

## Heteropatriarchy, Archetypes and Stereotypes: A Case of Malaysian Lottery Newsletters

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**Published online:** 26 May 2025

**To cite this article:** Seach Jin Beng and Jeslyn Sharnita Amarasekera. 2025. Heteropatriarchy, archetypes and stereotypes: A case of Malaysian lottery newsletters. *KEMANUSIAAN the Asian Journal of Humanities* 32(1): 39–57. <https://doi.org/10.21315/kajh2025.32.1.3>

**To link to this article:** <https://doi.org/10.21315/kajh2025.32.1.3>

**Abstract.** Gambling in Malaysia is frowned upon due to its potentially harmful effects on society. Nevertheless, the same industry also generates income through taxes. Most Malaysian lottery companies still resort to various methods to remain relevant. Past research indicates how Malaysian lottery companies rely on supporting charitable deeds and metaphors to promote their positive images. This article examines how lottery gambling in Malaysia creates a space that advocates heteropatriarchy: a system that favours heterosexual males over cisgender females and minorities of cisgender origin through archetypes and stereotypes. Using Jungian and social theory approaches, the paper investigates how the family patriarchs are constantly portrayed through the everyday hero archetype, while women and other minorities are stereotyped as weaklings and dependents. Ten newsletters reporting lottery winners and companies' activities released by Sports Toto and Da Ma Cai in the past three years reveal how archetypes and stereotypes distinguish family patriarchs from their dependents. The findings demonstrate the portrayal of heterosexual men in a positive light and inadvertently highlight that, for these lottery companies, creating a space that advocates heteropatriarchy is crucial for their relevance and their brand image. It also communicates that women can be exploited through stereotypes used to promote brand images.

**Keywords and phrases:** Malaysia lottery, gambling, heteropatriarchy, archetypes, stereotypes

### Introduction

Companies, including those in Malaysia, are constantly looking for ways to make their names relatable, and logos are said to be one great way to enhance their relatability. Logos carry such evocative power that they are used extensively

around the world to symbolise different meanings and notions. Their presence is prevalent in various domains ranging from the world of business to education, politics, and entertainment. In Malaysia, it would not be an overstatement to claim that two of the most recognisable logos among the Chinese community are Da Ma Cai's charging red horse and Sports Toto's parakeet bird. For years, the horse and the bird have come to represent hope and possibility to many Malaysians who fantasise about soaring high and running free, gaining victory in lottery betting. Their well-marketised rags-to-riches dreams have put many working-class Malaysians in a hypnotic trance. Despite knowing that the chance of winning big is infinitesimally small, many are still willing to bet their hard-earned cash away to purchase a chance that can potentially release them from the chains of capitalism. Ang and Ang (2022), whose study examines the latest trends in gambling in Malaysia, report that Malaysians spend more on gambling compared to their Asian counterparts. The ability to amass a large number of loyal gamblers week after week can be partly attributed to their well-thought-out advertising strategies. Their fetching slogans "Go for It!" and "Play with Us!" are akin to brainwashing-magical jingles that keep many intrigued over the years. Above all, it is their ability to sell the dreamy concept of "you can be the next lucky one" that continues to hypnotise many loyal supporters. When closely observed, the fact that both Da Mai Cai and Sports Toto are able to sustain their businesses through the years is nothing short of extraordinary. However, their business operations are not always plain sailing owing to continuous efforts put in by certain political parties in Malaysia to curb gambling in their states. For example, Nambiar (2023) reports that all 45 lottery shops in Kedah would cease their operation effective 1st January 2023 and that renewal of their licences would be decidedly refused. These lottery companies faced further challenges when the central government announced their commitment to curbing gambling nationwide. As reported by Zahiid (2022), Anwar, the newly elected Prime Minister, ordered that special lottery draws be reduced to eight per year from 22 in an effort to reduce dependency on "forbidden money" as taxes. Despite all of these curtailments, the businesses of Da Ma Cai and Sports Toto businesses still soar triumphantly in other states where lottery betting among non-Muslims is legal. In fact, Sports Toto recorded a whopping MYR96 billion in pretax profit in quarter 2 of 2023, a 20% increase from the previous year (*The Sun Daily* 2023). Undeniably, it is becoming more challenging for many companies to stay afloat in the wake of the recent pandemic and inevitable global-scale inflation. As such, although both Da Ma Cai and Sports Toto are still able to keep their operations afloat, further efforts are needed to ensure they stay relevant to their customers while also avoiding unnecessary controversy that often hovers over their businesses.

In the past, scholars have examined how companies in the gambling industry in Malaysia have employed various methods to remain on the legal side of affairs. Past research indicates that charity is one of the most popular outlets associated with keeping gambling companies in the good books of the law. Lottery companies like Magnum, Da Ma Cai, and Sports Toto are fervently donating to charity and running philanthropic programmes to help the needy from all walks of life. Their presence in the domain of charity is also steadily promoted through their official newsletters and local news articles. One such example is evident through the recent Sports Toto Malaysia (now known as STM Lottery Sdn Bhd) 37th Sports Toto Chinese New Year angpow donation campaign (Nur Shazreena 2023). The campaign, which focused on senior citizens aged 60 years old and above, provided mini hampers and angpows to each qualified senior citizen nationwide. Another article published in *The Star* (2023) revealed how Magnum served as a leading company that focuses on advocating for the positive aspects of gaming. Magnum's "Responsible Gaming" week focused on instilling positive change within the community by "championing heartfelt projects" such as one that proves healthy gaming habits (*The Star* 2023). Apart from charity, these companies also fight to stay relevant by reporting big winnings through both newspapers and their official newsletters. As detailed in some news articles in the past, lottery winning has always been reported based on two timeless narrative styles. First, winning the lottery is always described as easy, and second, lives change significantly for the better after the winners have won the jackpot.

In line with the foregoing, this article investigates how lottery companies such as Da Ma Cai and Sports Toto remain relevant through the lens of gender and social theories. This article investigates the use of archetypes and stereotypes in distinguishing men and women as portrayed in the two company newsletters. Archetypes and stereotypes are then further analysed to demonstrate how the two elements are able to create a space that favours heteropatriarchy. In relation to this discussion, the paper examines a prominent type of archetype known as "the regular man" to study how family patriarchs are portrayed in the newsletters of the selected lottery companies. It argues that the regular man archetype was intentionally chosen not just to represent the brand image but to create a space that places heteropatriarchy on the pedestal. Ng and Lin (2019) maintain that the everyday man archetype mirrors a sense of belonging because it is sincere, down-to-earth, and reliable, which is crucial in promoting the notion of brand loyalty. Just exactly how brand loyalty can be achieved by championing heteropatriarchy will be further discussed in the analysis section.

Apart from examining how family patriarchs are portrayed positively through the everyday man archetype, this paper also investigates how women are portrayed negatively as merely dependents and weaklings who play insignificant roles in households. When observed from the perspective of gender studies, the bias, as seen in the choice of the two lottery companies to portray men through archetypes and women through stereotypes, can already be read as a form of discrimination. As Mosse (1998, 6) aptly points out, stereotyping leads to the hegemonic view of men and women, which eventually renders them types rather than individuals. Hence, separating men and women into two distinct types through the use of archetypes and stereotypes gives rise to the emergence and formation of heteropatriarchy.

A crucial question to ask here is what exactly heteropatriarchy entails and why it is crucial to allow it to reign supreme among these lottery companies. According to Patton and Choi (2014), heteropatriarchy is a system that promotes male superiority and compulsory heterosexuality. It also creates a hierarchy that divides men and women, where the latter is to be confined within the domestic sphere, which is regarded as feminine, subordinated, and unimportant (Patton and Choi 2014, 175). When closely evaluated, heteropatriarchy is both a direct form of oppression placed upon women and an indirect form of discrimination against other sexual minorities, as it dictates compulsory heterosexuality. Not only that, as postulated by Nickel and Fehr (2020), heteropatriarchy is a system that regards women as inferior to men. This is because it establishes a biological root of gender that divides men and women according to their capabilities, behaviours, and preferences so that men are eternally placed in authoritative order (Nickel and Fehr 2020, 112). As highlighted previously, the target consumers of these lottery companies are primarily non-Muslim patrons. A relevant study by Tan, Yen and Nayga (2009) revealed that more than any demographic group, it is the young adult Chinese with lower education levels from paternal-headed families that spent the most on gambling. This gives rise to the need to examine even more thoroughly if the commitment to champion heteropatriarchy by these lottery companies is linked to the necessity to gain the favour of their favourite demographic.

Studies that examine the combination of archetypes and stereotypes are not particularly uncommon. However, studies that investigate how both archetypes and stereotypes contribute to the formation of heteropatriarchy in order to promote brand loyalty for lottery companies are considerably scarce. In addition to that, it is generally assumed that marketing strategies that advocate gender discrimination are greatly frowned upon, especially for lottery companies, which should instead promote inclusivity to boost their businesses. This study aims to show that such an assumption may not necessarily hold because heteropatriarchy pleases their most distinguished demographic. Finally, it is also pertinent to mention that

archetypes are stereotypes that are more widely studied in the field of literature and journalism in analysing works of fiction, speeches, as well as social and political discourses. This study contributes to the literature by demonstrating how, in addition to resorting to charity and positively conceived metaphors to promote lottery companies, archetypes and stereotypes can also be studied in relation to the newsletters of the said companies to promote heteropatriarchy as an indirect way to please their preferred demographic in exchange for brand loyalty.

## Literature Review

As previously mentioned, archetypes are widely studied in the field of language and literature. Smirnova and Tolochin (2018) note that archetypes can be studied in relation to the understanding of English words whose meaning is ambivalent in nature. In their study, they examined how the word “angel” can be taken to mean from three different perspectives. They also explained how archetypes contribute to a complex evaluative potential in terms of the word “angel”. Their study is significant as it demonstrates how archetypes play a role in helping readers gauge a deeper understanding of words and terms beyond their literal sense. Once again, this proves that archetypes have the potential to reveal the complexity of a particular narrative. Meanwhile, a study by al-Abbas, Haider and Hussein (2020) suggests that even Google search engine algorithms generate search results that are gender-biased. In their research that focused on the results of the Google search engine in Egypt, it was found that both men and women were unfairly stereotyped, with the former being self-dominant and emotionally strong, while the latter was plotting, materialistic and sensitive. This study shows how widespread stereotypes are and how they can be used to unfairly label certain gender groups. In Malaysia, in particular, Indramalar (2023) points out that the media has a role in promoting gender stereotypes. Relating to the 2023 Malaysia Budget that offers income tax exemption to women, it is mentioned that gender-sensitive reporting will contribute to the perpetuation of gender inequality in Malaysia even though the initiative raised to help women is laudable. Politically, archetypes have also been studied in the Malaysian political arena in response to the good father figure archetype adopted by the 8th Prime Minister, Muhyiddin Yassin. Chen (2022) postulates that Muhyiddin resorted to building his image through the good father archetypes as a way to stay in favour among the conservative Malay community. This also allowed the then prime minister to normalise the Malay values and to uphold a patriarchal role. Meanwhile, Dahlan (2015) explores how character archetypes are used in the Malaysian animated series *Upin & Ipin* to represent the three main races of Malaysia. The archetype character, as explained by Dahlan, shows the significance of moral values as a representation of Malaysian and Islamic codes.

As far as the gambling scene is concerned in Malaysia, Yoong, Koon and Min (2013) examined how a Malaysian local newspaper was selectively reported to be in favour of a lottery company – Magnum. As noted by them, only the positive aspects of the said lottery company were reported, which include the ease of winning their lotteries and their effort to contribute to charity. They argue that the newspaper's refusal to omit information related to how the chance of winning the lottery can be understood as an indirect infringement of journalism integrity and ethics. In addition to this, Mohammad Huzaifa (2019) also studied lottery winning in Malaysia with regard to the selected metaphors used to report the winners. His study notes that a range of selected metaphors used in the lottery report in general and these metaphors often lead the reader to believe that the lottery is a form of pleasant sport where the winning is within everyone's ability. Finally, despite the widespread popularity of gambling in Malaysia, research related to risk-taking activity remains under-explored in Malaysia, particularly those associated with strategies to deal with harm caused by gambling (Rathakrishnan and George, 2021).

These studies have shown that archetypes and stereotypes are commonly employed to create concepts with multifaceted meanings. As evidenced by the literature review, archetypes and stereotypes can also be used as powerful tools to critically examine issues related to gender preferences and roles. Hence, this study, which focuses on the roles, archetypes and stereotypes in creating a heteropatriarchy space in Malaysia's lottery scene, is deemed academically viable. For one, it highlights that the different portrayals of men and women in the lottery companies' newsletters are not just coincidences. They were deliberately portrayed in such a way as to promote heteropatriarchy, given the fact that their preferred demographics are patriarchs in their families. Next, it also proves that gender stereotyping is omnipresent and that even in the world of gambling, it can be taken up as an indirect way to allow a brand name to stay relevant.

## **Methodology**

### **Heteropatriarchy and male dominance**

This study intends to employ the analysis of how heteropatriarchy is advocated through the depiction of male lottery winners as archetypal hero and their female counterparts as stereotypical muses who lack agency and assertiveness. Through textual analysis of ten Sports Toto and Da Ma Cai newsletters, this study intends to demonstrate how notions of Jungian's archetypes, as well as stereotypical tropes of gender, solidify archaic ideas of the male gender as leaders and providers and

women as followers and recipients of care in a relationship. Such images indirectly enhance branding promotions used by Malaysian lottery companies to sell the fantastic possibilities of winning a lottery.

The notion of heteropatriarchy centres around a “social, political and economic system in which heterosexual men are the dominant group” within a community or culture (Kelley and Arce-Trigatti, 2021, 256). Drawing from the idea that heterosexual men are seen as the dominant group, this study argues that representations of gender within the lottery company newsletters normalise such male dominance and project the idea that gender binaries exist. Extending from Connell and Messerschmidt’s (2005) assertion of hegemonic masculinity, which emphasises the way “men position themselves through discursive practices”, this study argues that heteropatriarchy is, thus, advocated through the portrayal of male winners perceived as attentive, self-sacrificing victors who participate in the lotteries for the betterment of their families.

In order to demonstrate the advocacy of heteropatriarchy, this study borrows from notions of archetypes and stereotypes presented through the works of Carl Gustav Jung in 1938.

### **Archetypes, stereotypes and representation**

The study of archetypes originally falls within the purview of the field of psychology. It was later further developed and branched out to other fields, including but not limited to linguistics and literature. Archetypes are predominantly attributed to the work of Carl Jung, who, as noted by Garry (2017, xvi), was keen on examining archetypes in close association with fairy tales and myth. In the field of literature per se, archetypes are often associated with the development of characters to enhance their universal appeals. As Garry (2017, xv) further explains, archetypes play a significant role in helping audiences/readers comprehend the deep psyche of characters in various literary genres. However, the universality of archetypes has allowed one to be studied well beyond the literary sphere. Sanford (2014, 14) postulates that anthropological evidence indicates that native people have used four archetypes, namely headman, hunter, warrior, and clown, to represent authority in ancient and modern societies. Sanford (2014, 17) continues to write that people who embrace archetypal roles exude leadership prowess that leads to the formation of more vibrant, dynamic, and healthy societies. This means that the use of archetypes to enhance a person’s universal appeal has long been practised, and archetypes are also regularly used to build more dynamic and complex. Hageback (2014, 3) theorises that the more frequent an archetype is used to build a character,

the more the character impacts our thinking because archetypes are biologically connected to the structure of the human brain. As such, it does not come as a huge surprise that many big corporations have begun to employ archetypes to build their names and reputations. This is due to the fact that archetypes can leave an everlasting frame of reference in the mind of a person (Woodside and Sood 2016).

Jung (1938) postulated the idea that the human mind contains preconscious memories called “archetypes”, which permit them to experience present realities. In this manner, such unconscious images derived from archetypal structures within the mind develop key symbols that are represented within society. In most cases, archetypal images such as the “hero”, “wise man”, “woman” and “trickster” among many, help to paint a clearer and deeper understanding of human societies and the individuals that define such communities. The Jungian archetypal hero, who is often perceived as calculated and courageous, endures various ordeals and challenges in order to complete their quest. In this case, the archetypal lottery-winning hero is one who has to embark on a journey of intense calculations and tabulation in order to fulfil their quest: the pursuit of wealth through the lottery.

Kelsey et al. (2023, 145) assert that the hero serves as a significant image “precisely because they reinforce society’s understanding of what should be celebrated, admired and revered”. Extending this significance of the hero, this study emphasises how the archetypal hero, in this case, the everyday hero used by lottery companies, can enhance the brand image by providing relatable and recognisable meanings for consumers who intend to try their luck at winning a lottery: “Well, if that everyday man can win the lottery, why can’t I?”

Similarly, stereotypes whose functions are assumed to somewhat overlap with archetypes have also been extensively studied for their symbolic meanings in linguistic and literary territories. However, it is pertinent to note that, comparatively, archetypes are perceived more positively due to their ability to portray the complexity and depth of characters. Meanwhile, stereotypes are principally negatively perceived as they are used to portray flat characters, which are oversimplified and shallow. Schneider (2005, 8) explains how stereotypes can be understood as “characteristics that we apply to others based on their national, ethnic or gender groups”. Traditionally, stereotypes have been used in the press to create negative images of people of certain ethnicities and origins. One such example includes how Romanis are frequently stereotyped as the race of criminals who deserve to be subject to violence, discrimination, and punishment (Agarin 2014, 14). In addition to being used to negatively portray certain races or creeds, stereotypes, as stated by Stratton (2022), have also been extensively used to portray



women in a negative light. As Stratton (2022, 73) further explains, wicked women and witches were constant victims of false accusations of heresy and witchcraft in the past because of their being unjustly stereotyped.

The portrayal of women in the lottery newsletters will be examined from the viewpoint that women are depicted as less significant in their quest for victory. The women are presented in a stereotypical manner, where they are characters who serve as mere props utilises in reiterating the need for the patriarch to win the lottery, which is meant for his weak and dutiful family. In another sense, women are also depicted as winners, but their lottery victory is deemed to lack the depth of the male winners, who relentlessly pursue their quest through sheer determination and careful consideration. The female winners are presented as relying solely on luck and superficial desires that are not only selfish in their manner but completely lacking the care and persistence the everyday hero portrays. The danger in this, as Eisend (2010, 419) postulates, is that:

Stereotyping is not necessarily a negative judgement since stereotypes lead to expectations that can provide a useful orientation in everyday life. However, stereotypes can lead to oversimplified conceptions and misapplied knowledge evaluations, and thus to wrong evaluations of subjects of a social category.

The representation of women as playing a secondary or less significant role in the lottery newsletters can be perceived as superficial and stereotypical, which also emphasises the contrasting imagery created by lottery companies in advocating heroic notions of heteropatriarchy. These gender binaries that are created will be further analysed from the selected newsletters in the next section.

## **Discussion and Analysis**

### **The making of an everyday hero**

When sifting through the newsletters of Sports Toto and Da Ma Cai reporting on Jackpot winners from the years 2020 to 2023, it is impossible not to notice that most Jackpot winners are middle-aged working-class males. This surely does not come as a surprise since, as previously mentioned, this is the demographic group that spends the most on gambling in Malaysia. The more intriguing part is that many of these male lucky winners share some commonalities, and these figures are often reported in a positive light. When examined through the lens of the everyday man archetype, men who fall under this category are those who embrace their own ordinariness and are discreet about their wealth and education. They live their lives

believing that all men are equal (Commaille 2017). As reported in the selected newsletters (as shown in Figure 1), their ordinariness is well reflected through their ordinary professions.

*Sports Toto Newsletters*

First, on 8th February 2023, a 49-year-old sales executive from Johor won the RM11.48 million Supreme Toto 6/58 Jackpot. (Sports Toto 2023a)

A 57-year-old car sales agent from Selangor won the RM27.13 million Supreme Toto 6/58 jackpot on 22 January 2023. (Sports Toto 2023b)

The 44-year-old lucky. winner, who works in Singapore as a supervisor for a trading company. (Sports Toto 2022a)

The 60-year-old winner, who runs a lighting shop, told STM Lottery Sdn. Bhd. when collecting his winnings that his pair of winning numbers came from his passport number. (Sports Toto 2022b)

The 41-year-old winner, who is a machinery supplier, said he only started to play Supreme Toto 6/58 when the jackpot hit RM70 million. (Sports Toto 2022c)

*Da Ma Cai Newsletters*

A lucky Engineer from Selangor was the sole winner of Da Ma Cai 1+3D Jackpot worth RM19,651,130. (Da Ma Cai 2023)

The fifty-year-old car park attendant said that the number 0508 is his daughter's birth date while 1822 is his lucky number. (Da Ma Cai 2022a)

An office executive in his thirties took home Da Ma Cai 1+3D RM11.5 million jackpot after dreaming of the colours red, white and blue. (Da Ma Cai 2022b)

**Figure 1.** Excerpts reflecting the winners' professions

*Source:* Sports Toto and Da Ma Cai newsletters (2022–2023)

Their professions patently indicate that they are ordinary folks who share the same struggles as many fellow Malaysians. Most of them are not categorised as well-paid professionals, and obviously, financial independence is a state that eludes them. Highlighting their ordinariness is a good way to make these winners more relatable to others, as it makes winning more plausible. However, this is just the first step to building the positive image of these male jackpot winners. To make the archetype more convincing, there is also a need to portray these male winners as caring patriarchs of their families, as depicted in Figure 2.

*Sports Toto Newsletters*

“This set of winning numbers – 4, 6, 8, 11, 17 and 22 is very special to me because it represents my beloved family and I would naturally bet on these numbers whenever I want to play the Lotto game,” he said. (Sports Toto 2023a)

I bet on System 10 with my own combination of numbers which I got inspirations from the ages and birth dates of my family members. (Sports Toto 2022c)

The winner disclosed that she has been betting on her family’s car registration numbers for many years. (Sports Toto 2020a)

*Da Ma Cai Newsletters*

I combined my son’s car no. plate that we drove that day with my usual favourite numbers and bought System Bet 6. (Da Ma Cai 2023a)

He shared that his winning combination of 1900+8037 was the hotel room number the family stayed in and his favourite number. (Da Ma Cai 2021)

**Figure 2.** Excerpts portraying the male winners as caring patriarchs

*Source:* Sports Toto and Da Ma Cai newsletters (2020–2023)

Despite the fact that indulging in gambling could be understood as a form of character defect to these patriarchs, it is their actions of betting on numbers closely linked to their families that turn into their redeeming features. As seen in the five textual evidence above, their lucky numbers are proof that these patriarchs keep their family members close to their hearts. From their children’s ages and passport numbers to their family vacation hotel room numbers and car plate numbers, these patriarchs are not just fathers who provide but those who care. As noted by Buttone (2010, viii), the media often portrays good fathers as those who value providing emotional, physical, psychological, and financial connections to their children. Furthermore, the closeness of these fathers with their children can also be read as their ways of sacrificing for their families. As explained by Dowd (2000), visible fathering could mean a threat to men’s job security due to them constantly attending to their children’s demands. Although there is no information that indicates the participation of jackpot winners in their children’s upbringing, their sense of closeness with their children can be indirectly understood as their active involvement in parenting their children. Hence, when examined from that perspective, these jackpot winners certainly fit the bill as responsible patriarchs rather perfectly.

In order to further strengthen the image of the everyday man archetype that these family patriarchs are associated with, the cherry is put on the top by having them portrayed as the heroes of the families. Made possible by their new-found wealth, these patriarchs are able to bring major positive changes into the lives of their family members, as shown in Figure 3.

*Sports Toto Newsletters*

The winner's Lucky Pick ticket with the set of winning numbers – 1, 3, 30, 32, 36 and 46 won him a whopping RM27,130,904.85 and he said he would share the winnings with his wife and daughter. (Sports Toto 2023b)

The winner added that he wanted to share his newfound wealth with his children hoping that they could make good use of the money. (Sports Toto 2022d)

The winner said he wanted to use the winnings to pay off his debts and donate to charity and he would only think about how to use the newfound wealth later. (Sports Toto 2022c)

The winner said he would use the winnings to pay off his housing loan, donate to charitable organisations, buy some properties as well as set up education fund for his children. (Sports Toto 2022a)

*Da Ma Cai Newsletters*

The lucky winner told Da Ma Cai spokesperson that he was going to surprise his son with a big present as he is going to get married soon. He will be sharing and donate some of the windfall money to charity homes. (Da Ma Cai 2023)

The lucky winner shared that he will settle his debts with the prize money and donate parts of the winning to charity. "I will also make sure my daughter, my precious lucky star, will get a good education," he added. (Da Ma Cai 2022a)

My business has been affected during this period, fortunately this windfall will certainly help me pay off all my mortgage and loans, and at the same time allow me to provide for my children's education. (Da Ma Cai 2021)

**Figure 3.** Excerpts portraying the positive changes brought by the wins

*Source:* Sports Toto and Da Ma Cai newsletters (2021–2023)

Although new wealth is powerful enough to significantly change people, these family patriarchs have opted to embrace their paternal instincts by sharing theirs with their children. As Hobson (2002, 5), the core of masculinity is defined by the authority in the household and their ability to provide for their family financially. The intention of these jackpot winners to provide a good education to their children with their newly found wealth does indeed put them on a pedestal. Coupled with their selfless intentions to contribute to charity to help the less fortunate, their patriarchy has thus become invincible, perpetuating the image of the Jungian archetypal hero whose sole quest is for the betterment of his family.

### **The negligible fair sex**

Female stereotypes are rife in society, but when such stereotypes are deliberately used as a way to champion heteropatriarchy, it is then worth examining. Hester and Radford (2006, 35) noted that women are made more difficult to contribute to their families if their partners continue to undermine their importance in households. As previously stated, most jackpot winners, as reported in the selected newsletters, are working-class males, but it does not mean that women have not been lucky enough to be winners or included in the narratives. Nevertheless, whenever women are mentioned in these newsletters, they are often depicted in a rather dim or negative light. Women are frequently portrayed as playing second fiddle to their male wealth-providing partners. Whether as wives, girlfriends, mothers, or daughters, their presence is emphasised solely for the reason of depicting them as wealth sharers or simple-minded muses (as shown in Figure 4).

As shown here, it is plain to notice that women have been unfairly stereotyped and reported in a negative light. To start with, they are there solely for the purpose of making the winnings more meaningful. Their presence is merely conjured up to emphasise the heroic traits of the male winners because they can eventually use their newfound wealth to create a better future for the women in their lives. Next, it is equally worth noting that women are also depicted as simpletons who are not as analytical as their male partners when it comes to betting on the lottery. This reinforces the argument presented by Eisend (2010), reiterating the idea that such stereotypes provide an “oversimplified conception” of women winners. In comparison to the male winners who are meticulous enough in analysing the numbers in their surroundings to bet on, the women in their lives seem to lack such abilities or ambitions. They are only good enough as simple-minded muses who send timely reminders and clues to their male partners to bet.

*Sports Toto Newsletters*

“My wife and I are very happy that our dream has come true. Although I am now qualified for early retirement, I will not allow myself to be slacken therefore I will continue to work in Singapore,” he added. (Sports Toto 2022a)

“My wife is my goddess of fortune as she was the one who told me to buy the Lucky Pick ticket on that day,” he said joyfully. (Sports Toto 2020b)

“I want to settle all my debts and buy a house. My mother can also stop working and enjoy life,” he said when asked about his plan on using the winnings. (Sports Toto 2020c)

*Da Ma Cai Newsletters*

“I will also make sure my daughter, my precious lucky star, will get a good education,” he added. (Da Ma Cai 2022a)

I told my wife about my weird dream and the colours. Since we are regular numbers players, she instantaneously responded that Da Ma Cai’s logo is of the three colours. I took it as a sign for me to drop by at Da Ma Cai that afternoon. (Da Ma Cai 2022b)

**Figure 4.** Excerpts portraying the female stereotypes

*Source:* Sports Toto and Da Ma Cai newsletters (2020–2022)

The stereotypical image of women is further reinforced by portraying them as unworthy jackpot winners. From the list of selected newsletters, only two of the winners are women. Their unworthiness is marked by their inability to analyse the numbers as well as their superficial and selfish way of spending their winnings (as shown in Figure 5).

It is crucial to mention that, in comparison to the male jackpot winners, who are incredibly meticulous and analytical, the sole female winner is regarded to have won solely because of luck. Coincidentally, her winning was also a result of the blessing by a male deity famously known as Datuk Kong, indicating that the hard work of finding the right numbers was in the hands of a male rather than the woman herself. Additionally, in comparison to other male jackpot winners who decide to use their winnings to improve the lives of their family members and the less fortunate, the 59-year-old woman actually chooses to spend herself selfishly travelling the world and personal retirement. In contrast to the patriarch, whose wealth is shared for the benefit of his family’s well-being and future, the given

impression of the woman is that she is not only thinking solely about her own fulfilments but there are also no plans to provide for those around her. Women, whether portrayed as strong or meek individuals, will always be stereotyped; they are seen as the weaker sex or the ones who deny their femininity to fight against male dominance (Jeffries 1994). This goes to show that the stereotyping of women is bound to perpetuate as long as heteropatriarchy continues to be upheld as the conventional code.

*Sports Toto Newsletters*

A 50-year-old housewife from Perak won the RM20.75 million Toto 4D Jackpot 1 on 14 December 2022 after she “received” the winning numbers from a deity. (Sports Toto 2022e)

When collecting her winnings at the STM Lottery Sdn. Bhd. head office in Kuala Lumpur, the lucky winner revealed that she was “given” her pair of winning numbers – “9506 and 1406” from a local deity known as “Datuk Kong”. “As a faithful believer, I always offer my prayer to the Datuk Kong at His shrine whenever I go back to my hometown”. (Sports Toto 2022e)

Asked about her plan on using the prize money, the winner said she would save it for her retirement and tour the world once the COVID-19 pandemic is over. (Sports Toto 2020a)

**Figure 5.** Excerpts on female winners

*Source:* Sports Toto and Da Ma Cai newsletters (2020–2022)

## Conclusion

The custom of vindicating heteropatriarchy is unquestionably not out of the ordinary. It is because patriarchy and heterosexuality are deeply rooted in the core of many cultures, both in the oriental and occidental contexts. Gender equality is a fight far from over because most women are still placed in the more disadvantaged positions. While it is commonplace to see how men are often placed in a higher hierarchy than women, it is surely pertinent to note that the act of championing heteropatriarchy is rather unconventional in the gambling industry because it is supposed to provide equal access to all. However, when considering the perspectives of this study, which aims to show how heteropatriarchy is crucial to promoting brand relevance to the preferred demographic, illogicality seems to fall into place. As far as the discussion of heteropatriarchy is concerned, it should be emphasised that this study’s limitation is that only two lottery companies’ newsletters are

examined, which may not reflect a comprehensive understanding of the gambling industry in Malaysia. Other gambling companies' newsletters could be analysed in the future to gain a more complete understanding of gender-based discrimination and inequality in the industry by exploring heteropatriarchy. By doing this, it could facilitate a more comprehensive understanding of the subject examined. Although the lottery revolves primarily around money, its association with gender inequality cannot be completely ignored. As much as the lottery space is one that welcomes all, the perpetuation of a hierarchy that favours heteropatriarchy has already been long established within that space. The archetypes and stereotypes used in portraying men and women, respectively, are merely tools used to sustain the unfair structure. So long as the system that decrees men should be the breadwinners and women, the housemakers, remains unchallenged, the inequality shall then be eternalised.

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