CHAPTER I

INTRODUCTION

1.1. Background to the Study

There is no one who is able to choose being born as a man or woman. He or she is determined to accept his destiny without questioning it. Problems happen to both of man and woman though it seems harder on woman. In social life, generally, woman defines as a weak and gentle creature who needs a man to protect her. Moreover, woman is born and raised in a consideration of being able to do certain domestic works or daily chores such as: keeping house, and rearing children. When she is unable to manage the chores, her role as a woman in a family will be questioned. If this situation persists constantly, her existent will also be questioned by the family, and, in general, her society.

The woman's role in her family and society then is not emerged as a natural part as stated by Beauvoir (1949: 273) "one is not born, but rather becomes a woman". It is said as unnatural because all the roles are made by cultural heritage of its society. It is called as a cultural heritage because society thinks that woman is constructed by her mother, her family and the society itself to be a "true woman". Be a 'true woman" means she is identified by pink color, dolls, flowery dress, daily chores and other feminine objects. Those constructions have already accepted by society as 'nature' because they have already embedded in their life. Thus, a 'nature' of 'true woman' does not exist and she is not

considered as ‘true woman’ because her quality and character is not come from herself.

As well as married woman, she will be considered as a perfect woman, when a woman can give a birth. In a family, a woman must handle the certain domestic works such a cook, wash, clean the house and rearing children. Such condition makes Beauvoir (1949) considered that a woman cannot be equalized with a man. It is because, woman always identified as a pariah—she must serve her father, her brother, or even her brother in law due to subservient to a man. Beauvoir explains that when a man becomes oppressor, then woman is ready to be exploited by doing certain domestic works, such as: keeping house, and rearing children (1949: 420). Woman is just an object for a man and she cannot be equalized with a man. As the result, woman forced to accept her destiny as a woman who just managing the household and taking care of her children. Woman always think that she will lose her existence when she gets married, because she becomes the other of herself *(other).*

Woman there for herself and there for other. As a wife woman is considered as accessories and man as a center. She cannot make her own decision without getting permission from her husband. She loses some of the rights legally belonging to the unmarried woman. A married woman must follow her husband rules. In simply way, a married woman becomes vassal for her husband (Tong, 2004 : 270). A married woman will lose her existence, because she is no longer being herself, but belong to her husband and only able to run her role as a wife. The role of a woman as a wife is a construction from society which is embedded

through family and environment. The construction in the family happens through daily chores, such as a demand to wake up in the morning, able to cook, and clean the house, get married and get pregnant as well serve her family, especially her husband. It is become a culture in their life. Therefore, the issue about woman existence is still feasible to be discussed especially for a married woman.

Related to the issue, there are several preliminary researches such as, first, Juliasih (2012) entitled "Woman's Reconciliation of Domestic Life and Self Development in Elizabeth Stuart Phelp's The Angel over the Right Shoulder". She discusses about inequality between man and woman through feminine ecriture. The research concludes that woman is controlled by system made by man, because for the man the system will help him in managing things. Second, Astrid and Irwanto (2013) entitled "Men Auditor, Women Auditor and Audit Quality". The research discusses about the ability of man and woman in managing their job, especially in auditing quality using gender approach. This research concludes that sex differences are not affecting their job quality. The last is, Sharon Offenberger (2014) entitled "Reproductive and Care Functions: from caring to sharing ". The research is divided into five parts: Women's working patterns, women, work and reproductive function, maternity right in practice, women and care function and childcare. It discusses about women's role at work and home which are differed from their region, culture and country. She concludes that woman in managing her role both at work or at home is depend on her awareness and appreciation to the job itself. The relation between the second preliminary researches with the existentialist is that in the research is comparing

woman and man related to their position and ability in executing their job. The comparison shows the issue of woman existence which proves that woman can works as well as man or better.

All those three researches above discusses about woman's role in a society and its effect for herself. Although those researches have similarity with this research, but this research will be focused on woman existence as an individual, and a part of the society. This issue can be found through Angie's character as a main character. Therefore, Jahn's ideas on character—explicit and implicit characters—and characterization are used to show the symptoms of woman's existence experienced by Angie. According to Jahn (2005), an explicit characterization can be seen directly without deeply knowing the personality of the person. As Jahn states, a verbal statement that ostensibly attributes (i.e., is both meant to and understood to attribute) a trait or property to a character who may be either the speaker him- or herself (auto-characterization), or some other character (altero-characterization). Usually, an explicit characterization consists of descriptive statements (particularly, sentences using be or have as verbs) which identify, categorize, individualize, and evaluate a person. (Jahn, 2005: 59). It means that explicit characterization is a way to describe someone through her or his characteristic.

Meanwhile, implicit characterization is explaining someone characteristic through the way his or her behavior to give information to others about what he or she feels. As for implicit characterization, it is a (usually unintentional) auto-characterization in which somebody's physical appearance or behavior is

indicative of a characteristic trait. X characterizes him- or herself by behaving or speaking in a certain manner. (Jahn, 2005: 60). Implicit characterization means that a characteristic can be known by someone's attitude, just like the way he or she talks, how his or her performance, or even by his or her physical appearance. Through the explanation about explicit and implicit character above, the issue of woman existence that presented by Angela DeSaria Malone as a woman, wife and also mother, can be analyzed further.

Therefore, this research uses a novel entitled "The Things We Do for Love" by Kristin Hannah. This novel is chosen because an issue related with woman existence is reflected through Angie's life, a woman who is married to a man named Conlan, and feel oppressed by her husband also her family. According to the explanation above, this research uses Beauvoir's idea (1949) on woman existence and Julie Mitchell (2008) on woman's revolution to identify main character's existence in her marriage. Thus, this research is entitled *"Angie's Existence In Marriage In a Novel of The Things We Do for Love"* by Kristin Hannah.

1.2. Research Questions

This research then discuss several problems as below:

1. What are the factors describing Angie's existence in marriage in the novel The Things We Do for Love?
2. What kind of action Angie has done to overcome the factor influencing her existence

1.3. Objectives

1. To describe factors describing Angie's existence in marriage in novel The Things We Do for Love.
2. To know what action that Angie's does to overcome the factor influencing her existence.

1.4. Significance to Knowledge

This research, theoretically, is hoped can give knowledge about woman existence and give the description about the factor of woman existence and its effect to woman, especially a married woman.

Practically, this research is expected to expand the knowledge about the woman existence in the daily life. It is also to understand woman's role in a society as a daughter, wife, also mother. Thus, the researcher can get the information and know about the factors also the influence itself for woman.

1.5. Framework of the Theories

Beauvoir's idea on woman existentialism and Mitchell's on woman's revolution are used to analyze a main character's experience in her marriage. Beauvoir states that woman is just the object, a woman cannot be the subject, especially a married woman, because a married woman will depend on her husband; man. It makes a married woman loss her liberty (Tong, 2004: 269). To support the idea, Tong's ideas on Feminist thought are also used. Woman cannot be equalized with man. Man think that woman is just an object and man is subject

or major. Woman cannot be define as subject because all the things that woman will be done, should be permission of her husband. A married woman will only depend on her husband and she cannot have her liberty as she unmarried.

Woman is verry different with man, because man think that woman is less important as this statement *"for him she is sex-absolute sex, no less, she defined and differentiated with reference to man and not he with reference to her; she is incidental, inessential as opossed to the essential. He is the subject, he is the Absolute-she is the Other."* (Beauvoir, 1949: 16).

According to Beauvoir's idea above, woman is considered as number "two" always be ruled out. It is because woman is considered that she does not have ability like man in physically and mentally. Therefore, woman cannot be the subject in a marriage because man is the one who is important and woman will always depend on her husband. Such problem is experienced by Angie as the main character in the novel *The Things We Do for Love*. Angie is considered unimportant by Conlan, her husband because as a wife, as well as woman, she cannot give children for Conlan. This problem makes Angie's existence as woman, wife, loss for Conlan. The loss of woman existence is influenced by man, because man constructs woman trough the man structure and institution (Tong, 2004: 273). A man who is married can constructs a woman. Because according to them, when they are married and bring dowry for woman, idirectly man buy woman. Therefore, woman feels that she was possesed by man (1949: 420). Women who are married and got a dowry of men then the woman would be considered to be the property of the man who married her. The dowry is carried

by men regarded as a medium of exchange to buy women, and the dowry which man bring, indirectly make the woman would be entirely belong to the man who married her.

Jahn (2005) idea's in Narratology: A Guide to the Theory of Narrative. is used to identify the issue about woman existence that happened in Angie as the main character in the novel. Through the explanation about the explicit and implicit character. Angie is experienced on woman existence issue as a woman, wife and mother. It can be seen with how Angie judged by the people around her. Those problems include into explicit characterization, because Angie is trying to show the fragility in her. Miscarriage makes Angie almost crazy and it shows with her attitude without having to tell verbally to people around her.

In addition, the problems faced by Angie also can be identified with how does Angie talk, and Angie's action in daily life which is belonged to the implicit characterization. As mentioned by Jahn (2005: 60), implicit characteristic can be known by someone's attitude, just like the way he or she talks, how his or her performance, or even by his or her physical appearance.

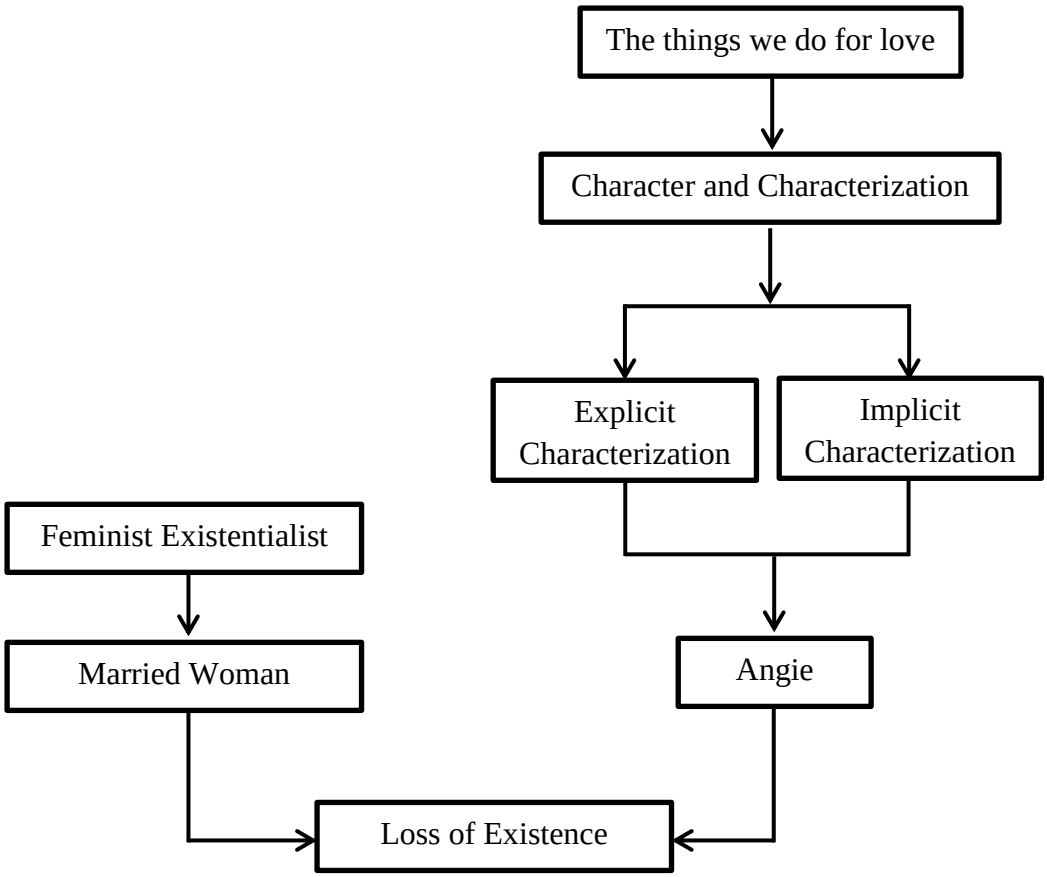


Figure 1. The Framework of Study