

ABSTRACT

Gabriella Anggita Dwinarulita. (2024). **Filial Conflict Due To Skepticism Resulted From Intergenerational Transmission Of Gender Prejudice In *Kim Ji-young: Born In 1982***. Yogyakarta: Department of English Letters, Faculty of Letters, Universitas Sanata Dharma.

Gender prejudice exists in every society and is widely discussed both in academic and non-academic settings. But unlike the West, South Korea is one of the countries that is quite 'sensitive' in talking about gender issues. *Kim Ji-young: Born 1982*, written by Cho Nam-joo, tells a story about a South Korean woman named Ji-young and her family, revealing the daily prejudices she endures at home, school, and work. This novel was one of the revolutionary feminist novels that was side-eyed by many fellow South Koreans. However, it was through Ji-young's and other women characters' experiences in the book that people can understand South Korean women's struggle in each different generation, encompassing issues such as unequal opportunities between men and women and the pressures of balancing life inside and outside of family.

The objectives of this study are first, to recognize the way gender prejudice is transmitted from the older generation to the younger generation. The second objective is to examine how intergenerational gender prejudice creates skepticism that contributes to the filial conflict of the characters.

Feminist approach was selected to conduct the study along with two theories, namely in-group theory by Allport (1979) and equality theory by Freedman (2001). The study was done in a qualitative method.

The study analysis found that gender prejudice transmission happened vertically and there are 3 common types of gender prejudice that happened and those are women's traditional gender role as house caretaker, women and their employment status post-marriage, and women not having authority over their own bodies. The writer also managed to find that skepticism against gender prejudice does contribute to the filial conflicts in the book, although not all skepticism leads to conflict. Characters who experienced filial conflict at the end were Kim Ji-young, Kim Eun-young, and Oh Mi-sook. Despite the declining of gender prejudice transmission as each generation passes, gender prejudice is still prevalent in families due to the strong Confucian root in the book. This then would manifest in the filial conflict that happened every so often due to skepticism from the younger generations to the older generation.

Keywords: *filial conflict, gender prejudice transmission, skepticism, South Korean society*

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Prasangka gender ada di setiap masyarakat dan banyak dibahas baik di ranah akademik maupun non-akademik. Namun, berbeda dengan negara-negara Barat, Korea Selatan adalah salah satu negara yang cukup 'sensitif' dalam membicarakan isu gender. *Kim Ji-young: Lahir Tahun 1982* yang ditulis oleh Cho Nam-joo menceritakan kisah seorang wanita Korea Selatan bernama Ji-young dan keluarganya tentang prasangka sehari-hari yang dia alami di rumah, sekolah, dan tempat kerja. Novel ini adalah salah satu novel feminis revolusioner yang dipandang sebelah mata oleh banyak warga Korea Selatan. Namun, justru melalui pengalaman karakter dalam buku ini, orang-orang dapat memahami perjuangan wanita Korea Selatan di setiap generasi yang berbeda, mencakup isu-isu seperti ketidaksetaraan gender dan tekanan untuk menyeimbangkan kehidupan di dalam dan di luar keluarga.

Tujuan dari studi ini adalah untuk mengenali cara prasangka gender disalurkan dari generasi yang lebih tua ke generasi yang lebih muda. Tujuan kedua adalah untuk mengkaji bagaimana prasangka gender antar generasi menciptakan skeptisisme yang berkontribusi pada konflik kekerabatan pada karakter-karakter tersebut.

Pendekatan feminis dipilih untuk melakukan studi ini bersama dengan dua teori, yaitu teori kelompok dalam oleh Allport (1979) dan teori kesetaraan oleh Freedman (2001). Studi ini dilakukan dengan metode kualitatif.

Analisis studi ini menemukan bahwa transmisi prasangka gender terjadi secara vertikal. Ada tiga jenis prasangka gender umum yang terjadi, yang berkaitan dengan peran tradisional wanita sebagai pengurus rumah, pekerjaan wanita, dan wanita serta tubuh mereka. Meskipun penerimaan transmisi prasangka gender berkurang seiring berjalannya setiap generasi, prasangka gender masih lazim dalam keluarga karena akar Konfusianisme yang kuat, yang termanifestasi dalam konflik kekerabatan yang sering terjadi akibat skeptisisme dari generasi muda terhadap generasi yang lebih tua.

Kata kunci: *filial conflict, gender prejudice transmission, skepticism, South Korean society*