

THE WOMAN OBJECTIFICATION AND ABJECTION IN HANNAH KENT'S *BURIAL RITES*

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Abstrak

Protes terhadap ketidaksetaraan gender di masyarakat menyebabkan perempuan untuk melakukan aksi. Munculnya kritisisme feminis melalui media literasi telah menjadi langkah awal wanita dalam impian mereka untuk meraih kesetaraan dengan laki-laki. Objektifikasi terhadap perempuan adalah teori dimana perempuan hanya dianggap sebagai sebuah objek. Dimana budaya ini telah ada sejak lama seperti menjadikan perempuan sebagai jarahan perang. Calogero pernah menyatakan bahwa wanita dianggap sebagai target utama objektifikasi seksual di masyarakat karena bentuk tubuhnya yang mana di anggap unik (Calogero, 2012, 574). beberapa hal yang menyebabkan seseorang menjadi objek dapat dilihat melalui indikator objektifikasi yang dicetuskan oleh Nussbaum yang mana memperlakukan perempuan layaknya objek seperti instrumentalitas, penolakan anatomi, pasif, fungsibilitas, kekerasan, kepemilikan, dan penolakan subjektifitas. Sedangkan abjeksi adalah sebuah tindakan dimana menganggap sesuatu sebagai sesuatu yang kotor. Kristeva melalui bukunya *The Power of Horror: An Essay on Abjection* mengatakan bahwa konsep dari abjeksi adalah sebuah proses dimana mematikan kepekaan seseorang baik secara fisik ataupun biologis, sosial, dan budaya yang mana seseorang dianggap tidak dapat ditoleransi (1982). Kedua hal diatas menjadi alasan penulis untuk membuat sebuah essay yang mana novel Hannah Kent berjudul *Burial Rites* menyediakan aspek terhadap objektifikasi dan abjeksi terhadap perempuan. Pertanyaan ilmiah penulis adalah bagaimana objektifikasi terhadap karakter utama di novel (1) dan bagaimana objektifikasi terhadap perempuan merujuk pada abjeksi di novel (2).

Keywords: *Kritisisme feminis, Objektifikasi, Abjeksi, Novel Burial Rites*

Abstract

Protest upon gender disparity in society causes a lot of women to act up. The emergence of feminist criticism via literature media has been a early step for women to reach equality to men. Objectification upon women is a theory in which women are assumed as objects. In the place where the culture of women objectification thrived, women were used as raids in wars. Calogero stated that women merely assumed as main targets of sexual objectification in society for their unique body shape (Calogero, 2012, 574). A few things cause a person in becoming an object can be seen through the indicator of objectification proposed by Nussbaum. It said women are treated in the manners of instrumentality, denial of autonomy, inertness, fungibility, violability, and ownership. While, abjections are acts of assumming something as degradingly filthy. Kristeva stated, in *The Power of Horror: An Essay on Abjection*, that the concept of abjection is described as the process by which one separates one's sense of self (be it physical and biological, social or cultural) from that which one considers intolerable and infringes upon one's self (1982). The twos above becomes the background of the writer to write an essay in the novel *Burial Rites*

by Hannah Kent, which provides aspects upon objectification and abjection on women. The scientific discussion would be 'how is women's objectification depicted toward the main character?', and 'how does women's objectification lead to abjection in the novel?'.

Keywords: *Feminist Criticism, Objectification, Abjection, Burial Rites Novel*

INTRODUCTION

Feminism has been born as women realized that they belong to the patriarchal society. In which women movement become the first step toward its goals while sue for their own rights as human being. The inferiority of woman under domination of men in patriarchal society was caused by the virtue that had been brought by men which consider themselves as dominant figure in the patriarchal system. The virtue of masculinity brought superiority for men to limit and constrain women in every aspect. While this action also made woman to lost their self-freedom in the society which controlled by men.

As the feminist criticism came surface. Woman found support for struggle against men domination and superiority in society. The feminist criticism is a type of literary criticism which is study about women. While provide support for women, this criticism seek for equality in gender. This criticism analyzes the portrayal of women in literary works, includes in biographical and historical studies of women writers, women reader, and women's issues in literature and examine the way women are presented in literature and its works.

While patriarchal systems dominate and control all aspects of woman's life, causing women to become victims of the culture that been created by patriarchal systems and made them being discriminated. Feminism struggles to resist the patriarchal system and getting equality in society for woman. The feminist movement began in 18th centuries by several figures such as Mary Wollstonecraft, Judith Sargent Murray, and Frances Wright. Using literary works as a medium of their resistance toward patriarchal systems which abject, oppressed, and stereotype woman for patriarchal culture, they show the imbalanced representation of woman and man in the patriarchal society which mainly shows the woman's oppression in society.

Woman objectification is a theory in which woman is seen as an object. Women objectification is considered as an old issue in women literary. It already happened since long time ago while woman loses their freedom for example when used as spoils of war. The issues are commonly happening toward woman rather than a man because women are regarded as an object rather than a living being. R Calogero once stated that women are the main target for sexual objectification in society because of their body appearance which man found it as unique (Calogero, 2012, 574). This issue was found common toward servant in Iceland area on the 18th century. They do not only work for people who employ them but also act as sexual objectification where they are forced to fulfill their master's lust.

"Cruel birds, ravens, but wise and creatures should be loved for their wisdom if they cannot beloved for kindness."

-Hannah
Kent-

The works of Hannah Kent, an Australian writer, co-founder and deputy editor of Australian literary journal who won inaugural Writing Australia Unpublished Manuscript Award in 2011, had created such deep portrayal of women in her work "*Burial Rites*" that has been published on 2013. Kent was drawn to the idea of writing her story after a visit to the scene of the woman's execution in a lonely area of Iceland, close to where she stayed for sometimes as a Rotary student when she was 18. Her "*Burial Rites*" which tell a story about woman depicted in the 18th century on Iceland. The ideal woman on that era which is shy, low education are very contrast to the main character name Agnes Magnúsdóttir, a servant in northern Iceland who was condemned to death after the murder of two men, one of whom was her employer, and became the last woman put to death in Iceland.

"I imagine, then, that we are all candle flames...fluttering in the darkness and the howl of the wind, and in the stillness of the room I hear footsteps, awful coming footsteps, coming to blow me out and send my life up away from me...I will vanish into the air and then night. They will low us all out, one by one, until it is only their own light by which they see themselves. Where will I be then?" (Kent, 2013)

Agnes Magnusdottir was convicted for murdering two men in Illugastadir and will be execute next year. Ages was depicted as a young smart woman, although she only a servant which only need to do house chores and helping her employer on the farm. She works for the man named Natan Ketilsson together with Sigridur Gudmundsdottir which was younger than her. Natan treated both Agnes and Sigga differently which he later preferred Sigga for being good girl, he views servant as merely a property of the one who employs them. Agnes thought that she was treated as lover to Natan, but Natan only saw Agnes as an object or property for his sexual pleasure. Not only chores, Natan also persuade Agnes to fulfill his sexual desires. But Agnes refused because she thought that Natan was being insane for that request. Til one day, Agnes found out that Natan was walking toward Sigga's room and sleep with Sigga, her fellow servant works under Natan. Realize that Natan treated her as an object not as a living being Agnes decided to quit working there. But found out that Fridrik, Sigga's lover, has kill Petur, sheep slaughterer, and want to kill Natan by crushing both head. Agnes ended Natan suffer as she felt pity for his suffers of dying. That incident became the starting point of the story in which Agnes life under custody holding in Jon Jonsson's farm. The female objectification and social abjection toward Agnes has become the reason for writer to analyze this novel.

Hannah Kent works here also regarded as an enrichment of ideas toward feminist that try challenge the patriarchal system in which dominate by men.

LITERATURE REVIEW

There are several previous studies that did not use the novel *Burial Rites* as the source of the study, but constant relevance to the topic of woman's freedom, woman discrimination, woman oppression that can cause lost for woman's right. As one of the main concerns of woman movement, woman objectification and abjection had been discussed on the air for woman issues. There are some researchers that use woman objectification for their research that is relevant toward this study.

The first research came from Lisa Rutherford's thesis in 2000 entitled *Objectification, Fragmentation, And Consumption: A Consideration of Feminist Themes in Margaret Atwood's The Edible Woman*. In this study, Rutherford discussed how women are being consumed by men's culture through gazes, alienation, and their identity. She also explained that objectification is related to the idea of the patriarchal society which established the existence of women objectification.

The second research is a thesis by Nur Hamidah Oktaviani which is also the same student of UNESA in the beginning of 2017. Her research entitled *Woman Objectification and Its Social Abjection in Arthur Golden's Memoirs of a Geisha*. The study of Oktaviani was analyzed about the reason behind the objectification of geisha and the abjection that is experienced by the main character during her life as geisha and to emphasize the abjection of lower class geisha by Gion society. Thus her works clearly stated that geisha was treated as an object for the beauty pageant. Hence the society that is clearly seen a woman as an object of objectification because of their surrounding environment, geisha self-objectification also forced them to deny their real self because of their works and the environment.

2.2 Previous Study of Women's Abjection

As for the previous work of women abjection first can be seen in Emily Washburn in 2014 entitled "*Abjection and Empathy: The Shared Space and Blurred Boundaries of Infinite Jest*". In her work, Washburn explained abjection in opposition of empathy with both psychological phenomena derive from a relationship between two people. While abjection depends on a pushing away and

empathy depends on a pulling toward that can both can cause blurring on of interpersonal boundaries.

Second work can be seen in Rina Arya entitled *Abjection Interrogated: Uncovering The Relation Between Abjection and Disgust*. In her work, Arya describe the phenomenology of abjection bears similarities to phenomenology of disgust which both created repulsive feeling caused by source. Arya also try to describe the difference between both.

2.3 Liberal Feminism

The issues of feminism are basically started because of the gender roles issues that have been spread around in the society since long time ago. Gender roles in this case, are built by the patriarchal system that judge person competent based on their strength to treated male as special subject than woman. While woman are treated as weak than man, their act, behavior, and opinion are being treated as inferior by the society. Franzoi as cited in McKay explained that , "there are two basic ways of thinking about one's body that have a particular relevance to a discussion of gender differences in body esteem. One way is to view the body as an object of discrete parts that other aesthetically evaluate, and the other is to conceptualize it as a dynamic process where function is of greater consequence" (McKay, 2013, 56).

The liberal feminism in 18th centuries was started by several figures such as Mary Wollstonecraft, Judith Sargent Murray, and Frances Wright with their famous literary works. Wollstonecraft on her book titled *A Vindication of The Rights of Woman* in 1792 explained how women should be treated same as man. She stated that how women was treated less than man in society because of the social virtue. Another argument of her that she conceal is "if women are by nature inferior to men, their virtue must be the same in quality, if not in degree, or the virtue is a relative idea; consequently, their conduct should be founded on the same principles, and have the same aim" (Wollstonecraft, 1792, 26). In this case, the statement explained the gender role that has been wrapped around women in society. The stereotyping has been spread around woman since

18th century till now. Wollstonecraft once stated that no matter how strong one body is, men will always boast theirs, and women will be infatuate as whether to feel proud of the defection. While using plausible excuse to run wild which supposed to be done for men, their hunger for exquisite power they will not violating a romance of modest species which linger with pride and liberty of man itself (1792).

2.4 Woman Objectification

Women had been object of men since long time ago where they are used as spoils of war. They lose their rights after they become powerless toward the society which is controlled by men. This social issue had been done long time ago where human still do not have rules that protect rights of male or female. In 18th century, the movement of women had been started since women realized that they needed to protect their own rights toward society. But because of their powerlessness women could not defend their rights, women use literary works as an act to defend their right to a patriarchal system which consisted only male. This issue had lit the voice of women to act as the preventive idea to protect their right and to be heard by other. Women reject to be marginalized, alienated, oppressed, or become objectified by patriarchal system. Here is why the idea of women objectification had been born as part of feminist criticism.

Tanjare McKay once explained that gender roles defined women behavior to act and respond in certain ways (McKay, 2013, 57), which in means that women's role should be below or being subordinate under men control. While men are being masculine and superior to women, women tend to be more feminine which means to be weak, nurturance, and obedient. Therefore, society tends to treated women as an object to be suppressed because of their powerlessness. This kind of stereotype is becoming the basic issue to construct the attributes of men and women (McKay, 2013, 57). It was meant to be controlled and objectified by the social culture. Men have generally been regarded as dominant, masculine, and independent, whereas women are often depicted as weak, sensitive, and dependent (Basow, 1986).

According to Nussbaum, there are seven indicator of objectification which involved in how to treat an object: (1) *instrumentality*, (2) *denial of autonomy*, (3) *inertness*, (4) *fungibility*, (5) *violability*, (6) *ownership* and (7) *denial of subjectivity* (Nussbaum, 1999, 218). Therefore further explanation of the seven feature according to Nussbaum;

1. Instrumentality; is treating objects only as a tool for personal purposes.
2. Denial of autonomy; is treating objects as they have no life of their own.
3. Inertness; is treating objects as they are inert and passive.
4. Fungibility; is treating the object as interchangeable with other objects of the same type and/or with object of other types.
5. Violability; is treating objects as they allowed to break into, damaged, and perishable.
6. Ownership; is treating objects as something that can be owned, sold, or bought by another.
7. Denial of subjectivity; is treating objects as they have no feelings and experiences which can be taken into account.

The seven features from Nussbaum perspective above is involved in every objectification where commonly present for treating thing as an object.

2.4.1 Woman Self-Objectification

As the result of women objectification, women behavior and act become dictated by the social norms that is been built by patriarchal society. In this case women's act became unconsciously dictated by the objectification of the society or their surround. This situation defined as self-objectification, where the women felt that they are an object and should behave according of the norm of the society or the system that created for them. According to Calogero (2013), "self-objectification occur when the objectifying gaze is turned inward, such that women view themselves through the perspective of an observer and engage in chronic self-surveillance" (p. 312). Women see themselves as an object and compare them with another object. This self-objectification can cause psychological and mental risks, according to Fredrickson and Roberts (1997), "the cultural

practice of sexual objectification leads to self-objectification, which turns in to self-surveillance, causing psychological consequences and mental health risks in victims. In this case women are seen as an object for male". According to MacKinnon (1989), "Men have been conditioned to find women's subordination sexy, and women have been conditioned to find a particular male version of female sexuality as erotic one in which they are defined from a male point of view" (p. 140). This defined that male point of view can cause to self-objectification of woman.

2.5 Woman Abjection

Abjection is an act to alienate a person or group of people from the society because of their behavior or act is not according to the society norms because they are considered filthy. Abjection act is also included in silencing a person or group. According to Julia Kriteva in her work entitled *Power of Horror: An Essay on Abjection*, the concept of abjection is described as the process by which one separates one's sense of self (be it physical and biological, social or cultural) from that which one considers intolerable and infringes upon one's self (1982). According to Kristeva, woman's identity whose has considered as cast-off because of the confrontation become alienated. The abjection idea concluded that men control over the society using patriarchal system and suppress woman that considered as weak being and needed to be protected and controlled.

The abjection toward woman has become serious issues that can cause woman to become objectified and act based on objectification. Thus abjection is considered as violent act, the practice of abjection had created a person to become alienated. The practice of objectification and abjection are two different things, which elaborated one another where objectification are specifically toward woman and made them to act as an object while abjection made the objectified become alienated. The concept of objectification still considered as benefactor to the abjection.

ANALYSIS

In order to understand more the objectification process towards women in *Burial*

Rites, it is important to understand the feature of objectification of Nussbaum which happened toward servant. There are seven features are experienced by Agnes during the process of becoming servant and murderer.

A. Women Objectification Features

1. The first: instrumentality

Becoming servant is considered harsh for women where they should dedicate themselves with body and soul to the employer. As Agnes explained in the novel, she has been a servant since age fifteen and become hireling since early age (Kent, 57). It means that Agnes has to live her life by serving the employer which in this case is serving men.

"I was fourteen when men began to look at me like that. Hired on at Gudrunarstadir, I arrived in March with my belongings in a white sack, and my head sore from tightly braided hair. My first proper employ." (Kent, 89)

Despite being young girl, Agnes has to work for her own to live her life which she decided to work as a servant. Her mother left her while she still 6th years old as she married with another man. All she knew about her mother came from what people in Kornsa have told (Kane, 92). Her mother is unmarried woman which work as servant, which having affair with two different man before Agnes was born. The reason for her mother to leave Agnes is that because she realized that made mistake as giving birth of Agnes. Agnes then adopted by Inga and Bjorn whom at that time was a servant that rented a cottage in Kornsa until later Inga died and Agnes left to the parish (Kent, 114). Therefore, Agnes live with her foster family which also servant become reason that she thought herself as an object in which that instrumentality of objectivity explained by Nussbaum.

2. The second: denial of autonomy

As the life of servant is considered to be harsh at that moment, woman who has become servant has realized of their inferiority toward men. While this happen, women began to lose their self as human being and pretend to be an object which

later using their body to seduce men employer. They began to lose their identity as women and rather considered as properties of men which supposed to fulfill the employer's demand in negative aspect such become a mistress. But for Agnes who was sentenced to be executed for the crime she made realized this phenomenon as she became sick of her penalty.

".. the fact of my sentence alongside the ordinariness of days at the farm. Perhaps it would have been better if they had left me at Stora-borg. I might have starved to death. I would be mud-slick, stuffed to the guts with cold and hopelessness ... that would better that idly winding wool on a snowy day, waiting for someone to kill me." (Kent, 198)

What Agnes means by saying this is that she could not bear to live anymore. She had given up on every hope, even as human for being able to live. This scene can be seen as Agnes's denial for being alive which Nussbaum explained as action of denying oneself as living thing or considered dead. While in Natan perspective, Agnes is just a servant in which considered not better than an object which later Karitas, Natan previous housekeeper, told Agnes regarding Natan's habit.

"I left Illusgastadir because I couldn't bear Natan anymore. He . . . he toyed with people." (Kent, 144)

What Karitas means by her saying is Natan is bad employer. He became her reason to move to Blondal house and working as his servant because of Natan bad personality and temper. Natan never saw her as servant rather just a mere object of sexuality. As Fredrickson and Roberts in McKay has explains that sexual objectification means that women are commonly seen as sex object by the male as pleasure tools (McKay, 2013, 56). Thus she warns Agnes regarding Natan's habit, Agnes still working there as maidservant in Natan's farm.

3. The third: inertness

According to Nussbaum in her feature of objectification, servant is known to be submissive toward their master. Servant is not allowed to talk freely in front of their master. As Langston in McKay has said that silencing has become a factor of objectification as silencing a person is treat them for incapable to speak (McKay, 2013, 57), The scene where district commissioner Blondal showed up in Jon's house showed how Kristin, the servant of the house, is keep silent while hiding herself in the kitchen when she heard some stranger's voice and provide new apron to Lauga whom is going to see Blondal (Kent, 21). Another scene shows Toti attending Blondal's house for reporting his spiritual duty (Kent, 135). While invited to come inside the house, Karitas provide help with untying Toti's shoes and pull off his coat before entering the house. Blondal command Karitas to step aside to let Toti enter quickly.

"Come, Karitas, leave him alone now, . . . Karitas. Leave." (Kent, 135)

The quotation above shows that Karitas have to provide a good service to Reverend Toti. While providing a good service or treat Toti nicely, Karitas has to prior Blondal command. Obeying her master while not showing any personal expression can be seen that servant are tend to treat as passive. Therefore Nussbaum deliberate the act of inert of oneself as objectification.

4. The fourth: fungibility

Servant is rarely seen as person whom will join some random conversation in which she is not welcomed to. As Agnes tend work as a servant than to get some money or fee randomly, she received a little sum of money from Jonas, one of her mother's lover which she met while attending Helga's funeral with his little brother, Joas, as a token of gratitude for attending the funeral process.

"I told him about Helga, our poor dead sister, and he said he'd be gone to her funeral and that the farmer Jonas, Helga's father, gave him a little bit of money on account of Joas being abandoned by a whore." (Kent, 154)

In this act, Agnes and her little brother Joas received money from Jonas as token of gratitude for attending his daughter funeral. As proof of how poor a servant living was, that little bit of money means a lot to both Agnes and Joas. Another case where Agnes considered herself being object that can be exchange by money can be seen in her story to Jon and Toti where she became subject of jealousy by Maria, another housekeeper, for working in Natan's farm. (Kent, 174)

5. The fifth: violability

Servant is used to be abused by the employer if they did some mistake by taking actions that were prohibited by their master. As they receive several punishments such as scold or even get hit, they tend to receive it with no resistance. As in Agnes case, she receive some violation while argues with Natan for provoking Fridrik, although her intention is her employer's safety. But Natan turn down Agnes intention with ill manner by grabbing her hand and shouting at her.

".. he grabbed by my arm and pulled me outside and told me to never speak of him in that way in front of Sigga." (Kent, 191)

What Agnes means in this sentence is that Natan would hurt her out of embarrassment if his servant's talk back to their employer since Agnes's position is not more than a mere servant which considered low. Agnes's position as servant which is lower than Sigga whom is the housekeeper of Natan's farm is considered as disobedient act and should be punished. This act of disciplinary showed that employer may harm their servant or even the housekeeper as punishment. Other violation toward Agnes is where she tried to comfort Natan which haunted by fear of dying in his dream.

6. The sixth: ownership

Servant right is limited to where they can have to obey the employer order. This kind of act is considered as common sense for servant to obey their master. While in Agnes case, she received little more freedom for her own because Natan are busy

for tempting Sigga. The reason for Natan are pretty simple, it is because Sigga are younger than Agnes despite being inferior in experiences to Agnes (Kent, 144). As Snow and Harris explain in Fredrickson and Roberts that discrimination and hostility in workplace environment has been caused by the unattractive women rather than unattractive men (Fredrickson & Robert, 1997, 178). Later when Agnes crossed his order, Natan does not hesitate to punish her, mainly for questioning about Sigga's position in his farm. Natan was famous for being womanizer, thus his main reason for treating Sigga better than Agnes is because of Sigga who is younger compared to Agnes. Other case can be seen in Karitas where she dares not to disobey Blondal order. Karitas once said that she never dare to disobey Blondal, his current master order or she will receive some punishment or penalty.

"Blondal would have gutted and hung out to dry. Besides, I had already left when she arrived at Illugastadir. I'd had enough."(Kent, 145)

What Karitas by saying is she will receive heavy punishment if she dares to disobey Blondal's order. Blondal will punish her severely if she dares to make a contact to Agnes which is considered as criminal because of Blondal's position as District Commissioner. Therefore ownership of Agnes, Sigga and Karitas is categorized as objectification by Nussbaum.

7. The seventh: denial of subjectivity

Denial of subjectivity in Agnes's case can be seen in her own perspective. Agnes as a criminal had been alienated by other people, but Margret did not see her as criminal. Agnes denial has shown on when Margret give her a glass of hot milk but she replied that she does not deserve of it (Kent, 216). Though the reason of Agnes response is solely based on her hatred toward Blondal who compensated the milk for Jon's family, she denied Margret's offer. On another scene shown that Margret requesting Agnes to do some labors. Margret's intention is simply because her family farm needs more hands, but Marget's word means

something deep toward Agnes (Kent, 58). Kent emphasized this through Agnes,

"I want to shake my head. That word does not belong to me, I want to say. It doesn't fit me or who I am. It's another word, and it belongs to another person."
(Kent, 58)

In this excerpt, what Agnes meant by saying about the word from Margret is that she doesn't fit for that word. She believed that her position as criminal doesn't fit to receive sympathy from other person after what she has been done. Those words are meant to servant with good attitudes and personalities.

This feature of objectification is meant to put the object under condition when they have to ignore personal feeling and human natural emotions. LaCroix and Pratto in Oktaviani once stated that, when human nature of personal feeling is lost, this is considered as denial of human uniqueness (Oktaviani, 2017, 25). This rule is against the very foundation of human rights which can freely to deliver their feelings. However, as a criminal, Agnes denied herself as human with personal feeling.

B. The Women Self-Objectification

A woman servant has accustomed to treats as an object by male as they realized for their inferiority which is caused by male gaze. There are several reasons for a subject to be objectified in which Agnes has received throughout her life as a servant such as abusive act and body shame toward herself.as Fredrickson and Roberts explain in McKay that self-objectification leads one into depression, body shame, and eating disorder (McKay,2013, 63). As most servant become the subject of objectification as the culture dictated the society, servant has considered themselves as an object become accustomed to it. Working in better house or farm was considered as appropriated goals for all servants as they will receive better pays. This condition has made servant to look themselves as rather object than being a human being.

Attractive Body

A servant life is rather normal, but the demand from employer is differ from one to another. While most employer see servant based on their body appearance which prefer young or attractive. Woman servant has become aware as how the employer demand, as they try to seduce the one who want employ them by providing with good visual of woman body. Servant has realized that they have to become somewhat attractive to lure some employer who is willing to look after them. As Fredrickson and Roberts explain in McKay that the practice of sexual objectification leads into one self-objectification which causing psychological consequences and mental issues toward the object (McKay, 2013, 56).

Young female servants are tend to uses their body to attract the employer, in which older servant could not provide. Fredrickson & Roberts once stated that sexual objectification caused by how one evaluated visual appearance of the female body as an object (Fredrickson & Roberts, 1997, 177). While being attractive, young servant is preferable as they are still simple-minded to deny the employer's command. This can be seen at how Blondal depict Sigga in front of Toti. Blondal said that a young maid of sixteen who suddenly cried as being summoned will not going to lie to him. She told Blondal everything, how Agnes hates Natan which give more affection to her than to Agnes (Kent, 140). The way Sigga explain her thought regarding Agnes shows that Sigga felt more attractive than Agnes who is already on her thirty. This self-objectification of Sigga was based on how she succeeded on luring Natan attention toward her using her young body.

Once women believed that they should be attractive, they have been objectified by the society. They tend to live like an object which later would become unattractive and left behind. As Calogero, Tantleff-Dunn, and Thompson in McKay explained where one has start to self-objectify and compare her own body with other she may stop being socialized and not able to enjoy her life anymore (McKay, 2013, 63).

Society demand

The Iceland society demands servant at each household and it has become a reason for lower class woman to work as servant so they can obtain pays or even place to stay at. This society practice has become what people of Kornsa at that time used to show how prosperous they are. While servant has been treat as an object that is demanded, servant has become aware of their self-position in the society.

While on Agnes case, who has work in different region of Iceland named every place she had been visited for work as a servant such as Flaga, Beinakelda, Litla-Gilja, Brekkukot, Kornsa, Gudrunarstadir, Gilsstadir, Gafl, Fannlaugarstadir, Burfell, Geitaskard, and Illusgastadir (Kent, 65), working just as a way of living as a servant. Agnes has no ulterior motive for moving from one to another farm working there as she just done it for living her life. As servant has been seen as an object, they tend to believe that they are an object in which can be harm, replace, or dispose by the employer.

C. The Women Abjection

Abjection is an act to degrade oneself in which Kristeva once said when one self has accepted the condition for being lifeless, one have to keep silent as a protest for the violent surround them, nor giving reacts toward it (Kristeva, 1982, 3). While condition of being an abject became varies from the reason, Cohen in Tyler emphasized that the situation when one self is put on cast out happened due to society, gender, or even workplace (Tyler, 2013, 22). The term of cast out in this case is can be seen as an abject. How women who suffer objectification would disgust herself is seen as she is accepting her condition of being an abject.

As Agnes was recognized as a criminal, the society began to disgust her for what she did to Natan. Accused as a murderer and being cast out from the society has put Agnes as an object of abject. Agnes placement under custody in Jon Jonsson's farm was questioned by Lauga and Steina as act of hostility toward Agnes which is known as criminal for murdering Natan. Agnes once portrayed herself as if she is an animal just like the way people disgust her.

"They will say 'Agnes' and see the spider, the witch caught in the webbing of her own fateful weaving. They might see the lamb circled by ravens, bleating for a lost mother" (Kent, 33)

What Agnes means is people would deny to saw her as a human, but rather as a spider or lamb which is consider as degrade one to certain point. On another event, Agnes was shown being taken out from her prison chamber, guarded and walk to stable while people stared at her. Her smile then broke the silence of people as some children shouted her as *devil* and followed by the crowd who insult her (Kent, 38). The impact of someone being an abject can be seen on Agnes as she dropped her smile and walk with head down. While the watchmen tied her to the saddle, she began to realize that she is no longer known as human, a living thing but rather considered as a dead body that can be disposed anytime.

CONCLUSION

Literary work of Hannah Kent has been depicted as work in which feminism issue occurred in Iceland. For example, a servant's life where one became objectified has shown that lower class in Iceland has no power to disobey the upper class as the society has been dictated that way. As being objectified, one self would consider him/her as being an object that can be lead into abjection by other.

There are several things that should be noted, first servant has their own rights to do thing which he/she consider as right to do but it has been neglected by how the society dictated in certain area. Certain norms in Iceland has showed that a servant has to obey their employer whether the thing that been ordered is wrong in which later they has been known as master of deception.

Second, servant has been constrained by norms in the society where they lived. For being constrained by norms showed that servant has become objectified by the society

which is can be sold, left, or even violate by the employer as they would be passive that might lead into self-objectification. Millett in McKay explained that women in the early 70's still considered as subordinate to men in society which caused by over adherence toward gender roles where they are believed as passive, docile and emotional (McKay, 2013, 59).

While in Agnes case, she is known as educated girl even though act as a mere servant contrast with how a servant should be. Basow in McKay has explained this phenomenon as androgynous women where women is found can be competent in social, have strong cognitive defense, have little tolerance for ambiguity, blend in both expressive and behaviors, and rate themselves as being adjusted (McKay, 2013, 60).

Third, when servant omitted a mistake that might ruin the employer's name, they will be considered as disgust. In which explained how objectification leads into abjection of oneself. As being abject in this case is based mostly by how norms superstition works in a certain society.

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