

CHAPTER II

**REVIEW OF RELATED LITERATURE AND THEORETICAL
FRAMEWORK**

2.1 Review of Related Theories

In this section, I will discuss the theories which are used to analyze the novel. I use the Marxist feminism criticism approach to reveal the problems and figure out how to solve the problems. To explain the Marxist feminism criticism, I will first define feminism because Marxist feminism is one of many branches of feminism theories.

2.1.1 Feminism

Feminism is a movement that emerges as a response to inequality between men and women conditions. In other words, the feminism is women's movement which has founded by the goal of achieving the gender equality between men and women. It strives for equal rights and opportunities for all women. Feminism is built for women to demand equal rights, and opportunities. Feminism's stated goal is to fight gender-based ideologies and stereotypes that oppress women.

Feminism is a women's movement that advocates for equal rights and opportunities for women and men, and it was founded with the goal of achieving gender equality between them. The men are represented as more powerful and superior than women in all parts of life. Hence, the feminist movement's formation intends to counter the stereotypes which consider the women's status to be inferior than men. Humm stated, "Feminism is the ideology of women's since intrinsic in

all it approaches is the belief that women suffer injustice because of their sex” (1990, p.74). There are many definitions about feminism. Bressler defined “feminism as a theory that wants to challenge and change Western culture’s assumption that males are superior to females and therefore are better thinkers, more rational, serious, and reflective than women” (1998, p. 190). Another definition comes from *International Encyclopedia of Ethics*, “feminism is the name for a variety of views about what constitutes a just society, what is inequitable and unjust in the relationship between men and women in society, and what are the ethical methods for achieving justice and equality” (Roth, 1995, p. 312).

Throughout history, male dominance has had a long-term impact on women's positions in society. The patriarchy system builds and embodies society by giving men primary power, moral authority, social privilege, and property control. Patriarchy is defined as a set of ideas and beliefs that justify male dominance over women. The patriarchal society also be the cause of women experiencing horrendous acts from men such as domestic violence, physical abuse, sexual abuse, mental abuse, verbal abuse, cultural or identity abuse. According to Mary Becker:

“the oppression of women is certainly an important part of patriarchy social system that is male-identified, male-controlled, malecentered will inevitably value masculinity and masculine traits over femininity and feminine traits.” (1999, p. 24)

The term feminism can refer to a political, cultural, or economic movement aimed at obtaining women equal rights and legal protection. Feminism embodies

political and sociological theories, as well as philosophies associated with differences between men and women, and also a movement that advocates gender equality for women and campaigns for women's rights and interests. According to Meiliana on her book “Sociology of Literature & Feminist Sociological Theory”, “Feminism is a group of social theories, moral philosophies, and related political movements that advocates social, political, and economic equality between sexes” (2016, p. 134)

In the United States, feminist movements have largely been divided into four periods. The various movements—often referred to as first wave, second wave, third wave, and fourth-wave feminism—all have similar aims but differ in how they're accomplishing goals.

The women's suffrage movement and its promotion of women's right to vote defined first-wave feminism in the late nineteenth century. From about the 1960s through the 1990s.

“The first wave mobilized around the idea of the “New Woman”—an ideal of femininity that challenged limits established by male-centered society. The first wave relates to social campaigns that expressed dissatisfaction with women’s limited rights for work, education, property, reproduction, marital status, and social agency. It is associated with women’s suffrage—a movement advocating women’s entitlement to vote.” (Ania, 2020, p. 2)

Second wave feminism focused on a broader range of concerns, including wage equity, reproductive rights, female sexuality, and domestic violence. Many of

these aims, like those of the first wave of feminism, were attained through legislation and significant court decisions. From the mid-1990s forward.

“second wave commenced after the postwar chaos and the atmosphere of the liquefaction of social roles to focus on women’s work and family environment. Active from the early 1960s to the late 1980s, the second wave asked questions about the constituents of gender roles and women’s sexuality” (Ania, 2020, p.3)

third wave feminism arose, challenging female gender norms. Third-wave feminists wanted to re-define femininity and promote diversity of color, class, and sexual orientation. Through globalization and modern world the Third-wave feminists shares their thoughts by using internet and media. Using technology and internet to improve networking with other feminist organizations, and also makes a website and any other social media form to provide feminist agenda and structure. “third wave are positioned in an environment of postmodernism, heightened technology and globalisation.” (Sarah, 2016, p. 2)

There are many different approaches to modern feminism, and different feminists may have different priorities and goals. Some feminists may focus on issues related to reproductive rights and access to healthcare, while others may prioritize economic issues, such as the gender pay gap or the lack of women in leadership positions. Still others may focus on issues related to violence against women, sexual harassment, and discrimination.

The feminist movement has made numerous attempts to achieve its goals of women's rights and gender equality. One of them is the Feminist movement has

influenced many aspects of literary style. Novels, poems, short stories, movies, and so on. Women authors, particularly in the United States, who believe in feminism ideology, have been changing the literature scenes and demonstrating that women, the same as men, have the ability to make literature work. Men were the ones who played a significant role in literature history before women. Men's literary works became the standard of literary style, and women writers were viewed as inferior to men writers. Tyson stated,

“For example, before the centuries-old struggle for women’s equality finally emerged in literary studies in the late 1960s, the literary works of (white) male authors describing experience from a (white) male point of view was considered the standard of universality that is, representative of the experience of all readers and universality was considered a major criterion of greatness.” (2006, p. 84)

The feminist movement is also known for resolving and raising awareness of women's issues in society through solidarity and mutual aid. According to Bell Hooks on “Feminism Is For Everybody”, she stated that “By emphasizing an ethics of mutuality and interdependency feminist thinking offers us a way to end domination while simultaneously changing the impact of inequality” (2000, p. 117).

Furthermore, feminism offers a way of life for women to live their lives independently in all aspects. Feminism believes that a society is formed by the patriarchal system, which causes the majority of people to have a negative perception of women. One of the examples of people's perceptions about women is "women can not live without a men.". Men are depicted as more dominant and

superior than women in all aspects of life; so, the existence of the feminist movement is intended to counter the stereotype that women have a lower status than men. According to Tyson on “Critical Theory Today”, he stated that “The belief that men are superior to women has been used, feminists have observed, to justify and maintain the male monopoly of positions of economic, political, and social power, in other words, to keep women powerless by denying them the educational and occupational means of acquiring economic, political, and social power” (2006, p. 86).

2.1.2 Black Feminism

Black women experienced the same thing as black men, being kidnapped from Africa and brought to the New World. They assisted white people in their homes and also collaborated with men to work in agriculture outside. Along with all of that laborious work, they also endured harsh treatment and significant gender-related suffering. They were being oppressed and raped. However, they rejected this life of servitude and employed every available means to achieve freedom.

The Black feminism is an ideology that relies on the belief that "Black women are inherently valuable, that Black women's liberation is a necessity not as an adjunct to somebody else's but because our need as human persons for autonomy." (Zillah R. Eisenstein, 1978, p. 362–372.) Furthermore, discrimination based on race, gender, or social class is all part of the same hierarchical system, which bell hooks refers to as the "hierarchical system."

Black feminism believes that sexism, class inequality, and racism are all connected. Forms of feminism that aspire to end sexism and class oppression but

neglect race can discriminate against a wide range of people, including women, through racial bias.

In *Feminist Theory and Literary Practice*, Deborah L. Madsen writes that black feminism focuses on the historical link between white feminism and racism. Madsen observes that, despite the fact that white feminists have urged the fight against slavery, they are unable to equalize themselves with black people, particularly black women. Furthermore, for white feminists, racial prejudice and gender discrimination are distinct concepts unrelated to one another.

Black Feminist notices that the issues within black community are not only about the historical relationship among white feminist and Black women. They admit that the oppression toward American black people is also embedded through white dominance, racism, and male supremacy (Madsen, 2000, p. 215).

Black feminism focuses on Black women's experiences, including how they are affected by racism, sexism, and classism, as well as other social and political identities. Because of their color, black women have been marginalized from mainstream feminism. They have also been rejected from the black liberation movements just because of their gender. Black feminism emphasizes and engages with women's numerous facets of identity, They have also been rejected from the black liberation movements just because of their gender. Despite the prejudice and discrimination, they encounter that the black women play an important role in the black liberation and gender equality movements, and they still continue to do so until today.

“Black feminists discussing the Black family prefer to focus on institutional forces that keep marriage a patriarchal, heterosexist institution; economic and workplace policies that deprive female-headed households of the multiple resources needed to raise healthy children; and ways to increase a Black woman’s economic independence regardless of her marital status, sexuality, and number of children” (Aronette M. White, 2004, p. 34).

Black women in the United States has been faced with various kind of racism forms and conditions since the era of enslavement. In addition, Black women not only be a victim of a patriarchal society where men are seen as superior and strong, but they also experiencing racial discrimination because of their skin color. It worsens the struggle that Black women face in comparison to the majority of white women in the United States. Black feminism believes that other feminism movement in USA. Which is white women are the majority of the movement. Not including black women in their movement and only concerned with their own lives, despite the fact that the system has granted them advantages as white people.

“The experience and struggles of feminist women of color has been an appropriation by hegemonic White women's movements. It was in slave society that the concept of white privilege gave white women a degree of power over both Black men and Black women. The institution of slavery reveals the privileges gained by the white women within a patriarchal and capitalistic society and the powerlessness of Black women in the same society” (Mireille, 2017, p. 251)

White feminism means mainly Western feminists, although not all of them are white, who have ignored or undermined race and ethnicity in the social divisions and identities of the definition of Woman. By contrast Black feminism means a growing literature, everywhere, that conveys and conceptualizes the historical circumstances of Black women and other women of color (Stasiulis, 1991, p. 282). The omission of women of color from White feminist analysis has in itself been regarded as reflective of the racism and ethnic exclusivity of the White women's movement.

Black feminists have contributed greatly to our understanding of the ways in which race, gender, and class intersect to create systemic barriers and challenges for Black women. They have also developed a range of strategies and approaches to address these challenges, including grassroots organizing, coalition-building, and intersectional analysis. Many of these ideas have been influential in broader feminist movements and have helped to shape our understanding of gender and social justice more generally.

Black feminism has had a significant impact on black women in society. It has provided a platform for black women to speak out about their experiences and advocate for their own rights and needs. It has also helped to raise awareness of the unique challenges and discrimination faced by black women and to challenge the marginalization and exclusion of black women within mainstream feminist movements and society more broadly.

Black feminism has also played a role in shaping broader social and political movements, such as the civil rights movement and the movement for gender

equality. It has helped to broaden the focus of these movements to include the concerns of black women and to recognize the importance of intersectionality in understanding and addressing social inequality.

2.1.3 Marxist-Feminism

Marxism is a social theory introduced by German social critic and a philosopher Karl Heinrich Marx. Marxism exists as a reaction to the past that has imprisoned society's working classes, and Marxism provides an opportunity for people to change how they live. According to Bressler (1994: 211), Marxism tried to make the society to understand social, political, economic, and cultural understanding of the nature of reality, society and the individual. In Marx's "The German Ideology", he claims that it is not consciousness which shapes life, yet it is life which determines consciousness. In other words, according to Marx, people's ideas and concepts are composed in daily discourse of real life language, and are not derived from some spiritual reality (Bressler, 1994, p. 212).

There are many social issues that affect how the community views social class. The improvement in social standing is the change, which can be for the better (improved social standing) or for the worse (bankruptcy or a lack of effort to improve social standing). Karl Marx wrote about this in his book *Social Criticism* under the heading of Marxism. This theory is supported by literary works from different nations that link social conditions brought on by social class differences. The relationship between the proletariat (workers) and bourgeoisie (proletariats) is one of conflict and emphasizes the dominant-subordinate dynamic. Karl Marx

believed that the proletariat would one day recognize their shared interests and come together to revolt.

Because each feminism has a unique concept and discussion, it is intended that each feminist movement be distinguished from one another by its label. Additionally, labeling the feminist movement serves as both a teaching and learning activity, enabling one to comprehend the variations in each feminist movement's ideas from one era to the next.

Liberal feminism, radical feminism, Marxist and socialist feminism, psychoanalytic feminism, existential feminism, postcolonial feminism, ecofeminism, and postmodern feminism are just a few of the many varieties of feminism, according to the feminist movement's concerns. Every area of feminism has a focus. Marxist feminism also discusses classism as the fundamental cause of women's oppression.

There is Marxist-Feminism, that emerges following Marxist criticism, which Selden et al (2005, p. 125) say that it once raised during the late 1960s and 1970s, and it ought to improve Marxism's social class analysis by extending it into feminism theory. Marxist-feminism, according to Selden et al (2005, p. 125). Marxist-feminism, according to Selden et al (2005, p. 125), exists because Marxism only concerned about men, ignoring women's activity and experience; therefore, Marxist-feminism focuses on the oppression of women through the capitalist economic practice, and women are exploited because their work is uncompensated. Without regard to their gender, ethnicity, social standing, or any other characteristics, women and men have the same rights. It follows that women have

the independence to decide what they want out of existence. Women's status and gender equality seemed to progress as a result of feminism.

Marxism addresses a type of inequality that results from capitalism's class structure. It recognizes that the main source of oppression in capitalist societies is class inequality. The inequality between the sexes is a different type of inequality that feminists address. In patriarchal societies, gender inequality is viewed by feminism as the main form of oppression. By modifying the systems that oppress and exploit women, the Marxist feminist framework seeks to liberate them.

The primary goal of Marxist feminist theory was to create a classless society in which both the upper and lower classes were treated equally. Women were considered inferior to men at the time and did not have equal rights. Furthermore, women from low-income households faced discrimination in the labor and employment fields. Upper-class women, or the Bourgeoisie, on the other hand, enjoyed certain privileges without having to work. Marx and Engels' vision of creating a classless society was to ensure collective ownership and the basic dignity of women in society.

Therefore, according to Marxist feminists, the elimination of capitalist systems that support women's unpaid domestic work and keep them in a dependent position on men's income will liberate women. Furthermore, a lot of Marxist feminists think that destroying the nuclear family or at the very least redefining gender roles is essential to combating both gender-based and capitalist exploitation.

In the present day, Marxist feminist theory serves as a tool for understanding the relationship between the social order, women's labor, and property ownership.

His theory goes one step further by emphasizing the value of women's reproductive labor through wage payment. This is especially important now, because the number of working women is increasing, and there is a need to facilitate their work-life balance. Currently, feminist movements advocate for the development of a political system that prioritizes women's liberation, class politics, gender identity issues, and sexual preferences. This is something that Marxist Feminism emphasizes explicitly.

2.1.4 Capitalism

Capitalism, according to Marx is created with the purchase of commodities for the purpose of creating new commodities with an exchange value higher than the amount of money in the original purchase. The use of labor power had itself become a commodity under capitalism, since the exchange value of labor power, as reflected in the wage is less than the value it produces for the capitalist (Tucker, 1978, p. 444).

Capitalism is an ideology that believes that the owner of a business can put in the effort to make a large profit. According to Marx, capitalist societies are dehumanizing because the social relations of production prevent men from achieving the freedom of self-determination that technological progress has made possible.

According to Berberoglu (1994, p. 156), capitalist society is a society characterized by the principles of production relationship between wage labor and the owners of the means of production in capitalist system. This society establishes capitalism as an economic system in which is owned by private individuals or corporation. Individual or corporate ownership of capital and mean of production

has created the distinction between the capital owners (the bourgeoisie) and the workers (the proletariat).

According to Tucker in Tuderu (2008:34), there are two main classes in capitalist society that relate to one another in the production sphere: the capitalist (bourgeoisie) and the waged labor (the proletarian). The first class possesses the means of production and accumulates capital through the exploitation of labor. The first class possesses the means of production and accumulates capital through the exploitation of labor. The second class, the working class does not possess the means of production but instead uses their labor power to generate value for the capitalist as a condition for its survival. This class includes anyone who earns their livelihood by selling their labor power and being paid a wage or salary for their labor time. They have little choice; instead they have to work for capitalist since they typically have no independent way to survive.

In accordance with understanding above, class struggle is a major conflict that is arisen by this capitalist-laborer/ oppressor-oppressed/ exploiter-exploited. Drepper in Tuderu states:

“The working class moves toward class struggle insofar as capitalism satisfies its economic and social needs and aspiration. There is no evidence that workers like to struggle anymore than anyone else; the evidence is that capitalism compels and accustoms them to do so.” (2008, p. 102)

Base on the quotation above shows that it is the capitalist who cause the working class or proletariat to do class struggle.

2.1.5 Discrimination

Rose wrote Arthur M. Schlesinger's definition about discrimination, saying that discrimination may be defined as the differential treatment of individuals considered to belong to particular groups or social categories (1997, p. 114). On the other hand, discrimination also refers to the treatment of consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit. Discrimination can be the effect of some laws or established practices that confers privileges on a certain class or denies privileges to a certain class because of race, age, sex, nationality, religion, or handicap (Nicholson, 2008, p. 188). It can be concluded that discrimination has something to do with social categories.

People can be discriminated based on some social aspects, such as age, gender, disability, employment, language, nationality, race, religious, etc. In this case, this paper discusses the discrimination which is caused by race. Race distinct people based on many aspects, and the most obvious thing is seen from the physical characteristics. Race is used for locating or placing people according to culturally defined social positions (Rose, 1997, p. 10). When people are located or placed based on their races, sometimes they have different treatment in the 'place' they are located with other people's 'place'.

Individual discrimination, institutional discrimination, and structural discrimination. Individual discrimination refers to the behavior individual members of one race/ ethnic group that is intended to have a differential and/or harmful effect on the members of another race/ethnic group (Pincus, 1994, p. 83). For institutional

discrimination and structural discrimination, they are slightly similar. Both types refer to the policies of majority institutions and the behavior of individuals who implement these policies to control the institutions. However in structural discrimination the point is not the intent of the discrimination acts, but the effect of keeping minority groups in a subordinate position (Pincus, 1994, p. 84). By using this Pincus's classification, this research also classifies the discrimination acts seen in the novel.

2.2 Previous Studies

In order to make my research better, I try to find any previous studies related to Marxist Feminism from the other literature thesis and try to learn any information that I found in previous studies. The previous studies that the researcher found are as follows:

The first one is a thesis entitled *Marxist Feminism in the Collection of Sagra Karya Short stories by Oka Rusmini*. Essay. Surabaya. Indonesian Language Study Program, Teaching and Education Faculty, University of PGRI Adi Buana Surabaya. In the study the researcher used descriptive qualitative. The data in this research such as phrases, sentence, and quotation that related with marxist feminism in the short story in Oka Rusmini's Sagra gives more information about marxist feminism especially in bourgeoisie and proletarariat difference class which private difference and public difference

The Second is from a journal article entitled *the struggle of the african-american female character in margot lee shatterly's novel hidden figures*. By Tiara Febrianti, Agnes Setyowati H, Ni Made Widisanti S from Pakuan University. The main focus of this study is on an African-American woman's battle to overcome discrimination. It's a character analysis of Margot Lee Shetterly's main character: Hidden Figures. This analysis uses Black Feminism and multicultural feminism which has resulted the answer of how Oppression against black women works and was systemized, and structured in line with three interconnected dimensions in the United States namely "economic", "ghettoization", "ideological" dimensions.

The third is *The Marxist Feminist Concept in the Character of Anne Elliot in Jane Austen's Persuasion*. Yogyakarta: Department of English Letters, Faculty of Letters, Sanata Dharma University, 2014. The result of the analysis shows that Anne Elliot is an extraordinary figure, attractive, friendly, smart, open-minded, multi-talented, and helpful. The issue that women at that time are considered powerless of making a decision and have to be obedient to the rule of the family and society, does not preclude Anne for struggling to get what she truly wants. Anne who comes from a prominent family whose father has high position in the work, is willing and able to break the rules that oppose relationship of different social status and classes.

The Fourth is *Female Empowerment in The Help by Katheryn Stockett* by Zineb Charef, using feminism approach to find out how is the women being oppressed by the society specifically by white family. The analysis pointed

how the women as a second gender in patriarchal society unite together work hand in hand to fight sexism.

The Fifth is *On Black Feminism in The Help* by Hou Xia, this research analysis focused on how black women is experienced various oppressions from the American social society and how black women is fight racial discrimination and gender discrimination.

The difference of my analysis in this research from the previous studies above is to find out how capitalism and patriarchal society is oppressing the black women and black community.

2.3 Theoretical Framework

The analysis of this novel uses Marxist feminism criticism which focuses on racial and gender discrimination and how does the character reflects a women in black women struggles, by using black feminism criticism, and several other feminist thinkers, which will be used in this research.

