CHAPTER II

REVIEW OF RELATED LITERARURE AND THEORICAL

FRAMEWORK

2.1 Feminism

Since the establishment of patriarchy, men have possessed all material power. Because they have always believed that it is beneficial to place women in dependent roles, they have constructed conventions that discriminate against women and truly form them as the Other. The men's economic interests coincided with this situation, as did their ontological and moral objectives (De Beauvoir, 1949). It is important to keep in mind that feminism has a long history and existed before the nineteenth century. The intellectual complexities of today's problems are too complex to fully understand without this underlying historical background. It is crucial to comprehend feminism as a whole rather than just as its component pieces (Madsen, 2000).

South Korea has one of the strongest patriarchal societies and one of the lowest rates of gender equality among wealthy countries. The country with the biggest gender pay gap is recognized by the Organization for Economic Co-operation and Development (OECD). Additionally, it consistently receives the lowest ranking on the Economist's Glass Ceiling Index, which identifies the places where women have the best and poorest chances of being treated equally at work. Women may experience social pressure to quit their employment after having children, and sexual offenses against women are a prevalent problem in a criminal justice system that frequently appears to grant offenders lenient punishments.

Feminism has a poor reputation since it has been connected to extreme behavior in South Korea recently. This perspective has been widely known because of well-known, predominately male online communities.

More nations have included gender equality in their constitutions, and women are increasingly holding elected office and receiving stronger legal protections. The present five-year evaluations are still relevant today, according to UN WOMEN. However, the advent of neoliberalism, de-democratization, and right-wing nationalist political leadership poses a severe threat to these hard-won achievements.

In that setting, the feminist movements in the global south and north confront comparable difficulties. Asian feminism, in contrast, takes a more critical stance, aiming to recognize specific social, cultural, and religious realities in addition to the universality of women's human rights. This increases the effectiveness and inclusivity of the fight for gender parity.

Globalization and the advancement of communication technologies have resulted in a narrowing gap between the Global North and the Global South, which has helped feminist groups. The finest illustration of this tendency is the #MeToo campaign, which began among feminists in the Global North and subsequently spread to Asian feminists. The movement to address issues of sexual harassment and violence against women in the workplace and online was enthusiastically welcomed by Asian feminists.

Nonetheless, there is still a gender gap in Asia's digital workforce. Men are more likely than women to have access to digital devices and the internet because of deeply ingrained patriarchal cultural norms and financial limitations.

Making their intersectional and inclusive feminism work for both the lower caste, impoverished rural agricultural laborer without a phone and the English-speaking urban elite with Twitter accounts is a difficult task facing Asian feminists today.

An excellent illustration of how a movement to reclaim public places brought together rural women working as agricultural workers, urban educated feminists, and marginalized urban poor women around a common cause is the "Aurat March," also known as the "Women's March," in Pakistan. Here, bringing notable performances of street theater, music, and visual art to the area was essential to bringing attention to broader feminist issues.

The Girls at the "Dhabas campaign" in Pakistan and the "The Pinjra Tod" (Break the Cage) and "I Will go Out movements" in India are two instances of more inclusive alliances. These movements include feminists and political activists of many ages, social backgrounds, and gender identities.

Women were frequently the organizers of small-scale, unofficial gatherings; at first, they concentrated on somewhat specialized topics, including housing laws that placed undue restrictions on female students. They went out late, alone or in groups, and they dared to use social media to effectively promote their unique activities to a wider audience. By thoroughly examining caste and class, they also embraced intersectionality and welcomed challenges to their honesty. Their interest in broader social justice issues, such as domestic violence and climate warming, swiftly grew.

They have expanded the scope of political feminist action by advocating for the restoration of public spaces in conjunction with the fight against laws that

discriminate, oppressive cultural norms, and patriarchal institutions. All these barriers to women's rights and liberties result in glaring gender differences at work and in the home.

Proposals for increased female representation in corporate boardrooms from feminists in the US and Europe are still met with resistance from educated, upper-class women. In the Asian context, this doesn't seem to be as big of a problem. Asian women have realized that although there are strong female political dynasties in the region, including Benazir Bhutto, Indira Gandhi, Megawati Sukarnoputri, Corazon Aquino, Sheikh Hasina, and Megawati Gandhi, greater equality does not always follow. This applies to both politics and business. It appears that more inclusive approaches to feminism's goals are more robust than relying solely on one woman or one class of women at the top.

There are still enduring issues throughout Asia, notwithstanding the difficulty in drawing generalizations about feminism there. Due to safety concerns, uneven care obligations, and traditional patriarchal views, women's labor is hidden and their movements are restricted. It is difficult to obtain benefits for women who work in informal arrangements, as well as economic and workers' rights, for a number of reasons.

2.1.1 Gyno criticism

Gyno criticism, a feminist literary criticism, goes beyond the traditional and widespread dependence on the writings and artistic output of men. Another way that it has evolved beyond feminist philosophy is the emphasis on conventional women's roles, their marginalization, and their exploitation in a patriarchal and male-dominated society. It aims to develop a new tradition of women's literature,

history, anthropology, linguistics, etc. by placing more of an emphasis on women's inner life, sisterhood, and subcultures (Showalter, 1978).

As Showalter notes, feminist theory and critique of literature was viewed as lacking in literary scholarship. In the 1970s, there was a total masculine takeover of the literary academy. Most well-known literary critics, including Terry Eagleton, Raymond Williams, Harold Bloom, Northrop Frye, Fredric Jameson, and Roland Barthes, were men. The criticism and ideas of feminists were often misinterpreted and isolated. It was a common belief among male detractors of feminists that feminists would closely adhere to outdated, masculine intellectual standards and lose touch with their own emotions. This limited feminism to evaluating women in relation to men and prevented it from establishing a unique voice of its own.

2.1.2 Feminist Theory

The feminist literary critique technique is well-known in the literary field. "Feminist" grows from the French word "femme," which signifies "woman." Feminist literary criticism seeks to explain and comprehend the experiences of women in a literary work, perhaps with a book. One example of feminist literature is the novel used by the writer in this study.

Stated by Tong (2009), Middle-class women were "kept" women who decided to give up their health, liberty, and morality for the status, pleasure, and power that their husbands could supply, because they were not encouraged to exercise outside for fear of darkening their lily-white complexion, these women were sickly. They lacked liberty because of they cannot really make their own preferences.

And they lacked virtue given that they were inhibited from developing their powers of reason because a large priority was put on delighting oneself and flattering others, especially men and children. When it comes to the subject of pornography and the limitation of free speech, liberal feminists have often found themselves at conflict with socialist feminists and other feminists. This is especially true when considering the liberal view that free speech is a fundamental human right. Liberal feminists support unrestricted freedom of speech and tactics like women-centered pornography to offset the dehumanizing effects of pornographic images of women, as opposed to passing laws that forbid or regulate it (Madsen, 2000).

Rather than attempting to structurally alter a male-dominated society, liberal feminism concentrates its efforts on repairing patriarchy. Liberal feminists support the Equal Rights Amendment and other laws that strive to eliminate sexual discrimination and constrictive gender stereotypes (Madsen, 2000).

2.1.3 Gender Roles

All organizations are designed around relatively stable rules that govern how people interact among themselves. One of the most significant social institutions that organizes human communication is status. It is a designation or position that an individual brings that determines how she or he is recognized and treated. A role is the projected attitude linked to a specific social position. Cultural standards, which are common principles that govern people's conduct in certain contexts, govern how roles are played out.

Social norms dictate a status's advantages and duties. Females and males, moms and dads, both daughters and sons all seem to be categories with different

normative role expectations. A role is the customary behavior on the part that goes with a given rank (Lindsey, 2015).

The last 10 years have seen a notable increase in the amount of attention devoted to inequality on a global basis; yet, high inequality between nations, rather than internal inequalities within them, is frequently neglected as the fundamental driver of this discrepancy. The primary reason for this was the rise in inequality during the late 19th and early 20th centuries. However, the primary unfavorable global trend that has endured to this day is the rise in national inequality by the 1980s. This is in sharp contrast to the 1920s–1960s period, when the development of the welfare state and progressive taxation, particularly in industrialized nations, were largely attributed to the decrease in inequality. This tendency was offset by a decline in worldwide inequality in the last 10 years of the twentieth century and, more precisely, the first ten years of the twenty-first century. But this moderating effect is probably no longer important by now, as it was partly driven by the super-cycle of commodities prices that sustained positive income growth at that time in the Middle East, Africa, and Latin America.

2.1.3.1 Gender Roles, Marriage, and the Family

There are various conflicting explanations for the marriage gradient and any potential social class marriage difference offered by theoretical views in sociology. The conventional gender training of women into expressive roles and men into instrumental roles, according to the functionalist viewpoint, contributes to societal security. A beautiful lady may profit more from "marrying up," but she, her family, and society will all gain from it (Lindsey, 2015, p.221).

Families with breadwinner men, stay-at-home wives, and their under-18-year-old children make up only 10–12% of all married-couple families when family function is considered. These differences may appear theoretical, but when marriage and family are defined in terms of public policy, there is a lot of debate that results, and many people's lives are affected. We'll see that the debate changing gender roles in the household is related to that purpose.

It's important to remember that males have historically been viewed as powerful, motivated, and the primary breadwinners when it comes to gender roles in marriage. Women, on the other hand, are generally perceived as taking care of the home and spending more time with the children. Some schools of thought held that because the male was seen as the head of the household, he had more power than the woman to make significant decisions. However, new research indicates that men are more likely to make choices regarding their romantic relationships. Furthermore, a lot of individuals now expect their male partners to assist with childcare and housework while they are at work. The word "femicide" specifically aims to draw attention to the victimization's gendered component. Domestic violence is both a cause and an effect of gender inequality. When there is abuse and a threat of violence, the abuser obtains control and influence over their victim.

2.1.3.2 Gender Roles: Focus on Social Institutions

There is a proverb "a woman's place is in the home" which proven has never been true. Even though it might represent a sentimental taste, it was never the rule and still isn't the case in either the United States or the rest of the world. Momentous social changes, particularly in the household and workplace, are

linked to women's relentless worldwide march into the labor force for more than a century.

Women gained power in a few professions during the nineteenth century, including nursing and primary school teaching. Even though women started working as teachers at the start of the nineteenth century, it wasn't until the Civil War that teaching became a predominantly female profession. Not only was there a scarcity of males after the war, but women could also be paid less than the men they replaced, which allowed them to keep their teaching posts (Lindsey, 2015, p.318)

Gender roles do not define an individual or their acting style. Gender roles, however, are the result of socialization, the process by which kids learn what actions are acceptable in society. The things that kids see in their homes and in the larger community influence their ideas about what gender roles are suitable. Socializing agents, or organizations that persuade individuals to adhere to particular social standards, uphold gender norms. Language, religion and its leaders, family, friends, instructors, classmates, and the media—which includes books, movies, music, and ads—are some of the socialization variables that lead to gender norms.

From an early age, kids can discern the disparities in the way boys and girls are clothed, addressed, and handled, in addition to the various activities and conduct that are suitable or unsuitable for each gender. Boys can play sports and be encouraged to play with trucks and building blocks, while girls can sign up for ballet courses and be encouraged to play with dolls and kitchen sets.

Girls are typically pushed to emulate gender roles such as housewife, caretaker, and assistant through a range of activities, as well as feminine ideals like compassion, modesty, and helpfulness. Boys' traditional hobbies support male gender roles as workers, breadwinners, and guardians while fostering masculinity, strength, athleticism, and leadership.

The gendered aspect of economic disparity is highlighted by feminist economics. It's general knowledge that women perform the majority of unpaid household duties and often earn less than males. They also face more difficulties in the workplace. These differences explain why, globally, poverty impacts women more than men. The pandemic's consequences on the public health system, hospital system, and economy have made gender gaps worse. After being forced out of labor, women have returned to it noticeably later than men. Only three Latin American nations—Bolivia, Argentina, and Ecuador—had their rates of female labor force participation back to pre-pandemic levels by 2018.

There is more to gender policy than merely increasing awareness. They need to be supported and continuously taken into account by decision-makers in all branches of government. If there are no feminist women in leadership roles, genuine change will not take place. After the recent elections in Latin America, there is a great deal of hope in this direction. Francia Márquez, a well-known environmentalist and human rights advocate, was selected as Colombia's vice president, making history as the first African American woman in that position. There are more women than men in Gabriel Boric's cabinet in Chile. Additionally, two well-known women, Marina Silva and Anielle Franco, have been suggested

by Brazilian President Luiz Inácio Lula da Silva to lead the administration's departments of equality and the environment, respectively.

2.2 Previous Research

In this study, many researchers have found the Gender Inequality that exist in many novels. The Gender Inequality that exists might not be explicitly stated on the journal, though we can understand its point by looking into the topic they brought up.

A journal article that using Feminist Theory in the paper and talking about medical statement Sharma (2019), applying feminism in modern medical education in result of the fact that Medical education is the cornerstone for medical practice, and a fuller knowledge of how we teach future practitioners is critical to comprehending contemporary concerns of discrimination and harassment, as well as to cultivating physicians who operate in safe and inclusive environments.

Another research regarding feminist theory was done by Raslan (2019). This research was about to compare feminist contained in American poet Adrienne Rich and the Egypt poet Fatima Naoot. Also, the researcher of this study involved Kate Millet's theory in analyzing the data. Finally, the researcher found both of the poet depict how patriarchy rule out and degrade woman and also in poem Rich and Naoot's verse, the author discovered these patriarchs oppress women.

El Kharouf & Daoud (2019) also conducted their a research about feminist theory gender roles. This study took the data from Jordanian youth who are enrolled at the University of Jordan in Amman, Jordan. The author also utilize Lindsay's theory. This study adopt a social survey approach. The aim of this study

was discovering the attitude of gender towards gender roles and the effect of their attitudes in various variable. At the end, this study shown the students who lives in urban area, humanitarian students, and the students whose mother had high education tend to be more gender-balance.

Next paper authored by Rahmah and Sukmawan (2020), Patriarchal Opression in Kim Ji-Yeong, Born 1982 By Cho Nam Joo: A Feminist Literary Study. This paper is using the same data source the writer is using, In the novel, the indicators of gender oppression are described through experiences that female characters have had, so that it has its trauma in Kim Ji Young and the result of this study is the findings indicate that Kim and women in South Korea do not want to be marginalized. They must be supported and respected for their role in achieving equal rights in the workplace, the home, education, social culture, and politics.

A journal authored by Bere and Arianto (2019), The subject of this research is Delia as a woman who was oppressed and went through psychological, physical, and sexual transformations. The goal of this review was to expose violence against women and women's resistance against patriarchal structure. In their research, the researchers also applied Beauvoir's theory. The researcher then examined the data by looking for data contexts hidden from quotes in a short story. Delia was able to resist her husband, Sykes, according to the findings.

Delia sought independence by fleeing the scandal surrounding her husband's terrible treatment. Another research about gender roles was finished by Shameer (2021). The subject of this research was taken from a few of family in India. The goal of this study was to discover whether there was any potential between parents and the gender roles attitudes. The authors also used Lindsey's study in

her research. Then in examining the data, the researcher used social survey using Google Forms. As a result of this study the researcher found there is no correlation between GRA of parents and their children.

A journal authored by Mulyani (2022) also using Feminis theory in her act of analyzing feminism on poetry stating a fact on how feminist theory can be used on many type of literature. As a result of her paper is The study contends that women's writings are not "deficient" and "inferior" to their male counterparts, but rather the result of patriarchal dominance and power relations that have historically subordinated and denied them equal public access to education, language, literacy, and litrary production.

2.3 Theoretical Framework

This research begins with feminist theory as the approach explained by Tong. The branch of feminist theory was developed by De Beauvoir and Madsen. They both divided the feminism into male domination/patriarchy and gender roles. The domination/patriarchy was described by Madsen, whereas the gender roles was established by Lindsey. Afterwards, Lindsey expanded gender roles to gender inequality. Finally, the theory from the expert above will be utilized to examine the research question in Kim Jiyoung; Born 1982 book.
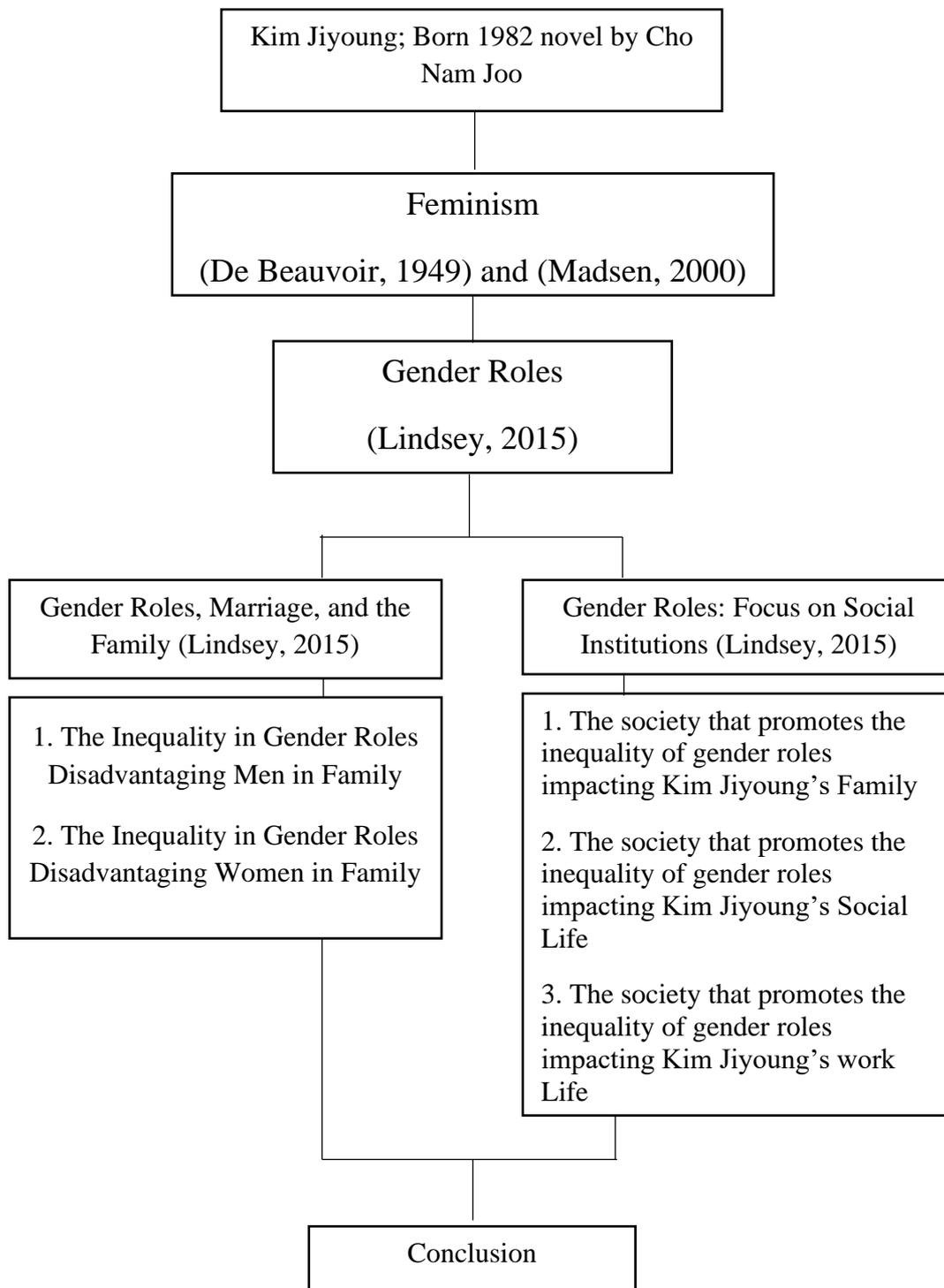
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Gender Roles, Marriage, and the Family (Lindsey, 2015)

1. The Inequality in Gender Roles Disadvantaging Men in Family

2. The Inequality in Gender Roles Disadvantaging Women in Family

Gender Roles: Focus on Social Institutions (Lindsey, 2015)

1. The society that promotes the inequality of gender roles impacting Kim Jiyoung's Family

2. The society that promotes the inequality of gender roles impacting Kim Jiyoung's Social Life

3. The society that promotes the inequality of gender roles impacting Kim Jiyoung's work Life

Conclusion

Figure 2.1 Theoretical Framework