

CHAPTER II

REVIEW OF RELATED LITERATURES AND THEORETICAL FRAMEWORK

2.1 Feminism

Feminism is a movement motivated by the assumption that women are discriminated and they must stop such discrimination by fighting for their rights. According to the history of its development, the flow of feminism is divided into the first wave, the second wave, and the third wave.

First wave feminism emerged around the 18th - 20th century. The first wave of feminism consisted of liberal feminism, which emphasized radical feminism, and Marxist and socialist feminism. Liberal feminism, emphasising on rights and justices on each of individual, as (Plain & Sellers,2007), much of the advance in the position of women in the West had rested on liberal humanist discourses of sameness and human rights. Furthermore, in radical feminism, the focus is on the problem of oppression in women dominated by men. Whereas in Marxist and Socialist feminism, the difference is socialist in the oppression of gender and class, Marxist supports class problem as the cause of difference of function and status of woman.

The second wave of feminism came after the second world war in the late 1940s. In the second wave, there is excessive feminism and gynocentric feminism. Humans who exist are human beings who continue to seek the mean in life. Because speaking of meaning, existentialism does not only apply to the individual

as a conception, but appreciating individual subjectivity far beyond its objectivity. Existentialism sees the oppression of women from the burden of reproduction borne by women, thus having no bargaining position with men.

Beauvoir is cited on the theory of existentialism from Jean-Paul Sartre. In her book *The Second Sex*, Beauvoir describes the biological, psychoanalytic, and Marxist views of the female other. But according to the three views, it is not sufficient to explain why people choose women to run the role of other. For example, according to Beauvoir et al., n.d. opposed Engels' argument by insisting that the change from capitalism to socialism would not automatically change the relations of women and men. This is because the oppression of women is more than just an economic factor, but more important is the ontological factor.

According to Beauvoir, men can use women by creating a myth that women who are adored men are women who are willing to sacrifice herself for men. Therefore, being a wife and a mother are two feminine roles that limit women's freedom. She also stated that marriage can damage the couple's relationship. Marriage transforms feelings that were once sincerely given, into obligations and rights acquired in a painful way. Furthermore, it can set apart women from themselves. And finally, the child can be a tyrant who demanded his mother and made his mother as an object.

Beauvoir also saw women workers become other because everywhere they are required to be and behave as femininity. But according to Beauvoir, three types of women who play the role of women to the top is a prostitute, narcissistic, and mystical women. Beauvoir's analysis of prostitutes is complex. On the one

hand, she views the prostitute as other, the object, which is exploited. On the other hand, prostitutes can become Self, Subject, who exploit. Beauvoir looked at the calling woman (hetaira) has more power, at least she uses her Liyanan for her own sake.

Next is the feminism of the third wave. This third wave of feminism is widely used as a reference for modern feminism. Yet many feminist figures assume that this third wave of feminism differs from the first and second waves. In the third wave, sex differences must be accepted and interconnected with each other. The absence of difference due to the diversity of both skin color, social status, and low education. There is no such thing as oppression by men or women themselves. So that can be realized welfare in equating rights between men and women.

2.2 Existentialism

Existentialism is a philosophical theory that emphasize on the existence of human being. According to Beauvoir, "Human existence is ambiguous because human beings are both free and unfree, separate and connected to each other, a subject for ourselves and an object for others, consciousness and body, alive yet born to die. in Sartre's terms, human or the consciousness is not alone in the world that comes out of the brutal and contingent being-in-itself; he exists as a part of human society, an intersubjective community. (Coskuner, 2015:74). Sartre was a french philosopher who was also Beauvoir's teacher. Sartre is the one who give the impact to Beauvoir in presenting her view regarding existentialism. They were also on and off lovers for many years. Beauvoir views Sartre as a genius

suggestive and that she says she is not a genius person like Sartre and she regards herself as a student of him by relying on his thoughts has led to the development of this bias, (Coskuner, 2015:73). Beauvoir was someone who believed woman's identity as the other is derived partly from her biology, especially her reproductive capacity and partly from her socially imposed child rearing responsibilities, (Tong, 2012:244). Beauvoir focused on the ideas of subject/object. In women's oppression the two words are by being man's other. Where the subject man needs object woman.

As the two had mentioned about human existence above, in addition, Sartre also stated when you are living in Bad Faith, then you are not being authentic. When your not being authentic, you are just being what others are telling you to be. When you want to be authentic you have to realize that a lot of the ways you think and do are because other people think and do the same as you. As he stated in (Paper & Rahmah, 2006), he explained in the *Being and Nothingness* that *Being* consisted of:

1. Being in itself: exist in oneself, the unconscious existing; it is there by itself, the whole existing.
2. Being for itself: exist for oneself, the conscious existing; the consciousness which can be criticized. Exist on human who have thought and able to do so, since because of the criticism humans are face into the choices of the consequences of their freedom curse.
3. Being for others: exist for others, the existing with other people, the fully conflict of subject relationship.

Meanwhile, a French feminist Simone de Beauvoir who is well known for her book *The Second Sex*, is someone who believed the existence of women being subjects. In this book we will notice how she views both men and women, and how we are minimized and seen as objects throughout many instances.

At times I believe as a woman, it is hard to try and move away from the things that really do objectify us. For instance, the clothes we wear, the makeup we put on, how we wear our hair, the ways we present ourselves. We want to look great, but who are we doing it for? For ourselves, or for others? It is okay to feel you have to question your motives and intentions. We live in Bad Faith all the time, however with a little of authenticity each day is a progress to changing our ways of thinking from always thinking we are objects and moving to subject.

Patriarchal ways have been around for so long, that even women think they have to live their lives a certain way. Once you realize you can be authentic, then you are on your way to living your life the way you intend it to be. I am still learning to be authentic, but it is a journey I am willing to take.

According to Beauvoir (1956), self-existentialism is divided into three types, mentioned as follow:

2.2.1 Subordination

The Second Sex argues against the either/or frame of the woman question (either women and men are equal or they are different). It argues for women's equality, while insisting on the reality of the sexual difference. Beauvoir finds it unjust and immoral to use the sexual differences as an argument for women's subordination. She finds it un-phenomenological, however, to ignore it. As a

phenomenologist she is obliged to examine uniqueness experiences of the women's bodies and to determine how these experiences are co-determined by what phenomenology calls the everyday attitude (the common-sense assumptions that we unreflectively bring to our experience). As a feminist phenomenologist assessing the meanings of the lived female body, Beauvoir explores the ways that cultural assumptions frame women's experience of their bodies and alienate them from their body's possibilities.

2.2.2 Psychology

Beauvoir also relates the biological facts that form a woman's psychological process which, among others, is caused by her emotions thus creating many assumptions that women have psychological problems. Beauvoir, however, rejected the assumptions that led to the concept of women being made as a product of mechanical personality.

Beauvoir said that "The enslavement of females to species and the limitations of their diverse powers is a very important fact; the female body is one of the essential elements in its situation in the world. But the body not only defines women; there is no real reality of life except that manifested by the individual, who is conscious through the activities and what is in the community. Biology is not enough to answer the question that confronts us why women are other".

"When Beauvoir looked for answers outside of biology and psychology, especially psychoanalysis, to get a better explanation of the woman's wonders, Beauvoir was disappointed. According to Beauvoir, the traditional Freudian

basically tells the same thing about women: That women are beings who must overcome their sexual inclinations and "feminine" tendencies, first expressed through clitoral erotism, the second through vaginal eroticism. To win this fight - to be normal-women must overcome their sexual inclinations and move their desires from woman to man.

2.2.3 Mala fide

Mala fide is a form of the defeat of women in maintaining its existence. Mala fide is a form of hypocritical humans who prefer to be organized, prefer to be outlined their way of life, they do not want to receive freedom. As we know that man is born free and has the right to determine the direction of his life. Likewise, their women are also entitled to freedom. According to Beauvoir women should be given the same freedom with the freedom that men have to define their own life.

According Beauvoir there are three characteristics of women including mala fide such as:

1. The Prostitute, where they are always willing to be an object for men, especially they are willing to be colonized from the corner of the body and sex.
2. The Narcistic, Many women become aware of their appearance so they try to improve their appearance which is really a way to make women beautiful to be seen by men. In other words, men will be more satisfied to make women as the object.

3. The Mystic, Women who consider themselves better than other women because they are obedient to the teachings of norms and values prevailing in society, they are required to become ideal women.

Simone de Beauvoir reveals that women who are conscious of their freedom will be able to freely determine the course of their lives, so according to Beauvoir women can go to work and self-actualize maximally, women can become intellectuals and do not have to worry about their ability when seen from its biological limitations. And most importantly women should be able to refuse to be an object by men.

1.3 Previous Research

The feminism or women movements have been conducted by several previous researches. The first research is conducted by Jayanti (2013) with the title “An analysis of feminism portrayed in the main character, Elizabeth Bennet, in Jane Austen’s *Pride and Prejudice*” is presented to State Islamic College of Tulungagung in partial fulfillment of the requirement for the degree of Sarjana Pendidikan Islam. In her thesis that analysed about the power of woman who opposed the marriage culture which depends on the wealth. As a main character, Elizabeth faces many problems in her life. With all of her ability she can solve it and gain her happiness. Elizabeth reflected the Marxist feminism, which this type of feminism shows the woman’s problems within the framework of capitalism. From her intelligent, brave and independent she dares to turn society’s image for woman’s role in a family and she can change the view for marriage under capitalism in *Pride and Prejudice* period.

The Second research is conducted by Chamberlain (2003) in International Journal the feminist fourth wave. In this research, Chamberlain suggests that feminism also requires a more malleable and mutable approach to chronology. Rejecting the concept of linear progress, it is possible to think of every wave of feminism as a converging of temporalities: unfolding in the present, but heavily reliant on the activities of the past, as well as optimism for the future. Through maintaining these three tenses simultaneously, each wave takes on an intensity that allows for affects to create cohesion amongst activists.

However, the present research differs from the two previous research. This research is analyzed more deeply regarding to Elizabeth Bennet's efforts in woman movement who had stopped injustices in woman's self-existence issues against the subordination in the novel of *Pride and Prejudice* by Jane Austen. This research will be conducted by applying Beauvoir's existentialism theories.

2.4 Theoretical Framework

Theoretical framework of this research is illustrated below:

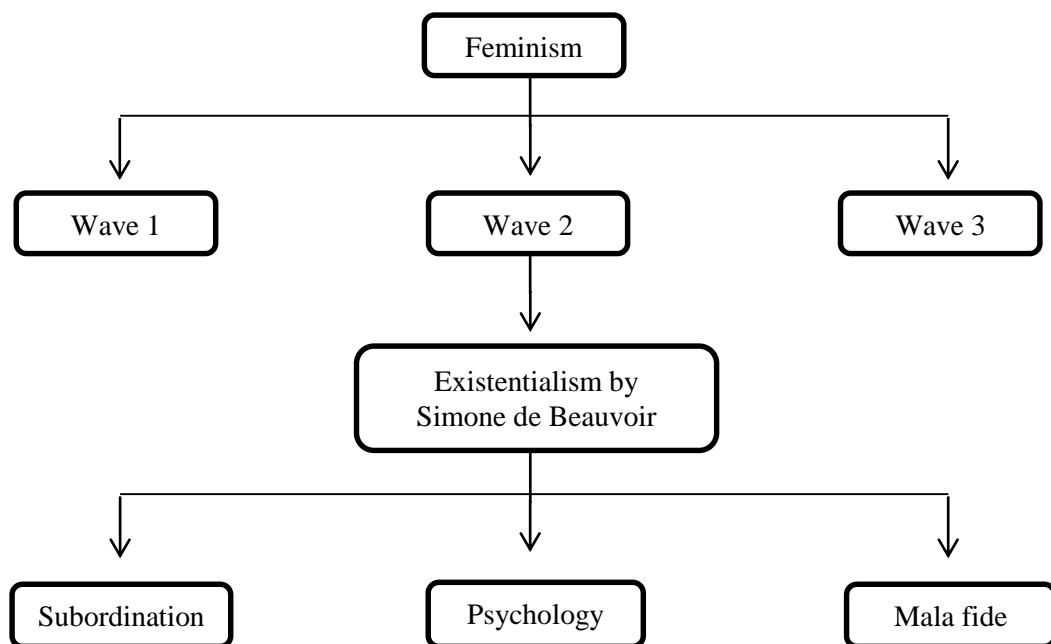


Figure 2.1.Theoretical Framework adopted from

This part presents the theoretical framework underlying this research. Existentialism is categorized into three namely subordination, psychology, and mala fide. In relation into this research, the researcher analyzed about the woman existentialism discrimination against that found in the novel.

