

CHAPTER II
REVIEW OF RELATED LITERATURE AND
THEORETICAL FRAMEWORK

2.1 Feminist Approach

Feminism is a set of concepts that emerged from a feminist perspective as a framework and study of social life and human experience. This has a long history as a reflection of the responsibility of bringing humanity's justice to fruition. Feminism is a form of women's aspiration to speak out for equal rights in various ways to have a free, independent life without dependence on men. This movement arises because in this life there are often differences in treatment of women who are considered to have no power over anything because they are considered weak both in terms of thoughts and actions. Feminist theory is a theory about social life and human experience from a woman's perspective. Feminist theory focuses on his attention to three things; First, the main object of the study is the situation and the experience of women in society; second, talking about women as subjects main in the study process; and these three theories are critical and actively defend women, strive to produce a better world for women in particular and humans in general (Mohammad Taufiq, 2010).

That is why the feminism movement emerged to open the views of many people about the real position of women. It means that women are able to do everything like what men do in general. (Sugihastuti & Suharto, 2002) argues that feminism is a theory of equality between men and women in the political, economic and social fields or organized activities that fight for women's rights and interests,

which means that women have the same rights as men in any field and women have the right to voice to get their rights when they feel they are not getting social equality.

Based on the statement above, conclude that feminist theory is to identify a form of women's movement to convey rights that are considered unfair and dominated by men. It is also not about resistance for men, but it is a form of women's struggle to equalize the position of women who have been considered weak and unable to do anything. Therefore, many women voiced this matter to open their views towards the domination of women.

2.2 Feminist Existentialism

Some individuals believe that women are women with nature the stimermination of quality ghosts (Beauvoir S. d., 1949). A postulate of existentialism is employed in Simone de Beauvoir's idea of existential feminism through existentialist epistemology by Jean Paul Sartre. Related to the words "to be" in him (*etre en soi*) and "to be for himself" (*etre pour soi*). *Etre en soi* refers to anything that lacks awareness, is unable to establish its own life objectives, or includes inanimate objects. The antithesis is "*etre pour soi*," which is everything that has consciousness, including man.

Existence encompasses not just human existence, but also the human manner of being that is distinct from self-awareness. Women are portrayed as figures by Beauvoir in his book "*The Second Sex* ", as beings who spend their lives gladly following in the footsteps of men, carrying out their instructions and taking their conceptions of real life for granted. Aside from that, women are split amongst themselves and are always competing for men's attention. She hasn't abandoned her

belief that language and intelligence are gender-neutral for him, there is no such thing as a woman's language, and men and women should think in the same manner.

The options and possibilities that feminism provides for the greatness of femininity are the power and attraction of feminism (Beauvoir S. d., 1949). Women are forced to find their actuality in their immanence as human beings since they cannot satisfy themselves through their objectives and goals. Because there are no essential items that women may access in the following level, they transform themselves into important people. Data biology explains why it is true that women are physically weaker than males, have smaller muscles, are unable to carry bigger objects, and are unable to compete with men in a battle. Women are thus elevated to the status of being the centre of their own importance. Women are captivated with, and maybe even obsessed with, their personal image: their face, body, and attire, since they believe they are objects (a notion shared by the majority of others around them).

Of course, the sensation of being both subject and object at the same time is a delusion. In the eyes of men, women have no existence in and for himself men only think about the function of women in his world (Beauvoir S. d., 1949). Women's reasons for existence lies in the hands of men. Women who have self-respect rely on the acceptance of men and society. Finally, the tragedy of all roles, according to Beauvoir, is that they are not constructed by women themselves. Women are fed to the approval of the masculine world in a productive society since they are not the ones who build themselves up.

Women do not have to continue to be what males want them to be since they share no essence. It is surely not simple to ignore women's immanence, meaning

the existence of limits, definitions, and roles in society, as well as the propriety that is suppressed by males. Women, on the other hand, must be able to cope with what occurs to them in the environment if they wish to cease being considered as the second sex (Beauvoir S. d., 1949). On the other hand, Woman must be able to cope with what occurs to them if they wish to cease being considered as the second sex. It is surely not simple to ignore women's immanence, meaning the existence of limits, definitions, and roles in society, as well as the propriety that is suppressed by males.

Women, like men, should have ideas and approaches. It is surely not simple to ignore women's immanence, meaning the existence of limits, definitions, and roles in society, as well as the propriety that is suppressed by males. Women, on the other hand, must be able to cope with what occurs to them in the environment if they wish to cease being considered as the second sex (Beauvoir S. d., 1949). Women, on the other hand, must be able to cope with what occurs to them in the environment if they wish to cease being considered as the second sex.

2.2.1 Patriarchal Domination

Patriarchal domination is where the position of men is considered higher than that of women so that women often experience oppression and exploitation from men. Women are considered only able to stay at home and not be able to independently do something without help from men. This is what women want to convey to get that equality that women are able to do what men do and women can live independently without men. By carrying out various movements, women will obtain this equality and be seen as having a more existence towards women so that

their abilities and independence are not buried slowly. (Ruether, 1996), a patriarchal society is a society where the basic principles of social arrangements, both in family life and society as a whole, are in the hands of the fathers. That means, in family life everything is regulated by men because men are the head of the household and are fully responsible for their families and the role of mothers is only as housewives and only takes care of the children and tidies the house.

Meanwhile, patriarchy is a system where men dominate, oppress and exploit women (Walby, 1990). This means that women are only considered weak creatures so that they can only be dominated by men and women are considered unable to do things like what men generally do. In this condition, as stated by Walby in one of his patriarchal structures, the family can be analogized as a small country that maintains and conduces regulations that are detrimental to the interests of women. Patriarchy is the domination or control of men over women, their bodies, sexuality, occupation, roles and status, both in the family and society and all areas of life that are anocentrism centre on men and women. That means, whatever is in women and which is the right of women will all be controlled by men so that women cannot do anything without the consent of men. Therefore, women cannot do anything freely either by themselves because everything is arranged by men.

Women are always objects, especially in this world where patriarchal are very domination. Therefore, one of the leaders of existential feminism. (Beauvoir S. d., 1949) the world of women will always included in the male world. Evidence that men control women. Beauvoir set an example for a true marriage system, which usurped women's freedom.

1. Malafide

The concept of Malafide is the human form lost in the process of maintaining its existence of woman. Malafide is a hypocritical human form. It prefers to be supervised, and it prefers to be outlined in his way of life. They don't want to take responsibility, that is, their freedom. (Beauvoir S. d., 1949) believes that malafide have three characteristics, namely: The Prostitute, The Narcistic, The Mystic. Existential feminism claims that the struggle of women in the home is to be a "free woman." There are three categories of women that embody the word "freedom" to the fullest: egotistical girls, infatuated girls, and mystical ladies. He is the subject of an obsessive, narcissistic lady who feels both subject and object to her sentiments.

2. Woman as an Object

Woman are always strengthened in a tendency to make himself as an object (Beauvoir S. d., 1949). Now it is the existence of women, especially those women who are still willing to be the objects of men. This can be seen from their appearance. They try to show their beautiful bodies and like to show them to men deliberately. They try to shape the various things their bodies provide. This product looks very beautiful. Currently, there are women, particularly those who are still pleased to be the object of men, who strive to show off their gorgeous bodies and like doing so to men, and they try to mold their bodies to seem attractive using the different goods available. Women must not have been created to engage in such pointless pursuits. Women are born with enormous potential, which, when managed effectively and with a high level of self-awareness, may occasionally outperform men's talents. However, when measured in terms of numbers, there are still much

fewer successful women than males. This might be related to the fact that the globe has long been ruled by men.

Based on the statement, it can be concluded that patriarchal domination is the control exercised by men over women so that women do not have the right to do anything without the consent of men. Women are also considered weak by men and are considered unable to do something and women can only stay silent at home. Everything is arranged by the man, both in the family and in society.

2.2.2 Woman Struggles

The Struggles of Woman in order to be free from the predicament of being a married woman, women must first recognize that they are oppressed, that they are "the other" in society, and that they have no life for themselves (Beauvoir S. d., 1949). This knowledge, whether it comes through education or simply the recognition of the circumstance that has been thrust upon them, will be the first step in their attempt to break free from their subservient position. There are four ways to towards transcendence, that is, women can work, women can be intellectually, women can work for achieve the socialist transformation of society and women can refuse internalization of the other.

1. Pursuing Professional Career

Women's job is noisy and exhausting, but it nevertheless gives variety for women, who would be utterly lost if they did not undertake it (Beauvoir S. d., 1949). Woman may "reclaim" transcendence by working outside alongside males. Women will naturally reaffirm his status as a subject, as someone who actively determines his fate's course. Women are capable of working, it gives numerous opportunities

for women, despite the fact that it is difficult; if they do not take use of them, they will lose them entirely. Women can achieve transcendence by working. They will formally acknowledge their identity as subjects, as individuals who actively shape their own fate. Whereas the job restricts his independence and makes it challenging for women to choose their fate. In However, working women are equally unable to overcome the constraints of gender.

2. Being intellectual Woman

Another point of view in the other from women working, one of the things that sustain women's existence is intellectual. Women may be intellectuals and members of a collective that will effect change for women (Beauvoir S. d., 1949). It is embers of an organization dedicated to bringing about positive change for women Intellectual activity is when a person thinks, sees, and defines something; it is not when a person is the subject of thinking, observing, and defining something.

3. Being fearless Women

Work to bring about change a socialist society is a viable option. Women in order for them to existin the opinion. Women's emancipation is a source of power and highlighted the importance of economics when he talks about women independent (Beauvoir S. d., 1949). Women may contribute to society's socialist development. They might reject to accept their otherness by connecting with the doers' perspectives. Women must be free of their physical bodies.

4. Refusing Unfair public policy.

Women have the ability to reject absorb the otherness that he possesses by establishing his identity through in the dominant group's perspective Public

(Beauvoir S. d., 1949). Acceptance as a new adopts the role of an item Reject. They may spend their time on more creative things and are more dedicated to delivering services to the public rather than focusing on their attractiveness.

By opting to pursue further education overseas, a woman recognizes that she will be apart from her family and will be responsible for her own problems. It's a problem for women because they have to prove that they can do difficult things on their own, without relying on others, which includes males. To achieve self-actualization and develop an understanding that women's decisions should be valued equally to men's, women must fight for positive things in their lives. Women's struggles are no longer only focused on combating male domination. Women have the freedom to pursue any goals they choose.

2.3 Previous Research

To support the research there are some previous of research that have done by some researchers. In order to study the drama "Mother Courage and Her Children," the researcher gathered publications that were pertinent to both existentialist feminism and the feminist approach. The following articles are used as a reference for researchers.

The first previous study a descriptive-qualitative by (Wardhani, Zuriyati , & Lustyantie, 2021) they studied the Feminism Existentialism aspect of feminism may be seen in the role of this female character in the movie The Great Wall because women are shown as having a degree of independence and a style of thinking that is not dependent on men. They employ Simone de Beauvoir's research method, which centers on how women perceive themselves. They come to the conclusion

from their studies that a woman's emotional side cannot alter how she handles issues.

The second previous is a descriptive-qualitative by (Heriyani, 2018) she uses Simone's existentialist feminism research De Beauvoir to depict the existence of *Tempurung* in the novel Oka Rusmini's *Shell*. Her research demonstrates the Beauvoir's expectations are still very far from being met by the shell. Even if some of the female characters have been successful in battling for their independence, the majority of them are still severely constrained and unable to escape the situations that drove them to follow the crowd. The causes are often the fate, history, and myth of women in books. They have to go through a transcendental procedure to prove the existence of a lady.

The third study is a descriptive-qualitative by (Munaris & Nugroho, 2021) Their study tries to examine the many types of oppression against women and women's resistance as a way of existing in Seno Gumira Ajidarma's novel *Drupadi* from the standpoint of existentialist feminism. The findings of their study suggest that the oppression of women in the novel *Drupadi* by Seno Gumira Ajidarma includes: views of the various positions of women and men, oppression of women in terms of service in marriage and sexual harassment. Related to the forms of women's resistance as a form of existence, which includes: working, becoming intellectual agents and enacting social changes.

The fourth previous a descriptive-qualitative was done by (Nugroho, Mutiara Prameswari, & Sastri Mahadewi, 2019) from University Udayana. They analysis the outcomes of Simone de Beauvoir's existentialism feminist insight in the sociological framework study are included into the social definition paradigm's

nature. Unlike other feminist perspectives that focus on women's perspectives in the public sphere, existential feminism focuses on women's struggles in the domestic sphere. Women as housewives and at work are the domestic arena in this scenario. When women are endangered by males, the fight of women in the home sphere is a direct and face-to-face response. Even yet, women have the ability to defy society's ideals, conventions, and structures. Women, on the other hand, have the freedom to choose any role they like since, in existentialist, human freedom is freedom itself, and women are no exception.

The fifth researcher is a descriptive-qualitative from student at the Muhammadiyah by Nidaul Khoiriyah University of Surakarta. Wrote a thesis titled "The Existence of Women Reflected in the Red Question in Laksmi Pamuntjak's Novel, (Khoiriyah & Nugroho, 2016). A liberal feminist strategy A liberal feminist perspective is used in this thesis to investigate the representation of women in The Novel of Red Novel.

The sixth research journal "Feminism in Education: Historical and Contemporary Issues of Gender Inequality in Higher Education" by Shamaas Gul Khattak, Middlesex University, England (Khatakk, 2011). This journal uses a variety of feminist perspectives, including radical, liberal, Marxist, and Islamic feminism, to explore gender and issues pertaining to gender in education. The study's findings suggest that gender is not always linked to it and that there are societal distinctions between men and women as well as a concept of gender. In all fields, including education, gender has wider ramifications. Men who are educated not only treat women less favorably but also underrate women's potential for success.

Based on the explanation of previous research above the research conclude that there are some differences and similarities between previous research. This Thesis have the similarities that have been found are previous research and this research investigate about existentialism feminist and have some theory. The differences are this Thesis analysis patriarchal domination and woman struggles with feminist existentialism. The other differences are object, method and data collection.

2.4 Theoretical Framework

In order support the analysis in this research, the research applies Beauvoir theory. To generate idea in this study, the researcher uses framework as follows:

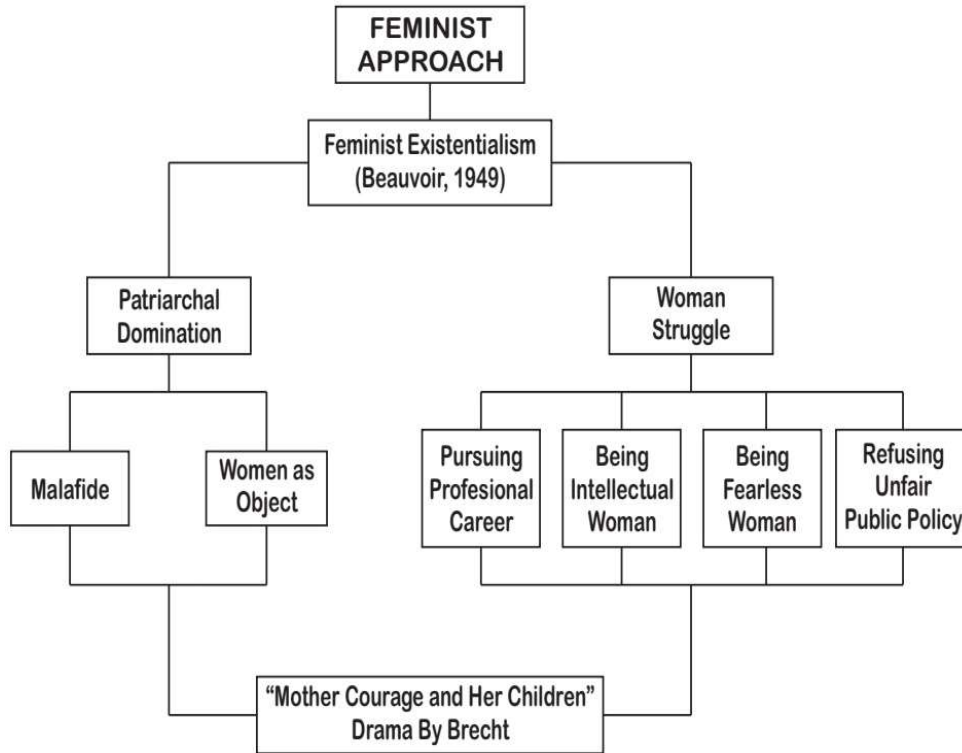


Figure .2.1. Theoretical Framework

The theoretical framework comprises that focus of the research. Based on the research the compares is social issues that the research used feminist approach. Second column strata is theory of practice of feminist existentialism by Beauvoir. From the feminist existentialism, it gains two research questions. The first is the patriarchal domination and woman struggles. The research question of patriarchal domination is applied to malafide and woman as object. The second research question is to find woman struggles is applied pursuing professional career, being intellectual, being fearless woman and refusing public policy. Based on this

concept, the researcher can explain how the phenomena in the drama "Mother Courage and her Children" will be analyzed with feminist existentialism, patriarchal domination and woman struggles in a directed and clear way.