

CHAPTER II

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.1 Feminist Approach

For centuries, women have always been vocal about the discrimination they experience due to their gender. Even if the term “feminism” wasn’t yet popular until the 1980s, people had been expressing their feminist ideas since a long time ago. The novel “Kim Jiyoung, Born 1982” unveiled the culture of gaslighting and marginalization that women experience in Korean society. Kim Jiyoung’s obstacles are frequently ignored or invalidated by people around her, highlighting a larger trend of minimizing women’s voices and experiences. In the end, Cho Nam-joo emphasized the importance of female solidarity in resisting patriarchal structures while striving for change.

In general, feminism itself is defined as a social movement, political movement, and an ideology to achieve the equality of gender in the political, economic, society, and even personal life. Hooks (2000) stated his opinion that as a movement, feminism must put an end to sexist exploitation, sexism, and oppression against women. Moreover, Hooks (2000) also argued that feminists were not born, they were made, and being born female does not automatically make one a supporter of feminist movement.

Another feminist expert named Ahmed (2017) also stated that feminism was a movement to pick each other up—which means feminist movement wasn’t a movement to defeat men. In fact, the misconception that is often accused of

feminism is some people misunderstand feminism as an attempt to defeat men when in fact the thing that must be prioritized in feminism is that it is a non-competitive movement. Feminism was made to end the sexism and patriarchy that have become a hereditary that disadvantages women. This statement was supported by Hooks (2000) by stating that feminism did not work within the framework of competition because the goal of feminism itself was to treat men and women equally.

In his book, Hooks (2000) concluded that there were two types of women in the feminist movement that had been explained by him. The first type is the reformist feminist, and the second type is the revolutionary feminist. Reformist feminist, as defined by Hooks (2000) were individuals who merely wanted to emphasize the equality between both gender while working within the established social system. The reformist feminist focuses on the gender equality in the workforce, but ignores the original radical foundations of feminist thought that called for reshaping society so it became anti-sexist in its essence. Those who consider themselves as reformist feminists sought to convey the idea that the movement's focus was primarily on achieving gender equality within the current system. A reformist feminist decides to live their life with the existing culture named patriarchal and sexism.

According to Hooks (2000) revolutionary thinkers were those who envisioned a revolution did not simply want to change the system that had already existed so that each woman could have their rights. In other words, they were a bunch of women who wanted to end the patriarchal system entirely. Also, their goal was to

transform that system and end patriarchy and sexism. Moreover, Hooks (2000) also argued that feminist revolutionaries emphasized the importance of learning about patriarchy as a system of dominance, how it became institutionalized, and how it was perpetuated and maintained. By understanding the ways sexism and dominance are expressed in everyday life, women become aware of the ways they are exploited, oppressed, and, in the worst cases, victimized. As a result of consciousness rising, women are able to challenge patriarchal forces at home and at work.

2.2 Subaltern Women

The term “subaltern” was firstly declared by Antonio Gramsci in his writing of cultural hegemony, and it is often used in the theoretical and academic contexts, such as post-colonial studies and critical theory. However, the term “subaltern” is also relevant when one studies about social movements and activism which indicates any group or person who is marginalized or subordinated within a specific social system. In general, the term “subaltern” may be defined as someone whose position is in a lower status or someone who has been oppressed or disadvantaged. In the book she has written, Spivak (1988) defined subaltern women as a group of oppressed women whose contributions were not recognized nor were allowed to speak for themselves—for their well-beings.

One of the most common things for the subaltern women is they tend to be erased from their place in the world, especially when they try to speak for themselves and to make the others recognize their contributions. Spivak (1988) explained that patriarchy silenced women as women had historically and continue

to be suppressed and silenced in various ways by patriarchal societies and systems. What makes it worse is, in the explanation of Spivak (1988) subaltern women would never be heard. Spivak (1988) also stated her example: “A peasant woman once said, “My family will never have much to eat, despite of how hard I work.”” But do you think that they will be heard? The answer is they will never be heard because they were in a lower position. In other words, letting the subaltern women speak from their point of view will never be enough. Instead, they really have to end the exclusion of our society that builds subalterns in the first place regarding to the structures of colonialism, law, academia, government, economics, and even patriarchy, said Spivak (1988).

2.3 Discrimination against Women

The rights for the women all around the world are still threatened, when ideally women deserve the equal rights and opportunities as men do. The unfair treatment women receive because of their gender is mainly known as the discrimination against women. In general, gender discrimination occurs when individuals are treated unequally or differently because of their gender. Rogers (1981) argued that women were discriminated when their opportunities were limited both in promotion and wage structures because they were expected to provide for their husbands and their kids. A common example of the gender discrimination is the unequal participation of men in the domestic chores with women contributing more than men. Not only that, discrimination may be the main reason why violence against women exists.

2.3.1 Discriminations within the Family

People may say that “home is where the heart is” but most children are also “built” into the gender norms, values, and stereotypes in a place they call home. As soon as a baby is born, their designated sex (whether they are a boy or a girl) starts forming how they should be treated, how they should behave, or what possibilities they ought to be given. Humans all over the world desire equal treatments, but in fact, the societies expect women to behave as a submissive, while men are expected to be strong. As a result, violence, harassment, and the discrimination against women occur. The family, without a doubt, is one of the most significant reasons why the discriminations exist. According to Nguyen & Le (2022) one of the discriminations within the family was having male children in the family was preferred.

There are various reasons why housework, despite their gender, are best divided by everyone in the household. But, according to Rogers (1981) men’s and women’s activities would be defined by each society in accordance with its beliefs about reproductive functions, and women mainly responsible for their daily responsibilities; nurturing, doing the laundry, cleaning the rooms, and cooking for their husband and children. Rogers (1981) stated that both as wives and mothers, women, were the ones who were mostly responsible for the household chores, even if they had another occupation outside the house. Mothers always seem to end up taking on the majority of home duties as in comparison to women, men have been slow to catch up when it comes to

doing the household chores. As a result, it restricts women to contribute to the society.

According to Rogers (1981) women were mostly work for the workhouse because men were assumed to be incapable of nurturing children “naturally” whereas women were “naturally” weak for heavy work. Rogers (1981) also stated that most of wives tend to decide not to work outside the house anymore as soon as they gave birth because if a mother failed to give their children constant attentions night and day, seven days a week, and 365 days in the year, their children would supposedly suffer. As a result, most of mothers who work outside the house would always decide to quit their jobs and do the unpaid domestic work instead, so that they would not feel guilty for leaving their children at home. This is why the societies would always say that in the end, women only rely themselves on their husbands, and they are supposed to nurture their husband and children.

2.3.2 Discriminations in the Workplace

Gender discrimination in the workplace occurs when someone is given different treatment than their co-workers or their potential employers because of their gender which can also take many different forms, starting from the unequal payment, racism, instances of sexual harassment, and inequality in the promotions. According to Rogers (1981) all the arguments were similar when it was about the working women who hardly got hired, promoted, and equal salary as men; women, actually, did not need to work—their husbands had a duty to provide for them and their kids. Moreover, there are also fewer

opportunities for women who have children or pregnant women in the workplace. The freedom to choose whether and when to have children should belong to every person, but somehow this statement doesn't apply to women.

There is a gender pay difference in most professions, countries all over the world, and all societies. The most common example is women are usually the ones who are paid less than their opposite gender. A lot of companies are unclear about how much they pay their employees or the criteria they use when making these decisions. Even when both men and women produced the same product in the workplace, women were paid significantly less for their salary than men, said Rogers (1981). It is obvious that women cannot achieve their financial security and independence due to the gender pay that still occurs. If women cannot achieve their financial security, their opportunities, prospects, and lives are not going to get better, and those of their communities, families, and societies as well.

2.3.3 The Violence as the Results of Gender Discrimination

Discrimination and prejudice can have a wide range of harmful effects for those who are impacted by them. Women are more likely the ones to experience violence as a result of the discrimination and marginalization themselves. This statement was also supported by these experts, Lundberg-Love & Marmion (2006) by arguing that one of the most serious problems related to the discrimination against women was violence. There are several types of violence that are widely known, such as domestic abuse, sexual assault, and human trafficking. Discrimination against women can also affect

their mental health. Lundberg-Love & Marmion (2006) stated that that regardless of the circumstances, violence was never acceptable, and there were three types of violence that they had implied: (1) Physical, (2) emotional, (3) and sexual.

2.3.3.1 Physical Abuse

More likely, someone who is close to us might have experienced or is currently experiencing physical abuse. Physical abuse is a form of mistreatment that intentionally involves physical harm or injury to another person. According to Lundberg-Love & Marmion (2006) causing a physical pain, locking a person out of the house, slapping, hitting, and kicking were considered as physical abuses. An example of physical abuse is when a husband who gets angry and throws a pot of boiling water as the meal which his wife prepares for him is not ready yet. Physical abuse frequently entails the abuse of power and control in order to maintain dominance over the victim.

2.3.3.2 Emotional Abuse

Emotional abuse refers to a form of mistreatment or manipulation that primarily involves damaging the emotional well-being of another person. According to Lundberg-Love & Marmion (2006) emotional abuse also may have included calling someone ugly, fat, worthless and unwanted. When someone abuses another person emotionally, they frequently insult, humiliate, and generally cause fear in the victim in an effort to gain control over them. The primary goal of emotional abuse is

to control the other person by isolating, demeaning, and silencing them. For examples, doing or saying things to insult, embarrass, or hurt another person are often described as emotional violence. Some people think that emotional abuse does not cause serious harm but in fact, it is very harmful.

2.3.3.3 Sexual Abuse

Any forced or coerced sexual behaviour that is committed against a person without their express consent is referred to as sexual abuse. It is very important to note that unwanted sexual behavior without their consent or permission is considered a violation. Moreover, sexual abuse is categorized as sadism as the victims tend to be forced to do sexual act even when they do not want to, as what had been said by Lundberg-Love & Marmion (2006). The stereotype shows that strangers certainly perpetrate rape, but when a woman is sexually abused, it is also possible that she is abused by a friend or acquaintance. According to Lundberg-Love & Marmion (2006) one of the most common examples of sexual abuse was when a husband forced his wife to have sexual act with him when she clearly did not want to. He called her a prude afterward, and said that she was obligated to do that in order to be a good wife.

Lundberg-Love & Marmion (2006) also stated that most of women were often sexually abused by men whom they knew. They explain that in 2004, most of the time women were victimized by someone whom they knew whereas men were victimized by someone

they did not know. Women will defer themselves to men when they grow up in a system of inequality whereas men expect women to defer to them. Trauma, anxiety, sadness, post-traumatic stress disorder (PTSD), and other emotional and psychological disorders are common in sexual assault victims. These consequences may be severe and long-lasting, said Lundberg-Love & Marmion (2006).

2.4 Patriarchal System

Despite the fact that women have had equal rights since they were not yet born, the patriarchal system's limitations on their responsibilities cause women to face discrimination. Patriarchy, in general, is described as a social system in which men have greater authority, social, and political engagement, and so on than women. This statement was also supported by Walby (1990) by stating that patriarchy was a social system in which women were dominated, oppressed, and exploited by men. Walby (1990) also argued that although patriarchy still existed in the modern culture, it had taken different forms over the past years. While it used to be that men would directly manage their wives or daughters at home, it is now more sophisticated and occurs throughout the society.

Patriarchy, as what had been described by Walby (1990) must remain important to a feminist vision and activism of society because for feminists, analyzing and challenging patriarchal systems was the key to achieve gender equality and promoting social justice as gender inequality was deeply embedded in social structures, norms, and institutions. However, Walby (1990) also acknowledged that women of diverse socioeconomic and ethnic backgrounds, as

well as varied sexual orientations, experience those patriarchal systems institutions in different ways. There were six patriarchal cultures that contribute to the subordination of women in her conceptualization of the patriarchal system preserve male dominant that had been claimed by Walby (1990) which can be seen below:

2.4.1 Paid Work

As what Walby (1990) explained, paid employment was still a major source of disadvantage for women. The expert also examined how the division of labor, salary differences, and unequal opportunities contribute to women's workforce subordination. While men continue to dominate the highest-paying in the most jobs, women are still paid less than men which results them undertaking more part-time work. This can frequently be caused by the gender bias and the belief that women's work is less valuable than men's work. Also, because of the lack of job options, many women choose not to work or they just work part-time. This aspect is frequently used to discriminate against women.

2.4.2 Household Production

Family is incredibly important for both men and women, but some people believe that it is not as important as it seems because of the unfairness. Moreover, women were still represented as the sole nurturers in the family, according to Walby (1990). The trap of marriage continues to perform the majority of domestic work and childcare as many women face far more discrimination at home than in the workplace. Discrimination against women

in the household remains a significant issue in many societies and the burden of household production can limit women's ability to fully participate in the paid work or simply pursuing their career opportunities.

2.4.3 Culture

Walby (1990) believed that there had been a persistent cultural differentiation between men and women. The belief that the unequal treatment of men and women becomes hereditary shows that social rules, behaviors, and actions related to the roles of gender have been passed down from generation to generation. Therefore, it becomes a "culture." In another word, this idea has been started since the birth of a child. For example, men are taught not to cry often or else they will be considered as weak creatures. This involves the ways in which patriarchal beliefs and norms are reinforced through cultural practices, media, and representations.

2.4.4 Sexuality

In a patriarchal society, the sexual double standard often reinforces and perpetuates the gender inequalities. According to Walby (1990) the sexual double standard frequently praised males for being sexually active and having several partners while stigmatizing women who did the same. Women have more dominance over patriarchal norms requiring them to fulfil sexual desires. Women are always chastised for having sexual impulses whereas men are accepted. Walby (1990) also explained that heterosexuality was a patriarchal framework that there was more pressure on women today to be heterosexually active and to serve men by marrying them.

2.4.5 Violence

According to Walby (1990) there were multiple kinds of violence against women, such as rape, trafficking, sexual assault, harassment, and domestic abuse. Moreover, the use of male dominance in violence is not a new issue. Atrocities such as sexual assaults, rapes, domestic abuse, and workplace sexual harassment are considered common things. Like many other feminists, Walby (1990) considered the violence against women as a kind of masculine control women which was still considered as a problem that faced by the women in the world.

2.4.6 The State

Women might encounter challenges to equal political and governmental involvement. This, according to Walby (1990), could be concluded that the state remains patriarchal, racial, and capitalist. Walby (1990) also contended that there had not been much done to advance women's status in society and that equal opportunity laws are rarely upheld. Moreover, the practices of state are patriarchal and dominated by men. For example, women are often underestimated if they want to take roles in the government as some people believe that women are not capable of that. Woman might face challenges, too, in deciding the positions within the state apparatus.

2.5 Previous Research

Previous research is defined as all the previous studies that have examined the topic in which the researcher is examining. In this case, the researcher has picked several studies that are relevant with the topic that the researcher has chosen to

study. The first research had been done by Sofi & Basiri (2020). The purposes of this research were to reveal the prejudice based on the gender and to understand the colonial state that consistently discriminate against native women based on the novel *Bumi Manusia* by Pramoedya A. Toer. This research focused on how the social life participation excluded women and how women received unfair treatment. This study may contribute to confirming the awakening of women's consciousness in early twentieth century Java against the power of oppression, sexism and racism. The similarity between Sofi & Basiri's and this research is both chose discrimination against women to be studied.

The second research had been conducted by Nirwinastu (2021). The purpose of this study was to look at how a patriarchal society oppressed women based on the poems "A Work of Artifice" and "Barbie Doll" written by Marge Piercy, a modern American female writer. The descriptive qualitative method had been used for this study. The article pointed out how women were oppressed and how it resulted in their silence, shape, and subordination supported by the theory of Robin DiAngelo. The similarity between Nirwinastu's and this research is both described how women were silenced because of their subordination position.

The third research had been done by Pramesti & Widayanti (2021). This article studied about the script of *The Beauty and the Beast* through methods such as liberal feminism. This research applied a qualitative methodology and applied feminist criticism. The result of the novel showed that Malala, the main character of the novel, struggled because of the wrong perceptions of being a woman from her society and family. She suffered from the mistreatment because of the false

idea between women and men. The similarity between Pramesti & Widayanti's and this research is the researchers conducted the wrong prespections in the family and society.

The fourth research had been published by Fitriani & Muassomah (2021). In accordance to the researchers, this research aimed to describe how a women's literature was presented in social media along with along with the causes of it and the values included within. This research employed a qualitative descriptive method and designed according to the feminist approach. Based on the researchers' explanation, this study showed that women's books in social media frequently face marginalization, discrimination, and subjugation for women themselves. Just like the first research, the similarity between Fitriani & Muassomah's and this research is both chose discrimination against women to be studied.

The fifth research had been conducted by Asman (2021). Determining the violence experienced by women was the main purpose of this research. In this study, the descriptive qualitative method with an empirical sociological perspective was used. According to the conclusions of this study, from 2019 to 2020, the COVID-19 pandemic had resulted in violence towards women; it increased from 450 to 760 cases. This study also found that the main cause of the violence experienced by women was the lack of awareness of the gender equality. One similarity between Asman's research and this research is both studies about the violence against woman but in different aspects.

The sixth had been done by Irmawati & G (2021). This research studied about two women whose names were Diah Ayu and Maharani who lived under the subaltern position. The researchers used the theory of Gayatri Spivak and this was applied by using the qualitative method. According to this research, Maharani and Diah Ayu were both under the control of Dutch colonialism in Diah Ayu, while Maharani was under the control of patriarchy. Considering the title of this research, the similarity between Irmawati & G's research and this research is the researchers conducted the same theory which is the subaltern women by Gayatri Spivak.

The seventh research was published by Sampe (2022). The purpose of this research was to examine the script of the film *Beauty and the Beast* through the viewpoint of the liberal feminism. Hooks and Beauvoir theories were used to analyze the patriarchal society in the script. The findings from the research had indicated that men were in charge and have the ability to rule over others, especially women, and that neither gender has the dignity of being a person nor has anything independent of a man's patrimony. Freedman's theory was applied to analyze Belle's rejection. The result showed that Belle emphasized the importance of liberal feminism and individual autonomy and refused the social norm. The similarity between Sampe's and this theory is from the theory of Hooks that had been applied.

The eighth research was chosen from Baruna & Lestari (2022). According to the researchers, this research revealed the patriarchal culture that was faced by the main character of the novel *Kim Jiyoung, Born 1982*, whose name was Kim

Jiyoung. The purpose of this study was to figure out the patriarchy that Kim Jiyoung experienced and how it affected her. The results revealed that the character of Kim Jiyoung in the novel had been experiencing the patriarchy since she was still little which later disadvantaged her life. The similarity between Baruna & Lestari's and this research were from the chosen data source, which is the novel "Kim Jiyoung, Born 1982" by Cho Nam-joo.

The last chosen research was published under the name of Napsiah et al. (2023). Based on the research, the study focused on mikhrul in Lampung, a customary practice that causes gender inequality to be hereditary. A qualitative research approach was taken to collect the data by interviewing the traditional leaders, religious leaders, and community leaders, and the secondary data were found from books and journals. The conclusion of this research was the inequality for women had been created by traditional practices.

2.6 Theoretical Framework

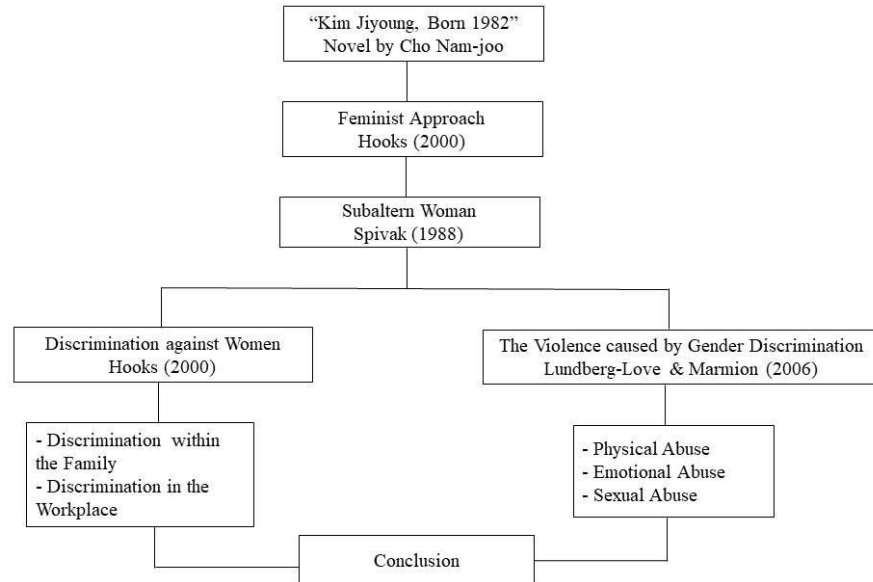


Figure 2.1 Theoretical Framework

This theoretical framework focused on the discrimination against the subaltern woman which was portrayed by the main character, Kim Jiyoung, in the novel “Kim Jiyoung, Born 1982” by Cho Nam-joo. Moreover, the explanation of the subaltern woman was conducted from the theory of Spivak (1988), the theory of Rogers (1981) explained the discrimination experienced by Kim Jiyoung as the main character, and the theory of Lundberg-Love & Marmion (2006) explained violence caused by gender discriminations received by Kim Jiyoung.