

CHAPTER 2

FRAMEWORK OF THE THEORIES

This chapter is a discussion of the theoretical framework that supports the understanding of problems formulated from the previous chapter. This chapter consists of two sub-chapters. The first sub-chapter contains a conceptual framework consisting of the definition of feminism, the definition of liberal feminism, and the waves of feminism movements. The conceptual framework contains my ideas about how the research problem will be explored and also explains the relationship between variables. The research variables are feminism, women, and liberalism. Formulating a conceptual framework will help me to define the relevant variables of my research.

The second section contains a theoretical framework. The theoretical framework consists of the definition of semiotics and the definition of Peirce's theory. I explain semiotics based on Peirce's theory to help analyze this research. The theoretical framework discusses extensively the things that are researched based on the theory and the results of previous research. In it contains a set of ideas or concepts, definitions, and interrelated propositions that show systematic phenomena by building relationships between variables to explain and predict these phenomena.

2.1 Conceptual Framework

2.1.1 Feminism

This study focuses on the act of feminism obtained by Enola Holmes as the main character and Eudoria which is the reason the main character becomes a feminist in the "Enola Holmes (2020)" movie script. According to Sutanto (2017), the birth of feminist films was triggered by the fact that most films depict the reality of women in a biased manner and become a conservative force supporting patriarchal views. Feminism begins with the perception of the inequality that occurs in society between the position of women and men. As a result of this perception, Bhasin says that feminism is an awareness of the oppression and exploitation of women in society, at work, and in the family, as well as the

conscious action of both women and men to change this situation (1986, p. 5). Meanwhile, Fakihi says that feminism is a movement and awareness that departs from the assumption that women experience discrimination which means different attitudes and treatment towards fellow human beings or unfair treatment of certain community groups and efforts to stop it (1996, p. 38). Furthermore, Hubies says that various attempts have been made to examine the causes of inequality to eliminate and find a formula for equality between men and women by their potential as human beings (1997, p. 19).

In life, the term feminism is often encountered, as well as many branches of science that specifically examine feminism. From the term feminism, of course, it can be indicated that this is synonymous with "women". If we analyze the historical aspects of feminism, its existence is due to social inequality in the division of gender roles in women and men. Along with its development, the meaning of feminism itself is increasingly studied in various broad perspectives. Excerpted from the books "Gendered Lives: Communication, Gender, and Culture" By Wood (2008, p. 3), the word feminism comes from France in the late 1800s which is a combination of the French word for women, "femme" with the suffix "ism" which means political position. Thus, feminism means the political position of women (McCann & Kim, 2003 in Wood, 2008, p. 3). Theoretically, feminism refers to the equality of men and women and also the beginning of the women's movement to obtain their rights. In this book there are also several definitions of feminism according to several female figures from the United States:

Katha Pollitt (1994), nationally syndicated columnist:

"To me, to be a feminist is to answer the question "Are women human?" with a yes. It is not about whether women are better than, worse than, or identical with men. . . . It's about justice, fairness, and access to the broad range of human experience. . . . It's about women having intrinsic value as persons . . . human beings, in other words. No more, no less". (p. xii–xiv)

Jennifer Baumgardner and Amy Richards (2000), third-wave feminists:

"Feminism [is] a word that describes a social-justice movement for gender equity and human liberation. . . . By feminists we mean every politically and socially conscious woman or man who works for equality within or outside the movement". (p. 50, 54)

The two opinions above define feminism not about women being better or worse than men but as justice for both genders and the value of women as human beings. In addition, feminism also explains the social justice movement for gender equality and human liberation. With the existence of feminists, both men, and women, they help politically and socially to fight for equality.

Gamble (2006, p. vii) gives a general definition of feminism as "the belief that women, purely and simply because they are women, are treated inequitably within a society which is organized to prioritize male viewpoints and concerns." Feminism is an understanding, study, and social movement that aims to change the subordinate status of women in a society that prioritizes a male perspective. A society that puts the interests of men above the interests of women is the definition of a patriarchal society (Weedon, 1987 in Hodgson-Wright, 2006, p. 3). Feminism is a struggle to end the oppression of women (Jenainati and Groves, 2007, p. 3). In line with Jenainati and Groves, Ross (2009) sees feminism as all efforts aimed at improving the condition of women. By linking the general definition of feminism from Weedon (1987), Gamble (2006), Jenainati and Groves (2007), feminism can be formulated as a belief, movement, and effort to fight for the equal position of women and men in a patriarchal society.

But keep in mind that feminism is not a universal movement with a homogeneous concept that can represent all women. As Tong (2009) emphasized, feminism is a very broad and diverse concept. Feminism is an umbrella word for various approaches, views, and frameworks of thought that are used to explain the oppression of women and the solutions used to overthrow this oppression (Tong, 2009, p. 1). The division of feminism into early feminism movements, second-wave feminism, and third-wave feminism as done by Gamble is an attempt to draw the common thread of the development of feminism chronologically.

The Enola Holmes (2020) which is set in 1884 is the first wave of feminism. The first wave of feminism is considered to have started with Mary Wollstonecraft based on her book, entitled "The Vindication of the Rights of Woman" (1792) until women achieved suffrage in the early twentieth century (Sanders, 2006). The first wave of feminism has also been colored by the efforts of several women to fight for women's rights after marriage and child custody

after divorce. The activities of these women stimulated the growing awareness of women's oppression which then prompted the emergence of various organizations to defend the fate of women. According to Sanders (2006), first-wave feminism includes several ambivalences. First-wave feminists were very careful not to get involved in unconventional life. Maybe this has something to do with the backlash experienced after the biography of Wollstonecraft (Kirkham, 1997). In addition, this movement only fights for single women from the middle class, especially those with high intellectuality. Meanwhile, their movement is only aimed at certain issues and there is no awareness of the wider feminist movement. Only rich women have opportunities for career and domestic life because they can afford to pay servants to do their household chores. And the most striking criticism is that these feminists still rely on the help of men to achieve their goals (Suwastini, 2013, Vol.2, No.1, p. 200).

According to Hannam (2007), the beginning of the emergence of ideas and thoughts about feminism in the mid 18 century, was driven by the debate on women's rights in the socio-cultural field. Then during the Enlightenment and the French Revolution, men constructed the definition of women in the socio-cultural realm with the meaning as the role of housewives, having a gentle attitude, and being obedient to men, which women then began to oppose. Then in the mid-19th century, various women's associations demanded changes and advancements in the role of women in various fields of life, such as social, cultural, economic, and political fields. Feminism emphasizes the understanding that the rights of equality that are fought for by feminists are not only related to aspects of sexuality as a whole but are further related to the aspect of the availability of broad opportunities such as those of men. This can be exemplified, if men can have a career without compromising the interests of having a family, then women should also have the same opportunities.

2.1.2 Liberal Feminism

However, to limit this research, I only focus on the theory of liberal feminism for my study using the semiotic analysis of Peirce's theory. The rights and roles of women, single or married, were so restricted that some groups of women felt

pressured and created feminist action movements to change their world view of them.

This type of feminism adheres to the basic understanding of liberalism, with an emphasis on the aspect of freedom. In liberal feminism, there is a thought that emphasizes that all human beings, both men and women are created equal, balanced, equal, and do not deserve to be oppressed. The liberal feminist movement bases its understanding on the principles of liberalism. This understanding holds that the main purpose of social life is individual freedom or emphasizes individual interests and autonomy which are protected by rights, economic justice, and equal opportunities. Individual freedom allows a person to choose and express what he wants (Sawomanila, p. 128).

The main character who plays an important role in this liberal feminism movement is Wollstonecraft with her book entitled "Vindication of the Right of Woman". Wollstonecraft is best known as a writer, philosopher, and figurehead of liberal feminism in the late 18th century. As a feminist, Wollstonecraft fights for women's rights to have equal rights with men in politics, education, and employment. So that women are not only confined to the house doing work that is motherhood and just a tool or instrument for the pleasure, happiness, and perfection of men (Pranoto, 2010, p. 84).

Wollstonecraft argues that men and women both have the same mindset, so they should both get equal rights and treatment. Viewed from a historical point of view, this liberal feminist movement focuses on the struggle of women in obtaining equal education rights with men. She states that "becoming a man" or "becoming a woman" is not a biological issue, but a social process. In other words, a person becomes a man or a woman is nothing more than the result of socialization of the environment (Scott, 2012, p. 21-22). For example, a boy who has been educated since childhood to be a woman, then when he grows up he will become a woman; his feelings, his rationality, how he views himself, and the way he looks and behaves; and vice versa with girls who from childhood were educated to be a man. Wollstonecraft's lawsuit later became the beginning of the emergence of the feminist movement which continues to grow to this day.

According to the theorist of first-wave feminism, Wollstonecraft was the first to issue an outspoken rallying cry to middle-class women, especially mothers, as major influences on society. Her emphasis was on the need to make women rational: 'till women are more rationally educated,' she argued, 'the progress of human virtue and improvement in knowledge must receive continual checks.' Far from portraying women as superior to men, Wollstonecraft wanted to raise their overall moral and intellectual stature to make them into more rational citizens. For the most part, she did not envisage their leaving the domestic sphere; nor did she ask for anything as radical as the vote. 'The ideal woman pictured in the *Vindication*' suggests Miriam Kramnick, one of its recent editors, 'is active and intelligent, blending civic and familial responsibilities, freed from drudgery and debasing frugality.' Wollstonecraft is therefore mainly concerned with the way society constructs femininity, especially through its inadequate, misdirected education of young girls. Having worked as a governess, and with sisters who ran a school, she stressed the importance of early moral and intellectual influences. Although she accepted that most middle-class women would marry and remain at home, she wanted girls' education to prepare them for the possibility of economic independence, to give them freedom and dignity, rather than the ability to fascinate potential husbands. Wollstonecraft's avowed aim in her 'Introduction' is to 'show that elegance is inferior to virtue', and the 'first object of laudable ambition is to obtain a character as a human being, regardless of the distinction of sex'. She saw women as degraded by the flirtatious and chivalrous behavior of their male companions, but the reader who expects the *Vindication* to announce a program of sweeping practical reform will be disappointed. (Gamble, p. 15-16)

According to Beasley (1999), liberal feminism is women's position society in terms of equal rights or artificial barriers to women's participation in the public sphere, legal, political, and institutional struggles for the rights of individuals to complete in public. Definition about this statement explains that women should get equal rights not only in social life but also in the public realm, law, and politics. They could establish an agency or organization to fight for their rights.

This theory has the assumption that between men and women have specificities that ontologically both have equality in their rights, but this liberal theory some things cannot be equated between men and women, namely in terms

of reproduction, here the difference lies in the organs, female reproduction which brings logical consequences in people's lives (Nasaruddin, 1999, p. 64). Liberal feminism is widely adopted by women in the world because of the influence of capitalism. Freedom of rights is now pushing liberal thinkers forward linearly and still emphasizes the linear growth rate (Azis, 2007, p. 57).

Therefore, to remove the slanted stigma about women, it is necessary to fight for a movement to change laws and views, as well as reform social conditions to open up the widest possible opportunities for women. As the root of the emergence of liberal feminism is due to the problem of reason, namely it is believed that humans in their capacity have a reason as a differentiator from other creatures, humans, both men, and women, have the same capacity and ability. So that society is obliged to provide education to women as well as to men because all humans have the right to get equal opportunities to develop their reasoning and moral capacities. So that women can become complete human beings (Tong, 2009, p. 21).

Nevertheless, it should not be denied that liberal feminists are responsible for welfare, education, and health reforms that have benefited the lives of millions of women (Gamble, 2006, p. 239).

2.1.3 The Movement of Liberal Feminism

Feminists and scholars have divided the movement's history into three "waves". Women are rational beings, the same ability as men, so they should be given the same rights as men. The problem lies in the many policies which looked at gender differences. Therefore, in the 18th century often arises the demand that women receive the same education, in the 19th century many efforts to fight for civil rights and economic opportunities for women, and in the 20th-century women's. Based on Tong (2009) feminism liberal has been improved in 3 waves, those are:

- a) The first movement of the 18th century

In this first movement, the beginning was formulated since the emergence of the book "A Vindication of the Rights of Woman" by Mary Wollstonecraft

which describes the inequality between men and women towards equalizing the right to education. Wollstonecraft strives to find a solution to this and educational generalization is the solution. By equating women's education with men's education, that is what will make a woman an "independent woman", not just a doll and a toy for men (Gadis Arivia, 2003, p. 101).

b) The second movement of the 19th century

This movement was started by John Stuart Mill and Harriet Taylor Mill who followed in the footsteps of Mary Wollstonecraft. Since the emergence of the book "A Subjection of Woman" by John Stuart Mill which emphasizes that equality between men and women is realized, not only in the field of education but also allowed to play a role in the economy and have guaranteed civil rights. Another contribution of their thinking is that they both emphasize the importance of Education, Partnership, and Equality. Mill places more emphasis on education and rights, while Taylor emphasizes partnerships. Mill further questioned the superiority of men, according to him that men were not intellectually superior to women. Mill's thought is also interesting that the virtues attached to women are often detrimental to women because women cannot be themselves because they will be the people that society wants (Gadis Arivia, 2003, p. 103).

c) The third movement of the 20th Century

Different from the previous movements, this phase is supported by Betty Friedan a president of the National Organization of Women in "The Feminine Mystique" focusing on treating women and men equally or perhaps differently, what is desired, namely inviting men to contribute to changing the mindset of society in public and private. In which she argued that women were trapped in a system that defined 'proper' femininity as little more than domestic fulfillment. Friedan argued that the mystique derived from psychoanalysis a simplistic notion of femininity as essentially passive, and was perpetuated through sociological arguments that women be set

completely different educational and social goals from men. Coerced by seductive media images and limited by their lack of useful training, millions of white middle-class women absorbed themselves in-home, husband, and children, becoming trapped in what Friedan somewhat drastically termed a 'comfortable concentration camp' (Gamble, p. 198).

2.2 Theoretical Framework

2.2.1 Semiotics

The literary expert Teeuw (1984, p. 6) defines semiotics as a sign of communication and then refines it into a literary model that accounts for all the factors and essential aspects for understanding literary phenomena as a distinctive communication tool in any society. Semiotics is a relatively new branch of science. The sign at that time still meant something that pointed to the existence of something else. Terminologically, semiotics is a science that deals with the study of signs and everything related to signs, such as sign systems and processes that apply to signs (van Zoest, 1993, p. 1). Semiotics is a science that studies a wide range of objects, events, all cultures as signs. The use of signs and everything associated with them was studied more systematically in the 20th century.

According to Sobur (2004, p. 95), semiotics comes from the Greek word semeion which means "sign". The term semeion appears to have been derived from hypocratic or asclepiadic medicine with its focus on symptomatology and inferential diagnostics.

As creatures who live in society and always interact with other people, of course, we need a communication tool to understand each other about something. So, that the sign can be understood correctly and equally requires the same concept so that there is no misunderstanding or misunderstanding. But in reality, the sign can not always be understood correctly and equally among the people. Everyone has their interpretation of the meaning and of course with various reasons behind it. The science that deals with signs are called semiotics. There are many signs in our daily life such as traffic signs, signs of an event, or other signs.

Semiotics includes the study of all these signs, so people assume that semiotics only includes visual signs. In addition, there are many other things that we can explain, such as signs which can be in the form of pictures, paintings, and photographs, so that signs are also included in art and photography. Or signs can also refer to words, sounds, and body language.

John Fiske (2007, p. 60) has stated that semiotics has three parts, namely:

- a) The sign itself, which means the human construction of the study of different signs;
- b) Code or system has the function of organizing signs; The culture in which codes and signs work has a dependence on signs and codes for their form and existence.

2.2.2 Semiotics of Charles Sanders Peirce

In recent developments, the study of signs in society is dominated by the work of the American philosopher, Charles Sanders Peirce (1839-1914). Peirce's studies are far more detailed than de Saussure's more programmatic writings. Therefore the term semiotics is more prevalent in the Anglo-Saxon world, and the term semiology is more commonly known in Continental Europe.

Peirce is not only a philosopher but also a logician and Peirce understands how humans reason. Peirce finally came to believe that humans think in signs. So he created the science of signs which he called semiotics. Semiotics for him is synonymous with logic.

According to van Zoest (1993, p. 10), it says "We only think in signs". In addition, he also sees signs as an element in communication. More and more he became convinced that everything is a sign of its meaning at least according to the way of existence of what is possible. In his semiotic analysis, Peirce divides signs based on the nature of the ground into three groups, namely qualisigns, sinsigns, and legisigns.

Peirce (in Vera, 2014, p. 21) asserts that signs cannot express something, signs only function to show, it is the interpreter who interprets based on their respective experiences.

Peirce called the perceivable part of the sign a representamen (literally "something that does the representing") and the concept that it encodes the object (literally "something cast outside for observation"). He termed the meaning that someone gets from the sign the interpretant. This I itself a sign in that it entails knowing what a sign means (stands for) in personal, social, and context-specific ways (Danesi, 1999:73 in Vera, 2014:21).

Pierce is known for his triadic model and his trichotomy concept which consists of the following:

- a) Sign; the form that the sign accepts or functions as a sign (Ferdinand De Saussure called it a signifier).
- b) Interpretants; more meaningful.
- c) Objects; more indicating something that refers to a sign. Usually, in the form of thoughts that exist in the human brain, it can also be something tangible outside the sign (Peirce, 1931 & Silverman, 1983, in Vera, 2014, p. 21).

Peirce's sign model is trichotomous or triadic and has no structural features at all (Hoed, 2002, p. 21). The basic principle is that a sign is a representative, that is, a sign is something that represents something else (something that represents something else). Peirce's sign meaning process follows the relationship between three points, namely Sign (S) - Object (O) - Interpretant (I). A sign is the part of the sign that can be perceived physically or mentally, which refers to something represented by the object. Then interpretant is part of the process that interprets the relationship between sign and object.

Therefore, for Pierce, signs are not only representative but also interpretive. Peirce's theory of signs shows the meaning of signs as a cognitive process and not a structure. Such a process is called semiosis. Peirce's triadic model is often also referred to as the triangle meaning semiotics which is explained simply: "a sign is something or a capacity that is associated with someone. The sign creates something in people's minds that refers to a more developed symbol, the sign it creates is called the interpretant of the first sign. The sign indicates something called an object" (Fiske, 2007, p. 63).

- a) Sign (sign)
- b) Object (something referred to)

c) Interpretant (a result of object relationship).

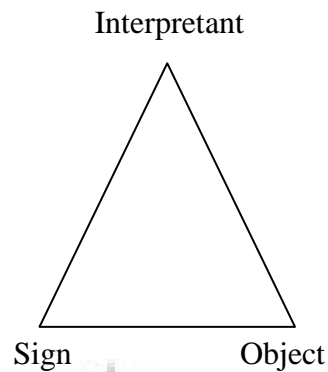


Figure 2.1. Triangle Meaning Semiotics (Marcel Danesi, 2011)

Thus, semiosis is a sign meaning process that starts from the perception on the basis (representamen/sign), then the basis (representamen/sign) refers to the object, finally, an interpretant process occurs. Thus, for Peirce semiotics are actions, influence, or cooperation of three subjects, namely sign, object, and interpretant. (Rusmana, 2014, p. 108)

Subjects in Peirce semiotics are not human subjects but three semiotic entities that are abstract as mentioned above, which are not influenced by concrete communication habits (Sobur, 2002, p. 109)

According to Encyclopedia of Philosophy (2010) in one of his many definitions of a sign, Peirce writes:

I define a sign as anything which is so determined by something else, called its Object, and so determines an effect upon a person, which effect I call its interpretant, that the later is thereby mediately determined by the former. (EP2, 478)

What we see here is Peirce's basic claim that signs consist of three inter-related parts: a sign, an object, and an interpretant. For the sake of simplicity, we can think of the sign as the signifier, for example, a written word, an utterance, smoke as a sign for fire etc. The object, on the other hand, is best thought of as whatever is signified, for example, the object to which the written or uttered word attaches, or the fire signified by the smoke. The interpretant, the most innovative and distinctive feature of Peirce's account, is best thought of as the understanding that we have of the sign/object relation. The importance of the interpretant for

Peirce is that signification is not a simple dyadic relationship between sign and object: a sign signifies only in being interpreted. This makes the interpretant central to the content of the sign, in that, the meaning of a sign is manifest in the interpretation that it generates in sign users. Things are, however, slightly more complex than this and we shall look at these three elements in more detail.

a) The Signs

The very first thing to note is that there are some potential terminological difficulties here. We appear to be saying that there are three elements of a sign, one of which is the sign. This is confusing and does not fully capture Peirce's idea. Strictly speaking, for Peirce, we are interested in the *signifying element*, and it is not the sign as a whole that signifies. In speaking of the sign as the signifying element, then, he is more properly speaking of the sign refined to those elements most crucial to its functioning as a signifier. Peirce uses numerous terms for the signifying element including “sign”, “representamen”, “representation”, and “ground”. Here we shall refer to that element of the sign responsible for signification as the “sign-vehicle”.

Peirce's idea that a sign does not signify in all respects and has some particular signifying element is perhaps best made clear with an example. Consider, for instance, a molehill in my lawn taken as a sign of moles. Not every characteristic of the molehill plays a part in signifying the presence of moles. The color of the molehill plays a secondary role since it will vary according to the soil from which it is composed. Similarly, the sizes of molehills vary according to the size of the mole that makes them, so again, this feature is not primary in the molehill's ability to signify. What is central here is the causal connection that exists between the type of mound in my lawn and moles: since moles make molehills, molehills signify moles. Consequently, primary to the molehill's ability to signify the mole is the brute physical connection between it and a mole. This is the sign-vehicle of the sign. For Peirce, then, it is only some element of a sign that enables it to signify its object, and when speaking of the signifying element of the sign, or rather, the sign-vehicle, it is this qualified sign that he means.

b) The Object

Just as with the sign, not every characteristic of the object is relevant to signification: only certain features of an object enable a sign to signify it. For Peirce, the relationship between the object of a sign and the sign that represents it is one of determination: the object determines the sign. Peirce's notion of determination is by no means clear and it is open to interpretation, but for our purposes, it is perhaps best understood as the placing of constraints or conditions on successful signification by the object, rather than the object causing or generating the sign. The idea is that the object imposes certain parameters that a sign must fall within if it is to represent that object. However, only certain characteristics of an object are relevant to this process of determination. To see this in terms of an example, consider again the case of the molehill.

The sign is the molehill, and the object of this sign is the mole. The mole determines the sign, in as much as, if the molehill is to succeed as a sign for the mole it must show the physical presence of the mole. If it fails to do this, it fails to be a sign of that object. Other signs for this object, apart from the molehill, might include the presence of mole droppings, or a particular pattern of ground subsidence on my lawns, but all such signs are constrained by the need to show the physical presence of the mole. Clearly, not everything about the mole is relevant to this constraining process: the mole might be a conventional black color or an albino, it might be male or female, it might be young or old. None of these features, however, are essential to the constraints placed upon the sign. Rather, the causal connection between it and the mole is the characteristic that it imposes upon its sign, and it is this connection that the sign must represent if it is to succeed in signifying the mole.

c) The Interpretant

Although there are many features of the interpretant that bear further comment, here we shall mention just two. First, although we have characterized the interpretant as the understanding we reach of some sign/object relation, it is perhaps more properly thought of as the translation or development of the original sign. The idea is that the interpretant provides a translation of the sign, allowing us a more complex understanding of the sign's object. Indeed, Liszka (1996) and

Savan (1988) both emphasize the need to treat interpretants as translations, with Savan even suggesting Peirce should have called it the translantant (Savan 1988, 41). Second, just as with the sign/object relation, Peirce believes the sign/interpretant relation to be one of determination: the sign determines an interpretant. Further, this determination is not determination in any causal sense, rather, the sign determines an interpretant by using certain features of the way the sign signifies its object to generate and shape our understanding. So, the way that smoke generates or determines an interpretant sign of its object, fire, is by focusing our attention upon the physical connection between smoke and fire.

For Peirce, then, any instance of signification contains a sign-vehicle, an object and interpretant. Moreover, the object determines the sign by placing constraints which any sign must meet if it is to signify the object. Consequently, the sign signifies its object only in virtue of some of its features. Additionally, the sign determines an interpretant by focusing our understanding on certain features of the signifying relation between sign and object. This enables us to understand the object of the sign more fully.

Although this is a general picture of Peirce's ideas about sign structure, and certain features are more or less present, or given greater or lesser emphasis at various points in Peirce's development of his theory of signs, this triadic structure and the relation between the elements is present in all of Peirce's accounts. In what follows, we shall see three of Peirce's attempts at giving a full account of signs and signification, the corresponding sign typologies, look at the transitions between these accounts, and examine some of the issues that arise from them.

2.3 Literature Review

In this section, I chose to make a research analysis entitled "A Semiotic Analysis of Reflection Liberal Feminism in "Enola Holmes (2020)" Movie Script" by Peirce's theory. I have reviewed several previous studies related to my research as a reference to complete it properly and appropriately.

The literature review in this study begins with the presentation of the results of previous studies that are considered relevant to this research. Several studies

are considered relevant as input, besides that they can also be classified with previous studies, then the similarities and differences between the research and previous studies will be seen, so that the originality of this study will be seen.

The first journal is entitled "Muatan Feminisme dalam Film Aksi (Analisis Semiotika Film Wonder Woman)" by Lia, Artomo, Candraningrum (2018), Universitas Tarumanegara. This study uses Peirce's semiotic theory with descriptive qualitative research methods. The data was collected using observation and documentation techniques, literature studies, and online sources. The research data were analyzed using Peirce's semiotic theory using Peirce's triangle of meaning, namely, sign, object, and interpreter. The "Wonder Woman" film is a film that is different from action films in general, where action films are usually dominated by male characters, while women are only supporters. In this film, the female figure is the main focus, where women are. The result of this research is the feminist value of Diana's character in the "Wonder Woman" film where Diana, a woman who has physical strength, is stronger than men in general, can make her own decisions, and also can lead. This film is included in the category of radical feminism because Diana as a woman is said to be superior to the male characters in the film. The story in this film is described only as fiction and less realistic. Although only as a fiction film, this film carries the influence of feminism which has changed its direction from fiction to nonfiction.

The second journal is entitled "Representasi Perempuan Dalam Film *Despicable Me 3* Melalui Karakter Lucy Wilde" by Prastowo, Putri (2019), Universitas Sudirman. The researcher conducted a study on the cartoon film "Despicable Me 3" to analyze liberal feminism in Lucy's character in carrying out her gender roles in public and domestic spaces. This study uses descriptive qualitative methods using semiotic analysis techniques. The semiotics used is Peirce's semiotics by looking at representations consisting of icons, indexes, and symbols in each scene that can explain the representation of women in Lucy's character. At the end of the study, it can be concluded that in carrying out her three gender roles as a career woman, wife, and also a mother, Lucy has a liberal feminist understanding.

The third journal is entitled "Representasi Feminisme dalam Film Lady Bird" by Aryawan, Joni, Suryawati (2021), Universitas Udayana. Film as a form of mass communication can influence society. The influence of film on society is used by filmmakers in providing messages in the form of views on social phenomena such as patriarchal culture. Filmmakers use a view of feminism as resistance to patriarchal culture in their works. One of the films that use feminist views to fight patriarchy is Lady Bird. This paper describes the signs of feminism in the film using Peirce's semiotic analysis. Signs of feminism are depicted in verbal and nonverbal film scenes in the form of dialogues and actors' performances throughout the film. The view of feminism in "Lady Bird" implies the resistance of patriarchal culture through the mass media for people's views.

Table 2.1: Journals of Literature Review

Title of research	Result of research	Similarities with my research
“Muatan Feminisme dalam Film Aksi (Analisis Semiotika Film Wonder Woman)” by Lia, Artomo, Candraningrum (2018)	The result of this research is the feminism value of Diana's character in the “Wonder Woman” film where Diana, a woman who has physical strength, is stronger than men in general, can make her own decisions and also has the ability to lead.	1) Using the concept of feminism. 2) Using the semiotic analysis of Peirce. 3) Using a qualitative approach.
“Representasi Perempuan Dalam Film Despicable Me 3 Melalui Karakter Lucy Wilde” by Prastowo, Putri (2019)	The results of this study can be concluded that in the third run the role of gender as a career woman, wife, and mother, Lucy had understood liberal feminism.	1) Using the concept of feminism. 2) Using the semiotic analysis of Peirce. 3) Using a qualitative approach.
“Representasi	The result of this research is	1) Using the

<p>Feminisme dalam Film Lady Bird” by Aryawan, Joni, Suryawati (2021)</p>	<p>postmodern feminism, “Lady Bird” film shows women able to form their own language through the character of Lady Bird who is able to voice her views on life and future desires.</p>	<p>concept of feminism. 2) Using the semiotic analysis of Peirce. 3) Using a qualitative approach.</p>
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