

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Gender is a characteristic inherent in men and women which is constructed socially and culturally (Fakih, 2012: 8). The concept of gender produces two dichotomous categories, namely femininity which is inherent in women, and masculinity which is identical to men. Most people interpret the concept of gender by connecting the characteristics inherent in humans. Men are depicted as tough, strong, rational, manly and powerful. Meanwhile, women are known to be soft, beautiful, emotional and nurture (Mustikawati, 2022). Gender is a distinction between men and women in roles, functions, rights and conduct which is influenced by traditional norms, societal values, religion, and patriarchal culture all contribute to men and women being treated unequally. Gender differences are not actually a problem as long as they do not result in gender inequality. However, in its practice, gender differences have resulted to gender inequality, especially for women (Fakih, 2012: 12).

Women are often perceived as being constructed based on emotional reading, with various kinds of emotions attributed to them. These emotions are sometimes mistakenly believed to stem solely from women, setting a norm that women are inherently emotional beings. This stereotype tends to overshadow the depth and complexity of women's experiences and personalities.

In media and society, the presence of female roles often highlights the vulnerable and emotional side of women, reinforcing the notion that women are inherently weak or unstable. This one-dimensional portrayal not only limits women's

agency and autonomy but also perpetuates harmful stereotypes that undermine their true capabilities.

Feminism advocates for a more balanced representation of women that recognizes their struggles, strengths, and achievements. It emphasizes the importance of showcasing women in a multidimensional light, highlighting not just their vulnerabilities but also their resilience, intelligence, and courage. By acknowledging and celebrating the diverse experiences and talents of women, feminism aims to empower women and challenge societal expectations that confine them to narrow roles and labels.

Today, many writers worldwide are using literature as a powerful medium to challenge gender norms and address the various forms of inequality faced by women. Through their works, these writers aim to dismantle stereotypes, advocate for gender equality, and amplify the voices of women who have long been marginalized or silenced. By shedding light on the complexities of women's experiences and the pervasive nature of gender inequality, these literary works serve as a catalyst for social change and empower women to embrace their true worth and potential.

Literature work is the expression of artistic and imaginative facts as a manifestation of human life and society through language as a medium, which has a positive impact on human life or humanity. Literature is the manifestation of the life of the soul which is incarnated through writing or written language which describes or reflects events in the life of society or members of the society (Kartikasari & Suprpto, 2018: 3). In line with Long (2008: 11), literature is the expression of life through words of truth and beauty. Literature is a written record of the human spirits, ideas, emotions, and aspirations. This is history, and the only history of the human soul. In short, Literature is the result of human creative activities in expressing their appreciation

through language. Literature is a record of things that the writer has seen, experienced, thought and felt in life.

Literature works are not born from a social vacuum. In their development, literature works never escape the background of how the work was developed and who they were intended for. A literature work is not an autonomous or stand-alone production, but one that is closely tied to the situation and environmental conditions in which the work was created (Utari & Yuhdi: 2022). This indicates that the writer imagines and reflects on the life around him. As stated by Long (2008: 2), “behind every book is a man, behind the man is the race, and behind the race are the natural and social environments whose influence is unconsciously reflected”.

Novel is one of the literature works that is still continue to develop. Defined as a form of prose literature, a novel delves into multifaceted themes such as education, culture, society, and love. Serving as a lengthy fictional narrative, a novel weaves together a cast of characters and a sequence of events, presenting a meticulously orchestrated storyline. Within the pages of a novel, authors confront a various of human problems, deeply probing themes of existence, human nature, and the essence of life itself.

By blending imagination with reality, writers infuse their works with profound truths, effectively dramatizing human connections and interpersonal dynamics. As Al-Ma'ruf and Nugrahani (2017) mentioned, novels capture human experience, serving as a nuanced reflection of society's intricacies. Through the artful crafting of fiction, creators articulate profound insights, shedding light on the profound intricacies of the human condition. Thus, the novel emerges not merely as a work of literature but as a profound exploration of the human psyche, unveiling the complexities of our existence and offering poignant reflections on the tapestry of life itself.

The selection of the novel *The Hunger Games* by Suzanne Collins as the subject of study by the researcher was meticulously chosen due to several compelling reasons. To start, the novel is a profound piece of literary work that intricately weaves elements of human experiences and societal reflections into its narrative. This characteristic not only captivates readers but also facilitates a deeper connection and understanding, leading to wider social acceptance. *The Hunger Games*, a captivating trilogy consisting of *The Hunger Games*, *The Hunger Games: Catching Fire*, and *The Hunger Games: Mockingjay*, unfolds a dystopian world with intricate layers of political intrigue, moral dilemmas, and societal commentary. Published initially in 2008 in the United States and later translated into 26 languages, the novel quickly gained international acclaim and widespread readership. The novel's accolades, including the prestigious *California Young Reader Medal* and recognition as *Publishers Weekly's Best Book of the Year* in 2008, underscore its literary merit and cultural significance. Its success is further amplified by its commercial achievements, with the novel selling in 38 countries, affirming its global appeal and relevance. In addition to its critical acclaim and vast readership, *The Hunger Games* transcended its literary origins to become a cultural phenomenon. *Lionsgate's* successful adaptation of the trilogy into a blockbuster movie franchise further solidified the novel's influence and popularity, introducing its compelling narrative to a broader audience worldwide. Moreover, *The Hunger Games* not only resonates with readers through its engrossing storyline and well-developed characters but also serves as a vehicle for exploring powerful themes, including resilience, sacrifice, and the complexities of power dynamics. Particularly noteworthy is its portrayal of feminism ideals embodied by the protagonist, Katniss Everdeen, whose strength, agency, and defiance challenge traditional gender roles.

The Hunger Games, as the title of the novel, takes place in Panem, a country formed in North America after the destruction of the continent's civilization due to an unknown apocalyptic event. The country is ruled by the dictatorial President Snow and consists of the prosperous capital city Capitol and twelve surroundings, impoverished districts united under the control of the Capitol. District 12, where the novel begins, is located in the coal-rich region formerly known as Appalachia.

As punishment for the district's rebellion against the Capitol that occurred in the past, which resulted in the destruction of District 13, a boy and girl between the ages of 12 to 18 from each district are selected by lottery each year to take part in the *Hunger Games*, a television broadcast competition that requires participants, or called *tributes* in the novel, to fight to the death in an outdoor arena overseen by the Capitol, ultimately leaving only one participant as the winner.

When the competition was underway, in the middle of the game, the organizers were forced to change the rules so that two tributes were left as winners because the relationship between Katniss and her love interest, Peeta, Katniss' friend who was also selected as a tribute in the competition, became something very interesting for the audience.

When the couple are the last two participants alive, the game organizers change the rules of the game back to its original in attempt to create a dramatic finale, meaning that Katniss and Peeta have to kill each other to win. Katniss, knowing that the game committee would prefer to have two winners rather than none, takes a poisonous berry known as *nightlock* from her pocket and offers some to Peeta. Realizing that Katniss and Peeta intend to commit suicide, the game committee declares both as winners of the *74th Hunger Games*.

Even though she managed to get out of the *Hunger Games* arena alive and was welcomed like a hero at the Capitol, Katniss was warned by her mentor, Haymitch, that she had now become a political target for opposing the Capitol's authoritarianism in front of the public. Meanwhile, Peeta is hurt after finding out that Katniss' affectionate behavior in the arena was just a ploy to gain the audience's sympathy. Katniss herself is still unsure about her feelings because she knows that she and Peeta will separate.

In the novel, *The Hunger Games*, Collins intricately weaves a tale of survival and resilience through the character of Katniss Everdeen. As a 16 year old girl hailing from the poverty-stricken District 12, Katniss's past is marked by tragedy, with the loss of her father in a tragic mining accident when she was just 11 years old. Left to fend for her family, she shoulders the burden of responsibility, assuming the role of both caretaker and provider for her grief-stricken mother and delicate younger sister, Primrose Everdeen.

Unlike many other characters in the dystopian world of Panem, Katniss is not driven by political motives or a desire for rebellion against the oppressive Capitol government. Her sole focus is on keeping her family safe and ensuring their survival in a harsh and unforgiving reality. When faced with the harrowing prospect of participating in the annual Hunger Games, a televised fight to the death orchestrated by the Capitol, Katniss' instinctual urge to protect her loved ones propels her into action.

Through her courageous actions in the arena, Katniss unwittingly becomes a symbol of resistance and hope for the oppressed denizens of Districts 1 to 12, who are subjected to the Capitol's tyranny. Her defiance and refusal to conform to the Capitol's

rules inspire a spirit of rebellion among the populace, igniting a spark of dissent that eventually blossoms into a full-fledged movement against the authoritarian regime.

As Katniss navigates the brutal challenges of the Hunger Games, her struggles and triumphs resonate deeply with readers, transcending mere entertainment to embody powerful themes of female empowerment and defiance against societal injustices. In her resilience and determination, Katniss Everdeen emerges as a courageous heroine whose actions echo the ideals of feminism, challenging traditional gender roles and inspiring others to stand up against oppression.

Therefore, the researcher decided to study *The Hunger Games* novel in the form of a thesis with the title: **Feminism in Suzanne Collin's Novel *The Hunger Games*.**

The title *Feminism in Suzanne Collins's Novel The Hunger Games* was chosen by the researcher because feminism has always been a compelling and thought-provoking topic for discussion. The variety of public individuals that have infused enthusiasm into the cyberspace discussion on feminism, such as Jordan Peterson, Myron Gaines, Brian Atlas, and the Tate Brothers, highlights the complex aspect of feminism. Their different perspectives on feminism have sparked a lot of curiosity and motivated people from many people to participate in the continuing discussions surrounding this movement.

Furthermore, a larger audience has been exposed to the discourse on feminism thanks to the contributions of prominent female individuals like Hannah Pearl Davis, Brett Cooper, and Professor Janice Fiamengo from the University of Ottawa regarding their perspectives on feminism. These people have stimulated increased interest in the feminist discourse and promoted a better comprehension of the complex problems at hand.

It is crucial to recognize that feminism extends beyond mere rhetoric and activism. It is intricately woven into the fabric of various forms of mass media, including literary works such as novels. Suzanne Collins' seminal work, *The Hunger Games*, stands as a testament to the influence of feminism idea in shaping narratives and challenging societal norms. Through the lens of literature, feminism emerges as a dynamic force that transcends the confines of traditional activism, offering a nuanced and compelling perspective on gender equality and empowerment.

In essence, the title chosen by the researcher serves as a gateway to a broader exploration of feminism's pervasive influence across different platforms, highlighting its relevance and impact on contemporary discourse.

1.2 Problems of the Study

- A. How feminism is depicted in the novel *The Hunger Games* by Suzanne Collins?
- B. What are the types of feminism occurred in the novel *The Hunger Games*?

1.3 Objectives of the Study

Based on the problems of the study that has been mentioned previously, the objectives of this study are formulized:

- A. To find out the way how feminism is portrayed in the novel
- B. To find out the types of feminism depicted in the novel.

1.4 Scope of the Study

Since *The Hunger Games* is a trilogy novel, this study will only focus on studying the first novel titled *The Hunger Games*. The researcher will only focus on feminism theory which is proposed by Tong and Botts (2018). Since feminism is a

theory based on real life events, sociology of literature approach will be used in this research.

1.5 Significance of the Study

a. Theoretically

This study is expected to contribute to feminism theory by providing a study of how feminism are incorporated into popular culture. By analyzing the depiction of feminism in *The Hunger Games* and any other similar literature, the study could shed light on the ways in which popular literature reflects, reinforces, or challenges societal norms and attitudes towards gender.

The study allows readers to appreciate literature as a medium for social commentary. It highlights how novels like *The Hunger Games* can be used to challenge societal norms and provoke thought on important issues like gender gap. This can lead to a greater appreciation of the power of literature and its role in reflecting and shaping societal values.

By engaging with the feminist analysis of "The Hunger Games", readers are encouraged to think critically about the content they consume. This can lead to a more nuanced understanding of the media and its role in shaping societal perceptions. It also promotes the development of critical thinking skills, which are valuable in many areas of life.

b. Practically

This study holds significance as it could influence how readers interpret *The Hunger Games* and other similar literature. By highlighting the feminism themes in the novel, readers may become more aware of gender issues in society. This increased awareness could lead to a deeper understanding for the

feminist cause, potentially influencing readers' attitudes and behaviors towards gender equality.

This research can also be used as a resource for other researchers who are interested in feminism. This research is also expected to encourage other researchers to be more active in contributing subsequent scientific works in the field of literature to carry out further analysis.

CHAPTER II

LITERATURE REVIEW

2.1 Related Theory

In this chapter, theories that are related to the study will be explained. It consists of sociology of literature, novel, representation, feminism and review of related studies.

2.1.1 Sociology of Literature

Literature presents a picture of life, which is a social reality. In this sense, life includes relationships between society. Between society and individuals, people, and events that occur in a person's mind. However, the events that occur in a person's mind, which frequently become material for literature, are a reflection of a person's relationship with other people or with society and develop certain social attitudes or even trigger certain social events. Sociology of literature is an approach to literature that considers social aspects, which uses text analysis to determine its structure, which is then used to understand more deeply the social phenomena that exist outside literature (Damono in Al-Ma'ruf and Nugrahani, 2017: 134).

Both sociology and literature have the same object of study, namely humans in society, understanding the relationships between humans and the processes that arise from these relationships in society. The difference is, if sociology carries out objective and scientific studies of humans and society, studies of social institutions and processes, finding out how society is possible, how it exists, and how it continues to exist, whereas literature infiltrates, penetrates the surface of social life and demonstrate how humans experience

society with their feelings, conducting subjective and personal studies (Damono, 1978: 7).

Sociology of literature delves deeply into the web of connections between literary works and the society in which they originate and exist. This field of study scrutinizes literature through multiple lenses, exploring how works of literature interact with society in various ways. It comprehensively examines the interplay between the creators of literary works, the consumers of literature, and the broader societal context that shapes their production and reception.

When dissecting the relationship between writers and social life, the sociology of literature seeks to uncover the underlying influences that inform the themes, motives, and styles of literary creations. Moreover, it scrutinizes how societal norms, values, and dynamics manifest in the content and form of literary works. Through this critical analysis, scholars in this discipline aim to unravel the nuanced connections between artistic expression and social reality, shedding light on the profound impact that literature exerts on society and vice versa.

In the perspective of sociology of literature, literature works can be viewed as products of society, as a means of representing reality in society. The sociology of literature works is considered to be a development of the mimetic approach, proposed by Plato, which understanding literature works in relation to reality and social aspects of society. This view is driven by the fact that the existence of literary works cannot be separated from the social realities that occur in society (Wiyatmi, 2013: 8). Literature works, particularly novels,

reflect society's sociocultural context. The backdrop shown includes conventions, habits, attitudes, traditional religious rites, etiquette, kinfolk in society, methods of thinking, ways of looking at things, and so forth (Rismayanti, et al, 2020).

Literature work is a work created by writers as a result of their experiences. It is part of the picture of social life that is presented through reflection, therefore the literature work that is created is indeed a picture of the social life. Literature works frequently contain stories that describe the society, such as politics, socio-economics, culture and religion. As a result, even if considered as a literary work, a novel is not always purely fantasy and imagination. A literature work is the author's creative process in response to his or her social situation.

2.1.2 Novel

Novel is one of the literature works. A novel is a long prose that contains a series of stories about a person's life and the people around him, highlighting the character and nature of each character (Sugiyono, et al 2008: 1008). *The American College Dictionary* defines a novel as a fictional prose of a certain length that depicts representation of real life characters, movements and scenes in a plot or situation that is somewhat chaotic or tangled (Kartikasari, 2018: 114). In line with Kosasih, a novel is an imaginative work that tells entirety of the problematic life of one or several characters. Imaginative works are not just imaginary stories, but an imagination produced by the author based on reality or phenomenon that can be seen and felt (Sanjaya, et al: 2022). A novel, as elucidated previously, is a profound expression of human experiences and

emotions encapsulated within the confines of a lengthy prose narrative. It serves as a medium through which authors delve into the intricacies of character development, plot construction, and thematic exploration, weaving a rich tapestry of storytelling that both captivates and enlightens readers. Through the artful manipulation of language and form, a novel stands as a testament to the creative prowess of its author, inviting readers to immerse themselves in a world teeming with life, emotion, and meaning.

Moreover, the essence of a novel extends beyond mere entertainment. It serves as a mirror reflecting the complexities of the human condition and the myriad challenges inherent in the human experience. Each character, meticulously crafted by the author, embodies a unique set of traits, motivations, and struggles, allowing readers to empathize with their joys, sorrows, triumphs, and failures. Through these characters, a novel transcends the boundaries of fiction to offer profound insights into the depths of the human psyche and the nuances of interpersonal relationships.

Furthermore, the setting of a novel plays a crucial role in shaping the narrative landscape, providing a backdrop against which the characters' journeys unfold. Whether set in a bustling metropolis, a quaint village, or a fantastical realm, the setting of a novel serves as a key element in establishing atmosphere, mood, and context, immersing readers in a world that is both familiar and exotic.

In short, a novel is a long form of prose with a theme, characters, setting, and a plot which is a product of people's imagination or a representation of human life and is more complex than a short story.

2.1.3 Feminism

Feminism in general is a discussion about the patterns of social relationships between men and women, as well as the rights, status and position of women in the household and public sectors. Feminism believe that society promotes men and women inequally. Brunell and Burkett explained that feminism is a social movement, political movement, and ideology all working toward the same goal: defining, building, and achieving gender equality in the political, economic, personal, and social arenas (Andestend, 2020). The primary aim of feminism is to elevate the position and degree of women so that it is equal to the position and degree of men. Feminism is a movement of women to reject everything that is marginalized, subordinated and degraded by the dominant culture, both in the political and economic fields and in social life in general (Raharjo & Nugraha, 2022: 49).

According to Fakhri (2012: 166), feminism is not about rebelling against men or causing chaos in society by challenging traditional family and marital structures. It's not about women trying to deny their natural qualities either. Instead, feminism is a powerful movement aimed at ending the longstanding oppression and exploitation of women that has persisted for centuries. This bias against women has resulted in them being treated as inferior beings, with their lives governed by different social and cultural rules. Feminists work tirelessly to secure equal rights for women in all aspects of life with the ultimate goal of achieving gender equality. By standing up against discrimination and advocating for a fair and just society, feminists strive to create a world where women are treated as equals, deserving of the same opportunities and respect as men.

2.1.3.1 Kinds of Feminism

Feminism is not a single thought, but has many varieties which emergence and development often mutually support, correct, and deny previous feminist thoughts (Tong in Wiyatmi, 2012: 19). Four feminism types have been divided by Alison Jaggar (1983). Among which are radical feminism, Marxist feminism, socialist feminism, and liberal feminism. Tong and Botts (2018) then categorized more various kinds of feminism into ten types: Liberal, Radical, Marxist/Socialist, Women of Color, (Global, Postcolonial, and Transnational), Psychoanalytic, Care Focused, Ecofeminism, Postmodern, and Third Wave.

The following is an explanation of each types of feminism according to Tong and Botts:

1. Liberal Feminism

Liberal feminism, a prominent ideology in the history of feminist thought, came to fruition during the "first wave" of feminist movements that spanned from the mid-nineteenth century to the 1950s. With its roots firmly planted in advocating for women's rights and equality, liberal feminism gained momentum and reached its zenith during the "second wave" of feminism, evolving from the 1960s through the 1980s. This period marked a significant turning point for liberal feminists, as they fervently championed women's empowerment and gender equality on various fronts.

As the feminist landscape transitioned into the "third wave" starting in the 1990s, liberal feminism underwent a metamorphosis, adapting to the changing societal dynamics and emerging challenges of the time. During this phase, the movement endeavored to rejuvenate its principles and redefine its

strategies to address the evolving needs of women in contemporary society. Emphasizing women's agency and autonomy, liberal feminism underscored the importance of women's individual choices and actions in asserting their equality. Central to its ethos is the principle that women possess the capability to achieve parity with men on all fronts, thereby advocating for a society where gender does not limit one's opportunities or aspirations.

Liberals see people's right to freedom to be a fundamental principle that should be protected by government. According to liberal feminism, being free involves having one's own will and political and personal autonomy. The subject's personal fulfillment is highly valued in liberal feminism. It highlights the importance of the individual and individual liberty and freedom, which are protected by guaranteed rights, equitable opportunity, and economic justice. In line with Jaggar (1983: 184), liberal feminists believe that every person has the liberty to seek their own definition of self-fulfillment.

Rahadiani and Zulfiningrum (2023) shed light on the enduring relevance of liberal feminism in reshaping societal norms and perceptions. Their research highlighted the enduring legacy of liberal feminism in promoting gender equality and challenging traditional gender roles. By advocating for the belief that women are as capable as men in all spheres of life, liberal feminism continues to inspire individuals to strive for a world where gender equality is not merely a distant ideal but a tangible reality.

2. Radical Feminism

According to Tong, societal expectations dictate that men should solely embody masculine traits, while women are confined to expressing only

feminine qualities. This rigid gender binary creates a hazardous environment in which individuals are limited by narrow definitions of gender roles. In order to challenge and transcend these limitations, Tong suggests that the ideal solution lies in embracing androgyny, a state where characteristics traditionally associated with both masculinity and femininity coexist harmoniously.

In the analysis by Sibarani et al. (2020), it is argued that the concept of androgyny offers a pathway towards liberation for individuals of all genders. By encouraging men to explore and embrace their feminine qualities without fear of judgment, society can cultivate a more inclusive and diverse understanding of masculinity. Similarly, granting women the freedom to delve into their masculine facets can help shatter the confines of traditional gender norms.

Embracing androgyny signifies a profound shift in how society perceives and values gender expression. It advocates for the idea that individuals should be free to embody a spectrum of traits, whether deemed masculine or feminine, without being confined by societal expectations. By fostering an environment that celebrates the multifaceted nature of human identity, we pave the way for a more inclusive and accepting world where individuals can authentically express themselves without fear of censure.

3. Marxist and Socialist Feminism

Socialist and Marxist feminist ideas strongly believe that the way society is structured deeply influences how people think. They think about the connections between social life and our thoughts very carefully. In this way of thinking, women shape how they see themselves based on how society tells

them to act, as Tong and Botts explained in 2018. Women's sense of self doesn't grow by itself but is tied to their roles at home and work, putting them in lower positions compared to men. Djamereng and Nuraeni (2020) also talk more about socialist feminism. They say that women are kept down by the big systems in our society, and everyone sees women as weak.

From this point of view, women's understanding of themselves doesn't come from inside but is a result of the power imbalances around them, as Marxist feminists argue. The limits that society puts on women show up in how they see themselves, showing identities made under pressure. Marxist feminists shine a light on how patriarchy and capitalism force women into taking on set roles. So, all the social pressures create a complex structure of who is higher and who is lower, with women dealing with both personal and shared experiences as they shape how they think.

4. Women-of-Color Feminism in the US

Women of color or black feminism are those who have lived the female experience among this group of people, which is defined as oppressed as both a woman and a person of color. Mainstream feminism fails to appropriately recognise and address the issues of women of color because it operates as if every woman's experience resembles that of women who have benefitted from birth from white privilege (Tong and Botts, 2018: 127).

Because they are frequently thought to have no standard of beauty or are lovely in the perspective of society, black women are treated differently than white women. Instead, society favors white women since they are thought to meet female beauty standards. Therefore, it is crucial for black women to foster

a sense of pride, self-confidence, and a positive social image. It still important thanks to black feminism since black women in the US are a marginalized demographic. Black feminism will continue to be necessary as an activist reaction to oppression as long as black women are subordinated in the oppression of race, class, gender, sexuality, and overlapping nations (Collins in Widyaswara, 2022).

5. Women-of-Color Feminism on the World Stage: Global, Post-colonial, and Transnational Feminism

a. Global Feminism

Global feminism emphasizes the connections between the many types of oppression that women face across the world. Charlotte Bunch (1993) describes nicely the vantage position of many global feminists: To make global feminist consciousness a strong force in the world necessitates that we make the local, global and the global, local.

b. Post-colonial Feminism

Postcolonial and feminist studies cover two distinct areas of study and have very different sets of issues. However, the object of postcolonial study also covers aspects that are the focus of feminist studies, particularly the existence of women, in its present studies and developments. In colonial nations, women are the ones who suffer. Because of colonialism and a patriarchal culture, women's suffering has increased as well. Feminism and post-colonialism are related to each other because of this problem. Women's isolation from the roar of civilization intersects with postcolonial studies that

dismantle colonial practices and legacies. Women are viewed as 'outsiders' and objects.

Women's presence as suffering subjects is emphasized by postcolonial feminist scholarship. As we enter the twenty-first century, it may be claimed that colonialism's toll on human misery has virtually disappeared from the planet. Postcolonial feminism focuses on the issues that modern-day women face. The objective is that the marginalization of women brought on by colonialism's legacy can be recognized as a widespread issue affecting all people (Candra, 2019).

c. Transnational Feminism

The intersectionality, interdisciplinarity, social action and justice, and collaboration are all stressed in transnational feminist thought and practice. They examine differences and inequalities between women, such as different priorities, understandings of gender issues, and conceptualizations of agency, in order to undermine the idea that women experience the same kinds of oppressions, privileges, and forms of exploitation around the world.

Transnational feminisms' efforts to promote international solidarity and cooperation between feminists from various nations or the diaspora, who regard diversity as the basis for activism, are among their key characteristics.

Recognizing regional and global power imbalances, listening to women from the South whose experiences contradict dominant ideologies, viewing differences among women as an opportunity to deepen our understanding of complex issues, and highlighting the perspectives of women whose voices have frequently been silenced are all examples of respect for diversity. Eliminating disparities and focusing on the issues and accomplishments of feminists from

other parts of the world, particularly the Global South and oppressed women of color, constitute significant objectives (Enns et al, 2020).

6. Psychoanalytic Feminism

Psychoanalytic feminists argued that the underlying reason for women's behavior came from deep inside their psyche, notably from how they perceive themselves as women. Using Freudian conceptions like the pre-Oedipal and Oedipal stages, psychoanalytic feminists argue that gender identity, and hence gender inequality, is founded in a succession of infantile and early childhood events.

The majority of these experiences, which are only available to us through psychoanalysis, are what psychoanalytic feminists believe to be the root of why people perceive themselves in a male or female light or as boys or girls. In addition, these similar experiences are the reason society favors "masculine" over "feminine" traits. Psychoanalytic feminists advocate changing our early infantile childhood experiences or, more radical changes, changing the linguistic structures that cause us to think of ourselves as men or women in order to create a nonpatriarchal society, on the theory that masculinity and femininity would be both differently constructed and valued in such a society.

7. Care-focused Feminism

Care-focused feminists, like psychoanalytic feminists, are concerned in the distinctions that separate the female and male psyches. However, unlike psychoanalytic feminists, care-focused feminists do not place a premium on the psychosexual development of boys and girls. If they emphasize any component of children's development, it is their psychomoral development.

Care-focused feminism is centered on the premise that women who have been designated as "caregivers" have been burdened with providing for them, which prevents them from having as much personal freedom to engage in productive activities as men. According to Nel Noddings, men and women speak distinct "languages," with men tied to masculine ethics (justice) and women attached to feminine ethics (care). Furthermore, the culture as it is now elevates masculine ethics above feminine ethics. Feminine ethics were consequently relegated to the periphery and seen as more archaic than masculine ethics. Noddings contends that, like logic, compassion is a quality that characterizes people. Caregiving can therefore be done by anyone, regardless of gender, because it is a universal action. This indicates that both men and women can show compassion (Tirtoputri, 2022).

8. Ecofeminism

According to Fahimah in Permatasari and Siswadi (2022), ecofeminism is a viewpoint held by women and activists who believe that pressure and helplessness are shared by both women and nature.

Arivia in Bangun's (2020) explained that theoretically, the environmental conservation movement that is prevalent in the West, such as the harm caused to human ecosystems by emphasizing nature (ecology), is where ecofeminism gets its start. Practically speaking, it is expected that women will encounter inequities in society. In this setting, injustice against women first stems from wrongs done to other people or to nature by humans. Feminist and ecological issues are related philosophically, symbolically, and linguistically since women are frequently identified with nature.

9. Existentialist, Post-structural, and Post-modern Feminism

Existentialist, poststructuralist, and postmodern feminisms continue to be three of the most invigorating innovations in current feminist thinking. Despite their disparate aims, these three types of feminists have several characteristics. Furthermore, they share a willingness to reconsider the link between sex and difference, identity, power, and meaning. Nonetheless, existentialist and postmodern feminists disagree significantly conceptually. Binary and oppositional thinking is the way to go for de Beauvoir: self/other, man/woman, and transcendence/immanence.

10. Third-wave and Queer Feminism

a. Third-wave Feminism

Third-wave feminists, according to R. Claire Snyder, made two key "tactical changes that responded to a number of theoretical issues within the second wave of feminism." First, in response to the breakdown of the essentialist idea of woman, they brought to the fore "personal tales that revealed an intersectional and multi-perspectival form of feminism. Second, "in reaction to postmodernism's ascendance, third-wave feminists emphasized multivocality over synthesis and action over theoretical explanation."

b. Queer Feminism

Gay and lesbian studies have been displaced/replaced in certain respects by queer theory. Queer studies scholars rigorously explore gender, sexuality, and human desire, shattering old assumptions about heterosexuality being the only acceptable sexual conduct between humans.

2.1.4.2 Causes of Feminism

Feminism is a women's movement that advocates complete equality of rights for men and women (Sugiyono, 2008: 406). Humm in Wiyatmi (2012: 12) stated that feminism combines the doctrine of equal rights for women, which is an organized movement to attain women's rights, with an ideology of social transformation that aims to create a women-friendly environment. Feminism is an ideology of women's liberation with the belief that women experience injustice because of their gender. In line with Suhariyadi (2014: 149), feminism theory begins with the assumption about the unequal position of women compared to men in society. Equal rights apply to all parts of life, including politics, economics, and socioculture.

Feminism claimed to fight for women's right against the inequality of both genders. Fakhri (2012: 12) mentioned that gender inequality is manifested in several forms of injustice:

1. Marginalization

Feminism as a social and political movement has historically strived to dismantle the systemic inequalities experienced by women across various facets of society. From the suffragette movement to contemporary intersectional feminism, the fight for gender equality has evolved to address multifaceted issues faced by women globally.

In many societies, women face barriers to economic independence due to their low socioeconomic status, which limits their access to resources, opportunities, and decision-making power. These barriers are often reinforced by legal constraints that perpetuate gender-based discrimination in areas such as education, employment, and property ownership. By

challenging these ingrained structures, feminism endeavors to empower women to break free from the shackles of poverty and achieve financial autonomy.

Furthermore, feminism arose in response to the pervasive gender prejudices that have relegated women to a second-class status, both socially and economically. The prevailing notion that men are inherently superior to women has perpetuated a culture of inequality that permeates various aspects of everyday life. This deep-rooted gender bias manifests not only in the workplace but also within households, where women are often relegated to traditional gender roles and denied agency in decision-making processes.

The marginalization of women within households is exemplified by cultural practices that deny women their rightful inheritance rights, a practice prevalent in many societies around the world. According to Fakhri (2012: 15), women are marginalized not only at work, but also in the household, community or culture, and even the country. Women have generally been marginalized in households as a result of prejudice by male family members against women. Religious rituals and interpretations often contribute to marginalization. For example, certain Indonesian tribes adhere to customs that prioritize male heirs over their female counterparts, depriving women of their inheritance and perpetuating cycles of economic disenfranchisement. These unequal inheritance norms are often justified through theological interpretations that rationalize women's subordination as inherent and unchangeable.

Feminism seeks to dismantle the intersecting systems of oppression that relegate women to positions of powerlessness and disadvantage. By

challenging traditional gender norms, advocating for legal reform, and promoting social change, feminism envisions a world where women can forge their path to empowerment and equality, free from the constraints of socioeconomic status and legal discrimination.

2. Subordination

Subordination can be seen as a complex and deeply ingrained social phenomenon that works to relegate one gender, particularly women, to a diminished role within the societal framework, particularly in the realm of public life. This attitude of subordination often manifests itself through the lens of stereotypes and biases that portray women as inherently illogical and emotional beings, thus rendering them unsuitable or unworthy of holding positions of power or influence, such as in the government sphere. As highlighted by Fasih (2012: 15), the prevalent idea that women are inherently irrational and emotional, and therefore incompetent when it comes to leadership roles, creates a stark dichotomy that serves to confine women to the margins of society.

The repercussions of gender subordination extend far beyond individual instances and permeate through various facets of society, leading to widespread generalizations that manifest in different contexts and eras. Take, for example, historical perceptions in Java where women were relegated to domestic roles and deemed unnecessary to pursue higher education due to their perceived primary function being the management of household affairs. This historical precedent underscores the deeply embedded nature of gender subordination, perpetuating a cycle of

marginalization and limited opportunities for women to pursue their full potential.

Moreover, Fakhri's (2012: 73-74) analysis sheds light on the repetitive nature of gender subordination, showcasing how these harmful beliefs and biases are replicated across diverse settings but with varying manifestations. One prevailing stereotype is the notion that women are inherently emotional and, consequently, unfit to assume leadership positions in sectors such as politics or business. This enduring belief serves as a stark reminder of the entrenched discrimination that continues to impact women's professional trajectories, hindering their advancement and perpetuating inequalities in various spheres of life.

Throughout history, women have been systematically excluded from positions of authority or influence, with religious ideologies often used to justify their marginalization. Women have been painted as frail and incompetent beings, incapable of rational decision-making or assuming leadership roles in societal affairs. These deeply ingrained misconceptions about women's capabilities have contributed to their ongoing marginalization, relegating them to subordinate positions and denying them opportunities for advancement and growth.

In essence, the belief that women are inherently irrational and emotional, thus unfit for leadership roles, has cultivated a pervasive culture of marginalization and discrimination. The man who is regarded as dominant is at the center. Women are solely referred to as *kanca wingking* which means as the follower or *swarga nunut neroko katut* in Javanese phrase (Fakhri, 2012: 12). The perpetuation of such biases only serves to

reinforce entrenched power dynamics that favor men while obstructing women's progress and societal contributions. As demonstrated through historical examples and contemporary realities, gender subordination remains a prevalent issue that demands concerted efforts to dismantle harmful stereotypes and promote gender equality in all spheres of life.

3. Stereotype

According to Fakhri (2012: 16-17), stereotypes are labels or markers of a particular group that can cause harm and injustice. One common stereotype related to gender is the notion of "marking," which is the belief that women adorn themselves to attract the attention of men. This idea leads to a dangerous perception that links a woman's appearance or behavior to any instances of sexual violence or harassment she may experience. Fakhri (2012: 74-75) further explores how these negative stereotypes contribute to discrimination and other unfair treatment towards specific genders, particularly women.

In essence, society has constructed multiple preconceptions about women that depict them as restricted, resilient, impoverished, and disadvantaged. These perceptions are deeply rooted in the societal expectation that men are the providers, and any contributions by women are considered supplementary, often undervalued, resulting in lesser compensation for their efforts. It is an overarching belief that women are secondary earners, perpetuating a cycle of undervaluation and unequal treatment in the workforce.

In all kinds of depiction, the negative labeling and categorization of a

group, such as how women are often depicted, reflect the prevailing beliefs within society. Stereotypes, essentially cultural biases, have evolved and persisted as though they are undeniable truths. Women consistently find themselves at a disadvantage in such environments, where their capabilities, contributions, and worth are overshadowed by these ingrained stereotypes and biases.

Moreover, these stereotypes extend beyond just economic disparities, influencing how women are viewed and treated in various aspects of life. From opportunities for career advancement to personal autonomy, the impact of stereotypes is pervasive and insidious, reinforcing societal norms that limit the potential and agency of women.

4. Violence

Feminism aims to address and dismantle the systemic issues that perpetuate violence against women. The prevalence of abuse against women is a harsh reality that many face in their daily lives. La Pona, as cited in Furqon & Santi (2023), defines gender-based violence as stemming from unequal gender dynamics, where power imbalances lead to unjust sex relations. This inequality manifests in society through various forms, relegating women to a lower social standing compared to men. Men, benefiting from societal constructs that grant them unjust advantages, often view women as possessions, granting themselves the perceived right to mistreat them, even resorting to violence.

Gender inequality underscores the disparities in societal roles and rights between men and women, creating a power dynamic that

disadvantages women. This power imbalance fosters a culture where women are considered as subordinate, susceptible to the whims of men. The privileges afforded to men within this framework perpetuate a sense of ownership over women, fueling instances of violence as a means of asserting dominance.

Feminism operates as a counterforce to these entrenched dynamics, seeking to challenge and dismantle the structures that propagate violence against women. By advocating for gender equality and addressing the root causes of gender-based violence, feminism strives to create a more just and equitable society where all individuals, regardless of gender, can live free from the threat of abuse.

Violence against other people stems from a variety of reasons, but violence against specific genders, such as women, is driven by gender assumptions. Fakhri (2012: 17) divided violence into eight categories:

- a. Rape violence against women, including marital rape.
- b. Acts of beatings and physical attacks that occur in the household including torture against children.
- c. A form of torture that targets the genital organs.
- d. Violence in form of prostitution
- e. Violence in form of pornography. This type of violence is non-physical violence, which is harassment against women in which a woman's body is used as an object for someone's benefit.
- f. Violence in the form of forced sterilization in family planning.
- g. Covert violence, which is holding or touching certain parts of a woman's body in various ways and on occasions without the consent

of the body owner.

- h. The most common crime committed in society against women is known as sexual harassment.

Based on these assumptions, it is argued that gender violence against women exists. Domestic, physical, emotional, public, and sexual violence are all examples of gender violence. All sorts of violence appear to start or be caused only by the woman's gender.

5. Work Pressure

This belief that women are nurturing, diligent, and unsuitable for household leadership, as noted by Fakhri (2012: 21), results in a profound impact on their daily lives. It dictates that women bear the entire responsibility for maintaining the household, encompassing a multitude of tasks. From the crack of dawn until the day winds down, women toil endlessly in pursuit of cleanliness and order within their abodes. Their duties range from scrubbing and sanitizing floors to preparing meals, doing laundry, sourcing water for bathing, and tending to the needs of their little ones.

For those belonging to low-income households, the weight of these responsibilities grows substantially heavier. The meager resources available compel these women to push themselves beyond the brink, juggling both menial household chores and external employment to make ends meet. The notion of women laboring under these strenuous conditions is sadly not unfamiliar; it illustrates a scenario where their days are stretched to breaking point.

The resulting outcome is clear: a double burden for women, both breadwinning and homemaking. Struggling to navigate the demands of paid work while adhering to societal expectations of domestic perfection, women find themselves caught in an unrelenting cycle of exertion and duty. This cyclical nature exacerbates the disparities faced by women from disadvantaged backgrounds, perpetuating a system where their efforts remain undervalued and overlooked.

Various factors that contribute to gender inequality include: a) male arrogance, which prevents women from developing optimally, b) men as the primary breadwinners in the family, c) an entrenched culture that always wins over men, d) discriminatory legal norms and political policies, and e) women are extremely vulnerable to rape and sexual harassment, and if this occurs, women are seen as harming the image of the family and society (Fakih, 2012: 12).

Gender gaps give rise to gender injustice, both for women and men. Women, on the other hand, are frequently disadvantaged. Women are frequently victimized in a variety of ways. Gender inequalities are to blame.

Injustice towards women is thus the driving force behind feminism. These factors are only a few examples. As a result, women fight to be free of these injustices. The ladies aspired to demonstrate their talents and strengths in front of society, breaking the stereotype that women's place was only belongs in the kitchen and home at the time.

2.2 Review of Related Studies

Kurniawati et al (2018) earlier did similar study under the title *Kajian*

Feminisme dalam Novel Cantik itu Luka Karya Eka Kurniawan. It is a descriptive qualitative study and it is done by using feminism approach. In the novel by Eka Kurniawan, the study tries to highlight the forms of gender injustice, sexual assault, and the battle of the main character, Dewi Ayu, to fight against the oppression of women over men in the post-colonial period. The novel presents each character's beliefs in a less obvious manner, with perverted characters, and even the direction and structure are unexpected. The patriarchal influence that allows the main character to be comfortable as a prostitute and to believe that women are simply inferior and stereotypical. The study is based on an analysis of feminist thought. The study results suggest that Dewi Ayu's portrait is a form of her resistance to colonialism which represents feminism.

The next one is by Desmawati (2018) and is titled *Analysis of Feminism in Louisa May Alcott's Novel Little Women*. This study employed a qualitative descriptive technique, with data drawn from the novel *Little Women*. According to the findings of the study, there are four forms of feminism in the novel *Little Women*. The novel's characters expressed Liberal, Marxist, Existentialist, and Radical ideologies. The struggle of the characters in surviving, in placing their lives in the patriarchy, in being content with themselves to do what they feel comfortable for her, as well as their protest form to no longer be the target of violence for males, all represent Feminism.

Furthermore, Ismizakiya et al (2021) conducted a research entitled *Attitude of Women in the Novel of Heaven Bidadaries Tere Liye's Work: A Critical Review Of Feminism Literature* by. This study aims to describe the attitudes of female characters contained in Tere Liye's novel *Bidadari-Bidadari Surga* by Tere Liye and to determine the form of literary criticism of feminism as a review of literary

criticism in Tere Liye's novel *Bidadari-Bidadari Surga*. The research is a qualitative research. Based on the results of research and discussion of the novel *Bidadari-Bidadari Surga* by Tere Liye as follows: The attitude of the female main character in Tere Liye's novel *Bidadari-Bidadari Surga* by Tere Liye covers three aspects including aspects of love, education and economics. The main character in the novel *Bidadari-Bidadari Surga* is Laisa. She is a woman who is tough and never gives up. Laisa's feelings of love and affection for her four younger siblings, namely Dalimunte, Wibisana, Ikanuri and Yashinta make Laisa willing to sacrifice anything for the sake of her sister's happiness. In terms of education, Laisa wants her younger siblings to get a higher education and a better future. Until finally, with such great attitude and sacrifice, Laisa was able to educate her younger siblings up to college. Meanwhile, in terms of economy, Laisa is able to change the life of her family and also her village for the better.

In addition, a study entitled *Javanese Women's Efforts to Face Patriarchal Culture in the Novel Para Priyayi by Umar Kayam* is conducted by Mawaddah et al (2021) entitled. This study analyzed the problems caused by the patriarchal culture and the Javanese women's effort to get their existence in society. The research is a qualitative descriptive study. Primary data in the research was novel *Para Priyayi* by Umar Kayam, while the secondary data sources were journals, reference books, and research articles. Secondary data sources were used as reference material in research. The data collection technique in this study used literature study. After the researcher collected the data, then she analyzed the data using an interactive model (model analysis). The result of this research was the Javanese female characters in the novel *Para Priyayi* by Umar Kayam experienced injustice due to the patriarchal culture. However, Javanese women

leaders made efforts, so they could bring out their existence in the private and public. The existence raised by Javanese female figures in the form of women can become someone who can become an intellectual woman.

Finally, Jung Ju Roh et al (2022) conducted a research entitled *The Existence of Women in the Pre- and PostReformation Period in The Novel Laut Bercerita: A Review of Feminism*. The purpose of the study is to dismantle the existence of women in the time of turmoil before and after the reformation in the novel *Laut Bercerita*. The research is a qualitative descriptive study with the approach of Simon de Beauvoir existentialist feminism. The results of the study show that women managed to get out of the notion of second sex by showing existence in the public domain by getting a proper education and job in the public domain, being able to struggle to find their brother's character and her brother's colleague who were victims of student disappearance in 1998, being able to cure men due to kidnapping and torture in 1998, and the struggle to get information on the development of cases of losing older siblings and his brother's partner in the period before 1998.

While both address feminism, this particular study differs from others in several ways. It begins by utilizing different data sources and examining distinct research subjects. This study specifically delves into the portrayal of feminism within the novel *The Hunger Games* and explores the various feminism types present in the narrative. While prior researches focused on a range of feminist issues including gender inequality, sexual violence, women's resistance to patriarchal norms, and the depiction of women across different settings. The current study employs qualitative data analysis methods with a literary sociology

perspective, in contrast to previous studies that utilized a variety of feminist methodologies and theories during their analysis.