

Internalized Misogyny: Oppression Among Women In Lady J Movie By Emmanuel Moret

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ABSTRACT

The endless oppression of patriarchy creates competition in women's relationships. Women observe, defeat, insult, belittle, and overthrow each other, which is included in the acts of internalized misogyny. Internalized misogyny is a tool used by patriarchy to keep women as subordinate by diverting women's attention from opposing patriarchy to fighting among themselves. Internalized misogyny strengthens the oppression of women in society. Women evaluate other women from their behavior, physical appearance, and even their private lives. Discriminatory acts such as mockery, bullying, labeling, decreasing women's value, and exploitation of women's rights unknowingly also have been committed by women. Thus, the main focus of this paper is to reveal how internalized misogyny occurs in the process of women's opposition to patriarchy that is included in a movie entitled Lady J. This movie shows that unknowingly for women, in an attempt to defeat patriarchy, women sacrificed other women. The movie narrates a story of a *Marquise* who is a female aristocrat in France who intends to take revenge on her ex-husband by working with a family of prostitutes. The aim of this paper is to examine internalized misogyny depicted in Lady J movie and to criticize the movies containing internalized misogyny acts that tend to be unrealized or even normalized. This research uses theories of misogyny, bad women, and silencing by Kate Manne and the relations of the patriarchal system and the internalization of discrimination by Sheryl Sandberg. This research uses data collection and analysis methods that reveal the action of internalized misogyny that occurs in the relationship between female figures and their resistances.

Keywords: domination, exploitation, internalized misogyny, women's resistance.

INTRODUCTION

The saying that men are superior to women in society contributes to the expectation and stereotype of women. This stereotype also raises the inequality of rights for women and even raises the issue of misogyny. Ussher defines misogyny as hatred towards women, expressed as disgust, discrimination, or prejudice, to legitimize women's oppression (Ussher, 2016). In line with Ussher, Manne states that misogyny is a system that operates within patriarchal social orders to supervise and maintain women's subordination and strengthen men's domination (Manne, 2017).

Definition of misogyny as a hatred action towards women merely because they are women according to Manne is a "naïve conception" (Manne, 2017). Agreeing with Manne, Lopes poses a question for the definition of misogyny: if women exist and serve men in daily life, why do men carry out misogynistic actions towards women? (Lopes, 2019). Based on that statement, it can be concluded that men can be a misogynist not because of only his ideology that hate women seen in sociobiology point of view but also because of the pride regarding the superiority level of men in the society that eventually manifests into legitimacy of power and further oppression of women (Penaluna, 2018). It is proven by research that has been conducted that women in their daily life are still struggling with discrimination, sexism and sexual harassment (Sandberg, 2013).

Patriarchal system in society plays a major role in strengthening the misogynist views. It gives special rights to men as the ones who have authority in the domestic or public sphere (Adnani, et al., 2016). Adding to that, the patriarchal system also devalues women in a biological context (Fujiati, 2016). Women and their sexuality often being an object of oppression in various forms, explicitly or implicitly. This phenomenon shows that patriarchal culture has always controlled women and created limited space and supervised their movement (Rafi'i, 2018).

This prolonged oppression of women ignited the resistance movement, specifically the feminist movement. Feminist activists have been fighting for women's equal rights, such as: the right to vote in general elections, hold positions in the public sphere, to be involved in business, receive equal pay and education, own private property, sign contracts by their own name, have the same rights and position in marriage, and get maternity leave (Srivastava, et al., 2017). When feminist activists fight for gender equality and end oppression towards women, new problems related to gender inequality arise, one of which is internalized misogyny. Internalized misogyny is defined as the manifestation of the actions of women who believed their subordinate positions and apply the gender classification's stereotypes made by patriarchy to the society, causing contestation between women and leads to acts of control, supervision and oppression of other women (McCullough et al., 2020). Regarding the limited

understanding of misogyny that is widely known, which is the hatred of men towards women, it turns out that misogyny can also occur between women. According to Manne, if misogyny is only defined as the enforcement of gender norms then it is not surprising that women will supervise other women (Manne, 2017). Women will punish other women who do not obey the norms intended for them. Patriarchal culture has caused misogynist ideology to become deeply established in women's minds, allowing them to internalize misogynistic values unconsciously (Dehlin, et al., 2019). By perpetuating internalized misogyny, women degrade other women through various acts of discrimination.

Women are prejudiced against other women as threats that endanger themselves in their careers, households, and personal lives (Madden, 1987). Internalized misogyny can transform into a strong belief in the role of women as defined by the patriarchal system, which results in women's attitudes devaluing other women who try to fight against patriarchal values (Piggot, 2004).

In this study, the movie *Lady J* (2018) directed by Emmanuel Moret is used as primary data. *Lady J* movie tells the story of the love life of female aristocrat in France, Madame de La Pommeraye and her ex husband, Marquis des Arcis in the 18th century. Madame de La Pommeraye, who was hurt by her ruin marriage, finally made a revenge plan involving the prostitute's family, Madame de Joncquières and her daughter, Mademoiselle de Joncquières. This movie represents internalized misogyny actions in a situation that women are often not aware of, such as degrading social status, belittling and even demeaning of women. The act of demeaning women and even labeling other women as "despicable" is carried out by women as if it were a normal act to do. This movie depicts how the definition of misogyny has developed into hatred of the same gender.

Researches on misogyny topic has been carried out in the context of religion, professional, and even psychological point of view (Cherry, 2018; Sandberg, 2013; Wilson, 2021). The main result based on these researches is that the patriarchal system was the main trigger for the oppression experienced by women. Referring to the vast number of studies on misogynistic phenomena, research on internalized misogyny and those originating from movies or novels is still very limited, so there is a prospect of a research on internalized misogyny.

This paper will mainly discuss forms of discrimination between women which are provoked by patriarchy in the movie *Lady J* by Emmanuel Moret using the theory of misogyny, bad women, and silencing by Kate Manne, which focuses on the process of the acts of discrimination can be shifting from men towards women becomes women towards women. This shift is caused by misogyny actions that have been received by women and then transformed into acts of oppression woman against woman. In

addition, the theory of discrimination internalization by Sheryl Sandberg will also be used to find the impact of patriarchy on internalized misogyny.

The purpose of this study is to explore internalized misogyny practices that are reflected in daily life and depicted in French movies. Due to the phenomenon that the assessment and categorization of women have now been carried out by women themselves. This statement will be analyzed through the data that is represented in the Lady J movie.

METHOD

This research uses a qualitative descriptive method to reveal the dynamic processes contained in literary works. This article uses theories of misogyny, bad women, and silencing by Kate Manne and the relations of the patriarchal system and the internalization of discrimination by Sheryl Sandberg. The primary data analyzed in this research is from a movie entitled Lady J (2018) by Emmanuel Moret. The technique of data collection and analysis was conducted in three steps; 1) data collection was found in the form of subtitles in movies containing internalized misogyny issues, transcribing conversations based on topic and capturing relevant images; 2) data analysis was carried out by classifying and analyzing the data found by using the theories of misogyny, bad women and silencing, the theory of patriarchal system relations by Kate Manne and the internalization of gender discrimination by Sheryl Sandberg, then presenting the data obtained objectively; 3) draw conclusions by describing the forms of internalized misogyny and women resistance towards the discrimination in the movie Lady J.

FINDINGS AND DISCUSSION

Forms of Internalized Misogyny Actions

The act of internalized misogyny occurs in the movie Lady J when Madame de La Pommeraye and Lucienne, her best friend, are discussing Madame de Jonquières' family, who are miserable and live in a despicable place. In their conversation, there is discriminatory behavior which leads to internalized misogyny.

Madame de La Pommeraye : *Et où se trouve maintenant cette femme?*

Madame de La Pommeraye : Where is she now?

Lucienne: *Dans un de ces lieux tellement sordides que votre imagination aurait du mal à se le figurer. Une sorte de tripot. Les hommes s'assemblent chez elle pour jouer, pour souper et communément un ou deux des convives restent et passent la nuit avec Madame ou sa fille, à leur choix.*

Lucienne: In such a despicable place, it must be hard to imagine. A hidden place, a place where men gather and have dinner. Usually, one or two guests stay and spend time with the Madam and her daughters, as they want.

In this context, a *Marquise* has something superior compared to other women in different social classes. The privilege of being a female aristocrat is that they have a leadership position which entails possessing authority and influence, money, rank, and other forms of power where usually this kind of privilege is held by men (Manne, 2017). From this conversation, it shows that when women have a title in society, more often means having pride and being considered to have a better reputation than other women. Even though the actions of Madame de La Pommeraye and Lucienne above do not refer directly and vividly as an act of discrimination, it is undeniable that internalized misogyny can occur when a woman discriminates and only sees and judges women who are struggling because of patriarchy norms and punishment even though they have the ability to help.

Madame de La Pommeraye: *Sur le ton qu'il convient de prendre avec de telles femmes.*

Madame de La Pommeraye: The way I speak is appropriate for women like them.

Referring to misogyny acts that divide women into two kinds, namely bad women and good women, internalized misogyny also uses the same standard to classify women (Lopes, 2019). Women who have a certain social status automatically become good women, and those who have a low social status are considered bad women. This standard is then used to measure and define women's value (Abdullah, 2001). Reputation and morality are always associated with women's lives (Sandberg, 2013). When women have violated existing norms, they will automatically become the target of criticism and experience enormous suffering because of the views and stereotypes given to them (Mavin, 2006).

Madame de La Pommeraye: *Ont-elles besoin de notre aide? La religion n'est-elle pas un secours et un trésor? Ce sont elles qui s'inquiètent de notre sort et prient pour notre salut.*

Madame de La Pommeraye: Do they need our help? Isn't religion a helper and a treasure? They are the ones who worry about our fate and pray for our safety.

Madame de La Pommeraye: *Marquis, nous sommes bien loin, nous autre gens du monde de connaître les délicatesses scrupuleuses des âmes pieuses.*

Madame de La Pommeraye: Marquis, we cannot hope to understand the difficult sensibilities of believers.

Madame de Joncquières family was originally a family of prostitutes who were far from being divine but were forced to be depicted as a saint by Madame de La Pommeraye in order to succeed her secret vengeance plan to her ex husband. In the process of disguise, Madame de Joncquières and her daughter, which in reality does not believe in God, must live in a lie in order to carry out their duties, to follow Madame de La Pommeraye's order. In this part, it depicts how women even sacrifice other women's lives for their own benefit.

Madame de La Pommeraye: *Marquis, prenez garde à vous. N'allez pas confondre celle-ci avec toutes celles que vous avez connues. On ne les tente pas, on ne les séduit pas, on n'en approche pas, on n'en vient pas à bout. Faites-moi confiance. Si vous voulez ne pas souffrir, oubliez cette fille.*

Madame de La Pommeraye: Marquis, beware. Don't mistake this girl for anyone you've ever known. She cannot be courted, teased or approached. You can't. Believe me, if you don't want to suffer, then forget that girl.



Source. Lady J movie (2018)

From the conversation above, Madame de La Pommeraye has two secret goals, one is to provoke Marquis des Arcis, her ex husband, to adore Mademoiselle de Joncquières's false identity, two is to indirectly demean Madame de Joncquières's family. Madame de La Pommeraye spoke of Mademoiselle de Joncquières' false identity as if she wanted to protect her from experiencing the same heartache. However, in line with Manne's opinion, a man may seem to really love and appreciate his woman, but conditionally, what is loved and valued is not his real identity but another identity that benefits him (Manne, 2017). In this context, it is no longer men who are capable of doing that action but women also become the ones who manipulate other women in order to get personal benefit.

Domination in Internalized Misogyny

Gender relations are frequently seen as a structural relationship in which there are dominant and subordinate parties, with males as the dominant

and women as the subordinate. In European literary narratives, this meaning has been widely used (Udasmoro, 2015). When women are positioned as the dominant, they become a passive entity. The existence of dominance in gender relations influenced women's behavior and encouraged the emergence of competition among women to mutually weaken the power of other women (Benenson, 2013). Yet, as women tend to cover it up, the competition is not always obvious.

In the Lady J movie, Madame de La Pommeraye is in control of Madame de Joncquières family's life. At their first encounter, Madame de La Pommeraye did not show the element of domination, which refers to internalized misogyny, because she aimed to persuade Madame de Joncquières' family to take part in her revenge plan.

Madame de Joncquières: *Pardonnez ma tenue et pardonnez mon embarrass. Si votre homme n'avait pas autant insisté, jamais je ne me serais présentée à vous, Marquise. Mon sort a été si malheureux que je me suis arrangée pour vivre à l'écart des gens de votre qualité, me sentant indigne de soutenir votre regard. Mais je ne vais pas vous ennuyer avec le récit de mes malheurs.*

Madame de Joncquières: Please allow my presence. If your maid didn't insist, I wouldn't be here, Marquise. My bad luck befits me to live away from respectable people like you. Therefore, I feel it is inappropriate to be here. Sorry if my story bored you.



Source. Lady J movie (2018)

In the conversation above, Madame de La Pommeraye met Madame de Joncquières for the first time. Madame de Joncquières initially kept her words short since she was aware of how different and lower her social standing was than Madame de La Pommeraye. Madame de Joncquières bowed her head and attempted to escape Madame de La Pommeraye's stare until she allowed her to continue talking about her living circumstances.

The statement made by Madame de Joncquières is one example of how women frequently lose their own self-esteem before losing it in others. This is

in line with Pembayun's statement that gender inequality is often exacerbated by women since they also think it is a natural phenomenon that cannot be changed (Pembayun, 2019). This is one of the impacts of the patriarchal system on women's psychology. The definition of women based on social class created by a patriarchal environment legitimizes the domination of certain women resulting in separation of lower-class and upper-class women.

The representation of women has changed, and they are no longer all the same (Udasmoro, 2015). This classification makes women who are in higher social status have more influence and opportunity than women in lower status. Moreover, this association of women has a negative impact on women's relationships; women will continue to have "war" among themselves by demeaning, labeling, and taking advantage of other women. The domination aspect of women who are already in high positions creates a new, thicker barrier for other women (Sandberg, 2013). This element of dominance can occur because women in high positions act like men who use their power to manipulate women in lower ranks.

Efforts to Resist Internalized Misogyny Action

The patriarchal system uses internalized misogyny as a tactic to make women think that it is the patriarchy truly supports women. This deception keeps women from fighting their true enemy and continues to intimidate each other. Acts of *internalized misogyny* that contain elements of dominance that lead to acts of discrimination can be preserved due to the existence of a hierarchical structure in the social environment. Women's oppression is class oppression in production relations (Adnani, dkk., 2016).

The phenomenon of internalized misogyny has been ingrained in women's lives from an early age, through narratives in fairy tales, folklore and movies. For example, the fairy tale Cinderella whose narrative has been embedded in the minds of people around the world. A fairy tale that describes the lives of two different women who compete for a man. In this fairy tale, it is illustrated that the party that maintains hatred of women is none other than women. Exploitation is clearly seen in the actions of the stepmother to Cinderella. Cinderella was pressured to do all the work in her own house (Nasiru, 2016).

The dark side of relations among women is represented by acts of exploitation and discrimination against other women. Hierarchy in women's relationships is indicated by superiority and inferiority. The relationship between privileges belonging to certain groups and acts of oppression are like two sides of the same coin, women who have privileges will benefit from sacrificing weaker women (Kleinman, et al., 2009). In fact, according to Pembayun, fellow women are not enemies, they are only victims of the power of the patriarchal system (Pembayun, 2019). One of its forms in the movie Lady

J is the existence of a patriarchal monarchy system that has negative impacts on women (Windiyarti, 2008).

An effort to fight against internalized misogyny in the movie *Lady J* is when Mademoiselle de Joncquières expresses her opinion to her mother for the first time. Mademoiselle de Joncquières found the strength to fight this because Madame de La Pommeraye's acts had violated their agreement.

Madame de Joncquières: *Madame avait raison. Notre patience est mille fois récompensée. Ma fille, le Marquis vous demande en mariage! Pourquoi cet air, mon enfant? Réjouissez-vous avec moi. Mais qu'est-ce qui vous inquiète? Nous gagnons non seulement une fortune, mais également un nom.*

Madame de Joncquières: Madam is right. Our patience has been fruitful many times over. My daughter, the Marquis, wants to marry you. But why is your expression like that? Come rejoice with me. What are you worried about? We will not only get a lot of money but also a title.

Mademoiselle de Joncquières: *Mère, il n'a jamais été question de mariage. Je pensais que Madame voulait seulement faire payer au Marquis son inconstance.*

Mademoiselle de Joncquières: Mother, so far there has been no discussion of marriage. I think Madam just wants to make the Marquis pay for his inconsistent nature.

Women at lower positions in relationships among women often hesitate to express their opinions and feelings thus they often decide to remain silent. During her act as a religious girl, Mademoiselle de Joncquières didn't say much and did only as instructed by Madame de La Pommeraye. The element of dominance reveals that women who belong to certain groups in the social hierarchical structure carry a lot of fear. Fear of being judged, fear of appearing to be a traitor to their people, and fear of receiving negative attention (Sandberg, 2013).

In the movie, Mademoiselle de Joncquières makes an additional attempt to fight internalized misogyny by trying to defend her life principles. She decided to totally embrace herself instead of worrying about the stereotype and judgment that had been placed on her.

Madame de Joncquières: *Ma fille, n'oubliez pas d'où nous venons.*

Madame de Joncquières: My child, do not forget where we came from.

Mademoiselle de Joncquières: *Mais je n'ai pas oublié. Mais au moins, là-bas, nos clients n'étaient pas dupes de ce que nous étions.*

Mademoiselle de Joncquières: I didn't forget. But at least there our customers are not deceived by who we are.



Source. Lady J movie (2018)

Women are frequently reminded not to step outside the limitations set by the social environment and to be aware of their position so they don't rebel. In the context of the conversation above, it can be concluded that it is no longer men who consistently warn women, but women themselves who carry out this task as patriarchal wardens. Misogyny often stems from a desire to bring women down, to put women in their place. Thus, women need to speak up, identify the obstacles that hold women back, and find solutions (Sandberg, 2013). Mademoiselle de Joncquières realized that she must release herself from Madame de La Pommeraye's control for her future.

Although Madame de Joncquières tried to remind her daughter of the despicable position and identity she would have to endure if she missed the golden opportunity before her eyes, Mademoiselle de Joncquières chose to lose what her mother thought was a golden opportunity and live with her true identity rather than pretend and lie for the rest of her life. She would rather return to her brothel than continue to follow the internalized misogyny actions that she received that keeps her behind bars.

Mademoiselle de Joncquières's choice make a new obstacle for her mother, as an outcast from a noble family, Madame de Joncquières is aware of how difficult it is to live when society disregards and belittles her dignity. She realized that social title is everything, it will guarantee one's fate. The forced marriage is often carried out by parents on their daughters because they are worried about their child's future. This action is carried out by families who uphold titles as one of the guaranteeing factors for family harmony (Adnani, et al., 2016).

Mademoiselle de Joncquières: *S'il me venait quelques sentiments pour le Marquis, mon destin n'en serait que plus douloureux.*

Mademoiselle de Joncquières: If I had feelings for the Marquis, my fate would only be more painful.

One of the things that contributes to internalized misogyny is the economic restrictions on women's lives. Due to these restrictions, lower-class women feel helpless and unable to independently meet their needs (Nasiru, 2016). Morality becomes an aspect of individual judgment, and with it, society is divided into good and bad groups (Adji et al., 2009). In the movie *Lady J, Mademoiselle de Jonquières* demonstrates how a patriarchal environment's influence on moral norms results in the idea that an individual's judgment should be made by themselves.

CONCLUSION

In the movie *Lady J*, internalized misogyny actions are shown from a different point of view. This movie depicts hidden acts of internalized misogyny that women are often not aware of. In contrast to internalized misogyny which generally aims to secure certain women's position in a patriarchal environment, the movie *Lady J* (2018) depicts that in an effort to undermine patriarchal power, women can also sacrifice each other. The movie also depicts the attempts to fight internalized misogyny, including the courage of women to speak up and defend their choices and principles in life, as well as dismantle components of dominance that exploit women.

Internalized misogyny can be a weapon used by patriarchy to destroy women's relationships from within. The war that used to take place in relations between genders to get equal rights and harmony in life has now shifted to the same gender. The level of superiority and inferiority that results from this categorisation of women are then used to oppress weaker women. Therefore, women should unite to fight against all acts of discrimination and exploitation, including those committed by their own gender.

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