



## JUNG'S ANIMUS OF THE FEMALE MAIN CHARACTERS IN *THE WOMAN KING* FILM

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### ABSTRACT

The Animus Archetype has four stages of development, this research uses data collection in documentation technique. The data are obtained by analyzing dialogues, expressions, and actions of the female main characters in *The Woman King* film, analyzed using an interactive method. The result of this research shows that the female main characters reflect the masculine traits in their actions parallel to Animus development stages of The Man of Power, The Man of Action, The Man of Word, The Man of Meaning. In the man of power, the female main characters act in their actions by showing strong physique, using weapons, blades, spears in the battle and killing enemies. In the Man of Action stage, they are brave, energetic, forceful, persistent in doing their activities, such as: climbing high, jumping in soldiers training, threatening enemies, debating in royal meeting. Then, in the stage of the man of word, the female main characters utter words of encouragement to encourage their warriors preparing to fight or reminding some slogans of soldier to the warriors. The last stage is the man of meaning, they dream to be a great man figure, like one of the female main characters wanted to be a soldier and another character was elevated by Dahomey King to be *The Woman King* with sacred title of Kpojito which had equal position with Dahomey King after ruining the Oyo kingdom.

**Keywords:** *Animus, Dahomey, Kpojito, The Woman King*

### ABSTRAK

*Animus Archetype memiliki empat tahap perkembangan, penelitian ini menggunakan pengumpulan data dalam teknik dokumentasi. Data diperoleh dengan menganalisis dialog-dialog, ekspresi-ekspresi dan tindakan-tindakan pada tokoh-tokoh utama wanita dalam film The Woman King, dianalisis menggunakan metode interaktif. Hasil penelitian menunjukkan bahwa ciri-ciri dari tokoh-tokoh utama perempuan mencerminkan maskulin sejajar dengan tahap-tahap perkembangan animus dari Pria yang Kuat, Pria yang Bertindak, Pria yang Berkata, Pria yang Bermakna. Di dalam Pria yang Kuat, tokoh-tokoh utama wanita beraksi dengan menunjukkan fisik yang kuat, menggunakan senjata, pedang, tombak dalam pertarungan, dan membunuh musuh. Dalam tahap Pria yang Bertindak, mereka berani, energik, kuat, gigih dalam melakukan aktivitasnya, seperti: memanjat tinggi, kemudian terjun dalam pelatihan militer, mengancam musuh-musuh, berdebat dalam rapat kerajaan. Kemudian pada Pria yang Berkata ini, tokoh-tokoh utama wanita menggunakan kata-kata penyemangat untuk menyemangati para pejuangnya dalam mempersiapkan untuk berperang atau mengingatkan beberapa slogan prajurit kepada para pejuang. Tahap terakhir adalah Pria yang Bermakna, mereka bermimpi menjadi sosok laki-laki hebat, seperti pada salah satu tokoh utama wanita ingin menjadi tentara dan satu tokoh lainnya diangkat oleh Raja Dahomey untuk menjadi Raja Wanita dengan gelar suci Kpojito yang mana mempunyai kedudukan yang sama dengan Raja Dahomey setelah menghancurkan kerajaan Oyo.*

**Kata Kunci:** *Animus, Dahomey, Kpojito, The Woman King*

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## **INTRODUCTION**

The writer focuses on animus archetype for analyzing in *The Woman King* film, it has the female warriors which have strong physical and prominent in using war's tools in defending of Dahomey Kingdom from attacking of Oyo Kingdom. Even though, they are women, but their actions portray like men. In society, human being is divided into two genders, those are man and woman. The gender is different from sex. Gender is about the roles of being masculine and being feminine, whereas sex is biological differences between men and women that can be seen immediately from their biological physical characteristics. Holmes stated that "Sex has come to refer a biological to categories distinguished by biological characteristic, while gender is more appropriate for distinguishing people on the basis of their socio-cultural behavior" (Holmes in Rahayu, 2014).

The men are strong physically, they tend to do such activities, like mountain climbing, surfing, and other challenging activities. Men tend to be challenged to those activities because men are believed to have instrumental traits such as active, adventurous, planful, aggressive and so on which mark their masculinity. Whereas women tend to act led by their feeling in their actions. It brings them to have their own nature, and with woman's nature, they are identified as domestic figures whose duties are at home, these are determined by woman's expressive traits such as obedient, approval, affectionate, etc. Masculinity, which refers to traits which are stereotypically attributed to men, is typified by the image of a strong, technically competent, ambitious, self-sufficient and authoritative leader who can maintain control of his emotions (Connell and Hoftede in Drydakis et al, 2017). Conversely, femininity, comprising traits which are stereotypically attributed to women, is associated with empathy, sensitivity, loyalty, and a caring disposition (Kolb and Heilman in Drydakis et al, 2017).

Everybody has the masculine and feminine qualities, normally a man has bigger portion of instrumental than expressive traits, whereas a woman has bigger portion of expressive than instrumental traits, but in some cases, men may have bigger expressive than instrumental traits, such as being sensitive, being afraid of something, etc. In the same cases women may have bigger instrumental than expressive traits in their psyche, they may do challenging activities like using weapon in fighting, speaking loudly, etc. Since everyone has the masculine-feminine qualities, so it is understandable when men may show their feminine sides and women, masculine sides. The feminine qualities in men and male qualities in women are what Carl Jung called Anima and Animus.

Related to that idea, this analysis deal with the animus in female characters in *The Woman King* film, since the text refers to the warriors of the Dahomey kingdom, and they often fight against the enemies for defending the kingdom. These warriors have strong physic like men, they are very tough and they fight bravely. So, the element of animus of the female characters will be highlighted.

The researcher chooses this film entitled “*The Woman King*”. In the film the warriors wanted to defence their people from slavery trade to European as slave. The female warriors have strong physic like men, they fight against the enemies bravely. In this research the researcher will find the animus in the character on this film. This analysis is significant to do because it is quite unique that a kingdom has female warriors, named Agojie. So, talking about the male qualities in those female warriors is interesting and the researcher finds out quite rare an analysis highlighting female warriors. So that, the researcher interested in analyzing the film.

There are several previous researches related to this topic, such as Ningtyas (2020) who writes an analysis entitled *Animus of The Main Character in Victoria Aveyard's “Red Queen”*. Nafiah's (2023) writing with the title *The Significance of Animus Archetype in Raya and the Last Dragon in Delivering the Warrior Woman Traits*. Mufidah (2023) writes *The Stages of Animus in The Hunger Games' Trilogy Films*. Next writing from Karkun and Tiwari (2022) with entitled *Women and Brains Go Together: Mapping Sophia Kovalevsky's Animus in Alice Munro's ‘Too Much Happiness’*. At last Widiyanti et al (2022) writes *The Element of Archetypes that Focused on The Character of The Film Encanto*. The different from those writings, this analysis is to analyse the Dahomey kingdom that quite unique has all of female warriors, called Agojie which is prohibited to relate with men, they were known their brave in fighting about rejecting the slavery trade.

## **LITERATURE REVIEW**

### **Archetypes**

Archetypes portray the ancient images that they come from the collective unconscious. Archetypes must be conveyed by sense. As Jung defined it as “an instinct as an unconscious physical impulse toward action and saw the archetype as the psychic counterpart to an instinct” (Jung in Feist and J. Feist, 2009). The collective unconscious become self-governed in own life and personality which refers to archetypes. The archetypes deal with the base patterns of mind, it is inherited from birth, which consisted many kinds of mind's patterns. It consists of animus, anima, persona, shadow, great mother, wise old man, hero, and self. As Jung stated differentiation of the collective unconscious into autonomous forces called archetypes, each with a life and a personality of its own, the most notable of these include the persona, shadow, anima, animus, great mother, wise old man, hero, and self (Jung in Feist and J. Feist, 2009).

Archetypes are the main concept of the base patterns of mind and animus is masculine traits in women's soul, it means the actions, thought, styles like a man. In other word, the masculine traits replace to her feminine personality, these traits will influence her to be acting as a man. According to Jung stated, “The masculine archetype in women is called the animus and in addition, of course, her personal experiences with men, buried in her personal unconscious, enter into her relationships with men” (Jung in Feist and Feist, 2009) and “Archetypes are universal patterns or symbols deeply embedded in the human psyche that can be found across cultures” (Jung in Khan et al, 2023).

## **Animus**

Animus is the personality of masculine traits in the women who are eager to behave like a man or desire to become as masculine figure. They will show the actions such as aggressive, rough, dominant, etc. According to Jung “The animus is a feminine consciousness that confronts a masculine personification of the unconscious and is symbolized by a masculine figure” (Jung in Nafiah, 2023).

The Animus becomes more complicated when compared with anima, by this reason the Animus needs to be explained in terms of its stages of development. Jung urges that “the archetype of the 'Animus' is more complex than the Anima, with Jung theorizing that women have several different animus images from the single dominant image of the male. He identified four stages of animus development in women” (Jung in Prakoso, 2021).

### **The stages of Animus**

The Animus development has four stages in the psychological development of this archetype. Jung further mentions that “Power corresponds very well to the first stage, the deed (actions) follows, then word, and finally, as the final stage, meaning” Jung in Nafiah (2023). The explanation of the four stages of animus are as follows:

#### **The Man of Power**

In The Man of Power, it shows the masculine side in the physical strength to become an Animus figure, like hero, cowboys, Tarzan, an athlete, a pilot, racer, etc. According to Emma Jung “Animus appears in dreams or fantasies in which in this first stage the female Animus can be seen from her interest in male power” (Jung in Mufidah, 2023).

The other explanation of Animus in the man of power is shown when a woman wants to have muscle, she is interested in using swords or knives, she prefers to dark color, to be independent, learns a martial art, prefers to dominate and so on. As quoted from Jung that “She had loved listening to the men on the benches too; to free riders tough as leather, courtly knights, and bold young squires, grizzled old men-at-arms” (Jung in Yunara and Kardiansyah, 2017).

#### **The Man of Action**

The Man of Action become second stage of Animus archetypes; it shows that the women having masculine side will do the actions as a man figure. This Animus stage in the man of action does the activities in spirited, bravely and forcefully, such as: jumping, climbing a cliff, riding, etc. According to Emma Jung, “There are also women in whom this aspect of masculinity is already harmoniously coordinated with the feminine principle and lending it effective aid, and these are active, energetic, brave, forceful” (Jung in Nafiah, 2023).

Another explanation of Animus in the man of action will take the actions to achieve the goals with full of energy without consideration the risks of injured. As believed by Jung that “the

women in this stage of Animus will start to act and use their power in reaching their goal” (Jung in Yunara and Kardiansyah, 2017).

### **The Man of Word**

The Man of Word is the third stage of Animus archetypes; it shows the masculine side in a woman's psyche by using words, statements, speeches as a man figure that dream to become a priest, professor, and so on. According to Emma Jung, “A man who rules over the ‘word’ or ‘meaning’ represent an essentially intellectual tendency, because word and meaning correspond par excellence to mental capacities, such a man exemplifies the Animus in the narrower sense, understood as being a spiritual guide and as representing the intellectual gifts of the woman” (Jung, 1985).

The additional explanation for the man of word in Animus' stage, can be the women's statement that start to argue, give the opinion, refuse idea of feminine. As believed by Jung (in Yunara and Kardiansyah, 2017) that “in this stage of Animus, the Animus becomes the ‘word’, the women start to think and speak her word or opinion about femininity, it can be in form of arguing, giving opinion or refusing the idea of femininity.”

### **The Man of Meaning**

The last stage is The Man of Meaning, the image may be treated to the great men's figures and wants to be as them, such as actor James Bond, Mongolia king of Genghis Khan, etc. The soul in Animus stage will transform into the real man. Emma Jung states that, “this image may be transferred to a real man who comes in the Animus role because of his resemblance to it; alternatively, it may appear as a dream or phantasy figure; but since it represents a living psychic reality, it lends a definite coloration from within the woman herself to all that she does” (Jung, 1985).

The additional explanation about the man of meaning in this stage of Animus, argues that when a woman's psyche desires to become a man figure, she will lose her femininity. This idea is strengthened by Jung (in Yunara and Kardiansyah, 2017) who stated that “a woman possessed by the Animus is always in danger of losing her femininity.” In this case the Animus will bring the woman to act in parallel with males' action and in the same time, she will not act in accordance to females' action.

### **Anima**

The men and women have both of feminine and masculine qualities in their psyche, and big portion in someone's soul will show the dominant one. Jung argues that “all humans are psychologically bisexual and possess both a masculine and feminine side” (Jung in Feist and Feist, 2009).

The factors which cause man having a woman's soul, can be traced from internal and external factors. From internal factor it may be derived from genetical problem, and the external factor may be caused from environment, such as too closed to mother, sisters, girls in the childhood. Jung believed that “the Anima originated from early men's experiences with women—

mothers, sisters, and lovers—that combined to form a generalized picture of woman” (Jung in Feist and Feist, 2009). In other words, “the Anima is the feminine part of a man’s psyche” (Jung in Botilca, 2021).

## **RESEARCH METHODS**

This research uses the qualitative method in finding the essentials of this research. The qualitative research is used as the sources of inspiration and comparison, but results of the finding does not use the statistical system. This method emphasizes the focusing of problems in the research. By Sarah (2013), “Qualitative research focuses on the thick description of context and often emerges from situated problems in the field” and “which qualitative research is understood is through comparison with key features”.

This research will be written and completed based on the library research. The library provides the various information, knowledges that be used by writer to collect the data through various literatures, references books, encyclopesia, internet, thesis, and other sources. According to Zed (2014) that Library research is research that utilizes library sources to get the data.

The qualitative method also can help the writer to know what happened in certain circumstances, so that the writer can analyze the type of issues which can be explored deeply. By Miles et al (2014) that “At a deeper level, the purpose is to see processes and outcomes across many cases, to understand how they are qualified by local conditions, and thus to develop more sophisticated descriptions and more powerful explanations”. It was stated by Creswell (2009) that “Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem”.

In this analysis, the writer takes the data from a film entitled *The Woman King*. The writer uses data collection techniques namely documentation technique to collect the data in the form of images or sentences containing of anima and animus characters in this film. The data will be collected through this film that streaming in Neflix, and then to filter the contains that related to Animus archetype. According to Yusuf (2017), documentation is a record of events that have been happened about a person or group of people, events, or happenings in appropriate social situations, the document can take any form of written text, artefacts, images, and photos. Written documents are also possible in the form of life histories, biographies, written works, and stories.

The researcher uses an interactive analysis type for analyzing this research in data analysis method for collecting, condensing, displaying and conclusion the data. These are three types of analysis; these types are dealing with what they called cyclical process. The researcher focuses these four points (nodes) continuously, these four points are: collecting, condensing, displaying, conclusion drawing or verifying. The three types of analysis activity and the activity of data collection itself form an interactive, cyclical process. The researcher steadily moves among these four nodes during data collection and then shuttles among condensing, displaying, and conclusion drawing/verifying for the remainder of the study (Miles et al, 2014).

## **FINDINGS AND DISCUSSION**

In this section, the researcher describes the data analysis and findings which aim to describe and analyse formulation of problem. The writer will show how the capabilities and act as warriors by the female main characters in *The Woman King* film into the stages of animus development. The stages deal with: The Man of Power, The Man of Action, The Man of Word and The Man of Meaning found in the female characters in *The Woman King* film by using Jung's theory. It has many scenes that can be list out into the animus of development stages, some of them are:

### **The Man of Power**

#### ***Threatening with Blade on Enemy's Neck***

In scene 00:04:31 - 00:04:33 on *The Woman King* film, the researcher found that General Nanisca and her warriors went to the enemy place for rescuing the prisoners. In this fighting, Nanisca and her warriors killed many enemies and she conquered one of enemies by threatening with blade on his neck and asked "Where are the prisoners?, Where are our people?". Being a warrior, Nanisca was skillful in using the blade. So, she defeated the enemy in this battle. Her skill made the enemies feel fear and threatened. Through this battle, it showed her quality, even though Nanisca is a woman, but having the man qualities in her psyche, her action was like a man's which is in Animus stage categorized into The Man of Power.

#### ***Battling Fiercely***

In scene 01:54:04 - 01:55:51 on *The Woman King* film, General Nanisca had not found Nawi yet since this battle. After she had received information from a warrior that Nawi had been arrested by Oyo's soldiers. So, she wanted to go to Oyo's territory at night to rescue Nawi. When Nanisca went to Oyo's place, her warriors also followed behind her. When they arrived at the enemy's location, the battle broke fiercely between both kingdoms which Dahomey's warriors were led by General Nanisca and Oyo's warriors were led by Oba Ade. Through a great fighting, they fought a long time, General Nanisca was injured when she had been hit by Oba, but with her strength, she hit Oba and sliced his ear, then, she stabbed the blade to his stomach and Oba Ade died. General Nanisca was a stronger woman which had the traits of man, that's why her action reflected her power.

In scene 01:55:57 - 01:57:33 on *The Woman King* film, after the great fighting between Nanisca and Oba Ade, at last, Oba Ade who was leader of Oyo's soldiers had been killed by general Nanisca, suddenly a soldier of Oyo wanted to shoot Nanisca from behind, fortunately Nawi shot this soldier faster than him (gun fires voice), so this Oyo's soldier died. These women were facing men soldiers, physically men were stronger than women, but these female warriors also had the instrumental traits like man, they were skillful in using the weapons, they fought against the enemies bravely. Finally, Nanisca found Nawi in this location, so they were together to kill all other enemies. From this fighting, Oyo soldiers had been defeated by Dahomey soldiers, General Nanisca and her warriors went back to Dahomey. In this scene, the action of Nawi can be interpreted to The Man of Power.

### **The Man of Action**

#### ***Protecting the People of Dahomey***

In scene 00:09:15 - 00:09:23 on *The Woman King* film, after General Nanisca and her warriors had rescued the prisoners from enemies, she told Amenza (second commander) that rescued captives would be returned to their home. In the way of returning the rescued captives to their family, their parents had already waited their sons and daughters to back home. Thereafter, Nanisca and her warriors were going to meet the King of Dahomey at the palace, she and Amenza talked about the safety of Dahomey's people, as shown from dialogues:

Amenza: Nanisca, it is a victory, they are here for you.

Nanisca: They do not know an evil is coming.

Amenza: They know, you will protect them.

Amenza who is one of Agojie's soldiers believed, if one day the enemies would come to attack Dahomey Kingdom, General Nanisca would protect them. Amenza's statement describes the characteristic of General Nanisca who cared for Dahomey people's safety. Amenza believed that Nanisca would take the action like a man, if enemies came again because Nanisca had the male qualities in her soul.

### ***Showing the Formidabel Abilities***

In scene 00:59:07 - 01:00:40 on *The Woman King* film, as the young soldiers, all of soldier candidates ought to follow many kinds of soldiers training which were very hard, painful and bloody. In this scene, Nawi showed her abilities and bravery by-passing barbed wire with full of sharp dangerous thorn, then climbing high and jumping from the top. Next, she was trained fighting against men, so that, her abilities had been admired by the king of Dahomey. In this scene, her appearance showed her persistence when passing barbed wire by enduring the pain. This strengthens her as the one who had masculine quality in her action.

### **The Man of Word**

#### ***Fighting for Future***

In scene 01:22:37 - 01:22:49 on *The Woman King* film, the Dahomey kingdom would attack Oyo kingdom. Before attacking, General Nanisca gathered all the warriors and gave the direction to them. She encouraged them with her statements to encourage all the warriors, she said seriously that this fighting was for our future, Dahomey kingdom would win in this fighting, all warriors were ready to attack the enemies. After giving direction, they went to attack the Oyo kingdom. The narratives as following:

Nanisca: We fight not just for today but for the future, we are the spear of victory, we are the blade of the freedom, we are Dahomey.

General Nanisca was a person who was very strong, brave, and energetic. Moreover, she always encouraged her warriors before fighting. She encouraged her warriors with battle slogans that were often uttered by generals, commonly the generals were men, but she was also a general, so that she ought to encourage them like this.

### ***Reminding Encouragement Words of Soldiers***

In scene 01:33:37 - 01:34:23 on *The Woman King* film, since Nawi, Izogie and others had been arrested by Oyo's soldiers in previous battle, they had been imprisoned into jail. Nawi saw



Izogie in desperate condition, so Nawi encouraged her by saying words of encouragement, like: don't give up, we will fight, Izogie became spirited gradually after being encouraged by Nawi. The narratives as following:

Nawi: Eat, we will need our strength to escape.

Izogie: My arm is broken, I know, what I must do, what the miganon said. We will slit our throats.

Nawi: We will not, fear not, face it head-on, relentlessly, we will fight, hey, you are Izogie, you said it, "Relentlessly, we will fight", come on!

The young soldier, Nawi saw Izogie in desperation, so that, she encouraged her by reminding with soldier slogans that were often stated by soldiers, generally the soldiers were men. As a soldier, she had the responsibility to motivate each other.

### **The Man of Meaning *Being a Soldier***

In scene 00:21:49 - 00:22:12 on *The Woman King* film, at night, before taking a rest, General Nanisca went to bathing pool, she was soaking in the bathing pool, suddenly Nawi came and soaked also. Nanisca approached Nawi and asked her, what caused her to be in this palace, Nawi told Nanisca that her father sent her to palace after rejecting to marry to an old man, and also said that she did not want a husband, but she wanted to be a soldier. The dialogue below shows that:

Nanisca: You are one of the captives we freed?

Nawi: No, my father brought me, as a gift to the king.

Nanisca: Is your father rich? He must be, otherwise, he would have sold you to a rich husband.

Nawi: He tried, I do not want a husband, I want to be a soldier - An Agojie.

Nanisca: How old are you?

Nawi: I have 19 years.

Even though Nawi was still young, but she had a strong determination to be a soldier. This statement indicated her having male quality in herself, so it influenced her to have desire to be a soldier which was this figure commonly for the men.

### **Awarding Title of Kpojito as *The Woman King***

In scene 02:01:15 - 02:01:59 on *The Woman King* film, in the fierce battle between General Nanisca and Oba ade, finally Nanisca killed Oba Ade, and all Oyo's soldiers had been killed. Nanisca and her warriors gathered and returned to Dahomey kingdom and reported to king that Oyo kingdom had collapsed, all people or warriors and included Dahomey king cheered happily, for this victory, the king, Ghezo announced Nanisca as a hero and elevated to the sacred title of kpojito to Nanisca as *The Woman King* which had the equal position with Dahomey King, and the king invited her to sit next to him. Kpojito title means wife of king's father, after be elevated to this position, Nanisca had powerful role in the palace. The narratives:

King Ghezo: Heroes of Dahomey, be hold the bravest of the brave, appointed by King Ghezo, elevated to the sacred title of kpojito, Nanisca, *The Woman King*.

This appearance of Nanisca interpreted her Animus stages to The Man of Meaning because she reflected as a figure of king.

## CONCLUSION

*The Woman King* film showed the masculine traits of female main characters that struggle againsts Oyo kingdom about the issue of slavery trade. They reflected their actions in Animus of development stages into the man of power, the man of action, the man of word, the man of meaning. Finally, these female main characters had collapsed the Oyo kingdom. This film is analyzed by highlighting about animus of female warriors who have more masculine than feminine qualities. Their prominences are equal to men, in other word, they are the heroines. Ideologically this film shows the greatness of women that no less compared to men, this film has tried to demolish the opinions of women's weakness. Thus, implicitly this film reveals the greatness of women.

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