

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE AND THEORITICAL FRAMEWORK**

This chapter discusses the theoretical basis that is the basis of the research, as well as a review of previous research that is relevant to the topic being studied. This literature review aims to strengthen understanding of the variables studied and provide a broader perspective in analyzing the problem. By referring to various literature sources, this study is expected to find research gaps that have not been widely discussed and strengthen the arguments in the discussion.

#### **2.1 Feminist Approach**

The existentialist perspective, which emphasizes that existence comes before essence, was adopted by Simone de Beauvoir. This indicates that a person becomes a woman instead of being born a woman in the sense of gender. Gender is not natural or biological; rather, it is a social construct. Beauvoir popularized the idea that women in patriarchal societies are viewed as the "Other," or the Other. males are defined in this connection as subjects or standards, while women are defined in relation to males rather than as autonomous beings. Beauvoir argues that women may become free by rejecting the constraints and obligations that patriarchal society has imposed on them. Along with legal and societal changes, this freedom included a shift in women's self-perception and their capacity for independent action. In order to uphold the patriarchal status quo, Beauvoir challenges a number of misconceptions and prejudices. He disagreed with the idea that men are inherently more emotional, submissive, or superior to women. He

instead underlined how societal and educational constructions are to blame for these disparities De Beauvoir (1956).

Beauvoir emphasizes that women's employment is crucial to their attainment of social and economic independence. She thought that one of the key things preventing women from having more independence was their financial reliance on males. Additionally, De Beauvoir (1956). addresses the ways in which women's responsibilities in society have been restricted by their physical experiences, such as menstruation, pregnancy, and menopause. She emphasized that women's freedom shouldn't be restricted because of their physical appearance. According to Simone de Beauvoir, society has to get past constrictive and dehumanizing stereotypes about women in order to attain real gender equality. Women gained recognition as independent persons and were granted the same freedoms as males via education, economic engagement, and societal norm changes. Generations of feminists have been influenced by her work, which is still widely cited in feminist theory and gender studies.

Butler's opinions on gender, sexual orientation, and gender also contribute to the advancement of the feminist discourse. Foucault had an impact on Butler. Gender, gender identity, and sexual orientation are products of social creation, according to Foucault (Butler, 1988). Gender Trouble: Due to the demise of feminism and non-binary identity states. The behaviors that society values shape gender. Gender is a performance that generates a range of impacts over time. Details about gender performance will be covered in the session that follows below.

Feminism focuses on the treatment of women according to their gender. These results in feminism attacking a variety of problems by utilizing a variety of theories that is suitable for addressing feminism's problems. Give birth to feminism that was born from white women in Europe with various kinds of struggles that were finally carried out. Since then, several new forms of feminism, such as Marxism, radical feminism, liberal feminism, and social feminism, have emerged.

### **2.1.1 Woman Struggle**

Struggle is a social or professional position, condition, or position that has various levels of responsibility, privilege, and self-esteem. If a woman cannot get a job, she becomes depressed. These rights, such as fair treatment and refraining from disparaging others based on their gender, must be shared and achieved by all sorts of men before being granted to them. Surprisingly, despite all the objectives that individuals have set for themselves, the public has yet to achieve many of them. Because this justice is not realized women try to go through all kinds of problems that arise from the struggle for justice for themselves (Kuhn & Wolpe, 2013).

In society, women strive for their rights. The exercise of this right is a sensible action taken by a woman to defend the rights and dignity of other women who are subjected to arbitrary injustices in the culture that is presently emerging in society. You must strive to achieve good things as the key to success. According (Tong, 2009) states that women are not entitled to women's rights in relation to our lives:

- a) The right to enjoy life.
- b) Struggle woman in daily life.
- c) The right to get family income from the husband.
- d) The right to be loved and treated well.
- e) The right to voice oneself as a woman.
- f) The last is the right to be protected.

There are several factors that cause people to experience conflict a lot, such as conflict in personal relationships or conflicts in sexual relationships. Human rights provide a basic aspect to analyze issues in the struggle for women's rights and the community's willingness to accept or reject them. This raises the question of how individuals, as members of a community, can organize themselves to carry out their responsibilities. To get rid of bad habits that cause them problems, they have to do various activities. Women who are perceived as weak creatures who struggle to overcome adversity in their lives. Women who continue to grow as a result of all of this, women who are strong and courageous beings who can still rise above all problems.

### **2.1.2 Woman's Oppressions**

Oppression is the utilization of specialized knowledge, law, or physical forces to cause other people to become free or equal. Oppression may take on any undesirable form. As would likely be done by an authoritarian government in an oppressing population, the verb to oppress has the potential to be used to force someone to engage in social art. It may also mean to mentally harm someone, as in the case of a psychological burden from an insidious idea. Marxist feminism,

also known as social feminism or material feminism, stresses the need of both sex education and economic education for girls as they prepare for marriage (Tong, 2009).

According to (Brenner & Ramas, (1984) Oppression is an analytical framework that takes into account a range of aspects and viewpoints in order to comprehend and analyses oppression against women. This theory highlights the significance of reevaluating conventional notions of women's oppression by accounting for societal developments in the social, political, and economic spheres. This theory highlights the need to take into account a variety of other categories in addition to gender in order to fully comprehend the oppression and discrimination that women face. These categories include colour, class, ethnicity, sexual orientation, and more. Because she lives at the convergence of several types of oppression, a black woman may feel oppression differently from a white woman or a black male. Radical feminists have drawn attention to sexual oppression, domestic abuse, and the exploitation of women's bodies as examples of oppression.

Critiques and broadens Western feminism to take into account the viewpoints of women living in postcolonial nations. This idea focuses on how women's experiences and circumstances in formerly colonized nations are influenced by the history of colonialism and imperialism. The British colonial legacy, which created a social and economic framework distinct from that of the oppression faced by women in Europe, may have had an impact on the subjugation of women in India. integrates feminism with Marxist theory to show

the connections between social class and the capitalist system and the oppression of women. This idea highlights the need for reforms in the economic system in order to end the oppression of women (Kuhn & Wolpe, 2013).

#### **2.1.2.1 Sexual Oppression**

Sexual oppression is common in our society. Around or outside the home. Sexual oppression happens as a result of the disparities in society's attitudes of men and women. Sexual harassment may affect both men and women. It can inflict mental harm and disrupt the thinking of the person who encounters it. Women are frequently subjected to sexual oppression. Women and men have diverse perspectives on culture and society. Men are viewed as the family's head, as more strong and dependable, while women are viewed as weaker. As a result, males have a negative perception of women. According to (Kelly, 1988) Sexual oppression against women causes emotional harm, trauma, hatred, terror, and even changes a woman's perception of a male. In this circumstance, women can only serve as an outlet for a man's wants. More worry about other women since they are at ease and fearless. A woman seeks the independence and treatment to which she is entitled.

The notion of sexual oppression of women is based on a combination of materialist theory and feminist analysis. This method emphasizes the ways in which economic structures and practices of production impact and perpetuate the subjugation of women. Economic systems and production relations are the cornerstones of all facets of social life, including politics, culture, and ideology, according to the materialist approach to social theory. Feminism underlines how

women have historically and systematically been oppressed and exploited in patriarchal countries, and it emphasizes the significance of gender in comprehending social systems (Kelly, 1988).

Refers to the methods via which a society arranges for the creation, exchange, and use of products and services. This covers productive relations, such as the one that exists in capitalism between capital owners and laborers. The term "sexual oppression" describes the different kinds of exploitation and dominance that women face because of their gender. This include sexual assault, harassment, job discrimination, and unfair resource allocation. By fusing feminist analysis with Marxist theory, socialist feminism shows the connections between patriarchy and capitalism and the oppression of women. In addition to being oppressed by their gender, women also suffer from oppression as a result of their status in a capitalist economy that regulates social reproduction and exploits labor.

#### **2.1.2.2 Domestic Violence**

One way to examine domestic abuse is through the lens of feminist philosophy, namely that of Judith Butler and Simone de Beauvoir. Both provide insightful perspectives on the perpetuation of gender-based violence and the ways in which ingrained gender norms affect the balance of power in interpersonal interactions. In "The Second Sex," Simone de Beauvoir examines how women are viewed as "Other" in a patriarchal culture. According to (Mardorossian, 2002) the notion, the treatment of women as objects rather than subjects is the root cause of many oppressive practices, including domestic abuse.

De Beauvoir (1956) claims that women are frequently viewed as men's property. Within the domestic sphere, women are frequently viewed as the property of their husbands, who are free to treat them however they like. An extreme version of this alienation is domestic abuse, in which women lose their agency and autonomy as a result of being compelled to submit to the authority of their husbands or other male partners. Patriarchal gender norms, which place males in positions of authority and control over women, are frequently upheld by domestic violence. This aggression may manifest as psychological, emotional, or physical. Beauvoir draws attention to the ways in which early socialization instills certain gender standards, increasing the likelihood that women will either tolerate or remain silent about violence in the home. Beauvoir urges women to refuse the roles that are forced on them in order to combat this abuse.

According to (Butler, 1988), gender disparities can trigger domestic violence. In a community, men are considered more powerful in the house. Domestic violence is more common in women. Domestic violence can also suppress a person's mentality, especially women. This example may leave the individual traumatized, frightened, and possibly psychologically hurt. Domestic violence against women causes them to distrust the opposite sex. As a result, women prefer same-sex partnerships that do not put them at risk. Domestic violence can also change a person's attitude from feminine to masculine, from submissive to contentious in pursuit of liberation. When a woman decides to behave masculine and become a lesbian, she undergoes a gender transition.



### 2.1.2 Gender

Gender issues are the result of ten years of deliberation and part of the lives of Butler's and the gay and homosexual community on Rehoboth Beach, United States. According to (Butler, 1999), points out a person's identity as a learning tool in speaking and writing, and then points out deviations if they deviate from existing and previously modified structures. The alienation of gays and lesbians is the pinnacle of criticism of the featured body. As such, Butler's book contains many ideas about how to think about one's identity and how to understand gender performance as a product of gender.

Butler asserts that women's gender expression is not fully complemented by gender identification; but rather an expression produced only to form an identity (Butler, 1999). This quote shows that the gender categories that currently exist in society are not sufficient to accommodate various sexual expressions from an individual, until someone is then labeled with a certain identity such as masculinity, femininity, lesbian, homosexual, or transgender. In our society, there are two different gender categories that are accepted. In society, it is normal for males to act masculinity and women to act in a feminine way. Therefore, someone who behaves differently or differently is stigmatized as a deviant person and will be rejected by the community or the surrounding environment. Butler's gender, however, comes in a variety of forms and can alter over time. For him, expressing one's gender in a different way is not abnormal. Men and women can both be masculine and feminine.

Butler contends that gender is the consequence of repeated performative behaviors, rather than an inherent or stable identity. This indicates that gender does not exist before the behaviors that define it. A performative action is one that causes the stated result to occur. According to (Butler, 1999) in the context of gender, this means that activities such as wearing, speaking, and behaving in accordance with gender standards help to shape and establish one's identity. Performative activities fit within the framework of societal standards that govern gender behavior. These norms establish expectations for how a person "should" behave depending on their supposed gender. Butler also observes that gender is performative, allowing for subversion and transformation. Individuals can question and change current patterns of performative activity by interrupting or modifying them.

#### **2.1.2.1 Gender Trouble**

Gender issues are the result of Butler's six years of contemplation, as well as his relationships with the homosexual and lesbian community on Rehoboth Beach, America. Butler presents a person's identity as a constraint of reasonableness in the context of speech and writing, and then he is warned to expect deviation if it deviates from the existing and broken structure. (Butler, 1988) The homosexual and lesbian community Alienation is a prime example of criticism leveled against leaked body identities. Therefore, Butler specifically discusses the idea of how identity is formed and how to see gender performativity as a product of gender in his book.

(Butler, 1999) introduced the notion of Gender Trouble in her 1990 book "Gender Trouble: Feminism and the Subversion of Identity". Several concepts connected to this concept have appeared in Butler's early works, notably her 1988 article "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory". Butler contends that gender is not an inherent or natural property, but rather the outcome of repeated performative behaviours. This suggests that gender is created by a set of acts, motions, and behaviours that are repeatedly performed in a specific social environment. Gender is not something we have or a fixed attribute attached to us. Instead, gender is something we act out over and over again, creating the illusion of a stable and consistent gender identity.

Butler questions conventional wisdom that regards gender as innate or biological. According to his theory, gender categories—such as male and female—are social constructions shaped by cultural discourse and behaviours. Gender identity is constructed via repeated social encounters and behaviours rather than existing naturally. Gender Trouble examines the ways in which social and cultural structures uphold gender norms. These standards establish expectations for behaviour on the basis of an individual's presumed gender. Butler makes the point that these conventions frequently impede people's ability to freely express their gender identity and uphold repressive patriarchal power systems. Gender is performative, meaning that it may be subverted and altered. By disrupting or changing patterns of performative action, individuals can challenge and undermine existing gender norms. Gender identity is fluid and flexible,

allowing for a variety of expressions and identities that transcend traditional binary boundaries (male/female) (Butler, 1999).

#### **2.1.2.2 Gender Performativity**

Butler argues that gender is socially created in the public sphere and that nonverbal communication is performative in terms of maintaining one's gender identity by talking about the potential of communication for action or communication that produces action (Butler, 1988). The assumption that a person's identity is the cause of their secondary actions, such as sound and movement, is reversed in Butler's theory of performativity. Instead, he sees actions, behaviors, and gestures as the result of personal identity and the factors that make up identity, which are constantly being redefined through speech acts and symbolic communication.

Butler's argument that gender is socially created in public spaces and that nonverbal communication is performative in terms of preserving one's gender identity stems from Austin's effect on him when it came to the ability of communication to act or communication that creates action (Butler, 1988). According to Austin's theory of performative actions, a speech might include an action. For instance, when someone says, "I promise you," they are truly making a promise and altering the expectations of others. People who previously had low expectations may now have high expectations as a result. As another illustration, a minister's announcement that a woman and a man are now husband and wife might alter how society perceives them. This indicates that they are a married man and lady. Butler's interpretation of performativity challenges the idea that a

person's identity is the basis for their secondary behaviors, such speech and movement. Rather, she sees gestures, speech acts, and other forms of behavior as products of an individual's identity and the sources that help shape that identity, which is continuously being redefined through symbolic communication and speech acts.

## **2.2 Previous Research**

The previous research was written by (Yenika & Kurniawan, 2020) This study analyzes from film Zootopia. The purpose of this study is to find out the characterization of Judy Hopps in the film Zootopia and Judy Hopps' struggle to realize her dream. The method used is a descriptive method. from this research revealed Judy Hoops had a dream to make the world a better place. In achieving her dreams, she faced stereotypes, prejudice, discrimination, violence, and segregation. She fought to be a policewoman, to improve social class and for gender equality.

The second previous study was written by Mustika (2020). This essay analyzes the book *The Great Alone*. The primary focus of this study is how gender issues in the fields of law, economics, and society are addressed by the protagonist and the character in *The Great Alone* by Kristin Hannah (2018). The theory used in this study is Simone de Beauvoir's existential feminism (1949). Results from research on Kristin Hannah's 2018 novel *The Great Alone* includes a type of female character that discusses gender in terms of law, economics, and society. In addition to this, the protagonist may be affected by gender-related issues in the fields of law, economics, and society.

The third previous research was written by Fitriana, (2020). This study examines the analysis of the translation techniques used in expressive utterances and how the quality of the translation techniques (including the level of accuracy, acceptability, and readability) is revealed. This research method is strictly descriptive. Data is all expressive language of Liz. After being analyzed, it was determined that there was one type of declarative jargon used. They express gratitude, humility, complain, apologize, hope, and optimism, and say hello. There are literal, reduction, transposition, and translation modulation related to the translation technique used. The development of translation techniques produces precise, replicable, and easy-to-understand translations. Based on this, it can be concluded that Liz's expressive speech in the film *Eat, Pray, Love* succeeded in elaborating the plot theme and setting in Indonesian.

The fourth previous research was written by Wardani (2021). This article focuses on the themes and ideologies used in the novel to the process of cinema adaptation. The events that occur are the result of the use of media that changes from text to screen scenes. The current study will compare the intrinsic flaws present in the novel and the film. This research will also cover how the transformation from novel adaptation to cinema and the motives that follow it occurs. This study uses Linda Hutcheon's adaptation theory to understand the purpose of adaptation, and Roland Barthes' mythological theory to understand the wrong ideology in adaptation. As a result, Alfonso Cuarón's adaptation of feminist ideology and American values is highlighted.

The fifth research was written by Puspita & Supratman, (2021). This research has analyzed the film Aladdin film the struggle of women with issues that arise in the struggle of women. The purpose of this study is to shed light on the struggle of Middle Eastern women to resist the shackles of patriarchal leadership. This research uses qualitative methods that are analyzed through critical discourse. The results of this study were obtained through a series of dialogues and scenes that were analyzed to bring out Princess Jasmine's struggle to become a sultan and change the patriarchal system of power in the kingdom which was ultimately successfully led by Princess Jasmine.

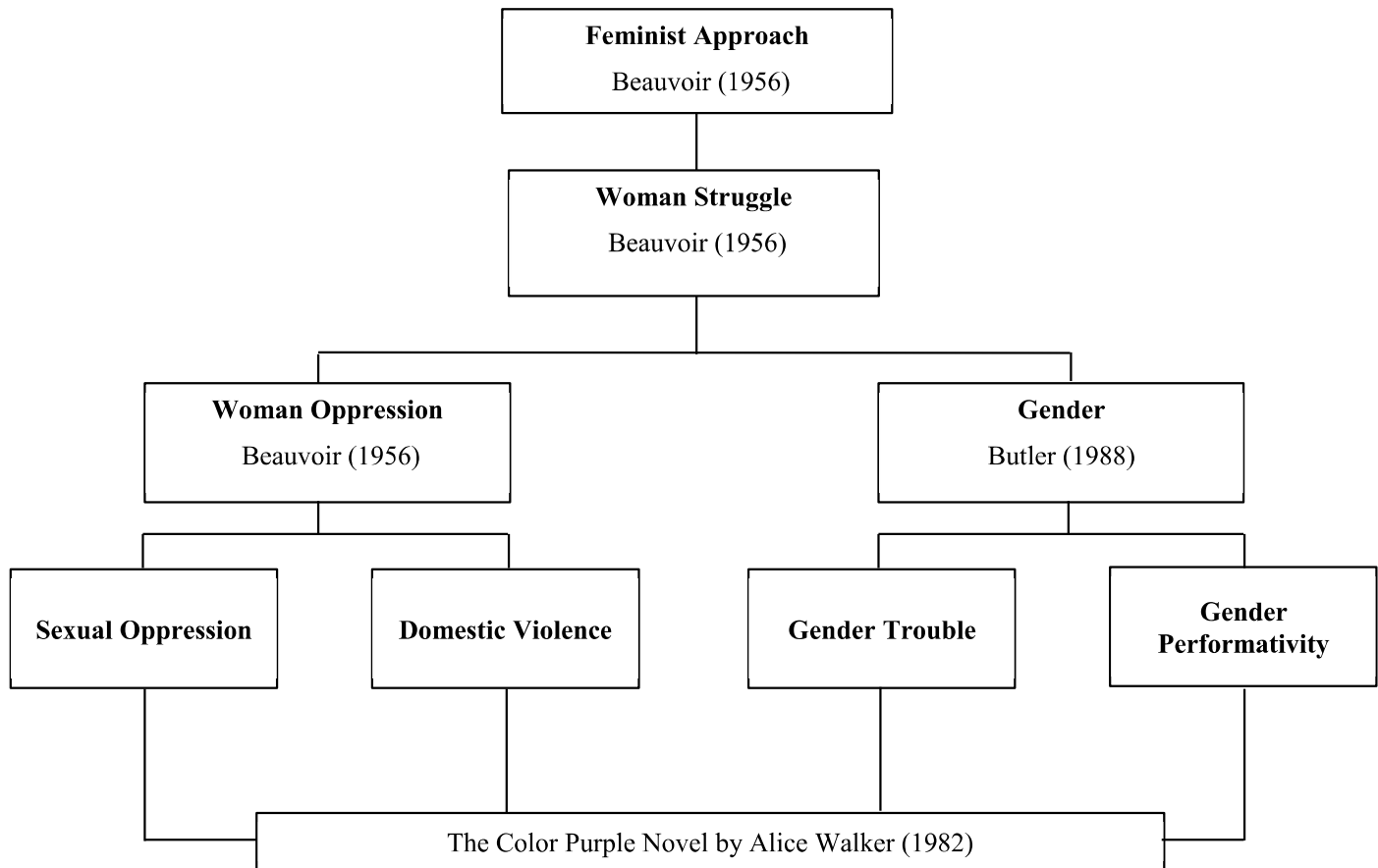
The sixth previous research was written by Riskayani (2021). This study analyzes the novel *The Borrowers* by Norton. This study aims to answer the questions and concerns that readers continually raise about Norton's *The Borrowers*, particularly through criticism of feminist theory. The current study uses the George (2008) paradigm for a literature review to analyze articles using feminist criticism in "*The Borrowers*." Previous studies, academic journals, and books on Norton's *The Borrowers* have been cited in this article. Previous reviews reveal that *The Borrowers* builds biased gender roles and division of labor to trigger emancipation and independence movements in female characters, depicting feminine and masculine environments, feminine and masculine environments. *The Borrower*, a novel about a small community surviving by "borrowing" man-made goods, centers on a young woman who challenges conventional wisdom regarding the division of labor and personal space between women and men.

The last previous research was written by Lubis (2022). This study analyzes from the film *Birds of Prey* Gender equality has been acknowledged in a variety of fields, with the social and economic spheres increasing recognizing the need of gender equality. Many of the gender-neutral reference groups within the general population have been debunked as artifice since they used the subjective scale of evaluation. In contrast, the most recent research has documented gender inequality by using objective criteria, such as a feminized gender analysis to determine appropriate strategy. The information in this article suggests that understanding gender is limited to physical representations, rather than in the context of everyday life as in the movie. The argument in this article is that the gender activism in the film *Birds of Prey* utilized neoliberal feminist theory, which emphasized pro-pessimism in terms of equal opportunity and empowering political context.

### **2.3 Theoretical Framework**

Researchers will discuss and conduct research on the novel by Alice Walker entitled "*The Color Purple* 1982" by applying a feminist approach. The researcher uses Simone De Beauvoir's Feminist theory and Judith P Butler's gender performativity and the struggles of black women. The main focus in this research is the struggle of a woman who fights for her rights and freedom regarding gender like women in general, which is reflected in the main character in the novel "*The Color Purple* (1982)" which ends in lesbianism. in a character who changes his sexual orientation.





**Figure 2.1. Theoretical Framework**