

## CHAPTER 2

### LITERARY REVIEW

In this part, the writer describes the theory of Feminism that is used to analyze the representation of female lead characters, Ravenna and Snow White in *Snow White and the Huntsman* film. The writer focuses on Girl Power as one of Third Wave Feminism terms and the main theory of this study. Furthermore, in order to see the difference between this study and the others, the writer lists several related studies that also use the same object, *Snow White and the Huntsman* film.

#### 2.1. FEMINISM

“What is called by Feminism?” If someone asks about what is meant by Feminism, most people always assume that feminism is identical to the women’s movement that seeks equality between men and women. Furthermore, there are some people who also believe that feminism is connected to the negative connotation or negative words, even the man-hater. Most of these people simply take its definition from the public’s perception without discovering what the literal meaning of ‘feminism’ is. The feminist is now the name given to the disliked or despised woman, much as ‘man-hater’ or ‘castrating bitch’, ‘harridan’ or ‘witch’, were used before the 1960s (in Walters 2005, p. 3). According to Bell Hooks from her book entitled ‘Feminism is for Everybody’, their misunderstanding of feminist politics reflects the reality that most folks learn about feminism from patriarchal mass media (Hooks 2000, p. 1). Mass media have an influence to disseminate an ideology to the public.

Consequently, most of us are not surprised when the word 'feminism' becomes such a negative word in the public because the patriarchal concept which said that men is more powerful than women and have an authority over them still exists in our society. According to Wood (2007), media most often represent boys and men as active, adventurous, powerful, sexually aggressive, and largely uninvolved in human relationships, and represent girls and women are young, thin, beautiful, passive, dependent, and often incompetent (Wood 2007, p. 258).

Feminism is a movement to end sexism, exploitation, and oppression (Hooks 2000, p. 1). Bell Hooks also states that the problem is not based on men, but from all sexist thinking and action. The discrimination, stereotypes, and injustice of women are the real enemy of feminists. Oxford Dictionaries (2013) define 'Sexism' as prejudice, stereotyping, or discrimination, typically against women, on the basis of sex (Oxford Dictionaries 2013, p. 1 of 1). In many cultures, patriarchal system is not an odd thing. Even though most of them do not really know about the definition of the patriarchal system, men as the central figure of the society and have an authority over women, they are very well-known in the society even looks like the law of nature. There are four gender stereotypes of women, sex object, mother, child, or iron maiden (Wood 2007, p. 231). The role of women are simultaneously looked at and displayed as a sexual object (Mulvey 1975, p. 4). These stereotypes strengthen the portrayal of women as being the 'looked-at-ness'. It is because the stereotypes and unfair treatment to women, feminism can be described as a movement to end those injustices.

There are three waves in Feminism called First wave Feminism, Second wave Feminism, and Third wave Feminism. First wave feminism is the women's movements that have a purpose to take their right to vote during the 19th until the early 20th. According to Wood (2007), First wave Feminism or women's right movement is the activism aimed at enlarging women's political rights and it grew out of women's efforts in other reform movements (Wood 2007, p. 61). The history of this wave begun in the early 1800s when many women participated in campaigns to end slavery and forbid the use of alcohol (temperance or prohibition). By the absence of attention to this movement, these women realize that they cannot easily instigate changes in society because they are hampered by their lack of a legitimate public voice (Wood 2007, p. 61 cited in Sarkela, Ross, & Lowe 2003). Therefore, they were trying so hard to promote the women's rights in order to get votes with other sisters.

In the era of First wave Feminism, most women could not express their own opinion freely. They are still entrapped in the era when the ideology of patriarchy is really strong. Oxford Dictionaries (2013) define 'patriarchy' is a system of society or government in which men hold the power and women are largely excluded from it (Oxford Dictionaries 2013, p. 1 of 1). Women were still controlled by men and there was the lack of equality between men and women in the era of First wave Feminism. There are several known figures in the First wave movement such as Mary Wollstonecraft, Elizabeth Cady Stanton, and Lucy Stone who are white-middle class women. After several years of struggling, on August 26 1920, the Constitutional amendment grants them to have it. The goal of first wave feminism can be successfully accomplished.

In our everyday lives, certainly, most of us have ever heard about the words “experience is the best teacher”. In the First wave, most of the feminist had to fight for 52 years in order to gain their rights as the citizen to vote. Moreover, the Second wave is the era in which the emergence of Radical Feminism, Liberal Feminism, and also Lesbian Feminism, which is one of the movements that can be said of ‘men fighting’ for their higher positions than women. There are some people who also said that it is an era where Feminism became such negative words or connotation in the public’s perception. Based on the history of the First and Second wave Feminism, most young feminists can read up about the advantages and disadvantages of the previous waves. Because of the struggle that has been done by the early feminist, the young feminist who lives in the era of Third Wave have gained a result of their struggle to get the right to vote, higher education and work opportunities in the broad of society. With some advantages that they get, young feminists become more sensitive to what actually has taken place in the previous movement, for example in the scope of race and class that have not been reached by the Second wave era.

### **2.1.1. THIRD WAVE FEMINISM**

Third Wave Feminism is the term of women’s movement that emerged in the early 1990s and has continued until now. Practically, there is no specification in time that said about the emergence of Third Wave Feminism. However, most of the feminists state that the emergence of Third Wave Feminism is in the early 1990s and has produced some movements such as Girl Power, Queer theory, and Postmodernism. As it has been mentioned above about the First and Second wave’s

goal, Third Wave Feminism has different goals than the others. Even if it is the continuation of the previous movement, Third Wave Feminism cannot easily be stigmatized similar to the previous movements. According to Charisse L'Pree,

“This Third Wave Feminism is working its way towards equal respect on a global scale. Even though the label “feminist” often has very negative connotations, young women today are embracing the term as a symbol of womanhood and as a common link between girls and women who are fighting for respect across the country and around the world.” (Charisse 2003, p. 1 of 1).

In the previous waves, most of the fighters are in the middle class white women. Though there is black feminism during the second wave era, their oppression does not become a common problem to be hashed out, even still marginalized from the others. Their goal which said about the equality for the whole women, apparently still has not been able to materialize. The words “whole” should be stated that they are not concerned with where they came from, race, class, and even skin color. However in reality, there is no greater impact for the “whole” women. Most of them focused on white women only and did not really recognize about the women color's problems.

Hayes (2007, cited in Cooper 2000) recommends that though feminist discourse claims to empower women, it simultaneously ignores the discrepancies between their lives, and those of most of the world's women. In other words, second wave feminists, who were largely white and middle class, often focused on gender oppression as the central cause of women's inequality while ignoring how race interacts with one's experience as a woman (Hayes 2001, p. 17). According to Wood (2007), Third Wave feminists recognize that women differ in many ways, including race, class, sexual orientation, body shape, and size, and (dis) ability' (Wood 2007, p. 81). In this new wave, the feminist fights for the global scale. It is not only for the

white women, but more concern for the race and class issues that still restrain women to be free from the oppression.

Third wave Feminism redefines the struggle for equality. It is not about women seizing power from men again but more concerned with the younger generation rebelling against the narrow definition of power circumscribed for them by others (Kendal 2012, p. 235). As already mentioned above that Third wave Feminism can not be said to be the same as the previous movement, this wave has different goals to realize what they want and more focused on the representation of the woman itself. Most of them believe that there are a lot of women from the differences of body shape, face, race, and class. Therefore, they cannot just focus on the white women.

In the article with a title “Third Wave Feminism” Charisse L’Pree gives some example in which women are being destroyed for simply being born female. For example in India and China, there is a female infanticide or we can say it as the act of killing an unwanted female baby. It is because the child is a girl (whereas only sex problems), she rejected and even killed by her family. Besides that, according to Charisse, there are 4 out of 5 American women are dissatisfied with their appearance. Most of the young girls think that ‘beauty’ is likely some women who they see on TV. She also quoted from the Organizations such as EDAP (Eating Disorders Awareness and Prevention) and About Face (a San Fransisco based company) which said that they are trying to promote healthier body types in the media because there are million young girls who are suffering from eating disorders. Based on the examples, Third wave Feminist is trying to fight against the stereotypes which occurs in the society. They are no longer fighting men, but more concern to the diversity of

women. Wood (2007) suggests that a second defining feature of Third wave Feminism is a commitment to building alliances with men and other groups that work against various kinds of oppression. Third wavers want to go beyond these divisions and build a movement that not only accepts but celebrates diversity (Wood 2007, p. 81).

#### **2.1.1.1. GIRL POWER**

Girl Power which is usually spelled by ‘Grrrl Power’, is the term of girls’ movement that emerged in the early 1990s until early 2000, in the era of Third wave Feminism. This term becomes very famous when the Spice Girls, the well-known English pop girl group in 1990s appear in the media and declare “Girl Power” as their slogan. The Spice Girls is formed in 1994 with five members and styles that represent the personality of women from around the world, such as Scary (Mel B), Sporty (Melanie Chisholm), Baby (Emma Bunton), Ginger (Geri Halliwell), and Posh (Victoria Beckham). According to Zaslow (2009), the Spice Girls, composed of five female performers each representing a different manufactured identity—Scary, Posh, Baby, Sporty, and Ginger—promoted a notion of girl power that was both feminine and feminist; they celebrated the athletic beside the crib and the spicy rage at being oppressed beside the desire to be adorned with the trimmings of femininity.” (Zaslow 2009, p. 3).

The slogan that is used by the Spice Girls attempt to say that every woman has to be proud of themselves, they can still have the power even if they are putting on a skirt. Same as their main slogan, ‘Girl Power’, most of their songs talk about the

solidarity of women, the free will to control their relationship and it is free to express themselves as what they want. For example in one of the Spice Girl's songs that is so popular in that era, "Wannabe", it tries to deliver the women's strength "We can do it!" and they have the right to express what they want. "If you want to be my lover" which often appears in that song expresses that men need them and they have some rules if they want them as their lover. As it is known by most people about patriarchy system that men have a higher position than women, it should be men who choose the woman he loved and determines everything, women are powerless. However, Spice Girls's songs 'Wannabe' expresses that "We" are not powerless and if you want to be my lover, then you have to obey what we want as it is written in the lyrics of the song such as "If you want to be my lover, you have got to give." and "If you want to be my lover, you gotta get with my friends" The main point that they want to say is, We are women also have power to do something as well as the men. The Spice Girls have become a group that can be regarded as a 'bomb' in their era where women's liberation is played and disseminated by the media. Their success is characterized by the fairly high album sales and awards such as number one in more than 17 countries across the world and was certified multi-platinum in 27 countries, Platinum in 14 countries and Gold in 3 countries, including an 10× Platinum certification in the UK and Canada by the British Phonographic Industry, and Canadian Recording Industry Association, 8× Platinum in Europe by the International Federation of the Phonographic Industry and 7× Platinum in the US by Recording Industry Association of America (The Spice (album) Wiki 2013, p. 1 of 1). The spirit of Girl Power bursts everywhere as a sign that this is an era where girls and young women can also have

the power like men. Obviously, most people do not recognize that the term of Girl Power emerges before the era of the Spice Girls.

In the late 1970s, most the punk scenes are dominated by men. Some bands create songs that contain misogyny, such as the Stranglers, the Dead Boys, and Blondie. Even though there are some bands that do not use sexist problem as their main topic of the songs, the presence of women is still very difficult within them. Mosh pit, a style of dance that often comes out in the punk concert when the participants create a circle and slam or push each other, makes the female cannot easily go through the crowd and there have been several instances of sexual abuse of the female participants at their shows. According to Belzer (2004) in *Words + Guitar: The Riot Grrrl Movement and Third-Wave Feminism*,

It was getting harder to be a woman or a girl in the punk scene. Younger girls found it harder to enter the ranks and be taken seriously as the 80s progressed and masculinist values came to dominate hardcore punk, and commercially palatable 'New Wave' music artists were depoliticized...Once 80s punk became defined primarily by masculinist hardcore music and lyrical content, the spaces where music was performed were no longer defined as spaces dedicated to opposition to censorship, freedom of speech and other progressive or libertarian goals. The space became fully coded as masculine, and women and girls seen as invaders, 'asking for it', and fair game for harassment (Belzer 2004, cited in Starr, *Because*, p. 98-99).

By as much discrimination among the female participants in the punk scene, Riot Girl comes out in the early 1990s as the movement of an underground feminist punk rock to fight against the representation of women in the society that Girl is bad, dumb, and weak. According to Taylor & Francis (2004), Riot Grrrls defined as a grassroots movement of punk girls, contributed to the activism of girls through participation in mosh pits, playing in bands, and creating fanzines. The Grrrls learned the lesson of

expressing their anger and power as stated in the third-wave anthology, *A Girl's Guide to Taking Over the World* (Taylor & Francis 2004, p. 491). In the book entitled *Girl Culture: An Encyclopedia*, Taylor & Francis (2004, cited in Green & Taormino 1987, p. 185) states about *A girl's Guide to Taking Over the Word*,

“We ARE angry! We are pissed off (at) how we as grrrls (females) are treated in society. We are angry that the media continue to promote and condone the abuse and rape of women. Women are seen as the less gender: the one to be dominated, owned, and ruled. We are angry that more people don't stand up and tell patriarchy: F\*\*\* OFF and LET ME BEE! (Taylor & Francis 2004, cited in Green & Tormino 1987, p. 185).

As the goal of third wave feminism, their fight to stand up against the injustice of women in society are stated in these girls' slogan , *Girl Power*. Moreover, they also want to deliver their own messages without any interference of the boy's standard on what is the 'good' music or punk rock or good writing, and show them that girl and woman are also capable to express what they want to say and change something (Downes 1983, cited in Cheslow 1999, p. 4).

Even though *Girl Power* is very popular in the era of the *Spice Girls*, apparently *Riot Girl* is the first group who originates the movement and chooses to produce and extend their work without going through the media as what *Spice Girls* does. For the communication between them and their songs' lovers, most of them are better known to communicate with their zine and e-zine which published on the internet. In this zine, a small magazine that is produced cheaply by one person or a small group of people, and is about a subject they are interested in (Cambridge Dictionaries 2013, p. 1 of 1), they do not only gain their communication with each other, however it allows them to have a discussion about sexual abuse in women or express their opinion about marginalization that experienced by women. *Riot Girl*

rewrites feminism and activism into a punk rock rebellion and youth-centered voice that was felt to be missing from the available forms of feminism in the 1990s. (Downes 1983 p. 16) Parts of the Riot Girl, Bikini Kill is the first band punk which introduces the Girl Power term, afterwards it is continued by Shampoo, pop-punk duo who releases a single and an album with the title “Girl Power”.

According to the information about First and Second wave Feminism, the previous movement delivers an alteration of social circumstances from the economic side, whereas the Riot Grrrl struggles through their own way. When the previous feminists express their resistance through the demonstration and take to the streets, Riot Girl expresses their anger through the art and music. Most of them are a musician, art workers, filmmakers, and also zines. Downes (n.d, cited in Cheslow 2006) maintains that,

[Riot Grrrl] focused on what the issues were to be a creative woman, to be young and to be creative. Whereas I think previous feminisms dealt with more economic issues: what was it like to be out in the workplace and not earning as much or what was it like to have children and not have daycare. Well none of us had children and even though we all had jobs and had maybe dealt with sexism on the job, our main focus was being writers and musicians and filmmakers and artists, and how that affected our lives. And for us I think that's how it was different, it was reclaiming feminism in our lives” (Downes n.d.).

Moreover, Riot Girl also adopts the slogan of ‘Do it Yourself’ which has the objective to resist discrimination experienced by the girls. ‘Do it Yourself’ phrase came up in 1957 when the Situationist International (SI) is formed. SI is the international organization that most of the members come from the avant-garde artists, intellectuals, and political theorists that have an intention to break loose the product that is produced by the capitalist consumer culture because their

dissatisfaction of the situation in modern society. It is because of the same feeling as the Situationist International (SI), feminists and the Riot Girl adopt this phrase as their expression to fight against the negative perspective from the dominance. Feminist, women's liberation and lesbian gay bisexual transgender and queer (LGBTQ) movements also drew upon this legacy of DIY cultural subversions to resist and establish control over the negative representations of women, feminism and LGBTQ individuals and concerns in popular culture (Downes 1983, p. 3).

In the chapter of *Girl Power Politics: Pop-Culture Barriers and Organizational Resistance*, Jessica K. Taft describes four versions of Girl Power: Girl Power as Anti-Feminism, Girl Power as Individual power, Girl Power as Post-feminism and Girl Power as Consumer Power. Within the first version of Girl Power as Anti-Feminism, even though the term of Girl Power is so popular in the Spice Girls' era, it does not mean that they have agreed with feminism. In a book entitled "Girl Power", Spice Girls proclaim that feminism has become a dirty word in large pink block letters. Girl Power is just a nineties way of stating it. We can give feminism a kick up the arse (Taft 2004, cited in Spice Girls 1997:49). Those statements show the writer that they do not want to be included as one of the feminist movements. "We can give feminism a kick up the arse.", have the significance that they want to fight against the feminism and provide another way to demonstrate the power of women without a shadow of feminism. Moreover, in U.S news coverage of the 1999 Women's World Cup soccer tournament, the players are represented as a symbol of "Girl Power" but they refused to be addressed as the feminist. According to Taft (2004), for Lieber, Girl Power is not the action of a rebellion, but contained expression of strength and athleticism on

the soccer field. Both the Spice Girls and promoters of Women's World Cup soccer dissociate Girl Power from feminism (Taft 2004, p. 71). Thus, the slogan of Girl Power is more concerned to emphasize the capacity that owned by women.

In the second kinds of Girl Power, Taft relates it to the term of Post-feminism. According to Taft (2004), she defines 'Post-feminism' as the movement which assumes that waves of feminism is over and it is unnecessary because women and girls are doing fine (Taft 2004, p. 72). As already mentioned above, the discourse of Girl Power focuses on convincing young women and girls that they are strong and capable enough to carry out what they want to do. It is because there are so many news about 'Girl Power' and its success to raise young girls and women's zeal such as the Spice Girls, the term of feminism that became an icon of the women's movement seems to be marginalized.

The discourse of Girl Power leads most women to believe that the equality has been achieved and even makes them feel so dominant. Taft uses the article entitled *Girl Power: Has Sabrina the Teenage Witch Worked Her Magic on Generation to explain the discourse of Girl power as Post-feminism*. This article is quite interesting because the journalist, Susan Orlean writes that Sabrina, the television character is an empowered girl who lives life "in the way that only girls who have grown up taking feminism for granted are able." ( Taft 2004 cited in 1998, p. 54). The words "in a way that only girls who have grown up taking feminism for granted are able" may have the significance that she does not need feminism to have a good life and anyone who wants to receive it, they have to leave feminism behind. Moreover, the acceptance of Sabrina who has managed her life can be interpreted that she does not have to change

anything, includes social change. The increasing number of reports on the existence of equality caused a lot of young women and girls believe that there is no more problem about women.

Taft (2004) maintains that some journalists have used the language Girl Power in order to claim that girls have attained all the power they could ever want and there is nothing left to be done. Those kind of statements promotes the idea that young women should be satisfied and content with the current social order, potentially obstructing their efforts and desires to create social change (Taft 2004, p. 72). Drawings on Taft's statement, it also affects the other issues of oppression of young women and girls are invisible. The excitement of Girl Power overlooks their sisters who are still trapped in race, class, and gender issues. Furthermore, most young women and girls who have experienced the social forces of racism, classism, and homophobia were made to believe that feminism cannot fulfill their needs and concerns (Taft 2004, p. 73). Thus, the discourse of Girl Power which created by many news reassures young women and girls that they have been achieved the equality and believes that they do not need feminism again.

The other kinds of Girl Power which described by Jessica K. Taft is Girl Power as Individual Power. This version relates it to the teenage girls and the role of media as the first thing that should be discussed when there is a study about the representation of women. Since 1970s, the media have begun to realize the potential that lies within a teen. In 1974, Sternglanz and Serbin attempt to oppose the number of men and women in a television program. They find 5 of the 10 films that enclosing the teenage characters in it (Jamieson & Romer 2008, p. 136). The development of

teen figure in media increases in 1990s. There are many media such as television programs, music video, and magazine use the teenage figure as their models. According to Chozick, since Kelly Pena who is the senior vice president of research at Disney Channels Worldwide find out that most of the families are enjoying the same shows when they are at home. Young teens and parents are targeted for their new family sitcom named 'Good Luck Charlie' and watched by nearly 5.7 million viewers, including 1.4 million adults on 4<sup>th</sup> April when is the premiere of the new sitcom. (Chozick 2008, p. 1) Based on this information, our society is very welcoming to the teenage figure in the media. If there are 1.4 million adults of 5.7 million in total, it means that there are more people who do not categorize as teenagers are really interested in this show. Zaslow (2009) maintains that there are some reasons why the teenager, especially girls are resistable as a market. The main cause is because they have disposable income, associated with adolescent looseness and experimentation, more leisure time than adults, and they were seen as an ideal target market that spent an estimated eighty-five billion dollars per year (Zaslow 2009, cited in Ibid, n.d., p. 18 & Doherty n.d.).

By the ministration of media, as one of the successful figures, those five members of Spice Girls successfully enliven the music industry both in the UK or outside the country. The zeal of Girl Power bursts in everywhere and successfully influence the teenage girls to believe in themselves. Jessica K. Taft states that magazines and advertisements have a purpose for girls to use the discourse of Girl Power in a way to reflect the ideologies of individualism and personal responsibility (Taft 2004, p. 70). Some ads in magazine and television are the biggest supporting

factors in this ideology of individualism. For example in the *Girl's Life* magazine which are cited by Taft, there is an article for girls between the ages of ten and fourteen claims "You too can be a celebrity." and give some ways to make it real. Furthermore, she also cites from the advertisement of Barbie and space camps which claims "you can be a leader, you can be strong, you can be confident." (Taft 2004, p. 73). Reviewing from a positive point of view, it is good for girls believe in themselves and they are not easily scared to realize their dreams. Those statements make them feel so 'on fire' to have a kind of preparation to realize it and become a strong girl who does not easily give up. But on the other hand, it can make them focus on their own business. It is just about "how to realize my dreams and become a strong girl" and they will not be sensible for their sisters who are still trapped by the race, gender, class, sexuality, and physical ability issues in other countries.

The last kinds of Girl Power which described by Jessica K. Taft is Girl Power as Consumer Power. In this last version, the discourse of Girl Power still connects to the explanation about "girls as the market" which have explained in the other kinds of Girl Power. Since the zeal of Girl Power bursts over the girls in 1990s, the marketers see there is an opportunity to use the discourse of Girl Power as their mediator to reach the customers. Most of their main targets is the young girls, especially "tween girls" who is between the ages seven to twelve. (Taft 2004, cited in 1999, p. 54) Fortune Magazine also reports that 88 percent of girls between thirteen and seventeen "just love to shop" (Taft 2004, cited in Fortune Magazine 1997) These young girls are an easy target for the sellers to sell their wares According to Taft, Girl Power as defined by marketing executives and corporate interests often confines

girls' social power to their purchasing power. (Taft 2004, p. 74) The marketers use the discourse of Girl Power to convince their customers that "if you can buy these things, then you can call as one of the girls of Girl Power." There is an offer on the power that they can be through the clothes they wear. Jessica K. Taft cites an article in the Fortune Magazine which said that the marketers use the catalogue as their tool to deliver the discourse of Girl Power. In those catalogues, there is a mini profile of teenage girls and they are kicking butt in male-dominated fields. The Fortune Magazine also said that "if you want to sell to the girl power crowd, you have to pretend that they are running things, that they are in charge." ( Taft 2004, cited in Munk 1997, p. 136) From the marketing point of view, this way is very good in terms of sales plan. Nevertheless, it has a limit. The discourse of Girl Power is only restricted to the commercial side, but it should be fighting for what women should fight for.

### **2.3. REVIEW OF RELATED STUDIES**

In this research, the writer tries to find the related study which similar to the object of the study, *Snow White and the Huntsman* film. First is the article by Syayid entitled "Snow White and the Huntsman" –Revealing the Illusion of Ego Versus Reality. The second article is from Daniel Klimek entitled *Snow White and the Huntsman: A Dark Film Filled with Christian Light*.

The first article by Syayid focuses on the uniqueness of the Huntsman character in *Snow White and the Huntsman* film and the personal development of Snow White and Ravenna's characteristic. In this article, he states that the Huntsman

character is different from the ordinary one because he is not just the hunter but also the savior of Snow White. Furthermore, Syayid also states that even though Snow White is depicted as the innocent one who surrounded by lovely and immense creature, she is an icon of desires and passion at the same time. In addition, Ravenna who is also portrayed as the evil Queen and doing some bad stuffs, when he looks into the theory of psychology on literature, Syayid finds that she is a nice woman but trapped in her past experience. By analyzing the personal development of both characters, he finds the representation of Ravenna's magic mirror and the significance of milk in a scene where Ravenna uses milk to take a bath.

The second article Daniel Klimek entitled *Snow White and the Huntsman: A Dark Film Filled with Christian Light*, it focuses on the several scenes which connected to the elements of Christianity. For example, in a scene when the Mirror Man said to Ravenna that the innocence and purity of Snow White is all that can destroy her, Klimek finds that it is similar to the connection of Eve and Virgin Mary. It is because Eve is a person who brings the sin into the world, the Virgin Mary who is depicted as the purity destined to bring a Savior, Jesus Christ to save the world. Furthermore, the Lord's Prayer is spoken with such reverence, humility, and undying hope in the face of so much darkness and suffering which surrounds the main character and her people, indicates that this film gives such respect to this prayer.

Both of these works have similarities with this study in the object of the study, *Snow White and the Huntsman* film. In the first article, there is a similarity in the analysis of Ravenna and Snow White's characteristics. The personal development of both characters shows that this film is quite interesting to be analyzed. In the second

article, it has a different topic. In Klimek's article, he focuses on the connection between *Snow White and the Huntsman* film and Christianity, nevertheless this study more focused on the representation of Ravenna and Snow White. Based on what Syayid and Klimek's article, this study can be categorized differently from this study. The writer of this study focuses on the representation of both characters that is analyzed through the narrative and non-narrative aspect. By means of this analysis, the writer wishes that she can find the real message of this film and take a conclusion of those representations.