

Study of Hermeneutic Phenomenology about Capital Contestation of Women Leaders at Advertising Agencies

Fitria Angeliqa

Lecturer in Communication Science Faculty,
Universitas Pancasila,
Jakarta, Indonesia
email: fitria.angeliqa.17@gmail.com

Abstract—Advertising is a media product that represents reality in various signs determined by advertising workers. Gender-based advertisement text products did not accompany with the involvement of women in the advertising industry. It is because of contestation and symbolic violence that are filling every field. This study aims to see the contestation that occurs in the advertising industry, where women become its leaders. This study used the Habitus-Arena-Capital theory of Pierre Bourdieu and supported by the concept of gender. The paradigm applied critical constructionism, and this study was using an exploratory perspective with a hermeneutic phenomenology approach based on Paul Ricoeur's thinking. Data collection techniques used in-depth interviews and non-participant observation on female CEOs in the advertising agency. Data analysis techniques applied stages of hermeneutic phenomenology. The results obtained were a description of various capital from childhood to achievement in adulthood. Research also explored how contestation occurs in various arenas that are very recognizable to the subjects. Contesting with the closest people sometimes results in symbolic violence where the female leaders become the victim. Finally, the research discussion also conveyed the emergence of theoretical implications describing subject capital contestation with the same actors in several fields with stronger *doxa* and more binding risks.

Keywords: *women leaders, the advertising industry, contestation, arena, capital*

I. INTRODUCTION

During this time, research on advertising only discusses text discourse and impact. In other words, all research seems to negate the role of actor as the text producer. Muwarni [1], and Agustin [2] who chose the subject of advertising as the unit of analysis turned out to also continue to revolve around the discussion of the impact of advertising that can be constructed with individual values. Thus, almost no research questions which used in advertising loci, wondering about what is behind the thought of the author or the organizational aspects of the text producer. Mainly by taking

female workers in the advertising industry as a unit of analysis, this type of research is increasingly challenging to find.

Knowing the various contexts surrounding the life of the advertiser, especially female advertising workers, can trace various agendas contained in a text. It also considers how advertising workers are individuals in many arenas. The two main arenas are the workplace as the public sphere and the household/family as their private sphere. Each arena certainly has its own 'game rules' (*doxa*), so it is possible to have a 'battle' of individual capital ownership in each arena.

From the description of open research gaps, it is possible to conduct research using the theory of Habitus-Arena-Capital in the context of the advertising industry in Indonesia, by placing women who have complete ownership as the unit of analysis. This research might prove that those with total capital may not be able to 'win the fight' in the arena with such strong capitalist *doxa* and the dominant habitus that marginalizes women.

Arena greatly determines how these women leaders play their capital placement strategies. Women leaders who are in positions above the managerial level, at least have capital which includes: *first*, economic capital characterized by high income; *second*, cultural capital indicated in the legitimacy of the position they held; *third*, the ownership of social capital that can be represented through the networks of friendship and community associations that are followed; and *fourth*, symbolic capital which is indicated by capital ownership in the form of their character and material choices due to the level of position.

The problem is that not all arenas entered by women need or able to accommodate the capital they have. Not only forming social relations, contestation and efforts to dominate also occur in this arena, moreover in the work arena, which is one of the capitalist products: business and creative oriented advertising agencies simultaneously.

Women who have adequate economic and cultural capital do not necessarily result in the implementation of symbolic capital recognized by the institution. Thus, even though it is in a high functional position, the authority is very likely to be 'regulated' in such a way that it confirms the practice of patriarchy but is not perceived as a form of gender inequality. The management of the advertising agency that places women in leadership positions can be one of the capitalist work in maintaining the sustainability of the company with a new model of exploitation that is not realized by the victim [3].

From here, it is clear that industry players and research groups did not put a large attention on women as text makers [4]. Other researchers are more interested in researching the reasons why advertisements that bear gender bias are still widely produced, rather than focusing on individual advertising workers in their subjective experiences and social practices. From that background, the question posed is how does contestation carried out by female leaders - as one of the subjects of the producer of ad text - place capital in the arena of the advertising industry which is full of patriarchal domination and ideology?

Based on the question of the problem, the research objective to be achieved is to explore the dynamics of the placement of female capital leaders - as the subject of text - in advertising agencies in various arenas that are full of interests of the dominant group. This goal can be achieved at least by;

1. Identifying various capitals owned by female leaders in the advertising industry.
2. Identifying the various arenas that contain the largest contestation entered by female leaders.

II. THEORETICAL FRAMEWORK

A. Capital and Arena in Pierre Bourdieu's Terminology

Bourdieu was not like Marx who was deterministic by dividing classes in the model of economic capital. Bourdieu believes that recreational social practice requires 'energy' - capital that is not only about economics. At least the social matrix does show that position is not always concerned with economic aspects only, but more than that, therefore the structure is not always centered vertically, but can be very sloping depending on how the actors in it share positions based on variants of capital ownership.

Bourdieu also expanded his understanding of classes stratified in various capitals: economic, cultural, social, and symbolic. Bourdieu's analysis of the arena is also always nuanced as 'political'

because of the ongoing contestation in the ownership of capital. Bourdieu sees that each arena has the potential to create its own structure due to the contestation of the appearance of capital and the ability/incompetence of the placement of the habitus of the people in it. Because of the structure that follows the capital matrix, the classes also grow in every arena: the bourgeoisie, the petty bourgeoisie (petit-bourgeois), and popular [5]. Intangible capital, like a cultural symbol, has far more potential to produce violence because of its legitimate power, rather than just a matter of ownership of economic capital that is very easy to convert or be converted.

In the end, class reproduction allows one generation of a class to ensure that it reproduces itself and leaves its privileges to the next generation. This is what produces capital. Bourdieu sees that the legitimacy of cultural capital as crucial related to its effectiveness as a source of power. It is also seen as symbolic violence, namely subtle and invisible violence which hides behind the forced domination. This includes domination (ideas, power) carried out in a very subtle way so that it does not appear as coercion. In the end, this dominance was wrongly acknowledged, and even so, it was considered legitimate or unquestionable. A vital element of this process is the transformation of cultural habit or the position of the economy into symbolic capital, which is recognized and known and then tends to strengthen power relations that shape the structure of social space.

Bourdieu also mentions that three spatial dimensions can bring up the class factions in one arena, namely: the volume of capital, the composition (ownership) of capital, and the change in both points over time [6]. This capital fraction will later determine the subject's tastes, orientation towards ownership, and direction of subject transformation in various arenas in the future.

B. Gender Conception

Male and female duality that is biologically different and becomes 'the opposite sex' is an ancient theory. Ancient Greek experts even discussed it and carried out various reflections on biological differences in many aspects. Plato discussed gender with a mixture of egalitarian and patriarchal. Whereas Aristotle included it in the study of political and economic opposition which is a biological reflection [7].

In simple terms, gender is a set of roles which, like costumes and masks in theater, conveys to others that we are feminine or masculine. These special behavioral tools—which include appearance, clothing, attitudes, personality, work inside and outside the home, sexuality, family

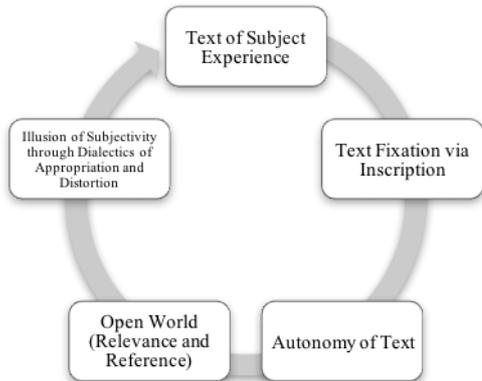
responsibilities and so on - jointly polish our gender roles [8].

III. METHODOLOGY

This research follows Bourdieu's way of thinking which traces individual social practices with three important aspects, namely: habitus, arena, and capital. Therefore, the use of the critical constructionism paradigm is in line with the use of Bourdieu's theory, gender research in postmodern era, and Paul Ricoeur's hermeneutic phenomenology approach used in this study. Bourdieu and Ricoeur are figures who focus on the duality of the subject-object, as well as constructionist thinking that does not break away from the subject of its world life. This type of research is qualitative with in-depth interviews as an instrument to explore the experiences of individual two women leaders in advertising companies, which are the unit of analysis.

The data analysis technique uses a hermeneutic circle from Paul Ricoeur, which offers four important stages as follows;

Figure 1. Paul Ricoeur's Hermeneutic Circle



Source: researchers processed, 2018, adapted from Langdrige, Phenomenological Psychology, 2007 [9]

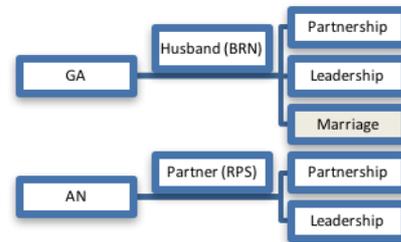
The use of hermeneutic phenomenology is in line with Bourdieu's thinking. Phenomenology can be an alternative to get out of the hubbub of debates on subjectivists and objectivists. Bourdieu saw how 'the embodied experience' was something that was difficult to explain with objectivist and subjectivistic thinking. Bourdieu explained how experience was indeed not a mere relationship of causality, and phenomenology turns out to provide the study space in depth [10].

IV. RESULTS AND ANALYSIS

A. Identification of Main Arena with Main Actor

In the life phase as a company leader, the contestation faced by GA and AN is more real, frontal and requires more variant capital resources in each capital, to win or at least be 'safe' in an arena. The difference is that GA deals more with her husband and work partner, while AN faces his male partner. In the relationship between dyadic who are in the work arena, contestation is even implemented in the debates between them. Following is the description, meeting the subject with the main agent (husband/partner) in the arenas in their adulthood;

Chart 1. Arena with Main Actor



Source: processed researcher [11, p. 254]

B. Subject Capital Identification

Table 1. THE IDENTIFICATION OF VARIATIONS IN CAPITAL OWNERSHIP

No	Subject 1 (GA)	Subject 2 (AN)	Concept/Dimension	Analysis
1	<ul style="list-style-type: none"> The 10th child out of 10 siblings (6 girls, 3 boys) 49 yo, Married, two children. 	<ul style="list-style-type: none"> 2nd child of 2 siblings (1 younger brother - married) 38 yo; single 	Initial capital tracking	
2	3 years as a radio group marketing GM; 1 year as radio director; 17 years as Managing Director at her husband's company.	10 years as CEO, and has several subsidiaries. The subject was also a commissioner of the holding company which oversees five business units.	Cultural capital ownership (through office)	The period of office as leader indicates ownership of legitimate cultural capital.
3	The subject is famous for being beautiful since childhood and liked by many friends. The subject is strict and 'fierce' in leading (like her Father.), but sweet in speaking (like Mother)	Subject has a unique-faced, mixture between Dutch and East Java. The subject is straightforward in acting and accommodating to staff opinions (like the attitude of mother), but quiet (like father).	Simbolic Capital	Symbolic capital is characterized by a unique face, and personal character.
	She graduated bachelor degree for a long time because she was busy working.	She graduated bachelor and master program, with a very high GPA. She currently planning to apply for a Doctoral scholarship in US.	Cultural Capital (through education)	Achievement of subject culture capital 1 on matters relating to the economy. Achievement of subject 2 was cultural capital in education.
	The subject has several groups of friends: childhood friends, classmates, friends at the old workplace, and friends who are parents of her children's friends. She is often the place for the outpouring of his friends' hearts.	The subject barely has friends, because they are not easy to get along with. The subject also never told her personal problem to her friends. She has friends from various professional groups and hobby of traveling.	Social Capital	The number of family members in childhood determines the subject's ability to socialize. Later this ability of socialization with others will determine the ownership of the subject's social capital.
	The subject is married to the son of a successful businessman. She is currently the second person in his company to have the highest salary after her husband.	The subject felt economic stability after serving as CEO. She is the second person who has the highest salary after male partner.	Economic Capital	Subjects experience difficult childhoods with low ownership of economic capital. In adulthood, they redeem it with high-paying high positions.
4	The subject was also attentive to the opinion of her husband who was patient and rarely angry. Her children follow her calm husband's character. The husband's character also makes him more popular than the subject, at home and in the office.	The subject chose to take care of his ailing father, while her married younger brother lived with her mother-in-law. As the eldest and unmarried child, she claims has a responsibility to take care for her parents. In the office, the subject also often argues with her partner who has the superb ideas.	Symbolic capital versus symbolic capital	Subjects contested with closest people (subject 1 vs husband; and subject 2 vs the male partner). Marriage status and family hierarchy turn out to 'lock in' the symbolic capital of the subjects as 'victims' of symbolic violence carried out by the closest people.

V. DISCUSSION

A. Capital Contestation in the Partnership and Leadership Arena

From the data analysis, researcher can discuss some essential points that illustrate the variation in the placement of capital from the two subjects.

First, both subjects turned out to hold the toughest capital contestation precisely in the arena with an invisible context. This context appears as a form of 'other contexts' in one arena structure. Researcher call it 'sub-arena.' Where arenas that contain the structure of metaphysical hierarchies such as parent-child, sibling relations, or husband-wife are real arenas that contain other arenas that have a higher context: the rules are not written, but the 'risk' is binding. The dyadic relationship turns out to create not only the dialectic of the actors but also the contestation that requires creativity to dominate or not be dominated.

Research shows that it is possible for individuals to face the same actors in several arenas at once. This is at least reflected in the subject 1's experience that confronts her husband in three different arenas: household, leadership, and partnership. 'Arena in the arena' with same actors is likely to have escaped Bourdieu's observation but was seen in this study. Finally, subject 1's resignation from her husband's company illustrates how her strategy to 'come out' from the arena of leadership and partnership which dominated by husband's symbolic capital. The strategy to go out of this arena also illustrates that for the sake of 'saving' the more committed arena, namely marriage, subject 1 is willing to 'succumb' and step aside. She realizes that she will continue to contest with his husband if they stay in one company. Therefore, the strategy of 'safeguarding marriage is more important' in order to 'save' other actors in the arena, namely children.

Second, the difference in the starting point of capital ownership has mostly determined the focus of the 'search' objectives/different futures to the strategies they play. This is what becomes the subject line transformed. This transformation illustrates how the subjects are representation of female leaders with low economic capital ownership in the past but can 'redeem' it with the achievements of the high cultural capital that is owned today.

Third, "placement" of the position of the parents as the main disposer is another aspect that also determines the capital appearance of the two subjects, especially in the way they lead. Subject 1 always puts her parents in 'above,' and she as a child is in 'under.' A father who is feared and respected, and a mother who is adored. Besides, the age range of these parents and children extends far beyond nine siblings above Subject 1. Because of

the higher hierarchical structure that subject 1 must reach, even when the cultural capital of the position was achieved, Subject 1 placed herself unconsciously in the 'boss-subordinate' relationship ('employer-employee') even in a sloping organizational structure.

The subject 1's focus on achieving economic capital in order to make up for the lack of limitations in her childhood. Ever felt the difficulty of life, making subject 1 stern on female employees whom she considered not "as tough as" herself. subject 1 also hesitant to stop working and have no economic power. This is certainly different from the husband who has always lived in economic sufficiency. The two starting points are fundamental differences between them. Subject 1, who is used to limited resources, has been making strategies and negotiations continuously since she was a teenager.

Different conditions occur in subject 2. Despite having the same economic difficulties as subject 1, subject 2's mother was able to close the 'lack' of their economic capital and divert children's attention to two things: learning and sports. The magnitude of the mother's role in determining the 'pathway' of cultural capital culture, was at least acknowledged subject 2, rather than spinning about the matter of continuous search. However, her effort to divert attention makes subject 2 only focus on herself and personal achievements rather than fostering social relations.

Subject 2 is single, and this marital status turns out that she is more attached to the disposition she accidentally absorbed from parents' attitude. The father who was quiet and gave many decisions to Mother. Subject 2 mother's higher cultural capital dominated their family field. Finally, instead of being independent and resilient in overcoming various difficulties, subject 2 usually to 'silence' conflicts' - when debating with her partners, for example. The problem is that the silence is interpreted by people as a form of 'defeat' from the male partner.

Beyond that, subject 2 puts parents, especially mothers as 'friends,' and vice versa. Likewise, she acts as her subordinate. She is also idealistic like the mother who used to work as a lecturer. However, that idealism led to capital contestations with her partner. Their debate is done openly. The relationship between them is indeed negating each other. In the arena of partnership and leadership, both subject 2 and partner together place symbolic capital optimally. Subject 2 with her analytical skills because of exploration intelligence and her partner with his latest ideas.

At the end, when subjects have achieved all capital, the struggle with their respective partners can be said to require the most energy in

the form of symbolic capital. Charisma, ability to debate, and the ability to calm down the situation are what they are betting or they need in the arena of partnership and leadership. There are only two final possibilities: dissolve in dominance or continue to fight with the remaining energy.

In another part, the difference in marital status turned out to also present a variety of facts that were not stated by the two subjects. Subject 1, who is married, tends to be more easily dominated by the husband's symbolic capital, which is considered 'better' than herself. Marriage is an arena that requires subject 1 to reduce symbolic capital for the sake of good and giving a harmonious role model for children. While on the other hand, subject 2 remains in the lane of its childhood capital, which focuses on the search for cultural capital. The absence of an actor who physically managed to 'enter' became a part of being close to her, consequently reducing subject 2 contestating with others. It also reduces the likelihood of subject 2 being dominated in arenas that are not real.

With these various figures, the lane of life or the trajectory of these two subjects turns out to illustrate how individuals transform in the arenas at once in the fractions of the social class they achieve. The transformation of this class is not only because of achievements in the fields of economics alone, but also education, or also all attributes attached to both. Not only because of the increase in capital that becomes the 'cause' of the class movement, it is also determined by the ability to place the right capital in various arenas, which then change the existing structure [6, p. 106]. In the end, it is inevitable that this class transformation is also followed by the transformation of tastes, thoughts and changes in bodily habits [6, p. 346] from each subject as the structure that places them in their current class position: part of the petty bourgeoisie. All choices are typical of individual tastes in class fractions that have high cultural values.

Changes in thinking also mark this transformation. Subjects are not even connoisseurs but are part of women cultural empowerment community. Their involvement shows the placement of cultural and symbolic capital in a more specific arena refers to the increase in these capitals. Not only the scope, cultural communities that are different from the daily arena, shows that their focus is no longer merely the search for economic capital, but also has entered in to the expansion of social capital and the achievement of symbolic capital in new formats.

B. Capital Contestation in the Text Production Arena

If all reality is text, then the ad text in the media is a part of daily life that is close to the two subjects. Producing advertisement text is the central business core of subjects' companies. All the explanations show how the subjects' trajectories look continuously intertwined from the micro-level to the macro level. Unfortunately, the production of ad text is not contained in it. The production of advertisements by their companies are still in most parity. Deconstructive efforts did not yet exist, even though women commanded the company.

This shows how the subject's capital ownership have not been able to reach text within the microscope. The high position in the company is not the main factor. The advertisements produced do not represent both of subjects. Beyond that, the main problem is that the production of advertisement text is not determined by them. Besides the creative team, other structures are stronger in the ownership of economic capital that allows the flow of rotating industrial capital: advertisers and consumer spending.

This is not without reason. First, because their position in the structure are not as strategic as visual producer or content, even so, on the other hand, colleagues or subordinates who are part of the social world of the subject also "do not absorb" the reality of the text of the two female leaders about the transformation that has taken place. The reality is there, but the understanding is relative. Again, because the general discourse of patriarchy is indeed long and is widely disposed of by many actors in other arena structures, it persists embedded in the understanding of these colleagues and employees and rolling into a broad discourse in many structures of society.

Second, fighting significant discourse is an impossibility. However, that does not mean the two subjects are silent without doing anything. The class 'movement' that they pioneered in their trajectory are forms of real transformation as the vision of postmodern feminist thinkers. So far, the subject's interest has shifted to an arena that has other symbolic values that were not previously a primary concern. The displacement of their class is indeed not something straight up, but sloping sideways in classes with high cultural poles. So being a founder or just an activist in the community is one of the most probable efforts by both subjects to change or even determine *doxa*. This has been discussed by Bourdieu when emphasizing the importance of 'returning to the individual.' The individual is an actor who can do a self-fulfilling prophecy, what he does now will be accurate and will have vast implications in the future [12].

This research is a way that determines the lives of women leaders in a critical and empathetic way. It is not excessive, considering that positivist, critical studies, and transcendental phenomenology are also said to fail to gain the experience of the female body, because using the paradigm of questioning men and debating objectivity using a comparison of looking for 'patterns'. While on the other hand, existentialist groups are also still engaged in male subjectivity so it is difficult to explain women's phenomena [13].

VI. CONCLUSION

Many contestations occur in sub-sub arenas that are not visible. Unfortunately, in the sub-arenas faced, subjects received losses from the husband's dominant capital (for Subject 1) and partners (for subject 2). Ownership of subject capital increases (variety and volume) because of their success in certain arenas. The advertising industry is a part of capitalist industries - it also locks their position in positions that are not strategic. Thus, instead of fighting dominance in many arenas, the two subjects chose to move the energy to other arenas, which enabled them to change their doxa and place their capital optimally.

ACKNOWLEDGEMENTS

This work is supported and funded by Communication Science Faculty Universitas Pancasila no. 90/D/FIKOM/UP/VI/2019.

REFERENCES

- [1] E. Muwarni, *Iklan Sebagai Kekerasan Simbolik (Studi Habitus-Field dalam Produksi dan Konsumsi Image Tubuh Sehat)*, Depok, Jawa Barat: Universitas Indonesia, 2010.
- [2] S. M. Agustin, *Proses Konstruksi Wacana Tubuh Normal (Identifikasi Panoptisme pada Perempuan Gemuk Khalayak Iklan)*, Depok, Jawa Barat: Universitas Indonesia, 2014.
- [3] F. Angeliqa, "Woman and Job Positions: A Study About Habitus of Women Leaders in Advertising Agency.," in *1st International Conference On Interdisciplinary Academic Research and Innovation*, Bandung, 2016.
- [4] D. S. Santi, "Universitas Esa Unggul," 3 September 2012. [Online]. Available: <http://www.esaunggul.ac.id/article/perempuan-dalam-iklan-otonomi-atas-tubuh-atau-komoditi/> . [Accessed 16 November 2016].
- [5] P. Bourdieu, *Language and Symbolic Power*, Cambridge, Massachusetts: Harvard University Press, 1983.
- [6] P. Bourdieu, *Distinction: A Social Critique of The Judgement of Taste* (translated), London: Routledge, 1996.
- [7] A. Synnott, *Tubuh Sosial: simbolisme, Diri, dan Masyarakat* (terjemahan), Yogyakarta: Jalasutra, 1993.
- [8] G. L. Mosse, *The Image of Man: The Creation of Modern Masculinity (Studies in the History of Sexuality)*, New York: Oxford University Press , 1996.
- [9] D. Langdridge, *Phenomenological Psychology*, England: Pearson-Prentice Hall, 2007.
- [10] L. McNay, "Agency And Experience: Gender As A Lived Relation," in *Feminism After Bourdieu (Sociological Review Monographs)*, USA, Blackwell Publishing, 2005.
- [11] F. Angeliqa, *Logika Praktis Perempuan dalam Penempatan Habitus dan Kapital di Industri Iklan (Studi Fenomenologi Hermeneutik Pada Perempuan Pemimpin Biro Iklan)*, Depok: Universitas Indonesia, 2019.
- [12] P. Bourdieu, *Acts of Resistance: Against The Myths of Our Time*, UK: Polity Press, 1998.
- [13] L. Fisher, "Phenomenology and Feminism: Perspectives on their Relation," in *Feminist Phenomenology* , Netherlands, Springer , 2000.

