

CHAPTER II

LITERATURE REVIEW

This chapter consists of theories which supported to the research, background information on liberal feminism is also provided to be used as a tool in conducting this research. That is information in the form of points in this chapter.

A. Previous Study

A thesis uses liberal feminism to analyze entitled “An analysis on Liberal Feminism Value of the Main Character in the Film *“Miss Potter”*”. This research was written by Aenun Nahdiati, who explained about slavery and independence (Nahdiyati, 2009). According to the thesis, women in the mid-19th century did not have such a choice. Most live in conditions that are slightly better than slavery. Women must obey all men’s rules, and in most cases, men control all resources, and women do not have a right to do some things. This previous study focused on investigating what the portrayals of the fundamental character in the movie *“Miss Potter”* are and how the movie *“Miss Potter”* delineates the woman’s rights esteems through the principle character does.

On other side, this research shows no comprehension between the theory of the literary work and the movie. The researcher has to use a significant idea to analyze. The researcher uses liberal feminism in analyzing *Miss Potter* movie, but if it possible to others uses the same theory, approach and object. This research has relevance with this research

through processes, the difference is this research use different theory and object.

There is also research written by Ika Puspitasari entitled “Liberal Feminism Values of the Main Character in *Suffragette* movie” (Puspitasari, 2017). This study focuses on the main character called Maud Watts. Liberal feminism is used to reflect in *Suffragette*’s movie. This study is aims to understand how Maud as principle female character depicted and how the film reflects women’s liberation esteems through Maud’s character. This research uses a qualitative method, name and characterization, and feminism theory by Betty Friedan to analyze.

In this way, analyze a movie with the liberal feminism approach has to base on facts within it, including extrinsic theory such as feminism, cultural studies and social environment. The researcher must observe seriously and deeply analyze in order to understand it better.

Here, Ika Puspitasari analyzes Maud Watts, who works in Glass House Laundry and she gets sexual harassment from her supervisor. Suddenly, she joins suffragette and becomes a militant member. She believes a woman who joins suffragette she can vote, get same right, and break the laws that take sides only for men. This research has relevance to this research because it uses feminism theory by Betty Friedan. Unlike the study written by Ika Puspitasari, this research focuses on feminine mystique and how to negotiate the patriarchal system in Belle’s perception.

The last one is research from Roihatul Firdaus about Feminism analysis of Margaret Thatcher's Characteristics in the "*Iron Lady*" movie. Margaret Thatcher is described as having great ambitions. From Margaret's effort that can enter the political sphere and related to Liberal Feminism, which in this story believes that women have authority over themselves, whether it's about thinking or about what they will do someday.

In the movie analyze the researcher have to imply what the hidden messages, deeply understand, and analyze is an important point to improve the argument and data. In this way, the researcher didn't tell about cultural studies and the social environment. So that there is no comprehension between approach and movie to the research.

B. Theoretical Review

This point explains theory and approach will be used in the research. There are 5 subchapters will be explained in this section first is feminism in general, liberal feminism, mystique, escaping the traditional roles and the last is women in political sphere, here is the explanation:

a. Feminism in General

Feminism adds many things to philosophy, not only with some moral and political demands, but also with ways to pose and answer questions, criticizing the views and mainstream philosophical methods, and the topic of new investigations (Mills, 2002). In the entries under "feminism, intervention," feminist perspectives and interventions in famous philosophic debates are included. Entries

discussed in the rubric "Feminism, subject" refer to the conceptual issues that emerge when feminists express the sexist narrative, condemn social norms and patriarchal culture, and create alternative visions of a just world. In short, these are philosophical subjects that emerge in feminism.

According to Simone de Beauvoir (de Beauvoir, 1949), in the famous book titled *Le Deuxime Sexe* or *The Second Sex*, broadly speaking, de Beauvoir describes how social conditions in society view women as second class residents with lower capacity than men. In society, women are considered to take care of their children, be housewives and to fulfill men's desire, so that men assume that women are inferior to men.

Therefore, women are considered unable to work or think independently. De Beauvoir also explained how women are often socially dictated to meet society's demands (de Beauvoir, 1949). For example, what role they should play, how they should preen, and how they should act as if women have no choice to make their own decisions. The assumption that women are only limited to men's property is also explained by de Beauvoir due to social construction so that women appear as 'decoration' or objects.

In time, the term 'feminism' history is routinely part into three timeframes, or "waves", each with somewhat various points dependent on earlier advancement (Tong, 1995). First wave of

feminism is about to gain vote in political sphere. But feminism's second wave is related to the research. Second-wave of feminism was a time of women's activist movement and believed that it started in the United States in the mid-1960s and kept going approximately two decades according to Stephanie Gilmore (Gilmore, 2008). It immediately spread over the western world, with an expectation to build uniformity for ladies by increasing something other than emancipation.

During the same period in the United States, the second of Feminism began with a shift in women's roles from the household to the work sector. The change was caused by the context of the first and Second World War which obliged men to participate in the war so that the work sector that was previously only intended for men began to be taken over by women. The second wave of feminism took place when men returning from war sought to recover their old work. However, women refuse to return to being housewives because they feel they find space for self-actualization in the work sector.

This wave of feminism movement is also known as the liberation movement because it covers broader issues such as the issue of employment sector discrimination, social pressures in the family, as well as demands for reproductive rights. For example, in the industry women get gender discrimination because they have weaknesses to

work in industry so that women feel depressed and get social pressures by men.

After that, second wave of feminism arise a movement called Liberal Feminism (Twenge & Zucker, 1999). Departing from the ladies of classical liberalism, Liberal Feminism believes that each individual, both male and female, has the freedom to develop themselves and pursue their dreams. But in practice, society tends to limit women's freedom through the uneven distribution of opportunities.

Liberal Feminism tries to improve this condition by fighting for equal rights between men and women through the political sphere; such as guaranteeing women's suffrage in the law and pushing for legislation on equality and gender justice.

b. Liberal Feminism

Based on Rosemarie Putnam Tong's book (Tong, 1995), she said the general goal of liberal feminism is to create a just and careful society towards freedom for self-development so that women and men can improve themselves. In this way, this movement gives men and women to pursue dreams, but in reality, only men can do that and women have limitation to gain their freedom.

Here is the explanation of why women have limitation to gain their dreams. Those problems include feminism is based on the liberalism. Liberalism suggests all human beings either men or women

are created in an equal position, harmonious, and having the same potency of rationality. Women must be independent to struggle so that they are equal to men.

Liberal feminism frequently criticizes the family institution which place women in the domestic area, so emotional aspect of women is bigger than the rational aspect. There is an Author write social environment about the second wave feminism in 1963, Betty Friedan.

She writes a book entitled *The Feminine Mystique* (Friedan, 1963), which explains women's isolation. In her book, there are several chapters related to this research the first is "The Happy Housewife Heroine", this chapter tells the details of "Spirited New Woman", which Friedan calls the role of women as being very complex in the affairs of the household and society is seen as something that endangers the health of the women herself. Friedan reviewed and looked at women's magazines from before and after World War II in the 1930s, 1950s, and early 1960s. The Happy Housewife whose ambitions on marriage and housewives had changed, the bow of being a new woman leading to career coaching. Friedan called it the ideal household in terms of womanhood.

The next chapters is "The Crisis in Woman's Identity" (Friedan, 1963), in this chapter, Friedan considers the identity crisis experienced by women, as well as how women deal with crises and

what role must be played, many women who have high careers but must stop to care for children and Friedan also see many young women who are struggling with similar decisions. Many women drop out of school to get married, they are afraid because if they wait too long to be smart and educated they will fail to make the future husband interested again.

In time in subchapter A New Life Plan for Women (Friedan, 1963) explains about women reach their identities. Women can go to college and be doctor, senator, or CEO. But the highest achievement is that women can exercise her right to vote. For example, Betty Friedan and Marry Wollstonecraft, they great on write a book and journalist that mostly which is mostly done by men.

In addition to career matters, this section also explains the sexual roles between men and women, which are basic needs to fulfill men's desires. Friedan also introduced this need as an ideological need that had been raised by Erik. H. Erikson, a friend of psychoanalysis. Friedan also used this theme to uncover the human need for self-actualization. It means, women cannot improve themselves to be better than before. But with struggle and positive mind, in changing world women can do anything they want.

c. Mystique

In her book, *The Feminine Mystique* (Friedan, 1963) of Betty Friedan explains many things, which include Mystique of women in 18-20

century era. A very thick mystique in that era was that women must obey the rules made by men, raise children, be good mothers, and be perfect women to be wives.

Those problems and myths that make women feel bored and want to improve themselves. They want to position themselves as equals to men. Therefore, Betty Friedan wants to destroy all the myths and become a useful woman and can develop herself to achieve what she dreams of in life.

Betty Friedan goals to break down these myths do not mean that women have to sacrifice marriage and forget the function of a high-career mother. Instead, in the chapter “The Problem That Has No Name” (Friedan, 1963) she said that

“Achieving self-identity, equality, and even political power, does not mean that women have to stop needing to love and be loved by a man, or it does not also mean that women stop to take care of her children and clean up her own house” (Friedan, 1963)

For example, high career women can apply education to their children to wash their clothes, clean up their bedroom and arrange their schedules to study and hobbies. However, still women have to clean up the house and meet her husband’s needs.

In Friedan’s opinion, the mistake of this mystique in 18-19 century is not because women have to values marriage and motherhood (Friedan, 1963), but women have to values their career too, and considers both as an answer to all women’s needs and desires.

The way to place women as a wife and mother and not have a time for career is to limit her development as whole human being.

In the terms of marriage, motherhood and career, women have to manage their time to clean up the house quickly and efficiently, be good mother and wives. So they will find plenty of time and energy to develop them totally in “creative work” outside the home.

In subchapter *The Problem That Has No Name* by Betty Friedan (Friedan, 1963) explain that in 18-19 century era there are experts write books, articles or newspaper on how woman can be a fun person in marriage or family. Therefore, women just struggle in the family without thinking about what they want in their lives.

For example, books, articles or newspaper explains about how to bake delicious bread, clean toilets, how to overcome squabbling with siblings, how to dress and look attractive, how to behave more feminine, how to make a pleasant marriage, take care of her husband and meet their needs and raise their children to grow into a successful person.

So that, it makes Betty Friedan feel bored and break the mystique in that era. In subchapter *A New Life Plan for Women* by Betty Friedan, she writes about the struggle of mother life with the baby

“Easy enough to say,” The woman inside the housewife’s traps remarks, “but what can I do, alone in the house, with the children yelling and the laundry to sort and no grandmother to babysit?”(Friedan, 1963)

The quotation above shows that women are very busy in managing the home and taking care of children, to solve the problem women must employ domestic helpers to take care of some the housework. By doing so, women can develop their potential and have time for a career in the changing world.

Another way to solve this problem is with a little help, women can fulfill her obligations, and make women free to fill significant roles and responsibilities in the public world. If a man has a wife and children, he should also be able to help his wife to clean up the house before they go to work/office or take care their children and help them to complete the tasks given by his teacher.

Therefore, Friedan urged (Friedan, 1963) women in the 1980s to ask themselves whether women could or should try to meet not only one, but two standards of perfection, namely one standard determined by sense of worth, power, and ability come from her position as an ideal wife and mother and the second one is reach high career in the public sphere.

But in society and environment, the mystique of women just stays at home, no time for career. When Friedan asks them, they want to reach their dreams in life, they want to have free time to make creative work outside. So that all women in that era realized that all they need and all they want to be are important thing in their life.

In conclusion, women do not have to do everything but become everything. The right antidote for the “superwoman” syndrome is not to neglect love for the sake of work and vice versa. Because every human being must meet the needs of love and work, then women must be all of them.

d. Escaping the Traditional Roles

Many historians in the 1950s focused on media portrayals of women as wives, mothers, and housewives without the experience, ability, or confidence to get out of gender barriers - portrayals that reflect traditional gender – acceptable roles for women in the epoch is often seen as announcing the status quo and conformity. Betty Friedan’s 1963 book, *The Feminine Mystique* (Friedan, 1963), called this situation a “Problem That Has No Name” resulting from who seemed happy as suburban housewives, but, at the time, were experiencing conflict and depression slowly because they have no commitment or ability to run away, that’s why Friedan called it “Problem That Has No Name”.

This subchapter tells us about women dignity according to men, such as how to dress and looks beautiful in every time, how to be perfect wives and always get big attention from her husband and how to raise a child into a successful person.