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 dispari ties 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 neccessary 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 was 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 ncitement 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 resistence 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.
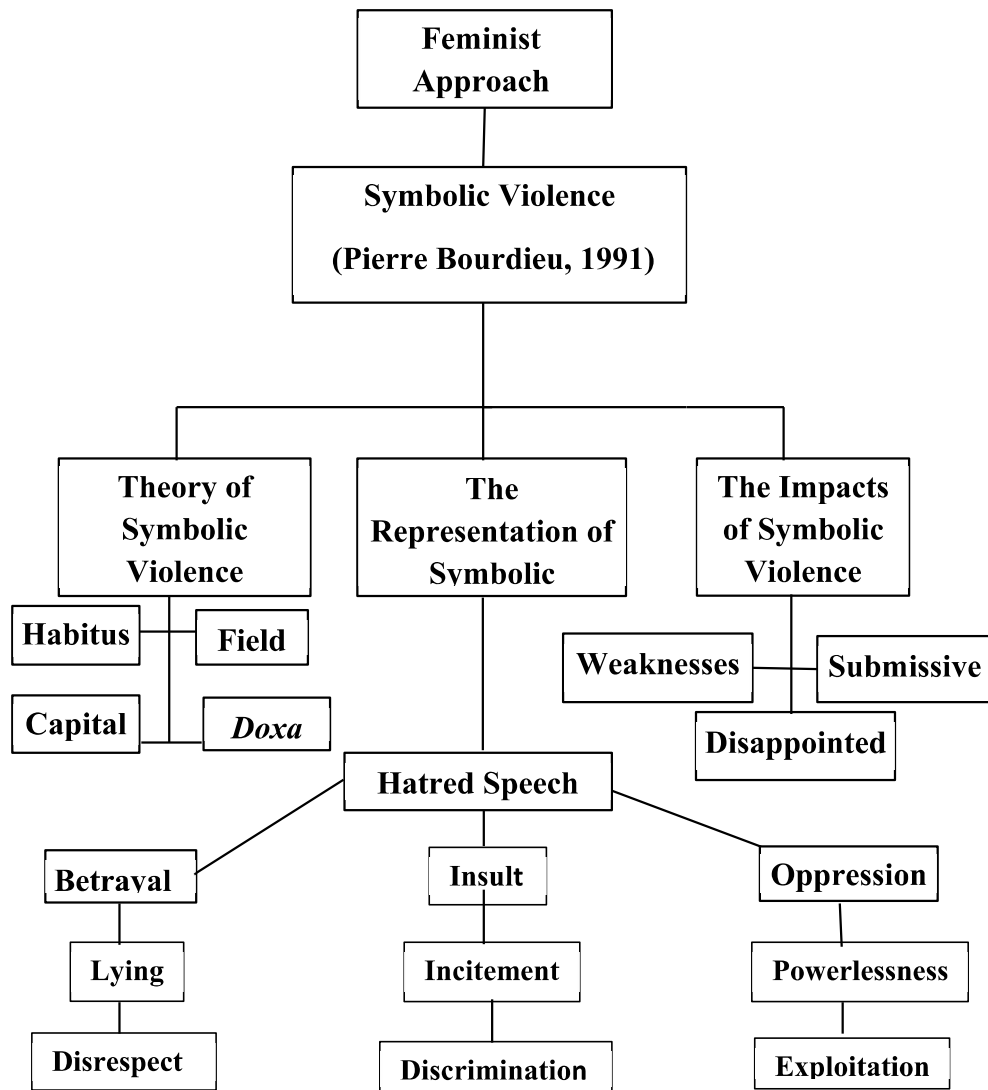
2.3 Theoretical Framework

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.