

CHAPTER II

LITERATURE REVIEW

B.1. Theoretical Framework

Here, theoretical frameworks are used to examine the research topic that has been proposed:

B.1.1 Gender Stereotypes

Gender stereotypes remain a significant topic of discussion in contemporary society, as they profoundly influence both genders, particularly women. These stereotypes perpetuate the notion that men and women have distinct roles within society. Brannon (2016) highlights that gender stereotypes are beliefs regarding the psychological traits, characteristics, and activities deemed appropriate for males and females. Such beliefs shape how men and women are perceived within a culture, reinforcing societal expectations about their roles and behaviors. For instance, women are often expected to prioritize domestic responsibilities, such as housework, over professional careers, particularly in the context of being a wife within a family. This reflects a societal stereotype about women that contributes to the broader construction of gender roles in the community.

The construction of gender in society differentiates men and women based on traits associated with femininity and masculinity. Sandra L. Bem's concept of the BSRI (Bem Sex Role Inventory) suggests that femininity and masculinity are independent dimensions, allowing individuals to be classified as masculine, feminine, androgynous, or undifferentiated. Even today, society tends to categorize

individuals primarily within the binary framework of masculine or feminine. According to Constantinople's definition, within traditional notions of femininity and masculinity, attributes such as traits, appearance, interests, and behaviors are considered conventionally characteristic of women and men. Consequently, these traditional views, deeply ingrained in societal norms, continue to perpetuate gender stereotypes and influence the construction of gender roles.

Simone de Beauvoir's traditional perspective on gender construction emphasizes that "to be feminine is to present oneself as weak, futile, passive, and submissive". Femininity, as applied to women, involves societal expectations of passivity, docility, and weakness. In contrast, men are portrayed as embodying independence and freedom, which not only grant them social value but also enhance their "manly prestige". Men enjoy greater personal freedom compared to women, who face numerous restrictions. Societal stereotypes dictate that men must conform to masculine traits, and any display of femininity is often ridiculed, labeling them as "sissy" (Arifatin, 2019). Similarly, women are pressured to adhere to stereotypical feminine roles, which frequently result in systemic inequalities and social injustices.

Society imposes specific expectations on women to align with ideals of femininity. These expectations include being gentle, warm, empathetic, emotional, and dependent. Additionally, beauty standards, which emphasize a woman's physical appearance, such as being well-dressed and delicate, often serve as a means to restrict women's rights and autonomy (Tang, 2021). Women are constrained by these societal norms, as they are encouraged to exhibit feminine traits rather than masculine ones. This disparity extends to societal privileges, where women often

lack equal standing compared to men due to stereotypes portraying them as emotional and weak. Furthermore, traditional gender roles dictate that women, perceived as physically incapable of performing strenuous tasks or "male jobs," are relegated to domestic responsibilities and roles as housewives, especially in patriarchal societies.

In patriarchal societies, women often face significant disadvantages and lack equal access to opportunities compared to men. Such societies uphold the belief that women should embody qualities of submission, dependence, and modesty, while men are expected to exhibit wisdom and power. Faithful wives are typically tasked with managing household duties, including maintaining the home and raising children. As Sultana (2016) explains, "The term patriarchy refers to male dominance in both the public and private spheres". This dynamic underscores the persistent inequalities women face, as they are seldom treated equally within either societal or domestic contexts. Traditionally, women have occupied subordinate roles, while men have assumed dominant positions in both spheres.

Historically, women have been viewed as inferior to men. They have often been perceived as naturally weaker, overly emotional, and incapable of engaging in tasks that require physical strength or intellectual prowess (Peng, 2019). These assumptions have perpetuated stereotypes that confine women to domestic roles. Myths surrounding women's supposed inferiority have significantly influenced their status in both social and legal contexts. Peng (2019) highlights that women have frequently been discouraged from owning property, and even when they do, ownership often transfers to their husbands upon marriage, as was customary under

English law. This reflects a societal expectation that married women surrender control of their property to their husbands, further reinforcing gender inequality.

During the Victorian era, societal norms positioned women as inferior to men, reinforcing male authority and dominance. Strict moral codes were upheld, leaving no room for behaviors considered promiscuous or disorderly. Men, particularly those from noble families, were afforded high-quality education and prepared for a range of careers, while women were typically educated at home and granted minimal freedom to participate in public life. This lack of access to education and opportunities significantly restricted women's political rights and fueled the rise of the feminist movement during this period (Nafis, 2021). Brannon (2016) also emphasizes that this idea of gender opposition not only shaped societal views but also influenced psychological approaches to measuring masculinity and femininity.

Legally, women were often deemed incapable and irresponsible. Married women, in particular, faced significant legal barriers, as they were unable to seek legal assistance, file for divorce, or claim custody of their children in cases of separation. Gender roles were also sharply divided during this era. The concept of separating men's and women's domains became prevalent, with men viewed as assertive, competitive, and materialistic, while women were expected to embody religiosity, purity, kindness, and selflessness (Nsaidzedze, 2017).

Brannon explains that the perception of gender as two opposing categories originated in the Victorian era and the Industrial Revolution of the 19th century. During this period, men were required to work outside the home to provide for their families, while women were expected to stay home and take care of household

responsibilities and children. This division reinforced the belief that men and women had distinct roles and areas of influence. Brannon also emphasizes that this idea of gender opposition not only shaped societal views but also influenced psychological approaches to measuring masculinity and femininity.

Additionally, Brannon identifies key elements of gender stereotyping by referencing two different frameworks: Barbara Welter's concept of "The Cult of True Womanhood" for female stereotypes and Robert Brannon's "Male Sex Identity" for male stereotypes. Despite originating from different scholars, both of these frameworks are rooted in the values and gender norms established during the Victorian era.

Table 1 : Brannon's (2016) elements of stereotyping of women and men

"The Cult of True Womanhood"	"Male Sex Role Identity"
Piety: True Women are naturally religious	No Sissy Stuff: A stigma is attached to feminine characteristics
Purity: True Women were sexually uninterested.	The Big Wheel: Men need success and status.
Submissiveness: True Women were weak, dependent, and timid.	The Sturdy Oak: Men Should have toughness, confidence, and self-reliance
Domesticity: True Women's domain was in the home.	Give 'Em Hell: Men should have an aura of aggressions, daring, and violence.

Brannon (2016) summarizes the elements of gender stereotyping from various sources. Historically, stereotypes about women have been defined by the "Cult of True Womanhood," which includes four main traits: piety (being naturally

religious), purity (being uninterested in sex), submissiveness (being weak, dependent, and timid), and domesticity (belonging in the home). According to Brannon, women who embody these traits are seen as happy and powerful, while without them, their lives are considered lacking in meaning.

In contrast, stereotypes about men have been defined as "Male Sex Role Identity," which outlines what it means to be a real man. This includes four key elements: No Sissy Stuff (rejecting feminine qualities like nurturing, submissiveness, and patience), The Big Wheel (success), The Sturdy Oak (strength, confidence, and independence), and Give 'Em Hell (aggression, daring, and violence). Brannon (2016) also highlights the binary nature of these gender stereotypes, where women are expected to be weak, while men are expected to be strong.

B.1.2. Impact of Gender Stereotypes

Gender stereotypes are prevalent in many aspects of life, including education, employment, and careers. Like other stereotypes, they can carry both positive and negative implications. However, the effects of gender stereotypes are significant and far-reaching, often restricting individual potential and perpetuating inequality in various areas such as the workplace, education, and personal relationships. Eagly and Karau argue that these stereotypes contribute to the underrepresentation of women in leadership roles, as female gender roles are often perceived to conflict with the qualities associated with leadership.

For example, women may face challenges in advancing their careers due to the stereotype that they are less suited for leadership, while men may feel compelled to adhere to traditional ideals of masculinity, which can negatively impact their

emotional well-being. Gender stereotypes not only influence societal perceptions of who is deemed "fit" for leadership but also create obstacles for women leaders in their professional lives. These stereotypes vary across societies and cultures, yet their presence remains a common factor that shapes perceptions of men and women. While they can have both positive and negative effects on individuals, gender stereotypes are a key factor contributing to the persistent issues surrounding gender inequality.

B.1.3 Karl Max Marxism Feminism

Marxism is a social theory developed by German philosopher Karl Heinrich Marx. It emerged as a response to historical conditions that oppressed the working class and aimed to inspire societal change. According to Bressler (1994), Marxism seeks to help society understand the social, political, economic, and cultural aspects of reality, both for individuals and society as a whole. In his work *The German Ideology*, Marx states that life shapes consciousness, not the other way around. In simpler terms, people's ideas and beliefs arise from their everyday experiences and interactions rather than from a spiritual source (Bressler, 1994).

Furthermore, Marx argues that all systems of ideology are shaped by social and economic processes. As Selden et al. (2005) explain, Marx believed that the "superstructure" (which includes ideology and politics) is built upon the "base" (the socioeconomic relations). This means that the dominant social and economic order influences all aspects of cultural life, including legal systems, political structures, and education.

Marxist-Feminism, as explained by Selden et al. (2005: 125), emerged in the late 1960s and 1970s to expand Marxism's focus on social class by incorporating

feminist perspectives. It arose because traditional Marxism primarily focused on men, overlooking women's roles and experiences. Marxist-Feminism examines how women are oppressed under capitalism, where their labor is often unpaid and undervalued.

According to Eisenstein (1978: 6), Marxist-Feminism critiques two main sources of power: patriarchy, which enforces male dominance, and capitalism, which divides society into the bourgeoisie (the wealthy) and the proletariat (the working class). These two systems of power are connected through the sexual division of labor, where men typically hold more power.

Eisenstein argues that capitalism and patriarchy work together to oppress women in both economic and social contexts. Capitalism, driven by the dominant bourgeoisie class, spreads the false idea that men are superior while women are subordinate. This system reinforces inequality and perpetuates women's oppression.

B.1.3.1 Social Class

According to Marx, as quoted by Bressler (1994: 212), when society shifts from a feudal economy to a market-based system, the processes of producing, distributing, and consuming goods become more complex. This complexity creates different social classes within the economic system. Over time, the different desires and expectations of these social classes lead to conflicts, which eventually cause radical changes in the economic structure of society.

In *The Communist Manifesto*, Marx and Engels explain that the working class (proletariat) has been oppressed by the capitalists (bourgeoisie) through economic systems and the control of production. Social and economic conditions

shape history, people's actions, and even their beliefs. Because the bourgeoisie controls the economy (the "base"), they also control society's culture, politics, and institutions (the "superstructure"). This results in the rich becoming richer and more powerful, while the poor become weaker and poorer.

B.1.4. The Social Condition of Women in Victorian Era

According to BBC The Victorian era in British history spans roughly the years 1820 to 1914. Widely associated with Queen Victoria's reign (1837-1901), it was characterized by class society, rising electoral turnout, national and economic growth, and Britain's status as the world's most powerful empire.

The Victorian Era marked a crucial and transformative period in British history. During this time, England transitioned from an agricultural and feudal society into an industrial one, with a constitutional monarchy at the helm. Between 1837 and 1901, there were profound changes in politics, law, the economy, and society. The period was revolutionary for England, as its citizens, once primarily engaged in farming, became part of an emerging industrial society, while the queen's leadership was in line with the constitutional monarchy system of government.

Although Queen Victoria was a woman, she, like many people of her time, opposed women's suffrage (Kirsty Oram, 2015). In relation to gender issues, which were frequently addressed in Victorian-era literature, the most traditional portrayal of the ideal woman was the "angel in the house," a concept that can be found in Coventry Patmore's poetry collection *The Angel in the House* (Patmore, 1854). This figure of the "angel in the house" became the epitome of womanhood during the Victorian era, as it mirrored the image of Queen Victoria herself, a devoted

wife and mother. She embodied the ideals of a harmonious marriage, unwavering support for her husband, a deep commitment to serving her family, and the fulfillment of her responsibilities as a mother, all while upholding religious and moral values. This idealization led to gender inequality and other gender-related issues. The film reflects this depiction, portraying the Victorian Queen as the "angel in the house," the ideal woman of the time who was defined by her role as a wife and mother, supporting her husband, serving her family, and upholding religious and moral principles.

Moreover, Steinbach (2023) also stated that Victorian society was structured hierarchically, with gender as one of its primary organizing principles. The ideology of "separate spheres" shaped gender roles, dictating that men and women had distinct purposes and needs. Women were perceived as physically weaker and dependent on men, while men were considered self-sufficient. Men were responsible for earning a living and participating in politics, whereas women were expected to manage the household and care for children. Additionally, women were regarded as more ethical and religious than men, who were thought to be more driven by sexual desires. Although this ideology influenced all social classes, many working-class families struggled to follow it, as a single male income was often insufficient to support a household.

B.1.5 Film Synopsis

In EH 2, the story continues to follow the adventures of Enola, the younger sister of the famous detective Sherlock Holmes. After establishing her own detective agency, Enola struggles to gain clients due to her age and gender, overshadowed by her brother's renowned reputation. Her first case comes

unexpectedly when Bessie, a factory worker, seeks her help to find her missing sister, Sarah Chapman.

Sarah is accused of stealing documents that included vital information on the names of workers who died because of the typhus virus. In order to further her goal of endangering the growth of the match factory, Sarah Chapman left her house and assumed the identity of another woman. This is the first industrial action in history that violently opposes the use of phosphor, and seeks to improve working conditions for women and end the fraud industry. The fraud industry was coming from the deception involving employing a phosphor to replace the primary component of matches, which can be harmful to workers who inhale the phosphor's odor. Several employees who claimed to have typhoid sickness have passed away, but the main cause of their deaths was that they came into contact with phosphorus-based poisons from the processed matches they were exposed to on a daily basis.

This case is about the rights and voices of women in the industrial world. Match factory, which employs all women in Briant and May match factory in Bow, East London. The match factory has problems for everyone's health because it is polluted by harmful chemicals. All the girls in the match factory suffered extremely poor working conditions, long hours, low wages, and fines for poor behavior. To cut costs, the factory began using hazardous white phosphorus which caused many of the girls to develop cancerous "phossy jaw" and many even died. Turning a blind eye, the factory owners failed to report the multiple poisonings. Choosing instead to conceal them and focus on the increasing profits.

The case Enola works on becomes considerably more complicated as it turns out to have trapped Enola Holmes in the ring of political intrigue and

corruption. This growing case appears to overlap with the one Sherlock Holmes is working on. As a result, they work together to unravel and solve the case, with the help of Viscount Tewkesbury. Enola Holmes also insists on enlisting the help of her mother, Eudria Holmes, and her mother's friend Edith in pursuing her new case.

The film intertwines themes of social justice and empowerment as Enola rallies support from the factory's workers to strike against their exploitative employers. The climax sees Enola and Sherlock working together to confront the true villain behind the conspiracy while also addressing their personal relationships, particularly Enola's feelings for Lord Tewkesbury. Ultimately, EH 2 combines mystery, romance, and a call for social reform, culminating in an action-packed resolution that highlights Enola's growth as a detective and an advocate for change in society.

B.1.6 Review of Related Research

To prove the authenticity of this paper, the researcher lists some previous studies that have been carried out by previous researchers. The researcher finds some research that used the same corpus of EH 2 film with various research concepts and theories used.

The first study is conducted by Syamsul Bahri, Aulia Risky Harlina, and Gresia Wydia Sariati Hutapea, their study is exploring the representation of feminism in Harry Bradbeer's movie Enola Holmes. Utilizing a qualitative research methodology, the authors identify three distinct types of femininity present in the narrative. They discuss four feminist movements liberal, radical, socialist, and socialist feminism and critically examine the interplay between feminism and

postmodernism. The authors argue that postmodernism, being a 19th-century concept, lacks substantial grounding in this context. Their findings reveal that liberal femininity is the most prominent feminist ideology in the film, comprising 65% of the data analyzed, while radical femininity is significantly less represented at just 6%. This highlights the pervasive influence of liberal feminism on women's rights and dignity across various facets of life.

The next related study is from Dika Putra Pamungkas and Abdillah Nugroho, In their analysis examine *EH 2* through the lens of feminist theory, employing a qualitative research methodology. The findings reveal that Enola embodies qualities such as bravery, empathy, and a strong work ethic. However, she faces significant challenges in a patriarchal society where male power and beliefs dominate. Many individuals undervalue Enola due to her gender, yet she demonstrates that with determination and resilience, she can achieve her goals without external assistance. Her proficiency in martial arts, a skill traditionally reserved for men, serves as a powerful representation of her feminist stance, challenging the stereotype that women are helpless and incapable of self-defense. Enola's journey to prove herself as a capable detective, akin to her brother, underscores the notion that women can pursue their dreams and exercise their autonomy. Furthermore, the film emphasizes that feminism extends beyond gender equality; it also calls for women to support and uplift one another.

The next previous study is in the 2019 "Gender Stereotypes in *Moana* (2016): A Film Analysis of the Main Character," conducted by Yogi Zanualdy Ramadhan from the Faculty of English Language and Literature at Indonesia University of Education, the analysis reveals that *Moana* exhibits both masculine

and feminine traits. However, the masculine traits are more prominent. This portrayal suggests that the film challenges traditional gender stereotypes by showcasing a diverse range of characteristics in its main character. The findings highlight Moana as brave, adventurous, ambitious, rebellious, intelligent, self-reliant, fearless, assertive, and decisive, while also embodying qualities such as love, nurturing, tenderness, and affection.

The next related study is from Aulia Anggrainia and Pratiwi Retnaningdyah. In their paper, "Women's Rebellion to Find Voices in Enola Holmes," employ a qualitative research methodology to explore the character of Eudoria and her journey toward advocating for women's rights. The study identifies three stages of rebellion that Eudoria undergoes in her fight for the female vote. Enola Holmes portrays Eudoria as a figure who actively opposes the oppression of women during the Victorian era, asserting her dignity through personal acts of defiance. She also instills a sense of rebellion within her family by employing an unconventional nanny to prepare her daughter for a future of independence. Furthermore, the paper highlights Eudoria's third stage of rebellion, which involves social activism aimed at achieving political change to secure women's right to vote and their freedom to choose their own paths in life.

The last previous study is "Feminist Movement in 1884th in British Empire in Harry Bradbeer's Enola Holmes (2020)," Silma Nadyan Nafis employs a qualitative research methodology to analyze the film, Enola Holmes. The findings indicate that the movie reflects the principles of liberal feminism. Nafis identifies two main areas of discussion: the social conditions of women in the Victorian era and the evolution of feminism stemming from liberal feminism. The film portrays

women as categorized by social status, denied the right to vote, and regarded as inferior to men due to their lack of education. The narrative explores the awakening of the main character, Enola, and her mother, who recognize the injustices stemming from discriminatory laws and restricted rights. This realization sparks their involvement in a feminist movement focused on education, politics, and personal freedom. The support from lower-class women for Enola's actions contrasts sharply with the rejection she faces from the upper class, highlighting the moral complexities and societal influences surrounding her struggle.

From the previous studies above, researchers admit that there will be some overlap between this study and others, in the form of theory. Researchers use a different corpus than previous studies, and this EH 2 film is suitable to be the object of research using the Gender Stereotypes Theory by Linda Brannon and Marxism Feminism by Karl Max.