



REPRESENTATION OF GENDER AND BREAKING OF STEREOTYPES

A STUDY WITH THE FILM JAYA JAYA JAYA JAYA HEY

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Abstract: This study has been undertaken to examine and investigate over the Gender identity and Gender stereotype of which dominants in each aspect of social and cultural outline through internal forces. To determine this social issue, it has been evaluated primarily with entertainment discourse, that embark on the idea precisely. The variable aspects of social norms and role of society features to characterise one's livelihood, and this study solves through literary and cultural studies of the intended matter.

Index Terms – Gender, identity, stereotypes, norms, representation, societal, cultural.

INTRODUCTION

Gender, the socially constructed characteristics is assigned with behaviours and social roles. The definition itself remarks on the visible and non-visible levels of ideologies of which evaluate someone without their class. The idea evokes into norms of representation, position and power, of which has been presented for a longer period of time in each community and cultures. The term implies into much wider perspectives and calculations in social construction of women, men, girls and boys. The constructed idea will never be fixed, and it will change over time, that of which accurate in 21st century. Influence of media and social outlets have immensely generated the idea into creating a clear and fresh path for everyone in this world. For that concern; the influence of mass media has remarkably put effort in clarifying many patriarchal or constructed representation into liberal norms and idea. That of which novelties of films have crossed its path. The socially constructed stereotype of gender very much present oriented, that of it is in its peak of changing but somewhat visible in every household and communities. The United Nations, Human Rights defines Gender stereotypes as; “A Gender stereotype is a generalized view or perception about attributes or characteristics or the roles that are ought to be possessed or performed by women and men”.

The definition of gender stereotype recalls into the represented ideas of cultural and societal aspects. The instructed roles to girls and boys from their childhood, defines into creating represented ideas of women and men of being feminine and masculinity. Even though at some point, it consols into positive remarks, it always falls upon the negative norms as such girls only do household duties and boys should be the one who hold power. The represented idea of girls and women are the expected notion of being dressed in feminine way and acting be as polite, nurturing and obeying. Whereas, boys and men are instructed to be aggressive and strong. These created into way much presented idea of gendered representation to stereotypes.

NEED OF THE STUDY

Cultural and social importance of gender identity and stereotypes has been circling as internal forces now days. Even there are numerous changes and sudden impact in each community and around whole world, there are minimal forces that play vital role in defining gender roles and norms. This force is evolving in Indian backgrounds from traditional path itself, and to thus it has somehow portrayed in entertainment outlets. But the miscalculation comes when the idea has taken as merely as an entertainment. The spectators are the definite answer of broadcast shows and it should be evaluated in analysing speculated social norms and ideas of gender and stereotypes.

RESEARCH METHODOLOGY

The methodology of the study is analytical and theoretical. The study used data from specified scholarly journals and articles to outline the issue. Analysed in film, with theoretical aspects to rate research area properly.

FRAMEWORK AND SAMPLE

The idea of gender identity and stereotype, evokes itself from households of every community and society. When a child is born and identifying gender, takes up to the early education of represented ideas. For a girl, there will be nurturing of being polite and not being loud, humble and pretty, devoted and helpful, obedient and supportive and so on. It is all of being a humane person but never be wise enough to react and be thoughtful of themselves. And for a boy, will be assertive, aggressive, sexually adventurous, dominant and control, emotionally detached and strong and the one to react not to learn. All of these ideas have been put inside of children from their home itself. And they get the idea of how they are being treated while growing up. Without their knowing, they get caught up with the constructed representation of society. In the journal article, *Gender-Role Preference, Gender Identity, and Gender Socialization among Contemporary Inuit Youth* remarks as; “The acquisition of an appropriate gender identity is a process in human psychological development. As the child enters puberty, especially, he or she undergoes significant physical and, hence, a reinforcement of sense of self as being either male or female. This physical maturational process, universal to the human species, is complemented by other members of the society. While the nature of these expectations may vary in form and content, the acquisition of an appropriate gender identity (and its associated roles) is undeniably a result of the interaction between both external (cultural) and internal (physical maturational) forces”. (Vol.21, No.4)

This note specifically equips with the idea of gender role and identity that of which is represented in social and cultural norms, creating ideologies and values. Thus, the idea grows into adulthood, they behave up to the social expectation of aggressive and humble. Men become aggressive of being questioned and women lacks to ask, as of which domestic abuse and violence rise up. In India, the concerned representations mentioned earlier is effective in many households. There are myths and attitudes about gender and the defined roles to women and men thus creating various minds to fall straight into the constructed ideologies. In the article *Gender Differences in the influence of Television of Gender Ideology? TV Hours and Attitudes toward Employed Mothers-1988-2008*, quote that; ‘The socio-cultural and historical context, and commonly held beliefs and attitudes towards married women in India play a critical role in influencing the organizational and societal responses and reactions to survivors of marital violence. For instance, if survivors of marital violence are approached by organizations insensitively, then the survivors’ feelings of helplessness and guilt can aggravate. In addition, family matters are perceived as personal thus outsiders should not intervene in them. There is a “culture of silence”.’ To this action of silence which is visible in Indian households as of defining the idea of Gender stereotype. The represented idea is depicted in satirical and of realism in narratives and literary resources. The influence of media in which providing cultural and societal ideologies have immensely grown. Novelties of plot lines in movie has taken its influence over the mass communities and such experiments leads to evaluate the idea of Gender stereotype and identity.

To the evaluation of representation of gender in Indian film, is splendid of which, plotline portrays the core norms of it. The proclaimed Malayalam movie; *Jaya Jaya Jaya Jaya Hey*, (2022) written and directed by Vipin Das, lead into the evaluation of represented gender in societal values and norms. The movie is the proof of theory of satire, feminism and representation. The main lead of the story, is Jaya, portraying from her childhood to adulthood. Through her years of growing up, spectators get to see the identical norms of the society for a girl and a woman in household.

As mentioned earlier, gender identity remarks in one’s childhood itself, thus creating child to know about their value and stand in culture. These instructions thus create into stereotypical aspects of one’s identity and their representation in cultural values and norms. Jaya, grows up in such environment, from her birth itself, early nurturing of Jaya’s life is depicted in a way, how most household treats a girl. The spectators witness Jaya being called and treated as the most precious daughter and being loved. The conversation between Jaya’s father and Mani Uncle is defined to combine the thought itself, when Jaya’s father says that he’s going to treat Jaya as Indira Gandhi, Jaya’s uncle points out to have hair; “*But she should have hair*”, of which a single line itself hints on how should a girl to look. Though the scene instantly gives comedy, within a few seconds brings up to social realities.

Jaya undergoes traditional gender roles; her mother does not allow her to whistle, Mani uncle wouldn’t let her play outside, not getting toys that Jaya likes, and not having enough willingness to embark and speak for herself. Scenes in Jaya living with her family, is the core represented livelihood of a girl in many Indian families. The social

and biological forces involved in Jaya's life is itself the mirrored depiction of woman in India. Her unwillingness for speaking for herself, plays a vital role as she become in a relationship. Its where the satirical aspect of toxic relationship is portrayed; Jaya can't change her own profile picture in social media, can't follow other boys in Facebook, can't call someone at night, can't wear what she like. Few minutes of her love-life embark on how the social norms and ideologies imposed upon her creates her character. Jaya become more of pleasing and silent, because of the nurturing of societal and cultural norms imposed upon her since childhood. Spectators get to see Jaya's childhood, where she does not speak for herself, even when she knew it was wrong. She couldn't ask for new books to study, and she only used her brother's. even when she gets into a good college for her graduation, her family is indeed not ready to let her go, they were concerned over societal norms and defining; "*Why should send a girl this far to study*"? But she stands up for herself in this scene, only to get tangled up the path her family has decided. There wasn't anyone to defend her decision to go for college, and Jaya's father yells at her as he mentions; "*What are you doing here? There are elders in the family who will decide things.*" When Jaya's relationship gets out, her family persuade her to get married, they often manipulate her, in a way of saying; "*We sacrificed everything for her! How could she do this to us?*" Constant interaction of her parents made to follow them even though she wanted to be independent on her own.

Jaya's married life is the central part of the film, as it is the portrayal of domestic abuse. Jaya got married to Rajesh, a Farm House owner and sales. Their meeting was traditional, through family, and in their first meeting Rajesh couldn't aske anything other than talking about his Farm House and Jaya kept silent. Audience gets to know how naïve and innocent Jaya is, she gets to like Rajesh from their first meeting which shows how much she lingers to have love and falls into the ideology of women being dependable to men. It is the traditional idea or role that to which followed by women in Indian society, they care about nothing else than their partner's choice. Women from their girlhood itself manipulated into the circle of choices of society and not of choices of their own.

Jaya as a housewife; learns about her new environment, she tries to please and be well enough as a good daughter for her mother-in-law and a good wife for husband Rajesh. As the scenes develop, Rajesh's true nature being revealed, he is not talkative and keep in form of masculinity of the societal norms. He does not talk or care for anything, in his home everything is done as he is told. Rajesh love *Idiyappam* (Kerala White Noodles) and *Kadala Curry* (Brown Pea Curry), and Jaya gets to know every day's breakfast is the dish Rajesh likes. She often tries new dishes and that's her way of showing love, when she gives a new curry to Rajeesh for breakfast he throws a tantrum by throwing the plates. Jaya witness Rajesh, and when he knows she made the curry he apologises and Jaya tells him it's not right to throw away food, hearing this, the very next moment Rajesh slaps Jaya and says; "*Don't advise me!*"

In the scene, what's striking is how mad Rajesh gets when someone tells him about his wrongdoing and when Rajesh slapped Jaya, his mother stays silent which indicates that it is normal. Jaya tells her parents about the incident, but they never come to figure out about it and become silent; as the Culture of Silence. These two parts clearly indicates to how the elders of each society and culture views about domestic abuse. From the societal norms, women are intended to follow the role of being obedient and silent even if her mental or physical health is at stake. The movie's follows up domestic abuse, Jaya often gets slapped by Rajesh and whenever she calls her family, they never took any initiatives. Jaya's character evolution from obedient to independent starts as she reacts to Rajesh's abuse. The satirical aspects of the film begin as her response to Rajesh, she kicks him and thus evolving to new chapters.

Rajesh gets humiliated and gets to take over Jaya, thus resulting into the most crucial scene in the movie; the fight scene between Jaya and Rajesh. At the end of the scene Rajesh gets beaten up and then Jaya's parents come over and Rajesh's mother seems to be upset about Jaya's behaviour. As the matting of family forms up the clear depiction of women should never react and the elders in the scene seem to call Jaya at fault and Rajesh being innocent. The idealisation of this scene remark on how society evaluates when a woman reponed to domestic abuse, because the se-up rules indicate women to be obedient and be a sacrifice. The nurtured ideologies of gender clear the air in the scene on how should a where is women being marked. From childhood itself Jaya is pleasing and grows up the definition of Gender identity and thus in creating her adulthood to the point of being a subordinate in culture. The represented stereotype of women is being generated in this movie through Jaya's life. Breaking of stereotype in Jaya's life comes to be splendid. After Rajesh act to be in love and Jaya's innocent mind won over him. Jaya gets played by Rajesh as he uses her and when she gets pregnant, she gets to know Rajesh plan of cutting her off from her independency. When their baby got aborted, Jaya is the one to get all the blame, her parent's and Rajesh's mother blame her for everything, knowing how her life has turned out Jaya storm out of hospital saying "*it's the first decision I ever made in my life, don't tell me to go back*".

In the *Gender-Role Preference, Gender Identity, and Gender Socialization among Contemporary Inuit Youth*, notes on;

“Although the man’s contribution to the household economy might be perceived as more dramatic, the woman’s contribution was every bit as essential. A man could be an excellent hunter, but without a qualified seamstress to make warm clothing and water proof boots, his subsistence activities could be seriously hindered.” (Vol.21, No.4) This to which identifies to Rajesh’s life when he understands how him being dependable to women. This lingered thought of Rajesh intended to depict how manipulative does the societal norms and ideologies of men gets spoiled in their life. The subject turns to note on the represented ideas of women and men in the society, thus resulting in a satire. As gender schema theory defines, the ways children represent and process in gender-related knowledge, the structures and social experiences upon identifying as girls or boys, children selectively attend to and remember to have their own gender relevant information and are motivated to shape into their own behaviours in making gender related judgements. The cognition from their childhood, embark on gender related behaviours. This note can be specifically indicated to the character Rajesh, who shows into behavioural counterparts of masculine society, in which men being humiliated when women react and advise, achieving quality education than them and of not following up gender norms and ideas. To final parts of the movie, the court scene where which Rajesh being questioned by Court Judge on his belief of freedom of women.

The movie solemnly embarks on breaking stereotypical aspects of women in the society. And as a counterpart it also splendidly shows of the men’s social norms and how they get manipulated by it. Both Jaya and Rajesh are the product of the represented gender identity and roles of societal and cultural forms. But what makes them different is how they finds and breaks of the boundaries in front of them. To that note, Jaya finds her value and how her life turns out while she focused on the stereotypical ideologies and norms. Jaya understands the invisible boundaries in her life from her childhood, but she never did have a chance to break off it. As time goes by the more her life hit rock bottom, she evaluated her value and she took the chance to grow for herself. Jaya’s improvement is thus the answer to the represented roles and norms of gender and stereotypes.

Gender roles and norms are the products of parenting, which is evident in the movie *Jaya Jaya Jaya Jaya Hey*. The often-spoken rules of governing behaviours that considered as acceptable for men and women is remark as output of the creation of boundaries. These gender norms play a significant role in shaping education and power, and gets to the point of unequal gender norms and attitudes among children and adolescents. This defines the life of Jaya and Rajesh, as spectators could see, Rajesh is the outcome the accepted gender norms and roles and Jaya who wants to stay out from the roles and norms. Both characters feature to define the societal discourses. The plotline of the movie evaluates the stereotypical counterparts and definition of gender identity and roles in the society.

CONCLUSION

The represented ideas and norms of defining gender is crucial in the Indian society. It is visible in most of households till today, from a child’s early days parenting involve as vital than anything else. With that a child’s cognitive idea of gender is controlled and manipulated by what they see and been told. In such a way creating a boy and a girl into specific social norms and roles lead into dangerous calculations. Differentiating within the boundaries of gender in childhood grows up into sense of social identity. As Rajesh’s mother and Jaya’s parents evaluates on the gender roles and norms leads into dangerous outcome. It is evident in social realities as there are cases of domestic abuse and violence, which is the outcome of gendered identity and imposed stereotypical roles and ideas. The movie *Jaya Jaya Jaya Jaya Hey* could be defined as the definition of the social realities and with the characters director let to break off from the stereotypes and represented norms.

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