

**Joan's Resistance Identity in Donna Woolfolk Cross's Novel *Pope Joan***

**THESIS**

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang in partial fulfillment of the  
requirement for the degree of *Sarjana Sastra* (S.S.)

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Malang, April 14<sup>th</sup> 2019

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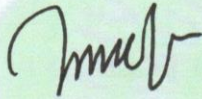
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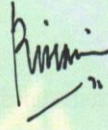
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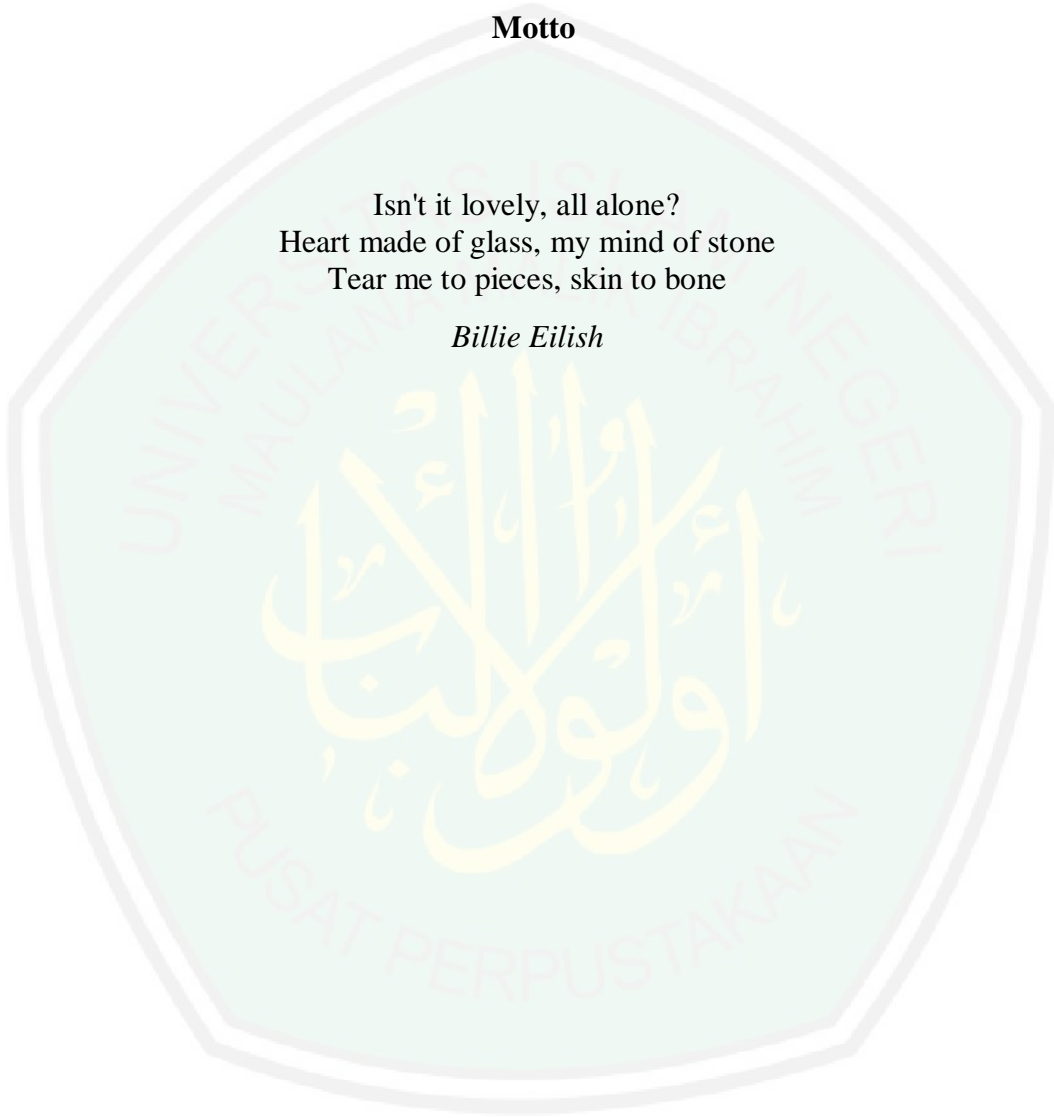


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**Motto**

Isn't it lovely, all alone?  
Heart made of glass, my mind of stone  
Tear me to pieces, skin to bone

*Billie Eilish*



## DEDICATION

This thesis dedicated to:

My parents who always give me the best pray, support, guidance and compassion to find the meaning of life. If life is a ship, they try to help me know where the wind blows.

For all my friends especially those who being roommate with me for these 4 years in MSAA.

Special for 8 people that always wake me up and remind me to finish this thesis the Sinar BTS members.

All my sister in ABA, USA and KD dorm. Thanks for the best support.

Dr. Mundi Rahayu. M.Hum

There is something beyond language I thank you

And forgive me for my stupidity.

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Praise and thank the presence of God Almighty for His blessings and love so that the writer can complete this thesis which takes the title “Joan Resistance Identity in Donna Woolfolk Cross’s Novel *Pope Joan*”

The purpose of this thesis is to fulfill a part of the requirements for obtaining a Bachelor of Arts (S.S) degree for undergraduate students in Universitas Islam Negeri Maulana Malik Ibrahim Malang. The author realizes that this thesis is still far from perfection, therefore the authors expect criticism and constructive suggestions from all parties for the perfection of this thesis.

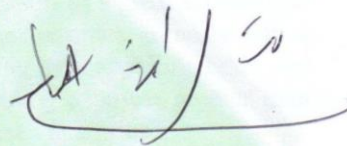
The completion of this thesis is inseparable from the help of many parties, so that on this occasion with all humility and respect, the author would like to thank profusely for all parties who have provided moral and material assistance, both directly and indirectly in the preparation of this thesis. Done, especially to those I respect:

My beloved advisor, Dr. Mundi Rahayu, M.Hum, my cordial thanks for your great encouragement, thoughtful guidance, critical comments, and correction of the thesis. Likewise, my sincere gratitude goes to all the lecturers of Department of English Literature in Universitas Islam Negeri Maulana Malik Ibrahim Malang, who have shared their considerable insights with me. My gratitude also goes on the whole lecturers, Dean, the Head of Department, and BAK officers in Faculty of Humanities who helped and taught me many things during studying. Thank you so much.

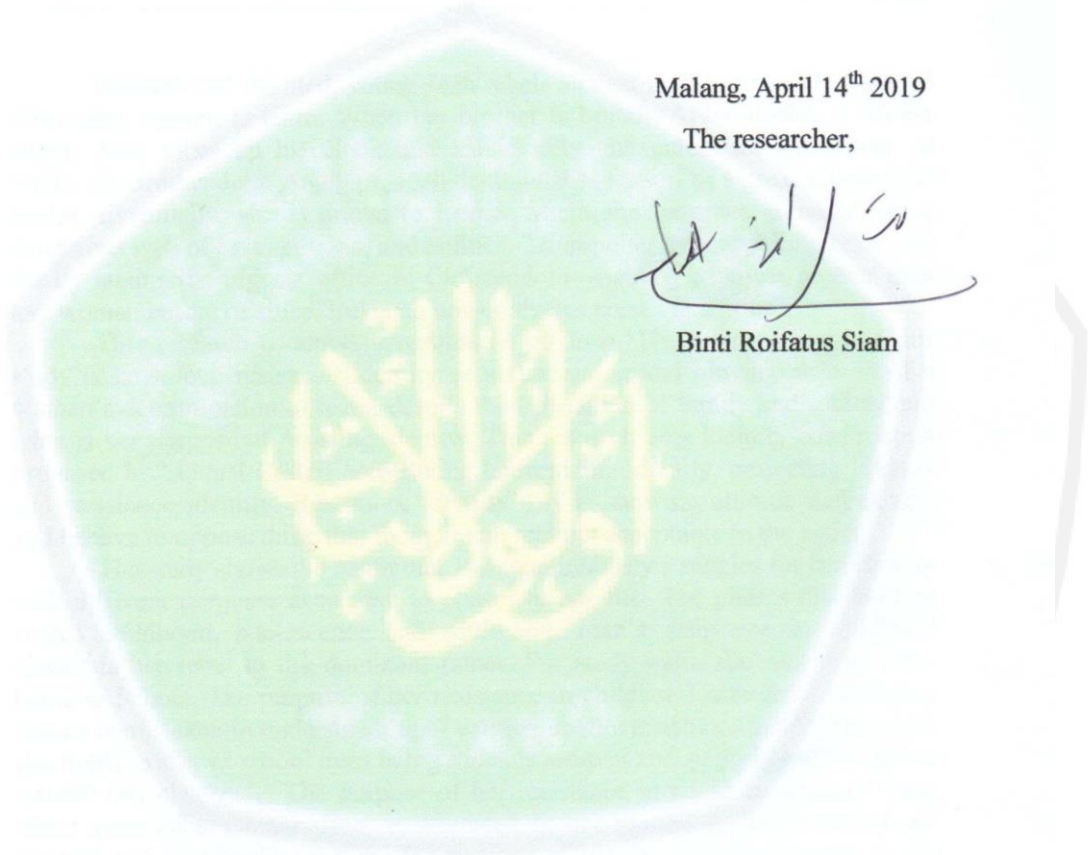
Thanks never feel enough to my parents that support me on moral and material, also to all those friends who have helped in completing this thesis that cannot be mentioned one by one. Finally, the author would like to thank all those who have helped and the authors hope that this thesis can be useful for all of us and become input material in the world of education.

Malang, April 14<sup>th</sup> 2019

The researcher,



Binti Roifatus Siam





## ABSTRACT

Siam, Binti Roifat. 2019. **Joan's Resistance Identity in Donna Woolfolk Cross's Novel *Pope Joan***. Thesis. Department of English Literature. Humanities Faculty. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

The Advisor : Dr. Mundi Rahayu, M.Hum

**KeyWords** : Identity, Resistance, Education, Inequality, Medieval.

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Brilliant and talented, young Joan rebels against medieval social strictures forbidding women to learn. When her brother is brutally killed during a Viking attack, Joan takes up his cloak—and his identity—and enters the monastery of Fulda. As Brother John Anglicus, Joan distinguishes herself as a great scholar and healer. Eventually, she is drawn to Rome, where she becomes enmeshed in a dangerous web of love, passion, and politics. Triumphant over appalling odds, she finally attains the highest office in Christendom—wielding a power greater than any woman before or since. But such power always comes at a price.

This research conducts investigation on Joan. The main problem of this study is how Joan resist her identity as a fascinating and moving account of a woman's determination to learn, despite the opposition of family and society and what is her purpose of resisting identity. This research uses identity construction proposed by Manuel Castell constituting legitimizing identity, projecting identity and resistance identity. Resistance identity self is showing attitude defensively and behave to oppose thing that thought and feel not acceptable to the agent.

The study shows the result that Joan continuously struggles for her identity with different purposes according to phases of her life. The phases divided into Joan's childhood, adolescence and adulthood. Joan's resistance in childhood phases is her rebel to the dominant father. For study more she run away from home to Schola. The purpose of her resistance in childhood is to show her father that he is mistaken in understanding of women. Joan's resistance in adolescence is she fights to stay at school even being the only women and strongly bullied by her teacher and classmate. The purpose of her resistance in adolescence is to show wider society that women deserves educated. In her adulthood, Joan resists to get married and disguised as a man. The purpose of Joan's resistance identity is she establishing several schools for women and encouraging several universities to start accepting female students even though initially only from a family of nobles.

## ABSTRAK

Siam, Binti Roifatus. 2019. Identitas Perlawanan Joan di Novel Donna Woolfolk Cross, Paus Joan. Tesis. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Penasihat: Dr. Mundi Rahayu, M.Hum

Kata kunci: Identitas, Perlawanan, Pendidikan, Ketimpangan, Abad Pertengahan.

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Joan adalah gadis yang lahir dengan kecerdasan yang cemerlang, ia melawan struktur sosial di abad pertengahan yang melarang wanita untuk belajar. Ketika kakak laki-lakinya terbunuh dalam peperangan melawan Viking, Joan dengan sigap mengambil jubah kakaknya untuk memasuki pertapaan di Fulda sebagai John Anglicus. Menyamar sebagai seorang terpelajar dan penolong. Tak sengaja dia tenggelam di kota Roma, dimana ia terjatuh jaring cinta, bakat dan politik. Dalam penuh intrik ia menempati posisi tertinggi dalam kristenan, lebih hebat dari wanita manapun sebelumnya.

Dalam penelitian ini berisi investigasi terhadap tokoh Joan, masalah utama yang menarik adalah perihal Joan membangun identitasnya dan mempertahankan keteguhannya untuk belajar meski harus melawan keluarga dan sosial sekitarnya. Penelitian ini menggunakan teori konstruksi identitas dari Manuel Castell berupa Legitimizing identity. Projecting identity and Resistance identity.

Studi menunjukkan hasil berupa Joan terus menerus membangun identitasnya dengan berbagai tujuan berdasarkan struktur umur, dimana, di bagi menjadi tiga yaitu masa kanak, remaja dan dewasa, pertahanan dirinya ketika masa kanak adalah berupa lari dari rumah untuk mendapatkan Pendidikan yang lebih baik. Tujuannya adalah untuk menunjukkan kepada ayahnya bahwa wanita juga memiliki hak untuk belajar. Di masa remajanya yaitu bertahan di sebuah sekolah yang Joan adalah satu- satunya wanita meski di bully oleh teman maupun gurunya. Tujuannya adalah untuk menunjukkan kepada masyarakat yang lebih luas bahwa wanita juga bisa belajar. Di masa dewasanya Joan menolak berbagai bentuk asmara dan mendedikasikan hidupnya untuk ilmu pengetahuan, tujuannya adalah untuk membangun beberapa sekolah khusus perempuan dan meminta beberapa universitas untuk mulai menerima perempuan,

صيام ، بنت روفاتوس. 2019. هوية مقاومة جوان في رواية البابا جوان دونا وولفوك كروس. أطروحة. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة الإسلام نيجري مولانا مالك إبراهيم مالانج. المستشار: د. موندي راهايو ، م الكلمات المفتاحية: الهوية ، المقاومة ، التعليم ، عدم المساواة ، القرون الوسطى.

شباب متمرّدون رائعين وموهوبون من جوان ضد القيود الاجتماعية في العصور الوسطى التي تمنع النساء من التعلم. عندما يُقتل شقيقها بوحشية أثناء هجوم الفايكنج ، يأخذ جوان عباءة - وهويته - ويدخل دير فولدا. بصفتها الأخ جون أنجليكوس ، تميز جوان نفسها بأنها عالمة ومعالجة عظيمة. في النهاية ، تنجذب إلى روما ، حيث تنغمس في شبكة خطيرة من الحب والعاطفة والسياسة. بعد أن انتصرت على الصعاب المرعبة ، حصلت أخيرًا على أعلى منصب في المسيحية - تتمتع بقوة أكبر من أي امرأة قبل أو بعد ذلك. لكن هذه القوة تأتي دائمًا بسعر.

هذا البحث يجري التحقيق في جوان. المشكلة الرئيسية في هذه الدراسة هي كيف تقاوم جوان هويتها كقصيدة رائعة ومؤثرة عن تصميم المرأة على التعلم ، على الرغم من معارضة الأسرة والمجتمع وما هو هدفها في مقاومة الهوية. يستخدم هذا البحث بناء الهوية التي اقترحها مانويل كاستيل والتي تشكل الهوية الشرعية وإسقاط الهوية والهوية المقاومة. تُظهر هوية المقاومة الذاتية موقفًا دفاعيًا وتتصرف لمعارضة الشيء الذي فكر ويشعر بأنه غير مقبول لدى الوكيل.

توضح الدراسة النتيجة التي تكافح بها جوان باستمرار من أجل هويتها مع أغراض مختلفة وفقًا لمراحل حياتها. تنقسم المراحل إلى طفولة جوان والمراهقة وسن الرشد. مقاومة جوان في مراحل الطفولة هي تمردها على الأب المهيمن. لمزيد من الدراسة هربت من المنزل إلى شولا. الغرض من مقاومتها في الطفولة هو إظهار والدها أنه مخطئ في فهم النساء. مقاومة جوان في فترة المراهقة هي أنها تكافح من أجل البقاء في المدرسة حتى لو كانت المرأة الوحيدة وتتعرض للتحذير الشديد من قبل معلمتها وزميلاتها في الفصل. والغرض من مقاومتها في مرحلة المراهقة هو إظهار المجتمع على نطاق أوسع أن المرأة تستحق التعليم. في سن البلوغ ، تقاوم جوان الزواج وتتنكر كرجل. الغرض من هوية جوان المقاومة هي أنها تنشئ العديد من المدارس للنساء وتشجع العديد من الجامعات على البدء في قبول الطالبات على الرغم من البداية فقط من عائلة من النبلاء.

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# CHAPTER I

## INTRODUCTION

The chapter starts with the background of study which is consist of reason and related study. The problem of the study answered in the third chapter. The scope and limitation explain how much wide and the border to stay focus on purpose. The sign gives information about the benefit of the reader. The strategies of study contain the way of collecting, analyzing and discussing the data for this study. Key terms that are used in this study and give meaning based on the scientific sphere.

### 1.1 Background of the Study

*Pope Joan* novel story is interesting, this is a story about the perseverance of a woman who wants to fight for her dreams. Her name is Joan, born in 814 AD in Ingelheim (now in Germany). The only daughter of canon (a kind of priest or priest) from England and his wife is a Saxon. Got two older brothers, Matthew and John. From childhood, Joan has revealed extraordinary intelligence and curiosity. Joan suffered physical abuse from her father because of that, but she didn't want to stop studying anyway. Born in a low-income family and backed by a thick Catholic life. Joan had to struggle desperately in maintaining her life since she was born. Joan fall in love with science and led her to a difficult and dangerous path, at that time (9th century AD) women were still considered as second-class people under men, where the opportunity to learn and get an education was closed to them.

Inequality between men and women is included in various branches of life such as economics, politics, and education. Why is education so difficult for Joan to get? Because the school is strictly regulated by the church and adheres to the system and laws that have been set, and according to the Christian scriptures themselves, women will not be the same as men.

Amazingly, Joan can keep going to school by showing her intelligence in understanding bible and interpretation. Joan broke the assumption of women of different because Eve made Adam come down from heaven in Christianity. Joan is becoming just one woman studying in a school supervised by the church.

Then does inequality in education continue to occur in this earth in the 21st century? Which are 12 centuries after Joan's death? The answer is still. Education still has problems in almost every country. Pakistan as a developing Islamic country has several educational problems. According to data from UNESCO, the completion of the study on basic education in Pakistan was 33.8% in women and 47.18% in men. This shows that the rate of graduation of basic education in Pakistan is very low. Factors of poverty, regional disparities, gender discrimination are reasons.

Including the problem of children who are refugees, many of the causes start wars, land disputes and natural disasters that make citizens want a better life. However, many have become neglected by the state because new countries feel overwhelmed by a large number of refugees. For example, in Paris Marine Le Pen said free education of illegal foreign children was suggested to be revoked in her speech in the capital city of Paris

"But I told them, if you come to our country, don't expect to be noticed, to be taken care of, that your children will get free education, playing time is up."

How a woman who resistant to the environment and her social order to get what she wants is an extraordinary thing, this is what makes Joan 's story interesting. It used social identity theory to analyze her identity resistance.

Personal identity is trickier than assumed, just where personal identity located? What guarantee someone always the same person? Imagine if a man lost all his hair? Would he still him? Yes, of course, how if he lost his finger? His hand? His leg? Yes, definitely. Interesting

question if he has to lose all his body but only have to save one part that you think his personal identity what it would be? Most of will pick the brain. It is told that what more closed to the core of the identity is the brain, but is it dealing with memories? How if someone forgets the ability to play tennis or how to cook the noodle is it the same person? But imagine if the forget things are stuff like ambition, energy, fear or stubborn, etc. could it still the same person? The answer is possible. That what call as a character that responded to the sense to any situation is it will be funny, wise or interesting. All of them is the theory of John Locke (Locke,1975) he said that identity did not consist on body survival nor in memory but our sense that call as "character" or in Locke phrase sameness of consciousness. John Locke said Which one would you choose? Remembering everything but forget the feeling Or Feel the same but remembering nothing? So, identity is deal with value inclination and temperament.

Discussing identity, it has been something important to human life. It could not be denied that human need an identity to live life, but what is identity? According to Stella Ting Toomey, identity is a reflection of self that comes from family, gender, culture, ethnic and social process (Toomey,2013). According to Waterman, identity means having a clear self-image which includes a number of goals to be achieved, values, and beliefs chosen by the individual. These commitments increase over time and have been made because the goals, values, and beliefs to be achieved, are considered important to give direction, purpose, and meaning to life (Waterman,1984)

Identity is considered important when individuals entering adolescence, they do not form their identities with only duplicate or imitate other people but also modify and unify the results of their identification of the identity into a new psychological structure. In shaping identity, adolescents should be able to ensure and organizing abilities, needs, interests, their desire to be accepted and expressed in a social context. Furthermore, if someone fails to form a mature identity will happen an identity crisis. The mark of identity crisis is the status of the

subject appear too strange, tend to isolate themselves from the environment and avoid contact with other people.

Almost everybody ever questioning self with, "who am I? " What is the purpose of my life? "What benefits can I give in life?", as well as various other related questions about the value and interest of self with the life living at this moment. If the answer is ' yes ', the experience of the identity crisis. The term identity crisis was first popularized by a psychoanalyst named Erik Erikson (Erikson,1968). The theory about identity crisis born because Erikson believes this is a problem of personality that is often faced by almost anyone in life. An identity crisis is not a diagnosis, but a collection of symptoms, as well as flu. The symptoms are like always questioned about the meaning of self-identity and then culminate in relation to various aspects of life. For example, career, couples, families, beliefs, etc. Those questions have an impact on the way somebody looks self and encourage to find out more about the meaning and purpose of life.

This personality problem could happen to anyone, regardless of age and the background. The majority root is derived from the pressures of life, resulting in stress and depression. Whether it's because of a fractured household, parental divorce, experiencing traumatic events, the loss of a loved one, loss of a job, and other deep issues. When someone fails to confirm the expectations and demands of society. These crisis individuals cannot develop and retain a perception of self (Erikson,1968).

As a response to the failure of finding the mature identity, some people construct their identity, in here using the theory by Manuel Castell "identity construction." Manuel Castells mentions that identity can be understood in three main categories, namely the legitimate identity; resistance identity; and a project identity (Castells,1997). Legitimate identity in simple terms can be understood as identity already valid in the legitimacy and recognized internationally. An example is the Resident Card (ID CARD), Passport, citizenship, religion



and ethnic. The next is a resistance identity that is understood as an identity that was originally not recognized and eventually became a thing that attempted the legality. An example is the quota of 30% representation of women in political parties and the legislature, the region lags behind and the border. While the project identity, an identity that is in the projection in the direction of legitimate identity. An example is the struggle of identity such as same-sex marriage, such the LGBT (Lesbian, Gay, Bisexual, and Trans-Gender).

Identity construction could happen in many aspects of daily life, such as in social interaction like a teacher when teaching in front of student, a banker with customer or even different attitude on classmate and roommate, in social media life like posting photos on Facebooks, Instagram, Twitter and et cetera with several expression that may not true and posting some status that gives people who read can give new perspective toward the poster, in case almost everybody construct the identity depends on the society, culture, norms and class lived (Castells,1997).

To make the study enlighten it is better to also look at the background of the author, Donna Woolfolk Cross is the author of two books, the first is the word abuse: "*how the words we use US*" and the second Mediaspeak: "*How does the television make up your mind*". She is a feminist and only writes one novel about patriarchy and gender discrimination that is the novel *Pope Joan* the novel she has been wrote and research for seven years. She is an American citizen but Bachelor of Arts in the United Kingdom. She moved to London and worked there as an editorial assistant for a publisher in W.H. Allen and company. When she returns to the USA, she then worked in the Madison Avenue advertisement company, then continue to graduate master's degree in literature and writing (Official Pope Joan site: Author biography. 1997)

Many previous studies help this study to be different and develop. The main study about novel *Pope Joan* focused on feminism study because of the rebellion of women that cover her

true identity to get the same right that is the reason this study is different. While in the theory of identity construction also a lot of studies that already done that talk a lot of them because of the use of identity in daily life such as in media social and student exchange, immigrant and soon. But only a view that talks about gender discrimination.

### **1.2 The problem of the Study**

The question below shows the problem that occurs in the study

- a. How is Joan's identity constructed in the novel *Pope Joan*?
- b. How is Joan's resistance identity constructed in the novel *Pope Joan*?
- c. What is the purpose of Joan's resistance identity in the novel *Pope Joan*?

### **1.3 Objective of the Study**

In accordance with the problem of the study, this aims to identify “How is Joan's identity constructed in the novel *Pope Joan*?”, “How is Joan's resistance identity constructed in the novel *Pope Joan*?” and “What is the purpose of Joan's resistance identity in the novel *Pope Joan*?”

### **1.4 Significant of the Study**

Giving information of benefits, there are two benefits expected from this study, the first is Theoretical significant, this study gives the contribution to aware of an identity crisis as there are still people who are struggling to know about self-identity and suffering from mental illness. Also, give a contribution to the development of theory identity construction by Manuel Castell based on gender and race problem such as discrimination.

The second is Practical significant, this study is expected to give the next researcher and for those who concern on identity problem.

### **1.5 Scope and Limitation**

The scope of this study is discussing the identity construction in the character "Joan" in the novel *Pope Joan* by Donna Woolfolk Cross by using Manuel Castell theory of identity construction that have three main idea namely the legitimate identity, resistance identity and a project identity and tried to analyze the problem faced by Joan by those three aspects. This study focused on the main character "Joan." This novel actually can be analyzed by feminism or psychological perspective, but many other studies already discuss this novel with that perspective. To make this study different is this study only analyzes the novel using identity construction on social science.

### **1.6 Definition of Key Terms**

The key term is a term used in a study and has a meaning based on the study. There are:

1. Identity: identity is a reflection of self that comes from family, gender, culture, ethnic and social process.
3. Identity construction: People who fail of finding the mature identity construct a new identity that accepted by society.
4. Gender inequality: the mark that differentiates man and women, because of religion and norm shape in a new point of view that man and women are not equal.
5. Resistance: showing attitude defensively and behave to oppose.

### **1.7 Previous Study**

Previous studies are dealing with both of the objects of the research and the theory. The previous studies that are used in here for evidence that this study is divergent with most of the study that did. Most of the research that done deal with this novel commonly with Feminism perspective because the struggle in inequality education aspects that faced by Joan but only one mention in here that is "Liberal feminism in the file of Joan based on Naomi wolf's perspective" written by Nurul Hanifah, Moh. Zawawi, and Penny Respati Yurisa 2017. That is

about looking gender discrimination inside Joan life that happens because of the patriarchy system.

There are a lot of researches that taking the identity construction in many aspects of human life due to the fact that human beings need and use identity throughout life so that the study of identity construction can be such a thing in politics to social media. The first previous study is entitled "The Main Character's Islamic Identity Constructed in Mohja Kahf's *The Girl in The Tangerine Scarf*" by Achmad Dian Irwansyah UIN Maulana Malik Ibrahim Malang 2017. The study shows that the problems facing Shamy Khadra are Islamic tradition that must match with the Midwest intolerant, under all those pressures it is so hard for women to stay on the original identity, so she tries to construct new identity to stay exist in the new society.

The second is entitled "Identity Construction as a Personal Sense-Making Process: A Case Study of Estonian Students in The United Kingdom" by Mariann Märtsin University Bath 2008. The study investigated the Estonian students that construct new identity while creates short course learning in the UK, they try to duplicate to be more like the UK students.

The third is a study entitled "The Construction of an Online Identity A Case Study of Fashion Blog 'The Blonde Salad' and Founder Chiara Ferrigno's Activities on Instagram" by Dieneke Boer Universiteit Leiden 2016. Is a study that concern on people that construct new identity through social media, in this case, is Instagram and an object is a person that a fashion blog.

## **1.8 Research Method**

The method of this study is strategies that used to explain the literary work by some approaches and particular theory.

### **1.8.1 Research design**

This study is using qualitative research and using literary criticism to explain a literary work, literary criticism self is critics or comment to any kind aspects such as Marxism,

structuralism, sociology, politic, psychology, and more. This study using identity construction theory by Manuel Castell theory as an approach to analyzing the character Joan in novel *Pope Joan* by Donna Woolfolk Cross, in here literary criticism use as the practical method the theory identity construction used as a theoretical method.

The first thing to do in this study is to find the subject, therefore use novel *Pope Joan* by Donna Woolfolk Cross and read the novel sincerely. From the first step could find the problem on the study, so that tried to find the theory that match, the next step is to make a decision the objective of the study for staying on track, the last is analyzing the problem with the theory to find the answer.

### **1.8.2. Data Source**

The main data that is used in this study is a novel *Pope Joan* by Donna Woolfolk Cross that was published by Ballantine book, New York, 1997 ISBN 979-1112-43-6 consist of 736 pages with 29 chapter. The data that taken from this novel is in the form of sentences, phrases, and words.

### **1.8.3 Data Collection**

In collecting data, there are strategies used. The first step and very important is to read the whole novel concern and comprehensive especially scene that dealing with the character which is Joan and identity. It needs to repeat two times for not losing any data. For a sentence that sense match will mark to avoid the possibility of losing important knowledge. Also, it is supported by several resources that are relevant to the topic that is identity.

### **1.8.4 Data Analysis**

It is the next step after collecting the data, after all the data that relevant and needs to be collected, then could analyze in several ways. The first is classifying the data into many parts that deal with identity construction like". Manuel Castells mentions that identity can be

understood in three main categories, namely the legitimate identity; resistance identity; and project identity. The second step is the main things that must do analyzing the data of identity construction into the Joan problem, and the last step things to do is put them into the discussion to gain the result with conclusion and suggestion.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This section contains theoretical studies that are relevant to research topics. This chapter exists to explain important discussions such as sociological literary criticism, crisis identity, gender discrimination in the medieval era and identity construction by Manuel Castell.

#### **2.1 Sociological Literary Criticism**

These days sociological literary criticism has given more attention to modern literature especially novels, literature become attribute for society as the creative process, an interesting issue is a fact that society is in a dynamic changing state caused by technology. As a social interaction response, the results of literary work continue only in accordance with the author's response to the dynamic change. (Ratna, 2013)

The sociological analysis does not intend to reduce the fiction in reality. Otherwise, the sociology of literature enhances the understanding of literature in the public relation that the invention is not contrary to reality. Literature is not just an individual but a social phenomenon. Consequently, as a reciprocal of literary works, it can provide input benefits to social structure. The fact that both sociology and literary work have the same object that is human and society. Although the essence of sociology and literature is very different, even diametrically opposed. Sociology is a categorical objective science, limiting itself to what happens and what should happen today. Instead of literary works are subjective and imaginative. Literary and sociological differences such as differences in fiction and reality. So, it is trying to look at society from literature and assume that literature is the representative of society. (Burke, 1971)

Sociology comes from the Greek word: Socio (United, friends) and Logos (word), sociology means the science of the origin and growth of society, the science that is studying the whole network of people in society with general, rational and empirical. While literature

comes from Latin word *littera* mean letter or handwriting mean any written work than consider as Artistic and have value and often using language in different ordinary used. (Wellek and Werren, 1990) There are some definitions of literary sociology to discover the relationship between literary work and sociology. According to Nyoman Kutha Ratna, the first is understanding literary works taking into a social point of view, the second is understanding literary works relationship with society.

The institutional object of sociology and literature is human in society, society is people who live together and produce culture, sociologist describes human life objectively then literature tells through the emotions of subjective and evaluative. So, if there are two sociologists doing a study together, it is impossible that the result will be the opposite, but if there are two artists about study same social problem the result will be different because the subject of sociology is the objectivity, then literature is through creativity. (Ratna,2013)

The theory of socio literature, has existed since the time of Aristotle / Plato (5th century BC) at that time the mechanisms of literature and sociology still include poetry in the book *Ion* and *Republika*. According to Plato art is merely an imitation (*mimesis*) that exists in the world of ideas, so, the artwork is a clone of imitation. Artwork only makes human further away from reality. Therefore, artists should be kept away from society.

In opposite side Aristotle rejects the opinion of Plato, according to him art raise the soul of the human being through the process of purification by literary works because being creative set free human soul from low lust. in understanding literature that dominated by interpretations the artist does not create the literary works merely imitating reality but also creating author new world as well. Aristotelian thought influenced until the middle age the idea is literary work can purify the human soul because of the analogy that literature is duplicating nature as same as glorifying the perfect God (Ratna, 2013).



The relationship of literature and sociology has been discussed from the era of Plato and Aristotle, but actually, the sociology of literature stand-alone using scientific theory start at the beginning of the 13th century, the first book discuss this is the sociology of art and literature: a reader compiled by Milton c. Albrecht. James H. Barnett and Mason Griff first appeared in 1970.

Sociological literature is an objective and scientific review of human beings in society and about the social and social process. The point is how communities grow and thrive by studying social institutions and all issues such as the economy, religious, political, etc.

The term "critic" from Greek krites means "judge". Krites itself comes from krinein "judging" kriterion which means "basic judgment" and Kritikos meaning "judgment" (Baribin, 1993). Pradotokusumo (2005) said that literary criticism could be interpreted as the objects literary study (literary Sciences) which the analysis, interpretation, and assessment of literary texts as works of art. While Abrams in the study of literature (2005) describe that literary criticism is a branch of science that deals with the formulation, classification, lighting, and an assessment of literary works.

When a literary work created, the next step is the works must be observed and judged that it might be a good work. The statement called criticism. Literary criticism is the analysis of a literary work to observe or assess good as bad of work objectively. Sociological literature is an absolute part of literary criticism, the intent is to specialize in reviewing the literature in terms of observing social facet. The product of the research can be classified in literary criticism.

## **2.2 Pope Joan Social Cultural Background**

The interesting fact is that Joan character is such a legend, the story of a pope that actually a woman been told into many stories with oral. There are hundreds of publications about Joan life into many forms such as historical way with many pieces of evidence that Joan

is a real person, play performances, novels with many story and movie. At least 20 novels published in the 20-century talk about *Pope Joan* and Donna Woolfolk Cross novel is one of them. There are no clear written pieces of evidence that *Pope Joan* ever existed.

Most historians regard the *Pope Joan* is a fictional character born from the anti-papal, but some believe that the legend really exist. At the end of the novel, Cross added a note about the controversial author of the legend of *Pope Joan* accompanied a lot of data and historical facts relating to the existence of Joan, as the Liber Pontificalis documents the truth is still debated, or a chair the examination called the Sella Stercoraria to check the gender of the new Pope was elected. Appear a big question mark in our heads, "*Pope Joan* does indeed exist?"

"Whenever you meet a legend, you can be sure, if you live them to the base, you will find history." – Vallet de Viriville (p. 718)

There interesting debate that *Pope Joan* is a real human, being *Pope Joan* is claimed as the only female Pope who ever existed. She allegedly had been the Pope for two years, i.e., between approximately 856 to 858 ad. (Habicht,2018) However, many doubted the existence and debate as it is considered to many as a mere myth. There is a myth or a legend which explains the existence of a Pope named John or Johannes Anglicus who served in the mid-9th century, turned out to be a woman or a *Pope Joan*. For example, there is a story told by a monk named Martin from Poland. He claimed that *Pope Joan* was pregnant and gave birth in a procession to the Church.

There a lot of debate about the existence and gender of a Pope named Johannes Anglicus. Even in the "Liber Pontificalis", the official book of the Popes biographies in the early Middle Ages, p. Pope Benedict III, who according to legend was the predecessor of *Pope Joan* lost data. "Pope Benedict III completely missing entirely, " said Michael Habicht (2018), archaeologists from Flinders University in Australia, according to him by finding whether *Pope Joan* actually existed or not, it will solve a mystery religion and history. Also, these findings could clarify the role of women in the Church.

Michael Habicht gives many historical facts about the development of *Pope Joan* shows it is actually a legend, which cannot be confirmed the truth. Here is the story of the legend of *Pope Joan*, Fairy tale about a female Pope named Joan, was first discovered in the mid-13th century.

#### A. Variation of the fable of *Pope Joan*

##### a. a version of Jean de Mailly.

The first time that renders this tale was a Dominican Jean de Mailly which are then taken as the benchmark by another Dominican Etienne de Bourbon (1261) that renders this tale in his book, "the seven gifts of the Holy Spirit." It says here that the Pope and the woman lived around the year 1100, but in this version are not mentioned by name. She is a very talented, dressed as men, became a member of the Curia, then a cardinal, and the Pope. One day he rode horses, and later gave birth to a male child; she was then tied to a horse's tail, dragged along the city, was sentenced to death by the people, was buried in the place where she died.

##### b. the Version Martin (Martinus Polonus) of Troppau

According to Martin, After Pope Leo IV (847-855) a person named John Mainz (Johannes Anglicus) ascended the Papal Chair for two years, seven months and four days. She is reported as a woman. As a child, she was taken to Athens, and applied menswear and become very clever. She came to Rome, became a teacher of science and attract the attention of many literate. Eventually, she became Pope but then giving birth in the middle of the procession from the Church of St. Peter to the Lateran, between the Colosseum and the Church of St. Clement. She died instantly and was buried in the same place. It is said that the next Pope has always avoided this line; because it does not want to remember this shameful incident. Here is mentioned the name "Pope" as Johanna (Popess Joan).

There is another version that mentions that the name "Pope" when children are Agnes or Gilberta. Or in many other variations such as written in the Universal Chronicle of Metz (1250), and "Mirabilia Urbis Romae".

The main issue that tells in the novel *Pope Joan* by Donna Woolfolk Cross is the discrimination faced by Joan in the education system as she was forbidden to learn how to read and write. Society in this era tends to think it is a big mistake and sin for women have the desire to learn or even go to school. This discrimination that makes Joan fight to get equality until the last her day.

Gender is a big mark that distinction between a male and a female in the role, functions, rights, and behavior shaped by social and cultural order. The emancipation of women been voiced to increase the disparity of conflict gender issues. Discrimination because of gender is still going on in some places, there are still people who think that men hold over everything.

Society assumes work that done by men could not be carried out by women. Gender difference impact to social roles, responsibilities, rights, and functions between men and women in society. The difference is finally making the community tend to be picky and discriminating treatment access, participation, as well as control in the development of men and women.

The discrimination that as old as the history of human spread to any aspects of life, Gender issues can be classified in various fields as follows:

1. Economics. Several economic activities noted that not match to women or men, and women generally had a large role in maintaining family life. Society tends to think that it is better for women to stay at home and do home stuff.
2. Socio-cultural. The social factor is very important as it affects the status and role of women. Socio-cultural factors can be a supporter or a barrier to the advancement of women.

3. Education. It is still an old story on many developing country women cannot get a higher education than the man because of women tend to stay at home, it is also affected into many branches of life and independence.

4. Politics. Rarely or are still very few women held the position on government. Because of the think that women can not think wiser than man. Many reasons noted:

a. women are just loaded with household stuff and not given the chance or opportunity in a productive role.

b. the daughters didn't get higher education and or equal to men for a variety of views and reasons.

c. Women are more dependent on living has given by her husband so as not to have the skills and experience that is comparable to that of men.

The fact that gender discrimination started as old as human history self, make this study will only focus on in the medieval era since it is focused on the era that Joan lived and face the gender discrimination, with knowing her real condition make the study easier to understand what kind society that lived in the medieval era.

Middle ages in European history lasting from the 5th century to the 15th century AD. The middle ages begin since the collapse of the Western Roman Empire and continue when Europeans began entering the Century of discovery and Renewal. The history of the Western world is traditionally divided into three, namely the period of Centuries of ancient, medieval, and Modern times. In other words, the middle ages are a period of transition from the Ancient to the Modern times. The middle ages are still divided into three periods namely the early Middle Ages, the middle ages and the late Middle Ages.

According to Backman (2003), the monasteries were built incessantly to convert the House of ancestral beliefs in Europe at the end of the 8th century and the beginning of the 9th century under the Frankish Kings of Caroling Empire. Although successful controlled

mainland of Western Europe, Caroling Empire ultimately derailed due to the civil war in the country and invasions from abroad, namely the Vikings attack from the North, the attack of the Magyar people the East, and attack people Saracen from the South.

Intellectual life is marked by the scholasticism, a philosophy that prioritizes the harmony between faith and reason, and is characterized by the establishment of universities. The theology of Thomas Aquinas, the paintings of Giotto, the poems Dante and Chaucer, travel-Marco Polo's journey. The late middle ages were marked by various calamities and plagues which include famine, pestilence, and war. Which significantly decrease the population of Europe, between 1347 to 1350 the Black Death plague, killing around a third percent of the population of Europe. (Backman, 2003)

The inter-State conflict fill with Controversy, heresy, and the Western schism against Catholic Church going along with dissension within the community, and the rebellion of the commoners that hit the kingdoms in Europe. Cultural development and technology transform the people of Europe, ending the period of the late Middle Ages (Norman,1996)

Basic education to recognize letters and numbers are still the responsibility of the family, or the village priest (Canon), however secondary trivium subjects (three branches of science), namely grammar, rhetoric, and logic are studied in schools or Cathedral schools own by Government. Universities are also well established throughout Europe in the 14th century and 15th. The literacy rate of academic people is increasing, but still belongs to low According to one estimate, the level of literacy achieved 10% for men and 1% for women in the year 1500. The publication of literary works in many languages has increased. In the 14th century, Dante Alighieri (died 1321), Petrarca (d. 1374), and Giovanni Boccaccio (died 1375) produce the paper in Italy, Geoffrey Chaucer (d. 1400) and William Langland (died c. 1386) produce the paper in the English, while François Villon (died 1464) and Christine de Pizan (died c. 1430) produce the paper in France. Most of the resulting paper was in the form of papers titled religion

and the majority are still written in Latin (Backman, 2003) at the end of the late Middle Ages, the creation of the printing press around 1450 encourages the establishment publishing across Europe on 1500

### **2.3 Identity Construction**

The word identity itself is a keyword which can refer to any connotations: social, political, cultural, and so on. Identity is not something final. Jean Baudrillard a prominent modernist says on his book *Mass, identity, architecture* (2003) that research on identity is not easy since there is no original identity. Refer to what's presented by Manuel Castell clearly says that identity is a collective rather than an individual. The concept of identity which he described as a group concept became very affirming that in the individual itself there is a sense of belonging and feeling a sense of difference that is capable to construct identity (Castells,1997)

Identity becomes an inevitability dimension that inherent for human relationship, due to the existence of a person always be part of an ethnic, religion, traditions, and language in a certain culture system. The importance of identity for someone expressed by Jeffrey Weeks on *Against Nature: Essays on History, Sexuality and Identity* (1991) identity is about belonging, equations with a number of people and what distinguishes each other. Basic of identity, gives a sense of location, a stable core for the person.

In philosophy, the idea of Constructivism has emerged since the Socrates finding soul in the human body, since Plato found the thoughts and ideas. The idea of getting more concrete after Aristotle introduced the term, information, individuals, relationships, substance, material, essence and so on. He said that, humans are social creatures, each statement must be confirmed, that the key to knowledge is the basic logic and knowledge is the fact (Bertens, 2008). Aristotle also has introduced the word ' *Cogito, ergo sum* ' or ' *I think because I was there* ' (Sorel, 2008). The words of Aristotle become famous as a solid foundation for the development of the idea Constructivism at this time.

Individual understanding of the concrete world, knowledge formed in the social-historical condition. Knowledge and the reality connected by what Foucault referred to as discourse, I.e., a number of ideas and arguments directly related to the techniques of power control. Regardless of where the power comes from, but power defines the knowledge, assessment of what is good and bad, can and cannot be, adjust the conduct, discipline, and control all something, and even punish That is, the human subjects as individuals, also formed and regulated by the regimes of power. This can be described how social construction can affect behavior and social orientation.

Determining one's own identity according to Chris Barker (2000) is a matter of similarity and difference about personal and social aspects, about the similarity of individuals with a number of people and what distinguishes individuals from others. Personal identity is based on the uniqueness of one's personal characteristics. Such as character, ability, talent, and choice. And so forth. While the definition of identity construction according to Chris Barker is building self-identity, showing the real identity and similarities with a number of people and what distinguishes us from others

From the above definition, it is clear that every individual need of identity to give a sense of belonging (sense of ownership) and shows who the person in the middle of the community, thus one can feel comfortable being in the groups that have some similarities like gender, ethnic and language. In practice communication, identity often provides not only the meaning of somebody's personal but also typically based on the characteristics can reveal the presence of that person.

Manuel Castells was born in Barcelona in 1942 in a family of Francisco Franco. Castells is Professor at the Open University of Catalonia and expert analysis of urbanization. Castell published a trilogy of "The Information Age" that contains 3 volume that is volume 1 of "The Rise of the Network Society" (1996) emphasizes the structural social problems such as



technology, economics, and labor processes that lay the groundwork for the era information '. Volume 2-"The Power of Identity" (1997) main concern is with the sociology of 'network society ', in particular with the social movements that emerged in response to fundamental changes and then take advantage of the new State is served. Volume 3 "End of the Millennium" (1998) is the most explicitly concerned with politics, the central theme is social inclusion and exclusion, and make learning in the Soviet Union for the future of Europe, the rise of the suburbs of the Pacific and significantly in a global crime network.

Castells is a firmly focused study in the context of the community network on collective identity this is because in the network of society the definition of individuals passing through time and space. Different from the sociological approach that defines identity as a role or a series of the role. There was a shift in the meaning of the above identity construction Manuel Castells (1997) in divide the understanding or the type of identity, Castells on his book "The Power of Identity" divides identity into three forms of identity that are legitimizing, resistance and project identity. World build system how community interaction and how through which humans build their identity. In his thinking, Castells thinking about offering the three identity formats as follows:

### **1. Legitimizing Identity**

Legitimizing identity is introduced by the dominant institution of society to extend and rationalize their domination through social actors. Legitimizing identity as Castell (2010) proposes is generating civil society that is set of organizations and institutions, as well as series of structured and organized social actors will reproduce, albeit sometimes in conflictive manner, the identity that rationalizes the sources of structural domination. It is a power of projecting people without direct violence and assault.

### **2. Resistance Identity**

Resistance identity is generated by those actors who are in positions / conditions devalued and stigmatized by the logic of domination, thus building trenches of resistance and survival on the basis of principles different from, or opposed to, those permeating the institution of society, as Calhoun proposes when explaining the emergence of identity politics (Calhoun 1994:17). Castells (2010:9) argues that this is important type of identity building within the society because it constructs forms of collective resistance against unbearable oppression. The boundaries of this resistance are defined from geography, history and biology. This is the building of identity which defense itself from dominant institutions and ideologies.

### **3. Project Identity**

Project identity is when social actors on the basis of whatever cultural materials are available to them, build a new identity that redefines their position in society and by so doing, seek transformation of overall social culture. This is constructing identity, the process where subjects are produced. Castells (2010:10) defines this as project of oppressed identity who seeks for transformations of society. This is the project of new life and different life as they please when their identity is oppressed. Castells mentioned that this project identity issues in line with post – patriarchal society, liberation of woman, man and children through their project of realization. Hence, they seek for a new place that redefines them within the society. It is in the realm of social change, where it enunciates the transformation of identity.

Identity construction could happen in many aspects of daily life, such as in social interaction like a teacher when teaching in front of student, a banker with customer or even different attitude on classmate and roommate, in social media life like posting photos on Facebooks, Instagram, Twitter and et cetera with several expression that may not true in this case it is also related to the position of social groups, in particular, the organization.

Identity groups also occur due to the participation of the members, support groups, and identification the identity of each individual is constructed from a variety of sources and

elements. The social construction of reality that is defined as a social process through action and interaction in which the individual creates a continual reality owned and experienced together in subjective. (Poloma 2004).

Identity is a key element of subjective reality and relating in the dialectical with the community. The identity was formed by social processes. So, gain from that modified or even restart by social relations. The social processes involved in shaping and maintain the identity determined by social structure.



## CHAPTER III

### ANALYSIS

This section contains the results findings data collection followed the process of data analysis as the objectives of the study and the approach that used. The data indicated directly to answer the problem of the study that questioned in Chapter I. This chapter answer the three main questions of Joan's identity construction, the dominant of Joan identity construction and the purpose of Joan identity construction,

#### 3.1 Joan's Identity Construction

Joan's achievements in the world of academia and religious slowly rising. Joan's intelligence in knowledge, wisdom, and the world of medicine brought her into a Pope. The first women for thousands of years exist but not acknowledged, even deliberately omitted from history because considered as an insult and sins. From the short story above could be analyzed by Manuel Castell theory "Identity construction" three main categories the legitimate identity, resistance identity, and a project identity as a response to Joan that covers her identity to be a man for the rest of her life to get the same right.

Manuel Castells provide sketches to answer the question "what is identity", identity is the people's source of meaning and experience, the process of construction of meaning on the basis of cultural attribute or related set of cultural attributes that are given priority over other source of meaning "(1997). Castells also stressed that identity is plural and not singular not the same as the roles, as the identity function is to organize and manage the meanings. The role of organizing functions Further explained that identity is the cluster resources meaning for and by the actors themselves are constructed through a process called individualization (1997).

Castells sees that identity is constructed through the sociological perspective, then the main argument of the text, that the construction of identity is the building of the history, the

location of the geography, biology, religion, collective memory and personal fantasies, as well as power. But individuals, social groups and communities manage all of it and reset the value. It is more deterministic rooted in social structures in space and time. Castells also assume that the collective identity that builds the very determined contents the identity symbols and their values down to be able to identify in placing themselves.

As explain above identity and the three part of identity building and the short life about Joan life, here continue how Joan identity constructed by three part of identity construction.

### **3.1.1 Joan's Legitimate Identity**

Legitimizing identity introduced by the dominant social institutions to expand and rationalize their dominance against the actor social is at the core of the theory of authority and domination, but also suitable with various theories of nationalism (Castell,1997). Legitimate identity in simple terms can be understood as identity already valid in the legitimacy and recognized internationally.

This identity is introduced by the dominant institutions in society. It is extended and rationalized their dominance with the social actor. Identity will be formed which as the main character when dominance by institutions formed if it enters social character and is recognized by social actors. This identity then formed a civil society consisting of institutional elements. Religious doctrine can also influence behavior in making some actions and decisions that are made and become legitimate tools to justify policies and actions taken. Although other parties consider it cannot be justified, such as suicide bombings and others. (Fearon,1999)

The legitimate identity of Joan is her pure identity as a woman that has the desire to learn but forbid. Even, she is a shining girl her father still thinks it is a big sin for women to learn. This is a story of the persistence of a woman who wanted to fight for her ideas. She falls in love with science led her on a path that is difficult and dangerous. In that period (9th century

AD) a woman is still being second class society under men, where the opportunity to learn and get an education closed. Hard life touch Joan life even before she was born. Catholic being the rule of life and the gospel being the guidelines.

What was it in her that would not let go of her impossible dreams? Everyone told her that her desire to learn was unnatural. Yet she thirsted for knowledge, yearned to explore the larger world of ideas and opportunities that was open to people of learning. The other girls in the village had no such interest. They were content to sit through mass without understanding a single word. They accepted what they were told and did not look further. They dreamed of a good husband, by which they meant a man who would treat them kindly and not beat them, and a workable piece of soil; they had no desire ever to go beyond the safe, familiar world of the village. They were as inexplicable to Joan as she was to them. Why am I different? she wondered. What is wrong with me? (P.66 Chapter 3)

Joan is very different from most girl, she has a strong desire to learn and not easy to form the conversation above it is very clear how Joan's father's attitude when his wife gave birth. Joan's father clearly stated that helping a woman to give birth is a disgusting thing. Meaning that the father has the idea that daily living is called work grouping. Choosing which one is suitable for men and which for women. This can still be found up to now, such as driving large vehicles such as trucks and buses is more suitable for men as women if they want to work more do fine work such as teachers, midwives, servants or receptionists.

Domestic tasks (in the home) such as caring for and educating children, cooking, cleaning and caring for homes and so on are considered to be the duty of women, even considered as nature. Meanwhile, men are given the role of carrying out tasks in the public space, earning a living and becoming the head of the household. (Young,2013)

Differences in roles in terms of work. For example, men are considered productive workers and reproductive workers. Cheap Baltimore Ravens Jerseys Productive work is a type of work that earns money. Reproductive work is work that guarantees the management and reproduction of the workforce (including taking care of housework and childbirth). This reproductive work usually does not make money.

The distinction of the work area. Men are in the public area (outside the home) and women are in the domestic area (inside the house / private room). Status differentiation. Men act as subjects, as main actors, and women as extras (complimentary) objects. Therefore, men act as the main breadwinner and additional breadwinner. Men as leaders, women are led. Differences in nature. Women are attached to feminine characteristics and attributes such as being refined, polite, affectionate, whiny, timid, emotional, "beautiful", wearing jewelry and suitable for long-sleeved or skirt. While men are attached to masculine characteristics, for example, strong, brave, hard, rational, rude, brave, firm, muscular, active, and therefore wear practical clothes such as trousers / short and short haired. (Marisa Young,2013)

This is what causes how Joan's father have very different attitude with the two of Joan brothers. As long as Joan grows up, she becomes a child with the right curiosity but all of that advancement was not facilitated by her father. At that time, they are not allowed to read and write. If there are lessons in reading and writing it should only be reserved for men. Strangely, the nasty sentence was not only coming out of the mouth of the man but rather from the women themselves. They agree and think negatively of themselves. In essence, higher education for women is not important.

“Why did Matthew and John go away?” Joan asked suddenly. Her mother had explained this to her several times, but Joan wanted to hear it again.

“You know why. Your father took them with him on his missionary journey.”

“Why couldn’t I go too?”

Gudrun sighed patiently. The child was always so full of questions. “Matthew and John are boys; one day they will be priests like your father. You are a girl, and therefore such matters do not concern you.” Seeing that Joan was not content with that, she added, “Besides, you are much too young.”

Joan was indignant. “I was four in Wintarmanoth!”

Gudrun’s eyes lit with amusement as she looked at the pudgy baby face. “Ah, yes, I forgot, you are a big girl now, aren’t you? Four years old! That does sound very grown-up.” (P.26 chapter 1)

In the dialog, Joan asking and started to wonder. The father just taught her two big brothers and did not give her an opportunity. Actions that emerged from the response of the mother Joan showed that there was strong dominance between Joan's father to all his family members so that she was very afraid of all the new thoughts and she would consider opposing her husband's orders.

The term mastery of parties that are considered strong against that are considered weak can be interpreted as hegemony. But hegemony itself has a broad understanding, seen from where the understanding of hegemony is taken. According to Eagleton, quoting from the book Bagus Takwim entitled ideological roots (2009) hegemony is the winning of ruling class thinking through mastery of the mind bases (cognitive), critical abilities, and effective abilities of society through consensus that leads to public awareness about social problems into a frame of mind that is determined through bureaucracy.

Gramsci's hegemony (2001) is used to analyze forms, the factors driving the occurrence of state hegemony, and their effects because the theory says that hegemony is a chain of victories obtained through a consensus mechanism using institutions in society that is driven by ideological and political factors and impact on social life and their individuals who are hegemonize. Hegemony comes to every part of life such as in religious (religious system, religious groups), education (education systems, such as public schools and private schools), family, legality, politic (political system, for example political parties) trade unions, communication (media, radio, TV, etc.) and culture (literature, art, sports, etc.) (Gramsci,2001)

Simone de Beauvoir in his book *Second Sex* (2003) writes that women are considered as second sex or secondary beings. In other words, women are considered lower than men. With this assumption, there is a construct in the community that women are only weak creatures, therefore women are considered unable to solve problems in the public sphere. With



this assumption, there is a tendency for the parties to be considered strong against those who are considered weak. The parties considered strong here are men and those who are considered weak here are women. So, there is a culture in our community that there is male control over women, so there is a tendency that women are oppressed, humans. Oppression here occurs in several aspects, such as the vulnerability of women experiencing domestic violence. There is even a tendency that women should be directed to be able to compete to be able to enter the principles of masculinity. (Beauvoir, 2003)

The effects of boundaries on women also have an impact on the life of Joan who wants to learn, her legitimize identity so Joan seeks many ways to fight her limits by listening to every lesson his father gives to his brother by listening attentively and asking her brother to teach him too.

“Teach me to read.”

“What?” Her audacity was astonishing. “Now, really, little sister, that’s asking too much.”

“Why?”

“Well ... for one thing, reading is a lot more difficult than merely learning the abecedarium. I doubt you could even learn to do it.”

“Why not? You did.”

He smiled indulgently. “Yes. But I am a man.” This was not quite true, as he had not yet attained thirteen winters. In a little over a year, when he turned fourteen, he would truly be a man. But it pleased him to claim the privilege now, and besides, his little sister didn’t know the difference.

“I can do it. I know I can.”

Matthew sighed. This was not going to be easy. “It’s not only that, Joan. It is dangerous, and unnatural, for a girl to read and write.”

“Saint Catherine did. The bishop said so in his sermon, remember? He said she was loved for her wisdom and learning.”

“That’s different. She was a saint. You are just a ... girl.” She was silent then. Matthew was pleased at having won the debate so handily. ( P.38-39 Chapter 2)

Joan begged to her brother for giving her lesson when she only four and start to read Latin by herself, Sometimes Matthew taught her to read in the Blackboard stealth. Because if their father knew, Joan will definitely get beat. Matthew said that women who study are blasphemy, that understanding comes from a number of religious literatures that ensnares and

are used as life guidelines. The cultural perspective is not timeless from the religious dimension that exists in people's lives. Religion is an important part of the structure of mankind. However, it cannot be denied if religious life is part of a political mission or social mission. The problem of interpretation, where the contents and messages that are actually pure are religious, however often diverted by the sharing of social actors for the actor's ideological, political and economic goals.

In general, the position of women in Christianity ranges and depends on the story of the first woman who God made. If Eve could see where this was going when the incident of eating fruit in a prohibited tree, maybe Eve could stop this. It is important to understand that the relationship between men and women is basically influenced by the entry of sin for the first time in human life. It is not permissible for a woman to teach or master a man, she must be silent because Adam (male) was first created and then Eve (woman), and women were also deceived and sinners.

Joan's second brother, very contrast to Matthew and Joan that are smart, John is weak in learning the lesson. But, no matter how smart Joan was, she remains always just girl who became a target of anger from her father every time shows her intelligence. Being smart is forbidden and Sin.

"I can do it, Mama. I can take over Matthew's studies."

For a moment Gudrun was too shocked to respond. Her daughter, her baby, the child she loved best—the only one with whom she had shared the language and the secrets of her people—she to study the sacred books of the Christian conquerors? That Joan would even consider such a thing was deeply wounding.

"What nonsense!" Gudrun said. "I can work hard," Joan persisted. "I like to study and learn about things. I can do it, and then John won't have to. He isn't good at it."

"You are a girl; such things are not for you," Gudrun said dismissively. "Besides, your father would never approve."

"But, Mama, that was before. Things have changed. Don't you see? Now Father may feel differently."

"I forbid you to speak of this to your father. You must be lightheaded from lack of food and rest, like your brother. Otherwise you would never speak so wildly."

“But, Mama, if I could only show him—”

“No more, I say!” Gudrun’s tone left no room for further discussion. Joan fell silent. Reaching inside her tunic, she clasped the medallion of St. Catherine that Matthew had carved for her. I can

read Latin, and John cannot, she thought stubbornly. Why should it matter that I am a girl? (P.51-52 Chapter 2)

Joan accept every statement that women do not create to be smart until grown up, in her age according to Erik Erikson (1968) Erikson calls the theory as a basic trust vs. Mistrust. In the first year of life, babies learn to trust or not to trust the world beyond the maternal relationship with the mother. If confidence is not formed will have difficulty to move into the second phase. The second stages of called autonomy vs. Shame and doubt (age two years). At this stage, children tried to develop independence and justice. At the third stage the called initiative vs guilt (ages 3-5 years), children begin to take the initiative to do activities, control and make things happen. They are trying to develop a dependence on others. The fourth stage is the industry vs. inferiority (ages six years-puberty). (Erikson, 1968)

At this stage, the child looks productive and have a sense of wonder about the world surrounding. Learning school stuff is an important factor. If this stage is disconnected, the child may feel inferior and doubtful to face the tasks in the future. Child viewed that human life stage as psychosocial conflict, where identity formation is one of the crises which occurred during adolescence or many different ages. Erikson better sees that human development is happening cannot be released from the social stimulus that surrounds.

One day Fortunately Joan’s life would then change as an erudite Greece, Aesculapius, came to her home. On a chance, Joan finally succeeded in demonstrating the ability of her brain in the presence of Aesculapius and her father. Aesculapius is precisely so amazed and enthusiastic. He then gives the education teaching to Joan from his own hands.

Long after the voices ceased, Joan lay awake in the dark. She felt incredibly lighthearted and free, as if an oppressive weight had been lifted from her. It was not her fault that Matthew had died. Her desire to learn had not killed him, despite what her father said. Tonight, listening to Aesculapius, she had discovered that her love of knowing was not unnatural or sinful but the

direct consequence of a God-given ability to reason. I think; therefore, God is. In her heart, she felt the truth of it.

Aesculapius's words had turned a light on in her soul. Perhaps tomorrow I can speak to him, she thought. Perhaps I will have a chance to show him I can read.

The prospect was so pleasing that she could not let go of it. She did not fall asleep until dawn. (P.62 Chapter 3)

Aesculapius give Joan a new understanding that it is not a sin for women to learn and be smart. Aesculapius has a very different nature from Joan's father who tends to frown. The character is described as someone who has traveled a lot and reads non-religious works so that he is more open-minded. His name taken from Greek mythology is the god of medicine and healing. Aesculapius represents a healing aspect of the art of medicine that has become a symbol of medicine in the modern era. From here legitimize identity Joan's moves to the next step, which is resistance identity.

### **3.1.2 Joan's Resistance identity**

Resistance Identity is produced by the actors who are in isolation conditions and stigmatize by domination. So, to build the trench of resistance and defense identity it has to against the old principle that already exists and makes a new form to reduce inequality. However, inequality was always clouded and difficult to resolve because the aggrieved parties often do not feel have wronged. The ideology was instrumental in the cover and the inhibit public awareness will actually happen. Those who benefited have always used their strength in the globalize ideologies to keep the advantage. The ideology of this offer forced entry to become a lifestyle or identity. An example of this is the ideology of consumerism that often occurs in developing countries.

In short, resistance identity that is understood as an identity that was originally not recognized and eventually became a thing that attempted the legality. This resistance to the dominating power and the clash of new cultures. As an agent, the individual takes the opposite action 'act otherwise 'to make a difference'. Meanwhile, in exile, an individual assimilates the

new culture encounters as a form of acculturation towards the culture. In the process of adjusting an individual, there is a reciprocal relationship between the communicative behavior of individual social actors (agents) with a larger social structure. In Joan case start since she got a new understanding is that it's not a sin to be a woman and not a sin when women want to learn. An understanding of these repressing teacher Joan to do resistance and rebellion.

She stopped reading. In the silence that followed she could hear the soft rustle of the autumn breeze passing through the thatching on the roof. Aesculapius said quietly, "And do you understand the meaning of what you have read?"

"I think so."

"Explain it to me."

"It means that faith is like a mustard seed. You plant it in your heart, just like a seed is planted in a garden. If you cultivate the seed, it will grow into a beautiful tree. If you cultivate your faith, you will gain the Kingdom of Heaven."

Aesculapius tugged at his beard. He gave no indication of whether he approved of what she had said. Had she given the wrong interpretation?

Aesculapius turned to the canon. "You heard?"

The canon's face twitched. "She is only a girl. I am sure she did not mean to presume ..."

"And that without any formal education! Astonishing! The child demonstrates an extraordinary intelligence. I will undertake to tutor her."

Joan was dazed. Was she dreaming? She was afraid to let herself believe this was actually happening. (p.70-71 chapter 3)

Joan's struggles in terms of gender equality and gain equal rights continue until one day, Joan still went to the school without the permission of her father, and the fact that she is the only attractive women in the school. In the middle age when women should not learn how to read being student seem impossible, therefore Joan have to show her skill.

Identity construction on a resistant stage for Joan continues until the end of her life and in influence from a variety of people around her. The description of Joan resistance identity will be explained in full context on the next point as the dominant form of identity construction of the three kinds of identity. Because basically, the construction of identity in the resistance stage this core identity of how agencies shape the identity to get the identity projection.

### **3.1.3 Joan's Projection Identity**

The projection of identity is the image that desired of new identity by agents which where appropriate with the surrounding communities and the advantages purpose. The identity

of the projections is a normal process in humans being because it is essentially human identity is indeed not something arrived but always in accordance with the development of age (Erikson,1968).

Projection is an inner theory in which humans defend themselves against unpleasant urges by denying the existence of these impulses within themselves and at the same time showing them to others. With that argument, the identity project is a political and cultural consequence in complex social relations. A critical reading of the project of identity is more an attempt to assert the limits of the validity of identity itself, especially concerning proof of the destabilization of its significance which is often unconscious. Because identity is not intact, not singular, and not final, the identity project is a product of a culture that is relative and temporary in nature, while assuming acceptance of diversity in the indeed pluralistic socio-cultural relations.

Melanie Klein views the projections of good parts of oneself as causing excessive idealization of objects. Likewise, this can be in the form of self-awareness of someone projected, to give up control; a tamer version of this is an outside authority. Projection can be experienced by normal people in times of crisis, whether personal or political crises, but more often found in neurotic or psychotic sufferers - in personalities that function at primitive levels such as narcissistic personality disorders or threshold personality disorders (borderline). (Klein.1952)

Projection can help the vulnerable ego reduce anxiety, but with the consequences of certain dissociations, as in dissociative identity disorder. In rare cases, an individual's personality can end with experiencing critical erosion. In these cases, therapy can be needed which involves slowly re-forming the personality by "taking back" the projections. (Franz 1980)

Giddens defines the modern world as a reflective, and he gives arguments that "reflectivity on modernity played in the essence of the self-being reflective projection. (1994) In his book *Reflexive Modernization. Politics, Tradition, and Aesthetics in the Modern Social Order.* " Thus, the image of self be something reflected, created, even printed. Not only individuals becoming responsible for the manufacture and treatment over self, but this responsibility and sustainability seep-entirely. Self-image is a good result of the exploration and also the development of relations intimately. In the modern world, even the body of being "swept up in the settings reflexive social life ". is not only responsible for own design but also and related to everybody. Centered on the creation and maintenance of the reflective self is over the appearance of the body but also the attitude that is appropriate in the different circumstance.

The self-image of Joan discovers the first time when she found a mirror and she think in her mind

She was not pretty, but she knew that. She did not have the high, pale forehead, delicate chin, and frail, slope-shouldered form so favored by minstrels and lovers. She had a ruddy, healthy, boyish look. Her brow was too low, her chin too firm, her shoulders too straight for beauty. But her hair—Mama's hair—was lovely, and her eyes were good—deep-set gray-green orbs, fringed with thick lashes. She shrugged and put the glass down. The bishop had not sent for her to discover if she was pretty. (P.107 chapter 7)

Joan's biggest desire is to have equality in education as well on a variety of things in daily life, the biggest desire that she wanted is failed to accepted (legitimize identity) then appear projected identity which is considered more suitable. The projection of identity become part of identity construction attendant desire to have a good reflective image and answer the question who wants to be? Like the statement, a person can be anyone.

In this case, the identity projection of Joan is changing her gender identity that originally was a woman into a man using the name of her brother that died in the battle. She went to a hermitage place that only man, Joan can deepen the knowledge about medicine in

there. As the main purpose of the identity, the projection is the image of a new identity and get the desired goals.

“AFTER this episode, Joan made a determined effort to put Gerold from her mind. She could never be happy living a woman’s restricted existence. Besides, she reasoned, her relationship with Gerold was not what she had believed it to be. She had been a child, inexperienced and naive; her love had been a romantic delusion born of loneliness and need. Gerold had certainly not loved her, or he would never have left.

Aegra amans, she thought. Truly Virgil was right: love was a form of sickness. It altered people, made them behave in strange and irrational ways. She was glad she was done with it . Never give yourself to a man. Her mother’s words of warning came back to her. She had forgotten them in the fervor of her childish infatuation. Now she realized how lucky she had been to have escaped her mother’s fate.

Over and over again Joan told herself these things, until at last she came to believe them. (p.329 chapter 14)”

For achieving what has been dreaming by Joan, she sometimes have to let go some of personal feeling. Girls who witness women who are dominated by men in the middle of their families, often develop into protective figures for their personal freedom. Similar conditions can be triggered by the experience of women who often see men as figures who always make decisions in everything. For women, freedom is something that can be achieved through education, career, and financial ability. By increasing the number of women who have the same opportunities and abilities, on each side of life, the percentage that chooses "respect" and "maintains" freedom is increasing

For some women, seeing their mother's role models as obedient housewives is an unacceptable condition. Furthermore, their career choices are mostly jobs that are often chosen by male groups. They find it difficult to accept the conventional role of women to become wives.

The next big impact that comes to Joan life after successfully construct the projecting identity is the life of Joan's career more scintillating in Rome, her achievements in the world of academia and religious slowly rising. Though still often conflicts are springing up, Joan is also reunited with the good-hearted people like Arnalda, which later became the pen tip will disclose the ink of history of *Pope Joan*. Joan's intelligence in knowledge, wisdom, and the



world of medicine brought her into the first women Pope for thousands of years the existence was not acknowledged, even deliberately omitted from history because it is considered as an insult and major sins.

### **3.2 Joan's Resistance as Dominant Identity**

As cultural beings, humans try to build their identity in their social and cultural relationships, to affirm the individual and social position of a community in front of other people or communities. Identity is a representation of self through which a person or society sees themselves and how others see them as a socio-cultural entity. Thus, identity is a product of a culture which in social practice takes place so complex, but sometimes or even often reduced as something definite, intact, stable, and singular. Cultural studies (cultural studies) make identity as one of the important themes of the study, by showing the social and cultural significance of identity itself while showing its internal contradictions.

Castells firmly focuses on the study in the context of network society on collective identities. This is because in the community of network means individuals pass through space and time and spin in a network. Unlike a sociological approach that defines identity as a role or series of roles, it occurs shifting the meaning of identity built by Manuel Castells (1997) in dividing understanding or type of identity, especially in cyberspace. Castells divides identity into three forms of identity, namely legitimizing identity, resistance identity, and project identity.

The main identity that Joan construct is the resistance identity This type of identity is held by actors wherein its position it is obtained due to resistance to the logic of thinking of the dominant or can be interpreted as the process of surviving identity as a form of resistance or in this case which is weak in position or condition due to the stigma of dominating, and usually

used more towards the use of identity politics. Then from that identity, it will affect the formation of a community so that through collective resistance to the existing pressure the Community can be the basis of the emergence of a strong and solid network.

The resistance identity is the construction of identity after legitimizing identity, in the ongoing process of identity resistance construction of identity itself (Castell,1997). After the original identity influenced by the social crisis which resulted constructed the new identity, in the sense of more comfort and fit with social identity projection, then resistance identity is the process of constructing new identity to get the projection.

In terms of identity resistance construction, Joan identity is divided into 3 phases: Joan's childhood, Joan adolescence, and Joan adult phase.

### **3.2.1 Joan's Resistance Identity in Childhood Phase**

Since a child is born and develops, there are cognitive processes that occur. Cognitive processes include thinking, reasoning, learning and solving problems. Concrete Operation Phase (ages 7- 12 years) In the concrete operation phase, the child's ability to think logically has developed, with conditions, objects that are the source of logical thinking are present in a concrete manner. The ability to think logically is realized in the ability to classify objects according to their classification, sort objects according to their order, the ability to understand the views of others, and the ability to think deductively. Prominent cognitive development, they think more complex and begin to enter formal education. The social life of this age child prioritizes friendship. Making friends is important to help them socialize with the environment. At this age, the child has a secret. Like when Joan first wanted to study. (Erikson,1968).

The case of Joan process of identity resistance is long but the more details are at the start when Joan was aware that's not a fault to be born as a woman and was not a sin to have

the desire to learn. It happens when a night she heard the conversation between her father and Aesculapius about logic knowledge and debate about Plato.

“Are there any manuscripts of Plato?”

“Plato?” The canon was shocked. “Certainly not; his writing is no fit study for a Christian.”

“Ah? You do not approve of the study of logic, then?”

“It has its place in the trivium,” the canon replied uneasily, “with the use of proper texts such as those of Augustine and Boethius. But faith is grounded in the authority of Scripture, not the evidence of logic; out of foolish curiosity men do sometimes shake their faith.”

“I see your point.” Aesculapius’s words were spoken more out of courtesy than agreement.

“Perhaps, however, you can answer me this: How does it happen that man can reason?”

“Reason is the spark of the divine essence in man. ‘So God created man in His own image; In the image of God created He him.’”

“You have a good command of Scripture. So you would agree, then, that reason is God-given?”

“Most assuredly.”

Joan crept closer, moving out from behind the shadow of them partition; she did not want to miss what Aesculapius said next.

“Then why fear to expose faith to reason? If God gave it to us, how then should it lead us from Him?” (P.61-62 Chapter 3)

Humans as God's creations are especially blessed with the ability to think which also distinguishes them from other creations. It is interesting to listen from history about how human thinking skills continue to evolve over time. Knowledge is increasing and what was once considered impossible to do now can be done. There are three figures known as "The Gang of Three" (*Adler, 2000*) namely Socrates, Plato, and Aristotle. These three people are considered to play a major role in shaping the western mindset (Western Mind). Socrates emphasized the importance of argumentation and critical thinking in thinking. Plato stressed the need to always seek "truth" and maintain critical thinking. Whereas Aristotle, a student from Plato and a teacher from Alexander the Great, developed a "categorical" thought in which everything must be defined and categorized.

The conversation of Joan's father and Aesculapius is about Plato who was a Greek philosopher and mathematician, and the founder of the Platonic Academy in Athens, the first high school in the western world. He was a student of Socrates. Plato's thinking was much influenced by Socrates. Plato is a teacher from Aristotle. His most famous work is the Republic,

which contains an outline of his views on the "ideal" state. He also writes 'Law' and many dialogues where Socrates is the main participant. Also, the idea of the dualism of soul and body originated at least since the days of Plato and Aristotle, relating to speculations about the existence of the soul related to intelligence and policy. Plato and Aristotle argued for different reasons, that a person's "intelligence" (part of mind or soul) cannot be identified or explained physically, this is considered contrary to the church and infidel.

Child is little rebels who are always looking for things by questioning the policies and rules set in the family. Sometimes it does not appear proportionally. Every child has a different tendency to express his desire to appear as an independent person who wants to be recognized. Joan new inspiration doing a lot of rebellion against her father, who became a role model number one in Joan's childhood. Some of Joan's rebellion was reading more books with the Greek language about non-Christianity each night only with candles even in the end Joan has to pay the consequences expensively. Until one day Joan's father found out a book from Aesculapius and mad of it.

"Begone!" he roared. "This is no time for woman's weakness! I found the girl practicing magic in the night! With a witch's book! She is possessed!"

"No, Father, no!" Joan shrieked. "It is not witchcraft! It is poetry! Poetry written in Greek, that is all! I swear it!" He reached for her, but she ducked under his arm and circled behind him. He turned and advanced on her, eyes dark with menace. He was going to kill her.

"Father! Turn to the back! The back of the book! It is written in Latin! You will see it! It is in Latin!"

The canon hesitated. Hurriedly Gudrun brought him the book. He did not look at it. He stared at Joan, considering.

"Please, Father. Only look at the back of the book. You can read it for yourself. It is not witchcraft!"

He took the book from Gudrun. She ran to get the candle and held it close to the page so he could see. He bent to examine the book; his thick, dark brows knitted in concentration.

Joan could not stop talking. "I was studying. I read by night so no one would know. I knew you would not approve." She would say anything, confess anything to make him believe. "It is Homer. The book of the Iliad. Homer's poem. It is not witchcraft, Father." She started to sob. "Not witchcraft."

The canon paid no attention. He read intently, his eyes close to the page, his mouth silently forming the words. After a moment he looked up.

"God be praised. It is not witchcraft. But it is the work of a godless heathen, and therefore an offense against the Lord." He turned to Gudrun. "Build up the fire. This abomination must be destroyed." Joan gasped. Burn the book!

The family is the biggest factor in the development of a child, A good family is the family educates, raises, and even provides knowledge. the success of a child does not escape from family prayer and help. Family educating gives attention to full affection to a child in hope that the child will grow and develop well and have a good personality. Families give direction and give a ban to a child, not because they curb or limit a child but they want to teach the limits of the good things a child must do and things that are not good that a child must avoid.

The definition of family self is According to the Indonesian Ministry of Health (1988) families are the smallest unit of society consisting of a family head and several people who gather and live somewhere under one roof in a state of mutual dependence. According to Bailon and Maglaya (1989), Families are two or more individuals who are affiliated because of blood relations, marriage or appointment and living in the household and interacting with each other and in their role of creating and maintaining culture.

Maslow's theory that addresses various human needs has arranged a hierarchy of needs that must be fulfilled by individuals as individuals and family members in a harmonious and balanced manner, namely: Biological needs (basic needs) such as eating, drinking, clothing, etc. The need for security (free from danger and threats both physically and psychologically). The need for affection (affection) and a sense of togetherness, a sense of belonging and belonging, feel themselves an integral part of the family (belonging). The need for appreciation and achievement (self-esteem) The need for self-realization (self-actualization). (Maslow, 1970)

The character of the father in the story of Joan become the number one that has power in the family. A father in the culture of a society is indeed positioned as a master who is financially responsible in the family, not taking care of the child and domestic affairs. The main characteristics of parenting rely on the role of the mother who is greater than the role of the

father (Reiko, 2007) so that the mother is the only person who is considered the most responsible in parenting. The low involvement of fathers in parenting is very closely related to the work of the father where the conditions of work with working hours are very long, making it difficult for the father to participate in child care. (Muhayaroh, 2015).

Joan's father is a strict Christian and the spreader of Christianity who thinks studying books other than Christianity and speaking other than Latin is a sin. He is holding tight the Ten Words of God or the Decalogue is a collection of biblical principles related to ethics and worship, which hold an important role in Judaism, Christianity, and Islam. These commands contain instructions for worshipping God alone, respecting one's own parents, and maintaining the Lord's day, as well as a prohibition on idolatry, blasphemy, murder, adultery, theft, dishonesty, and a desire for things that are forbidden. Each religious group may have its own tradition of interpreting and numbering these commands "Do not chant the name of the Lord, your God, carelessly" or "Do not name the Lord your God disrespectfully" is one of the Ten Commandments.

Besides the notion that women do not need to learn to read worsen the atmosphere. The patriarchal culture that is still thick makes the figure of the father have full power in family settings. Not only in Christians in other religions such as Islam the woman who leaves the house without her husband's permission is not confirmed. This kind of culture makes women cornered.

After got the idea that intelligent women won't bring the wrath of God Joan studied harder, even her last book that she read should be clear with her own dagger and suffered fever and not able to walk for a week because of his father's blows, Joan thus strengthens that there is nothing wrong with being a woman that learning. Until one day she showed her talents in front of a desperate teacher's brother and her father. Resistant identities grew when Joan firm

that she can also go to school succeeds the like her oldest brother Matthew. Joan believes that she felt far more capable in terms of learning whereas John is happier to play a sword.

She came to the end, flushed with success, knowing she had read well. She looked up and saw her father staring at her.

“I can read. Matthew taught me. We kept it a secret so no one would know.” The words spilled out in a breathless jumble. “I can make you proud, Father, I know I can. Let me take over Matthew’s studies and I—”

“You!” Her father’s voice rumbled with anger. “It was you!” He pointed at her accusingly. “You are the one! You brought God’s wrath down upon us. Unnatural child! Changeling! You murdered your brother!”

Joan gasped. The canon came toward her with arm raised. Joan dropped the book and tried to run, but he caught her and spun her round, bringing his fist down on her cheek with a force that sent her reeling. She landed against the far wall, striking her head. Her father stood over her. Joan braced herself for another blow. None came. Moments passed, and then he began to make hoarse, guttural noises in his throat. She realized he was crying. She had never seen her father cry. (p.42 chapter 2)

The identity in the form of resistance Joan had when childhood is in the form of rebellion by not listening to what her father said. Rebellion is a way of adaptation in which one no longer recognizes the existing social structure and attempt to create a new social structure. The rebellion also can be interpreted as a form of resistance to the particular authority and as a form of self-protection. This is what Joan did so what have been the fruit of her thought cannot be mash by her father though must be sick and ran away from home as Benjamin Franklin said Rebellion against tyrants is obedience to God. Finally, Joan still goes to school without the knowledge of her parents following john at night. Luckily, Joan met with her brother in the Woods and get together at school.

### **3.2.2 Joan’s Resistance Identity in Adolescence Phase**

When viewed from the age when Joan began to find ideas and a spirit of learning for women is still child i.e. ten years, while other girls for the rest of it not yet bright as Joan. The age of 7-11 years is a concrete operational stage which means that have started to think

rationally. Ages 11-15 years of formal operational stages which means that they can think abstractly.

Psychological development in school-age children is very much highlighted because at this time the child will get many problems that he previously did not know because indeed the school world is something new for him. In addition, children will also interact with more people than before, with things like this of course making children need time to adjust themselves to their new environment.

Children who do have psychological disorders of course because it will affect the development of the child to socialize like children in general, talk, and also do other things. The following are psychological disorders experienced by school-age children that generally occur. Then, it could be said that Joan is a very smart child because she can critique the state as early as possible.

Joan's life at school was never easy. Because of already entrenched thinking that the woman was never able to think properly. Then Joan must fight showed her ability, it started when she had just arrived in Rome to meet a teacher. But the teacher turned out to disagree that women should learn so he starts debate using verses that show that women are not supposed to study the aims is for Joan was not in receipt of the school.

The cleric sniffed. "You know well, Eminence, that I do not approve of this latest whim of yours. It is dangerous, and ungodly, to allow a woman into the schola." From the back of the hall a voice called out, "She's no woman yet, from the looks of her." Another tide of laughter swept the hall, accompanied by lewd remarks. A burning warmth crept from Joan's throat up to her cheeks. How could these people behave so in the presence of the bishop? "It is also pointless," the man called Odo continued when the noise died down. "Women are, by nature, quite incapable of reasoning." His eyes flicked over Joan dismissively, then returned to the bishop. "Their natural humors, which are cold and moist, are unpropitious for cerebral activity. They cannot comprehend the higher spiritual and moral concepts." Joan stared at the man. ( P.110 chapter 7)

The Ordo in the Catholic Church is a faith organization consisting of monks/nuns and people who give themselves to religious life even though some are married. Its members make vows, both temporarily and eternally: celibacy is primarily, then and obedience, both to their



superiors who are usually called General Overste, as well as to bishops, cardinals, and popes as the authority of the Roman Catholic Church. They live in social communities according to the procedures and constitutions of each congregation, which have been approved by the authority of the Catholic Church. In addition, there are also secular institutions who have separate congregations. Serving a church, and maybe a parish); ascetic nuns (monks who live and work in the monastery, and recite daily worship); poor nuns (brothers and sisters who live from charity, recite daily worship and, especially for men, participate in apostolic works); and regular priests (priests who make religious vows and are active in apostolic work). (osb.org)

Cathedral schools began in the Early Middle Ages as centers of applied education, some of which evolved into medieval universities. Throughout the Middle Ages and beyond, they were composed by monastic schools. Some of the early cathedral schools, and recent establishment, still continue in modern times. Metzler (1999) for example the Trondheim Cathedral School, founded in 1152, is the oldest school in Norway. Now, Katedralskole is used as a secondary school.

Joan broke and denied all the basic thinking of women even based on what is written on the bible and said by the philosopher. This scene proves that women also can think critically. That's all depends on an intellectual level, not on gender. The conversation above Joan showed that women could not be set as the second gender just because women who influence Adam to eat the apple fruit from heaven, thus making sin and descended from heaven. Precisely because the eve to eat the fruit Adam affects it then indicates that Eve has the mind and the power of reason to do something.

The problem is that there are still many people who do not agree with the idea that women also be write and read. So, instead support that women can also go to school there are still many people who have not agreed with this idea, even same women like Joan also agree that women not supposed to learn and look down to Joan. It is never easy for the Church in the

middle age to receive a change. The Catholic Church when it was in a bit of panic, mainly due to a surge of the Protestant Reformation in Germany in 1517 that resulted in the thirty years war that takes thousands of victim's lives.

Almost at the same time, Europe has also haunted the called black plague, beginning by the spread of bubonic plague from mainland China via the rats that carried trade ships, and killed nearly a third of the population of Europe just in 25 years. This outbreak is believed to have derived the law of God in the human faith has been damaged.

The Middle Ages are centuries of religious revival in Europe. At this time religion developed and dominated almost all European societies including government. Therefore, a science which had developed before in classical times was marginalized and considered more as a magic science that diverted people's attention from divinity.

At this time science and art were used for religious purposes. The middle age began from the fall of the Western Roman Empire in AD 476 until the Renaissance in Italy. The Middle Age was marked by a considerable influence of Catholicism on the empire and the development of culture at that time. The Romans were busy with religious problems without regard to worldly problems and science. The groups that are employed by science are theologians. (Blackman, 2003)

Now, it could be imagined how difficult for Joan to make a new step and make the new way of thin, whatever Joan do though right would still be false.

“Well?” Odo prodded her. He wanted her to defy him, to answer him boldly. Arrogant and unnatural creature. He knew she sought to violate the God-given order of the universe by usurping men’s rightful authority over her. Go ahead, he willed her. Speak your mind. If she did, he would have her where he wanted her. Joan fought to keep her emotions under control. She knew what Odo was trying to do. But no matter how hard he provoked her; she would not oblige him. She would not provide him with a reason to dismiss her from the schola. Keeping her voice flat, she replied dryly, “I have no excuse, sir.”

“Very well,” Odo said. “As punishment for your indolence, you will copy out the passage from First Timothy, chapter two, verses eleven and twelve, twenty-five times in a good hand before you leave.”

Dark resentment boiled inside Joan. Nasty, narrow-minded man! If only she could tell him what she thought of him!

“Yes, sir.” She kept her eyes lowered, so he could not read her thoughts. Odo was disappointed. Still, the girl could not keep this up forever. Sooner or later—the thought made him smile—she would give herself away. When she did, he would be waiting. He left her and went to check on his other students. Joan sighed and picked up her stylus. First Timothy, chapter two, verses eleven and twelve. She knew it well enough; it was not the first time Odo had levied this punishment. It was a quotation from St. Paul: “I do not permit a woman to be a teacher, nor must a woman domineer over a man; she should be quiet and listen with due submission.”(p.124, chapter 8)

In creating quality human resources Teachers as educators have a very important role. This is because the teacher educates and teaches students in the class which will later become labor or human resources after completing school or study. In other words, the teacher is the spearhead of education in schools, which will later produce quality outputs. The task of the teacher is required to be able to work competently. Competent teachers are teachers who are able to fulfill the four characteristics of teacher competence, namely pedagogical, social, personal, and professional competencies. With this competency, it is expected that all teachers can carry out their obligations and fulfill all the demands or criteria of these competencies and carry out learning in the classroom to the fullest to be able to educate, train, and teach well to get maximum results.

Becoming a teacher must have characteristics that are favored by students, according to Kunandar (2007; 62), teacher characteristics that are liked by students are teachers who: 1) are democratic; 2) like to work together; 3) kind-hearted; 4) patients; 5) fair; 6) consistent; 7) open; 8) helpful; 9) hospitality; 10) love humor; 11) have various interests; 12) master the subject matter; 13) flexible; 14) put good interest in students. However, not all teachers can fulfill all the characteristics stated above. But in that side Joan’s teacher even also bully her.

When Joan felt wonderful life suddenly their village was raided by the Vikings. Her brother John and a familiar people died. Young Joan survives and using her brother's identity to enter the Benedictine Hermitage. That she thought, all right Let's start something new, a new life with a new name. See her big brother died then, Joan thinks to use her brother's name

started with cutting hair and dressing like men. She masquerades as Brother John Anglicus and then widely known as a physician and academic. From this adventure, her career began to rise.

Her achievements in the world of academia and religious slowly rising. Though still often conflicts are springing up, Joan is also reunited with the good-hearted people like Arnalda, which later became the pen tip will disclose the ink of history, *Pope Joan*. Joan's intelligence in knowledge, wisdom, and the world of medicine brought her into a Pope the first women for thousands of years of its existence was not acknowledged, even deliberately omitted from history because it is considered as an insult and major sins. At this point, Joan already starts the identity projection as being a man to get more knowledge but the ultimate goal is to decrease gender inequality. So, even Joan already construct the identity projection but still also construct the resistance identity.

### 3.2.3 Joan's Resistance Identity in Adult Phase

Becoming an adult is a common phase for everyone after experiencing adolescence. The adult phase is where each individual is able to deal with the problem wisely and independently as well as the phase where individuals begin to set up a career or get married. So did Joan after running from a Viking attack and using her brother's identity, of course, this was a period of maturity for Joan. Using her brother's identity is a form of resistance for Joan as a form of self-defense and existence.

Adults self are individuals who have completed their growth and are ready to accept positions in society together with other adults (Hurlock, 1980). Being adult self-divided into three steps they are early adulthood, middle adulthood and advance adulthood. The period of adulthood (early adulthood) emerging adulthood is a term that is now used to refer to the transition from adolescence to adulthood. The age range of this period ranges from 18 to 25

years; this period is characterized by experimental and exploration activities. The transition from adolescence to adulthood is characterized by continuous change (Santrock, 2011).

Middle adulthood is a period in which there is a decrease in physical abilities and a widening of responsibility; a period in which a person becomes more aware of the polarity of a young age and decreases the amount of time remaining in life; a point where someone tries to pass on something meaningful to the next generation; a period where someone has reached and fostered satisfaction in his career. In short, middle adulthood includes "a balance between work and relationship responsibility in the midst of physical and psychological changes that go hand in hand with the aging process" (Lanchman, 2004, p. 305).

Advanced adulthood — senescence, or old age begins at age 60 until death. At this time both physical and psychological abilities declined rapidly, but modern medical techniques, as well as efforts in terms of dress and makeup, allowed men and women to look, act and feel as if they were younger. The resistance identity of Joan will be classified in the three steps of adulthood.

### **3.2.3.1 Joan Resistance Identity in Early Adulthood**

Early adulthood begins at the age of 18 years to approximately the age of 40 years. When physical and psychological changes accompany reduced reproductive abilities (Hurlock, 1996) the definition Early adulthood is a period of adjustment to new patterns of life and new social expectations. Early adults are expected to play new roles, such as husband/wife, parents, and breadwinners, new desires, develop new attitudes, and new values according to this new task (Hurlock, 1996).

Understanding resistance is resisting to something. The term resistance is widely used in various fields and disciplines. In biology, resistance means the body's natural resistance to

bad influences such as poisons and germs. Resistance also refers to the resistance of a plant to a disease or pest. But in physics, resistance means the ability of an object to hold an electric current. (EJ, 2005)

In medical science, there is something called antibiotic resistance, the notion of antibiotic resistance is a condition in which germs in the body no longer work with certain antibiotic drugs. When antibiotics are given to patients, a number of germs will die, but a number of other germs will experience mutations in their genes. These germs that experience mutations will survive and live. These germs then divide rapidly and form colonies of germs that are able to fight the antibiotic. The same resistance applies in agriculture, for example, pest resistance. Definition of pest resistance is the ability or immunity of a plant against certain pests without the need for pesticides, etc. (EJ 2005)

Michael Armstrong in his book "Armstrong's Handbook of Human Resource Management Practice (2009)" mentions causes of resistance to change: The surprise of something new causes suspicion that it will disrupt the routine and what is familiar with them, Threats to status or skills, Uncertainty; change is worrying because of uncertainty about the possible impact, Competitive fear; concerns about the ability to overcome new demands or to acquire new skills Inconveniences, change will make life more difficult. Symbol of fear - small changes can affect things that may be bigger, especially when people are not sure how far changes will occur.

The meaning resistance is same in identity, Joan tried to resist her true identity to rebel the society that against her will and idea. It is not the easy way for Joan to live being a man in a meditation using the name of her brother, a lot of the things that Joan should be laid as a chance to be an ordinary woman has a husband and son, all of these should be laid so that Joan its main goal is reached. In the early adulthood of Joan, she resists getting married.

"I was young and impressionable, sick unto death of hunger and misery and fear. Their Christian God must be greater than ours, I thought, or else how had they succeeded in defeating

us? Your father took a special interest in me. He had great hopes for me, he said, for though I was heathen born, he was sure I had the capacity to understand the True Faith. From the way he looked at me, I knew he desired me. When he asked me to come away with him, I consented. It was a chance at life, when all around was death.” Her voice dropped to a whisper. “It was not long before I realized how great a mistake I’d made.” Her eyes were red rimmed, brimming with barely suppressed tears. Joan put an arm around her. “Don’t cry, Mama.” “You must learn from my mistake,” Gudrun said fiercely, “so you do not repeat it. To marry is to surrender everything—not only your body but your pride, your independence, even your life. Do you understand? Do you?” She gripped Joan’s arm, fixing her with an urgent look. “Heed my words, daughter, if you ever mean to be happy: Never give yourself to a man.” The scarred flesh on Joan’s back quivered with the remembered pain of her father’s lash. “No, Mama,” she promised solemnly, “I never will.”( P.88 Chapter 6)

To help her identity resistance, Joan skip all the kind thing that she thinks will influence her career. The reason obviously clears Career, freedom, and trauma. Career is the first reason why Joan don't intend to get married. Pursuing a career for single women is a pleasure. Especially with a large enough income, making Joan increasingly eager to pursue a career. A busy career, making Joan no longer have time to think of a mate, until they unconsciously continue to propagate. When Joan realized that was not young anymore, it is not interested in getting married and decided to live single.

It turns out that freedom is also the reason for Joan, who have been free to determine attitudes are free to pursue careers, work and free to associate with anyone, worried that their freedom will be taken away if have to marry. Because getting married is taking care of a husband, children, and home. This is considered to be quite troublesome and shackles freedom. So, single life becomes choice that cannot be contested.

For Joan, seeing her mother's role models as obedient housewives is an unacceptable condition. Furthermore, Joan career choices are mostly jobs that are often chosen by male groups, find it difficult to accept the conventional role of women to become wives.

After going through years and years living with a new identity, Joan increasingly notorious for the ability in healing and get the chance to become the personal physician of the pope that time that affected by diabetes. The aging time when Joan lives is still trusting too

much on religion, folklore, and superstition. The threat is for sinners believe there a reward hell so when there is a disease appears it is a command that it is a curse or witch and not try to get medicine. Witches are mainly occurred in Northern Italy, Germany, France, and Switzerland, as well as in the area of the present-day Netherlands, Belgium, and Luxembourg. "Tens of thousands of people killed in Europe and European colonies of the region; millions of others were tortured, arrested, interrogated, hated, accused, or fears," according to the book *the Witch Hunts in the Western World* (Pavlac, 2009)

“No!” Hrotrud retorted defiantly. “I am a Christian woman, and no witch, and anyone who says otherwise is a foul liar!”

“Sorceress! You will suffer the fires of Hell for all eternity! Can you deny the evidence of your own eyes?” From behind his back the canon pulled a soiled linen belt, mutilated by a series of crude knots. He thrust it accusingly at Hrotrud, who started and stepped back.

“See how she shrinks from it?” someone whispered close to Joan.

“She is guilty, sure, and should be burned!”

Anyone would be startled by so sudden a move, Joan thought. Surely that is no proof of guilt. The canon held the belt up for the crowd to observe. “This belongs to Ebo, the miller. It went missing a fortnight ago.

Nevertheless, the illness of their miller was of grave concern to the entire community. Without him, none of their grain could be turned into flour, for by law no villager could mill his own harvest.

“Two days ago”—the canon’s voice was dark with accusation— “this belt was discovered in the woods near Hrotrud’s cottage.” There was an awed murmur from the crowd, punctuated by scattered cries: “Witch!” “Sorceress!” “Burn her!” (p.68 chapter 5)

It's what makes Joan didn't want to stop to keep trying to become an expert treatment that uses common sense in the hope of being able to change the thinking of the society at in middle age. So, after becoming pope, Joan planned to open a school for women.

### 3.2.3.2 Joan’s Resistance Identity in Middle Adulthood

This middle adulthood lasts from the age of 40-60 years. Personal and social related characteristics include transition, where men and women leave physical characteristics and behaviors during adulthood entering a period in life with new physical and behavioral traits. These years are a peak period where conditions of psychological well-being, health, productivity, and involvement in society are very optimal. These times are also often times for



reflection and reconsideration. People look back at the things they have achieved, detailing things they regret or the rest of their lives. And also, when a crisis occurs, this happens for reasons not related to increasing age, but because of specific events that change a person's life, such as contracting a disease or losing a job or partner (Wethington, 2000).

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In the middle age Joan already got power as being a pope, her resistance is used her power to change the mindset of society by produce some new step. The exercise of power was not first of all through violence or the problem of agreement as intended by Hobbes and Locke (socyberty.com,2018). Power is not primarily repressive (Freud,1923) or a power struggle and not a function of domination of a class based on mastery of the economy, or ideological manipulation (Marx,1848). Foucault (1961) said that with power "it must be understood first of all the many and varied relationships of forces inherent in the fields of these relationships and their organizations. The game will change, strengthen, reverse those relationships through constant struggle and struggle. " Power means placing conflict in various social institutions, in economic inequality, in language, and even in our respective bodies. Foucault tried to redefine power by showing its characteristics: power cannot be localized, is a discipline order and is connected with networks, gives structure to activities, is not repressive but productive, and is

attached to the will to know. she announced her intention to institute a school for women. Even those of the papal party who had supported Joan's candidacy were shocked: what manner of Pope had they elected? Jordanes, the *secundicerius*, confronted Joan publicly on the matter during the weekly meeting of the *optimates*.

"Holiness," he said, "you do great injury in seeking to educate women."

"How so?" she asked.

"Surely you know, Holiness, that the size of a woman's brain and her uterus are inversely proportionate; therefore, the more a girl learns, the less likely she will ever bear children."

Better barren of body than of mind, Joan thought dryly, though she kept the thought to herself.

"Where have you read this?"

"It is common knowledge."

"So common, apparently, that no one has taken the trouble to write it down so all may learn from it."

"There is nothing to be learned from what is obvious to all. No one has written that wool comes from sheep, yet we all know it to be so." (p 469 chapter 27)

The word school comes from Latin: *skhole*, *Scola*, *scolae* or *schola* which means: leisure or leisure time, where at that time school is a free time activity for children in the midst of their main activities, which is playing and spending the time to enjoy childhood and adolescence. Activities in leisure time are learning how to count, how to read letters and get to know about moral (character) and aesthetics. ([www.word-detective.com](http://www.word-detective.com),2008). To accompany children in *Scola* activities accompanied by experts and understand about child psychology, so as to provide the greatest opportunity for children to create their own world through various lessons above.

Plato and Aristophanes were the first to leave written records of classrooms and schools. The first school of Ancient Athens was indeed simple. The school is only an addition to an education program that focuses on military training, athletics, music, and poetry. Teaching reading, writing, and arithmetic can be said to be just a side consideration. This still cannot be called a school bro, it is still the forerunner of school. (Pidarta,2009)

Historically, modern schools were first established in Ancient Egypt around 3000 to 500 BC. But seen from the learning model it is still very different from today because the

learning process at that time was still very simple. Learning activities at that time were carried out in an open field similar to a campaign or open meeting at this time. (Backman ,2003),

The University of Bologna is the oldest European and Italian university, the University is located in Bologna, Italy. Founded in 1088. The university has 13 museums. The university has a total of 95,771 students in 2006. According to the University of Bologna official website claims that being the first university that opens for women in 11 centuries (1088) but denied because men stop going to university because of the existence of women. The first woman that got a degree is Bettisia Gozadini of law from the University of Bologna in (1239) and being the first women lecture in the world. she is from one of a noble family in Italy and beside lecturing her major occupation is a lawyer. The meaning is it needs 200 years for a university to have a woman to have a degree.

During her tenure as Pope, she opposed customary law and remain adamant to build women's school even opposed by all bishops. She made the first breakthrough so women can get an education. Answering logically all objections that had been inherited women to study. In the other side, prove that women can also accept the knowledge and run her role as women or a mother at once. Knowledge does not affect the biological state of the woman.

Joan maintains her identity as a man until the end of her life. Even though her death ended tragically, she desperately reclaimed her true identity, even she felt her female body trying to betray her. Her love story culminated in Joan's pregnancy when she was unpowered in Rome. With so many people wanting to seize the seat of power, Joan finally stepped down in a tragic way.

Even though ended tragically but the success of Joan in reaching her life goal became a big success, starting from a poor village girl and fighting to die against her own father until she was known to be a man was a difficult journey. Without constructing identity and strong

desires it would seem unreasonable for Joan to succeed until becoming a leader and make a change.

### **3.2.3.3 Joan Resistance Identity in Advance Adulthood**

Humans experience several stages of development in their lives. Each stage of development has a critical period that must be completed, and each stage of development affects the next stage of development. (Erik H. Erikson) Late adult or often called the elderly is one of the stages of development in human life. In this stage, there are some changes experienced by the person, both physical and cognitive.

According to Erikson, the final adult stage enters the stage of integrity vs. despair, namely the ability to develop the elderly in overcoming the psychosocial crisis. Many positive and negative stereotypes can influence the personality of the elderly. Ego integrity is important in facing life with satisfaction and happiness. This has an impact on satisfied social and production hubs. His opponent is despair, which is the fear of dying and living too short, a sense of disappointment. Some ways to deal with the crisis in the elderly are to remain productive in social roles, healthy lifestyles, and physical health. (Erikson.1968)

According to J.W. Santrock there are two views about the definition of the elderly, according to the views of westerners and Indonesians. The views of westerners belonging to the elderly or elderly are people who are aged 65 years and above, where this age will distinguish a person who is still an adult or is already advanced. While the views of Indonesians, the elderly are people who are more than 60 years old. More than 60 years because in general in Indonesia it is used as the maximum age of work and starting to appear to be features of aging. (J.W. Santrock, 2002). The processing speed of information has decreased in late adulthood. There is some evidence that advanced adults are less able to republish information that has been stored in their memories. Although the speed is slowly decreasing,

there are individual variations in this skill. And when that decline occurs this does not clearly show its influence on our lives in some substantial ways.

According to David Wechsler (2008) the decline of mental abilities is part of the aging process of organisms in general, almost most of the research shows that after reaching the peak at the age of 45-55 years, most of a person's ability continues to decline, this also applies to an elderly person. The intellectual deterioration of the elderly is generally something that cannot be avoided, due to various factors, such as illness, anxiety or depression. But the intellectual ability of the elderly can basically be maintained.

One factor to be able to maintain these conditions is by providing an environment that can stimulate or train their intellectual skills and can anticipate senility. According to Hurlock (2002), the last stage in this development is divided into early age which ranges from the age of sixty to seventy years and old age which begins at the age of seventy to the end of one's life. Young or old parents (ages 65 to 74 years) and parents who are old or late in their old age (75 years or older) and elderly parents (85 years or more) from younger adults.

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Joan heard it all as if from a distance. Lying on the street in a pool of her own blood, she was suddenly suffused with a transcendent sense of peace. The street, the people, the colorful banners of the procession glowed in her mind with a strange brightness, like threads in an enormous tapestry whose pattern she only now discerned. Her spirit swelled within her, falling the emptiness inside. She was bathed in a great and illuminating light. Faith and doubt, will and desire, heart and head—at long last she saw and understood that all were one, and that One was God. (P.59, chapter 29)

Even though ended tragically but the success of Joan in reaching her life goal became a big success, starting from a poor village girl and fighting to die against her own father until she was known to be a man was a difficult journey. Without constructing identity and strong

desires it would seem unreasonable for Joan to succeed until becoming a leader and make a change.

### **3.3 The Purpose of Joan Resistance Identity Construction**

The long history of human civilization is often filled with various contradictions and synergies between two things that represent the contradictory nature of the character on one side and complimentary on the other. Like two poles of a magnetic field that cause repulsion to each other or are described as two electric charges that attract each other which then produce energy that can provide illumination or damage that is not measurable.

In the course of lives, there is a period of searching for the meaning of life into a job that brings unrest anxiety and unimaginable or even those who are happy with the struggles and upheavals of thought often present various forms of meaningful life processes. This can be seen in many philosophical works or original philosophical thought from the philosophers, in the west and in the east often point to the restlessness of souls who are thirsty for the truth and meaningfulness of the various processes of life. The question of fundamental questions concerning the existence of self and the reality of the universe seems to be a series of puzzles that continue to roll and give birth to a variety of ideas that appear to contradict each other or complement each other from one idea to another.

In every life, human always hope that life in a better condition, advanced and increase in life changes. Therefore, for people have will and desire to progress always have struggle and try to improve their standard of living. Such an attitude is often said to be constructive. Constructive attitude is the attitude of building or making something better than before. Being constructive means building a situation so that it becomes better than before.

Constructive people usually love progress. Because of this, people who have constructive attitude are usually more advanced than their peers. In general, constructive people

are usually referred to as progressive spirit people. This constructive attitude is very important in advancing all expectations held by a person, because constructive attitudes are very beneficial for human life, including to accelerate the progress of self, society, nation, and state. Without a constructive human life will not progress.

If asked with the question, "What is the purpose of your life?" The answer depends on age. For children aged 10 years, usually if asked what is the purpose of your life? Then the answer is plain and simple. What is important for what 10-year-old child? "Life is the important thing, every day of playing games. This life feels beautiful and the mind of child is not too complicated like an adult. The important thing is can enjoy life like can play football". In essence, 10 years old children want to be able to continue playing. So, what is the purpose of life for a small child? "want to continue playing".

If asked people in their 20s, what is the purpose of life? The answer is different, not playing again. The goal might be "want to graduate quickly so that my thesis will be completed soon". That's if it's 20s. Then also, "want to have a beautiful girlfriend / handsome boyfriend". That is the answer for people aged 20 in general.

If asked a 30-year-old person, the answer is different again. A 30-year-old person if asked, "What is the purpose of life?" At this age, Men usually answer, " want a brilliant career". For women, "want cute kids and happy families or want to have a husband and so on ". (Ladislaus,2004)

With identity construction, it will have several goals to be achieved with new identity construction. George Herbert Mead (1934) said that every human being develops with the concept through having self-interaction with other people in society and that through communication. So, knowing self through other people, who become a mirror that reflecting shadow. Life is depending in interpretation that's how human live it. In Javanese philosophy, there is an expression that is "Sejatine urip kuwi mung sawang sinawang" which means more

or less namely "The essence of life is only a matter of how one views / sees a life". So simple, but has a depth of meaning. The problem of "seeing other people" and "being seen by others" turned out to be very often encountered even by people. That sometimes in this life, "the shadow of reality" is something that can / wants to be accepted by human mind, while the reality obtained is sometimes completely different or never even know.

with Joan constructing her identity with a variety of objectives, her main goal is to remain the same, namely to get gender equality in treatment in various aspects of life, especially education. but in the development of intellectual and age of Joan, the pattern of desires and goals has changed, as explained earlier that age influences the thought patterns and objectives so that in analyzing Joan's purpose of constructing identity, it will be in accordance with the age-based process of identity construction. explain above, namely childhood, adolescence, and adulthood.

### **3.3.1 The Purpose of Joan's Resistance in Childhood Phase**

Joan's childhood was not too pleasant, her childhood was full of restraints and threats, especially from her father. Once, Joan beaten and was not get up until a week. of course, this traumatic childhood brought Joan to a new perspective about what was called family, her view of men, and the world. in fact, the community or environment in which children are born and grow can have an effect on their maturity. Many children are raised in a calm and supportive and sufficient environment, there are also children who are raised in totally opposite conditions. In an inadequate environment, there are usually various kinds of violence that can be witnessed and experienced by children. Children are more vulnerable to violence and crime than adults. The child's experience of violence can be physical, mental and emotional violence.

The risk of the psychological impact of children who experience violence is usually greater in children who lack supervision and guidance from parents. Types of violence against children can occur when the supervision of parents is loose or actually comes from parents



itself. Based on various studies, children's exposure to repeated violence witnessed can have an impact on children which disrupts the development of their brains. Specific brain structures such as the amygdala, hippocampus, and prefrontal cortex will be directly affected by stress. While executive functions such as planning, memory, concentration, impulse control and processing information to make decisions can become unstable.

Punishing children with violence can also be justified as is a "punch" or "reasonable punishment." Considered as a matter of course, acts of violence against children penetrate class boundaries, social status, economy, and culture throughout the world. According to the Convention on the Rights of the Child (1989) document, violence against children includes all forms of physical or mental violence, injury, and harassment, abuse or exploitation, including sexual harassment. Violence against children includes not only physical and sexual violence but also emotional violence, neglect, and exploitation.

Based on the research of Hillis et al. (2016) entitled "Global Prevalence of Past-Year Violence Against Children: A Systematic Review and Minimum Estimates," the highest number of violence against children in 2014 occurred in Asia. There are more than 714 million, or 64 percent of the population of children in Asia, experiencing at least one form of severe violence. If the violence that is considered to be lighter such as hitting the buttocks and slapping faces is calculated, the figure is even greater: 888 million children or the equivalent of 80 percent of the child population in Asia.

Joan's main goal in this phase was to show her father that her father thinking about women should be changed, so Joan goal at that time to be allowed to go to school and study like her brother. The best way Joan was to do a rebellion that curbed her father until she was finally run from home to Rome.

### **3.3.2 The Purpose of Joan's Resistance in Adolescence Phase**

Joan adolescence phase is full of her trying to survive to be the only female student who attended school at that time, resistance from Joan was able to survive despite being bullied by friends and even her own teacher who held that school was not the right place for women. such actions can be said to be bullying. in modern times, actions such as those experienced by Joan have continued to increase dramatically.

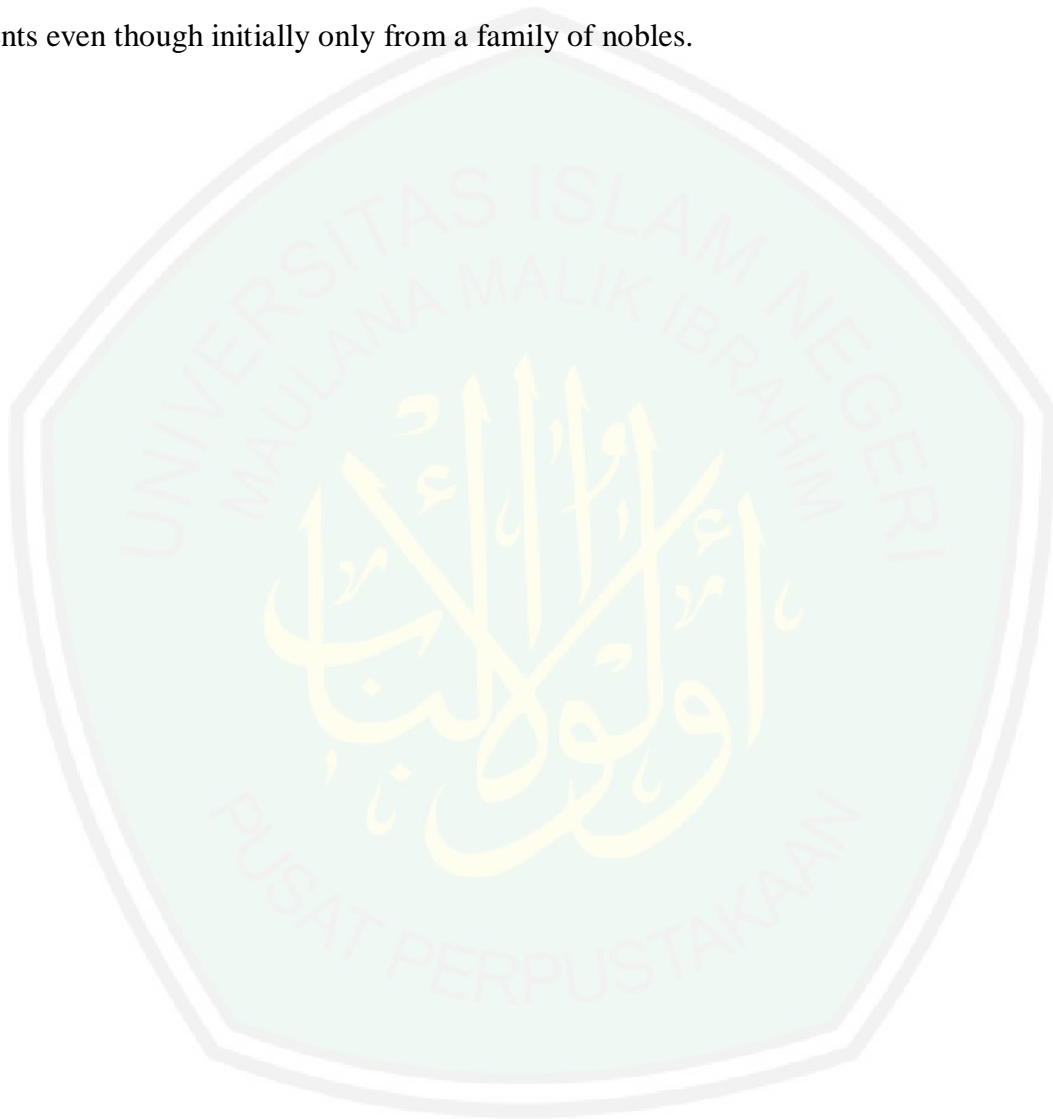
Bullying is the act of intimidating and forcing a weaker individual or group to do something they do not want, with the intention of endangering physical, mental or emotional abuse and assault. Parents often don't realize, their children are victims of bullying at school. The most common form of bullying in schools is verbal abuse, which can come in the form of ridicule, teasing or teasing in the mention of names. If not noticed, this form of abuse can increase to physical terror such as kicking, thrashing and even rape. (Olweus,1986)

Paying attention to how Joan survived under pressure from various parties showed that her strong learning desire was Joan the type of Koleris child. The type has a firm attitude, goal-oriented, and can arrange an action quickly. Children with Koleris tend to seek loyalty and appreciation from others for their abilities. Usually, Koleris children also like challenges and can easily complete difficult tasks though. Discipline and their ability to stay focused on something makes him potentially become a good leader. However, it can also cause themselves to be workaholic, stubborn, and not sensitive to the feelings of others.

The aim is to show that many erroneous perspectives at that time and the strictness of the church in regulating the knowledge taught must be more flexible, besides the desire of Joan from the small to have the opportunity to learn. if her childhood wanted recognition from her father during her school year, her desire now want to be recognized by the wider community, and self-actualization is one

### **3.3.3 The Purpose of Joan's Resistance in Adult Phase**

In Joan adult life start after leaving the school, Joan continued to live as a church servant and continued to study medicine, her famous magic throughout the country until she ended up being a pope. in a short time holding power Joan used it as well as possible, namely establishing several schools for women and encouraging several universities to start accepting female students even though initially only from a family of nobles.



## CHAPTER IV

### CONCLUSION

This section contains conclusions and suggestions, conclusions contain substantive findings that are directly related to the formulation of the problem and research objectives with theoretical contributions. While, suggestions submitted must be sourced from the results of the analysis connected with the scope of research.

#### 4.1 Conclusion

The core of this study entitled **“Joan’s Resistance Identity in Donna Woolfolk Cross’s Novel *Pope Joan*”** discusses identity construction carried out by the main character Joan to get gender equality in various aspects of life. Identity construction here is based on the theory of Manuel Castells identity construction which consists of legitimize identity which is a real identity brought by someone since birth. Resistance identity which is a phase where a person's real identity experiences a social struggle with society with various laws and the norms that applied, in this phase someone crave a new identity that feels more comfortable. Then the last is the projection identity which is a new identity that is desired.

The study shows the result that Joan continuously resist her identity with different purposes according to phases of her life. The phases divided into Joan’s childhood, adolescence and adulthood. Joan’s resistance in childhood phases is her rebel to the dominant father. For study more she run away from home to Schola. The purpose of her resistance in childhood is to show her father that he is mistaken in understanding women. Joan’s resistance in adolescence is she fight to stay at school even being the only women and strongly bullied by her teacher and classmate. The purpose of her resistance in adolescence is to show wider society that women also deserve education. In her adulthood, Joan resists to get married and disguised as a man. The purpose of Joan’s resistance identity is she establishing several schools for women

and encouraging several universities to start accepting female students even though initially only from a family of nobles.

#### **4.2 Suggestion**

As the suggestion, through this thesis, the researcher expects that this study can be useful for further researcher who wants to conduct the same research, especially in analyzing identity construction.

Afterwards, the researcher realizes that this thesis is far from being perfect. The researcher expects that people give suggestion to make this research becomes better related to identity. Later, because this research gaining the issue of identity construction with education issue in medieval era, the next researcher analyzes the identity construction in current era with many colorful problem such as the using of identity construction in using social media, Furthermore, it is also not to ignore any other approaches in studying identity depicted in the work of art like literature by using the perspective of psychological, anthropological, or even genetic structuralism.

The biggest benefit expected from this study is that every person who is still struggling with identity problems can be helped because of the fact that one in four people in the world suffers from various types of mental illness caused by increasingly global social influences, given the suicidal rate by WHO which keeps swooping up.

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