

## CHAPTER 2

### LITERATURE RIVIEW

Initially, the main objective in chapter two is to discuss more about the feminist criticism theory that is going to be used as a guiding tool in analyzing the novel. In order to get fully understanding, it is better to know the widest term of feminism itself. Elaine Storkey in *What's Right with Feminism* explains that feminists do not only address themselves to the facts of inequality and depression: they want the situation to change. However, what to do about oppression depends largely on what is causing it. Therefore, it is with the 'why' of inequality that many feminists are primarily about how women are unfairly treated becomes a deep and jagged debate about the reasons for it (Storkey, 57). In this chapter, the writer decides to apply Liberal Feminism Criticism for a deeper understanding of how to see the root causes of the oppression of women.

#### 2.1 Theoretical Framework

Liberals hold that freedom is a fundamental value, and that the just state ensures freedom for citizens. Liberal feminists insist on freedom for women. Liberal Feminism is divided into two parts, there are classical liberal or libertarian feminism and egalitarian liberal feminism. Firstly, Classical liberal or libertarian feminism conceives of freedom as freedom from coercive interference. It holds that women, as well as men, have a right to such freedom due to their status as

self-owners. It holds that coercive state power is justified only to the extent necessary to protect the right to freedom from coercive interference.

It would be no exaggeration to claim that the work of John Stuart Mill (1806-1873) provided the head for liberal feminist thinking. *On the Subjection of Women*, published in 1869, soon became the feminist centerpiece as educated women throughout the world read, and discussed it. Mill argues that the personal is political which accurate when the state fails to recognize women's right against coercive interference, especially in women's personal lives (Storkey, 60).

Therefore, for example, in some countries husbands have legal control over their wives' persons and property. Emancipation or liberation thus meant changing the law, opening up areas of employment, allowing women to own property after marriage, and granting them suffrage and full citizenship. Mill's belief was that with the removal of legal constraints that handicapped women would begin to experience freedom becoming self-sufficient and able to direct their own lives.

Women have also been said to be oppressed because their right to be treated the same as men by employers, educational institutions, and associations has been violated in a sustained and systematic way. Women have been regularly denied the right to equal access to opportunities because they are women. Women were in the end more likely to be happiest at home with children and domestic life. At this point Mill holds that the law should not treat women and men differently (Storkey, 62).

On the other hand, Mill tends to defense of equal rights and independence for women to improve the lives of them. He concerned about constraints on individual freedom from government as well as from traditionalist familial, religious, and community institutions-the same civil institutions that conservatives see as necessary for ordered liberty to thrive (63)

Secondly, Egalitarian liberal feminism conceives of freedom as personal autonomy living a life of one's own choosing and political autonomy from the conditions under which one lives. Egalitarian liberal feminists hold that the exercise of personal autonomy depends on certain enabling conditions that are insufficiently present in women's lives, or that social arrangements often fail to respect women's personal autonomy and other elements of women's flourishing (Storkey, 63).

Liberal feminist today would still argue that emancipation could be full achieved without any major alteration to the economic structures of contemporary capitalist democracies. For many, the most influential contemporary feminist in the liberal camp has been Betty Friedan. Her book *The Feminine Mystique* (1963) and the subsequent National Organization for Women (NOW) in 1966 spoke to a mass audience. She focused on the 'traditional' woman: the mother and the housewife. Her style was powerful and her many lectures very persuasive (Storkey, 66).

Friedan argues that women were discontent, not because they were not given enough training as housewives and mothers but because being a housewife was *intrinsically boring*. It was the way women lost their individual identity, it

make their potential was unbalanced into the roles of wife and mother. Individuality was stifled, real personhood denied and true choice not obtainable. The (male) cultural definition of femininity, the 'feminine mystique', defined for women what they should be (Storkey, 66).

Recently, Betty Friedan tends individual self-fulfillment remained the goal, realizable through greater education for women, legal reform and bringing women into the public arena: 'It is the *right* of every woman in America to become all she is capable of becoming on her own, or in partnership with a man' (Storkey, 67). It means that woman must be autonomous and find a job or activities outside their house though they are married, and to become a mother in balance.

In addition, she suggests that women must leaving impression of "superiorities" and returning to work together with men because to develop concept of androgyny, there are feminist and masculine characteristic in every individuals. The other direction is that Friedan emphasizes men to develop feminist characteristic which contains of passive, submissive, contemplative, and care. At the same time, women have to be masculine such as aggressive, rebellions, adventuring (Tong, 51).

In relation to this tradition, Alison Jaggar argues human beings are autonomous and individual rational thinkers. Reason is a specifically human capacity which distinguishes humans from animals and all else. Humans, according to liberalism, are unencumbered selves with the ability to think rationally and make choices about their "own" beliefs about the good life (Tong,

15). These accounts suggest that to say that women should enjoy personal autonomy means that they are entitled to a broad range of autonomy-enabling conditions.

Hence, Mary Wollstonecraft is emphasizing to autonomous action for woman, which power of thought and body is significant things, not only works from her husband or child. She wants women to be themselves as human being or *personhood*. She also explains that the power of mind and body are important in order not to become a 'slave' for their husband and children. Wollstonecraft suggests women not to be a "thing" to give happiness for another people such as man, but as a rational agent that has abilities and own to choose something (Tong, 22).

Wollstonecraft mentioned the position of women as mother has been stereotyped as instinctively prepared and fulfilled in their reproductive role have been constantly challenged. The notion that motherhood is a very pleasurable and satisfying experience, that it gives meaning and enrichment to a woman's life, has been countered by evidence showing that for many women motherhood is more a time of conflict, exhaustion, the sense of years slipping away, isolation and lack of personal identity (Storkey, 59).

Mary Wollstonecraft also argues about the motherhood and marriage which explain that women are left with the responsibility for childbirth and childcare. Women's roles as mothers and childrearsers structure their whole lives. Part-time working is a product of their role as mothers. Unequal and generally low pay is a product of them not being considered as breadwinners. From the

beginning of their lives in capitalist society, the assumption is that they are going to be something different from men. Their pinnacle of achievement is presented as motherhood and marriage (Tong, 22).

## 2.2 Reviews on Related Studies

A journal submitted by Elizabeth Brake, 'Rawls and Feminism: What Should Feminists Make of Liberal Neutrality?' *Journal of Moral Philosophy*, and a journal submitted by S.A. Lloyd, 'Toward a Liberal Theory of Sexual Equality.' *Journal of Contemporary Legal Issues*, has given acknowledgment to the writer about Liberal Feminist theory in doing her study. Both of them conceive of freedom as personal autonomy, living a life of one's own choosing, and political autonomy, being co-author of the conditions under which one lives (<http://www.planetpapers.com/Assets/2564.php>).

According to Elizabeth Brake, in her journal argues that liberal feminists hold that the state must effectively protect women from violence, regardless of where that violence takes place. She attempts to raise moralistic laws restrict women's options because certain choices should not be available to women because they are immoral. Think for example of laws that prohibit or restrict prostitution or abortion, or laws that favor certain kinds of sexual expression or family forms. They also hold that paternalistic and moralistic laws are an unjust use of state power. Such laws place control over women's lives in the hands of others and steer women into preferred ways of life.

Laws restricting access to abortion are of particular import in this context because they take an extremely momentous choice away from women, and together with the cultural assignment of care giving duties to women, steer women into the social role of mother. Women must have a legal right to abortion and meaningful access to abortion services.

Based on S.A. Lloyd's journal, she attempts to raise public reason, that is, shared, public values, support significant feminist conclusions. She argues also that feminists would do well to limit themselves to such values. She explains that it is true which confining the argument to talk of socially recognized values requires operating with one hand tied behind one's back. Lloyd constructs an argument based on shared, public values to the conclusion that justice requires that "women's disproportionate burden in social reproduction must be eliminated" (<http://www.planetpapers.com/Assets/2564.php>).

Both of those journals are very helpful in the process of analyzing until finishing this thesis. There is so much information and sources can be found around the Liberal Feminist criticism theory. The writer would like to gain information from Elizabeth Brake's journal and S.A. Lloyd's journal for discovering women's struggles through the novel. Thus, it will be significant in finishing this thesis.