

CHAPTER II

REVIEW OF RELATED LITERATURE AND THEORITICAL FRAMEWORK

2.1 Review of Related Literature

2.1.1 Feminism

Feminism is a social movement that comes out as a response to oppression against women as indicated by discrimination, marginalization and violence. The awareness that gender inequality arising from the perspective of patriarchy has led to gender-based violence among the greatest victims is that women who are also an important part of the feminist movement's agenda (Harvey, 2008: 44). Therefore, feminism seeks to free women from all forms of oppression, injustice and gender-based violence that-factually today more women become victims.

As a social movement, feminism is not single type, instead, feminism has many streams, from the most extreme-for example anti-androgyny to the moderate (Mackay, 2015: 111). They give with more emphasis on substance values of violence and discrimination on the basis of gender and pro-gender justice. Differences in the feminism view also indicate the context of social issues relating to the rights of women. Different issues inspire different models of feminism.

Rosemarie Putnam Tong (2009) in his book *Feminist Thought* argues that feminism has a long history of having its own label theoretically without being based on the labels of great thinkers (men) like Marxist thought, John Stuart mill and others. The theory of feminism develops in accordance with the paradigm of human thought with its point of concern on the issue of women. In connection with that, Tong suggested various terrorist feminism such as: liberal feminism, radical feminism, existensialis feminism, psychoanalytic feminism, postmodern feminism, multicultural feminism and posfeminis.

Liberal feminism is a view that places women as subjects with full and individual freedom (Tong, 2009: 11). This flow states that freedom and equality are rooted in the rationality that is the basic human nature. Women are beings who have the ability to think rationally. The theory of liberal feminism can be seen in Mary Wollstenocraft's feminist thinking of trying to show women's rights by presenting the ideal idea of education for women. Wollstenocraft encourages women to become autonomous decision makers and stresses that the road to autonomy must be pursued through education (Tong, 2009: 1). Wollstenocraft wants women to be intact human beings are not treated as the objects their husbands care for and not as instruments for the happiness of others. Woman is a goal for her, a reasoning agent and has the ability to develop.

Radical feminism is a glaring view of the sex/gender system as the fundamental cause of oppression for women. In the feminist view of radical sexism is the first, most diffuse and deepest form of oppression (Tong, 2009: 53). Radical feminism rejects male and female physiology (chromosomes, anatomy,

hormones) as the basis of masculine and feminine identities and behaviors, as this is an excuse to empower men and weaken women. Patriarchal societies use a rigid gender role to ensure women remain passive and men stay active (MacKay, 2015: 118). This stream holds that to change this condition, women must realize that women are not destined for passive and active men. Therefore, a combination of masculine and feminine traits should be developed to reflect each personality.

Existentialist feminism questions the existence of women. The theory of existentialist feminism is rooted in the philosophy of existentialism, Jean Paul Satre (Tong, 2009: 244). In Satre's view, there are three modes of "Being" in man: *etre en soi* ("Being" in him) *etre pour soi* ("being" for himself) and *etre pour les autres* ("Being" for others). The way human being is *etre pour soi* is the way to be who has consciousness, freedom and critical. The figure of existentialist feminism, Simone De Beauvoir adopted Satre's thinking above (ibid: 245). She responds to the way being defined by Satre is different from women. The way women are in view of Satre is not as the way people are conscious and liberated, but women are not conscious (not subject) and have no freedom, so that gender relations are relations subjects, where men mock women and make them the other.

The theory of feminism in each stream contains a unique understanding and purpose that is political, ideological and emancipatory and have the same views and goals towards women. In this contemporary era emerged various contemporary feminist theories such as Posmoderen feminist theory, Multicultural and Post-Feminist. Those essentially intersect the same thing with the theory of gender justice, the cause of injustice and how to overcome it, but with different

characteristics. There are three important traits in contemporary feminism theory: gender as a social construction that harms women, male domination becomes the basis for construction of women and women's knowledge and experience should be involved in developing a non-sexist society in the future (Tong 2009: 65).

Feminism, as explained previously, is also a movement and thought and a form of humanitarian responsibility for oppression, discrimination and violence, especially in gender relations. As a movement and thought, feminism can not always be claimed: one can not always claim to be a feminist or not a feminist simply because it is involved or not involved in a women's organization or organization that fights for women's rights. As a thought, one must show the worldview of his feminism in everyday life with all his might not perform acts contrary to the ideology of feminism he or she fights for: nonviolence, anti-discrimination, anti-oppression, anti-domination and so on. Feminism theory is also applied in analysing literary works for some extents.

2.1.2 Feminism Literary Approach

Feminist literary criticism or feminist studies is one of the literary critics disciplines born in response to the widespread feminism in various parts of the world. It is a literary study that focuses on the analysis of women. As for some definitions of feminist literary criticism according to (Gunne and Thompson, 2010: 11) is the first, a literary work that discusses women, secondly, all literary works written by women; third, literary works that address women both written by men and women . The critique of feminist literature begins with the feminist's

desire to examine the works of women writers in the past. It also show women's image in the work of male authors who present women as creatures who, in various ways, are suppressed, misinterpreted, and underestimated by the tradition of patriarchy domination (Weiss, 2013: 15). Various criticisms emerged among them were the first, the critique of feminist-ideological literature that is the critique of feminist literature involving women, especially feminists as readers. The center of the attention of female readers is the image and stereotype of women in literary works. This criticism also examines the misconceptions about women and the reasons why women are often unrecognized, almost completely ignored in literary criticism.

Second, the criticism of feminist literature is research on the history of women's literary works, writing styles, themes, genres, and structural writing of women. Besides, it is also reviewed the creativity of women writers, women writers 'profession as an association, as well as the development and regulation of women writers' traditions. And the problem in question is a matter of difference, the difference between male and female writing (Maccann, 2010: 85).

Criticism of feminist literature, is a literary study that directs the focus her analysis on women. The rationale of feminists in literary research, is an attempt to understand the position of women's role as reflected in literary works (Bertens, 2007: 74). Criticism of feminist literature is one of the disciplines of science the response to the growing extent of feminism around the world. By Culler's (2000: 126) outlines mention feminist literary criticism as reading as a woman, reading as a woman. Yoder also mentioned that criticism feminist literature is not a female

critic or criticism of women, or criticisms of female authors. The simple meaning of feminist literary criticism is a critic looking at literature with special consciousness, consciousness that there are sexes that have much to do with culture, literature and life.

The terminological criticism comes from the Greek word *krinein* which means to judge, compare, and weigh (Meyer, 2010: 55). So the activity of judging, judging, considering a literary work that is meant by literary criticism. Meanwhile, literary criticism is to weigh or measure a literary work accurately, and explain the value and quality of the literary work (Klarer, 2004: 5). For that reason, the process of appraising a literary work is begun by understanding it, interpreting it, analyzing it, weighing it, and finally evaluating the goodness of the work objectively based on the basic principles of literature and literary criticism both in general and based on certain types of literature.

To assess whether a literary work is on the side of women or not it needs a critique that refers to the basic principles of feminism, which are used as a benchmark. This is called feminist literary criticism. The critics of feminist literature analyze the literary works of others but viewed from the point of view of women (Cuddon, 2008: 91). In every literary work, female characters are usually displayed strongly, both good and bad characters. Feminist literary criticism assesses the character and viewpoint of female authors and their role in creating a literary work. For that the criticism of feminist literature is a method of literary analysis by examining women, their role and position from behind the literary works. In general, this study aims to counter and oppose, or even attempt to erase

the thoughts, traditions, cultures, and ideologies of patriarchy, as well as the dominance and superiority of the adam against women in both personal and public contexts in literary works (Abrams and Harpham: 2009: 115).

From the previous description, it can be concluded that the criticism of feminist literature is essentially an extension of the feminist movement. There are two main purposes of this critique, first reviewing literary works written by women writers in the past, and the second is to present the image of women in the work of male authors who present women as inferior beings in patriarchal culture.

In the critique of feminist literature, there are several different methods used to analyze. The most widely used theories of feminist literary criticism are ideological criticism. This criticism involves women as readers or known as reading as women (reading as a female). In this critique the center of attention is the image and the stereotype of women contained in the literary work. This criticism is also used to examine misconceptions about women, and the underlying factors of why women are often not taken into account, are almost ignored in literary criticism (Bertens, 2007: 74). This ideological critique by itself differs from male critical theory or male criticism, which is a concept of literary creativity, literary history, and literary interpretation based entirely on the experience of men proffered as a universally applicable universe theory.

According to Meyer (2010: 127), feminist literary criticism can basically be applied to all literary works of both prose and poetry, provided that it contains female characters. This approach will be easier when associated with male

characters. As the first step of the research, the female figure in the literature is identified to be known to her position in society. For example, if he is the position of a wife or mother, then in a traditional society he is regarded as an inferior class or lower than a man's position, since tradition requires him to act as a person who only takes care of the household and is not worthy to earn his own living .

When the first step focuses on the female character, the second step is focused on the male character who has a relationship with the female character being observed. This needs to be done because the researcher will not get a complete picture of female characters without regard to other figures. This review is common in feminist analysis.

The final step is to observe the writer's literary attitudes being studied whether he is a male or female. How does a man look at a female figure and how he describes it, whether he views women as a weak, worthless creature, always dependent on men or vice versa. If the writer is a woman, then the trace is how he expresses his feelings in the literary work, whether he is a strong, independent, self-confident or possibly the opposite.

In feminist literary research is an effort to understand the position and role of women as reflected in the literary works. The role and position of women will be central to the discussion of literary research. Thus the researchers will focus on male domination over the women's movement. For that endraswara tend to do research through study approach of dominance. Through the study of dominance, researchers can focus the study on; the position and role of female characters in

literature, the lagging of women in all aspects of life, or attention to the literary factor of readers, especially how the reader responds to the emancipation of women in literature.

2.1.3 Image of Woman

The presence of Men and Women are two entities that are often distinguished under the conditions of sex and the role to be performed which is gender. Often these two concepts (sex and gender) are often interpreted as the same characteristics for a man or a woman. Such understanding often places men and women in an imbalanced or unjust situation.

Goulimari (2014: 59) explains that sex refers to differences that ultimately make natural differences between men and women based on their gender, biological, universal and irreversible. Gender is a difference that is not caused by biological differences and it is created by both men and women through a long socio-cultural process. Differences in behavior between men and women, other than caused by biological factors, are also largely formed through social and cultural processes.

Parents or the environment, directly or indirectly, have socialized the role of boys and girls differently. Boys are asked to help parents in certain matters, and are often given the freedom to play and are not burdened with certain responsibilities. Girls are otherwise given the responsibility to help with housework (cleaning house, cooking and washing). Gender roles are formed through various value systems including customary, educational, religious,

political, economic, and so on (North, 2017: 20). As a result of social formation, the role of gender may vary in different times, conditions, and places so that the roles of men and women may be interchangeable. Taking care of a child, earning a living, doing housework (cooking, washing, etc.) is a role that can be done by both men and women, so they can exchange places without violating nature.

Thus, these jobs can be termed as gender roles. If the role of gender is perceived as something that can change and can be adjusted to the conditions experienced by a person, then there is no longer a reason for us to assume weird a husband who daily work to cook and nurture her children, while his wife works outdoors. Because at other times and conditions, when the husband chooses to work outside the home and his wife chooses to do household chores, it is also not a strange thing

Women do things in the domestic realm like educating children, caring for and managing hygiene and the beauty of a household is a cultural construction within a particular society. Things that have always been women-like educating children, managing and caring for hygiene and the beauty of households or domestic affairs are often regarded as "the nature of women" when that is what has historically been socially constructed over the dominations of masculine power and power. Because the business of educating children, caring for household hygiene can be done by men. This type of work can be interchangeable and not universal.

The process of forming a standard image began hundreds of centuries ago when human civilization was established based on the principle of the survival of the fittest. This principle considers more of the physical process as a pre-requisite of structural social mastery. As a result, women are physically not as resilient as males, becoming marginalized from the sector of cultural process Goulimari (2014: 73). In the process of socialization in the future, almost all aspects of social life more reflect "masculine" or what is then called the "patriarchal" system.

The recent talks on gender are getting warmer in the conversation about the progress of women's development with equality with men. In history there has been an unbalanced treatment, putting women in a lower position than men. The journey of human civilization is predominantly dominated by men in the affairs of society. So since the beginning there has been a gender inequality that puts women in marginal areas. The roles played by women only revolve in the domestic area, as in the Javanese vocabulary "kitchen, well, mattress", while men control important roles in society. From there came the so-called gender inequality between men and women.

Gender inequality is a reality women have to face in almost all parts of the world and can be found from the space, public to private, from domestic affairs to reproductive issues. In public organizations it can be said that women are in marginalized position. The patriarchal cultural system that instills the understanding that the public sphere (politics and the world of work) as a male domain is commonly cited as a major contributing factor to why women's pace in the public sphere is generally in a male subordinate position.

2.2 Previous Research

There are some researches related to the topic discussed, the first is Balaky and Sulaiman (2016). The research discussed feminist analysis of Henrik Ibsen's *A Doll House*. The objective of the research is to seek feminist point of view from the play. The authors also implied that Ibsen is one of the male feminist and he wrote his feminist view in his works particularly, *A Doll House*. The second research is conducted by Pebruantari (2015). The research focus is marriage in feminist perspective as depicted in Henrik Ibsen's *A Doll House*. The finding of this research is marriage in the play harms woman because it is male-dominated system. The third research is Kaur (2017). Based on the research, Henrik Ibsen raised a voice in favour of women. He sought equality for men and women, which he subsequently presented in this play through the character of Nora Helmer. The research aims to analyse the play on feminist grounds. In this play, Nora seeks individuality and autonomous selfhood, which she acquires on terms of breaking the shackles of gender roles of mother and wife.

2.3 Theoretical Framework

