# CHAPTER II

# THEORITICAL REVIEW

This research uses primary theory taken from Simone De Beauvoir idea about the Married Woman in her book The Second Sex (1949). Theory will be also supported by Mitchel's (1966) and general description from Rosemarie Putnam Tong (2004). In addition, a theory about the character of Manfred Jahn will also be presented in this chapter. Those ideas are used in order to identify and analyze the issue of Angie's existence in her marriage.

## 2.1 Feminism

As part of man, women have the same ability to think like a man. Those assume man are more capable intellectually and physically than woman tend to make discrimination against women in the academy, and the market forum (Tong, 2009: 15). Women tend to make losses for the subordination of woman. This leads to injustice against women in their daily activities. For example, in a family, a father as leader of the family is one that should provide the financial needs and mothers raising children and cooking for the whole family. As a result, mothers can not provide themselves in financial need because of the economy he is dependent on her husband. This flawed understanding the role of women in the family had an adverse impact to the public for such low-paid women for women in labor. In fact, women have the ability to work as men. The top is just one example of the false belief that brought the

movement to obtain equality between men and women. Women should create opportunities to achieve equality with men. Thus, feminism occurred as the women's movement demanded equality between women and men. Through feminism women are expected to be able to get an equal role in society with men.

**2.2 Feminist Existentialist**

The freedom of women is when women there, for herself and has a sense of something beyond herself. This concept was adopted by Beauvoir from Sartre about *Etre-Pour Soi* (There for herself). As Aris Kurniawan said that the concept of *Etre-Pour Soi* is an idea that helps woman to build awareness to become the subject. By being the subject, then, women have their existence, namely freedom.

It belongs to the feminist existentialist, where women become another part of herself, eventually a married woman has the right and obligation to her husband. The right of a wife is to get protection and affection from her husband, and one of the obligations of a wife to her husband is to give an offspring .As Beauvoir said that *"Marriage is the destiny traditionally offered to a woman by society."* (1949: 415). Explicitly, a woman should or plan to be married. After a woman have been married, whether she or her husband wants to has a child, because a presence of children can be a reflection of a perfect family. Usually, when a marriage was not given offspring, then women who is burdened of that problem.

### 2.2.1 Woman as the Second Sex

In this research the writer used the idea of Beauvoir to analyze thre data that the writer find in the novel *The Things.We Do for Love by Kristin Hannah* that related to woman existence in 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). Woman is verry different with man, because man think that woman is less important.

> *"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."*(1949: 16)

According to Beauvoir's idea above, the writer can say that woman is considered as number "two" always be ruled out. The writer see the similarity of the problem with the main character in the novel *The Things We Do for Love,* is Angie, who is considered unimportant by Conlan, her husband. As a wife, as well as woman, she cannot give children for Conlan. This problem makes Angie's existence as woman, wife, and also mother 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).

## 2.3 Character and Characterization

Character brings the reader understand the story meaning refers to the person, the perpetrator story. Character is one important element in a novel or fiction. Characters or also called the character of the people who appear in a work of fiction or fiction are represented by the readers themselves who have the moral quality and a certain tendency as expressed in speech and action.

Therefore, based on the above understanding, the characters in a story are fictitious individual who has the temperament, attitude and behavior of a particular experiencing the event or events in the story. Further, there are character and characterization that also used to identify the main character in the novel.

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.