CHAPTER II
REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

This chapter delves into Simone de Beauvoir's (1956) idea of women's resistance, which serves as the theoretical framework for this investigation. It also describes the research framework used in the study. Furthermore, some key earlier investigations are presented to offer a foundation for the current research. Furthermore, the chapter discusses earlier findings on women's resistance, which are important references for this research.

2.1 Feminist Approach

Feminist approach is one of methods that used in analyzing a literary works. literary work is a point of feminists to performs Feminist criticism. Literary works are employed in feminist criticism to illustrate and raise gender issues toward women. Novel is one of the examples in literary works that is used in feminist criticism. Mockingjay is one of the feminist novels which employs in this research. Feminist is a study to analyzed the phenomena of gender inequalities and frequently done because women are treated differently than males in all aspects of society. As Barry, (2017) stated that approach of feminism is a method that contains economic, political, and social factors in order to clarify the challenges of feminism.

Furthermore, Feminism as a movement which initially departed from the assumption that women were basically oppressed and exploited, as well as an attempt to end this oppression and exploitation. Moreover, the essence of the

feminist struggle is for equality, dignity and freedom to control body and life both inside and outside the home. On the other hand, feminists are not only struggling for women's emancipation in front of men, but they are also aware that men also experience suffering caused by domination, exploitation and repression of an unfair system. Besides, the feminist movement is a struggle in order to transform an unfair system and structure, towards a system that is just for women and men Fakih, (1996). In other words, the essence of feminism is a social transformation movement in the sense that it does not only fight for women's issues.

2.1.1 Concept of Sex and Gender

The meaning of the words sex and gender is not clearly distinguished. Meanwhile, there is no description that is able to explain briefly and clearly the concept of gender and why it is important in understanding the system of social injustice. In other words, the emergence of ambiguity is caused by a lack of explanation about the relationship between the concept of gender and other problems of injustice. Sex is the interpretation or division of two biologically determined human sexes attached to a particular sex. For example, men are humans who have penises, jackals and produce sperm. While women have reproductive organs such as the uterus and a channel for giving birth, produce eggs, have a vagina and have breastfeeding tools. These are biologically attached to humans forever and permanently unchanged and are biological provisions or as divine or natural provisions.

Meanwhile, another concept is the concept of gender, which is an inherent trait of both men and women that is socially and culturally constructed. For

example, that the woman is known to be gentle, beautiful, emotional or motherly. While men are considered strong, rational, manly, and mighty. The traits themselves are interchangeable (Fakih, 1996). There are differences between the biological components of sex and how those components manifest. Gender refers to the socially constructed roles, actions, expressions, and identities of boys, girls, males, and gender feelings of inadequacy people (Rogers, 2005).

2.1.2 Resistance of woman

The embodiment of existence that carried out by women with the aim of realizing the role of women as a subject, not an object. This is achieved by working get a proper education, as well as be a bearer of aspirations public (De Beauvoir, 1956). There are 4 strategies as form of resistances of women namely: Woman can work, women can become intellectual, independent women, Women can reject their motherhood nature defined by (De Beauvoir, 1956).

2.1.2.1 Women can work

According to Beauvoir working in patriarchal capitalism is repressive and exploitative, particularly if it requires women to perform double duty. Despite how difficult and exhausting women's labor was, Beauvoir argued that if they did not complete it, they would completely miss out on the opportunity. Women can "reclaim their transcendence" by cooperating with males outside of the home. Women will explicitly proclaim their role as humans who actively control the course of their own destiny. Women who are working "concretely" establish their identity as subjects and as people who actively shape their own fate. Because of this, women must demonstrate their competence and responsibility at work,

despite their exhaustion from working from sunrise until late (De Beauvoir, 1956).

> "The fact that we are human beings is infinitely more important than all the peculiarities that distinguish human beings from one another. And woman can only make herself a human being in work and in action (De Beauvoir, 1956).

The quote above, Beauvoir highlighted that labour and active participation in society are how both men and women develop a sense of identity and purpose. According to her, women may establish themselves as independent persons directing their own lives and break free from conventional norms through employment.

2.1.2.2 Women can become intellectual

Intellectual activity is an activity when one thinks, sees and defines, and is not a non-activity when one becomes the object of thinking, observing, and defining. Where members of groups that will build change for women. Being an intellectual woman entails belonging to a movement that will advance gender equality (De Beauvoir, 1956).

> "One is not born, but rather becomes, a woman. No biological, psychological, or economic fate determines the figure that the human female presents in society; it is civilization as a whole that produces this creature...only the intervention of someone else can establish an individual as an Other" (De Beauvoir, 1956).

In this quotation, Beauvoir highlights how social and intellectual roles for women are moulded by society rather than being inherently predetermined. Women must actively participate in and reinvent their positions outside of societal constraints if they are to attain intellectual identity. Her conviction that women have the capacity to abandon passive positions and actively participate in campaigns for social advancement and gender equality is strengthened by this.

2.1.2.3 Independent Women

Beauvoir believes that one of the keys to women's liberation is economic power. Beauvoir reminds women that their attempts to define themselves would undoubtedly be constrained by their surroundings. Women's independence, for instance, is constrained by how much money they have in the bank, much as a sculptor's creativity is constrained by the size of the marble that is accessible. If a woman is to achieve something she dreams, she must contribute to the development of a society that will give her the resources she needs to break through the current barriers that surround her. Women can contribute to bringing about society's socialist change (De Beauvoir, 1956).

> "To emancipate woman is to refuse to confine her to the relations she bears to man, to not define her as the Other, and to transform the two sexes' roles so that beyond their natural differences they can attain complete equality on a social level" (De Beauvoir, 1956).

Beauvoir emphasizes in this statement that women can only be really independent when they are not restricted by traditional roles or defined in relation to men. Women must have social equality and economic power in order to be independent and fully engage in society. She suggests that in order to achieve this independence, society must change so that women have equal access to resources and opportunity to achieve their objectives.

2.1.2.4 Women can reject their motherhood nature

By associating themselves with the beliefs of the dominant group in society, women can resist internalizing their otherness. Accepting the role of the other, on the one hand, the female authentic self as the "self-object" seen from the

male world, on the other hand, the female authentic lives as "the isolated and visible self, visible even to herself." As a result, women become divided Self. women can resist internalizing their otherness by identifying themselves with the beliefs of the dominant group in society (De Beauvoir, 1956).

> "One of the benefits that oppression secures for the oppressor is that the humblest among them feels superior… thus poor whites in the South felt themselves superior to blacks, and the southern propertied classes defended this selfish interest by fostering…a close solidarity among them…Thus, woman may fail to respect herself when she is subordinated" (De Beauvoir, 1956).

In this passage, Beauvoir describes how social institutions can cause women to internalize a sense of "otherness" and feel pressured to fit into socially prescribed duties, like motherhood. She contends that women can oppose this by identifying with the prevailing ideologies that uphold equality and autonomy. Women might reject being viewed as "the other" and instead claim their own identity and independence by defying their conventionally assigned duties, such as parenting.

2.1.3 The Obstacles of woman against the Patriarchal

According to De Beauvoir, (1956) women play an "inessential" function in society, defined largely by their interactions with males rather than as autonomous creatures. She discusses how society assigns fixed positions to women, expecting them to take on duties that are often allocated for men but simultaneously restricting them to family-based, supporting roles. This paradigm limits women's capacity to openly express themselves in public and social settings, thereby driving them to the margins. According to De Beauvoir, (1956) women are socially created as the "Other," which positions them in a subservient position to

males, viewing them as "absolute sex" rather as fully formed beings with inherent value. Women are viewed as subordinate in this worldview, whereas males are regarded as important, essential actors in mankind.

Additionally, De Beauvoir, (1956) contends that the capacity for female subjectivity is critical to a woman's ability to define herself autonomously, outside of the traditional roles allocated to her by society. This type of subjectivity enables a woman to stand on her own, viewing herself not as an extension of others particularly men but as a completely independent individual with her own interests, objectives, and action. De Beauvoir contends that female subjectivity is a choice and a continuous process of self-realization, urging women to reject socially imposed definitions that position them in a subservient role. By developing this sense of self, women may overcome conventional expectations and walk into roles of their own creation, asserting their existence as autonomous, self-defined persons.

2.1.3.1 Perspective from Society

De Beauvoir, (1956) stated women shape themselves not by fixed psychological or biological characteristics, but by the culture in which they live. In this sociological perspective, a woman defines herself via her choices and behaviors, therefore when she takes on a submissive role, she is effectively choosing to be obedient to males. Cultural norms have a significant impact on how society views women, defining roles and expectations that make it difficult for them to express their actual identities. De Beauvoir observes that women's challenges are inextricably linked to those of males, implying that societal culture

frequently serves as an impediment to women's participation in public affairs. However, when cultural narratives that glorify males fade throughout time, women have greater opportunity to establish themselves and be noticed in society.

Moreover De Beauvoir (1956) believes that women's economic and personal freedom is the key to overcome sexism and oppression. Financial independence and professional talents are critical for overcoming past injustices and limits. Women frequently face considerable challenges, despite glorified ideas of "perfect womanhood" in culture. At the time, laws and societal conventions denied women equal rights, exposing them to discrimination and limiting their access to formal education. Because society put less priority on training women for advanced professional jobs, few women held skilled occupations requiring a higher level of education. Women were often expected to remain in domestic duties, such as housewives or caregivers, and were frequently discouraged from becoming major earners. This hesitancy stemmed in part from social preconceptions that equated money support with males. However, according to de Beauvoir's existentialist feminist paradigm, women's rising freedom has enabled them to question traditional roles, resulting in conceptual equality within their families and society.

For instance, the quotation from Virginia Woolf's *Mrs. Dalloway*, **"She thought that she would go to the window and look at the sky. Perhaps the sky would be as blue as it was this morning" (page 67).** Clarissa Dalloway's moment of introspection reveals her battle with estrangement. She feels the weight of cultural expectations and is attempting to figure out her own identity as

a woman in a male-dominated environment. This internal conflict demonstrates the emotional and mental hardship that comes with living in a culture that limits women's independence and self-expression. De Beauvoir (1956) stated, women frequently feel separated or alienated from their surroundings as a result of the roles assigned to them by society. These roles typically stress submissiveness and serving others, which can make women feel confined.

2.1.3.2 Old Tradition and Culture

Patriarchal structures that restrict women's freedom and agency, cultural and traditional norms are deeply embedded in society and reinforce a gendered hierarchy that limits women to passive, secondary roles. As claimed by De Beauvoir (1956) longstanding traditions and cultural norms play a significant role in keeping women subordinate within a patriarchal society. These norms, passed down over generations, limit women's roles to those of wives, mothers, and caretakers, creating a rigid framework that defines femininity through submission and dependence. This cultural conditioning restricts women from reaching their full potential and autonomy. While men are generally free to pursue ambitions and shape their own lives, women are often bound to roles that prioritize family and community expectations. This division places women in a state of "immanence," where they are expected to live within boundaries set by others, rather than "transcendence," which would allow them to actively shape their lives.

Cultural traditions and societal expectations have a huge impact on an individual's essential features. A community's standards define not just permissible conduct, but also personal goals and concerns. For example, women

frequently internalize cultural constraints that govern how they should act, what roles they should play, and how they should express themselves. As a result, fear becomes inextricably linked with identity; it might emerge from the dread of failing to satisfy society norms or the fear of being condemned for acting outside of customary roles.

2.1.3.3 Internalized Inferiority

Furthermore, social concerns are compounded by the concept of the "Other." Women in patriarchal settings are usually confined to lower roles, leading to a widespread dread of being perceived as insufficient or inferior. This anxiety frequently affects women's desire to pursue their goals, challenge norms, and speak up in public places. Internalizing such worries can lead to low self-esteem and stifle personal growth, as women may feel pressured to conform to conventional standards rather than embrace their uniqueness.

For example, many women live in continual fear of being violently or oppressively treated by men. Some societal beliefs legitimize this anxiety, implying that women, due to their biology and social position, should accept a submissive role and avoid opposing male authority. When women enter public spaces, they frequently encounter multiple difficulties that increase their likelihood of prejudice. This cultural framework creates a contrast between how women see the world and the restricted ways in which they are depicted, with many of them confined to supporting roles rather than being acknowledged as autonomous persons. As a result, these difficulties reinforce women's perceptions

that their challenges are emblematic of continuous social barriers that they must face on a daily basis.

2.2 Previous Study

According to the discussion of the theory apply by the researcher, the researcher connects some relevant previous research to assist and support for conducting. Firstly, was conducted by Hidayana (2023) this research aims to describe and analyze those forms of resistance. This paper uses the resistance theory of James Scott to identify forms of victim resistance and uses SWOT analysis to evaluate the results that have been carried out. The findings indicated that self-acceptance, criminal prosecution of and threats against offenders were the main tenets of women's resistance. Based on SWOT analysis, these resistance mechanisms have given victims the opportunity to bring attention to instances of sexual assault in cyberspace, engage in social media conversation, and raise public awareness.

Mukminin (2024) this research to determine the different types of aggression and resistance that the female characters in the movie Perempuan Tanah Jahanam demonstrated. This study uses an objective methodology focused on literary analysis and is both descriptive and qualitative. The data includes quotes from scenes and conversations that highlight the violence and the female characters' attempts to reject it. A descriptive analytical approach was used for the study, and library research was used to get the data. The results show that the female characters in Perempuan Tanah Jahanam experience three different forms of violence: sexual, psychological, and physical. They exhibit both overt and

hidden forms of resistance in reaction to this abuse. Whereas covert resistance entails hiding, running, and requesting help, open resistance entails using sharp weapons and verbal threats.

Katrinada & Thoyibi (2023) investigated three main areas: 1) the signs of women's resistance, 2) the representation of this struggle in the film, and 3) the rationale behind Richard LaGravanese's decision to address women's resistance in the film. The researchers used the documentation approach to acquire data for this qualitative study. The resource, which includes conversation, pictures, and situational explanations from the movie and its transcript, illustrates the ways in which women have resisted racial prejudice and male dominance. Several markers of women's resistance are identified by the findings: They must 1) strive for equality, 2) have the guts to make choices, 3) confidently share their valuable experiences, 4) voice their thoughts and stand by them, and 5) assert their rights and opportunities. The research focuses on five examples that show how women are fighting against prejudice and dominance. In the end, the movie offers a compelling example of how women may fight against prejudice and oppression, inspiring many other women to have the guts to take action, show tenacity, and oppose injustice

Sintya & Pratiwi (2024) this study used a descriptive research technique to collect primary data. Feminist and resistance ideologies are used to the data analysis. Woman's resistance is shown in the film in two ways: first, as subjects of resistance represented by protesters calling for modifications to marriage laws; and second, in a relatively passive capacity, as demonstrated by sequences

showing women being exploited and objectified. Overall, Wadon Ora Didol shows that women are presented as important players who may freely criticize issues related to early marriage, fight for their rights, and become independent. The movie also shows women who support equality and the right to freedom while being aware of the suffering of others in both public and private settings. These results provide a social criticism that emphasizes the value of women's rights in society and their fight for inclusion in feminism. The findings, according to the authors, should raise public awareness of social concerns and women's exploitation, especially in relation to early marriage.

Aiman et al. (2022) investigated how women resisted in Khaled Hosseini's book A Thousand Splendid Suns. Employing a feminist framework grounded in Barlas's perspectives on gender equality, the study encompassed many phases of data analysis, such as data reduction, presentation, and conclusion. The results demonstrated Afghan women's opposition to patriarchal Afghan society, which was analyzed via Barlas's feminist perspective and represented a cultural revolution in the book.

Kurnia et al. (2023) used a critical discourse analysis technique to show how the novel's female characters defy convention. The research is categorized as qualitative, and the data include textual excerpts from the book that are thought to show resistance. According to the results, Magi defies the accepted practice of prisoner marriage in some way.

The similarities between the seven previous studies lie in their use of a feminist approach and the application of existentialist feminism as the theoretical

framework. The current study also takes a feminist approach, utilizing existentialist feminism to examine women's experiences. However, earlier research mostly focused on female characters' hardships without going further into the challenges they encountered. In contrast, the current study not only studies women's hardships, but also the many impediments shown by female characters that impede their desire for existence. This research focuses on the problems that women face, covering elements such as class, color, and cultural conventions. It also examines how societal and cultural variables impede progress toward gender equality and recognition of women's existence. By investigating Suzanne Collins' novel Mockingjay, this study hopes to give a thorough picture of women's resistance and the multiple barriers they face in today's world

2.3 Theoretical Framework

This research was conducted based on the feminist approach put forward by Barry which shows that the feminist approach is a method that includes economic, political, and social factors used to explain the problem of feminism. Furthermore, De Beauvoir describes the forms of resistance experienced by women in the novel MockingJay by Suzanne Collins which is divided into five, namely Woman can work, women can become intellectual, independent women, Woman can reject their motherhood nature. In addition, the researcher analyzed the obstacles of woman by using the theory of De Beauvoir in "The second sex": Society's perspective, old tradition and culture and internalized inferiority.

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│      "Mockingjay" novel         │
│      by Suzanne Coliins          │
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┌─────────────────────────────────┐
│   Feminist Approach in the novel │
│    "Mockingjay" Barry (2017)     │
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│     Concept of Sex and Gender    │
│          Fakih (1996)            │
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The Resistance of Woman De Beauvoir (1956)

The Obstacle of Woman against the Patriarchal De Beauvoir (1956)

Woman Get to Work

Woman Independent

Society's Perspective

Internalized Inferiority

Woman can become intellectual
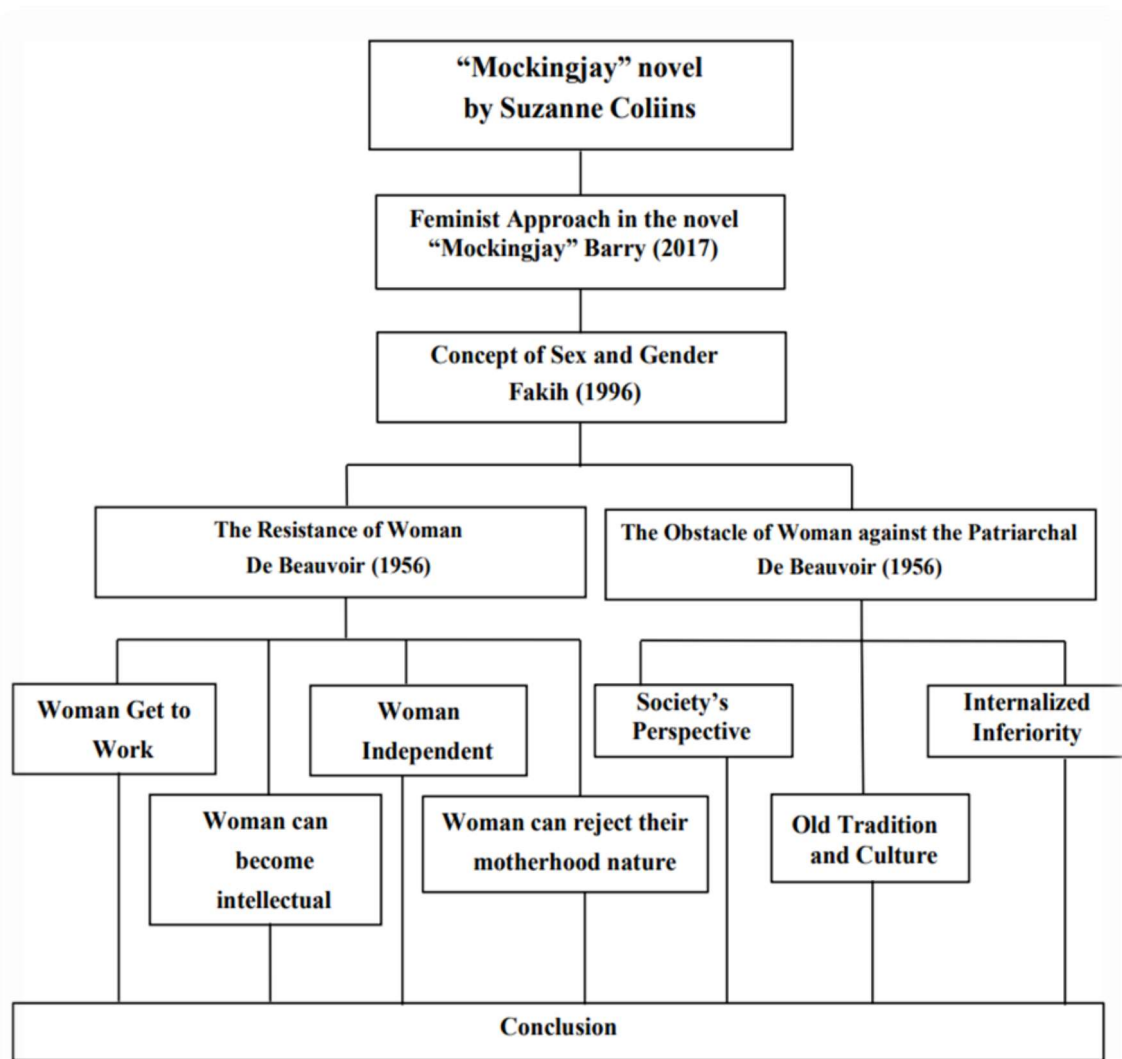
Woman can reject their motherhood nature

Old Tradition and Culture

Conclusion

Figure 2.2 Theoretical Framework