration of patriarchy and patriarchy privilege – both of which are closely linked with power and the dissemination of power between genders (Nye, 2005). One can again therefore question whether the so called crisis has been recreated to defend the power of patriarchy and prevent a more egalitarian society.

Whilst the above three represent some of the key perspectives on the crisis in masculinity, it is in no way exhaustive of all the different nuances of this complex subject.

2.7 Men's Reactions to Changes in Masculinity

Whilst changes in masculinity is evident, a closer look at how men are reacting to these changes need to be considered. Morrell (2001) states that men's responses to societal change can be classified into three, sometimes intertwined and contradictory, categories.

The first category is considered as defensive responses, which is based on the essentialist/hegemonic view of masculinity. It usually entails men trying to return to a time when they were able to openly assert their dominance over other marginalised groups. One of the main arguments that occupy this position is that men are also being disadvantaged and discriminated against, as there is a strong belief that men are

actually in crisis due to their loss of power. The second category is the accommodating responses which can often be perceived as being traditionalist and defensive. This however, is not the only stance that this response maintains as whilst there is no resistance to reverting to more traditional forms of masculinity, there is still a strong desire for equality between genders. The accommodating response rejects any form of oppression of masculinity over other groups and instead advocates for acceptance of diversity and differences (Morrell, 2001). Finally, the third category is identified as the progressive response (Morrell, 2001). Progressive in that it challenges the status quo and demands for alternative forms of masculinity which prescribes how men should act and behave. This response often challenges societal structures and institutes that use masculinity or create forms of masculinity that support the oppression of one group over another. An antiauthoritarian, non-violent representation of masculinity that broke from hegemonic, dominance oriented masculinities is the end goal of this category (Morrell, 2001).

2.8 Female Perceptions and Attitudes Towards the ‘Metrosexual’ Male

Whitehead (2002) asserts that from the beginning of time, in almost all contexts and societies, the relationship between men and women has never been an equitable one. He further asserts that men have predominantly believed that they are the innately superior in gender relations. For most of this time, their female counterparts were happy to accept this assertion as not only did society demand it but it was accepted as the social truth of the time. It is only in recent times with the development of the feminist movement as well as attention on gender equality did this ‘truth’ start to be de-mystified and challenged. As Cohen (1990) claims, the development of the women’s movement brought about profound change to the lives of men. This meant that suddenly the stereotypical roles of men and women were now being questioned as well as entering a phase of redefinition. Ouzgane and Morrell (2005) further described this process by stating that due to globalization, the man’s role of sole financial provider was being challenged as women were now entering the male dominated workplace and sometimes earning more than their male counterparts,

which proved quite disempowering for men. The breakdown of sexual division of jobs proved quite disconcerting for females as whilst they were becoming more empowered, the patriarchal system that was still in place, was telling them that they were still inferior to the male population (Ouzgane and Morrell, 2005). Haywood and Mac an Ghaill (2003) also state that the feminization of work can be understood in two ways as it has held implications for both men and women. On the one hand there is the acknowledgement of men doing feminine work, which led to further stigmatisation of anything feminine, and women starting to occupy all different roles in the workplace, which led them to being viewed as emasculating men.

In recent times however we have seen an emergence of the female who prefers a corporate suite over a domesticated family life, as well as the 'metrosexual' male who is comfortable with possessing certain feminine traits and as roles. According to Gough (1998), women are now in the position where they are now oppressing men in terms of domination of the workplace and occupying roles, such as financial provider, that were at one time reserved solely for men. This gender swap obviously has major implications for gender relations (Adepoju & Oppong, 1994), however the question that has to be asked and that was posed by Ouzgane and Morrell (2005), is whether or not this new masculinity/male role is to the advantage or disadvantage of women?

According to Yarbrough (2004), the 'metrosexual' male is being met with both excitement and trepidation. On the one hand whilst majority of women are pleased that men are now taking an interest in their appearance and learning to appreciate the cultural aspects that life has to offer, many women on the other hand claim that most of the 'metrosexual' males seem 'fake' or as if they are 'trying too hard'. Women are also saying that they do not appreciate the competition/fixation that some of these men have with wanting to look or be better than their female partners. According to Adam & Bettis (2003), most women who participate in a masculine world still insist on engaging in *girly* activities to assert their femininity as well. The irony in this is that to a certain degree, critical feminist movements as well as empowerment of women can be considered as one of the factors responsible for the emergence and popularity of the 'metrosexual' male by changing the hegemony of masculinity.

2.9 Homosexuality and Masculinity

The difficulty in understanding homosexuality as well as its acceptance and representation in society has always been an issue that has confounded society. According to Anderson (2008) depending on which culture and context one finds themselves in, homosexuality is defined differently. This is evident by the fact that in North America men are allowed to sexually penetrate other men and still retain their heterosexual status. There are many views (such as moral, religious and biological) as to why homosexuality has always been a contentious and frowned upon practice. Whilst no one can argue that homosexuals are either male or female, there has often been a debate as to whether they represent accepted forms of masculinity and femininity. In this section, a closer look will be given to why homosexuality is often stigmatised and unaccepted in certain parts of society.

According to Snyder (2007) homosexuality was considered to be a form of 'deviant behaviour' (p. 252) as it was closely linked to effeminacy and narcissism, and as such was not what a man was supposed to be! Often homosexuals were portrayed as being traitors of masculinity as they were seen to 'revolt against masculinity' (Snyder, 2007, p. 254). Even worse was that by being homosexual, men were believed to be effeminate (Anderson, 2008) and as such punishable (Glick, Gangl, Gibb, Klumpner, & Weinberg 2007). Snyder (2007) in fact states that homosexuality is often associated with the crisis in masculinity which ultimately led to the ardent disavowal of anything feminine and homosexual and the strong alignment with hegemonic forms of masculinity. Anderson (2008) even noted that if an individual claimed to be homosexual he lost his essence of being masculine amongst his peers. This points to the fact that homophobia does not only marginalise and ostracise people, but it also limits the behavioural repertoire that a man may possess (Anderson, 2008). This is again evident from the common phrase 'boys do not cry'. Whilst society helped construct homosexuality as something to be avoided, the mental health fraternity did not help matters as they considered homosexuality to be a disorder or a form of pathology (Snyder, 2007).

In terms of individual reactions of homophobia, it is believed to stem from an inbred belief to disavow anything feminine and defend one's masculinity (Glick, Gangl,

Gibb, Klumpner, & Weinberg, 2007). As Anderson (2008) claims homophobia is about being one hundred percent masculine. Govorun, Fuegen and Payne (2006) state that cultural expectations dictate defensive reactions towards people seen as having the undesirable traits people want to deny in themselves. This model implies that if a man believes he may possess undesired feminine personality traits, he will express more negative affect towards effeminate others – it is all about an individual projecting split of parts of himself.

Chapter 3: Methodology

3.1 Research Design

When conducting research of this type, a general qualitative approach using an interpretative/critical paradigm in collecting and interpreting data was recommended. According to Terre Blanche and Durrheim (2002), “qualitative methods allow the researcher to study selected issues in depth, openness and detail as they identify and attempt to understand the categories of information that emerge from the data” (p 42). This was significant for this research project as one was able to look at the themes that emerged from the discourse whilst trying to address the aims of this project, instead of superimposing preconceived ideas about masculinity. An interpretive paradigm was also suggested as it used an ontology of internal reality of the subjective experiences, an epistemology of empathic observer intersubjectivity and lastly involved qualitative methodology. The interpretivist paradigm therefore, instead of trying to quantify a particular phenomenon, tried to understand it through the analysis of the usage of everyday language and repertoires. This method was therefore best suited for this study as it was assumed that ‘people’s subjective experiences are real and should be taken seriously, that we can understand other’s experiences by interacting with them and listening to what they tell us’ (Terre Blanche & Durrheim, 2002, p. 123). In summary, qualitative and interpretive research is aimed in trying to understand particular phenomena from the perspective of those being researched; therefore, considering the nature of this research project, this methodology was appropriate.

3.2 Research Process

3.2.1 Participants

The participants for this research were selected on a convenience criterion, as there were no specific characteristics that needed to be represented by the sample group. All participants were students at the University of Witwatersrand, and as such represented a diverse spectrum of the South African population, as not only were they

different in gender and race, but they were also from different cultures and socio-political contexts. As well as being from different contexts, as they were studying in an urban institution they were also exposed to different cultures and therefore possibly ascribed to both modern and traditional views as dictated by their culture. These factors needed to be considered especially when interpreting the research findings as masculinity is a fluid concept that is constructed and viewed differently in different contexts (Courtenay, 2002). So whilst the university sample possessed a particular viewpoint on metrosexuality, it can in no way be seen as a clear indicator of how different cultures and genders view this topic. The participants consisted of a group of four men and four women, as the research required men and women to be interviewed regarding their own perceptions around the emergence of the 'metrosexual' male. This allowed one to gain an understanding of how men and women constructed the 'metrosexual' male differently. Another reason for deciding on this type of participants was that the aim of the research was not to understand how different race groups or cultural groups perceive masculinity; it was instead interested in learning how the public (male and female students) were talking about the 'metrosexual' male. The participant's gender was therefore the main requirement for this study. It was important to note that the researcher does however acknowledge that the participant's views may have been influenced and informed by their own personal cultural experiences and racial identities.

3.2.2 Procedure

The participants were recruited from the University of Witwatersrand (Wits). The 'recruitment' process was done via firstly seeking permission from the relevant lecturers to use 5-10 minutes of their lecture time to address their class (see Appendix A). Once an appropriate time was set up, the researcher addressed the students during allocated lecture periods. The researcher informally provided basic details to the students surrounding the rationale and process of the research. Formally, an information sheet was also provided to interested students (see appendix B). This method was used to recruit potential students who were interested in participating in the study. Potential participants were then asked to either contact the researcher telephonically, via e-mail, or to meet the researcher after class for a thorough briefing on the research. Whilst many students initially volunteered, many students were

unable to participate due to conflict in timetables and also losing interest. The researcher therefore had to find the remaining five participants by approaching students on a one on one basis. Once the students agreed to participate in the research, interview dates and times were arranged. Upon arriving for the interview, participants were again informed about the specifics around confidentiality, the nature of the research process and that participation is on voluntary. Finally, before the interviews could begin, they were asked to sign the relevant consent forms (see appendix C and D), including permission for the interview to be recorded.

All the interviews were conducted on campus at the Emthonjeni Centre, which was most convenient for the participants and conducive to conducting the interview in private.

3.2.3 Data Collection

When determining what type of data collection methods was to be utilised, one needed to understand that these methods must be able to produce data that is relevant, concise, valid, practical and feasible. It is for these reasons that the data collection tool that was used was semi-structured interviews (see Appendix E). According to Legard, Keegan and Ward (2003), the benefits of a semi structured interview lies in its interactive character, flexible structure, generative nature and its ability to access rich sources of data. The interactive nature allowed the researcher to establish rapport with the participant as well as gain a basic understanding of the participant's views on the 'metrosexual' male. The flexibility and generative nature of the research was also essential in facilitating the process of discourse that occurred between the researcher and the participant. This meant that whilst the researcher was guaranteed access to the participants thoughts and ideas on particular topics, through the use of the structured questions in Appendix E, the flexibility and nature of the interview schedule also allowed the participant to lead the process which resulted in a more detailed and varied account of pertinent issues. This was evident as often key issues that were not considered by the researcher, organically came to the fore in the interview. An example of this is that when the participants were asked what being 'metrosexual' meant, each participant provided his/her own varied understanding with special emphasis on metrosexuality not being homosexuality. This was not something that the researcher had anticipated as being a prominent position. This method also

proved useful as it allowed the researcher to follow up on any unclear or vague statements which helped in providing the researcher with a more vivid understanding of what the participant was trying to convey. This proved important as often when the participants spoke of the 'metrosexual' trying to attain a balance in life, the researcher had to clarify exactly what this balance entailed and represented.

The interview schedule consisted of questions around issues of masculinity, how masculinity was conceptualised and whether masculinity had undergone any observable changes. The questions allowed the participants to become orientated to the specific themes the research project wanted to address whilst providing a guideline to the researcher on the topics that the students decided to engage in. The nature and order of questions were guided by Breakwell, Hammond and Fife-Shaw (1995), who suggested that one begins with more open, generalist questions as a means of establishing rapport and then moving on to the more in depth and specific questions. The decision to use individual interviews allowed the researcher to develop rapport with each participant, so to gain a better understanding of the participant, and gain clarification on his/her beliefs which may have been affected by different contextual and cultural dynamics. Individual interviews also tried to minimise students censoring their talk as they may not be comfortable with sharing in a group context.

Willig (2001) states that semi structured individual interviews are often used in qualitative analysis due to its appropriateness to particular types of data analysis, especially discourse analysis and thematic content analysis. Semi structured interviews was therefore used so that the researcher was able to identify the discursive reproduction of masculinity via what individual participants said, instead of basing assumptions on gender stereotypes and past beliefs.

The individual interviews lasted between 35 – 65 minutes and generally followed similar patterns with certain variations as the questions were provisional and were changed or phrased differently in different interviews. The variation in times was also due to the researcher reaching saturation point in particular interviews. The interviews usually began with a personal introduction of the researcher as well as a brief synopsis on what the participant could expect regarding the interview process. The participants were then given the opportunity to ask any questions that they may have regarding the

process and/or the research topic. The participants had no questions and usually began their commentary with describing what they perceived was a 'metrosexual'. During the interviews the participants were open with their views and not hesitant to take a stance regarding their opinions. This could perhaps have been due to them not viewing the topic or process as threatening. Whilst the researcher was able to easily establish rapport with both the male and female participants, their responses to some of the questions differed. The male participants for example, whilst pro-metrosexuality, did defend against the notion that masculinity was in crisis. Instead they claimed that men were in a stage of progression and were adapting to the new demands of society. The female participants however, whilst agreeing that there was nothing wrong with metrosexuality, stated that men are bordering on a crisis as they are losing their innate essence of masculinity. This could be explained due to the researcher being female, which is discussed more in depth in the reflexivity section.

3.2.4 Data Analysis

'Gender is conceived as a discursive practice' – (Speer, 2001, p. 111)

The main tool that was used for analysis was discursive psychology, in which individual's discursive reproduction of masculinity was highlighted as well as how they situated themselves in relation to those constructions (Speer, 2001). The first step was to transcribe the participant's interviews so that a written text was produced. This helped in making reference and analysis to each participant's interview much easier. Schneider, Cockcroft and Hook (2008), states that there are no set prescriptions for conducting discourse analysis. Hepburn and Wiggins (2007, p. 105) however, acknowledge that discursive psychology uses particular principles / assumptions when dealing with discourse. One needs to look at the procedures in which talk is managed, how words can be used to do different things in different settings, what issues inform or are relevant to one's cognitions and lastly how words are used to express an individual's psychological state.

According to Edley and Wetherell (2001) discursive psychology looks at how people organize and combine interpretative resources to create *talk* about certain issues, in this instance the way the sample population talked about masculinity helped identify how they constructed it, identified with it and perceived it. They also assert that *talk*

is something that one can assume contains regular patterns that reveal the shared sense making of a group. One should however not forget that this talk is something that is specific to a social context and a historical group (Phillips & Jorgensen, 2004), which again points to the subjectivity of the findings as the participants represent only a small percentage of the total population. This method of analysis was appropriate as discourse usually reflects a 'system of statements which constructs an object' (Burr, 1995, p. 48), as well as a particular way of representing certain realities or events (masculinity) via the way people talk and use language. Gough (1998) also claims that people's talk, is influenced by the fixed roles that exist in society and as such to gain an understanding of the current gender roles that exist in society, one needs to look at the way people talk. This ties in with what Edley and Wetherell (1997) claimed - that people could at times be both the master and slave of discourse.

Discursive psychology is therefore a useful tool in gaining information rich knowledge on subjects such as social order, identities and power relations through the analysis of an individual's language (Wetherell & Edley, 1999; Parker, 1994, Phillips & Jorgensen, 2004). The aim of using discourse analysis in this research was to identify and group patterns/themes of talk that emerged from the participants transcribed interviews. The most prominent themes from the discourse was then highlighted and analysed. This was achieved using discursive psychology, as it analysed 'the way in which men (and women) negotiate regulative conceptions of masculinity in their everyday interactions as they account for their actions and produce or manage their own identities' (Speer, 2001, p. 110). This meant that by using discursive psychology as a method to analyse and deconstruct what the participants said, one was able to understand how their views were represented by the way that they spoke.

In using discursive psychology the following themes were addressed; the way in which the 'metrosexual' male was identified and interpreted and the way men and women were using language to socially construct masculinity especially in terms of the reigning ideology. Other key tools of language that were analysed were the use of disclaimers in attempting to distance or unite with a particular ideology/stereotype, the manner in which subjective beliefs were justified and the binary oppositions of masculinity that were portrayed. Finally, a look at how interpretive repertoires were

helping maintain/challenge views on masculinity and what ‘criteria the participants were using to exclude/include individuals into a particular membership category’ was also looked at (Speer, 2001, p. 112). An interpretive repertoire is defined as a ‘recurrently used system of terms used for characterising and evaluating actions, events and other phenomena (which) is constituted through a limited range of terms used in particular stylistic and grammatical constructions (Potter & Wetherell, 1992, p.149). Extracts from the interviews were therefore used in illustrating the dominant viewpoint and to highlight relevant themes and beliefs that addressed the issue of whether or not men were becoming too feminine.

3.3 Researcher’s Reflexivity

In qualitative research, it was important to note that the researcher was the main tool during data analysis and it was for this reason that the process needed to be reflexive. There needed to be an acknowledgment of the researcher’s role in the process as well as in the creation of knowledge, as this also accounted for the views on masculinity that were discussed (Burr, 1995). In reflexivity, the researcher ‘is very much part of this web of cultural construction’ (Smith, 2004, p. 15) and as such the research needed to be seen as a collaboration of the ‘researcher and the researched’. Gibson and Swartz (2004) describe reflexivity as a critical act or process involving the individual engaging in activities that allow him/her to become aware of himself/herself, especially in relation to others and particular activities. For the researcher this involved reflecting back on the overall process in attempts to grow and learn from this experience.

The first lesson that needs to be discussed is the importance of not leading the research process and instead allowing the process to lead the researcher. Even though the interviews that the researcher conducted were semi structured, it was noted that often the informal conversations stemming from the structured questions produced richer data. The need to be flexible in the approach to questioning is therefore important, as the researcher needed to be able to follow where the conversation went.

The second lesson that was learnt is the impact of the researcher on the interview process and the data that was obtained. Gibson and Swartz (2006) state that individual's actions are often directed by personal investments and motivations. This meant that the researcher needed to acknowledge her preconceived views about the 'metrosexual' male. It is important though to not allow these particular views to direct the process or to try and coerce the participant's speech to reflect their own personal views. This was important as often when the female participants spoke about a desire for the traditional male, the researcher had to withhold her pro feminist views regarding her desire for the more progressive new age man. Eagle, Hayes and Sibanda (2002) also state that the researcher's demographic and personal characteristics play a part in eliciting research data. The researcher therefore needed to reflect on how her gender affected the process of data collection and whether or not this influenced how the different genders spoke about the 'metrosexual' male. It was observed that whilst her gender did not create major disruptions in the research process, often the female participants tried twinning with the researcher by making comments like 'you know what it is like for females like us' or 'you know what I mean, being female and all'. This meant that the researcher had to repeatedly ask for clarification in terms of their own subjective views. For the male participants, they often presented as being defensive of traditional masculinity – almost as if they anticipated that being a traditional male would be criticised by the female researcher, who would see it as being backward and oppressive. One positive aspect however was the researcher's age. As she was of a similar age to most of the participants, establishing rapport was easy as the interviews were often flowing and casual.

The third and perhaps most difficult lesson that needed to be acknowledged is the researcher's role in re-enforcing some of the stereotypes, biases and labels surrounding the emergence of the 'metrosexual' male.

PM1: *'No I don't think there should be a term masculinity. I think people are too, they try and box everything.'*

It was in fact the above comment that instigated the process of reflection, which involved working through whether the researcher's topic was serving to further perpetuate stereotypes and labels – and whether this was to the detriment of gender understanding. Especially as Macleod (2007) states that the focus on masculinity in gender studies often leads to the marginalisation of women. This meant that often after the interviews, the researcher wondered and questioned the need and impact of her research.

The final lesson that was learnt was the importance of continuous supervision throughout this process. Whilst conducting the research, the researcher was often confronted with different ethical and logistical challenges such as negotiating the boundaries of confidentiality and arranging suitable venues for the interviews. It was often through the ability to discuss and work through these challenges, that a successful resolution was possible. The researcher also often experienced difficulty when analysing her data using both the social constructivist framework and discourse analysis. She often grappled with her own conflicting discourses around masculinity and equality as well as positioning her argument to reflect an engagement with her theoretical paradigms. This highlighted the fact that often individual's are flawed and require additional assistance in ensuring the maintenance of the researchers and participant's dignity.

3.4 Ethical Considerations

As with any planned research, certain ethical issues needed to be taken into consideration to ensure the protection of all members involved in the research process. As a researcher, one needs to firstly understand the role and impact that the study will have on society and as such must ensure that they are competently trained and prepared to conduct the research. This is where the role of the supervisor is essential, as often the supervisor lends his/her expertise to the research process in ensuring that it is ethically beneficence and competently conducted. Ethically one must always ensure that he/she has the participant's best interest at heart and that no part of the research will be offensive or harmful to them or any member in society. The researcher therefore needed to ensure that the process or the findings were non-

malicious and would not harm any members of society. In terms of the participants, the researcher ensured that they were treated with respect and as autonomous individuals from the onset of the process. The researcher also emphasised the right to decline participation in the process as no member of the sample should feel forced or coerced to participate.

The participants were subsequently required to sign consent forms before participating in the study (see appendix A). In these forms, issues of confidentiality and their right to withdraw from the study at any time, without prejudice, were highlighted. Participants were assured that no identifying factors, especially their names, would be released in any data and that all voice recordings will be kept in secure locations with minimal amount of people having access to those recordings. The participant though, needed to be informed that due to the nature of the study, direct quotes would be used to highlight relevant themes, but again complete anonymity of the participants would be maintained.

Chapter 4: Findings and Discussion

4.1 Introduction

The decision to combine both the findings and discussion section was undertaken in order to provide a more comprehensive understanding of the collected data. Reference will be made to relevant literature in trying to either support or refute what the data suggests. The bulk of the data will therefore be discussed by analysing the various interpretive repertoires used in relation to the afore mentioned research aims and questions. It is for this reason that this section is structured around the research questions and the relevant discourses that helped inform the particular themes that emerged. In trying to create a coherent understanding of the vast amounts of data that was gained, this section has been divided into three main discussion points:

- a) How men and women talk about masculinity
- b) How men and women talk about the 'metrosexual' male
- c) How men and women talk about the emergence of the 'metrosexual' male

Under each of these points, sub themes will be further discussed, in an attempt to account for all relevant data. All of the discussions will be further supplemented by the use of direct quotes from participants as a method to illustrate how the participant's *talk* helped inform the discussion. It is important to note that not all findings will be discussed, as often it was either irrelevant to the research project or proved redundant. This however will be further discussed in chapter five under implications for future research and limitations of the study.

4.2 Participants

As mentioned above the participants were recruited from a sample of students from the University of Witwatersrand. In adhering to the ethical standard of confidentiality, the table below represents the participants, their sex, race and relevant pseudonyms.

Participant	Race	Sex	Pseudonym
1	White	Male	PM1
2	Black	Male	PM2
3	Black	Female	PF3
4	Black	Female	PF4
5	Black	Female	PF5
6	Black	Female	PF6
7	Black	Male	PM7
8	White	Male	PM8

Table 1: Participant Details

4.3 How Men and Women Talk about Masculinity

Before engaging with a discussion of the ‘metrosexual’ male, it was important to gain an understanding of how the participants spoke about the complexities of current masculinity. This involved an engagement with topics such as; whether the traditional norms of masculinity are changing, whether men are in crisis of losing their masculinity and lastly whether this was due to them becoming too feminine.

4.3.1 To be a man today – Men and women speak out

During the course of the interviews, it became evident that men and women have specific understandings of what it means to be a man in today’s society. Whilst the male participants often spoke of wanting a balance between metrosexuality and the traditional male, there was always an element of distancing from the more stereotypical representations of traditional masculinity. The distancing of the participants from the ideals of the traditional male can be seen as a projection of negativity associated with hegemonic masculinity (Chadwick and Foster, 2007). The following disclaimers serve as examples of how the male participants did not identify with the traditional representations of masculinity.

PM1: *'I've really **broken away from it**, moving away from **the stereotypes** was very **important for me**' (white male participant)*

PM1's choice of the word '*broken*' is interesting as it denotes an almost painful fragmentation that occurs when one decides to separate from hegemonic forms of masculinity. The need however for him as an individual to separate himself from the '*stereotypes*' of traditional masculinity can be seen as a way of him either rejecting the restrictive and oppressive nature of hegemonic masculinity or wanting to align himself with a more progressive form of masculinity. For PM1, to therefore be a man today meant that he needed to almost disavow the traditional male.

PM2: *'**exploring or allowing yourself to go beyond the stereotypes**, because sometimes the stereotypes are...almost, they **disallow any development**' (black male participant)*

The development that PM2 speaks of, is related to the development of self, as whilst the male participants acknowledged that there are certain prescriptions of masculinity, men should be free to define their own *type of* masculinity based on the values that they ascribe to. Also being created is the sense that men are rejecting the burden of male stereotypes. It can be considered as a burden in the sense that whilst men are socialised into understanding how a *man* is supposed to think and feel, these prescriptions are not allowing today's man to adapt and create a new niche in today's society. In fact men who exhibit the traits outlined by David and Brannon (Kahn, 2009) in today's society will be criticised, as they will be seen as hindering the process of egalitarianism and of being complacent with the status quo. With stereotypes often seeing men as violent and oppressors of their female counterparts, it is therefore understandable why PM2 would perceive the stereotypical image of masculinity as a burden and how it could be seen as hindering one's development. It can therefore be argued that due to certain forms of masculinity supporting and

perpetuating the status quo, conflict develops within the individual as to what form of masculinity do they adhere to. This means that often individuals do not challenge inequalities and as such development is hindered.

PM8: *'I mean there should be a **balance**. It's okay to open up and all of that, **but they shouldn't let it go completely** to the point where they depend on everyone else in the society' (white male participant)*

PM8, however cautions against the process of completely rejecting the traditional ideology of masculinity. He portrays creating a balance between traditional masculinity and expectations of today's men as being almost a slippery slope. This is evidenced as an individual could easily lose his intrinsic masculinity and become something that he is not meant to be. For example by stating that men should not depend on society, the view that men are independent creatures who create their own rules are still being perpetuated in society – men are still seen as the alpha male. This is important as it raises the question posed by Kahn (2009) about whether there is a right or wrong form/behaviour of masculinity. The essentialist view, which PM8 adheres to, suggests that men irrespective of being a 'metrosexual' or a traditionalist, has a basic core that is biological in nature, it is something that cannot be changed. PM8 therefore suggests that whilst a man can achieve balance, ultimately all men are intrinsically similar.

PM2: *'being a man is not just really about how strong you are but how powerful you are ... **who you are inside** because **ultimately that is what it is about**. Who you are inside' (black male participant)*

PM2 points to the possibility of multiple forms of masculinity, based on individual preferences, instead of one form of hegemonic masculinity. Morrell (1998) argued

this exact point when he claimed that in a society such as South Africa, it is unreasonable to accept that there is only one form of masculinity in existence. His view is however juxtaposed with, again, an essentialist view of masculinity in that whilst there are multiple forms of masculinity, men at a biological level are homogenous. This leads one to debate the social constructionist vs. essentialist view of masculinity. Are men therefore socialised into being or is it something that is intrinsic that is not affected by socio-historical elements (Bohan, 1997)? What is becoming evident though is that more emphasis is being placed on individual happiness and self-actualisation. This was evidenced when PM2 defined being male as:

PM2: *'being happy with who you are, knowing who you are and accepting yourself'* and *'Because I think I have the whole traditional thing and then the modern thing. So it's trying to even them out, because I think a bit of both works to an advantage for someone'* (black male participant)

The balance that PM2 speaks of is interesting in that it is seen as something that can be advantageous to an individual. It is almost a way in which a *man can be a man*, whilst appealing both the traditional aspects of masculinity i.e. being strong and powerful as well as caring and sensitive. Is negotiating one's male identity then really about 'being happy with who you are' or is it about trying to create a form of masculinity that is progressive as well as traditional (Anderson, 2008)? Answers to these questions become important as men are now able to engage in activities that were at one time considered feminine whilst still maintaining their intrinsic masculinity. This process is obviously confusing for men who are now trying to find out what is today's hegemonic form of masculinity and then strive towards that form. This is again evidenced as PM2's discursive reproduction of the above quote points to the fact that, in describing what he considers to be a man in today's society, he is unable to provide a definitive answer. This talks to the confusion that surrounds masculinity and the fact that it is now much easier to state that men are looking for a 'balance', whilst providing no clear indication of what this balance represents. It is

almost as if the word ‘balance’ appeases the quest for understanding and negotiating masculinity.

Whilst the male participants spoke of a need for balance and happiness, their overall perception of men today is that whilst there is a need for men to disavow the traditional stereotypes of masculinity, it must be done in such a manner that does not jeopardise the essentialist nature of masculinity. This points to the fact that negotiating masculinity in today’s society is not an easy process as people are now being confronted with having to conform to societal standards as well as having the option to create their own form of masculinity based on individual choice. This process can be considered even more daunting as men now have to navigate their identity without any clear direction – direction that society has always provided.

For the female participants, being a man in today’s societies was often in line with hegemonic representations of masculinity. The female participants expressed a need for men maintaining their traditional roles for the purpose of maintaining social order. This implies that there is some reticence around challenging traditional roles especially as the repercussions are often unknown.

PF4: *‘there still has to be that traditional way of doing things that will help in creating sense’ (black female participant)*

PF5: *‘They must know that they have to go work and support their families, they must be strong, must learn to fight. I guess that is all’ (black female participant)*

It becomes clear that once masculinity is perceived to lose invincibility and omnipresence gender relations become problematic. This is evident as PF4 asserts that men need to maintain their traditional stance in order to create ‘sense’. This implies that there is a particular process involved in which femininity is negotiated and created in relation to masculinity. This means that there needs to be a particular type of masculinity which in turn creates the space for the existence of a particular

type of femininity. The investment in men remaining 'traditional' is again seen as PF5's use of words such as 'they must' and 'that is all' which creates a sense of pressure on men to remain traditional. It is almost as if women are restricting changes in men by stating that they have to perform certain tasks that are in line with the essentialist understanding of masculinity.

This suggests that there is a positioning of oneself in relation to maintaining the status quo of gender construction through the process of investment (Hollway, 1989). Foster (2004) refers to this as a process of psychological investment in which 'people were sufficiently invested in their own subjectivities to resist major changes' (p. 599), which can be seen as why there is still a strong desire for the traditional male. An example of this is that the feminist movement developed as a reaction to a particular type of oppressive masculinity. Even though this type of masculinity received much criticism, it did create the space for the conscientisation of women, which ultimately led to their liberation. One can therefore challenge whether the feminist movement would have developed had there not been the oppression of women and the desire for improvement in women's status?

This dissension of both male and female views can be seen as the cause of some of the challenges that face masculinity. Whilst men are striving to create their own individual identity, based on the values that they adhere to, women are expressing a need for men to maintain their traditional roles. The impact of such occurrences on men is often overlooked. Macleod (2007) in her article states that feminists have failed men in that whilst there has been strong advocacy for equality, men are often marginalised in that more emphasis is paid to women. This means that as minimal consideration has been given to men and the adjustment process involved, men have often had to negotiate new identities on an almost trial and error basis. One gains an image of a rubber band that is now being stretched too far and as such has snapped – thus rejecting societal dictates of what is masculinity. This can be seen as the reason for the emergence of multiple forms of masculinity as men are now seeking to define their own understanding of masculinity based on individual happiness and desires.

4.3.2 Norms of masculinity and femininity – Have they changed?

Linked to the understanding of today's masculinity are the norms that help inform gender construction. In this section further evidence will be provided that illustrate the extent of masculine and feminine investment in maintaining the status quo. This is witnessed as whilst men and women are accepting that times are changing, there is not really an actual change in the discourses that dictate what men and women *should do*.

PF5: *'you have this notion that it's **modern times** // okay, so **women** are going out there and finding jobs and **not staying at home anymore**. **But then they are still...like their previous traditional society did**. So it's still like that **it hasn't changed**' (black female participant)*

There is the suggestion that whilst society is opening up and allowing people to occupy their own unique roles and positions, individual people are still holding on and adhering to traditional roles and norms that define masculinity and femininity. This again speaks to either the psychological investment of people in maintaining the status quo or of the discourses around norms of masculinity and femininity still ensuring the traditional roles of males and females. One way of understanding the need to maintain homeostasis in terms of gender relations is that women are still only able to fulfil their roles as women, provided men fulfil their role as men and vice versa. One can therefore suggest that it is only after men have begun to embrace the idea of equality that women were then allowed to explore and enter forbidden terrains. This is interesting as it again points to the fact that men still possess dominance and adhere to patriarchal ideas of gender relations. With the emergence of the 'metrosexual' male a change in what is accepted as being masculine may be evident however, there is still evidence of the essentialist view as suggested below:

PM8: *'I mean women are doing everything males do these days. Which is not wrong, but guys they should still // how do I say? It's hard to put into words. They should still not // I do not want to say be above women, but they shouldn't be so girly'* (white male participant)

PM8 again suggests that whilst women are engaging in activities that were at one time reserved for men, he cautions that men should not lose their place or position in terms of gender relations. This points to not only the support of an essentialist view, but also a strong investment in men and women adhering to past norms and values. It is therefore important to then ask the question that if men are indeed not losing their intrinsic masculinity, are they really in crisis or is this claim just another form of repressing alternative views of masculinity and supporting the status quo?

4.3.3 Are men in crisis?

Closely linked with understanding how the participants viewed the emergence of the 'metrosexual' male, is the need to understand if there is now a crisis in masculinity. To gain a clearer understanding of this, the participants were asked, towards the end of the interview, based on what they had discussed around masculinity and metrosexuality whether they believed masculinity is in crisis. Their answers, whilst claiming masculinity is not in crisis, often alluded to certain constructs of masculinity being lost or replaced by *newer* societal expectations. It is interesting to note that the changes that are occurring in masculinity are not being perceived as an indication of there being a crisis in masculinity. There was however, an underlying expression of aggression to the participants opposite sex, as often the changes in masculinity were understood as being caused by the opposite sex.

PM2: *'I don't think it (traditional masculinity) will ever be lost...it will be ruined'* (black male participant)

The above extract serves as a precursor to the discussion that will follow as this is the general sense that the researcher gained from the participants regarding whether or not masculinity is in crisis. Whilst there was agreement that the traditional/stereotypical image of masculinity is losing popularity, there was much resistance with accepting that masculinity can indeed be lost. Again this suggests that if masculinity is indeed something that is intrinsic, it cannot be lost nor seriously altered by socio-historic occurrences (Courtenay, 2002).

PM7: *'The stereotypical version of a man is **dying out**, it is fading away. **But** then the **new kind** of man is being **accepted**. So I do not think men are in crisis. I just think **certain perceptions** of how people see men – that is what is in **crisis**.'* (black male participant)

Closely related to what is being seen as the cause of stereotypical masculinity being 'ruined', is the changing roles that men and women are facing daily. Often men were perceived as being the sole breadwinner, which served as the basis of their identity as well as the focal point of their power over females as well as the household. The argument that is therefore being made, is that due to women also starting to occupy this, as well as many other roles, men are now starting to feel displaced, especially regarding a loss of identity. Their *power* is being challenged and as such they have had to adapt and find newer ways in which to define and express their masculinity. This then challenges the essentialist notion of masculinity and leads one to wonder whether it is this that is in crisis and not masculinity itself.

There is also the sense that the 'new kind of man' and the traditional man are competing over the hegemonic title and it is in fact this 'new kind of man' that is causing the loss of identity. The 'new kind of man' is becoming more accepted in society and as such causing the traditional male to lose popularity. By stating that it is indeed being accepted into society, one can postulate that the 'new kind' of masculinity is indeed a response to societal demands. The factors that are causing the

emergence of the 'metrosexual' male as well as its popularity will be discussed later in the report.

PM3: *'I think if **men are in crisis women as well are in crisis**, because right now we are looking at the male side of it, becoming 'metrosexual'' (black male participant)*

PF6: *'you know sort of the **opposite version of the tomboy** who is the girl who is more interested in fighting and // so you've got guys who are more comfortable in that way' (black female participant)*

An alternate view of looking at the 'crisis' that is facing masculinity is that if masculinity is in crisis, surely femininity would also be in crisis. It was discovered that when the female participants were asked to comment on this topic, often their position would be to defend against this statement by either claiming that both men and women are exchanging roles therefore maintaining a balance, or that both men and women should be free to adopt certain behaviours that they feel represent their personality. This again speaks to the issue of respecting individual expressions of masculinity and the issue of psychological investment (Foster, 2007). If men were to therefore lose their status, women would also inadvertently lose their status i.e. for a dominant female to exist, there needs to be a subordinate male. One needs to consider this when agreeing or disagreeing with the view that masculinity is in crisis.

PM1: *'put the people who were not in power into power **while forgetting about the people who were in power and not allowing that the new idea to fit that both people are still there**, it's almost a case of a new idea taking presence over the old idea...because of **society focussing on women's rights** they're **excluding men's rights almost completely**' (black male participant)*

The crisis in masculinity can also be accounted for by what Macleod (2007) referred to as the failure of feminism. With PM1's claim it becomes obvious that whilst he acknowledges the power differentials between both genders, he also acknowledges that the process of equality is not without its flaws. What he argues is that even though women are now receiving more attention and being placed in positions of power, there is a lack of acknowledgement of what this shift means for men – which can also be seen as another form of gender inequality and discrimination. The lack of guidance and direction is seen as being a huge contributor to the difficulty of identity negotiation and perhaps some of the challenges that masculinity seem to be facing.

4.3.4 Are men becoming too feminine?

At the end of the interview, the participants were also asked to comment on whether or not they saw the changes, if any, that is occurring in masculinity as indicators that men were indeed becoming too feminine. Emphasis was placed on the word 'too' – as it was used to indicate an extremity in this region. There are two types of discourses that emerged, which served to encompass what most of the participants were claiming. The first discourse was around identifying that whilst men were adopting certain feminine traits they were not becoming female. The need to differentiate between being female and femininity could be attributed to the word 'female' implying certain biological characteristics, whilst the word 'femininity' is socially constructed and can represent certain behaviours and characteristics of being female. There is also a suggestion that being labelled as 'female' indicates one's sexual preference as participant PF5 claimed that if an individual is perceived to be homosexual they will '*start acting and becoming a girl*'.

PM2: *'In becoming female would be taking up the role of a woman or taking up // or doing what women should be doing in a sense. And that is almost becoming female. But exploring the femininity of it or going into a // ya like exploring the female side of you is just // you can draw the distinction'* (black male participant)

PF3: *'Because you know the saying that 'boys will be boys', 'men will be men', 'women will be women'. But I think they are **not changing**. It's just that we are **just adopting** some lifestyles into ours. Maybe we are just adopting some things from that gender and the other gender is adopting things from us. Not that they are changing but it is just that they are adopting' (black female participant)*

PM7: *'they are **not actually becoming feminine**. It's **just adopting**' (black male participant)*

From the above what one needs to acknowledge is that once again there is the element of role reversal that is creating a need for both genders to learn how to adapt to the new demands that are being placed on them. The second point that needs to be noted is the use of the word 'adopting', as it implies that men/women are ascribing to certain characteristics that are not their own but is still acceptable. It also implies that it could be a temporary arrangement. The question that needs to be asked though, is what are men adapting to? This again points to the power of societal expectations of men as they are again seen to be striving towards something. It is also interesting that both male and female participants share the same view. This again supports the view that people are psychologically invested in maintaining the status quo of certain social constructs, especially if it serves in maintaining homeostasis in particular systems (Foster, 2004). By both men and women therefore stating that men are merely adopting certain feminine traits, men are stating that they are still intrinsically male whilst females are claiming that men cannot become women as 'men will be men' and 'women will be women'.

PF5: *'Although they are **in touch with their feminine side** – because **they are still men**, they still have that element that they are men. They still **remember that they are males they are not really females**.' (black female participant)*

Another claim that is supporting the view that men are not too feminine is that masculinity is not something that can be intrinsically changed as it is at the core of every man i.e. an essentialist view (Bohan, 1997). Whilst there are certain variations of masculinity, it is something that can never be lost. PF5 asserts this factor by stating that perhaps men are just responding to societies demand for a more sensitive man, and as such is using femininity as a means of being accepted in society (Walker, 2005).

PF4: *'It's over generalising. You can't say things like that (men are too feminine). Maybe show statistics. Show statistics. And then again what are the traits that are still considered as being feminine traits'* (black female participant)

Lastly in terms of assigning gender labels, one needs to critically engage with what constitutes being male/masculine and female/feminine. One can argue, as participant PF4 did, that often the labels of masculinity and femininity are socially constructed and for this reason, it often serves as a source of power and control. It is in fact only once these labels and constructs are challenged, will one be able to adequately tackle this broad field. One needs to therefore challenge who defines what is feminine and masculine and what purpose does it serve in societal relations.

PF5: *'I guess men seem to think that being a woman is easy. I don't know // it is easy, it is always fun, women do not have any hard // like it is always fun unlike men, unlike them. They have to struggle, they stress so much. So I think that is when the exploration comes in. it's like they are gonna explore and then adopt all these characteristics and then make their lives easier and fun. And then once they are done they are gonna go back'* (black female participant)

The importance of challenging this notion is that certain females are now starting to resent the fact that men are starting to engage in activities that were at one time reserved for females. Participant PF5 perceives the changes in men's roles and behaviours as an indicator of men wanting to '*make their lives easier*'. This however speaks to the power differentials that women often experience in relation to men; being a female is much easier as they do not have to engage in any meaningful activities, unlike men who have to be the providers and breadwinners. This view seems to be constructed from past views of male/female interactions, whereby men were seen as exploiters and women as exploited.

4.4 How Men and Women Talk about the 'Metrosexual' Male

4.4.1 Defining metrosexuality

In looking at how the participants spoke about the 'metrosexual' male, it was important to understand how they firstly defined a 'metrosexual' male. It emerged that often the participants defined the 'metrosexual' male according to four main themes; attention to grooming, freedom to express themselves, 'he's 'metrosexual' not masculine', 'they are not homosexual', as well as possessing certain markers that identified them as 'metrosexual' males, and not traditional males.

4.4.1.1 Attention to grooming

Often one of the first descriptions of metrosexuality, is that of a person who is concerned with aspects of personal grooming.

PM1: '*someone who is um really concerned about their **appearance, outward portrayal** and takes care of himself*' (white male participant)

PM2: '*takes care of himself*' (black male participant)

PF3: '*guys that are concerned with the **way that they look***' (black female participant)

There was constant reference to individuals who spend amounts of time choosing and buying popular clothing brands, on styling their hair, choosing their outfits and whether or not they appeared ‘clean’ (PF5). ‘Metrosexual’ males, as opposed to traditional males, were therefore described as being individuals who are different from traditional males in that they are meticulous about their outward appearance as well as the ability to pay attention to detail regarding their presentation. It is interesting again to note how the participants spoke of more external outward presentations rather than any internal characteristics. With the attention to grooming there is the suggestion of a particular type of image that is trying to be portrayed. Again one gets the sense that it is almost a performance in which men are dabbling in certain activities, such as grooming, that were at one time reserved for women.

4.4.1.2 Freedom to express themselves

Throughout the discussion thus far, there has been the underlying commentary that men today appear to be freer in choosing how they want to express their masculinity, as well as how they construct their role and function in today’s society. There is the suggestion that ‘metrosexuals’ are entering a space in society whereby they are not constrained by traditional gender stereotypes and expectations.

PM7: *‘like with the **independence of women**, I guess **men are also liberated** to just be themselves and just be comfortable’ (black male participant)*

PM1: *‘someone who is more **open to being feminine** and being **not strictly bound by being masculine**’ (white male participant)*

PF5: *‘**metrosexual**’ men are **not afraid to show their emotions**. Like I say it is **about having confidence** to go out there and **ignore whatever people say and all that**’ (black female participant)*

With the liberation of women, in a sense men have also become liberated to explore the different facets of masculinity. The question that must therefore be asked is if this

exploration is occurring away from the pressures of societal expectations or in response to societal expectations? This question becomes increasingly pertinent as there is the sense that the 'metrosexual' is almost fearless in the expression of their masculinity and flouts societal norms, especially as he does not conform to an essentialist view of masculinity, which is being described as restrictive. What was interesting about this part of the discussion was that whilst participants were open to discuss what defines a 'metrosexual', there was neither discussion as to the impact of the 'metrosexual' on the intrinsic masculinity of a man nor whether the participants accepted these traits.

PF5: *'Like some guy sometimes wish they could do the things that women do; and feel like them. Like sometimes // you know they are watching from a distance how women react to different situations. The emotions that come out. How they act in general. Some **men find that kind of attractive**, and they would like **to adopt that**. And then that is when they **get into this thing**. And then when they find out it is not for them then they **will go back to their original self**' (black female participant)*

*'I think as far as I know, I think to them, like I said, it is **all about exploring**. And then **once they are done I believe and I hope that they go back to their right masculine thing**'*

PM8: *'Even males themselves are gonna get frustrated with this, they are **not gonna be able to handle it** after a certain amount of time.'* (white male participant)

Along with the idea of freedom to explore, is the idea that the 'metrosexual' is someone who is engaging in individual identity development. Men are now being exposed to different variations of masculinity and as such are now free to choose their own masculine identity. This again links to the idea that traditional masculinity is seen as suffocating and/or limiting to ones development. PF5's statement is

interesting as it suggests that if men find that metrosexuality is not for them, they will be able to 'go back to their original self'. This again points to the suggestion that metrosexuality is a temporary construct which could be the response to society's current demands for a more sensitive man who supports equality. It also implies that there is something almost artificial about being a 'metrosexual' as he borrows behaviours from a female. PF5 also portrays metrosexuality as a performative act as it is something that 'they get into', something that they enact as it is expected of them (Walkerdine, 1997), and at any time can switch back to their real masculine self. PF5's statement about 'their right masculine thing' again points to the essentialist view of masculinity in that whilst the 'metrosexual' is responding to certain societal expectations, he is not intrinsically changing and as such still contains a masculine core that he can return to. The need to in fact return to the traditional form of masculinity is seen as PM8 claims that maintaining a 'metrosexual' identity is not easy, thus not natural, as an individual is deviating from what men are supposed to be. This suggests that metrosexuality is seen as deviating from the intrinsic understanding of masculinity.

Whilst most of the male participants express acceptance of the 'metrosexual' male, most of the female participants comments suggest, that this is an experimental stage of masculinity and that men will eventually return 'to their right masculine thing' - this could mean a return to the hegemonic and intrinsic construct of masculinity. The need to return to a more traditional state of masculinity needs to be questioned as, is it the need to maintain homeostasis regarding gender relations or is it again about the psychological investment that each gender has in maintaining the status quo?

4.4.1.3 He's 'metrosexual', not masculine!

In this section, closer analysis will be conducted on female participant's discourse that suggests that metrosexuality embodies certain elements that can be criticised as being emasculating to masculinity. The following section supports the view that 'metrosexuals' are in fact deviating from the norm and their intrinsic masculinity.

PM2: *'He hasn't taken anything overboard. Oh wait! He has to an extent 'metrosexual' males are too concerned about how they look' (black male participant)*

PF3: *'because the way I've been taught....I'm not used to guys carrying around combs and looking in the mirror. It is not what I expect of men, it's not what I expect them to do' (black female participant)*

PF5: *'So by deviating from the norm it is obvious that they do not really care about the boundaries of society.'* (black female participant)

Participant PM2 suggests that being a 'metrosexual' is engaging in activities that are flouting the stereotypical norms of what society considers acceptable masculine / feminine behaviour. By claiming that the 'metrosexual' is too concerned with their appearance, it suggests that the 'metrosexual' is bordering on becoming an unacceptable form of masculinity. There is also an element of judgment that is evident as PM2 suggests that the 'metrosexual' has taken things overboard by engaging in activities that are not considered true markers of masculinity. There is also a sense of unfamiliarity regarding the 'metrosexual' male as often the 'metrosexual' male is different from what the respective genders expect from men, which could lead to negative responses towards the 'metrosexual' male (PF3). This again speaks to the manner in which people are socialised into accepting the roles of different genders and the essentialist view surrounding gender construction. What is most controversial though, is the idea that the 'metrosexual' male is someone who disrespects certain boundaries that are put in place by society. PF5's statement is therefore concerning as it implies that the 'metrosexual' should not be afforded autonomy to 'do what they feel like'. It is almost as if the 'metrosexual' is being accused of being a deviant to social order which again leads one to question whether this is an attempt to maintain the status quo surrounding gender relations. Overall, one gets the impression that whilst the 'metrosexual' has been defined according to various constructs, he is flouting societal expectations and inadvertently betraying their intrinsic masculinity.

4.4.1.4 They are not homosexual

When defining metrosexuality, there was always reference to some sort of feminine characteristics, whether it was an activity, behaviour or aesthetic item. Following this though was always the disclaimer that ‘metrosexuals’ are not homosexuals. There was the constant positioning of ‘metrosexuals’ and homosexuals as being binary opposites. This leads one to realize that Anderson (2005) was correct in his claim that often homophobia is seen as being one of the characteristics of traditional masculinity, as by claiming to be homophobic one’s masculinity was further exhibited (Glick, Gangl, Gibb, Klumpner, & Weinberg, 2007).

PF6: *‘it’s GUYS... that are in touch with their feminine side. So not that they are gay. So the ‘metrosexual’ is a guy, he is into girls and whatever’ (black female participant)*

When asked to further elaborate on the need to create a distinction between metrosexuality and homosexuality, the participants often referred to the differences being associated with sexual / partner preference as well as metrosexuality being a form of masculinity that is more readily accepted by society. PF6 illustrated this, as there is an implicit value judgment when she states that the ‘metrosexual’ is a man, but is not gay – implying that if one is homosexual, they are not masculine. This again could be linked with one’s sexual preference and the essentialist perspective as a man has to be sexually interested and involved with a female to be truly masculine. What was also interesting to note was the suggestion that it is acceptable for a ‘metrosexual’ to possess certain feminine traits implying that this would not imply the loss of their intrinsic masculinity. PF6 also states that the ‘metrosexual’ is a male as he adheres to the blueprint for manhood (Kahn, 2009), as he is still able to express his sexual prowess in the form of having multiple girlfriends. The emphasis on sexuality proved to be an important factor that was used by the participants to emphasise that being ‘metrosexual’ was still masculine as they still adhered to key the traits of masculinity highlighted by David and Brannon (Kahn, 2009).

PM2: *'gay is a more sexual idea, but metrosexuality is a more openness to exploration idea and not conforming to certain stereotypes' (black male participant)*

The above comment points to the fact that homosexuality is defined based on one's sexual orientation, where as being 'metrosexual' is seen as a man who has explored the multiple forms of masculinity and has decided to resist traditional stereotypes of masculinity. Again however there is an element of performativity that is associated with being 'metrosexual', as an individual is allowed the freedom to *play* around with the different ideas of masculinity. The freedom that is therefore being allowed to the 'metrosexual' in trying to create an identity for themselves is in complete opposition to the restrictions that are placed on homosexual individuals. This could be due to certain religious and cultural values and ideals that some of the participants adhere to (Anderson, 2008).

PM1: *'they're accepting but they're accepting because they putting you into something that they will accept you being in' (white male participant)*

PF6: *'They are accepted in the society whereas people who are homosexual are not. So that is why there is that distinction. That distinction has to be made because they ARE accepted in society. Therefore, that has to be said that they are 'metrosexual' and not gay' (black female participant)*

Participant PM1's statement regarding society being more accepting of metrosexuality is an important point to consider. The reason for this is that it infers that the only reason why society is more accepting of metrosexuality is due to the label that it has prescribed to it. This means that society has only become accepting of this form of alternate masculinity as they have been able to qualitatively define and

understand what it is. This is evident as there is almost a stereotypical representation of the 'metrosexual' as someone who is well groomed and engages in feminine activities. Metrosexuality has therefore been defined and boxed into something that is acceptable to societal expectations of alternate forms of masculinity. This again leads one to question the need for labelling behaviour as being 'metrosexual', as one wonders whether society only accepts it based on the fact that it considers it as something temporary and performative or because it has been dictated by society as to what it can be. One also wonders if it is one of the ways in which society mediates between completely rejecting homosexuality and accepting traditional masculinity i.e. being 'metrosexual' is seen as being more acceptable than being homosexual? PF6's comment states that there needs to be a clear distinction between metrosexuality and homosexuality, as whilst metrosexuality is accepted, homosexuality is frowned upon.

In further understanding the participants need to justify why metrosexuality is more accepting than homosexuality, the following extracts will be discussed:

PM2: *'mean it does not go to a stage of being gay or something, and then I'm super-cool with it.'* (black male participant)

PF5: *'I guess like the whole gay thing is still taboo in many societies especially in terms of religion, and family values. So like if you are gay it is almost like you are disgracing a certain religion, or your family'* (black female participant)

PM2's use of a disclaimer in highlighting how society is more accepting of the 'metrosexual' than an individual who is a homosexual, needs to be noted (Snyder, 2007). His statement alludes to the fact that he is willing to accept the 'metrosexual' provided he does not cross the boundary into homosexuality. This in relation to the ideas of freedom that was discussed earlier on is important, especially since it does indicate that there are still societal boundaries that dictate how much of a 'metrosexual' an individual can be and whether or not it will be accepted. There is

almost a fear that the 'metrosexual' may indeed become homosexual, and as such he needs to be careful as he traverses the 'metrosexual' terrain.

If one then goes on to PF5's statement, one can identify how religion is used as a method of enforcing certain societal boundaries. In this extract one can acknowledge how she justifies homosexuality as being unacceptable by stating that it is against the normal social order of society and religion. This is what Anderson (2008) and Govorun, Fuegen and Payne (2006) claimed when they stated that often one's religious and cultural views dictate particular defensive reactions towards people who possess different ideals.

4.4.1.5 Markers of masculinity

Lastly the participants also emphasised that there are certain markers that define what it means to be 'metrosexual'. Often they explained that a 'metrosexual' did not engage in stereotypically masculine activities such as playing soccer as they would rather play chess as it did not require strength and brute force. This suggests that the first marker of masculinity can be seen as sport as true men engage in activities that allow them to exhibit their physical prowess.

PM3: *'they wear colours that they are not supposed to wear...**spray cologne**'*
(black male participant)

PM2: *'they **do what girls would mostly do**, looking in the mirror, carrying things in their bags'* (black male participant)

PF5: *'in touch with **their feminine side**'* (black female participant)

'Metrosexuals' were also defined as individual who wore clothes, such as pink shirts or matching outfits, that society usually frowned upon and did not equate *real* men as wearing. The clothing that a man wears is another marker that is therefore used to identify the *status* of a man (McMahon, 1999). The idea of freedom of expression

again comes into play, as the ‘metrosexuals’ are wearing clothes that ‘they are not supposed to wear’. Their choice of clothes is not something that people are socialised into accepting as being male, as pink is more commonly thought of as being a female colour. Overall though being ‘metrosexual’ was often defined as being someone who engaged in feminine activities, such as expressing his feelings and wearing cologne. Participant PM2 and PM3 claimed that this meant that the ‘metrosexuals’ were taking over certain roles that were at one time reserved for females.

PF6 also points to the fact that metrosexuality is almost a performative form of masculinity in that it is something that one can display through certain acts (Edwards, 2006). This makes one question whether the ‘metrosexual’ is seen as being intrinsically male, whilst still exhibiting certain female tendencies and why is it that people are not criticising this form of masculinity yet just merely commenting on the eccentricities of it.

4.5 How Men and Women Talk About the Emergence of the ‘Metrosexual’ Male

4.5.1 Changing times

One of the biggest themes that have emerged from this data set is that of changing times. Not only has discourse around this emerged around today’s man, norms of masculinity and femininity, but it is also seen as being one of the key factors responsible for the emergence of the ‘metrosexual’ male.

The need for change has been highlighted as being caused by different demands that was being placed on society. The first claim is that change was needed due to the logical progression of a modern society as it was noticed that traditional views and beliefs were not very accepting of diversity and differences. This holds serious implications for a community such as South Africa, which is filled with different perspectives and diversity. With South Africa’s new found democracy, in order to embrace the new ideas of equality, autonomy and freedom, a change was needed in terms of what was considered as acceptable and unacceptable.

The second claim is that with the emergence of movements such as feminism and constructs such as liberation, there was a need for men to distance themselves from the past negative images of masculinity. This is what Edley and Wetherell (1999) referred to as the rebellion against past forms of hegemonic masculinity as men were often portrayed in a negative light; such as being oppressors and chauvinists. There was thus a definite need for men to change this image, which is why the 'metrosexual' contains some of the characteristics that are associated with femininity which place them in a more positive light. Traits such as caring, expression of feelings and being able to present a 'softer side' are therefore used to offset the negative elements associated with traditional masculinity. This is evident as Morrell (2001) states that it is in fact for this exact reason, that there was a need for a more progressive form of masculinity.

Lastly with the empowerment of females, many females began to challenge certain oppressive structures such as patriarchy. The logical next step was therefore to challenge and change any structure that hampered the development of an egalitarian society as is evidenced by PM2's statement.

PM2: *'traditional views were in themselves very rigid and not forward looking'*

'adopting a more liberal ...critical...open perspective' (black male participant)

PF5: P: *And I guess in a way some of them there is like men // there's like a bad and a good image of a man. So some of them are trying to avoid the bad image'*

I: *What's the bad image ?*

P: *Like, they are pigs, they abuse women, they rape, and all the terrible things they do. So it's like they do not want to associate themselves with them (black female participant)*

With changing times gender roles have become more fluid (Ouzgane & Morrell, 2005) and men and women are no longer expected to occupy particular roles. There is an acknowledgement that with changing times, society has become more accepting of different forms of masculinity. As such, men are now feeling more comfortable to explore and express the different forms of masculinity that they are now being exposed to. Men and women are no longer afraid of the different facets of their gender in fear of censor or discrimination. The 'metrosexual' is therefore seen as being almost a saviour of traditional masculinity, in that it allows men to now distance themselves from bad images of masculinity and align themselves with complete opposite traits.

PM2: *'you are **left here** and now the **wall has been destroyed** by which you could use as a kind of reflection'* (black male participant)

PF4: *'I think **change** for a lot of people is like the **worst thing** in the world because you **do not know what is expected of you now**'* (black female participant)

The changing times, as mentioned before meant that changes at institutional levels and societal levels were also occurring which led to the disintegration of stereotypical norms and expectations. This resulted in men left dazed and confused around their identity, function and role in society. There is therefore this implication that *changing times* has not been beneficial for society as it has broken down boundaries that helped identify what makes an individual masculine or feminine. The confusion is evident from PM2's statement as he illustrates how forlorn men are feeling now that they are looking for their new identity. There is almost a sense that men are now being left in the lurch whilst they navigate through new and foreign terrain.

4.5.2 The media and consumerism

The media has become a main factor in not only advocating the ideology of the 'metrosexual' male but also in sustaining its popularity. The role of the media in perpetuating certain gender stereotypes cannot be ignored. The media is in fact

perhaps one of the main mediums through which culture and society is influenced into accepting and rejecting certain norms and behaviours (Bowman, Duncan & Shefer, 2008).

PM1: *‘The media and celebrities and fashion is **prescribing something** on to us which means that **mass culture has a bigger influence**’ (white male participant)*

The above quote points to how consumer culture has helped in allowing the ‘metrosexual’ to become something that is accepted and acknowledged. The use of the word ‘prescribing’ is therefore interesting as it suggests that the media dictates what is accepted. This links in with the previous sections questions as to why is the ‘metrosexual’ more accepted than homosexual individuals?

PM7: *‘Like even in the media, you would be watching a soap opera, and it is always the **woman behind the stove**, whether she comes from work or not, she is always cooking. The **man would be on the couch reading his newspaper** or something like that’ (black male participant)*

Along with the popularity of media images is the idea that people are being brainwashed into conforming to what society is dictating as desirable forms of masculinity. There are explicit ideas around what constitutes a desirable form of masculinity (Chopra, 2001) and what role a man should ideally fulfil. Different images are now used to suggest certain behaviours and appearances are more ‘cool’ than others and that that is what one should strive towards. With this belief however, there is also a sense of inadequacy that many men are experiencing as they are unable to meet these images either through personal or financial reasons. There is also a sense of being overwhelmed with contradictory messages around what it means to be

a man today or a feeling that they will never be able to meet the standards set up by society. This is evident, as depending on what magazine one looks at, men are bombarded with images of a family man, an athletic man or a 'metrosexual' man.

PM8: *'They've been **misled in society today**. I mean media, things like media, TV; they always see these guys, big muscles, and these perfect figures. And just like girls see these perfect bodies; guys maybe now wanna be like that as well. And if you're seen as fat, chunky or ugly you just can't survive in the society that we live in these days'* (white male participant)

The above statement is important in that it highlights how the media has been used as a tool to include and exclude forms of masculinity, especially hegemonic forms of masculinity. An example of this is again how popular men's health magazines help portray images of hegemonic masculinity, and how these often unattainable images create conflict.

PF5: *'And like the other thing is like **the roles** are // the traditional roles, like associated with men // like in the **21st century** it is almost like **hard to fulfil them.**'* (black female participant)

The media has therefore served to make metrosexuality fashionable. Often individuals associate metrosexuality with individuals like David Beckham - a man who not only embodies the stereotypical image of masculinity; plays soccer, is strong and powerful, but also contains elements of 'femininity' such as being well groomed, concerned with his outward appearance and being brand conscious. Men are therefore conforming to this image due to pressure from the media and wanting to portray the image of being the ideal man as well as still being able to indulge in *feminine activities*. PM7's statement below points to the fact that metrosexuality does

involve a performance, as men are trying to portray a particular image that is being perpetuated as desirable by popular society. There is therefore the question of where does an individual's own free will end and the dictates of the media begin, especially in relation to one's identity development.

PM7: *'has become sort of **fashionable** to be // like use all kinds of products and stuff. Ya, it has actually become more like a fashion statement which does not necessarily mean that they are doing it for themselves as the individual but rather to please other people. They are putting a certain image'* (black male participant)

PF4: *'But I think at the end of the day it **boils down to the individual**. The media has an influence I think basically on everything. But the degree to which you entertain whatever it is based on // like there are some things that are // that could be okay for the media to influence. **The media only does so much and the individual is the one that goes out and buys the product.**'* (black female participant)

PF4 tries to answer this question by stating that coupled with the notion that the media is utilised as a propaganda tool, individuals do contain their own free will. It is suggested that whilst men are being bombarded with images of masculinity, individual men are free to choose what suits them best. This is said in an almost accusatory fashion, which suggests that the individual does decide on their own fate and identity.

PF5: *'Obviously the **move from traditional society to modern times changed a lot of things**. Now it's like you have to have the **comfortable life, the luxury life**. So it's like you have to work for that and raise your kids and your family in that manner.'* (black female participant)

The effects of consumerism on the emergence of the ‘metrosexual’ male also need to be mentioned. It is often through the media that institutions are able to suggest what values are important and what men and women should strive for. It is therefore possible that with the emergence of the ‘metrosexual’ male, sales on certain items such as clothing brands and beauty products has increased. There has in fact been an increase in the development of companies that are targeting the needs of ‘metrosexual’ males. This is evident as companies now contain men’s ranges of cosmetics and clothing and with an increase in sales, metrosexuality has been identified as having the potential for a high profit margin. Leading brands are therefore advertising their products via the media and so the cycle continues. In society however, wealth is also a desired label. Wealthy individuals are often portrayed as ‘metrosexual’ males, *men who have the best of both worlds*. One must therefore consider how the media uses the image of the ‘metrosexual’ for their own economic gain.

4.5.3 Religion

Whilst religion was not initially considered as an important factor relating to the emergence of the ‘metrosexual’ male, it was mentioned a significant amount of times. It therefore warranted a need to further discuss this construct. This became especially evident by the following extract:

PM1: *‘sort of the code a person lives by sort of **principles** whether it is moral, religious, cultural, social or whatever it **dictates the way they would respond to the ‘metrosexual’ or the way they think about them.**’(white male participant)*

This suggests that often individuals will base their understanding and acceptance of the ‘metrosexual’ male based on certain moral or religious criteria that they ascribe to. This is an important fact as it serves to illustrate the power that an institute, such as a

church, has on society. This was further evidenced as many participants used the ideology of the church as a tool to either justify their understanding and acceptance of the 'metrosexual' male or distance themselves from the concept of the 'metrosexual' male.

PM2: *'obviously I subscribe to very Christian norms // I mean values. And to me a man is what God has designed him to be. And I somehow believe it's when we break down that wall or move away from God's perspective or God's view of who he wants us to be, that we start creating problems in a sense'*(black male participant)

Participant PM2's statement indicates how he uses his affiliation with Christianity as a distancing tool for him not becoming a 'metrosexual' male. There is again the sense of an essentialist view as men are seen to be designed as the head of the household, hence the intrinsic nature of masculinity. He is seemingly using the church to judge and decide what a man should be and therefore judge any other form of masculinity that does not subscribe to this norm as a sin. There is however another school of thought that suggests that the power of the church is waning, due to its rigidity and inflexibility in adapting to changing times and demand (PM1).

4.5.4 Women's expectations of the 'metrosexual'

Under this subsection there are two types of discourses that will be discussed. The first type is around how women's expectations of their partners are seen as causal factor for the emergence of the 'metrosexual' male. The second type is how women are viewing the emergence of the 'metrosexual' male. In dealing with the first type, both the male and female participants agreed that often the pressure that is exerted on men by women, to be a particular way has caused men to try and answer and match these demands. Harris, Lea and Foster (1995) state that this is evident as they claim that changes in masculinity is due to external agents such as women's expectations and not something that men are in control of.

PM1: *'because **that guy is attracted to a girl**, I think it gets a huge driving force in most people's lives so because of that they going to do it (become 'metrosexual')'* (white male participant)

PF3: *'It's also **affected and impacted by women**. You know, because some of them think I have to look like this for women to like me and you might just find out that that is what women like. They like it when you are clean, you are shaved, your shirt is ironed, it's bright and you are also driving this certain car.'* (black female participant)

This could be in the form of becoming a 'metrosexual' male, as female participants reported a desire for 'clean' partners (PM3) who are willing to negotiate different roles in the home and workplace. PM1's statement below indicates that often men, who may even be resistant to metrosexuality, take on the behaviour so as to ensure that they are able to attract a partner. The paradox here is that even though the 'metrosexual' is often seen as someone who possesses certain feminine traits, he uses these exact traits and qualities to attract a female partner and display his sexual prowess – qualities that are often associated with the traditional male (Kahn, 2009). This leads one to question if there is in fact an intrinsic difference between metrosexuality and the traditional male?

PF5: *'it's like they are making a statement that **we can do things better than you**. It's like the whole notion of superiority comes in.'* (black female participant)

As well as a longing for the traditional male, there is a certain degree of resentment towards the 'metrosexual' male. This is due to the 'metrosexual' male being perceived as a man who is trying to show his superiority and dominance over females, albeit in a different manner. Yarbrough (2004) supports this claim as the

‘metrosexual’ male is being received with much ambivalence from women. For some women therefore, metrosexuality is another facet of men trying to assert or create power over females by trying to displace their roles.

The consensus however, is that whilst most women do not have specific opinions around metrosexuality, they all agreed that they would not appreciate a ‘metrosexual’ partner. The reason for this is that often the participants reported that it would be difficult to have two ‘females’ in a relationship (PM6) and that men still need to fulfil certain of their *masculine obligations*. There is in fact an express desire and longing for traditional male partners who are ‘not afraid to defend a women (PF3), who are ‘leaders, dominant and can teach their sons how to be male’ (PF6) and lastly must not be ‘more feminine than me’ (PF4). This leads one to question the suggestion that ‘metrosexual’ males are responding to the demands of their partners, as most female partners desire a representation of the traditional male.

4.5.5 Different contexts – Culture and Class*

4.5.5.1 Culture

PF6: *‘actually **society only changes** if you come into – let’s say the **suburbs** – and where we have almost **combined with the western culture**’ (black female participant)*

Important to understanding the emergence of the ‘metrosexual’ male is the role that an individual’s culture and class plays on the construction of hegemonic forms of masculinity (Connell, 1995). This point is highlighted by the above extract as it was discovered that different cultures and communities view the emergence of the ‘metrosexual’ male in different manners and that whilst the more urban areas are more accepting of the ‘metrosexual’, the more rural and traditional communities still adhere to an essentialist perspective on masculinity. Glick et. al. (2007) support this

* For the purpose of this research ‘class’ refers to particular socio-economic brackets that individuals can belong to.

claim by stating that often an individual's cultural expectations are innate and as a result colour the way that they view life and employ discourse in recreating positions of masculinity. Closely linked to what would influence this, is the society that an individual finds themselves in.

PM7: *'like let's say if you are in a rural area, being 'metrosexual' would be a complete insult on the honour of your family or anybody linked to you. You would be seen as a social outcast But then in big city areas you come across all kinds of diverse people and you just learn to accept it' (black male participant)*

PM7 highlights this point by stating that in a more rural and traditional community, being a 'metrosexual' would be an insult to one's family as you would be seen as deviating from the norm and not fulfilling that specific communities role of masculinity. Here one can also notice how one's cultural belief dictate reactions to different forms of masculinity (Govorun, Fuegen & Payne, 2006) as often images of masculinity are collectively accepted by communities and groups of people. PM7 does however state, that if one finds himself/herself in an urban area, one learns to accept the different forms of masculinity. One can however question whether their acceptance of alternate forms of masculinity implies a change in their own understanding of masculinity or rather appreciation for alternate forms of masculinity. Often if an individual lives in an urban area his/her level of exposure to diversity increases. With diversity there comes acceptance of different forms of masculinity and perhaps the desire to ascribe to the new hegemonic masculinity (PF6).

Is it therefore that in rural settings, metrosexuality serves no function and purpose, where as in an urban area it is used to signify one's identity, which makes metrosexuality more acceptable in urban contexts and unacceptable in rural settings? If this is true, this again points to the assertion that 'metrosexuality' is just another form of masculinity that has been constructed to ensure the hierarchy of gender relations. This would then explain why certain cultures are seen as being more

prescriptive and rigid in terms of how they understand gender construction and what would be deemed acceptable and unacceptable.

PF6: *'Well some cultures are actually stricter on it than others. Like I know in the Zulu culture it is really just not allowed at all.'* (black female participant)

The idea of how men are constructed in particular communities is very much dependent on the role that men occupy in that particular community. An example of this is that in traditional African culture, the man was often seen as the hunter / provider and for this reason needed to be strong and powerful (PF3). The importance of one's culture cannot therefore be ignored. Especially as there was an understanding that one way of coping with the dissension of defining masculinity, as expressed by both the male and female participants, is by relying on cultural standards as well as family expectations as a guideline.

4.5.5.2 Class

PM1: *'I think if you had to go into a room with a very mixed culture and a mixed financial bracket of the people from poor to rich and across the spectrum, I think you would find the poorer people, (who) have a lack of access to exposure to society and the media, would have a lot firmer beliefs and maybe more steadfast in what they believe, whereas the richer people could accept different things.'*

'I think people who are wealthier are expected to be more open minded and accepting and that could possibly be pressurizing them to be accepting even if they not accepting people.' (white male participant)

From the above two comments, it is evident that one associates wealth with access to knowledge and in turn a certain degree of flexibility as to what one is willing to accept as a form of masculinity. Individuals from poorer socio-economic backgrounds, not only have limited exposure to the ‘metrosexual’ male, but they also do not have the financial means to support what has been defined as the ‘metrosexual’ male. Often individuals with limited access to income do not have the luxury of choosing clothes according to trends and brand names, nor do they have the money to invest in fancy hair products or indulge in certain luxuries such as going for facials and spa treatments. Access to money therefore will impact the degree to which men are either exposed to or ascribe to the ‘metrosexual’ male.

4.6 Conclusion

With regard to the emergence of the ‘metrosexual’ male, the data suggests that it is about men trying to attain balance in their life. The need for them seeking this balance has been highlighted as being caused either by changing times, men responding to the demands that are being placed on them, especially in dictating particular ways in which they should look, feel and behave as well as the confusion around their identity as men living in the 21st century. There has been acknowledgment that to function and be accepted as a man in today’s society is not only about being the provider or the head of the household, currently it encompasses a man’s ability to be flexible and adapt to new environments and situations, especially with women now starting to occupy positions of power that were at one time reserved for men.

Metrosexuality is also talked about as being something that is temporary and in no way indicative of men being in crisis. This was witnessed as many participants spoke of metrosexuality as being a ‘phase’ or a man’s way of adjusting to new cultural demands and a performance in which they exhibit their status and other markers. It is instead the ideology of the stereotypical male that is being replaced by ideals that advocate for equality of all genders – this is seen as the ‘macho’ man is now being portrayed as undesirable, with a warmer more empathetic version of masculinity being perceived as the ideal.

Women are also starting to occupy positions that were at one time reserved for men, men therefore need to graciously accommodate these changes whilst configuring new places for themselves. Men are also not perceived to be in crisis as metrosexuality is seen to represent another form of masculinity which individuals themselves construct in their different interactions with others. It is in fact suggested that society is placing too much emphasis on the 'metrosexual', as both genders contain different forms of masculinity and femininity i.e. the tomboy. Men are therefore also not seen as becoming too feminine. They are seen as possessing certain traits of femininity but at the core remain men, which is in line with the essentialist view of masculinity. This is seen as something that will never change. The question that therefore needs to be asked is whether or not change has occurred due to either the psychological investment of both genders on maintaining the status quo or is it just another obstacle in the path of equality by shifting the attention from more serious topics?

In relation with understanding how women are responding to the 'metrosexual' male, there are two contradictory views that need to be discussed. Whilst women acknowledge the need for the emergence of the 'metrosexual' male, there is also a sense of mourning for the 'lost traditional man'. The female participants often expressed a nonchalant attitude towards metrosexuality, claiming that both masculinity and femininity have adopted elements of the opposite genders traits – and that this is not a matter for concern. There was however, some resentment of the 'metrosexual' male trying to impede on female territory, as it is seen as men trying to dominate female territory. Finally, though whilst females are accepting of the 'metrosexual', there is still the explicit preference for the traditional male as they are seen as being able to protect, provide and procreate.

Chapter 5: Limitations and Implications for Future Research

5.1 Limitations

In acknowledging that the study of gender in South Africa is still in its infancy and that any contribution to this field of study is beneficial, there are certain limitations to this research that need to be discussed.

Whilst there are certain benefits associated with working with a smaller sample, there are also certain limitations to the process (Durheim, 2006). In total there were eight participants of which; two were black males; two were white males and four were black females. From this sample size, as well as the demographics, one can conclude that this limits the generality of the study, especially in understanding the gender dynamics and construction of different races and cultures in South Africa. There is also the question of whether having the sample consist of more black females than any other race or gender, has biased the study in any way. The fact that all the participants were university students is another factor that limits the applicability of this study to different contexts. The reason for this is that most of the participants are exposed to urban contexts and diversity; one can therefore not ignore the fact that if one had to conduct a similar study in a rural area the results would be different. Edwards (2006) supports this view as he states that the manner in which participants align themselves to different varieties of masculinity is often impacted on by their own racial and cultural background. Even the 'ways of talking do not neutrally reflect our world, identities and social relations but, rather, play an active role in creating and changing them' (Phillips & Jorgensen, 2004, p.1). There should have therefore been greater consideration paid to the participant's contextual background.

The subjectivity of the researcher also needs to be acknowledged as it is the researcher who decided on the manner in which the interviews were conducted, how the data was analysed and most importantly the manner in which it was reported. In terms of this research, this was evident as it was the researcher who chose which emerging themes were relevant in understanding the emergence of the 'metrosexual'

male. This suggests that this research, whilst valuable, represents only one dimension in understanding the emergence of the 'metrosexual' male.

Lastly the fact that the participants could have censored their talk needs to be considered when interpreting the data. There could have been conscious attempts on the participants to appear accepting of the 'metrosexual' male, especially as I am female and that the participants themselves reported a desire for gender equality and a change to the image of a man as being overbearing and chauvinistic. This could have been reinforced by the interviews being taped for the purpose of a research study involving the emergence of the 'metrosexual' male.

5.2 Implications for Future Research

This study, whilst trying to understand the emergence of the 'metrosexual' male, served to highlight how complex the field of gender studies is and the many different perspectives that need to be considered when trying to grapple with some of the relevant issues.

Possible future research projects that can assist in understanding the field of gender is:

- ◆ Understanding why metrosexuality is seen as being more acceptable than homosexuality - The fact that each participant often felt the need to differentiate the 'metrosexual' from a homosexual is interesting and alarming. It is alarming as if there are any hopes of creating a society that is free from discrimination and accepting of individuals, a greater understanding of this subject needs to occur. Often the researcher gained the impression that the participants felt that society was overly worrying about metrosexuality; instead research should be conducted around homosexuality.

- ◆ Often during conversations and the data analysis process, essentialist views of masculinity became quiet prominent. One of the limitations of this project is

that it did not go into depth as to understand how the participants conceptualised the intrinsic nature of masculinity.

- ◆ Another interesting factor that emerged is the role of partner attraction in creating different forms of emerging masculinities. Often partners alluded to the fact that they were ‘becoming’ the types of people that they thought their partners desired or would be pleased with. As the focus of this research was not solely on this theme, it is believed that further investigation into this field would be beneficial.

- ◆ Whilst this study has concentrated on the emergence of the ‘metrosexual’ male, it would be worthwhile to conduct a similar study on the emergence of the ‘tomboy’. The reason for this is that often the female participants commented that role reversal is occurring for both genders; however masculinity was again receiving more attention due to power differentials between the genders. As Macleod (2007) states that by not including women in masculinity/gender studies, one runs the risk of once again marginalising them. It would therefore be interesting to look at what men and women understand about the emergence of the ‘tomboy’ as well as the impact of this on the emergence of the ‘metrosexual’ male.

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Appendix A – Letter to Lecturers



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Dear Sir/Madam

Good day, my name is Prashna Ramdeo and I am currently a Masters in Community Counselling Psychology student at Wits. One of the requirements of my M1 year is that I have to complete a dissertation on a topic of my choice. I have chosen to study the changes that are currently occurring in gender, but more specifically, I am concerned to learn how men and women are perceiving the emergence of the ‘metrosexual’ male. I am hoping to discover this by conducting individual interviews with students from Wits so that I can discursively analysis they way men and women are talking about the ‘metrosexual’ male.

It is for this reason that I contact you, as I would like to seek permission from you to allow me to address your class for 5-10 minutes during your lecture period. The purpose of this is so that I would be able to invite interested students to participate in my study. If you allow me this time, I will briefly introduce myself to the class and then describe why I am there and what it is my research is all about. I would then hand out an information pack to all interested students and ask them to contact me after class should they be interested to participate. Whilst I will be requesting students from your class to participate, neither you nor Wits will be held accountable for any aspect of the research process as participation is entirely voluntary.

Attached you will find a copy of my information sheet that I will be giving to interested students. I would also like to point out that I am being supervised by Mr

Malose Langa and should you have any queries regarding this letter or any of the research procedure to please either contact my supervisor or I.

Kind Regards

Miss Prashna Ramdeo

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Supervisor Contact Details:

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Appendix B – Letter to Participant



School of Human and
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Dear Sir/Madam

Good day, my name is Prashna Ramdeo and I am currently a student in the Masters of Community Counselling (MACC) at the University of Witwatersrand and part of the requirements of my degree, is that I need to submit a research project. My research project is entitled, 'ARE MEN BECOMING TOO FEMININE? – young men and women talk about the emergence of the 'metrosexual' male' and as my title suggest I am interested in learning if masculinity has changed over the years and how females are responding to these changes. The data collected will help enrich the field of gender studies, as a look at how women are responding to these changes has not been documented well enough.

The reason for me contacting you is that I would like to invite you to take part in my research project. Should you agree, you will be expected to meet me at the Emthonjeni Centre, East Campus for an individual interview that will take between 1 – 1 ½ hours, which will be arranged at your convenience. The interview is quiet informal and the questions that will be discussed is general questions surrounding your beliefs, values and ideas around gender construction and changing masculinity. There are no anticipated risks with your participation and the benefits of it will be in the contribution of your knowledge to my data pool. The only anticipated area of concern is that the interviews will be audio recorded, however I assure you that the recordings will at all times be kept securely and once the research has been marked it will be destroyed. Whatever will be discussed will be kept in confidentiality as other

than myself, my supervisor is the only other person who will have access to the data. All identifying characteristics will also be changed and pseudo-names will be used again to ensure anonymity and confidentiality. Whilst there are no direct benefits involved with your participation, the knowledge that you provide will help in enriching the study of gender.

Also, please note that all research findings will be discussed with you via e-mail or alternatively you will be able to find the completed research project at the Cullen Library thesis section, which is based on Wits East Campus.

Should you agree to allow me this opportunity and at a later stage find that you are unhappy with the agreement you are more than welcome to withdraw from this agreement as you and Wits are under no obligations to participate in this project. Participation as such is entirely voluntary. I would also please request that you contact me either telephonically or via e-mail to set up our interview.

Thanking you sincerely
Prashna Ramdeo
0834822982
Prashna@hadcom.co.za

Contact Details:

CCDU:

CCDU Building, West Campus.

Telephone: (011) 717-9140/32

Emthonjeni Centre:

Emthonjeni Centre, East Campus.

Telephone: (011) 717-4513 or 717-4567.

Appendix C – Consent form from participant



School of Human and
Community Development
Private Bag 3, Wits 2050,
Johannesburg,
South Africa
Tel: (011) 717-4500
Fax: (011) 717-4559

Dear Sir/Madam

Before signing please note the following:

- ◆ Participation is on a voluntary basis and as such you and all relevant parties are allowed to withdraw from the research at any stage of the process.
- ◆ Whatever is discussed during the interviews will be kept in the strictest of confidence and release of data, other than for research purposes, will be discussed with the interviewee prior to release.
- ◆ It is important to note that due to the nature of this study direct quotes may be utilised, however anonymity will be maintained.
- ◆ No identifying characteristics of participants will be revealed during the release of relevant data which will ensure anonymity.
- ◆ Should you decide to withdraw from the process it will not be held against you or any relevant parties
- ◆ You have the right not to answer question/s that you feel are biased or that may make you feel vulnerable

I _____, hereby grant permission for Prashna Ramdeo (392537) to utilise any data gained from our interviews, in any manner that she deems appropriate, provided it is not in direct violation of the above statements.

Signed: _____

Date: _____

Appendix D: Informed Consent – Audio recording of sessions



School of Human and
Community Development
Private Bag 3, Wits 2050,
Johannesburg,
South Africa
Tel: (011) 717-4500
Fax: (011) 717-4559

Dear Sir/Madam

Please note the following before signing:

- ◆ The interviews will be voice recorded, however nobody but the researcher and her supervisor will be privy to this information.
- ◆ Anonymity will be protected at all times, as participant's names are not required.
- ◆ The recordings will at all times, except when transcribing, be kept in a locked cupboard.
- ◆ Once the research has been passed all recordings of interviews will be destroyed

I _____, hereby grant permission for Prashna Ramdeo (392537) to audio record my interview with the understanding that it is for the sole purpose of her research and once used, will be destroyed.

Signed: _____

Date: _____

Appendix E: Provisional interview schedule - Sample questions that may be asked during individual interviews

1. In today's society what are the roles and norms of masculinity and femininity that individuals are subscribing to?
2. How has these roles and norms changed/remained the same from the past? i.e. what were the roles and norms in the past and what are the factors that are maintaining/changing these ideologies? - *Discuss answers with relation to whether or not men are indeed 'stealing' these roles and norms from women.*
3. Do you subscribe to the norms of what society tells you being a male/female are? – *Here we look at how predominant/powerful these images/ideologies are.*
4. What does being female/male mean to you? – This links up with question number 3 – *Look at the use of disclaimers / identification patterns in relation to their own personal gender construct.*
5. What is your understanding of the concept of a 'metrosexual' male (i.e.) where do you think the notion developed?
6. Would you appreciate these qualities in a partner?(Female)
Do you aspire to have these qualities? (Male) – *This would address the issue of how people are responding to the changing identities of men.*
7. What do you think about the statement, 'Men are becoming too feminine?'/ 'Men are in crisis'?