

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Female as a second sex is placed as subordinated gender. Subordination, in this term, can be understood as the state where female is dominated by a male (Beauvoir 1989). The male forces the female to obey his command and ideas, based on the social construction of the superior patriarchal ideologies. In this state, the male enforces control and domination toward the female. According to Baker (2003), in a general relationship, most women are in subordinated position due to the construction of the superior patriarchal society (Baker 2003). The patriarchal concept of the male superiority leads to the ideas which state that female are less intellectual and the female will perceive that being inferior to the male is structural. Moreover, male has an opportunity to always occupied every power position in the society, as well as in the domestic circle, or marriage. In the domestic circle relationship, the female is always related to the circle of domestic workers such as nurturing the baby or cleaning the house. On the other hand, the male is always associated with work and the breadwinner of the family. The male will consider that he has the upper position in the family and accordingly the female will be subordinated (Millet 1969). Furthermore, the perception is the core which states that male, or a man, has more power in the family and has the control for their partner.

The differences between women in marriage and un-marriage women are in their respective role; marriage women have a responsibility to take care of the family, the house, and the children, while for the unmarried women she has a controlled by her father and brother (Beauvoir 1989). In this case, women are always controlled by the other, she is in subordinate position in every role. Moreover, Millett (1969) also stated that marriage is like an exchange for a woman's freedom (Millett 1969). Once a woman commit to asseverate of their marriage, the consequences of having to place her needs behind the responsibility to take care of the family, the house and the children is unavoidable (Millett 1969). Stroller (1984) stated that the practice of gender inequality still can be found in the process of education, even the process is conducted in family, women are still become subordinated, and marginalized position (Stroller 1984).

Marriage is the only way to integrate themselves into the community and other parties based on the Beauvoir's idea (1989). Beauvoir (1989) states that marriage is just a bridge to get recognition from the community and to be a part of the community, which shows women can be recognized socially through the marriage (Beauvoir 1989). The power of men has a big influence for women (Beauvoir 1989). This perception believes that is the core of marriage is a way for a woman to acquire justification to their existence in the society. Beauvoir (1989) also believes that when a woman is married by a man, the woman will get wealth even she will become a slave for the man (Beauvoir 1989).

Furthermore, for some women who are married, she makes a vow to devote her whole life to her husband, such as bears his name, follows his religion,

merge into his class, his environment as well as unites with his family, and becomes a part of him-self (Beauvoir 1989). For instance, the representation can be examined through the fictional character such as Mia in *Annabelle* film and Esther in *Annabelle Creation*. The two characters bear the names of their husband's "Mullins" (Esther Mullins) and "Form" (Mia Form). These two film characters have similarities in which Mia and Esther are depicted as domestic women which do domestic works. Furthermore, Epstein also states that in the US, women's position is still strongly related with the domestic roles (Epstein 2007).

Moreover, in Indonesia *housewifization* implies that women are considered as house wives who are not productive breadwinning by depending their live on their husband, and only do domestic work (Suryajayakusuma 2011, 178). On the other hand, the highest achievement of women are to be a mother with all the aspects. However, in *Pengabdian Setan* (2017) film direct by Joko Anwar a woman called as Mawarni represent as breadwinner in her family's. Moreover, she represented such as a barren woman she can not give birth to her husband's furthermore she asking the demons. In addition, Mawarni died due to unknown disease and her family experienced a horrific event caused by Mawarni's behavior during her lifetime. Moreover, the writer assume that no exception in Indonesia film women represent such as woman is doomed to the continuation of the species and the care of the home (Beauvoir 1989).

Furthermore, when talking about gender, the gender cannot be separated from the division of labor. According to Rogers in his book, *Domestication of Women*, in the discussion about the division of labor between women and men in

various civilizations, the division is almost entirely divided from the gender roles rather than the sex roles (Rogers 2005). In this case, the division is divided based on the cultural aspect rather than biological. (Rogers 2005) also added that the division of labor has existed since the days of Adam and Eve, where Adam and Eve have begun to do the same work. However, when they have children, both Adam and Eve have difference in how the work is done. Rogers (2005) also added that each culture has rules about work that is suitable for men and for women (Rogers 2005). These guidelines are very different for one community and another.

According to George Murdock in Oakley (1976), Murdock—conduct a survey in how the division of the labor is divided in both genders (Oakley 1976). The study shows that fishing, making weapons, making ships and mining tend to be masculine, while grinding grains and the water carried tends to be feminine. Furthermore, unreliable activities are agreed for one sex including managing the land, planting, maintaining and harvesting crops, however, women are always considered as weak individual and unable to do a heavy work such as hunting, fighting, and so on. The division is influenced by the patriarchal concept of male superiority which leads to the assumption which state that women are less intellectual. Therefore, the concept which state that women is lower than men is structural (Baker 2003). However, according to Thurer (1995), the study shows that mothers are always loving, selfless, calm; people who find satisfaction in every detail of childcare, this can be attributed to women who are trusted in caring for and protecting things like children, home, bedrooms etc (Thurer 1995). On the

other hand, a good parenting ideology is currently assumed that parenting is not only limited in a moral value, moreover parenting also ignores a mother's desires, limitations, and context however when things go wrong, the women tend to be blamed (Beauvoir 1989). This is one of the forms of injustice that is treated by the public against gender differences. This phenomenon will often occur in societies that still adhere to a patriarchal system in which women are dominated by men and make women as subordinate.

In addition, this dominance can have a negative impact on a woman's partner such as verbal violence, discrimination against women, and even sexual harassment if the women cannot fulfill the ideals in how to be a good wife and also a good mother even perhaps the women are not capable to fulfill the ideals. In this case, the women cannot be categorized as a successful woman (Dobash in Smith (1990)). The position of a woman is still strongly associated with the domestic role which she completes her work at home and also a provider of sexual satisfaction for men (Epstein 2007).

Moreover, the society always identifies and relates the women with the domestic roles without exception in Indonesia (Rif'ah 2004). For instance, in Java, as the high populated island in Indonesia, the people in Java commonly still holding tight Javanese culture, especially Central Java. The condition is caused by the adherence to the royal system where the position of the king will always be played by men. In this case, the Javanese culture can be interpreted as a highly patriarchal culture. Furthermore, in Java, a woman is considered as a good wife if they are able to provide three fundamental things to their husbands (Rif'ah 2004):

Macak, Manak, Masak. A woman is considered as a successful woman if she is able to carry out these three roles. *Macak* is dressing up which means that women must make her husband satisfied with her appearance. The woman should wear good clothes, use make up, make her husband proud of her. Moreover, *Manak* is giving birth. *Manak* can be interpreted that a woman must be able to produce a child in a marriage. A child is considered as an angel in the family since the child is represented as a happiness. The last is *Masak* can be defined as cooking. *Masak* means that women should be able to produce, or make a food since food is considered as a fundamental thing in life (Adi 2017).

The society characterizes all women as creatures who are responsible for the family and nurturing the children. The community still considers that being a mother is a natural thing that must be owned by a woman (Manne 2005). In addition, Manne (2005) believes that being a mother is very difficult to integrate her deep feelings with what feminism has taught (Manne 2005). On the other hand, the traditional gender roles suggest that a mother is associated with nurturing the child, house-worker, and servant to their husbands. Meanwhile, feminism is a movement which makes the rights of men and women in society become equal in many aspects such as political, economic, and personal aspects.

Furthermore, in the patriarchal system, women are depicted as caregivers who have already married and given birth to her own child. However, when the woman cannot fulfill the two main elements, the woman is not considered to fit in the mother's hierarchy. The core of this perception is when a woman wants to get recognition as a mother, the woman should have married. The society

perceives that without a husband figure the women are not considered by the public. In this case, the situation also supports Beauvoir's statement (1989) which states that marriage is a way to get recognition from the community (Beauvoir 1989).

Moreover, the theme is represented through many media. One kind of the media which represent the theme is film, without exception, a horror film. Furthermore, films that explore the same theme are represented on *Insidious Chapter 2* (2013) and *Poltergeist* (2015) which all of the films are about family. In *Insidious Chapter 2* (2013), the main female character is a house-wife who take care of her child. The main character fights with a demon to protect her child. The main character is represented as a single parents since, her husband is trapped in the spirit world and she become stronger for her child. In this film also happens physical fights by mother and demon, at this time the body of the husband is being used by the demon however the writer assumes the strength of the husband is much greater but the woman can handle it, the character women in this film represent that she is not subordinate because she replaces the role of a her husband as in this film, a mother who seeks to protect her child. Moreover, based on motherhood concept that the mother has responsibilities to protect the child whatever what happen and she declares herself to her child rather than her self-interest. Another movie's that concerns about the division of labor is *Poltergeist* (2015) however these film despites are struggle women for keeping the child.

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Furthermore, films that explore the same theme are represented on the Conjuring Universe. The Conjuring Universe consists of *The Conjuring* (2013), *The Conjuring 2* (2016), *Annabelle*(2014), *Annabelle Creation* (2017), *The Nun* (2018). In this study, the writer will use *Annabelle* (2014) and *Annabelle Creation* (2017) since in those two films, the female figures are not interfered by the male figures. In this two films, the male figures are shown only in a few and does not have a significant impact to the movie *Annabelle* (2014) is a prequel to the film *Annabelle Creation* (2017) and the characters in the two films cannot be separated.

In the *Annabelle* (2014) film the time setting background around 1967's. Moreover, at the time there is the second wave feminism which focused upon the issue of Equal Rights Amendments, Black Civil Rights Movement is one of social movement. During these times to underline that the problem of a woman is the problem of all women therefore the concept of sisterhood that emphasizes the solidarity amongst women. Such as in this film the black (Evelyn) save the main character's, she sacrificed herself to save Mia's family. The mother figure is failure her duties however succeed to safe her child because of help from the black. Moreover, in *Annabelle Creation* (2017) the time setting around 1950s in this time the feminist movement is also not much different from the second wave feminism however, in this time there is no Equal Rights Amendments. In the other hand the dress up from this film are represent 1950's. the female character wear swing dress in the full skirt style it is characteristically 1950's soft feminine touches (Reddy 2019). Moreover, the mother in *Annabelle Creation* (2017) is also

failure to fulfil her duties until she lost her child and also put her husband and several other people in trouble. Moreover, the mother figure is very necessary in these two films since when she is negligent, the family will not survive.

Moreover, there are several previous studies that have been conducted in accordance with the notion and the issue of motherhood. The first related study is a research entitled *The Portrayal of Male Dominance through Domestic Violence in Lovelace* (2013) film written by Adhera R. Vidasari and Nur Wulan (2014). The object of this study is a film entitled *Lovelace* (2013), the films highlights the women subordination of the main female character as a sex porn star and a subordinated wife in her marriage with her husband. The second related study is a dissertation report, written by Nichole Bogarosh entitled with *The Princess, The Damsel, and The Sidekick: Women As The "Other" in Popular Films (2000-2011)* (2013). This study focuses on revealing the issue of women subordination in the top-grossing films of the 21st century. The third related study is an article entitled *An Epideictic Dimension of Symbolic Violence in Disney's Beauty and the Beast: Inter-Generational Lessons in Romanticizing and Tolerating Intimate Partner Violence* written by Kathryn M. Olson (2013). This study aims to show how a story of a love story that including violence can be read otherwise; a contradiction of the understanding how intimate partner violence is covered up by the romance in the movie by using Lenore Walker's Cycle Theory of Violence.

On the other hand, the writer aims to reveal how the ideal women are portrayed, reveal the effects for the neglect mother and reveal the punishment their will get in *Annabelle* (2014) and *Annabelle Creation* (2017) and. The object

will be analyzed using qualitative method and approached by Corrigan and White's (2012) narrative and non-narrative analysis in order to scrutinize both aspect of the movie to support the researcher's arguments.

1.2 Statement of the Problems

How the ideal women is portrayed the mother's role in *Annabelle* (2014) and *Annabelle Creation* (2017) film?

1.3 Objective of the Study

The purpose of the objective of the study is to reveal how the ideal women are portrayed, reveal the effects for the neglect mother and reveal the punishment their will get in *Annabelle* (2014) and *Annabelle Creation* (2017). This study also aims to find out the message which lies on the narrative and non-narrative elements to figure out the feminism ideology which is constructed within movie.

1.4 Significance of the Study

This study focuses on the problem of women's subordination. The writer is personally interested in this issue and the idea of knowing how men can influence and even impose his ideology on his partner. The writer also wants to know how the media interpret the idea in a film. Moreover, by conducting this study, the writer expects to help further researchers, especially for those who will conduct a research using feminism theories, particularly feminism on traditional gender roles or gender inequality. The writer hopes that the finding of the study can give a good contribution on how the portrayal of women and gender inequality are applied in the movie. Furthermore, feminist is such a global issue for a long time.

Thus, this study tries to explore more comprehensive explanation on feminism and its impacts in the society. Moreover, the writer of this study hopes that this study can be used as a helpful reference to other related studies in the near future also meant to give contribution to culture studies field, especially in English Department of Faculty of Humanities in Universitas Airlangga.

1.5 Definition of Key Terms

- Gender: Gender is the cultural meaning and form that the body acquires, the variable modes of that body's acculturation (Butler 2019).
- Horror Film: Unsettling film designed to frighten and panic, cause dread and alarm, and to invoke our hidden worst fears, often in a terrifying, shocking finale, while captivating and entertaining us at the same time in a cathartic experience (Dirks -).
- Ideal Woman: Women who can give satisfaction for their partner (Beauvoir 1989)
- Patriarchy: A system in which men ruled societies through their position of power in many component structure in the area of mode production, waged labor, patriarchal state, male violence, sexuality, and patriarchal culture (Walby 1989).
- Women Subordination: Women's position on the second realm or position that are considered not important; that women are irrational and emotional (Sastriyani and Susanti 2007).

