CHAPTER II

THEORETICAL FRAMEWORK

In this chapter, the writer introduces the approaches which are used in the analysis: the intrinsic approach and the extrinsic approach. The intrinsic approach used here lies on the examination on the intrinsic elements of a literary work, which in this case, is *The Independent Female*. The writer will examine the drama's main character (which is Gloria), as well as some information about the setting and the plot. Further in the extrinsic approach, there will be explanation about feminism theory used as the tool in analyzing the drama. Feminism theory along with the related information is used to support the analysis and get a thorough understanding on the subject matter of the drama.

2.1. The Intrinsic Approach

Formal elements in a literary work hold important role in shaping an inseparable whole of the text, which is called as organic unity (Tyson 119). Those elements consist of images, symbols, metaphors, rhyme, meter, point of view, setting, characterization, and plot. Without such organic unity, a literary text (in the form of prose, poetry, or drama) will have no clear structure and will confuse its reader. In this study, setting, characterization and plot will be given special focus to help analyze *The Independent Female* drama.

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2.1.1. Setting

Setting covers the location where the story takes place and the time when the story occurs. It does not simply illustrate the literary text's place and time. Historical and cultural backgrounds are provided within the story to improve the readers' understanding (DiYanni 61). DiYanni quoted Eudora Welty's statement, that "Setting of place and time keeps the characters real" (62-63). Setting is essential to the literary text as it provides cultural background of the story, which improves the understanding about the characters. The setting of a literary work, including the time and place of its action, is crucial to the creation of a complete work. In *Novel*, Madden states that "Physical places…, as well as cultural settings such as hospitals and universities help determine characters' conflicts, aspirations, and destinies" (Microsoft Encarta, 2006). In describing setting, author does not deal with place and time only, but also in both details (Di Yanni 3). A good description of setting shall bring the reader to an imagination as if the reader himself was inside the story.

2.1.2. Characterization

According to DiYanni, characterization is how the characters are presented and revealed by the author (DiYanni 56). There are five distinct ways to reveal characters: what they do, how they are described, what they think and say about themselves, what other characters think and say about them, and what the author says about them (DiYanni 140-142). In examining characters of a literary text, we need to do approaches to the characters as we approach people in real life.

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Characterization can be analyzed by noticing the character's attitude, behavior, action, utterances, and also other characters' opinion about him. Those approaches are common and usually applied in real life to examining other people's personality. The characters of a literary text are similar with people in real life, but their existence is only an imagination. They are people who live in our imagination while we are reading their story.

Characters are imaginary people created by the author, which is classified into major and minor, static and dynamic ones. Major character is essential to the literary text since he is the centre of the story's action. Major character is also called the protagonist whose conflict with the antagonist might spark the story's conflict. Minor character's appearance is aimed to support major character. Dynamic character experiences changes of attitude, purpose, or behaviors during the progress of the story, while static character stays the same from the beginning until the end (DiYanni 55-56). Besides finding out what is happening, the reader usually follows the characters' journey in overcoming both their internal and external conflict. There is a value inside the characters' development and changes. We might take a precious lesson by examining what the characters get during the story progresses and the value inside the development and changes they experience.

2.1.3 Plot

What is plot actually? In *Novel*, Madden states that:

Most novelists draw the reader in by having the novel's conflict develop over time. The reader sees the situation that provokes the conflict, the development of the conflict from episode to episode, and then the climax and the resolution of the conflict. As the tension builds toward the main conflict, the author may introduce subplots that create and resolve other points of conflict. Some novelists reverse the reader's expectations by describing the aftermath of the story… (Microsoft Encarta, 2006).

Even though Madden explains his though about the significance of plot in novel, the principles basically apply the same in analyzing drama, since plot is the arrangement of events in which a story is composed. It plays important role in developing a story. A good plot is composed in sequence which is based on causal relationship (DiYanni 44). Because of the author's different styles in writing, every story will flow in different way. An author might write in chronological order while another might start from the last events.

DiYanni illustrates plot as a diagram which shows development of the conflict. The diagram consists of: *exposition* or the basic information of the story (description of setting, introduction to major characters), *complication* or the development of conflict, *climax* or a point where conflict is in its peak in which conflict stops raising and begins falling, *falling action* or a moment when conflict is falling, and *resolution* or a moment where conflict is resolved (45). In the exposition, the author introduces setting, characters, and issues which are going to be raised. Issues rise until it hits the highest point. After reaching the peak, the

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issue starts falling down into the solution. In the end of the story, all conflicts are completely resolved.

2.2. The Extrinsic Approach

2.2.1. Feminism

Farber notes in his article entitled *Protests in the 1960s* that the contemporary women movement began in the late 1960s. Those participating in the movement had also worked in earlier movements, where they had often been relegated to menial tasks, such as photocopying and answering phones. Some women during that era began to protest these roles and to question the traditional roles for women in U.S. society.

> During the 1950s and early 1960s, society pressured women to marry, have children, and then remain at home to raise those children. The prevailing view was that women's abilities in the workplace and in public life were limited by their physical fragility and by their roles as mothers. Women were expected to stay at home and to depend on men to provide their financial support. As a result, women were routinely excluded from high status or well-paying jobs (Microsoft Encarta, 2006).

The Civil Rights Act of 1964 is one of the movement's first successes, which, among other things, outlawed discrimination based on gender. However, it is noticed that the government officials rarely enforced the antigender

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discrimination provision. As a result of this official indifference, in 1966 a small group of women led by Friedan formed the National Organization for Women (NOW) to demand that the government prosecute cases of job discrimination against women.

During the 1960s, the women's movement was not a unified force with a single ideology or goal. There were some who fought for equal job opportunities, while others focused on changing relations between men and women. They questioned traditional gender roles and tried to change society's view that a woman's worth was based on her physical attractiveness. Controlling over one's own body was an important issue for many women. Abortion was illegal in almost all states, rapes were rarely prosecuted, and domestic violence was widely accepted as a private matter. Some radical activists believed that American society would have to be entirely remade. They rejected what they called patriarchal values, or men's values, such as competition, aggressiveness, and selfishness. They believed that women were naturally more nurturing and compassionate and advocated a society based on women's values.

By the mid-1970s, feminists had achieved some change. In 1971 Congress banned discrimination against girls and women in schools. In 1973 feminist lawyers won a Supreme Court decision, *Roe* v. *Wade,* in which the justices ruled that women had the constitutional right to choose to have an abortion. Millions of women who never attended a public demonstration used feminist rhetoric and legal victories won by women activists to create greater equality in their marriages and personal lives and to expand their economic and political opportunities.

In *United States (History)*, Johnson and Nancy note that like the civil rights movement, the women's movement used various means to end discrimination (Microsoft Encarta, 2006). Activists created pressure groups, adopted confrontation tactics like sit-ins and marches, and tried to capture media attention. By the end of the 1960s, feminists had created an energetic campaign that called both for legal equity and for the restructuring of gender roles and social institutions. The activists working on this struggle are called as the "feminists".

The word "feminist" was invented by French socialist, Charles Fourier. He imagined a new woman who would both change and be changed by a society based on association and mutuality. At the beginning, feminism is a part of social sciences not yet a part of literature studies. But started in 1960s it has developed and feminism has later been defined in various ways. All of them contain a set of beliefs, value, and attitudes centered on the attempt to equal women and men as a human beings. There are four basic feminist principles as Jaggar and Rothenberg mentioned (Ruth 452):

1. *Liberal feminism* (some people call it *moderate feminism*), which essentially seeks opportunities for women's advancement in the existent society through institutional changes in education and the work place;

2. *Marxist feminism*, which locates the source of women's oppression in the general problems of a capitalist society and the remedy, therefore, in its dissolution;

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3. *Radical feminism*, which locates the source of women's oppression not in any particular economic system but in the nature and implications of gender (perhaps even sex) itself and,

4. *Socialist feminism*, an amalgam of the last two, which holds both economic and gender/sex factors equally responsible.

In English, the word 'feminist' appeared for the first time to describe a woman who campaign in order to have the right to vote in 1890's (Humm 175). However, the society generally noticed a major resurgence of feminist activity in 1850's. This era was perhaps the most important decade of the nineteenth century for women (Gamble 22). During that time, women's movements seek to change marriage law, control their own property and obtain jobs and education. The behaviors of woman as feminist are the contrary to the society's ideal image of lady-like behaviors (Hunter 1983).

Further, the women's movements also entail a philosophical questioning of traditional values and ideas regarding women. It challenges women to examine their intellectual and emotional capacities, to male-female relationship. Feminists are also described as the people who know and understand about oppression towards woman in all aspect of life. These people recognize that woman also have differences and equalities compared to men (Humm 75). Anyone who fights for the equality between man and woman, who care of woman's subordinate position, and anyone who are trying to eliminate the oppression toward woman, could be called *"feminist"*. It means that feminist issues appear because a woman felt that she had been treated unequally because of her gender.

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Ruth (1980) stated that feminists do not accept the cultural images of women as a weak character but they affirm their capacities as the strong image. As a result, if we try to explore the role of women during that century, we are supposed to consider the nineteenth century as the evolution of feminism (Gorsky 1). By the end of nineteenth century, major reforms for women had been accomplished but the term feminist and feminism had only just begun to be used.

Basically, feminism values woman. The feminists activists emphasizes that women are human beings. Therefore, they should be valued for who they are, not for what they can produce, and not for how much they can please others trough their appearances or their services. Women are important, and only when women themselves are aware of this fact can they show to others their worthiness. Further, they will have the confidence to speak up their opinions. Only when they do such, can they become independent beings.

2.2.2. Second Wave Feminism

In the article entitled *Feminism*, it is mentioned that the original impetus for the so-called the second wave of feminism came from the civil rights movement and antiwar protests that emerged in the 1960s in North America and from social protest movements in Europe and Australasia (Microsoft Encarta, 2006). The women's liberation movement started in the United States combined liberal, rights-based concerns for equality between women and men with demands for a woman's right to determine her own identity and sexuality, which became two strands of ideology represented in the seven demands of the

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movement, established between 1970 and 1978. The demands included equal pay;
equal education and equal opportunities in work; financial and legal
independence; free 24-hour day care for children; free contraception and abortion
on demand; a woman's right to define her own sexuality and an end to
discrimination against lesbians; and freedom from violence and sexual coercion.
In *Feminism*, it is explained that:

> Central to second-wave feminism is the notion that the personal is
> political—that is, individual women do not suffer oppression in
> isolation but as the result of wider social and political systems.
> This ideology was greatly influenced by the writings of French
> philosopher Simone de Beauvoir and American feminist Kate
> Millett, who drew attention to ways in which women were
> oppressed by the very structure of Western society. The
> recognition of the rampant nature of patriarchy fueled the feminist
> idea of universal sisterhood—that women of all cultures and
> backgrounds can be united within their common oppression
> (Microsoft Encarta, 2006).

There is an emphasis made by the second-wave feminism in the physical
and psychological differences between women and men. Some feminists criticized
traditional psychoanalysis (notably the work of Sigmund Freud) for assuming that
all people are, or should be, like men. This assumption led them to become
concerned with ways in which women's perceptions were determined by the
particular nature of the female body and by the female roles in reproduction and

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childbearing. Arguments continue over determinist ideas that women are always bound to be caring and nurturing and that men are naturally aggressive.

Because of the efforts of the feminist movement, public attention began to notice on the inequality between women and men and to the structures within society that belittle and work against women. It has led to a reconsideration of women's role in the workplace, resulting in policies that promote equal pay and equal opportunities.

2.2.3. Equality and Independence as the Elements of Feminism

Many people falsely accused the followers of feminism, or the feminist, as 'unfeminine'. They might call the feminists even worse by using the term: 'man-haters'. As a matter of fact, feminism does not attempt to eliminate any feminine characteristics of women. Neither does it persuade women to become lesbian or reject marriage. When it says that it claims for equality, it means that it seeks to eliminate the myths and the stereotypes that govern the perspective of the patriarchal society regarding men and women, which cause the inequality between them in the first place. Women will be able to see themselves differently and to discover new possibilities open for them provided that these myths and stereotypes are eliminated (Ruth 130).

Feminism promotes self-development for women. According to the feminist, women should be given opportunities to develop themselves as human beings. However, being told early in their lives that they have to be compassionate to others, and that their future role as a mother stresses on the importance of his

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quality, women grow up with the sense of having to sacrifice themselves for the benefit of others, especially those they care about. Therefore, women are taught to be selfless, to always listen to others' needs and not her own. Carol Gilligan mentions such difficulty for women to speak, or even to hear their own voice in her preface to her book *In a Different Voice* (1993).

That internal or internalized voice told a woman that it would be "selfish" to bring her voice into relationship, that perhaps she did not know what she really wanted or thought. This might result in upsetting others and therefore carrying with it the threat of abandonment or retaliation. Many women, in fact, did know what they wanted to do and also what they thought would be the best thing to do. But there are so many of them feared that others would condemn or hurt them if they spoke; that others would not listen or understand. They also fear that speaking would only lead to further confusion, that it was better to appear *"selfless"*, to give up their voices and keep the peace.

The above things explain why women often feel afraid to think or to act according to their own will because they are afraid that what they think and do will hurt other people. In general, women think and feel that unless they show their compassion and attention toward other people, they will not be regarded as being truly a woman. This characteristic, sympathetic to others, is the equality that both become the gift and the weight for women. Being sympathetic to others is a good thing. On the other side, it also makes women seem weak. More importantly, it makes them sacrifice themselves for the benefit of others. Thus, women are faced with dilemma. They want to follow their heart, the voice within,

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but the consequence is that they would be judged as selfish, being labeled as 'bad women', instead of the 'good women' label. On the contrary, the basic idea of the patriarchal society regarding the relationship between men and women is that here are differences, and that those differences are in favor of men. For example, the ideal man in the patriarchal society is intelligent, rational, independent, self reliant, and responsible, to name a few, while the ideal woman is intuitive, emotional, dependent, needful, and capricious (Ruth 54-62).

We can conclude that men are positioned better here. They at least have the characteristics which are considered as more dominant than women. The culturally agreed assumption about women also validates that women—consequently—are the subordinates of men. This is called "sexism", the part of gender bias maintained within patriarchal society. Women do not have the equal ability as men to do what the society thinks as morally good things. And since women are considered morally inferior to men, everything, including their works, is only limited to housing a rearing children and their characteristics are considered as insignificant. Feminism challenges this point of view by asserting that "women and men are constitutionally equal and share the same human capabilities" (Freeman 553). As a result, the different roles and status of men and women in society are not based on differences among the gender, but on the social construction that becomes the root of inequality between men and women in the first place.

Patriarchy believes that men are endowed with more capabilities and better preferences than women. For example, a man is considered as the "breadwinner"

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