

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1. Theoretical Framework**

This chapter explains the theories to analyze *Othello* the film. This study is analyzed based on the theory by Karl Deaux and Laurie Lewis to observe how the depiction of gender stereotypes of masculinity and femininity in the form of binary opposition is. The components of gender stereotypes by Deaux and Lewis (1984) are the theory which is helpful to analyze the depiction of masculinity by Othello and femininity by Desdemona in *Othello* the film. Furthermore, this study uses narrative and non-narrative data to analyze the dynamics of gender stereotype depicted by Othello and Desdemona in *Othello* the film.

##### **2.1.1. Binary Opposition**

Most people identify an element in their life with its opposition. The examples are black and white, good and evil, right and left. Many components of life are distinguished in terms of polar opposites (Tyson 100). It suits the patriarchal ideology that an object is to be seen oppositely with other object. The human mind perceives difference most readily in terms of opposite which is defined as binary opposition concept (213).

Binary opposition is a study that is studied in many literature's subjects. It is because binary opposition is used to establish many ideas. All objects are believed to have their opposite objects. Binary oppositions are two ideas (directly

opposed), each of which we understand by means of its opposition to the other (qtd. in Tyson 213, 254). Through this definition, one component can be understood and recognized if it has the opposite object. In other words, the meaning and perception of something are determined through its opposition. For instance, people know something that is measured to be good because they know something that is considered to be bad. The word “good” is meaningful because of the word “bad” and, vice versa, the word “bad” is meaningful because of the word “good”. The relation between one object to another is oppositely effective to make those two ideas significant. A. J. Greimas (1970) observed that human beings make meaning by structuring the world in terms of two kinds of opposed pairs: “A is the opposite of B” and “-A is the opposite of -B ” (qtd. in Tyson 224). People are identifying that an object has its opposition or negation. Negative is the opposite of positive or non-positive is the negation of non-negative.

However, one object in the opposition is considered to be superior than the other object. The term superior can exist in some cases. People are identifying, for instance, beautiful and ugly. The word “beautiful” is understood because the word “ugly”. The interpretation of “beautiful” is beneficial because the understanding of “beautiful” is superior to the understanding of “ugly”. That example, according to Derrida, is the part of hierarchies in society as one object is promoted by its opposition (qtd. in Tyson 254). The other example is the binary opposition of black and white. People are considered to identify the ideas of the word “black” as badness, darkness, and evil; while the word of “white” as goodness, lightness, and angel (Manji, par. 2). Thereby, the term superior occurs because the word “white”

is promoted by the negative understanding of the word “black” and the word “black” is underestimated by the positive understanding of the word “white”.

Binary opposition is defined to be able to create the hierarchy in society (Manji, par. 1). The understanding of male and female underestimates one another hierarchically. For example, stereotype of male is “superior”, while the opposition of superior is inferior that is considered as the female’s stereotype. Because of the stereotype above, the status of men arranged higher than the status of women. From this case, the relation between gender stereotype and binary opposition is believed to be close since both are interdependent each other.

### **2.1.2. Gender Stereotype**

Gender refers to the culturally specific ways of thinking, acting and feeling (Baldwin et al. 293). Culture determines how people live in a society because culture is arising together with the creation of society itself. Culture has already been internalized thus it settles people in the ways they think, act and feel; it socially influences behavior of men and women. Basow (1992) stated that gender is constructed by people, not by biology, and this construction is shaped by historical, cultural, and psychological processes (qtd. in Ekşi, vol. 5). People have a big contribution on how gender can be constructed in society. Different from sex, gender is used to present the relation between one particular gender of a person with his or her characteristics.

As gender deals with the ways of think, act, and feel of men and women; gender stereotype consists of beliefs in the psychological traits and characteristics

of, as well as the activities appropriate to, men or women (Brannon 160). Gender stereotype is related to what kind of appropriate characteristics which men and women should have is. Men are appropriate to be masculine and women are appropriate to be feminine. Masculinity and femininity refer to the degree to which persons see themselves as masculine or feminine given what it means to be a man or woman in society (qtd. in Borgatta and Montgomery 1997). The way a person behaves deals with the rules that are set in the community where the person lives. The rules are binding as identification tools for each sex. In other words, gender stereotype may be used to identify the identity of one gender based on the sociological perspectives, not as the individual judgements. It is because gender stereotype is a kind of social roles and people adjust and control the “rules” of gender stereotype in society.

Gender stereotypes have an effect and are very influential for people in a community. One gender cannot be separated from social assumption to be male or female because society has a power to revise, change, modify or even demolish the roles eventually. Gender stereotypes can be very directive because the perspective of those stereotypes is not a permanent system but a personal evaluation. Throughout the process of socialization, people gain the world information along with their own roles as they gain gender stereotype (Ekşi, vol. 5). As long as roles may be changed, the stereotype of gender will be varying also following the information which people obtain from the social construction. Thus, the stereotypes of men and women become confidential information related to the issue above.

Karl Deaux and Laurie Lewis in their study in 1984 wrote about *The Structure of Gender Stereotypes: Interrelationships among Components and Gender Label*. According to Deaux and Lewis (1984), gender stereotypes can be analyzed by four components. The components of gender stereotypes are traits, role behaviors, physical appearances, and occupations (qtd. in Rolins 96). These four components are divided as distinct features but each of them can be linked as one form of gender stereotypes. Each of them has different point of views to stare at the occurrence of stereotypes. The stereotypes appear not only in the first component but also relates to the other components until the last component. Although those components have relation within, they are relatively independent of one another (Rollins 96). This is because their definitions are basically different each other.

Furthermore, the components of gender stereotypes by Deaux and Lewis can be classified clearly in the table below:

*List of Binary Oppositions of Gender Stereotype of Masculinity and Femininity*

Components	Masculinity	Femininity
Traits	Independent Strong Objective Sexually aggressive Not easily influenced Unemotional Rational&Logical	Dependent Weak Subjective Sexually unaggressive Easily Influenced Emotional Irrational&Illogical
Role Behaviors	Family man	Housewife
Physical Appearances	“Muscled man” Men’s attributes	“Barbie doll” Women’s attributes
Occupations	Outdoor	Indoor

The first virtue of gender stereotypes' components by Deaux and Lewis is traits. Traits are viewed as typical of one's sex but not the other, and were only desirable for this sex (Archer and Llyod 22). Traits can be simply defined as the personal characteristic of someone. The first trait is women are stereotyped to be very dependent, while men are stereotyped to be very independent. Women are measured to rely on someone whether to make decision or even to do something and women are also considered to be unable to do something without a help from men (Kramarae and Spender 19). According to Furnham & Mark (1992), women have been likely shown as dependent (qtd. in Brannon 172). Because women are considered to be timid, delicate, and dependent, they need strong men (162). As a result, men are expected to be more independent than women. The definition of independent, which is not relying on someone in order to make a decision or to do something, is the opposite of that of dependent. In patriarchal ideology, men are considered as the essential subjects (independent selves with free will), while women are considered as contingent beings (dependent beings controlled by circumstances) (Tyson 96). Then, independent can be interpreted as doing something freely while dependent can be interpreted as not doing something freely.

Furthermore, the gender stereotype of men's independence also affects the stereotype of men's influence ability. It is because people consider that men are not influenced by personal feelings in any kind of situation. Then, men are measured to be not easily influenced. In *Easier English Student Dictionary*

(2003), influence is defined as “being able to change someone or something” (434). Afterward, men are said to be not easily influenced means that men are not easily changed by anything or anyone.

Because of the stereotype of men’s influence ability, men are also stereotyped to be objective. Objective is identified with impersonal, rational, and unemotional while subjective is identified with personal, irrational, and emotional (Tyson 254). The definition of objective based on *Easier English Student Dictionary* (2003) is “considering things from a general point of view and not from your own” (576). This perception of men is different with perception of women. Women, who are considered to be very dependent to others, are also stereotyped to be subjective. The definition of subjective is “seen from your own point of view, and therefore possibly influenced by your feelings or beliefs” (860). Based on the perception of subjective above, women are considered to be easily influenced. Consequently, women are assumed to be subjective because their personal and emotional feeling contribute in making a decision or solving any problem.

Emotions are strong feelings; to be emotional is simply to have strong feelings (Nicholson 61). The stereotype that women are more emotional than men leads to the negative perception of the word emotional itself for the women. Emotional feeling is not only about anger, but also the feelings of easily hurt or cry (61). Then, women are considered to be emotional because they are usually seen crying. People may consider that the emotional feeling of a woman means that a woman is easy to cry, moody, more anxious and easily upset (63).

Conversely, people consider men to be unemotional. Men are stereotyped hiding their emotions, not excitable in a minor crisis, and able to separate feelings from ideas (Brannon 174). Due to perception of emotion above, it can be said that men are rational, logical, and not easy to angry in perceiving a problem. It is because men can hide their emotion in any situation. According to Chaplin in his *Dictionary of Psychology* (1989), rational is “influenced by logical and unemotional” (415). Then, it is clear that men are also stereotypically rational and logical than women (who are stereotypically irrational and illogical).

The power of men and women also occur as one of gender stereotypes of men and women. Men are considered as strong, while women are considered as weak. Strong and weak are related to the power and strength. According to Terman and Miles (1936), male is interested in exploit and adventure (qtd. in Martin and Finn 35). It leads to the gender stereotype that men are strong because they are considered to like something challenging and dangerous which needs a lot of power. It is also related to the perception of women’s strength. Women are measured to be weak and powerless so they cannot do something hard without a help from men.

The traits stereotypes of men and women also appear in the case of sexual relationship between men and women. Men are stereotyped as sexually active while women are stereotyped as sexually passive (Archer and Llyod 88). People expect men should be the most sexually active or make others believe that they are (Tyson 88). The stereotype that men are sexually active indicates that they are very masculine. It is because they are seen more aggressive than women. The



other reasons may be related to the power of a man. Men, however, are considered to be virile. So, men that are strong, virile and masculine are men who are sexually active to women (who are sexually passive).

The next virtue is role behaviors. Role behavior is related to what men and women do which based on the role they are playing in society (Yoder 135). Role behavior also deals with the function of what men and women have in family or among people surrounding them. Role behavior is taking part in gender role because these two concepts are questioning about what role people have or are supposed to have. Gender stereotype demands the participation of men and women in a community. Men, stereotypically, have a role as “family man.” “Family man” is defined as dedicated and responsible. The conception of family man is a fighter and provider for his family (137). In contrast, women has a role stereotypically as “housewife.” “Housewife” is characterized as selfless and focused on family affairs (137). In this term, family affairs are including taking care of the whole family. According to Tyson (2006), women are more involved in childcare than men (110). In this classification, the role of a woman is nurturing. She has no need of her own, for she is completely satisfied by serving her family (90).

The third virtue is physical appearances. Women pay more concern on this stereotype than men. The stereotypes of physical appearances to a certain degree are on the order of body shape and weight. In patriarchal ideology, women refer to “barbie doll” as the representation of “perfect women”. It is because barbie doll is seen as the conception of ideal body shape and weight (Yoder 142). For most

women, the ideal body shape deals with the body size. The perception of ideal body shape and weight is the smaller the body size, the more ideal body shape. One of the dominant physical stereotypes for women is on attractiveness. Women's bodies attract a lot of attention (140). Thus, the stereotype of "smaller body size" is considered to be the women's attraction to acquire as much attention as they could. The notion of beauty of "barbie doll" also deals with the tone of the skin. "Fair skin" is stereotyped to be ideal skin tone for most women (141). It is back to the reference of beauty of "barbie doll".

In contrast, the stereotype of men's physical appearance is the opposite of women's stereotype. The concept is the greater body shape, the more masculine appearance. The greater body means that the perception of men's ideal body shape is identical to muscle. Men with muscle are considered to be macho and masculine rather than men with "skinny" body shape (Tyson 86). It is because 'muscled body' means that those men are strong, virile and powerful (which are the stereotypes of masculinity). That is why, muscle becomes the symbol of masculinity. It is because muscled upper bodies and arms are measured as the conventional symbol of masculinity (Negrin 111).

What is worn by men and women also identifies whether a person is masculine or feminine. Men are expected to not wear attributes which are identified as women's attributes. For example, men who wear bright colour are considered as not masculine. It is because people assume that bright colours are identical with women, such as pink, yellow, or orange (Archer and Llyod 63). Then, men (who are measured as masculine) avoid to wear bright colours or other

attributes which are identical with women. Women are also considered to like something which is identified as women's attribute, such as flowers. Because flowers are identical with women (Martin and Finn 36), people assume that women who are not like flowers are not feminine. Then, women are also considered to avoid men's attributes. That is why, the values of masculinity and femininity also depend on the "men's attributes" and "women's attributes."

The last virtue is occupations. Occupation is limited to the work that is supposed to be done by one particular gender. The perception of work is further than the description of work in an office, since it is related to the interest patterns of men and women. For example, women are stereotypically more interested in "nice things" such as gardening while men are stereotypically more interested in "harsh things" such as adventuring. Men are also measured to work outdoor and women are measured to work indoor (qtd. in Martin and Finn 35). Men's occupation deals with the works that are done outside the house. For women, working inside the house are stereotyped as their occupation. It is likely that one's interest pattern, or gender role orientation, is central to one's sense of masculinity-femininity (Yoder 56). The interest patterns of men and women have a great role in the emergence of gender stereotypes. People consider that the interest patterns and occupation of someone influence his or her characteristics as the depiction of his masculinity or her femininity.

### 2.1.3. Non-Narrative Aspect

The depiction of gender stereotypes by the characters of Othello and Desdemona in *Othello* the film can also be observed through the cinematic techniques or which are called by the non-narrative aspects. Non-narrative aspects are the important thing which is used in this study. Non-narrative aspects can be used to help the analysis of gender stereotypes' depiction by Othello and Desdemona in *Othello* the film. Furthermore, this study only focuses in one technique of a film production which is mise-en-scene. However, the elements of mise-en-scene which are used are only the elements which support the analysis.

Mise-en-scene is how the visual materials are staged, framed, and photographed (Giannetti 44). In other words, mise-en-scene is the totally visual portrayal of a film. The elements of Mise-en-scene are setting (set/props), lighting, costume, hair, make-up and figure behavior (Villarejo 29). Setting is the symbolic extensions of the theme and characterization; settings can convey an immense amount of information (Giannetti 311). Not only about location, but setting also includes time and condition of the set itself. Props (short for "properties") help to amplify a mood, give further definition to a setting, or call attention to detail within the larger scene (Villarejo 30). Lighting helps viewers to understand setting as well as the characters and actors within the setting (33). Actors communicate their characterization powerfully in the film through their screen presences such as costume, hair, and make-up (qtd. in Villarejo 35). Even people do not consider the importance of costume, hair, and make-up in the production of a film, those three aspects help to deliver the message in a film. As

another element of mise-en-scene, figure behavior means to describe the movements, expressions, or actions of the actors or other figures (animals, monsters, animated things, and droids) within a given shot (36).

Beside mise-en-scene, the elements of cinematography are also important in this study. It is because cinematography helps to notice every single element of mise-en-scene. The elements of cinematography which is used in analyzing *Othello* the film are camera distance and camera angle. Camera distance is the distance between the camera and what is being shot while camera angle is the angle of the camera which is used in a shot (152).

## **2.2. Reviews of Related Studies**

There is no specific related study about gender stereotypes in the film or drama version of *Othello*, but there is a study which is related to the issue of gender stereotypes. The study is done by Gonca Ekşi (2009) entitled *Gender Stereotypes and Gender Role Revealed in the Students Written Work*. He writes that gender stereotypes and roles affect men and women in society. He uses questionnaires, which are given to junior students at universities in order to get their ideas about gender stereotypes and gender roles, as his methods. His study reveals the gender stereotypes and roles which are shared by the average language students at universities.

There are several studies of undergraduate students in English Department of Airlangga University which have similar topic with this study. The first study is written by Afni Kurniasari (2010) entitled *Reversing the Addressee of Binary*

*Oppositions Between Black & White in Stephen Amidon's The New City: A Study on Representation.* She writes about the ideology of the text through representation of the black characters versus white characters. Kurniasari chooses *The New City* as her object of the study because it reverses the stereotype of the black characters and exchanges the addressee of the binary opposition proposed for white and black, meanwhile the author of *The New City* is a white. The study analyzes the strategies used in representing black and white characters in *The New City*.

The other related study that uses similar approach to this study is the study by Sulistyawati Sasangka entitled *the Portrayal of Gender Stereotype in Ponds & Axe Television Commercials (A Study of the Discourse of Advertising)* in 2009. The study attempts to investigate the portrayal of gender stereotypes in Ponds & AXE television commercials. The objective of that study is to find out the evidence of stereotype toward men and women through both ads. She applies the theory of Discourse Advertising by Guy Cook and theory of language and gender. Her study finds that both ads represent gender stereotype.