

CHAPTER II

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

The theoretical underpinning supporting this investigation is presented in this chapter. It examines Simone de Beauvoir's feminist theory, bolstering feminist and literary viewpoints that help us comprehend how women's identity, autonomy, and social expectations.

2.1 Feminist Approach

The feminist approach is one of approach in analyzing a literary work. The representation of gender, sexuality, and power in literary works is examined from a feminist perspective. It focuses on how writers represent gender roles, relationships between genders, and female characters in stories. The feminist approach draws attention to the gender disparities seen in literary works. Feminist criticism appears in feminist literature. Literary works are used in feminist criticism to illustrate and raise issues accepted by women. Beauvoir (1956) stated Emancipating a woman means not denying her relationships with men, but refusing to confine them; she positions herself for herself, she will still exist for him as well: both will continue to be other for the other despite acknowledging each other as a topic. Women have always been placed in supporting roles rather than leading ones in literary studies, claims Showalter (1985). In feminist criticism, the novel is an example of a literary work used. "The Awakening" by Kate Chopin (1899) which the researcher used in this study.

A feminist perspective is a theoretical construct that examines and explains the social, political, and cultural roles that gender plays. This strategy seeks to recognize, understand and address gender inequalities while advancing women's rights. According to Hodson-Wright (2006) feminism is an understanding, research, and social movement aimed at changing the inferior status of women in a male-dominated society. People who prioritize men's interests over women's interests define a patriarchal culture. In addition, According to Tong (2014), patriarchal ideology is the culture's assumption that man is the dominant figure, with a man in the household and family being the superior figure with more power. Feminist analysis is often done because women are treated differently than men. This generally applies to feminist literary criticism, identifying, building and ultimately achieving gender equality in all aspects of society. From a political, economic, personal or social point of view.

"Feminism is also seen as a vision that highlights the injustices women face for their gender." One of the main approaches to feminist literary criticism has been dominated by men in. It revolves around the desire to challenge or redefine literary arts. In particular, as Scherman reiterates, "Feminist criticism provides space by listening to the voices of women who were previously oppressed or oppressed by the practice of patriarchal literary criticism. According to Barry (2002), feminist literary criticism focuses on exposing literary works that employ the patriarchal system, which consistently creates gender inequity and harms women. "Feminism is seen as highlighting the injustices women experience for their gender." The central approach to feminist literary criticism is the desire to

challenge and redefine feminist literature. is. As Sherman says, "feminist criticism is a space where you can give and hear the voice of a woman who was previously suppressed and suppressed only by the method of patriarchal literary criticism.

Furthermore, the term "feminist" refers to someone who advocates for women's rights. The meaning of the word has changed now that the only right, the right to make a living, has been obtained. And a meaningless word is a rotten word, a dead word. In addition, feminism is a movement that originally stemmed from the assumption that women were fundamentally oppressed and exploited, as well as an attempt to end this oppression and exploitation. Moreover, the essence of the feminist struggle is for equal rights, dignity and freedom to control body and life both inside and outside the family. On the other hand, feminists not only struggle to liberate women before men, but they also realize that men also have to endure the sufferings of a regime's domination, exploitation and oppression. injustice caused. Furthermore, the feminist movement is a struggle to transform an unjust system and structure, towards one that is just for women and men. In other words, feminism is essentially a movement for social reform in the sense that it is not just fighting for women's issues.

2.2 Liberal Feminism

A subset of feminist theory known as liberal feminism promotes gender equality by means of social, political, and legal change to the current social structures. In order to eradicate prejudice and guarantee that women have the same rights and freedoms as men, it promotes reforms to laws and policies and highlights the significance of equal opportunities. This type of feminism, which

has its roots in liberal political thought, emphasizes equal representation in the political and professional arenas, economic independence, educational access, and individual rights. The intention is to establish a society in which a person's potential and opportunities are not limited by their gender.

“One is not born, but rather becomes, a woman,” (de Beauvoir, 1956, p. 14) highlighting the idea that society, not biological determinism, determines gender roles. This realization supports the liberal feminist claim to attain gender equality, institutional norms and discriminatory practices must be changed. In her writings, De Beauvoir questions the social conventions that limit women and promotes their autonomy, arguing that they have the right to overcome imposed identities and attain genuine independence. The liberal feminist goal of eliminating gender-based discrimination through institutional and legal reforms is supported by this intellectual framework.

2.2.1 Image of Independent Woman

The independent woman is one who challenges the roles that society has historically placed on women and proclaims her independence. According to Beauvoir (1956), a woman achieves independence when she actively pursues her own objectives and aspirations rather than being restricted to positions of passivity, service, or dependency. The independent woman defines herself as a free and independent person, rejecting the patriarchal idea that her worth is derived only from her interactions with other people, whether as a wife, mother, or caregiver.

The free woman is just being born; she will be equal to him when she conquers her transcendence as her male peers do (de Beauvoir, 1956, p. 846). According to Beauvoir, women must question social conventions and go over the constraints placed on them in order to achieve freedom, which is a process of self-creation rather than a given. She maintains that in order for women to attain equality and self-realization, this process must include economic, intellectual, and personal freedom. Beauvoir calls for a change that would allow women to participate equally in all areas of life and criticizes the established social structure that has denied them these liberties. In her ideal world, women would no longer be constrained by the duties of "the Other" and would be acknowledged as unique individuals who are able to live freely and truthfully.

2.2.2 Image of Rebellious Woman

The notion that a woman who actively defies the roles, expectations, and social conventions that have historically defined and constrained women is considered rebellious. A woman in rebellion opposes being categorized as "the Other" and rejects the constraints placed on her by patriarchal systems. By claiming her independence and rebuilding her identity according to her own standards, she instead questions the current quo and strives for equality and freedom. According to Beauvoir, women must revolt in order to assert their independence. According to her, it is an act of rebellion against the roles of servitude and dependency that are ascribed to women, a rejection of passivity and submission.

The woman must give up all the benefits that come with her alliance with the superior caste if she chooses not to be the Other. (de Beauvoir, 1956, p. 30) This emphasizes the difficulties and sacrifices a disobedient woman must make. She must give up the advantages or perceived stability that come with fitting in with society's expectations, such financial assistance or social acceptance, in order to reject her customary role. The disobedient woman embraces the uncertainty and struggle that come with claiming her independence, choosing freedom over ease. Women open the path to their own transcendence by rebelling against the systems that uphold inequity. According to Beauvoir, rebellion is a step toward self-realization and the development of a more equitable and just society rather than just an act of opposition. Women can remake themselves as independent beings who can live freely and according to their own terms by rebelling.

2.2.3 Image of Brave Woman

The idea that a brave woman is one who, in spite of the risks and difficulties involved, faces the challenges of claiming her autonomy and escaping social limitations. A courageous woman embraces the fight for freedom and equality despite acknowledging the obstacles posed by patriarchy. According to Beauvoir, women must have courage in order to break free from their assigned roles and assert their legitimate position as autonomous, equal members of society. Beauvoir recognizes that women must have the guts to accept the uncertainty of blazing their own trails rather than the ease of conformity.

To emancipate herself, a woman must break the bonds of her condition and affirm her liberty, even if this means facing insecurity and hardship. (de Beauvoir, 1956, p. 189). This demonstrates that being brave entails facing the difficulties that follow rejection of social norms as well as rejecting them outright. A courageous woman does not back down from the challenges of claiming her independence, whether they include financial instability, social rejection, or opposition from those who want to keep things as they are. Rather, she confronts these challenges head-on, putting her independence and self-awareness ahead of convenience or social acceptance. Women who want to reach their full potential must possess bravery. By opposing repressive structures and proving that women are capable of leading independent lives, a courageous woman motivates change. Her bravery inspires others to challenge and defy the conventions that uphold gender inequity, paving the door for more significant social change.

2.2.4 Image of Caring Woman

The idea of a "caring woman" has historically been influenced by cultural norms that link femininity to altruism, nurturing, and devotion to others. Beauvoir does not discount caring and caregiving as intrinsically bad qualities, even while she criticizes how these responsibilities have historically constrained women and maintained their inferiority. Rather than being forced into caring roles by society, she contends that women should be free to select them. According to Beauvoir, a truly loving woman maintains her independence and works for self-realization while balancing her interactions with other people. Beauvoir emphasizes how care

may be used as an instrument of oppression when it is enforced by social standards, preventing women from assuming more independent roles.

She is accused of not knowing how to fly after having her wings chopped (de Beauvoir, 1956, p. 731). This demonstrates how cultural norms limit women to roles including caregiving and selflessness while simultaneously criticizing them for their lack of autonomy and ambition. Women's potential for self-fulfillment and personal development is limited since they are frequently socialized to put the needs of others before their own. Beauvoir employs this imagery to highlight that the institutional limitations that compel women to assume these roles—rather than caring itself—are the issue. According to Beauvoir's theory, a fully empowered and compassionate woman would balance her need for autonomy and self-realization with her compassion for others, choosing to nurture out of genuine desire rather than social obligation.

2.3 Unfair Treatment

According to Simone de Beauvoir, profoundly embedded social, economic, and political systems that place women beneath males are to blame for the different forms of unfair treatment that women face. According to Beauvoir, structural discrimination against women restricts their autonomy and self-fulfillment because they are frequently denied the same possibilities and freedoms as males. She contends that women face discrimination in almost every area of life, such as employment, education, and legal rights, which perpetuates a position of inferiority and dependency.

2.3.1 Unfair Treatment from Society

A variety of social, cultural, and economic systems have historically oppressed women by methodically limiting their freedom and opportunity. The way women's identities and value are frequently determined in connection to males, portraying them as subordinate, docile, and dependent, is one of the fundamental injustices she criticizes. Only by changing the systems that support gender-based discrimination will it be possible for women to attain equality and self-realization. This unequal treatment is socially manufactured rather than innate.

She is the incidental, the inessential rather than the essential; she is defined and distinguished in relation to man rather than him. She is the Other; he is the Subject and the Absolute (de Beauvoir, 1956, p. 26). Women are viewed by society as "the Other," which effectively places them under men. She contends that social and cultural standards that limit women's freedom and potential and place them in a subordinate position are firmly rooted in this disparity.

2.3.2 Unfair Treatment from Family

The unjust treatment of women in the family, emphasizing how gender inequality and women's subjugation are maintained by traditional familial norms. She contends that women's roles are limited and their autonomy is suppressed in the home, a crucial institution in society. Women are frequently forced into positions that restrict their autonomy and ability to express themselves, mostly as mothers and wives, whose worth is primarily determined by their interactions with men and their domestic duties.

De Beauvoir criticizes the conventional division of labor in the family, which holds that women should be primarily responsible for taking care of the home and raising the children, regardless of their own needs or goals. Marriage binds a woman to a man and turns her into a mistress of a household; she nevertheless serves her father, brothers, and brother-in-law (de Beauvoir, 1956, p. 507). Women's roles in the family are limited to taking care of other people's needs; they have little chance for autonomy or personal fulfillment. De Beauvoir contends that because women's time and energy are focused on supporting the family system rather than pursuing personal goals, they are unable to reach the same degree of independence or self-realization that men do.

2.2 Previous Research

Following the discussion of the idea, the researcher cited a large number of previous research to support the findings. The previous study that relates to this research is research from Winarsoputra et al (2024) by analyzing the novel *Al Ajnihah Al Mutakassirah* (Broken Wings) by Kahlil Gibran is examined in this journal using a qualitative-descriptive technique in terms of feminism, particularly liberal feminism as defined by Naomi Wolf. According to the findings of the study and analysis of Kahlil Gibran's novel *Al Ajnihah Al Mutakassirah* (Broken Wings), religious leaders (Bishop Bolus Galib) had a significant impact on social life in society. During that time, women were subjected to oppression, treated like objects, and lacked the same rights as men. "A woman is like a commodity that is

bought, offered, and moved from one house to another, then she will become like a piece of old furniture placed in a corner of darkness" .

The second study is from Sari et al (2024) This study examines how the main character in Jane Eyre's novel is portrayed in terms of liberal feminism. Both the liberal feminism theory and Reaske's theory of characterization were employed in this study. The researcher employed mimic as the research approach and qualitative research as the method. The results of this study demonstrated that the novel depicts two facets of liberal feminism: equal liberty and equal education. These qualities are demonstrated by Jane Eyre's character, who battled for her freedom by being independent and brave and by being smart and forward-thinking enough to receive a good education.

The third study is from (Miskiyah & Sofyan, 2023). The purpose of this study was to identify the many forms of liberal feminism and its traits in the speech and body language of the movie's protagonist. The author used the descriptive qualitative method to examine liberal feminism based on Merida's gestures and speech. Data collecting techniques involved watching the movie, picking out, and recording the actions and utterances that were connected to the kinds of liberal feminism that the main character in Brave represented. The study's findings revealed 22 facts about the protagonist of the movie Brave's liberal feminism. Out of the twenty-two statistics, three included libertarian feminism and 19 included individualist feminism. The author also identified the characteristics of liberal feminism in those types: equal liberty (the freedom of speech and press), equal education, the right to vote, and the maturity and

discovery of women's individuality. The right to vote was identified as the prominent quality in the study, meaning that the protagonist of the movie *Brave* mostly demonstrated her struggle for the right to vote.

The fourth study is from Diva et al (2024) The purpose of this study is to investigate the mail order bride industry in Indonesia, which selects Indonesian women living below the poverty line. The investigation, which was conducted using qualitative methodologies with secondary data sources and liberal feminist theory, reveals that women who engage in this activity are typically impacted by a lack of educational opportunities, patriarchal stigma, and economic circumstances. The intricacy of the issues encountered by Indonesian women suggests that more comprehensive and tangible actions are required, even in light of the government's efforts to collaborate with organizations dedicated to women's security. Therefore, the Indonesian government must bolster measures that tackle the underlying reasons of poverty among mail order brides and guarantee equal welfare for women throughout the country in order to combat this practice.

The fifth study is from Suwastini et al (2020) The purpose of this study is to determine how Kevin Kwan's 2013 book *Crazy Rich Asians* portrays Rachel Chu as a liberal feminism. The current study was created using Miles and Huberman's interactive approach of qualitative data analysis, which combines McKee's textual analysis with the viewpoint of liberal feminism. The current study elaborates on the characterizations of Rachel Chu as an attractive, clever, and independent woman, depicting Rachel Chu as a liberal feminist, through the repetitive and simultaneous processes of data gathering, data reduction, data

display, and conclusion drawing. As a result, it is suggested that while the book may resemble a fairy tale in that it is set in a glamorous, romantic love story in Singapore's wealthy society, it also incorporates feminist elements that encourage readers to be as smart and self-reliant as Rachel Chu, the protagonist.

The sixth study is from Maulani et al (2024) Determining the meaning of denotation and connotation in the 2019 film *Little Women* is the goal of this study. It used a qualitative methodology. Feminism-related verbal and nonverbal cues were chosen using the purposeful sampling technique. This study used the liberal feminism theory and Barthes' (1986) semiotics to analyze the data (Tong and Botts, 2018). Four moments from the film comprise the data collected. The analysis indicates that there are two findings. The original, true, or objective meaning of the verbal and nonverbal cues that has been widely accepted is reflected in the denotation. Connotation, on the other hand, suggests a meaning that is not true and is shaped by the reader's or viewer's emotions, sentiments, and cultural beliefs. The meanings of the signs there stand for liberal feminism in four domains: education, the home, the workplace, and society. The girls in the film are portrayed as strong, sensitive, independent, determined, intelligent, and hardworking in each location. A person could succeed in life if they had these qualities. In fact, Jo, the main character, was able to fulfill her ambitions in the end.

In terms of similarities, previous study used a theory of liberal feminism even though the previous research used multiple theory of liberal feminism from multiple expert. In terms of dissimilarity, the data sources of this study are

different from the sources of previous studies. This study uses the novel “The Awakening” as a data source. The researcher chose this novel because the data obtained was easier to find, making it easier for this research to find essential data.

2.3. Theoretical Framework

Assessing women's image and women's unfair treatment through the novel “The Awakening” the researchers hope to briefly explain feminism's approach to answering several questions. In this novel, de Beauvoir main theories are used to examine image of woman. The concept of feminist approach, the first and second question regarding image of women and unfair treatment they experienced in the novel.

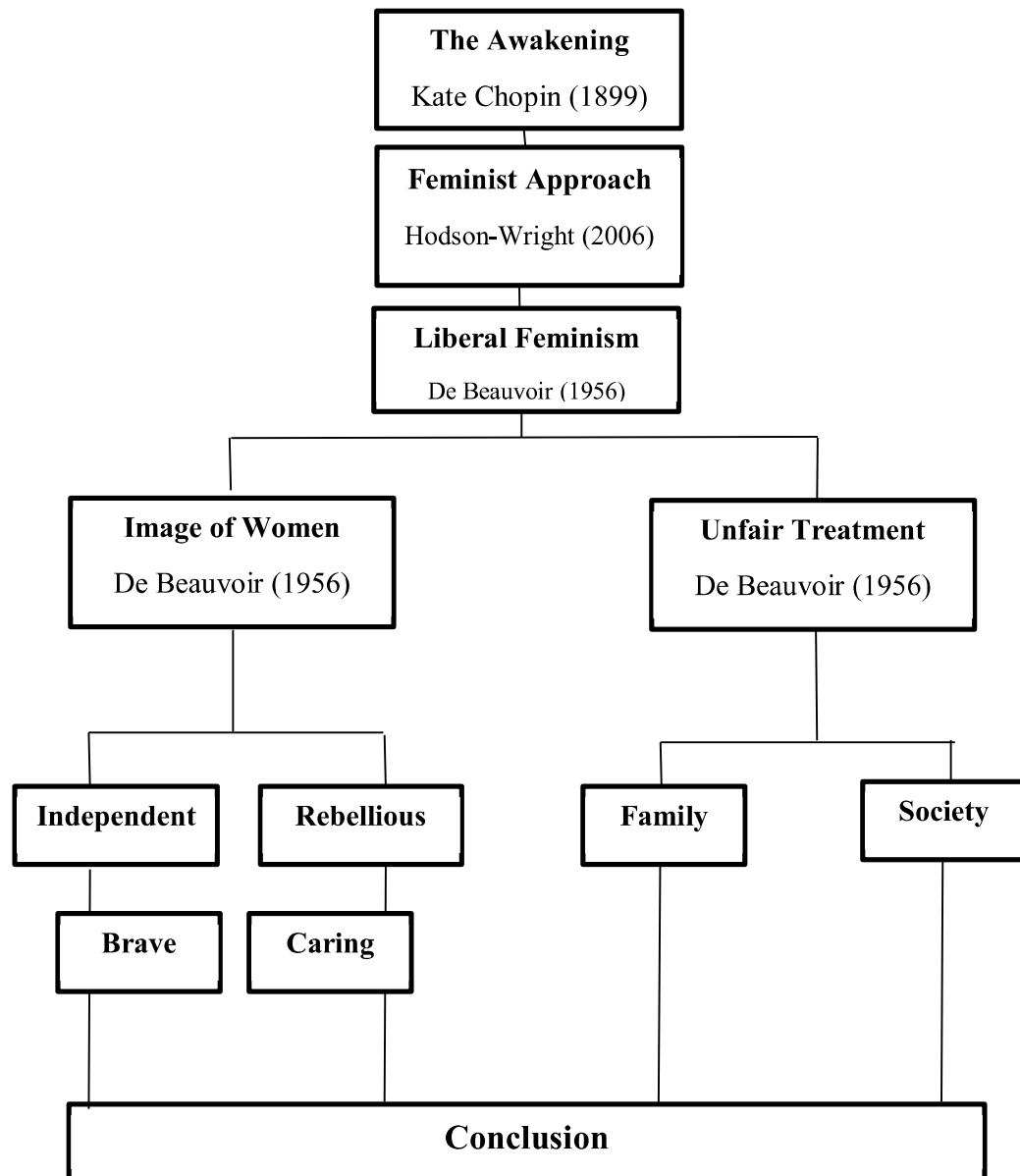


Figure 2.1 Theoretical Framework