

CHAPTER II

FRAMEWORK OF THEORIES

As stated in the previous chapter, the theories that are applied for this research includes intrinsic and extrinsic approaches. The intrinsic approaches include characterization of the characters through telling and showing methods, analysis of plot and setting. The extrinsic approach that is applied consists of feminism theory, that is included in social psychological approach.

A. Intrinsic approaches

1. Characterization

Characters are vital for a story, because without them, no story can be told. Characterization is the way to create and present characters in a fiction. In presenting and establishing a character, there are two basic methods that can be applied, telling and showing methods. (Pickering and Hoepfer, 1981, pp. 25, 27)

a. Telling method

This method relies on author's direct explanation or exposition. Telling method include as follows:

1) Characterization through appearance.

While in real life appearances of some people are deceiving, in a fiction the details of it can serve as essential clues of a character. Details of a dress can be clues for a character's background, occupation, economic and social status. Meanwhile, details of a character's physical appearance can be clues for their age, general state of their physical health and well-being, as well as their emotional state and health. (Pickering and Hoepfer, 1981, p. 29)

2) Characterization by the author

An author can interrupt the narrative and reveal the nature and personalities of the characters, including the thoughts and feelings that are in their minds. The author has full control of the readers' attention and supposed attitude toward the characters. (Pickering and Hoepfer, 1981, p. 30)

b. Showing methods

These methods let the characters reveal themselves in through their dialogue and their actions. Showing methods include as follows:

1) Characterization through dialogue

Dialogue often represents and carries the speaker's attitude, values and beliefs. That is the reason why it may consciously or unconsciously reveal the speaker's innermost character and personality. In a fiction, the author has to maintain the dialogues of a character guarded and careful in order to use it for characterization. To analyze this, there are several ways that can be applied, there are for what is being said, the identity of the speaker, the identity of the addressee, and the quality of exchange. (Pickering and Hoepfer, 1981, p. 32)

a. What is Being Said

In this case, we need to know whether the dialogue will be discussed is something that is important and can influence the events in the story. (Pickering and Hoepfer, 1997: 32)

b. The Identity of the Speaker

Something delivered by a main character, which in this case is more important than a subordinate figure, although sometimes information by subordinate leaders can provide important about main characters. (Pickering and Hoepfer, 1997: 32)

c. The Occasion

Based on Pickering and Hoepfer (1997: 33) Location or situation of the conversation can also affect a person's character, we will know more about the character of the particular way of seeing them talk to the people around them, usually they will show their character when talking to people which closest to them.

d. The Identity of the Person or Persons the Speaker Addressing

The narrative performed by characters in the story, where a certain figure says something about the character of the other. (Pickering and Hoepfer, 1997: 33)

e. The Quality of the Exchange

Characters can also take a look through their mental quality is through rhythm or flow when they speak. (Pickering and Hoeper, 1997: 33)

f. The Speaker's Tone of Voice, Stress, Dialect, and Vocabulary

Characters also a figure we can see through their voice, stress, dialect, and vocabulary, but we can see that if we observe and examine it properly and carefully. (Pickering and Hoeper, 1997: 33)

2) Characterization through action

The action can reveal what a given character is. An action, even as little as the gesture and facial expression usually represent about their unconscious emotional and psychological states as well as their conscious attitudes and values. In doing so, it is necessary to identify the common pattern of conduct and behaviour as well as underlying motives behind an action. (Pickering and Hoeper, 1981, pp. 34-35)

2. Plot

Plot is a narrative of events that form a basic narrative structure of a fiction. The events are arranged deliberately in a certain sequence that help readers to understand the story as well as to arouse readers' curiosity. A plot is usually created as lifelike and real as possible in order to not confuse the readers with the kind of random and indeterminate events. Therefore, logical and necessary relationship of the plot and other elements of a fiction is needed (Pickering and Hoeper, 1981, pp. 13-15). A plot usually flows in five certain stages or sections as follows:

a. Exposition

Exposition is a beginning part of a story. An author usually puts several necessary background information, takes sets, builds the situation and actions. It may also introduce the characters, and a conflict or a potential conflict. (Pickering and Hoeper, 1981, p. 16)

b. Complication

It is also called as rising action. Complication breaks the existing equilibrium as well as introduces the characters and the underlying or inciting conflicts if they have not been introduced already in the exposition. Starting from this, the conflict in a fiction will develop and intensify gradually. (Pickering and Hoepfer, 1981, p. 17)

c. Crisis

The crisis is also referred as climax. It is the peak of the conflict in a story and the turning point where the plot reaches to the point of greatest emotional intensity. (Pickering and Hoepfer, 1981, p. 17)

d. Falling action

It exists after a crisis happens, when the tension subsides and the plot flows to the appointed conclusion. (Pickering and Hoepfer, 1981, p. 17)

e. Resolution

It is the final part of a story. It contains the outcome of the conflict and establishes some new condition and situation. The resolution is also known as the conclusion. (Pickering and Hoepfer, 1981, p. 17)

3. Setting

Setting is a word that refers to the physical location that frames the action and the time of an event, the climatic condition, as well as the historical period during which the action takes place. Setting in a story is usually provided in a descriptive passage that explains the detail of the setting. Setting has five possible functions, setting as background of action, as an antagonist, as a means of creating appropriate atmosphere, as a means of revealing character, and as a means of reinforcing theme. (Pickering and Hoepfer, 1981, pp. 37-38). However, in this research, the used functions of setting are only three, which are:

a. Setting as a background of action

Every event always happens somewhere. They require a setting or background of some kind, even if it is only as simple as a stage of theatre. As a background for

action, setting may consist of costume, manners, events, and institutions that have relation to a certain time and place. (Pickering and Hoepfer, 1981, pp. 38-39)

b. Setting as an antagonist

Setting may also serve as a kind of causal agent or antagonist that help to build a conflict and determine the outcome of the story's events. (Pickering and Hoepfer, 1981, p. 39)

c. Setting as a means of revealing character

When characters perceive a setting, the way they react to it can tell the reader more about them and their state of mind. (Pickering and Hoepfer, 1981, p. 41)

B. Extrinsic approaches

1. Social Psychology

According to psychologist Gordon Allport, social psychology is a discipline that uses scientific methods "to understand and explain how the thoughts, feelings, and behavior of individuals are influenced by the actual, imagined, or implied presence of other human beings." Essentially, social psychology is all about understanding how each person's individual behavior is influenced by the social environment in which that behavior takes place. (<https://www.verywellmind.com/social-psychology-4157177>)

2. Feminism

Based on <https://owlcation.com/social-sciences/Feminist-Theory>, the concepts of feminism include:

- a. Gender: culturally determined cognitions, attitudes, and belief systems about females and males
- b. Sex: the descriptive, biologically-based variable that is used to distinguish females and males
- c. Sex Roles: patterns of culturally approved behaviors that are regarded as more desirable for either females or males

According to <https://www.hercampus.com/school/uwindsor/real-definition-feminism>, The term feminism is defined by Merriam-Webster as, “the political, economic, and social equality of the sexes”. More plainly put, it’s basically the movement of equality of males and females, by advocating for women’s rights. This movement began in the late 1800’s in order to help women achieve equality in a patriarchal world. Feminism reflects the history of women being disenfranchised and silenced for generations. It represents the movement that was created to try and raise women and gender minority groups, not above, but on par with men, more specifically white men. Nonetheless, feminism is more than just that, it’s inclusive. It’s not pro-women, but rather pro-human. It's not just about combating the patriarchy, but rather has evolved to fight the entire kyriarchy. The kyriarchy is a hierarchical social system that is constructed by the oppression, submission and domination of marginalized groups, like women, non-binary people, and racial and ethnic groups. So basically, it’s advocating for many groups all at once.

Also, according to dissertation of *Feminism and its Impact On woman in the Modern Society Thesis by Amina Ghorfati. 2014-2015*, many researchers and scholars used the term “Feminism” and they tried to define and explain it differently. Some of them use it to refer to some historical political movements in USA and Europe. Whereas, others refer it to the belief that women live an injustice life with no rights and no equality Zara Huda Faris explained this idea, as: “...Women need feminism because there are women who suffer injustice ...”. The term *Feminism* has a long history; it represents women’s problems and suffering in addition to their dreams in equal opportunities in societies controlled by man i.e. his power, rules, wishes and orders. Lara Huda Faris added also: “...women have traditionally been dehumanized by a male dominated society, which they call patriarchy; and that has been always better to be a man...”. The term feminism has a history in English linked with women's activism from the late 19th century to the present, it is useful to distinguish feminist ideas or beliefs from feminist political movements, for even in periods where there has been no significant political activism around women's subordination, individuals have been concerned with and theorized about justice for women. Despite of the painful segregation and the hard inequality, women were able to stand up each time and they were able to speak and

express their problems, feelings and wishes. In addition, women were able to spread it in all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatments respect and social rights.

1) **Kinds of Feminism**

Based on Different-Kinds-of-Feminism.pdf, there are many ways to describe the multiple forms of feminism that have emerged since the 1960s, many of them overlapping with one another on key points. The following descriptions represent one way to categorize them and draw on a variety of sources. While these terms are contested, we try to summarize some of main elements of each that will allow a basic understanding of their differences and commonalities.

a. Liberal Feminism:

This kind of feminism works within the structure of mainstream society to integrate women into it and make it more responsive to individual women's rights, but does not directly challenge the system itself or the ideology behind women's oppression. The suffragist movement is an example.

b. Radical Feminism:

Radical feminism views patriarchy and sexism as the most elemental factor in women's oppression – cutting across all others from race and age to culture, caste and class. It questions the very system and ideology behind women's subjugation. The term often refers to the women's movements emerging from the civil rights, peace and other liberation movements at a time when people increasingly were questioning different forms of oppression and power. Radical feminists, seeking to understand the roots of women's subordination, have provided the major theoretical understanding that has served as the basis for the inspiration and analysis guiding women's movements around the world.

c. Black Feminism:

School of thought which argues that sexism, class oppression, gender identity and racism are inextricably bound together. The way these concepts relate to each other is called intersectionality. The term intersectionality theory was first coined

by legal scholar Kimberlé Crenshaw in 1989. In her work, Crenshaw discussed Black feminism, which argues that the experience of being a black woman cannot be understood in terms of being black or of being a woman. Each concept is considered independently, but must include the interactions, which frequently reinforce each other. The Combahee River Collective argued in 1974 that the liberation of black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression.

d. Marxist and Socialist Feminism:

Feminists, grounded in Marxist and socialist analysis, attribute women's oppression principally to the capitalist economic system where global corporate power prevails. Many other feminists believe that this form of power seen in the class system is a crucial factor in women's subordination but see patriarchy as the major force behind women's subjugation.

e. Cultural Feminism:

Cultural feminism emphasizes essential differences between men and women in terms of biology, personality and behavior. Women are seen to have different and superior virtues that provide the foundation for a shared identity, solidarity and sisterhood. Since by nature women are viewed as kinder and gentler than men, it follows that if women were in power, the world would be a better place. In the 1960s and 70s, some women supported the idea of forming separate women-only cultures.

f. Eco-Feminism:

This form of feminism views patriarchy and its focus on control and domination not only as a source of women's oppression but as being harmful to humanity as well as destructive of all living creatures and the earth itself. Combining a more comprehensive analysis of power often with a greater spiritual vision, eco-feminists see women's rights and empowerment linked to political, economic, social and cultural factors that benefit all living creatures and Mother Nature herself.

g. Transnational or Global Feminism:

This approach to feminism is concerned mainly about how globalization and capitalism affect people across nationalities, races, ethnicities, genders, classes,

and sexualities and has reinforced a range of global movements. It recognizes inequalities across different groups of women and the importance of intersectionality as a way to understand and engage difference. While global issues do not affect women in the same way because of these differences, the impact of these issues and power dynamics are seen to be crucial to feminist social justice agendas. This vision understands the need for comprehensive approaches that integrate multiple issues and movements to find common cause across agendas to ensure long-term social transformation.

h. Visionary feminism:

The notion of visionary feminism, as seen in the many writings of the African-American feminist, bell hooks, combines the need to challenge patriarchy, class, race and other forms of oppression such as imperialism and corporate control. She also focuses on love and the role of men. “Visionary feminism is a wise and loving politics. It is rooted in the love of male and female being. The soul of feminist politics is the commitment to ending patriarchal domination of women and men, girls and boys. Love cannot exist in any relationship that is based on domination and coercion. Males cannot love themselves in patriarchal culture if their very self-definition relies on submission to patriarchal rules. When men embrace feminist thinking and practice, which emphasizes the value of mutual growth and selfactualization in all relationships, their emotional well-being will be enhanced. A genuine feminist politics always brings us from bondage to freedom, from loveless-ness to loving.”

According to kinds of feminism above, this research will continue to use one of the kinds of feminism above, it is Liberal Feminism. This theory will be used for analyzing the relation between intrinsic elements of the story and liberal feminism theory in this research.

2) Liberal Feminism

According to <https://feministtheory.weebly.com/liberal-feminism.html>, Liberal feminism is simply women and men being treated as equals. Some of the main issues of liberal feminism include reproductive and abortions rights, sexual

harassment, voting rights, education, affordable childcare and affordable health care. Women should have the same legal rights, job opportunities and education as men.

Then according to <https://www.thoughtco.com/liberal-feminism-3529177>, Liberal feminism's primary goal is gender equality in the public sphere, equal access to education, equal pay, ending job sex segregation, better working conditions, won primarily through legal changes. Private sphere issues are of concern mainly as they influence or impede equality in the public sphere. Gaining access to and being paid and promoted equally in traditionally male-dominated occupations is an important goal. What do women want? Liberal feminism answers: mostly, what men want: to get an education, to make a decent living, to provide for one's family.

A. Liberal Feminism

According to <https://plato.stanford.edu/entries/feminism-liberal/#Jus>, Liberal feminism conceives 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. 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.

As the protection and promotion of citizens' autonomy is the appropriate role of the state on the liberal view, liberal feminists hold that the state can and should be the women's movement's ally in promoting women's autonomy.

1. Personal Autonomy

Liberal feminists hold that women should enjoy personal autonomy. That is, they hold that women should live lives of their own choosing. Some offer “procedural” accounts of personal autonomy (MacKenzie and Stoljar discuss these, 1999, 13–19). These accounts suggest that to say women should enjoy personal autonomy means they are entitled to a broad range of autonomy-enabling conditions. On this view, the women's movement should work to identify and promote these

conditions. Identifying these enabling conditions requires careful attention to the particular ways in which autonomy deficits are produced in diverse women's lives.

a. Being free of violence and the threat of violence

Violence and the threat of violence violate women's dignity; they make women do what others want or reduce women's sphere of activity to avoiding harm. In some cases, violence fractures the self and takes from women their sense of self-respect (Brison, 1997). The feminist literature on violence against women documents the particular role that violence and the threat of violence play in unfairly disempowering and limiting women (Cudd, 2006, 85–118).

B. Classical-Liberal or Libertarian Feminism

Classical-liberal feminism 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. Equity feminists are classical-liberal or libertarian feminists who hold that, in societies like the United States, the only morally significant source of oppression of women is the state. They hold that feminism's political role is to bring an end to laws that limit women's liberty in particular, but also to laws that grant special privileges to women. Some equity feminists see a nonpolitical role for feminism, helping women to benefit from their freedom by developing beneficial character traits or strategies for success, or navigating among their increasing options. Cultural libertarian feminists are classical-liberal or libertarian feminists who hold that the culture of societies like the United States is patriarchal and a significant source of oppression of women. They hold that the patriarchal culture and the state are complementary systems of oppression. Cultural libertarian feminists hold that much of the oppression women suffer today is non-coercive, however, and thus should not be met with state remedies but with a nonviolent movement for feminist social change.

1. Self-Ownership and Women's Rights

Classical liberalism or libertarianism holds that women and men are self-owners capable of acquiring property rights over things. As such women and men, equally, have the right to freedom from coercive interference with their person and property. This right to freedom from coercive interference consists in, at least, rights to freedom of conscience and expression, freedom to control what happens to one's body, freedom of association, freedom to acquire, control and transfer property, freedom of contract, as well as the right to compensation when rights are violated. The state's role is, exclusively, to protect citizens from coercive interference by protecting their rights. Some reject even a limited state, however, holding that nongovernmental means of protecting rights are to be preferred.

2. Equity Feminism

a. Feminism's political role

Equity feminism is a form of classical-liberal or libertarian feminism that holds that feminism's *political* role is simply to ensure that everyone's, including women's, right against coercive interference is respected (Sommers 1994, 22). Wendy McElroy, an equity feminist writes: "I've always maintained that the only reason I call myself a feminist is because of the government. By which I mean, if the government (or an anarchist defense association) acknowledged the full equal rights of women without paternalistic protection or oppression, I would stop writing about women's issues" (McElroy 1998c).

Feminism's political role involves assuring that women's right against coercive interference by private individuals is recognized and protected by the state (for example women's right against groping on the street or rape within marriage (McElroy 1991a)), and that women's right against coercive interference by the state itself is respected. The latter means feminists should object to laws that restrict women's liberty in particular (for example laws that limit women's employment options (Taylor 1992, 228)), and laws that protect women in particular (for example laws granting preferential treatment to women (Paul 1989)). Equity feminists suggest that this has been largely accomplished in countries like the United States. Joan Kennedy Taylor explains: feminism's "goal

of equal political liberty for women has been pretty much reached in the United States” (Taylor 2001; see also Sommers 1994, 274).

b. Feminism's Nonpolitical Role

While equity feminists hold that feminism's political task—securing for women the right to freedom from coercive interference—is nearly completed, some equity feminists believe that feminism has a *nonpolitical* role to play in women's personal lives. In its nonpolitical role, feminism can help women to develop character traits and strategies that will help them benefit from their freedom; and it can help women to navigate personally among their increasing options.

Karen Lehrman writes: “Men have typically held title to quite a few traits that women can now put to good use. In addition to ambition, assertiveness, and independence, there's also decisiveness” (Lehrman 1997, 33; see also 62). Other character traits emphasized by equity feminists include “self-confidence” (Stevens et al. 2002, 255), being able to think and argue independently (McElroy 1998a), and taking responsibility for oneself (Taylor 1992, 86). Some equity feminists suggest that feminism offers individual women and men the opportunity for freedom from conformity with sex roles (Lehrman 1997, 6; Taylor 1992, 23–24).

Equity feminists recommend strategies for success for women in education and employment as alternatives to state regulation. In male dominated fields, for example, equity feminists recommend that women mentor one another, or organize supportive associations, making use of the techniques of 1960's feminism like consciousness-raising (Taylor 1992, 100–101). In *What You Can Do About Sexual Harassment When You Don't Want to Call the Cops*, Joan Kennedy Taylor argues that women can avoid sexual harassment or lessen its impact if they learn to diffuse conflicts with men and understand the role of sexual banter in male culture (Taylor 1999). Equity feminists also recommend that women make full use of their right to contract by turning their preferences—for example the preference for being paid and/or promoted on the basis of one's job performance and not on the basis of sexual favors—into rights through contract (Epstein 2002, 40; Taylor 1992, 169).

Some equity feminists stress that women need not give up their gender difference to benefit from their freedom (Lehrman 1997, 198). As Karen Lehrman writes, “completing the feminist revolution... primarily involves [women] completing their own personal evolutions” (35). Lehrman quotes Elizabeth Cady Stanton: “the strongest reason for giving woman a complete emancipation from all forms of bondage of custom, dependence, superstition ...is the solitude and personal responsibility of her own individual life” (Lehrman 1997, 201). An important part of this individual life, on Lehrman's view, is navigating among sexual difference and sameness in the personal construction of a satisfying life.

