

# CHAPTER I

## INTRODUCTION

This chapter presents the introduction of the research which consists of background of the study, the scope of the research, research questions, aims of the study, research method, data resources, data collection, data analysis, clarification of terms, and organization of the paper.

### 1.1. Background of the Study

Fairytales have been the orientation of the moral teaching to the children since long time ago (Uno, 2001). Even now, the interest of fairytales keeps rising. Some of classic fairytales stay enduring and everlasting such as *Snow-White*, *Briar Rose*, and *The Goose-Girl*. These fairy tales are retold and redelivered in varying versions.

Many fairy tales teach moral values to the readers, for example, Globetrotting folktales are used to teach and to worry children (and also the grown-ups) to make them acquainted with the penalty if they act badly (Abler, 2008). Fairy tales have been the bedtime stories and inspirations for children. Lieberman in Behm (2009) sees fairytales as a dream, hope and fantasy's source to children. This is why fairytales have become so popular for the children.

The popular classic fairytales usually have a female figure as their main characters, which many of them have similar story plots. For example, the female

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characters are helped by the male characters when facing danger and ended by getting married to the male characters. The closing of the stories usually ends with ‘they live happily ever after’. Seeing from this side, classic fairy tales create the assumption to most of their readers that eventually, women must get married to get them away from dangers —step mothers, witches, curses, dangerous animals, etc— and they will get happiness through it (Friedan in Behm, 2009). Further, Friedan stated that in many fairy tales’ plots, men become heroes who help women from sufferings by marrying them. These similar plots create such ideas that women are passive, obedient and submissive creatures (Lieberman in Behm, 2009). These ideas carry various stereotypes of women that are delivered by fairy tales.

Since fairytales carry the female stereotypes issues, the destinies of female creatures and the labels of good-bad women are also included. There are some women destinies that are convinced by the fairy tales’ readers which involves the gender differentiation. Gender differentiation exists from a patriarchal belief that says male is the superior creation. The term ‘superior’ is considerably picked from the male physic which is commonly stronger than female one. As the continuance of this fact, male has also been considered as the smarter creation than female. With these beliefs, the social system is discriminatively constructed to separate women from the political world, to eliminate their voice and to indoctrinate their thoughts that it is their destiny to live the construction and to allow male-dominated society (Mill via Tong, 1998).

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The issue of how good women are labeled based on the stereotypes in fairy tales has been the topic and can be found in many different media such as motion pictures (movies), advertisements, poems, novels, and even in fairy tales that is presented to educate the children's morals and values (Uno, 2011). Brittany N. Maggiore (2003) in her study *Female Discrimination in Fairy Tales Woman* that focuses on the moral effects of fairy tales toward the children, the findings is that fairy tales are tools to manipulate and brainwashed children that the role of women is to be subordinate to men. Henal Patel (2009) *Gender Roles Indoctrinated through Fairy Tales* that focuses on how gender roles are indoctrinated through the fairy tales. The finding is that in most fairy tales, female's characters fall into a dichotomy which are heroin and villain. Ravit Rauhman (2007) *The 'Bluebeard' Dream – the Affinity between Female Dream Narratives and Fairy Tales* that focuses on the feminine voice in fairy tales and the gaps between the female dream narrative and the masculine versions of the *Bluebeard* tales. The finding is that the feminine dream narrative, in contrast to fairy tales, does not try to silence female hardships that arise when encountering a threatening male presence.

The current study presents an analysis related to how good women are labeled and what destinies that are raised for good women in the three Grimm's fairytales, those are: *Snow-White*, *Briar Rose*, and *The Goose-Girl*.

Furthermore the study analyzes the textual evidence in the text using the perspective of *Gender-role* theory. According to Anselmi and Law (1998), "gender role is socially and culturally defined prescriptions and beliefs about the behavior and

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emotions of men and women”. This means that gender role is the idea of how men and women should act based on social perspective.

To this quotation, the researcher further added the definition of ‘Gender’ according to Baron and Byrne (via Behm, 2009) who assumed that *Gender* is everything that is associated with specific sex, which includes: character, behaviour and preference that define whether it belongs to masculinity or femininity features in a certain culture. There is a connected definition between *gender* and *gender roles*. Gender role is closely associated with gender stereotypes and gender associated with masculinity or femininity features (via Anselmi and Law, 1998). Masculinity and femininity features that are carried by *gender* definition are widely categorized to the gender stereotypes.

Stereotypes are common beliefs about people based on their membership in one of many social categories (Anselmi, 1998). Gender stereotypes are generally defined as beliefs about what it means to be female or male (Golombok and Fivush via Behm, 2009). There are various gender stereotypes according to Golombok and Fivush (via Behm 2009) those are: physical characteristics, role behavior, and occupations.

## 1.2. The Scope of the Study

The study focuses only on investigating how good women are labeled and the destinies of good women those are built as evidenced in *Snow-White*, *Briar Rose*, and

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*The Goose-Girl*, in Grimms' Fairy Tales written by Jacob Grimm and Wilhelm Grimm.

### 1.3. Research Questions

The study is formulated to answer the questions below:

1. How are good women labeled in three Grimm's Fairy Tales (*Snow-White*, *Briar-Rose* and, *The Goose-Girl*)?
2. What destinies are built for good women in three Grimm's Fairy Tales (*Snow-White*, *Briar-Rose* and, *The Goose-Girl*)?

### 1.4. Aims of the Study

Based on the research questions, the aims of this study are:

1. To find out how good women are labeled in three Grimm's Fairy Tales (*Snow-White*, *Briar-Rose* and, *The Goose-Girl*).
2. To find out the destinies those are built for women in three Grimm's Fairy Tales (*Snow-White*, *Briar-Rose* and, *The Goose-Girl*).

### 1.5. Research Method

Answering the research questions and aims of the research, descriptive analysis method qualitative in nature is utilized. Bogdan and Taylor (2004) explained that qualitative method is a research procedure that produces descriptive data in the form of written or spoken words of people and behavior that can be analyzed.

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Moreover this research presents a textual analysis of the classic fairytales using Gender perspective to investigate the way women are labeled and given destinies inside the stories.

### **1.5.1 Data Resources**

The main data of the research are taken from the three selected stories (*Snow-White*, *Briar Rose*, and *The Goose-Girl*) in Grimm's Fairy Tales, written by Jacob Grimm and Wilhelm Grimm, which was published by Project Gutenberg E-Book in 2008 and translated by Edgar Taylor and Marian Edwardes. The book is written in English and it consists of 62 fairy stories and 267 pages.

### **1.5.2 Data Collection**

The data are in the form of words, utterances and expressions that are purposively selected from three selected stories: *Snow-White*, *Briar Rose*, and *The Goose-Girl*.

### **1.5.3 Data Analysis**

The collected data are categorized into how good women are labeled and what destinies of good women are built inside the Grimm's fairy tales using the gender-role approach by Lieberman (1986). In order to give clearer steps in analyzing the data, the following steps are taken:

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1. Reading the stories thoroughly and carefully.
2. Highlighting any part of the excerpts (words, utterances and expressions) that serves the textual evidences.
3. Categorizing all the textual evidences into the lables of good women and the destinies for good women that are built as evidenced in the texts.
4. Analyzing and interpreting the data presentation using the gender role approach to answer the research questions.
5. Drawing conclusion and suggestions based on the findings of the research.

#### **1.6. Clarification of Terms**

To avoid misunderstanding, the following is the clarification of terms used in the research:

1. *Antagonist* is the cause of the conflict. The antagonist doesn't have to be a person (source: <http://plato.stanford.edu/>).
2. *Character* is a figure presented in a literary (Klarer, 1999).
3. *Fairy tale* is a fictional story that may feature folkloric characters (such as fairies, goblins, elves, trolls, witches, giants, and talking animals) and enchantments, often involving a far-fetched sequence of events (source: [www.surfturk.com/mythology/fairytaleelements.html](http://www.surfturk.com/mythology/fairytaleelements.html)).

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4. *Gender* is everything that is associated with specific sex, which includes: character, behaviour and preference that define whether it belongs to masculinity or femininity features in a certain culture (Baron and Byrne in Behm, 2009).
5. *Gender Roles* are a specific set of social and behavioral actions which are considered to be appropriate for the given gender (Daw, 2003).
6. *Gender stereotypes* are generally defined as beliefs about what it means to be female or male (Golombok and Fivush via Behm, 2009).
7. *Masculinity* is an individual's identification with stereotypical socially-prescribed masculine gender roles, with the personality traits e.g., self-reliant, assertive and ambitious. (Strough, JoNell 2007).
8. *Stereotypes* are generalizations or assumptions that people make about the characteristics of all members of a group, based on an image (often wrong) about what people in that group are like. (Breslin, 1991).
9. *Woman (n)* is a female human. The term *woman* is usually reserved for an adult, with the term 'girl' being the usual term for a female child or adolescent. However, the term *woman* is also sometimes used to identify a female human, regardless of age, as in phrases such as "Women's rights" (source: <http://plato.stanford.edu/>).



## 1.7. The Organization of The Paper

The paper will be presented as follows:

**Chapter I:** This chapter presents a general description of the paper. It covers the background, scope of the research, research question, aims of the research, research method, data resources, data collection, data analysis, clarification of terms and organization of the paper.

**Chapter II:** This chapter discusses theories used as the framework to discuss the issues, which is gender-role by Marcia R. Lieberman (1986) that covers the way good women are labeled and the destinies belong to good women that are constructed in the Grimm's Fairy Tales as evidenced in the texts.

**Chapter III:** This chapter presents the research methodology, which includes an explanation of the research question, method of the research, data source, data collection, data analysis, and data presentation.

**Chapter IV:** This chapter presents the analysis, findings, and discussions of the findings of the present research.

**Chapter V:** This chapter presents the conclusion of the research, which are based on the findings and the discussion in the previous chapters. This chapter ends with suggestions for further research on text analysis.