

**SYMBOLIC VIOLENCE TOWARD WOMAN IN
GOLDMAN’S “THE LION IN WINTER” DRAMA: A
FEMINIST APPROACH**

THESIS



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PUTERA BATAM UNIVERSITY**

2022

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**Submitted in Partial Fulfilment of the Requirements for the Degree of
English Sarjana Sastra**



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By:

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The thesis has been approved to be examined on the date as indicated below

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**Tomi Arianto, S.S., M.A.
Supervisor**

ABSTRAK

Kekerasan simbolik merupakan jenis kekerasan yang terkadang sering tidak disadari. Namun, jenis kekerasan ini benar-benar terlihat. Kekerasan simbolik merupakan bentuk kekerasan yang sangat halus dan berbeda dengan jenis kekerasan lain yang bentuk dan akibatnya dapat dengan mudah diidentifikasi. Tidak dapat dipungkiri bahkan cerita klasik berbentuk drama sering kali menghadirkan bentuk kekerasan simbolik pada karakter cerita tersebut. Salah satunya terdapat pada drama “The Lion in Winter”. Drama ini mengangkat isu tentang perempuan yang mengalami kekerasan simbolik dari lingkungannya. Pendekatan feminis diterapkan untuk mendukung data dalam penelitian ini. Penelitian ini menggunakan teori Bourdieu et al (2003) untuk menganalisis representasi kekerasan simbolik dan juga dampak kekerasan simbolik itu sendiri. Metode dalam penelitian ini menggunakan metode deskriptif kualitatif. Untuk mengumpulkan data, penelitian ini menggunakan teori dari Ratna (2021) yang berkaitan dengan tindakan dan kinerja dialog. Sebagai hasilnya, penelitian ini menemukan tiga kategori di representasi kekerasan simbolik yang terdiri dari pengkhianatan, ujuran kebencian, dan penindasan. Penelitian ini juga menemukan tiga kategori dampak dari kekerasan simbolik diantaranya kelemahan, kepatuhan, dan kekecewaan. Penelitian ini sangat berguna untuk para pembaca karena para pembaca akan tahu betapa kerasnya kekerasan simbolik itu.

Kata Kunci: *feminis, kekerasan simbolik, representasi*

ABSTRACT

Symbolic violence is a type of violence that is often not realized. However, this type of violence is really visible. Symbolic violence is very smooth and subtle, in contrast to other types of violence whose form and consequences could be easily identified. Could not be denied that even classic stories in the form of dramas often present symbolic forms of violence on the characters of the story. Especially in “*The Lion in Winter*” drama. This drama raises issue about the woman who had symbolic violence from her environment especially with her family. Feminist approach applied to support the data in this research. This research used Bourdieu et al (2003) theory to analyze the representation of symbolic violence and also the impact of the symbolic violence itself. The method in this research applied in descriptive qualitative method. To collect the data, this research used theory from Ratna (2021) which is regard to the actions and dialog performance. As the result, this research found three categories in the representation of symbolic violence towards the main character are betrayal, hatred speech, and oppression. This research also found three categories the impact of symbolic violence such as weaknesses, submissive, and disappointed. This research is helpful to the readers because the readers would be known how harsh the symbolic violence it is.

Keywords: feminist, symbolic violence, representation

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CHAPTER I

INTRODUCTION

1.1 Background of the Research

Feminism is one of the important issues to discuss until now. Feminism is a struggle to correct laws and practices that prevent women from achieving full equality with men in all aspects of domestic and public life (Bendar, 2020). It means feminism is an ideology to get social rights for women. Feminism also begins when people thought women always in the lowest position from man in society caused the social factors (Tong & Botts, 2018). This factor is commonly called as patriarchy which is a practice and social system that positions of men have dominant placed in order to get privilege of women or exploit the women (Walby, 1989). It means men get profit from patriarchy in every way because they will get privilege which men can hold the primary power such as men can be predominated in roles of political leadership, social privilege, and control of property (Putri, 2020). Meanwhile, the positions and conditions of women are being objectified and get oppressed because of the existence of men and men can be a subject of it. On the other hand, women in patriarchy system have subordinated and get the lowest position in all fields.

Patriarchy system's constructed that the placed of woman which has subordinated without their realized it which the Indonesian people have statement like *kodrat wanita* or natural destiny for women is being housewives and children's guide. Meanwhile men have more duty and opportunity to work outside and give

income toward his family as cited in (Putri, 2020). From the phenomenon above, patriarchy system still appear in daily life during that statement live around society and also take part in creating ideal women's construction. It means women must be loyal to their husband. Therefore, women get accused to be perfect mother for the children and being ideal wife. As the result, women get subordinate by the statement *kodrat wanita* and get inferior position.

The other phenomena also occurred in one of the culture which has women place's must be able to be obedient toward men as the head of family. One of the analysis that written by (Arianto, 2018), related to the story entitled "Symbolic Violence Against Women in Indonesian Short Story '*Sepasang Mata Dinaya Yang Terpenjara*' told about women do not have power in their family. The factors could be the assumption of women could not take high education or women could not continue study for the next level because women basically will go to the kitchen. And also, women roles in family not too important to get more income as after marriage women will be staying with their husbands.

The phenomena above, it could be further explored used Pierre Bourdieu theory. Bourdieu defined symbolic violence as the meaning of symbolic brutality, but the most important thing is for people to go about their daily lives and let the law take precedence (Bourdieu et al., 2003). According to Bourdieu as cited in Siregar (2016) there are 4 elements related to the symbolic violence such as: habitus, field, capital and *doxa*. Habitus according to Bourdieu as cited in (Wolf, 2020), is a talent that transforms into a practical deed or often without realizing it, which is translated into a natural ability that develops in a certain social movement.

Field of force is the entire area or process of social interaction in which the space manifests itself as actors or agents with various but systematically interconnected abilities (Karnanta, 2013). Meanwhile, the terminology of Bourdieu about capital could be defined in Bardall (2020) as a resource that an individual or a group possesses in order to attain their objectives and determine their position within a social system. At last, *doxa* is the pre-verbal assumption of the world that flows from practical sense, as well as the relationship of instant adherence between habitus and field (Putri, 2020).

The analysis of symbolic violence could be found in the drama entitled “*The Lion in Winter*”. As a novelist and short stories writer, James Goldman wrote this drama. First performance in this drama was in New York City at the Ambassador Theatre in March 3, 1966 which is presented by Eugene V and the others (Goldman, 1983). In 1968, this drama is succeeded to get Academy Awards for the categorized movie’s adapted screenplay (Engel, 2016). It told about the woman who is got oppressed as the main character. The woman who named Eleanor got subordinated because of her husband. The husband prisoned her in tower alone for some reasons. Henry as a King in England, he got jealous because Eleanor his wife more clever than him. Not only that, Henry wanted to sleep with his mistress named Alais which is still 23 years old meanwhile his was 50 years old. This drama contained about the researcher objectives research which has talked about representation and the impact of symbolic violence. It could be seen in phenomena below.

“Don’t be jealous of the gorgon; she is not among the things that I love. I haven’t kept the great bitch in the keep for ten years out of passionate attachment. Come. I’ve heard she’s aging badly” (Goldman, 1983, p. 4).

In this occasion, it occurred when Henry and Alais still watching John who is Henry's and Eleanor youngest child practiced sword in the hills. Then, Alais asked him about how great she is in Henry eyes and she asked about Eleanor too. It showed that Henry betrayed his wife as he said to Alais that he do not love Eleanor. Because he was a king, he believed that he has the right to govern over everything. As the result, this match with Bourdieu theory because Henry has a capital that he could be say those statements to his wife as he has a modal as a king and Eleanor's husband.

“Thank God. You frightened me: I was afraid this wouldn't hurt.”
(Goldman, 1983, p. 44)

The statement above has occurred when Eleanor and Henry talked about the wedding of him and Alais his mistress. Eleanor asked the husband about his feeling to Alais. When she heard the response about the truth that Henry love his mistress so much, Eleanor got shocked and said he frightened her out. Then she said again with “I was afraid this would not hurt” it actually was the sign that Eleanor just pretended to be strong to know about the truth between them her husband and Alais. This is one of the impact symbolic violence also regarding Henry's action to Eleanor. She got weak and mental down because the Henry's statement.

For developing this idea, this research learned so many references that purpose to get more and add some ideas deeply. There are several previous studies related to this research. First study was from Amaliah (2021), the metaphorical violence faced by the female characters in novel is the subject of this investigation. Pierre Bourdieu's sociological approach is used to identify and study the various forms of symbolic violence. Bourdieu proposes that language is the way by which

symbolic power is perpetuated and transformed. The doer has the power to set value, norms, and standards, as well as to dictate and control the other agents' paradigms, allowing violence to be accepted as normal and justifiable. Symbolic violence is found in the family, according to the findings of this study. Meanwhile, the protagonist is compelled to marry too soon. Furthermore, another female character, Laila, accepts all sorts of assault in a passive manner. In society and in the home, both women face discrimination.

For the second study it also related to the researcher research. It was from (Nursandi et al., 2021). Using Pierre Bourdieu's sociological approach, this study seeks to characterize symbolic violence through the realm, habitus, and capital. This is a descriptive qualitative study. Observation and documentation procedures, as well as reading and note-taking approaches, were used to collect data in this study. The data in Alanda Kariza's novel *Sophismata* was identified, classified, and analysed for this study. According to Pierre Bourdieu's theory, symbolic violence is articulated through the ideas of domain, habitus, and capital, as evidenced by the findings of this study. Friendship, work, and family are examples of these areas. According to the capital owners' interests, each domain has a particular habitus. Cultural capital, symbolic capital, and social capital are three types of capital that have been discovered. Symbolic violence of ideas against friends, symbolic violence against office workers, and family symbolic violence against children were among the types of symbolic violence discovered.

Both of the researches above were analysed symbolic violence and lifted from Bourdieu's theory. Two previous studies above discuss about Pierre

Bourdieu's perspective of habitus, capital, agent and arena within the practical of symbolic violence itself. The data sources were different from the present research as the present researcher uses "*The Lion in Winter*" drama for the data source and focusing to analyse the representation of symbolic violence and the impacts of that based on the statements found in the drama. The researcher used the same theory from the expert as the previous studies above. The aimed of this research was told the readers how important this research to be analysed as nowadays, there still occurred the representation of symbolic violence toward women.

1.2 Identification of the Problem

Identification of the problem is identified the problem that appears in background of the research. The problem could be identified symbolic violence that occurred in "*The Lion in Winter*" drama related to feminist approach and analysed with Bourdieu's theory of social practice and symbolic violence. The approach and theory can explain how pressure occasion in that novel such as:

1. Gender inequality towards woman occurred in society in "*The Lion in Winter*" by James Goldman.
2. Patriarchal construction that legitimizes gender inequality in "*The Lion in Winter*" by James Goldman.
3. The representations of symbolic violence toward the woman in "*The Lion in Winter*" by James Goldman.
4. The impacts of symbolic violence toward the woman in "*The Lion in Winter*" by James Goldman.

1.3 Limitation of the Problem

Based on the identification above, the researcher has found two problems from this research such as:

1. The representations of symbolic violence toward the woman in “*The Lion in Winter*” by James Goldman.
2. The impacts of symbolic violence toward the woman in “*The Lion in Winter*” by James Goldman.

1.4 Formulation of the Problem

The researcher formulates the main of problem should be answered in following the questions such as:

1. What are the representations of symbolic violence toward the woman in “*The Lion in Winter*” by James Goldman?
2. What are the impacts of symbolic violence toward the woman in “*The Lion in Winter*” by James Goldman?

1.5 Objectives of the Research

In this part, the researcher has found some objectives why the researcher does this research such as:

1. To find out the representation of symbolic violence in “*The Lion in Winter*” drama by James Goldman.
2. To find out the impact of symbolic violence toward the women in “*The Lion in Winter*” drama by James Goldman.

1.6 Significance of Research

1. Theoretical of Significance

Theoretically, this study serves a function. For starters, this study is designed to provide readers with additional information about symbolic violence. Second, this study is projected to improve knowledge, experience, understanding, and application of materials science research, particularly in the area of symbolic violence. Finally, this study will be used as a benchmark for future research.

2. Practical of Significance

In practice, the following parties are expected to benefit from this research. First, this study expands the knowledge of English language and literature students in the feminist field, particularly in the area of symbolic violence. Second, this study is expected to provide the researcher with a more practical contribution in describing the phenomena of symbolic violence in "*The Lion in Winter*" drama. This study also serves as a resource for readers interested in symbolic violence.

1.7 Definition of the Key Terms

Feminist : A gender movement that opposes everything that restricts women's human rights and humiliates them (Tong & Botts, 2018).

Symbolic Violence : A gentle and imperceptible violence that is hardly recognized even to its victim (Bourdieu et al., 2003).

Representation : The way a person, a group, an idea, or an opinion is represented in the news, formal ceremony or some circumstances (Hasnah, 2015)

CHAPTER II

REVIEW OR RELATED LITERATURE AND THEORITICAL FRAMEWORK

2.1 Feminist Approach

Feminist is a condition where someone opposes the existence of differences in rights between men and women (Suwastini, 2013). In another words, the meaning of feminist is a movement by women to refuse everything that limits their rights as humans (Aulia et al., 2019). This approach talked about woman that subordinated and get discrimination, which is women regard as the second gender. According to Maggie Humm (1990), feminism is the ideology of women since intrinsic in all it approaches is the conviction that women experience injustice because of their sex. In general, feminism is often defined as a women's movement that demands equal rights between women and men (Bendar, 2020). According to (Jenainati & Groves, 2017) feminism is the struggle to end the oppression of women. This statement is made when women felt discredit and discrimination toward them. The concept of this were a field of study, and a social movement that seeks to improve women's lives. Reclassify female subordinated in a society that places a high value on male point of view (Suwastini, 2013). There is also society that prioritize the interests of men above women's interests are the definition from a patriarchal society.

The aim of this approach is to investigate problem in society view from woman point of view. It also has a purpose to remind the existence of woman from political and social aspect. This statement related to symbolic violence as the social

and political aspect aside from feminism. First, the representation of symbolic violence described about how woman character is presented in the story. Second, the impact of representation regards symbolic violence. Woman character got the damage of representation itself. It may be caused and affected their mental health.

2.1.1 Bourdieu's Symbolic Violence

This research using Pierre Bourdieu theory for further analysis. According to Bourdieu in Juergensmeyer (2011) symbolic violence is very smooth and subtle, in contrast to other types of violence whose form and consequences can be easily identified. Society did not understand that there were multiple traditions in society that include symbolic violence. Pierre Bourdieu first introduced the idea of symbolic violence. According to Bourdieu, symbolic violence is a gentle and imperceptible violence that is hardly recognized even to its victim (Karnanta, 2013).

People are unaware that a particular act or attitude contains symbolic violence because it is practiced and replicated in daily life from one subject to another (Buchanan et al., 1993). The states of Bourdieu consume like air; they are everywhere and nowhere, and escaping from them is difficult. Symbolic violence, in other words, happens when people are unwittingly exposed to different types of violence. People who are subjected to symbolic violence believe they are acting on their own free will, despite the fact that they are unintentionally marginalized and do not perceive it as destruction.

According to Bourdieu in Siregar (2016) article, Bourdieu's ideas were sparked by a clash between two opposing camps, structuralism and existentialism.

Bourdieu developed a blended theory, known as constructive structural or social practice theory, based on the ideas. Habitus, arena/field, symbolic violence, capital, and strategy are all important elements in Bourdieu's theory of practice. There are several theories of practice based on Pierre Bourdieu such as:

2.1.1.1 Habitus

In literature, the word habitus came from the Latin language and refer to a person's condition, appearance, or usual and habitual situation, particularly with regard to the human body (Fatmawati, 2020). In another hand, habitus only existed as long as it existed in the agent's mind. Bourdieu defined habitus in Fatmawati statements, only existed inside of the body through and it caused by agent's and interactions between him and the environment such as: how the way the people talk, how the way the people move, how the way to make something and etc.

Habitus based on Bourdieu theory is a historical product that develops after humans are born and interact with society at a specific period and place (Siregar, 2016). Therefore, habitus is the consequence of learning via nurture and socialization in society rather than being natural or natural. The learning process is very subtle, unconscious, and appears to be a natural phenomenon. In additional, habitus built from long experience.

2.1.1.2 Field/Arena

The field or arena is what Bourdieu refers to in his concept. The realm is a place where actors/agents from different social groupings battle for diverse material resources and symbolic authority. Siregar (2016) analysed the goal of domain competition is to maintain disparities as well as the status of social actors who are

employed as a source of symbolic power. According to Bourdieu in Karnanta (2013), field/arena is the entire area or process of social interaction in which the space manifests itself as actors with various but systematically interconnected abilities. The concept of this arena is basic struggle or competition for certain positions, so that the social structure is fluid and agents can migrate from one position to the next. Therefore, to move this position it necessary a sequence of activities or practices that are founded on, and impacted by, what the agent has, including his life history, which is why agents design specific tactics.

2.1.1.3 Capital

Individuals are inextricably linked to human interaction and social space in dealing with the social world. Individuals must have capital in order to meet their interactions and social spaces with others in order to be eligible or socially acceptable. In Putri (2020) article, Bourdieu defines capital as a product of accumulated works rather than only material capital. Capital could be defined as a resource that an individual or a group possesses in order to attain their objectives and determine their position within a social system.

2.1.1.4 Doxa

Bourdieu uses the notion of *doxa* to explain how symbolic violence is practiced in society. According to Bourdieu, *doxa* is the pre-verbal assumption of the world that flows from practical sense, as well as the relationship of instant adherence between habitus and field (Putri, 2020). Individuals have the ability to form relationships in the field and trade their accumulated experiences, history, and habits. Individuals' experiences and expertise in the topic are combined to form

common sense. This process has transformed habit into *doxa*, and *doxa* begins to be absorbed by individuals when they are at ease with common sense and perceive it to be normal. In this field, *doxa* is implanted in the minds of oppressed persons; as a result, they lose their critical thinking as if there is no oppression. Symbolic violence can also be regarded as a result of the dominated recognition, willingness, and involvement. Furthermore, there is a subtly implanted type of agreement on the dominant group's viewpoint.

2.1.2 Representation of Symbolic Violence

In a culture, representation is an integral aspect of the process of producing and exchanging meaning among group members. According to Pierre Bourdieu as found in Hasfi (2017), the position of an object will be determined by analysing the sign and symbol, implying that the symbolic violence that occurs is subtle and occurs under the conscious awareness of the object of the sufferer will be identified by this way. There are several presentation has found in *The Lion in Winter* novel.

2.1.2.1 Betrayal

Betrayal occurred when a person chooses to breach or violate the relationship's standards and expectations by engaging in acts of betrayal such as lying, cheating, deception, and other types of betrayal that prioritize his or her own wants over the needs of the partner (Andini, 2017).

A. Lying

According to Bourdieu, lie is a statement that is made by someone who does not believe it with the goal of making someone else believe it (Mahon, 2008).

B. Disrespect

Disrespect is to treat someone with disrespect or contempt (Sen et al., 2018). In the other hand, disrespect also to be impolite to someone or to treat them poorly.

2.1.2.2 Hatred Speech

The term hatred speech, which is not defined in conventional international law, contains a double ambiguity. Its ambiguity and lack of agreement on its definition can be used to allow infringements on a wide spectrum of legal expression. One of the phenomena occurred in news. Many governments employ hate speech to attack political opponents, non-believers, dissenters, and critics, in the same manner that they use "fake news. According to Kaye & UN. Secretary-General (2019) the phrase's flaw "it's just speech", on the other hand, appears to prevent governments and businesses from addressing serious harms, such as those caused by speech that incites violence or discrimination against the vulnerable, or the silence of the marginalized. The issue has enraged a public that has come to believe that online harassment is widespread. This symbol related to the concept of Pierre Bourdieu.

A. Insult

Affront, offend, and outrage are a few typical substitutes for the word insult. In spite of the fact that all of these terms have the same meaning—"to hurt sentiments or deeply resent—insult implies

purposeful infliction of humiliation, damaged pride, or shame. (Nikolaevna Ivanishcheva et al., 2018).

B. Incitement

Hatred speech refers to incitement also as incitement is typically solely dealt with in terms of an action that has been taken (António Guterres & UN Secretary General, 2017). The act of encouraging someone to act illegally or provoking them to do so. As the result, incitement is provoking someone that refers to hatred speech also.

C. Discrimination

The unfair or unfavorable treatment of individuals or groups based on traits like race, gender, age, or sexual orientation is known as discrimination (Lippert-Rasmussen, 2014).

2.1.2.3 Oppression

It is not far from symbolic violence, the oppression also includes. According to Pierre Bourdieu, oppression is an enclosing structure that affects members of a social group by institutional practice, while members of another, or other, social groups gain from the oppressed suffering (Egidius, 2007).

A. Powerlessness

The incapacity to make decisions, the susceptibility to disrespectful treatment as a result of having a marginal position, and the absence of decision-making power are the causes of powerlessness (Ashforth, 1989).

B. Exploitation

According to Bourdieu as cited in Tomaskovic-Devey (2019) exploitation is a connection when one side abuses their position to gain advantage over the other. Through the making of claims, exploitation takes place. The exploitation of some groups is controlled by legal and cultural institutions, which either prevent or enable it.

2.1.3 Impacts of Symbolic Violence

This research contain about the impacts from the representation above. The representation affected women who experienced in that occasion Based on the data source, the researcher found the impacts of the representation in “*The Lion in Winter*” novel. The researcher used Bourdieu’s theory to explain the impact of symbolic violence. The impacts of symbolic violence in this research consist of:

2.1.3.1 Weaknesses

According to Bourdieu’s theory in his book “Language and Symbolic Power” Bourdieu et al., (2003) weaknesses conclude the character in characteristics or skills that are regarded unfavorable or underdeveloped are characterized as weaknesses (Bourdieu et al., 2003).

2.1.3.2 Submissive

Submissive (or passive) behavior is when someone avoid to saying what people truly mean and don't try to meet their own needs, especially when they contradict with someone else's. A submissive person is a shrinking violet who avoids disturbing others because they are afraid of upsetting them or hurting their feelings (Jenainati & Groves, 2017).

2.1.3.3 Disappointed

Disappointed according to Bourdieu in Levering (2000) is defined as the unpleasant feeling that arises when important expectations are not met. Following this fundamental concept, numerous relational and moral senses emerge.

2.2 Previous Studies

The preceding study's goals are intended to provide the researcher with an additional concept so that this research can be completed successfully. As far as the researcher is aware, there are seven past studies that have been used in this study, one of which has been mentioned in general in the background, and the researcher will now explain it in more detail below.

First study from Bere & Arianto (2019) the short story by Zora Neale is about women from several perspectives. This exposed the abuse of women and their opposition to the establishment of patriarchy. A husband acted violently toward his wife in psychological, physical, and sexual ways. The theory used Beauvoir's theory (2012). Feminist analysis used by the researcher to study the issue. as a sort of fight for their right to exist as women, oppressed women interpreted the resistance. The protagonist of this short story was the target of it. The short fiction that follows makes use of this descriptive qualitative study. With the help of this technique, it was possible to examine data contexts that a short story's hidden quotations had obscured. The research indicated that Delia had the strength. The research indicated that Delia had the strength of character to oppose Sykes, her husband. Delia wanted independence by avoiding the controversy and her husband's terrible treatment. Delia's actions ran against to the patriarchal notion

that women were essentially dependent on men. In this short story, feminism was concerned with women's resistance against social violence in order to get freedom, rights, and opportunity as human beings.

Second study from Amaliah, (2021). This study investigates the metaphorical violence that Khaled Hosseini's female characters in his book "A Thousand Splendid Suns" experience. The sociological viewpoint of Pierre Bourdieu allows for the identification and analysis of the various types of symbolic violence. Bourdieu suggests that language is a tool for preserving and transforming symbolic power. The doer has the power to impose values, norms, and standards, to command, and to dominate the other agent's paradigm, so presenting violence as a regular and acceptable course of the action. This study's findings indicate that families are affected by symbolic violence. Mariam, a female character, is verbally abused by her mother on her rank and the traditional view of what a woman's place is in the culture. In the meantime, this lead character is likewise pressured into an early marriage. Laila, a different female character, quietly accepts all types of brutality. Both women experience discrimination in the household and in society.

Third study was from Setijowati (2018) using Gerimas' Actantial Model, this research tries to reveal symbolic violence in Putu Wijaya's novel Nyali. The Actantial Model reveals the roles of subject, object, sender, recipient, helper, and opponent, which are all common in narratives. The actantial connection is helpful in examining relationships in narrative structure. Bourdieu's perspective on symbolic violence is also incorporated into the research. In the novel, symbolic violence is manifested by high-ranking officers' dominance over lower-ranking

officers in the form of obedience, indoctrination, command, deception, invasion plan, and training. A top-to-bottom structural crime manifests itself as symbolic violence.

Fourth study was from Sarhindi (2017) he analysed symbolic violence regarded to given the size of Indonesia's population and the significant percentage of those who identify as Muslim, Indonesia becomes the world's largest Muslim majority country. In light of this reality, Islam takes on a major role in society. As one might expect in such a system, a social hierarchy has emerged, with Indonesian Muslims enjoying the highest advantages. A situation like this has produced fertile ground for the deployment of what Pierre Bourdieu refers to as “symbolic violence”. As a result, the minor minority of Indonesians has a propensity to be neglected.

Fifth study was journal entitled “Domination of Patriarchy in the Form of Symbolic Violence on Women in Soap Operas” from Novarisa (2019). Her study explains how symbolic violence works in the soap opera “*Catatan Hati Seorang Istri*” by revealing patriarchal ideology as the soap opera's dominating ideology. This is a qualitative study that uses Sara Mills' discourse analysis approach to evaluate the text, as well as the text analysis technique and a literature review to collect data. The idea of symbolic violence, which is applied in this study, assumes that men's dominance over women leads to symbolic violence. The findings of this study were men's dominance over women in the form of (1) dominance on behalf of obligation in domestic domain (2) Domination by sexual objectification of

women, and (3) Domination through female silence. However, these forms of dominance drive women to strive for their rights.

Sixth study was from Fatmawati (2020) entitled “*Pierre Bourdieu Dan Konsep Dasar Kekerasan Simbolik*”. She analysed about symbolic violence is not a sort of violence that is immediately visible, but it is very easily witnessed. It can be found in the field of education in a variety of forms and tactics. Bourdieu, a French sociologist, proposed this term to explain the process utilized by elite groups or upper groups that dominate the social structure of society to impose ideology, culture, habits, or a way of life on the lower class that dominates it. Habitus is another name for Bourdieu's cultural series.

Seventh study was from Bardall (2020) entitled “Symbolic Violence as a Form of Violence against Women in Politics: A Critical Examination”. This research note expands on the study of symbolic forms of violence against women in politics by situating the concept in relation to its theoretical origins, deconstructing it to provide more specificity, and considering its added value in terms of conceptual contributions, as well as legal and social attributes. Although symbolic violence against women is a serious problem, this paper argues that it should not be included in a violence against women in politics typology because of its differences from other recognized types of violence against women in politics, such as its forms, outcomes, motivators, and governing normative frameworks, as well as its inability to be documented with quantitative data.

In this research, the researcher want to analyse the symbolic violence reflected in *The Lion in Winter* novel by James Goldman. Feminist approach was

used by the researcher to analyse the novel. The similarities from the previous studies above was used the same theory as Pierre Bourdieu.

2.3 Theoretical Framework

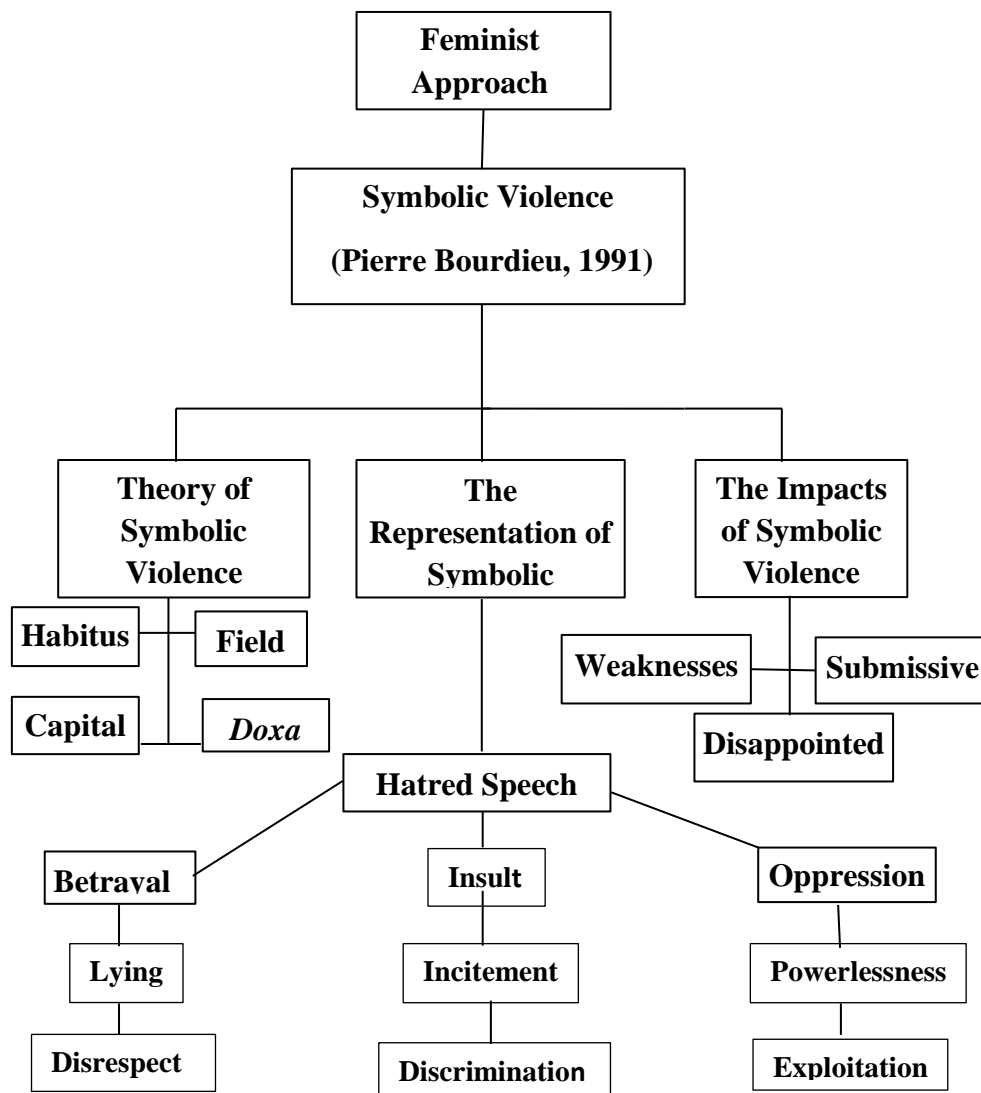


Figure 2.3. 1 Theoretical Framework

The theoretical framework outlined above explains the research's focus and movement. The first layer contains a feminist approach, which appears to be the drama's method of handling social and feminist issues. The research in this thesis would combine power studies with universalist principles to address the feminist

issue in the drama *The Lion in Winter*. At the second layer, there is the definition of symbolic violence regarding to the related expert which is Pierre Bourdieu. This expert helps to describe symbolic violence which has the object of this research. Below of symbolic violence, there are 3 parts such as the theory of symbolic violence, the representation of symbolic violence and the impacts of symbolic violence.

For the theory part, it consist of 4 categories which are habitus, field, capital, and *doxa*. It starts from habitus which the one of the important role between the other elements. Habitus is the history product of human birth and interaction with society at a certain time and place. Field/arena is a space where actors/agents from various social groups compete for a variety of material and symbolic resources. Meanwhile, a resource that an individual or a group owns in order to achieve their goals and determine their position within a social system is referred to as capital. And *doxa* begins to be absorbed by individuals when they are at ease with common sense and perceive it to be normal. Not only the theory, it also has 2 of the research questions such as the first question is representation of symbolic violence and the second question is the impact of symbolic violence. Both of the research questions could help the researcher to identify and described about symbolic violence through Bourdieu's theory.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

The goal of qualitative research is to collect descriptive data from people in the form of written or spoken words. While quantitative research focuses on collecting numerical data and generalizing it across groups of individuals or explaining specific occurrences, qualitative research focuses on gathering qualitative data and generalizing it across groups of people. The research must establish a qualitative procedure that is compatible with the research's effectiveness and the quality of the results. The qualitative method has its roots in dealing with more specific and in-depth social problems, and data reports are descriptive (Creswell & Creswell, 2018). This study is based on qualitative data. Library research and attentive reading are the methods employed in this investigation. Because literature is a realm of full-of-meaning words and symbols, qualitative research is best suited for literary phenomena. This study design is practical and effective for the researcher to examine symbolic violence and its influence on the drama "*The Lion in Winter*."

3.2 Object of the Research

The object of this research is to explain the symbolic violence and practice in James Goldman's drama "*The Lion in Winter*". The object's selection could be found in the drama that mentioned above. As a novelist and short stories writer, James Goldman wrote this drama. First performance in this drama was in New York

City at the Ambassador Theatre in March 3, 1966 which is presented by Eugene V and the others (Goldman, 1983). In 1968, this drama is succeeded to get Academy Awards for the categorized movie's adapted screenplay (Engel, 2016). It told about the woman who is got oppressed as the main character. The woman who named Eleanor got subordinated because of her husband. The husband prisoned her in tower alone for some reasons. Henry as a King in England, he got jealous because Eleanor his wife more clever than him. Not only that, Henry wanted to sleep with his mistress named Alais which is still 23 years old meanwhile his was 50 years old. The object's selection connects to the drama's social problem:

(1) the representation of symbolic violence in relation to women in the drama, and (2) the impact of women who have been subjected to symbolic violence in James Goldman's drama. The first difficulty is best explained by symbolic violence, whereas the second problem is best addressed by theory of practice. Furthermore, both of the objects are related to Bourdieu's theory. As a result, treating both concepts as objects could help to overcome the issues.

3.3 Method of Data Collection

To explain the collected data in Goldman's drama, the research focused on its literary features. Close reading would be the best approach for gathering textual information. The data for the study was gathered through the use of library research. Specifically, library research was conducted on either old or new texts, with both primary and secondary data sources being used (Ratna, 2021) Close reading could be a useful tool for covering all relevant major and minor data; symbolic violence

and practice. As a result, when implementing the method, the technique begins with several steps were followed.

1. Finding the drama script of “*The Lion in Winter*”.
2. Read the script of “*The Lion in Winter*” drama.
3. Highlight the information was gathered by marking sentences that contained actions and dialogues that were relevant to the research.

3.4 Method of Data Analysis

Every piece of information gathered is assessed using a method of social criticism, such as a reduction version of content analysis. The study employed an approach in which it discussed the content of the literature and places literature and social theory on an equal footing (Ratna, 2021). It means descriptive analysis approach began with a description of the facts found in the data source, followed by analysis, which included not only interpreting but also providing enough explanation and comprehension. The social theory helps to prove the literature, and the literature helps to explain the social theory. Starting with this premise, the analysis includes a dialogue between literature and social philosophy. As a result, the suitable strategy is detecting the data's pattern or correlation, criticizing, and validating it. The researcher took some steps to analyse the data in this research were followed below:

1. Started with this premise, the analysis includes a dialogue between literature and social philosophy.

2. Classified collected data as related to the research objects, which are representation and the impacts of symbolic violence by the main character.
3. Interpreted classified data by analysis using the theory of symbolic violence by Pierre Bourdieu, (1991).
4. The interpretation of data was reported in form of words and paragraphs.
5. The report of data was structured into completed report specifically a thesis.
6. The last step was to reread and cohered the reporting result of the analysis.

3.5 Method of Data Result Presentation

After evaluating, the next stage was to present the research findings. This study employed Creswell (2014) qualitative strategy approach, which is a manner of summarizing the outcomes of an analysis by creating descriptions and themes from the research data. Because no diagrams, tables, pictures, or symbols were shown, the findings of this study were conveyed narratively utilizing words and sentences. It was done this way in order for the readers to understand the results easily.