

CHAPTER III

Analysis

Children are easily attracted by a story, especially with fairy-tales, which is full of imagination, which is similar to their imagination and fantasy. Adults realize this, and use the story to teach moral lessons. Many situations in this life are too complicated to be understood by children, so by telling a story is another way of making the children understand about life's phenomenon.

Cinderella became more popular when Disney presented this story into a film. Through this celluloid, children are mostly fascinated by the dream of Cinderella for having the prince as her husband. This dream finally changes the young girls' perception that women only wait for their "prince charming" to rescue them and take them away from the hands of troubles.

Unfortunately, the using of fairy-god mother and the glass-slippers as Perrault's version made everybody thinks that the dream is Perrault's creation. In fact, the fairy-god mother is probably the most important character why women wanted to be a Cinderella. Actually, the story is very simple, but yet, it has very deep understanding for children's moral and character building.

A. 1. The Cinderella Myth as Seen from the Reception Theory.

When children read fairy tale stories, they have the habit of pretending that they themselves are the characters in the story. In *Becoming A Reader: The experience of Fiction from Childhood to Adulthood*, Appleyard stated "in the pre-school, the child only listens, he or she is not yet a reader but somehow, the

children have fantasies as if they were able to feel the feeling of the character in the story". While "in the school-age, children usually have fantasies to be the hero or heroine of the story" (14).

The impact of the myth can be seen when the children have grown up become teenagers and adults. The impact has influenced their way of thinking in solving problems, making decision and their roles.

The writer has proven this with her questioner. About 50 percent of the female respondents answered that the Cinderella story is true; the myth is true, a legend that happened in the past. They believe that some people, especially girls have the same condition and situation like Cinderella and finally found their 'prince-charming'.

Cinderella is a myth.

	Male	Female	Total
Agree	11	8	19
Disagree	3	7	10
Abstain	0	1	1
Total			30

The respondents are students of university. They are from different faculties and departments. Fifty percent of the respondents are students of Airlangga University, the rest are from Petra University and Widya Mandala University. The respondents are chosen randomly. They are considered as the representation of youngsters. The writer intentionally chooses the respondents from different faculties and departments because she wants them to represent the society, which has different background, knowledge, skill, and way of thinking.



Bruno Bettelheim in "The Uses of Enchantment: The Meaning and Importance of Fairy Tales", stated that psychosexual readings of fairy tales' were hidden significance for children's development by this noted child psychologist (Online. 1). That is why there is an assumption that children literature plays an important role in children's growth such as in their : characters, imagination, way of thinking or thought, and mental development such as feelings. From the stories, children can learn a lot such as bad versus good, kind versus evil, life versus death, happiness versus sorrow, love versus hate, etc, which deals with their lives in the future. These are what the children will encounter in their process of growing up.

Children are easily impressed by things that are labelled as good or bad, mentioned by the parents. For instance, Cinderella did not grumble even though she had to do much work. Based on this, parents usually consider that Cinderella is a good girl. And good girls should act like Cinderella. These children accept this perception easily and thus become the moral lesson that one should be as "miserable" as Cinderella in order to be labelled as "good" girls.

Young girls tend to have wrong assumption concerning the word "poor" in Cinderella story. They think that the word "poor" are conditioned as low class society. The writer has proven this in the questionnaire in conjunction with Cinderella's condition. More than 30 percent of the respondents thought that Cinderella was a poor girl before she married the prince. They thought that Cinderella's father was a poor farmer. There are two possibilities to explain this condition. Firstly, there is a possibility of misinterpretation of the translator, or presumably it was intended for moral lesson. By "concealing" or misinterpreting

the real condition of Cinderella's father based on Perrault's story, the story will be easily adapted to any social strategems. Thus, the readers believe that Cinderella came from a poor family. The second was that Perrault wanted to state that even a girl who belonged to the lower class society could marry a "prince-charming" because of both her physical beauty and inner beauty. Both possibilities somehow plant a perception to the readers that there is a chance to change one status to a higher level by marriage. A girl tends to have a perception that her dream of marrying a rich man is due to help her to elevate her status to a higher social status.

In Perrault's version, the message was such that every young girl of the marriage age should work hard to learn about managing the household, be well-mannered and well-brought up. The moral lesson was given especially to the one coming from an aristocratic and wealthy family who was used to being idle because the house was full of maids who were ready to do the "dirty work". On the other hand, she should not only spend her time for fun. Perrault was fully aware of the life of the aristocratic class at that time.

After a century later, Walt Disney produced a visualized Cinderella version that received great attention from people, both young and old, from all over the world. Disney had kept the essence created by Perrault. Through this film, Disney had created an image that Cinderella was beautiful, gentle, kind, and without any protest had carried the burden of managing a large household chores. It was not surprising that at the end of the story, she was rewarded. The impact of the film was so immense since the moviegoers had watched the whole process of Cinderella that started from the time her mother died until she married the prince.

When reading the story, one could only imagine the fantastic and breathtaking royal wedding; but when one watched a film showing a royal wedding one would gasp and watch intently at the glamour and charm presented by the wealthy families. One could just flash back at the time of Princess Diane and Prince Charles' wedding ceremonies. Another Cinderella story has just taken place in the 2nd of February when the crown prince of Holland, Prince Willem Alexander married Maxima, an "ordinary" woman from Argentina.

A simplified edition of Perrault's Cinderella that is translated into Indonesian obviously shows that Cinderella is a daughter of a poor family.

... Keesokan harinya, sang Ayah hendak pergi jauh untuk mencari pekerjaan

.....
Ibu baru memberhentikan pembantu, karena tak punya uang (Vitasari. 3).

(Cinderella's father has to leave from home because he is looking for a job, and Cinderella's step mother fired the maid because they are running out of money.)

From the quotation above, it is obvious that the translator has different perception about Cinderella. Probably, the translator wants to adapt and be more realistic by referring to the Indonesian setting. The translator believes that there is no aristocratic class in Indonesia; that people in Indonesia are either rich or poor. And young girls from the poor families are usually hard workers compared to those from the wealthy families. The translator is not aware that young girls from rich or poor families can be idle. Whatever the purpose, the image is that although

the girls are poor and belong to the lower class it does not mean that they can not become the wives of rich men. They do not realize that being wealthy, one has to follow the rules of conduct required from this social class. They are not aware that before her death, Princess Diane's marriage had turned to a disaster because she could not stand the standard rules of conduct arranged for such a long time among the aristocratic or wealthy families wherever they are.

Perrault was of the opinion that young women should not behave radically regarding the marriage arrangement. Perrault believed that not all marriages were arranged as in Cinderella's case. However, quite a few Indonesian children have the wrong perception about gender because adults and probably parents, assume that girls should behave like Cinderella otherwise they are categorized as "bad" girls. It does not mean that they have to be passive but they should be decent and well-mannered as well-brought up girls of the high class families. As stated by Stephens via Widjajati et al. :

Men are generally looked forward for doing the things described in the left column; they are not supposed to transgress the rules. This also occurs to women. "Decent" women will comply to the rules listed on the right column. "Indecent" women will transgress this rules (40).

Cinderella story somehow makes the people believe that Cinderella is a lucky girl who can marry a handsome prince. They think it is normal if Cinderella waits for the prince's rescue. According to Dowling, women usually wait for men's rescue, they are too lazy to think or act, they are afraid of being unfeminine

because of being a leader or act something and not waiting for men's help. (Muljani 42-43).

Adult or parents have misinterpreted the gender perception reveal in the work. Their perception is passed down to their children, children usually have their mind set about gender perception. The parents are not aware that the story can affect that much. They only think about the moral lesson. Another possibility is that they know about the effect of the story concerning gender, and they hope that the children have their mind set in such a way so that the children know the gender perception in the society. They hope that someday the children will not be against the society's perception. In other words, in children's literature, Cinderella is told children as a doctrine about gender.

Many girls think that through marriage they would have a happy life like Cinderella. They never think that the happily ever after life is only a fairy-tale. They think they can have what Cinderella had. They do not realize that in life they will face problems, and happily ever after life does not mean that they will not face any problems. They have this kind of perception because of the happy ending of a fairy tale such as Cinderella.

To examine selected popular folktales from the perspective of modern feminism is to revisualize those paradigms which shape our romantic expectations and to illuminate psychic ambiguities which often confound contemporary women. Portrayals of adolescent waiting and dreaming, patterns of double enchantment, and romanticizations of marriage contribute to the potency of fairy tales (Rowe. Online. 1).

A. 2. The Cinderella Myth as Seen from the Cinderella Complex and Syndrome

Gender perception that women should be gentle, compliant and industrious has been carried out for centuries. The term gender is used based on the physical appearance between man and woman. From the physical appearance, people from the ancient time conclude that men are strong and women are weak, so men would be in charge of the affairs and women would be the subordination of the men.

Historical records indicate that sex-roles existed as far back as tribal life and that they were well developed during the ancient civilizations of Greece, Rome, Egypt and many other cultures in the part of the world, as well in the cultures of China, Japan and other eastern Nations (Hurlock 457).

Children learn about gender perception from their parents' behaviour. They observe it from the daily life. They learn to conclude by themselves to which gender do they belong. Boys learn from the father and girls learn from the mother.

Freudian psychoanalytic theory indicates that a normal child identifies with the same-sex parents and learns the details of a gender role through imitation (Zanden 457).

Children imitate almost everything that they catch whether bad or good. They think that their parents are right, so they never consider to have another perception that is against them. They accept the perception as they see the activities that are done by the parents; for example : if mother cooks, father repairs

the fence, etc. Their mind are set that those jobs belong to 'male' and the others belong to 'females'.

According to Kohlberg, children form an image based on what they have observed and have been told about what it means to be a boy or a girl. A child's gender-role conceptions are cartoon-like-oversimplified, exaggerated, and stereotyped. Young children fail to pick up real-life variations – as in the case of a four-years-old girl who stoutly insisted that only boys can become doctors, even though her own mother was a doctor (Zanden 457).

The perception becomes stronger with the running of the time. From childhood until teenager, one can still accept or response to the story tale or other. In other words, children still like the same story after they become teenagers and they might still have the same opinion about the gender role, which becomes more rooted because they are influenced and affected by the society.

Child psychologist and educational researchers do so to some extent, but even in these areas the only attempt to offer a coherent description of a reader's development across a span of time is Arthur N. Applebee's ground-breaking work *The Child's Concept of Story*, which studies the studies the pattern of children's responses from ages 2 to 17 in terms of Jean Piaget's stages (Appleyard 9).

The society, in this case, plays an important role in shaping the perception about gender in one's mind. The perception itself has been used for centuries since the golden period of Egypt's empire, the Dynasties in China, in Arabian countries, and other countries in the world that have the same perception that men

are superiors. A simple day to day example can be seen in schools, where teachers give different privileges to boys from girls.

Socially prescribed gender roles of the stereotypical belief of the dominant culture “holds that males are more agentic, meaning that they tend to be more assertive and controlling, and females are more communal, meaning that they tend to be more concerned with the welfare of others.

This is very evident in the classroom for research shows that males that talk out of turn or before being called and are encouraged to do so, while girls are asked to sit patiently and wait their turn.

Gender-biased attitudes become a self-fulfilling prophecy strengthened by the educational system. Curriculum and instruction in educational institutions are patterned to male needs (Steward. Online. 1)

Should women behave like Cinderella ?

	Male	Female	Total
Yes	3	4	7
No	11	11	22
Abstain	0	1	1
Total			30

The table is used to represent the society's perception. The research was conducted in Airlangga University, Widya Mandala University, and Petra University. There were 30 respondents who are students of several universities, which have been mentioned previously.

From the figure above we know that there are people who still believe and perform the patriarchal system. Even though more than 50 percent of the respondents disagree about that, but in their mind, they still have the system and they follow the system somehow. From the answer of the questionnaire, we would know that people are still confused about the idea of equality between male and female.

This condition is contradictory to the conditions that the writer has observed before. From the observation, the writer knew that the society somehow still using the patriarchal system, and consider the female as male's subordination.

The worst part is that religions also have the same opinion concerning gender perception, and that makes the perception grow stronger for many centuries.

I Corinthians :For a man ... is the image and glory of God: but the woman is the glory of the man ... Neither was the man created for the woman; but the woman for the man (Hurlock. 457).

In 1981, Colette Dowling found out that girls were too excited with the myth of Cinderella and she called it "Cinderella complex " while Jacqui Stewart called it as "Cinderella Syndrome". Dowling stated that women have been socially conditioned to fear independence and instead seek to be "taken care of" by men. Women, who wait passively for a man to rescue them, instead of changing their own lives, are stuck in a fairy-tale. (Dowling online. 1).

Women have tendency to ask for men's help to do something. They believe that they have to ask men's help to do the 'male's ' jobs. They do not want to carry too many responsibilities that trouble them. They believe that they do

everything to prepare for marriage. And they act as if marriage is the final stage of their life.

MacKinnon explains the foundations of the social construction of gender. Also pornography is not so different from classic children's tale such as Little Red Riding Hood, Sleeping Beauty, and Cinderella all of which are male creations and projections that suggest that acceptable femininity is about preparing for love and marriage (Steward. Online. 2).

Girls or women tend to rely on their success through the luck rather than by their own ability. They think that Cinderella can have the magic of the fairy-god mother so they might have such kind of miracle too. This kind of perception is also based on the society's assumption that girls can accomplished the jobs because they are lucky, not because they are able to do so, while boys do the jobs well because of their ability.

Gender-biased attitudes become a self-fulfilling prophecy strengthened by the fact that many girls attribute their success as due to luck, which is fickle, while many boys attribute theirs to ability, which is reliable (Steward. Online 2-3).

Since feminist movement, fairy-tales such as Cinderella is considered as a story that is against the idea of feminism. Though there are several tales, which are considered as good and agree with the idea of feminism, but mostly the female's characters are subordinated and passive, just waiting for the helps of men.

Thus, subconsciously women may transfer from fairy tales into real life cultural norms which exalt passivity, dependency, and self-sacrifice as a female's cardinal virtues. In short, fairy tales perpetuate the patriarchal status quo by making female subordination seem a romantically desirable, indeed an inescapable fate (Rowe. Online. 1).

Cinderella exhibits a passive personality in the modern day Perrault based tale. Her character falsely represents the female gender, biasing the child. The young reader absorbs an unacceptable example of the archetypal heroic female.

Throughout the tale, Cinderella fails to initiate or partake in decisions concerning her life (Poltilove. Online 1).

It is a pity that girls nowadays prefer to have the same perception as the society. The girls enjoy the perception because in that way they do not have to do anything with great responsibilities. They can just enjoy their life without having a job that require them to think hard like men. The writer has observed this condition, and realizes that this has been going on for years and might go on again for another decades.

Dowling stated that many women fear to gain success because they might not find the husband they want, women prefer to 'suffer' to wait for men's help rather than to act and help themselves. This is simply caused by Cinderella whom they thought did not do anything except waiting for the prince to come to let her try her glass-slippers.

According to Difilippo, "Cinderella faces a choice when the clock strikes midnight, she can explain the condition of her life to the prince; but she chooses to run away and tarnish her image of supreme beauty" (Online 2). In this situation, it is clearly seen that even Cinderella knows that the prince only see the artificial beauty rather than the inner beauty. Furthermore, the image that is created by the fairy tales is that the charming ones are always good and the ugly ones are bad.

The fairy-tales, without our unconsciousness, become a political means of patriarchal followers, so that the society adore the supremacy of men and subordinate the women. The people realise that a story's effect is greater than some doctrine words or even politicians' words.

B. The Major Aspects that Influence the Gender Perception.

There are some major aspects that influence the gender perception. The first is the wrong interpretation of fairy tales, especially Cinderella story. The second is the society's assumption toward fairy tales, and the last is gender perception that exists for many centuries.

B. 1 The Gender Perception as Seen from Hermeneutics Theory.

The writer thinks that the most important aspect that influence the perception is the wrong interpretation about the work it self. As it is said in the first chapter that most people underestimate the essence of children literature and do not realize that there are some symbols that are used in the story.

Perrault's story, for all its wit and compassion, is a worldly and somewhat sentimentalized version of older, dark stories, which have many strange understones (Opie 13).

The symbols are : glass-slippers, fairy god-mother, palace, prince-charming, and Cinderella. The symbols represent things that are related to the story and the label themselves. Unfortunately, the readers are not aware to the symbols.

In hermeneutic theory, the readers are allowed to interpret the literature or the symbols according to their own view. This makes the readers have different interpretation and misinterpret the real message from the author. They do not consider the author's intention and the background of the story. In this chapter, the writer tries to analyze the symbols according to her view that has been crosschecked with the author's intention and the history of the story.

The most important symbol is of course is Cinderella. It is clearly stated in the story that she is a beautiful girl. This means that even though she wears worn clothes, and her face is dirty, people will still recognise her beauty. Here is the symbol of the inner beauty. Thus, the officer that was sent to find the mysterious girl for the prince was able to recognise Cinderella and allowed her to try the glass-slipper.

Her clothes only, not her features, are transformed by the magic wand; her feet do not become large after midnight; and the courtier who comes from the palace searching for the unidentified guest recognizes her beauty despite the shabbiness of her attire, and urges she should be allowed to try on the glass slipper. (Opie II).

When her situation is closely examined, ..., she is seen to be under enchantment not when she is in her beautiful state, for that is her natural condition, but when she is in her *kitchen state*. (Opie 13).

Other symbol of Cinderella is the word 'poor'. People have wrong assumption about this condition. They thought that Cinderella was identical with this word. They thought that this word means the opposite of wealthy. Iona and Peter Opie stated in their book, *The Classic Fairy Tales*, "We forget that in the story Perrault told, which is the basis of virtually all subsequent retellings in English. Cinderella is not any ordinary girl being scrubbed clean, dressed sumptuously, and endowed with virtues before being conveyed to a gathering of her social superiors. Her story is not one of rags to riches, or of dreams come true, but of reality made evident" (11). This then proved that Cinderella was placed in a miserable position because the stepmother and stepsisters were jealous of her outshone beauty.

According to you Cinderella came fromfamily.

	Male	Female	Total
Rich	5	12	17
Poor	9	3	12
Abstain	0	1	1
Total			30

This figure surely shows that about 30 percent of the respondents still think that Cinderella is poor. This shows that people still have a wrong assumption about Cinderella's real condition.

In truth, the word "poor" represents Cinderella's condition of suffering to serve her stepmother and sisters who took over her wealth from her father. The

word 'poor' represented that Cinderella is suffering for not being able to play and have a good time like other girls her age, or like her stepsisters. She had to work to clean the house and do all the washings while the stepmother and sisters are enjoying life by taking over Cinderella's wealth that she got from her father and mother. Because of this word, people thought that she was belonging to the lower class society; while actually she belonged to the aristocratic family. The evidence showed that the mother and the stepsisters were invited to the prince's party. Certainly, the king would not invite any ordinary people to come to his palace.

Cinderella is in fact her father's heir, she has been stated already to be 'of unparalleled goodness', she has as much right by position and birth to be at the ball as have others who have been invited, and no fairy godmother was required to make her beautiful. (Opie II).

Another evidence is that Cinderella can dance with the prince. At that particular time only the aristocrat or wealthy people had the opportunity to learn the royal dance. It is impossible for Cinderella to dance almost all night with the prince if she was from the lower class. And it is impossible too that the fairy godmother granted her the ability to dance too. The last proof is the glass-slippers. In French, the glass slippers are called 'verre'; the glass-slippers are illustrating a pair of uncomfortable shoes. (Heiner. Pp. online). It is most impossible for a girl from low class society wearing glass-slippers all night long could dance a royal dance. Surely, Perrault had his own consideration why he chooses glass-slippers and did not show that they were made of other materials. It seems that Perrault wanted the readers know that the glass-slippers were made fit only to the owner's feet. Thus it was impossible to "stretch" them.

The nature of the shoe itself seems to be of little significance. Very often it is made of silk or other material; and when Perrault heard the story the shoe may well have been made of a variegated fur (vair) as has been, rather than of glass (Verre). (Opie 121)

Another symbol is the prince and the palace. The palace is not only representing a luxurious place, but also a place, which is full of rules. So, the prince does not only representing a young rich boy who will be the king, but also a wise guy who will lead a nation as wise as he could be. This could happen because he was raised in the good environment with good education and of course with good manners since a palace is a place with full of rules. The prince charming does not only represent the good physical appearance, (meaning athletic body, handsome, wearing luxurious clothes) but has good manners, wise, smart, and elegant too. People used to think that a palace is a place full of gold and a prince is a person who is handsome and rich. They never think that to be a prince is very hard. (As a prince, he must think about his people, how to run the empire, how to make his people live prosperously, how he should learn to be wise, to obey the rules of the palace, to learn manners in case the neighbourhood kingdom send the ambassador he knows what he should do, how he should defend his kingdom, and many other things) So, being a prince is not only to have a bed of roses.

The other symbol is the fairy godmother. Fairy godmother is represented as a miracle or some supernatural power that is unable to be understood by logical thinking or science. The miracle that happens somehow represented the power beyond human's power or human's thinking. In the real world, like nowadays, the fairy godmother who performs the miracle might be the surgery doctor who is

doing the plastic surgery to make the girls become prettier or the beauty consultant that suggest the girls to add make up or cosmetics to look “different”.

Cinderella, of course, receives her reward for this self-sacrificing behavior with the appearance of her Fairy Godmother, who grants her wish to attend the royal ball. But first, her Fairy Godmother magically transforms her natural beauty into an “artificial” beauty that Prince Charming can appreciate. Because “Cinderella Complex” sufferers do not have access to magic, they instead display a preoccupation with the wonders of cosmetics and plastic surgery, which they depend on for their transformation. (DiFilippo. online 1).

The second aspect is the society’s assumption about children literature. Many people think that children literature is just stories that are used to teach some lessons to the children without great essence like other literature. Children literature is only tales to cheer the children up or just for having fun.

Most people underestimate the effect of children literature such as folktale (especially Cinderella) towards the children’s way of thinking and behaviour or about something else that does not belong to the ‘moral’ lesson. Heiner stated that Cinderella’s history “in the modern times, the tale of Cinderella has inspired countless picture books, musicals, novels, and dreams of little girls.”

Even now, the society still think that folktale does not belong to the literature class, especially the fairy-tales like Cinderella. The writer has proven this in her questioner. There are more than 30 percent of the respondent that have an opinion that it is a tale for enchantment only.

As it has been written in the other sub-chapter, the last aspect is the society's perception that creates such an image about the gender-roles. The gender-roles have existed a long time ago and we have only realized it few centuries lately.

There is no documented evidence, about how, when, where or under what conditions sex-role stereotypes first came to existence (Hurlock 457).

It seems quite difficult to change this perception, which has been going on for more than a millennium. Furthermore, from the women themselves still have several sides that are pro and contra to the idea of feminism that might change the gender perception.

B. 2. The Major Aspects as Seen from the History of Cinderella Story.

Heidi Anne Heiner stated that the earliest written version is known from China in the middle of the ninth century A. D. (Online. 1), "The earliest recorded version of the tale comes from China. It was written down by Tuan Ch'eng-shih in the middle of the ninth century A. D (850-60 Common Era)."

Then, the famous versions are Perrault's, and Grimms'. Here, the writer chooses the Perrault's version. As it is mentioned previously that Perrault wrote Cinderella story to mock the aristocrat girls who act too radical toward the marriage arrangement. Thus, from the beginning, people had already been given a picture of the perception about gender. Surely, he gave a little taste of good symbolism in the story. Just as when he decided to use 'shoe' or 'glass-slippers', which are made of glass. Opie stated that "Very often it is made of silk or other

material; and when Perrault heard the story the shoe may well have been made of a variegated fur (vair) as has been, rather than of glass (Verre)” (121). In fact, Heiner also mentioned that some scholars thought that Perrault got confused between “vair” (French for “ermine of fur”) and “verre” (French for “glass”) (online. 1) So, it is obvious that many people thought there is no meaning in the story, it is an implicit moral lesson.

As seen from the history, it seems that Cinderella story, which was firstly recorded from ancient China, it was surely written only for a collection. But, the one who told or created the story for the very first time had some intention in doing it whether it was good or bad. In the writer’s opinion, the story is used in order to keep the patriarchal system going on. As we all know that the ancient China was very devoted to this system; so it must be written in order that the women would still obey the system that had been created by men.

• Perrault’s rewriting Cinderella in the 18th century, seemed to be used for almost the same reason. The difference is only in the author’s intention in writing it. Perrault wanted the girls to be good and decent when voicing their mind in a gentle and well-mannered way, while the first author seemed to believe that the listeners or readers ‘obey’ the rules or the systems that were created by men.

C. How the Major Aspects Influence the Perception.

The first aspect is probably the most difficult to answer. People have their own opinion about a story they read. It depends on the age, education level, and the personal experience. Appleyard had mentioned about 5 roles that readers take. A thinker, for example; “the adolescent reader looks to stories to discover

insights into the meaning of life, values, believes, worthy of commitment, ideal images, and authentic role models for imitation” (14). This seems a description for parents. From the explanation, we know that parents are looking the ideal images and values (and the problem is that the ideal images). And the values about gender are influenced by the society’s perception and the worst part is that parents tend to underestimate the story since it is only a fairy tale.

While on the other side, as an “interpreter”, the readers are usually the students who study literature systematically. Typically the college English major or graduate student or teacher, approaches it as an organised body of knowledge with its own principles of inquiry and rules of evidence, learns to talk analytically about it, acquires a sense of its history and perhaps even a critical theory of how it works” (14-15). However, even the readers who understand about the literary works, find it quite difficult to avoid the chance of false interpretation. Gadamer stated that some one might have different opinion or interpretation because of the past, the present and the future. So, in other words, it is impossible to have a ‘revolution’ about gender-roles perception in the society for now.

Other factor that makes the three aspects become stronger is the change of the civilisation. Though most people believe that we are in the new era, more civilised than the ancient society but in truth we still use the same hierarchy about gender, race, and also classes in the society especially concerning religion. We are using the ‘old’ system while we have reached the third millennium.

Parents should be aware that having a wrong perception about gender role will influence and affect their children's personal characters, perception, judgement and way of thinking about man vs woman.

According to Kohlberg, children form an image based on what they have observed and have been told about what it means to be a boy or a girl. A child's gender-role conceptions are cartoon-like-oversimplified, exaggerated, and stereotyped. Young children fail to pick up real-life variations – as in the case of a four-years-old girl who stoutly insisted that only boys can become doctors, even though her own mother was a doctor (Zanden 457).

CHAPTER IV

CONCLUSION