

CHAPTER II

THEORETICAL FRAMEWORK

2.1 Narrative Elements

This sub-chapter discusses the intrinsic elements of the novel. The intrinsic elements analyzed in this study consist of character and characterization, setting, and conflict. These elements help reveal the experiences of the main character and support the analysis of gender discrimination portrayed in *The Summer I Turned Pretty*.

2.1.1 Character and Characterization

According to Abrams and Harpham, “characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as possessing particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it the dialogue and from what they do the action” (2012: 46). This means that readers can understand a character through the dialogue, the way the character speaks, and the actions shown in the story. Characters are not only presented as people in the story, but also as individuals who have thoughts, feelings, and values. In a literary work, characters are usually divided into protagonist and antagonist characters. The protagonist is

the main character who has an important role in the development of the story and its main theme, while the antagonist is the character who creates conflict and opposes the protagonist throughout the story.

In a narrative work, characters can be categorized based on their roles and development in the story. Major characters are those who play important roles in developing the plot and the main storyline, while minor characters function as supporting characters who contribute to the development of events and the experiences of the major characters. Based on their development, characters can also be classified as static and dynamic characters. “a character may remain essentially ‘stable,’ or unchanged in outlook and disposition, from beginning to end of a work” (2012: 46). This type of character is known as a static character because they experience little or no significant change throughout the story. In contrast, dynamic characters undergo noticeable changes in their personality, attitudes, or behavior as a result of the conflicts, experiences, and events they encounter during the narrative.

Characterization can be presented through two methods: telling and showing. Telling refers to direct characterization, in which the author explicitly describes a character’s qualities, while showing refers to indirect characterization, in which readers infer a character’s traits from speech, actions, thoughts, and interactions with others (Abrams, 2012: 46). This view is consistent with Baldick (2001: 37), who states that characterization may be conveyed through direct description or commentary as well as indirect methods that reveal a character through actions, speech, and physical appearance. This concept is relevant to the

analysis of the main character because it helps identify how the author portrays gender-related traits and experiences through both explicit descriptions and the character's behavior and dialogue.

2.1.2 Setting

Settings are commonly referred to structural elements that have a dialectical relationship with other intrinsic elements. Setting is not just a background, but is a system of meaning that actively shapes and is shaped by the dynamics of the story. According to Wellek and Warren (1942: 229), setting is environment and environments, especially domestic interiors, may be viewed as metonymic, or metaphoric, expressions of character. Wellek and Warren explain that setting is part of the intrinsic elements that encompass the environment in which events in a literary work take place. Setting not only functions as a backdrop for place or time, but can also reflect the personality, emotions, or psychological condition of the characters. For example, setting may be the expression of a human will. It may, if it is a natural setting, be a projection of the will (1942: 230). In other words, setting is necessary in a story to be able to describe an atmosphere.

2.1.3 Conflict

Conflict is an essential element in a literary work because it drives the narrative and reveals the struggles faced by the characters. Conflict arises when a character encounters obstacles that challenge their desires, values, or goals. These challenges may come from within the character or from external forces surrounding them. According to Stanton, "A work of fiction contains obvious internal conflicts

between two desires within a character, or external conflicts between characters or between a character and his environment” (1925: 16). Internal conflict reflects the character’s psychological struggle, while external conflict involves tension between the character and other characters or social conditions. The conflicts presented contribute to the development of the story’s meaning and become a bridge for readers to understand the characters’ growth as well as the issues presented in the narrative.

2.2 Gender and Gender Discrimination

Social norms, cultural values, and social practices that impact how men and women are expected to behave in society shape gender. The roles, habits, and expectations that society has established for men and women are referred to as gender. This concept is not the same as biological sex, which revolves around physical characteristics.

Lindsey defines gender as “being societal designed behaviours and expectations associated with males or females” (2016: 4). Because of this definition, gender cannot be innate; it must therefore be learned through socialization processes such as family, education and education (the media) or professional network and cultural customs. Besides that, the concept of gender demonstrates how society establishes expectations for men and women regarding appropriate and inappropriate behavior, which impact people's identities, social interactions, and power relations in society. As an outcome, gender is responsible for the opportunities, constraints, and treatment that people encounter in various social contexts. Besides that, the idea of gender explains how society establishes

standards for acceptable and unacceptable conduct for both men and women. People's identities, social connections, and power dynamics in society are all impacted by these expectations. Gender, thus, influences the opportunities, obstacles, and treatment that people encounter in many social settings.

Through a socialist feminist perspective, Walby describes gender discrimination as a part of the patriarchal system, in which men are placed in a more dominant position than women within society. As she states, "Patriarchy is composed of six structures: the patriarchal mode of production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions." (1990: 20). In several aspects of life, including as the home, the workplace, state institutions, sexuality, violence, and cultural institutions, these systems perpetuate gender inequality in society. This shows that gender discrimination is not experienced on an individual basis but rather is supported by social structures. This view is reinforced by Beauvoir, who stated, "Humanity is male, and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being." (1956: 15). This statement explains that women are often positioned as "the Other," where women's values and identities are seen through their relationship with men. As a result, women's position in society becomes unclear and unequal, which then strengthens gender discrimination in society.

2.3 Sylvia Walby's Theory of Patriarchy

Walby's theory of patriarchy is one of the influential feminist theories used to explain the persistence of gender inequality in society. Walby defines patriarchy as "a system of social structures and practices in which men dominate, oppress and exploit women" (1990: 20). Through this definition, patriarchy is understood not merely as individual acts of discrimination, but as a broader social system that shapes the relationship between men and women in various aspects of life. According to Walby, "patriarchal power operates through six interrelated structures: paid employment, household production, patriarchal relations in culture, patriarchal relations in sexuality, male violence, and patriarchal relations in the state" (1990: 20).

These structures work together to maintain male dominance and reinforce women's subordinate position in both the private and public spheres. As a result, women may experience unequal treatment, limited opportunities, and various forms of discrimination in their daily lives. Although Sylvia Walby identifies six structures of patriarchy, namely the patriarchal mode of production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions, this study focuses only on three aspects that are most relevant to the experiences of the main character in the novel, namely patriarchal relations in cultural institutions, patriarchal relations in sexuality, and male violence. These three structures are selected because they provide the most appropriate framework for examining how gender discrimination is represented through cultural expectations, gendered

perceptions of female sexuality, and various forms of violence directed toward women in *The Summer I Turned Pretty*. Therefore, Walby's theory serves as the main theoretical framework for analyzing the representation of gender discrimination experienced throughout the novel.

2.3.1 Patriarchal Relations in Paid Work

The first structure is patriarchal relations in paid work. This structure refers to women's position within the labour market and the economic system. Patriarchal relations extend beyond the domestic sphere into the workplace, where women often experience unequal opportunities, discrimination, and limited access to economic resources compared to men. These inequalities can be seen in terms of access to employment, occupational status, opportunities for promotion, and wages. Walby highlights this issue, stating that "there are considerable inequalities between men and women in relation to access to paid work and the wages received" (1990: 28). This indicates that, despite their participation in economic activities, women continue to face structural disadvantages in the labour market. Consequently, men generally hold greater economic power and authority, while women are often confined to lower-paid and less influential roles. Consequently, paid employment functions as one of the structures through which patriarchal relations are reproduced and maintained in society.

2.3.2 Patriarchal Mode of Production

Patriarchal mode of production refers to the organization of domestic labor within the household, where women are primarily responsible for unpaid work that supports the family. Women are often expected to perform household duties such as cooking, cleaning, childcare, and providing emotional support without receiving financial compensation. This unequal division of labor reflects the patriarchal assumption that domestic responsibilities are naturally women's duties rather than shared obligations between men and women. Walby emphasizes this unequal relationship by stating that “housewives are the producing class, while husbands are the expropriating class” (1990: 40). This quotation suggests that women produce valuable labor within the household, while men benefit from that labor without providing equivalent compensation. As a result, women's contributions are frequently overlooked and undervalued despite their essential role in maintaining family life. Through this arrangement, men gain advantages from women's unpaid work, while women remain economically and socially dependent. Therefore, the patriarchal mode of production functions as an important structure of patriarchy because it reinforces unequal power relations and contributes to the continuation of women's subordination within the family and society.

2.3.3 Patriarchal Relations in Cultural Institutions

Patriarchal relations in cultural institutions refer to the ways cultural values, beliefs, and social norms contribute to the maintenance of gender inequality. Ideas about masculinity and femininity are embedded in everyday social relations and play a significant role in sustaining patriarchal structures. She states that “Ideas

about masculinity and femininity are to be found in all areas of social relations; they are part of the actions which go to make up the patriarchal structures” (1990: 91). This statement indicates that cultural institutions such as family, education, religion, and media continuously shape people's understanding of gender roles and expectations. Through these institutions, certain characteristics are associated with men and women, often positioning men as dominant and women as subordinate. Consequently, cultural institutions contribute to the reproduction of patriarchal values and the continuation of gender inequality within society.

2.3.4 Patriarchal Relations in Sexuality

Patriarchal relations in sexuality refer to the ways in which women's sexuality is regulated and controlled through patriarchal norms and expectations. Women are often subjected to sexual standards that differ from those applied to men. She identifies “compulsory heterosexuality and the sexual double standard” as important elements of patriarchal relations in sexuality (Walby, 1990: 27). This quotation suggests that women are frequently expected to conform to particular social norms regarding their appearance, behavior, and sexual relationships, while men are often granted greater freedom in expressing their sexuality. As a result, women may experience social pressure to behave according to traditional gender expectations and may be judged more harshly when they deviate from these norms. Furthermore, the existence of sexual double standards reinforces unequal power relations by limiting women's autonomy over their own bodies and identities. Therefore, sexuality functions as one of the structures of patriarchy because it

shapes how women are perceived and treated within society while simultaneously maintaining male dominance and female subordination.

2.3.5 Male Violence

Male violence refers to violence committed by men against women as a means of maintaining patriarchal power and control. According to Walby, violence is not merely an individual action but a structural element of patriarchy that affects women's position in society. She states that “male violence against women has all the characteristics one would expect of a social structure, and that it cannot be understood outside an analysis of patriarchal social structures” (1990: 128). This quotation suggests that violence against women is closely related to patriarchal systems that place women in subordinate positions. Therefore, violence should be understood as a social issue that contributes to the continuation of gender inequality rather than as an isolated personal problem.

2.3.6 Patriarchal Relations in the State

Patriarchal relations in the state refer to the role of political institutions, laws, and public policies in maintaining gender inequality within society. According to Walby, the state is not always a neutral institution because it may reflect and reproduce patriarchal interests through its structures and decision-making processes. She argues that the state often demonstrates a “systematic bias towards patriarchal interests” (1990: 21). This statement suggests that political and legal institutions may operate in ways that benefit men more than women, even when they formally promote equality. As a result, women often face barriers in

accessing political power, participating in decision-making processes, and influencing public policies. In addition, the underrepresentation of women in governmental institutions can contribute to the continuation of policies and practices that fail to fully address women's needs and interests. Therefore, Walby considers the state to be one of the structures of patriarchy because it can reinforce existing gender inequalities through legislation, administration, and political institutions.

