CHAPTER II

REVIEW OF RELATED LITERATURES AND THEORETICAL

FRAMEWORK

2.1 Feminism

Feminism has experienced rapid development and spread in various countries since the first appearance of this movement in America and Europe. This has an impact on the emergence of first wave feminism, second wave feminism, and third wave feminism term. Thus, this discussion described the variety of feminism that has developed in the discourse of thought and social and political movements.

The first wave of feminism occurred in the period of 1770-1920s. This movement was initially concerned with the injustices that were accepted and experienced by women in general terms. This situation then intensified when women demanded proper education so that they could be equal to men who were preferred to receive education at that time.

One of the achievements of first wave feminists is the formation of laws that protect the status of married women in the household (Jenainati & Groves, 2007). This first wave began in 1848 which was marked by the existence of the Women's Rights Convention held in Seneca Falls, New York. The meeting was pioneered by Elizabeth Cady Stanton who later produced a Declaration of Sentiments and twelve resolutions relating to marriage law reform, divorce, property rights, and child care and the rights to public opinion (Wiyatmi, 2012). Not only limited to discussion the

issue of women's rights, the meeting also became the beginning of the establishment of organizations related to women's movements, such as the National Woman's Suffrage Association and the American Woman's Suffrage Association in 1869. The existence of such organizations is believed to be able to help women to have suffrage in politics, which means equality with men. Although both have different views and ways of voicing women's suffrage, both still have one common goal (Wiyatmi, 2012).

The movement of the first wave aimed at voicing women's suffrage was then followed by the emergence of groups aimed at increasing the status of women which marked the emergence of the second wave of feminism. These groups include the National Women's Political Caucus (NWPC), the National Organization for Women (NOW), and the Women's Equity Action League (WEAL). The second wave of feminism which later gave birth to feminist names including Kate Millett, Betty Freidan, Angela Davis, Gloria Steinem and so on (Wiyatmi, 2015). 'Second wave' itself was popularized by Marsha Lear for feminists in America, Britain and Europe in the 1960s (Jenainati & Groves, 2007). In addition to the emergence of several organizations or groups as above, this period was also marked by the emergence of the Women's Liberation Movement (WLM) in the 1960s. The organization was the result of anti-Vietnam campaigns and civil rights activism which focused on women's oppression. According to Jenainati & Groves (2007), The Women's Liberation Movement in its campaign formulated several objectives including the following: (1) income equality received by women and men, (2) equality in getting education and employment, (3) free 24-hour care, (4) free of

contraception and abortion, (5) financial and legal independence, (6) ending discrimination against lesbians and women's rights in determining their sexes, and (7) freedom from violence and male domination (Jenainati & Groves, 2007).

Postmodern feminism is included as a third wave feminism, seeking to avoid any action that will restore the thought of falogocentrism or any notion that refers to the word (logos) which concerns "man". Postmodern feminism therefore sees with suspicion every feminist who attempts to give a certain explanation of the cause of oppression to women, or the particular step that women must take to achieve freedom (Wiyatmi, 2015).

Women were assumed as poor and needed cover from men. On the contrarily, men were assumed more appropriate to move outside the home because they have robust physical and intellectual to handle with the rivalry outside. There some feminine values which were piety, purity, submissiveness, and domesticity that women must be kept up (Arianto & Ambalegin, 2018).

Feminism is a movement to eliminate discrimination against someone who depends on sex. One sex considered himself more than the other sex. Men considered themselves more than women so men were capable of everything compared to women. In this case there was a movement of women who wanted their rights. Beside that, women were able to show that they did not always depend on men (Hooks, 2015).

Feminism is a freedom, equality, and justice obtained by women to get their rights. Forms of equality, justice and freedom existed in several environments such

as the political environment and others (Cameron, 2018). Feminism is political views that has equality, it is committed to addressing social inequalities relating to gender and sexuality using a series of theories and methodologies (Bucholtz, 2014).

From the definitions of feminism above, it is concluded that feminism is a movement experienced by female gender to obtain security and justice so that it would be seen equally towards the opposite sex, namely men. The form of this movement is the movement of things dependent on men. Consciously women move towards their desires in equalizing the position of women who are no longer dependent on men. There are several forms of patriarchy which are;

2.1.1 Patriarchy

Patriarchy as a form of power relations where all women's interests are inferior to men's interests. This power relation can be in the form of division of labor based on sex and various social institutions that instill feminine values in community life (Jenainati & Groves, 2007). It is also has something to do with the power relations practiced by the owners of power in this case are men to women. This is because men always benefit in various ways compared to women.

The patriarchal cultural values that develop in society increasingly perpetuate the form of male domination over women. This condition makes women seen as an object, passive, emotional, and spiritual. Women are required to have high moral values and are expected to build good households. Furthermore, they are also required to be "ideal" women who meet the standards set by the society at that time (Tyson, 2003). They are required to be good daughters for their fathers,

and obedient wives for their husbands, and mothers who must be able to take care for their children. This image of women shows how strong the patriarchal system is in social communities. This situation has been going on for centuries with the position of unequal relations between women and men. This means that if women themselves do not realize that their position in oppression can indeed be understood because the structure and culture of the patriarchy that is existed is very strong.

In such a situation, it can be understood how the pattern of unequal relations has given rise to various forms of injustice and violence which have been intensively occurring continuously, throughout the day in the practice of family life. With the father as the position of head of the family, the gender ideology seems to be confirmed. As a result, this gender ideology increasingly makes relations between women and men difficult to get out of the stigma of society. Women are ultimately in the subordinate position of male domination.

According to Tyson (2006), women who lives in a patriarchal social system will automatically adopt patriarchal norms and values as a culture that privileges men by promoting traditional gender roles. These traditional gender roles consider men to be rational, strong, protective and decisive; while women as emotional, weak, nurturing, and submissive creatures.

The role of a man who dominates women's lives is the term of patriarchy (de Beauvoir, 1986). Men dominate women in any way, including in their families and communities. So that the role of women is limited. Especially in the family, a father to her daughter. A father will take care and take full responsibility until she is married. Surely, a woman must obey her father's instructions. However, a woman

also has her right to vote. de Beauvoir (1986) described two forms of patriarchal society are man as a subject and woman as an object or other. And Walby (1990) described the into two forms of patriarchal society which are private patriarchy and public patriarchy.

2.1.2 Patriarchal Society

1. Man as a subject

The patriarchal environment has role a very rapid role in family and community affairs (de Beauvoir, 1986). In the family, a father will take over all the rules. Wife and children will obey to the head of the household. Father is a man who has responsibility for his family, so men are referred to as subjects. The subject in this case is that men can think and can control without women.

Women depend on men because women cannot think to decide on their own problems (de Beauvoir, 1986). It is caused the man who becomes the subject and regulator. Man Patrimony is the father's line of ancestors. Men have power over women because women are in obedient conditions especially a father. He has full rights to his daughter since his daughter married. A father can also decide that the child deserves to be raised or not. de Beauvoir (1986) stated that father can kill a girl he doesn't want. Like the tradition in Arab, the Arrabian men dumped their baby girl into a puddle because in the old day boys really meant dignity rather than women and women would be more slaves. However, if a father does not commit murder of his daughter, father here includes a generous heart.

2. Woman as an Object or 'Other'

Women are categorized as other objects or 'Other' (de Beauvoir, 1986). Because of throughout history, women have always been under men in this case. Women will only accept what men have given an order (de Beauvoir, 1986). This is because they cannot manage themselves, they live among men by staying at home and doing housework. Women will be closer to their father or husband than they are to other women (outside the home). With the existence of male and female life partners will need each other, where here is clearly the basic characteristics of women are "objects or other". However, the element of mutual need here will facilitate women's liberation. Just as in choosing a partner, a woman can fight something she doesn't want. Women try to gain freedom of choice. Women can choose a husband according to his criteria or tastes. Because for them marriage is a worldly process.

3. Marriage

de Beauvoir (1986) sated that marriage is considered only a means of unification in society. For women, women will be positioned under the authority of men. All forms of women's affairs will be regulated by men when he is married. Marriage is supported by the ideology of love. Couples who have the same feelings with each other and they are eternal in relationship.

4. Wife

The role of women as wives is very conversion (de Beauvoir, 1986). The freedom of women as wives is narrowed by the rules made by decisions.

This husband is a woman under the husband, he obeys all the rules made by the husband. So become an extraordinary wife.

5. **Private Patriarchy**

Private patriarchy is based on the formation of households that focuses on the oppression of women (Walby, 1990). The oppression of women in question is that women have limited rights in doing things. Women will do more household chores such as cooking, washing, cleaning the house and rarely going out. The head of the household is a father, so the father can manage all the rules in the household. Wives and children will only obey his orders. Especially girls, will always obey to his father. So she will have limited right.

Household production is one of the forms in private patriarchy (Walby, 1990). A center of women's lives and determination of gender inequality. The family is also a stability pillar and fundamental to social order. The role of husband in a family is very huge, in this way wife must do everything about the household for example is when wife does cleaning the room, cooking, and so on.

Culture is formation of discourses on gender masculinity and femininity is used as a struggle in the world of work even though the State (Walby, 1990). Masculinity looks very dominant because it can make more money than femininity. Not only culture that affects the patriarchal system but also the existence of sexuality. The patriarchal strategy of male sexuality regulates and controls female sexuality, so that women become weak in this matter due to the power of sexuality that men have (Walby, 1990).

6. Public Patriarchy

Public patriarchy is based on work and the state. In the public patriarchy, household also influences but that is not the main point, but the thing that influences is collectively selected jobs, this is more to the selection of employees as subordinates (Walby, 1990). Women are chosen more as subordinates than as superiors.

2.2 Previous Research

Gupta & Rajni (2015) organized journal under the title, *Woman and Patriarchy: A Study of Suniti Namjoshi.* This qualitative research discussed a problem that a woman received patriarchal structures and suppressed by men. A woman used to depress because she considered as the weaker sex or lower sex of human. The concept of feminism in society began the process of thinking about sex equality. Theory that used in research of Simone de Beauvoir and Virginia Wolf. The results of his research were evaluation of identity, world rearrangement and the system of values projected in the past by making the myth.

Next research conducted by Jajja (2014) under the title *A Feminist Reading of Shakespearean Tragedies: Frailty, Thy Name is Woman*. He found some problems in Shakespeare's drama (Hamlet, Macbeth, King Lear, Antony and Cleopatra, Romeo and Juliet), the problem was seen from the woman who was oppressed by the man from patriarchal perspective. This type of research used descriptive qualitative method and Marilyn French's theory. Harold Jenkins was the theory that used in this research. The results of her research were that women in

Shakespearean tragedies were portrayed as lesser negative stereotypes. These texts had reinforced and strengthened the patriarchal values.

Then, Journal under the title, *'A Doll's House': the Backlash of Feminism* is written by Yeasmin (2018). This research was done in qualitative. She examined feminism in the twentieth century was in the spotlight. Finding of this analyzing was Nora Helmer broke the strong chain of the hypocritical world and raised the voice of radiant feminism in a non-traditional way that was considered revolutionary.

Arianto & Ambalegin (2018) studied journal under the title *Indoctrination Against Women in The Lowland By Jhumpa Lahiri*. The qualitative analysis discussed the limitation of women in exercising their rights which referred to indoctrination. It happened in the character of Gauri in the novel Jhumpa Lahiri. Women's space was limited by the traditions that exist in a country. The study was carried out by applying the concept of women's scope by Barbara Welter. There were four types of indoctrination in the novel Jhumpa Lahiri, namely piety, purity, submissiveness and domesticity.
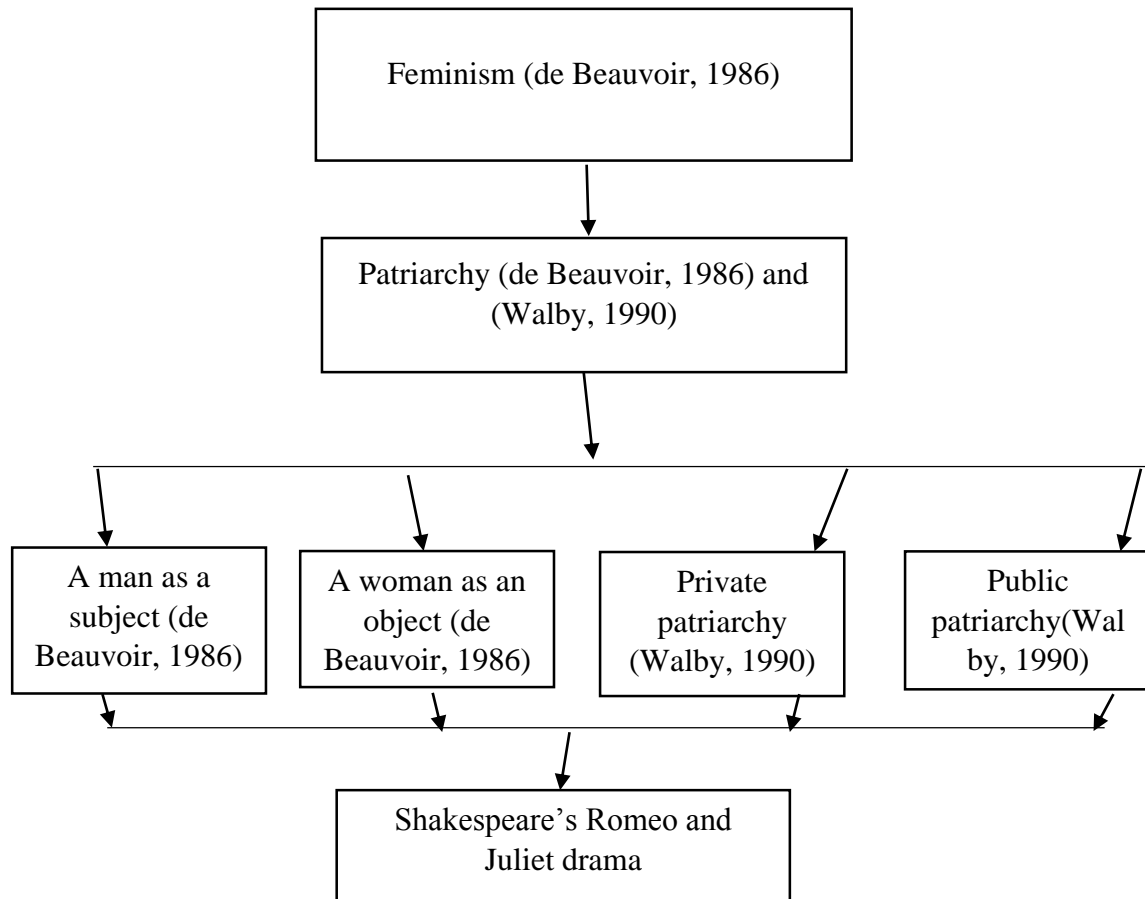
Finally, *An Analysis of Perempuan Berkalung Sorban Novel: Feminist Perspective* written by Aryanika (2016) was established in descriptive qualitative design. It was examined women as the second class. It was included in the patriarchal environment. This study aimed to find out how the feminism in the novel Wanita Berkalung Sorban by Abidah El Khalieqy and supported the theory of Maggie Humm. The results of the study were the struggle of women in obtaining

their existence, rights as independent human beings, and radical and liberal feminism.

Similarly, previous researchers and this research has the same in this study was on the elemental aspects of feminism and qualitative analysis. Differently, lies on the theory of feminism and the problem of discussion. This research used the theory of Simone de Beauvoir and Sylvia Walby focusing on the patriarchal system experienced by the main character, Juliet on the Shakespeare's Romeo and Juliet drama while the previous researches used Virginia Wolf, Harold Jenkins, Barbara Welter, and Maggie Humm.

2.3   Theoretical Framework

This research analyzed the problems of feminism in Romeo and Juliet's. Feminism is the movement of a woman who demands her rights. In feminism there are several experts who discussed the problem. The researcher focused more on the problems of the patriarchal environment. The patriarchal environment is divided as man as a subject (de Beauvoir, 1986), woman as an object or order (de Beauvoir, 1986), patriarchal private (Walby, 1990), and patriarchal public (Walby, 1990).

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| A man as a subject (de Beauvoir, 1986) | A woman as an object (de Beauvoir, 1986) | Private patriarchy (Walby, 1990) | Public patriarchy(Wal by, 1990) |

Shakespeare's Romeo and Juliet drama

Figure 2.1. Theoretical Framework