

## CHAPTER 2

### LITERARY REVIEW

#### 2.1 Theoretical Framework

This chapter presents about the related theories and the related previous studies. This chapter also gives explanation about the theories to analyze the statements of problem of this study. This research will use two theories which is Feminism as main theory and New Criticism as supporting theory. The researcher chooses liberal feminism to analyze Daisy's oppression in her household as wife and new criticism focusing on Daisy's responses toward her oppression.

##### 2.1.1 Feminism

Feminism was originally a French word. It refers to "woman's movement". Feminism was introduced in United States in early 20th century. It was used to refer only to one particular group of women's right advocates, namely the group which asserted the uniqueness of women, the mystical experience of motherhood and women's special purity (Jaggar 05).

The women's liberation movement is the major version of feminism in western society. The movement reflects the political context from which it emerged and provides a clue to some ways in which differ from earlier forms of feminism. Earlier feminists used the language of "rights" and equality" but in the late 1960s became "oppression" and "liberation" (Jaggar 06).

The etymology origin of the word “oppression” lies in Latin for “Press down”. This root suggests that people who are oppressed suffer some kind of restrictions on their freedom. Not all of restrictions on people’s freedom are oppressive. People are not oppressed by simple natural phenomena instead oppression is the result of human agency imposed restrictions on people freedom (Jaggar 10).

Jaggar states that liberation is the correlate of oppression. It is release from oppressive constraints. Thus, there are conceptual connections between oppression and liberation; political of freedom and justice. While the concepts of oppression and liberation are linked to the familiar philosophical concepts of freedom, justice and equality, they can not be reduced without loss to those concepts (12).

Women’s liberation engages in political philosophy. Feminist political philosophers uses traditional and non-traditional categories in attempting to describe and evaluate women’s experience. They often raise the issues such as conception of love, friendship, or sexuality. They challenge views about the naturalness of sexual intercourse and childbearing (Jaggar 14).

Contemporary feminists share certain concerns that distinguish them both from non feminists and from earlier feminists. Some feminists work in universities, some are active in left groups. The variety of work and life experience results in a variety of perceptions of social reality and of women’s oppression. Standing in different social locations, some feminists experience

certain aspects of women's oppression with particular sharpness while others are affected by other aspects. The difference perceptions of women's oppression is used in developing systematic analyses of women's oppression which differ from each other (Jaggar 17).

According to Jaggar, Women movement in Europe and North America is divided into two waves, begun at 18th and 19th century and begun at 1960s. The second wave is the more complex movement which many feminists has used difference approaches and divided into some big categories. These categories include marxist-socialist feminism, radical feminism, liberal feminism, and post-modern feminism (20). But this research will tend to focus on liberal feminism.

#### **2.1.1.1 Liberal Feminism**

This kind of feminism is based on the liberalism. Liberalism suggests all human (men or women) is created in the equal position, harmonious, and having the same potency of rationality. Women must be independent to struggle so that they are equal with men. Liberal feminism frequently criticizes the family institution which place women in the domestic area, so emotional aspect of women is bigger than the rational aspect. Liberal political theory is grounded on the conception of human beings as essentially rational agents. The overriding goal of liberal feminism always has been the application of liberal principles to women as well as to men. This means that laws should not grant to women fewer rights than they allow to men (Jaggar 35).

In the 18th century, liberal feminism is emphasizing to the education. The magnate of the time is Mary Wollstonecraft says that both man and woman have the same quality of logical reasoning. The form of nurture is more determinate in shaping character of a person than the form of nature. If the society gives education toward women like the way society give toward men, so the logical quality of women can be parallelized with men. Educated woman will become the main contributor toward the prosperity of society. Woman will construct her family especially her children in the more proper way than pull her appearance up (Tong 18).

In the 20th century, liberal feminism offers the alternative for women to be equal with men. Betty Freidan offers an elegant advice for women to combine between good values of masculine such as rational, wisdom, courage and good values of feminine such as affection, gentleness, patience so women can complete a personhood. In this condition, women will be improving herself to provide a good contribution for society (Tong 22).

Rosmarie Putnam Tong quotes Wendell opinion in *A (Qualified) Defense of Liberal Feminism* saying the general purpose of liberal feminism is to create society which is equitable and careful of the freedom for the self development so that women and men can improve themselves. But their general pursuit is dynamic; depended on the symptom of the time (18).

Alison Jaggar states that liberal feminists believe that the treatment of women in contemporary society violates, the values of equality, liberty, and

justice. Their most frequent complaint is that women in contemporary society suffer discrimination on the basis of sex. By this, they mean that certain restrictions are placed on women as a group without regard to their individual wishes, interests, abilities, or merits (176).

Liberal feminists believe that sex discrimination is unjust because it deprives women of equal rights to pursue their own self-interest. Women as a group are not allowed to get same freedoms or opportunities as men. In a discriminatory situation, an individual woman does not receive the same consideration as individual man. Whereas man is judged on his actual interests and abilities, a women's interests and abilities are assumed to be limited in certain ways because of her sex. Liberal feminists believe that justice requires equal opportunities and equal consideration for every individual regardless of sex. This view is obviously connected with the liberal conception of human beings as essentially rational agents. On this conception, sex is purely "accidental" or non-essential feature of human nature. The sex of individual should be considered when it is relevant to the individual's ability to perform a specific task or to take advantage of a certain opportunity (Jaggar 177).

Liberal feminists believe that most discrimination against women is not mandated by legal system but informal custom. Informal discrimination is manifested not only in assumption that women are not suited to certain sorts of work. Within contemporary society, there are strong expectations, often shared by women themselves, that women should take primary responsibility for the work involved in raising children and in running a home. Women are also expected to

provide sexual satisfaction for their husband or their male partners. Within their labor, they are expected to provide sexual titillation if not satisfaction to men and nurturing services to men, women, and children (Jaggar 177).

Alison Jaggar also states that women's lack of equality in public life is the major focus of liberal feminism. But liberal feminists also perceive women as oppressed in other ways. In particular, like all feminists, they believe that contemporary standards of sexuality are oppressive to women. Naturally, they formulate their critique of contemporary sexual norms in terms of their characteristic values of equality, liberty, and justice (178).

Liberal feminists want to eliminate sex-based discrimination in all areas of life and to guarantee women equal opportunities with men to define and pursue their own interests. They believe that the effect of present discrimination permit no firm conclusions about the natural potentials of women and men. Besides, they assume that increased freedom of choice would issue in a sexually integrated or androgynous society where individual's occupation, sexual choices, were largely unrelated to their sex (Jaggar 181).

Thus, from explanation above, it can be considered that liberal feminism is a women's movement which focuses on women's ability to show and maintain their equality through their own actions and choices. The important issues on liberal feminism include reproductive and abortion rights, sexual harassment, voting, education, equality of wage, affordable childcare, affordable health care, and the reduction of sexual and domestic violence against women. Liberal

feminists believe that personal ‘rights’ should predominate over concerns for the social good. And women’s problem in liberal feminism are related to Daisy’s oppression in her household.

### 1.1.2 New Criticism

The term “New Criticism” is set by the publication of John Crowe Ransom’s *The New Criticism* in 1941. It comes to be applied to a theory and practice that is prominent in American literary criticism until late 1960s (Abrams 180). Some of new critics are John Crowe, David Daiches, I.A. Richards, Renne Wellek and Austin Warren, Alan Tate, T.S Eliot, and Cleanth Brook.

New criticism emerges as a reaction to give refusal toward previous criticism that focuses on external material of literary works, such as biography of the author. New criticism focuses on analysis of literary text. Literary text is related to authors’s background of life sometimes. The readers in using new criticism to interpret literary work background, will give the assumption about literary text when they get emotional feeling with the text (Tyson 136-137).

In addition, New Critics believe the structure and meaning of the text were intimately connected and should not be analyzed separately. In order to bring the focus of literary studies back to analysis of the texts, they aim to exclude the reader's response, the author's intention, historical and cultural contexts, and moralistic from their analysis. It can be called as “close reading” methods (Tyson 138). In other words, New Criticism advances the author’s standing in relation to

their work by refusing to apply an outside context to the work, but looking at the work as invention that directly connects with the author's mind.

Moreover, Abrams also explains that New Criticism opposes the interest of critics, the social context of literature, and literary history by insisting that the proper concern of literary criticism is not with the external circumstances or historical position of a work, but with a detailed consideration of the work itself as an independent thing (180).

Tyson states that New criticism is a theory that emphasize on analysis of text meaning through its images, symbols, metaphors, rhyme, point of view, setting, characterization, plot, and so on (137). It can be assumed that New Criticism relates to the text. For New Criticism, a literary work is timeless, which means readers and readings may change, but the literary text stays same.

#### **2.1.2.1 Character**

Character is an important thing in a story. Judith in Wahyuni's thesis entitled *The Main Female Character Struggle Against Taliban Law and Patriarchal System To Get Happiness in Kaled Hosseini's A Thousand Splendid Suns* states that character is the most important thing in intrinsic elements of the story. A character is an imagined person in the story. Character is drawn as fictional people that take action in some part (scene) of literary work. In order more interest, a character needs to be real as possible. Hence the authors create some kind of characters with different name and personalities in literary work. It has a purpose to difference one character and other character in the story (11).





the character's name in the story. While indirect characterization is used by the author to describe through how the character looks, what the character does, what the character says, and what the character thinks (Baldick 37).

Besides, according to Holman in Riski (14), there are three fundamental methods of characterization in fiction:

- Author gives the explicit presentation of the character through direct exposition.
- Author gives the presentation of character in action and expects that the reader will be able to interpret the traits of the actors from the action.
- Author gives the representation of a character without comment on the character, the impact of actions and emotions toward the character's inner self and expects that the reader will understand the traits of the character.

This research also analyzes the characterization of Daisy through her speaking, her action, and her thought to describe her responses towards the oppressions. Therefore, the researcher will use New Criticism theory especially on character and characterization.

## 1.2 Review of Related Studies

The researcher has found some studies which are related to this study. There are some studies that also concern about significant issues in *The Great Gatsby* that is found by the researcher.

The first thesis entitled *A Study of How Jay Gatsby obtains his idea of wealth and shifts it into a tool to gain self-esteem in his social and love life as seen in Fitzgerald's The Great Gatsby* by Irmaya Haryuni from Petra University 2005. In her thesis, she analyzes about Gatsby's process in obtaining the idea of materialism. She uses psychological theory namely self-esteem to analyze Gatsby's inferiority upon his past life that leads him to lies and materialistic shows-off.

The second thesis entitled *Hedonism as reflected on Daisy in F.Scott Fitzgerald's The Great Gatsby* by Martha Karlina from Gunadarma University 2013. In her study, she uses psychoanalysis to describe the personality of Daisy Fay and she also uses new criticism to describe the characteristic of hedonism reflected in Daisy's personality.

The third thesis entitled *Love and Belonginess Need Reflected in F.Scott Fitzgerald's The Great Gatsby Novel: A Humanistic Approach* by Iqbal Muhammad from University of Muhammadiyah Surakarta 2015. In his study, he uses humanitic perspective. This thesis is done by establishing objective, analyzing the novel based on its structural elements and analyzing the novel based on humanistic analysis.

The fourth, Brianna Randall discusses *A "Jaunty Salute": Jordan Baker's role as the Modern Woman of the 1920s in F.Scott Fitzgerald's The Great Gatsby*. Randall focuses on Jordan Baker who presents as a modern woman. Randall reveals that Jordan Baker as a flapper at the time represents the modern woman.

