FEMINIST EXISTENTIALISM IN HELEN GARNER'S *MONKEY GRIP* (STYLISTICS ANALYSIS)

Feminisme dalam Novel Monkey Grip karya Helen Garner (Analisis Stilistika)

DELUKMAN A

F013191006

DOCTORAL PROGRAM OF LINGUISTICS STUDY

CULTURAL SCIENCES FACULTY

HASANUDDIN UNIVERSITY

MAKASSAR, INDONESIA

2023

HALAMAN PENGAJUAN

FEMINIST EXISTENTIALISM IN HELEN GARNER'S

MONKEY GRIP (STYLISTICS ANALYSIS)

Dissertation

As one of the requirements for achieving a doctoral degree

Linguistics Doctoral program

Prepared and submitted by

DELUKMAN A

To

DOCTORAL PROGRAM OF LINGUISTICS STUDY

CULTURAL SCIENCES FACULTY

HASANUDDIN UNIVERSITY

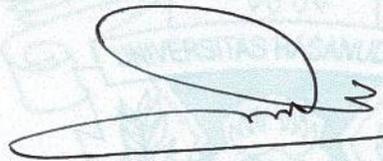MAKASSAR, INDONESIA

2023

DISSERTATION

FEMINIST EXISTENTIALISM IN HELEN GARNER'S
MONKEY GRIP **(STYLISTICS ANALYSIS)**

Written and Submitted by

DELUKMAN A
Student ID. F013191006

Has been examined and defended in front of the Dissertation examination committee on July 31st, 2023 and declared eligible

Approved by
Promotor

Prof. Drs. Burhanuddin Arafah, M.Hum., Ph.D.
NIP 196503031990021001

Co-Promotor

Prof. Dr. Harlinah Sahib, M.Hum.
NIP 196211281987032001

Co-Promotor

Dra. Herawaty, M.Hum., M.A., Ph.D.
NIP 196301031988032003

Head of Linguistics Study program

Prof. Dr. Lukman, M.S.
NIP 196012311987021002

Dean of Cultural Science Faculty
Hasanuddin University

Prof. Dr. Akin Duli, M.A.
NIP 196407161991031010

STATEMENT FOR THE ORIGINALITY OF THE DISSERTATION

I, who signed below:

Name   : Delukman A

Register Number   : F013191006

Study Program   : Linguistics Sciences

Declare faithfully that this dissertation is the result of my own work without plagiarizing from one's writing or thought. If there will be some evidence in the future that a part or the whole of the dissertation is found to belong to one's work, I am ready to get sanction for this kind of plagiarism.

Makassar, July 31st 2023

Delukman A

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In conclusion, any suggestions or criticism of this research will be constructive in improving the analysis. The researcher realizes that this dissertation still needs to be perfect. Finally, may Allah SWT, the almighty, bless us all now and forever. Aamiin.

Makassar, July 31st 2023

The Researcher

ABSTRACT

DELUKMAN A. *Existing Feminism in Helen Garner's Monkey Grip (Stylistics Analysis)*. (Supervised by Burhanuddin Arafah, Herlinah Sahib and Herawaty Abbas).

The aims of this research are (1) to investigate male domination in the novel *Monkey Grip* by Helen Garner based on the stylistics analysis, (2) to identify feminist existentialism based on the stylistics analysis, and (3) to explore women's language style is used in the novel. This idea is to see about gender equality. Male sentences and actions describe his domination while female wants to show her existence.

This research used stylistics to reveal male domination and female existentialism. The method used in this research is descriptive qualitative. The primary data were taken from the novel *Monkey Grip* by Helen Garner, while the supporting data were taken from various books, journals, and articles.

This research indicates (1) stylistics reveals that male spoke and acted without limitation (2) stylistics shows female's resistance and existentialism, also (3) female language styles is free without limitation. Female character used more *sarcasm* and *repetition* than male for describing her situation and feeling. Moreover, a feminist movement is represented by a female character describes in two ways: the first is that it speaks without limitations, and the second is that she stands without depending on male existence.

Key words: feminism, male, female, language, stylistics.

ABSTRAK

DELUKMAN A. *Feminisme dalam Novel Monkey Grip karya Helen Garner: Analisis Stilistika.* (dibimbing oleh Burhanuddin Arafah, Herlinah Sahib dan Herawaty Abbas)

Penelitian ini bertujuan (1) menyelidiki cara stilistika mengungkapkan dominasi laki-laki dalam novel *Monkey Grip* karya Helen Garner, (2) mengidentifikasi eksistensialisme feminis yang ada dalam novel, dan (3) mengeksplorasi gaya bahasa perempuan yang digunakan dalam novel. Gagasan tersebut bertujuan melihat kesetaraan gender. Kalimat dan tindakan laki-laki menggambarkan dominasi atas perempuan sedangkan perempuan ingin menunjukkan eksistensinya.

Penelitian ini menggunakan stilistika untuk mengungkap dominasi laki-laki dan eksistensialisme perempuan. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif. Data utama diambil dari novel *Monkey Grip* karya Helen Garner sedangkan data pendukung diambil dari berbagai buku, jurnal dan artikel.

Hasil penelitian ini menunjukkan bahwa (1) laki-laki berbicara tanpa batas dan berbuat semaunya melalui gaya bahasa, (2) perlawanan dan eksistensi perempuan muncul dalam kalimat-kalimat serta perjuangan hidupnya melalui ekspresi kebahasaan, serta (3) gaya bahasa perempuan yang bebas tanpa batasan. Karakter Perempuan menggunakan lebih banyak majas terutama *sarkasme* dana *repetisi* daripada karakter laki-laki untuk menunjukkan keadaan dan perasaannya. Ditambah lagi, gerakan feminis yang wakili oleh karakter perempuan ini dijelaskan dalam dua cara: yang pertama adalah berbicara tanpa batasan, dan yang kedua adalah mandiri tanpa bergantung pada keberadaan laki-laki.

Kata kunci: feminisme, pria, wanita, bahasa, stilistika.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I

INTRODUCTION

A. BACKGROUND

The terms sex and gender are two different sides where people sometimes cannot understand deeply about sex and gender. Sex relates to biological attributes, and gender relates to socially constructed roles. Sex consists of male and female, while gender is about how man and woman should be. God gives sex, but society forms gender. Being a woman means following how humanity creates the woman. Rosaldo and Lamphere in *Woman, Culture and Society* (1974: 2) state that it seems reasonable to argue that the social world is the creation of both the male and female. This statement contrasts with the reality where a man dominates a woman. The environment does not put both men and women in the same position.

The difference between men and women is not based on the biological aspect but on how society makes it. Although the woman is born to be a woman (physical organ), the woman is also formed by patriarchy that exists in society, and society is the man's world. Then, Simone de Beauvoir, in *Second Sex,* translated into English, states that women are *the others* based on their position in society and family (2016: 121). In that book, Beauvoir shows man is a coordinate; woman is a subordinate. The woman's position stays behind or below the man. As coordinate or the centre, a man takes the position to control the woman.

At the beginning of human life, human beings were born as a newcomer in the world. Then, they grow as man and woman do not only refer to the biological

organ (having penis and vagina) but more than it. The biological organs can be seen from many perspectives, functioning or societal positions. It could be seen in language, culture, education and literature. One view by Nuhidayah and Nurhayati (2018: 49) is that the biological difference between men and women affects their attitudes, thinking, and both men's and woman's difference in communication. This statement claims that the sex organ gives character to the man and woman.

Moreover, it puts a basis for gender communication. Nuhidayah and Nurhayati also explain the other aspects of supporting gender communication, such as interpersonal and cultural. Interpersonal focuses on psychology and cultures focus on the environment. The followers of the biological theory believe that man's and woman's attitudes are based on the biological organ or chromosomes.

The biological difference cannot be the main factor that dominates the way men and women speak and act because, as human beings, we can adapt to situations. Human beings will find a way to solve the problem of the body. One example, even if it takes long history, is finally, the woman has he own way of enjoying the daily activities during her menstruation period and pregnancy. It is a sign that woman is like a man who can think and solve the problem.

Likewise, the previous statement that a woman is not born, but the woman is formed. That woman was born with a sexual organ, and then society created a woman with her vagina and the characteristics that society has made. The vagina is described as a woman's body that has to follow the men, or in the sexual part, called *phallocentric*. Hence, a woman is positioned as *the other* or *second*

gender. Based on this condition, a woman gets more negative impact and is limited to doing activities as a man does.

A woman's identity is not based on the woman's perspective but the man's perspective. The man who controls society causes a frame about women based on his view or man's necessity. So, a woman is limited to do something; it is not based on a woman's ways. Moreover, a long time ago in Greek, according to Aristotle in his book *Politics* that men were superior and women were inferior (Arivia, 2003: 5). Women only stayed at the house where a woman's job was only born a baby, and women is forbidden to discuss politics. It refers to what some philosophers said about men using logic and woman using feeling to decide something.

In addition, Aristotle in Arivia (2003: 5) explains that humans are of three types man, woman and enslaved person. In the functional part, enslaved persons and women are property; women and enslaved people are the same. Man has both enslaved people and women. Aristotle is not the only philosopher who states a negative perception of women, but also many philosophers have the same opinion, such as Plato, Thomas Aquinas, Descartes, Immanuel Kant and Frederich Nietzsche. Their ideas are damaging women's position (misogyny). In the Thesaurus Dictionary, Arivia (2003: 9) writes that misogyny is anti-feminism: male chauvinism, the superiority of men; sexism, hating of women; and its antonym is feminism. Misogyny does not only appear in philosophy but also in all aspects of human life, for example, in culture.

Each new infant is born with relatively few innate traits yet with a vast number of potential behaviour. Therefore, it must be reared in the cultural setting to achieve its biological potential (Danesi and Perron, 1999: 1). Cultural background

indicates that culture is arranged. Culture is something made by people and done for many years. Kluckhohn in Smith (1976: 3) argues that culture is a rule or way of life. People must follow the rules of culture in society. A society produces some rules about women, one of them is patriarchy. Patriarchy is men's domination, where women are only a waiter for men. The cultural perceptions about women are kept by people in society.

Therefor, British anthropologist Edward B. Taylor defines culture as including knowledge, belief, art, morals, law, custom, and any other capability or habit acquired by human beings as members of society (Danesi and Perron, 1999: 3). culture includes all elements of human life in society. On the other hand, William in Smith says that there are three current uses of the term "culture".

Culture refers to the intellectual, spiritual, and aesthetic development of an individual, group or society. It captures a range of intellectual and artistic activities and their products (film, art, theatre). In this usage, culture is more or less synonymous with "the arts"; hence we can speak of a minister for culture. It designates the life, activities, beliefs, and customs of people, groups or societies (Smith, 1976: 2).

Every group of people or community has a culture. Culture is the identity of people. It can be like the way of speaking, walking, and acting. The identity of culture or cultural identity includes politics and feminism (Hall and Gay, 1996: 1). culture makes formulation about women characters and women's functions. Both of the sexes have character since the first time they come into the world. Barnhouse in *Woman Identity* (1992: 12) argues that identity and culture are concepts of both men and women. The identity of men and women is made by culture, such as patriarchy. Patriarchy indicates that men are more dominant in

society than women because men have power, whereas the power of men is used to dominate women.

Identity shapes social relationships in daily life (Neisser in Yegen 2016: 126). It means identity reveals human identity interaction. Furthermore, women's identity, which men form, relates to women's existentialism. Women's existentialism does not appear in some areas because men's existentialism forces women's existentialism.

Moreover, Jean-Paul Sartre mentions "existentialism is a humanism" in his book *Being and Nothingness*, which was published in English in 1956. He (2007:23) states that man shall attain existence only when he is what he projects himself to be. Women's world is not represented what women want, and it is full of discrimination. Women's existentialism should be a women's voice against men's existentialism in the women's body. Then, Simone de Beauvoir, in Her *Second Sex,* argues that feminist existentialism for focusing on women's existentialism. In her book, she asks, "What is a woman?" (1989:1).

Women can exist if they are aware of their position. Sartre (1956: 4) formulates awareness into two kinds: *lecture-en-soi,* or being in itself and *l'etrepour-soi* or being for itself*. Letra-en-soi,* or being in itself*,* is about nouns, animals, trees and others. Those things cannot be active, be negative, or they cannot reject their function of what people or society has decided about them. But, *l'etrepour-soi* or being for itself*,* is where humans can determine their life. If I were a tree among other trees, this life would have a meaning, or rather this problem would have none, for I would be a part of this world. I would be this world in opposition to which now find myself, as a fully conscious being (Sartre, 2007: 77). Every human can exist based on their freedom. Human existentialism takes

awareness as a foundation of its idea; in the longest explanation, Sartre said: This is what they mean: a man who commits himself and who realizes that he is not only the individual that he chooses to be but also a legislator choosing at the same time what humanity as a whole should be cannot help us be aware of his own fill and profound responsibility (2007: 25).

According to Sartre (1956: 481), freedom is something that people should have. Freedom is based on the awareness/consciousness and prescribes that consciousness be consciousness of something. Human existence should come before essence. It is the main concept of existentialism by Sartre. Moreover, he explains about *the subject,* that human is *a subject* who can control and decide what they want to do. Discrimination shows that another human is *a subject* and another is *an object.* It reveals gender inequality where men as *subjects* and women as *objects* (1956: 481).

Women discrimination exists at every level of human life. Virility and logic are two kinds that society believes those factors construct a good human. Therefore, men are considered as the main gender because they have virility and logic. Social construction produces a social system where every member of society believes it. Bourdieu (2010: 31) states that the definition of a sexual organ is produced by social work. Discrimination against women started when the community talked about women characters. Dividing women and men into specific characters is the root of difference. Hence, society sees that men and women are not exactly similar and have their characteristics. Nancy M. Hanley in Bourdieu (2010: 39) shows to the woman how to walk and act as a woman. It is evident that many rules have limited women; those rules are legitimated as social rules.

People say that the rule for women is to be good manners women. In fact, this rule is more about discrimination and boundaries for women. Therefore, women are not free to do what they want or think is good for them. Thus, women's existentialism does not exist; it is just men's existentialism. For instance, in job careers, women get fewer opportunities than men (Rowbotham, 1992: 7). Rowbotham talks about the real workplace situation where men get more salaries than women, although women work longer than men. Discrimination also comes from human communication tools or language. *Male Made Language* by Dale Spender (1980) argues that language is literally 'man-made', that somehow woman cannot fit their ideas and expressions into a language constructed according to the needs of males (Cameron, 1998: 66).

Language is a social phenomenon related to many elements of human life. Language and all factors interact with each other, language influences society, and otherwise, language is influenced by those factors. Language is understood in terms of certain elements: ideas, signs, and their association, which precede its arising (Jourdan and Tuite, 2006: 17). Those elements are constructed in society. Language with those terms conducts gender issues. Then, language is used to determine and describe both man and woman. Society uses language to force women, although it is not the same as men, which is called gender discrimination or sexist language.

Braggin in Lan and Jingxia (2019: 156) believes that "sex discrimination is the construction, promotion or use of an unjustified or irrelevant distinction between the two sexes". Discrimination by language indicates a social or cultural condition where the language is used. It also refers to Stella Ting-Toomey in Sofi (2018: 351), which explains that identity is constructed from communication in various cultural settings.

Furthermore, Robin Lakoff in Cuellar (2006: 1) elaborates on the hypothesis that women have traditionally been discriminated against in society, among other things, because of the way they are taught to use language: girls do not ask questions (they should accept things), they are not rough (they should be polite). Being a good woman means the mandatory to speak politely or not be wild; if women fail to do so, they could be considered evil women; this rule does not apply to men. That condition limits women to express their feelings and ideas. Human expression should not be limited by structure.

In English, words such as *human, chairman, postman,* and even *woman are sexist.* Those vocabularies are referred to as the *-man.* As if *humans* should be *a man* because there is no *woman* exists*. Moreover, Lakoff also sees the sentence as sexist. It is described that women will use tag questions to ask something. For example, a man would say: Is John here? Whereas a Woman would say: John is here, isn't he? (Cuellar, 2006: 2). It relates to women's condition that they are not safe or insecure.

Lakoff in Bucholtz (2004: 39) states that two words can be synonymous in their denotative sense, but one will be used when the speaker feels favorably toward the object the word denotes. Lakoff focuses on how language describes domination by men which language cannot be understood only by using the real meaning or denotative. It should see connotative meanings and expressions of the users as relates to Dale Spender's article about *Male Made Language*, which believes that language is a male's world. Language is described in some ways and expressions. Stylistics is a part of linguistics that focuses on the style of language. Stylistics is an exploration activity of language usage (Simpson in Nurgiyantoro, 2017: 76). It means that language is not only used for giving direct meaning but also more than it. A word can convey more information than its

meaning. The result of stylistics analysis will increase our knowledge of the language and how it is used. Stylistics also sends a symbol to the users. Hence, the language users can get the meaning not only denotation purpose but also textual—intertextual or connotational meaning, which relates to the environment. In short, meaning is related to context.

Why should we do stylistics? To do stylistics is to explore language and, more specifically, to explore creativity in language use (Simpson, 2004: 3). Stylistics will help readers understand text deeply. Stylistics has two concerns; those are textual and contextual. Textual focuses on how language is used because it determines an aesthetic. Textual stylistics analysis only identifies the text without relating it to the text (contextual). Doing stylistics thereby enriches our ways of thinking about language and, as observed, exploring language offers a substantial purchase on our understanding of (literary) texts (Simpson, 2004: 3).

Next, stylistics talks about the style of language, so this research focused on figure language styles to see male domination and female existentialism. Figure of speech kinds are comparison, contrast, affirmation and satire. Figure of languages one of the tools to analyze the style of language used. Moreover, the researcher compared figure of languages both male and female. Figure of languages convyed the issues and ideas of male domination and female existentialism, because figure of languages gave more than only a textual meaning. Figure of languages (comparison, contrast, affirmation and satire) contained more connotation meaning which related to the issues than denotation meaning.

In another side, contextual stylistics analysis identifies more than a text itself. This part tries to make relation to some aspects of human life, one of them is

gender. Bradford in Nurgiyantoro (2017: 83) states that cultural perspective and ideology are important in stylistics. Moreover, in the same book, Nurgiyantoro remarks that feminists try to show that text (language) characters reveal sociocultural hierarchy, dominated by men who control style and meaning (2017: 82). It indicates that male existentialism also dominates how language is used. Stylistics is used to identify literary works where language is used to describe human life.

Literary works convey social issues to be a topic on the literary works. Literary works such as novels, short stories, poems and plays exist with authors and readers in society. Furthermore, Pradopo in Mursalim (2019: 271) added that literary works are created by authors who cannot be separated from their community and culture. Literary works describe human existentialism and tell how humans interact with each other. Literary works should not be understood by denotative meaning because it has many relations to other aspects. Connors (2010: 57) claims that literature does not always share its secret easily. Even though Connors talks about myth, the text talks more than a myth. As one literary work, the novel can be a medium against patriarchy. Although it is fiction, it informs a mirror of the human condition. Fiction can be a half of fiction if it relates to the fact. Next, the researcher searches for previous research on existentialism, feminism, stylistics and Australian literature.

Based on the researcher's exploration, some previous researchers used language analysis, feminism and existentialism to show woman's cases in Australian literature; they are: Arafah (2011) analyzed Australian women's letters between 1788 and 1840. Arafah showed 574 women's letters from different social backgrounds. Those women wrote about domestic topics such as family, friends and business. It indicates that Australian women have written their

feelings; even those letters discussed personal issues. In addition, Abbas (2013) took one of Helen Garner's works*, Postcards from Surfers,* as the object of her research about Australian Feminism. She showed that both Australian and Buginese women have their ways against male domination. Then, Sahib (2015), with her research on *Entextualization and Genre Transformation of Kajang Death Ritual Speech,* where identified language style in a community. She claims that style of language can be ordinary and extraordinary (out of daily language) in the form of ritual language. Batular (2019) revealed the style of the speech, which is related to gender issues. Then, Ikhlas and Ratih (2019) used feminist existentialism to identify women in the novel *Akulah Istri Teroris.* They found that the woman character in the novel fought for her identity and her family. Both researchers use feminism and existentialism to explore a woman's case in the novel. The last is Yusuf and Susilo (2020) used existentialist feminism to reveal female characters in the novel Cigarette Girl, who found that women can transcend boundaries.

Monkey Grip talks about women's position in the family sphere, where the main character gets discrimination against. *Monkey Grip* is one of Garner's first books about women's issues. *Monkey Grip* is a controversial work because it expresses sexual desire openly. Pierce (2009) mentions that Helen Garner's *Monkey Grip* (1977) is generally regarded as marking the emergence of a feminist perspective. *Monkey Grip* was marketed as the book that would change women's lives and was eagerly read by many: Garner's writing always calls on identificatory reader politics (Webby, 2000: 199). *Monkey Grip* was described Garner's life where her friends' characters were reflected in this novel. Furthermore, Seale (2018: 2) wrote that Garner's life is famously entangled with her writing. It is well known that she inhabited the places in which she located her

characters, and that Monkey Grip reflected back the lives of her peers–the writers, artists, actors, musicians, students and academics who were drawn to Melbourne's inner north by low rents. Garner lived in a terraced house in Carlton while working on the novel. The book was published by independent publishing house McPhee Gribble. This novel could be mentioned as biographical fiction where it would describe condition at the time.

Moreover, *Monkey Grip* discusses sexual and economic exploitation in the Australian pastoral industry. Her sexual expression is shown in Garner's words and also as a sign of her position against man existentialism. This novel can be considered brave and the first one that talks about women's feelings freely because Garner wants to show women's emotions and expressions.

Webby claims that Helen Garner is the major representative of a new mode of domestic realism that has been strategically central in women's contemporary fiction (2000: 199). Helen Garner can represent the woman's voice and the centre of woman's fiction. Garner did not enjoy a good response when she began to write about women freely. In her interview with *The Millions,* Garner said:

"Here are also many women who are invested in hating my guts forever, and that's what came out of *The First Stone* when I crossed the academic feminists and the Women's Studies people. Some people never got over that, but that doesn't worry me anymore because I get quite a lot, well, not a lot, but I have had letters from people who've said, I was a student when your book came out, and I put shit on you, and I refused to read the book because I knew what it was supposed to say, and now I've been out in the world, and I'm really sorry (Interview on May 22nd, 2017. *The Millions. Com*. Accessed on October 26th, 2021)

People, including women, judge her because she talks about something that does not need to be exposed. In Indonesia, people know Ayu Utami, Djenar Maesa Ayu, Fira Basuki and Dewi Lestari as the authors who woman issues freely. They are known as *Sastra Wangi. Sastra Wangi* members are not like previous authors; they are like Garner, who brought a new woman style to writing. Garner and *Sastra Wangi* members are against a framing of male and female language that refers to polite and impolite language. They propose that both males and females can speak the same vocabulary.

Garner's first novel, *Monkey Grip,* which was published in 1977, takes a new issue of woman's voices that is different from Australian women's letters around 1788 and 1840 (based on Arafah's book). Based on that information, two important reasons this research should be done are to identify male discrimination in Australian literature and to explore woman's language style, especially in Australian woman authors, so the readers can see how woman's voice was written in 1788, 1840 and around 1977. Moreover, this research can reference analyzing feminist existentialism today in Australia. In comparing with America, England and Australia, in America around the 1840s, feminism began to develop into a substantial political force (Humm, 1992: 2). American women's voice is not the same as in England, where the women's voices are about political and economic cases. The women's rights movement led by Elizabeth Cady Stanton and Susan B. Anthony had its origins in their anti-slavery and temperance campaigns (Humm, 1992: 2). It is different from Australia; Australia was the second country in the world that provided a chance for women the right to vote (the first being New Zealand in 1893) and it is the first country which gives women the right to be elected to a national parliament (Pierce, 2009: 23).

This study aims to investigate feminist existentialism by using stylistic analysis, especially for Australian literature. The researcher showed that the language (style) used to describe woman exist because language as a tool of communication is also a social issue, including feminism issue. The researcher wishes that this research can contribute to the readers about feminist existentialism in Australian literature and expect to enrich stylistics, especially feminist stylistics. Furthermore, this research can give information to the readers about existentialism, feminism and stylistics in reading literary works, and also it is expected to attract readers to enjoy more Australian literature. Then, this research can support the readers to see and to analyze male and female language style in the social interacation, does feminist existentialism reveal in female action or female sentence?

B. RESEARCH PROBLEM STATEMENT

Referring to Australian literature in previous research by Arafah (2011), Abbas (2013) identified Garner's work, Sahib (2015) identified the style of language in one community, Batular (2019) used stylistics to identify gender issues, Ikhlas and Ratih (2019) discussed feminist existentialism and the last Yusuf and Susilo (2020) analyzed about woman position against man position. By comparing to those researches, this study used stylistics to see feminist existentialism in the novel *Monkey Grip* by Helen Garner. This study is more likely a combination of identification between feminism, existentialism and stylistics in an Australian novel. The novel does not only entertain the readers but also shows human aspects, including gender issues. This Australian novel is identified by using stylistics to analyze women's style in using language.

Based on the women discrimination cases in many places, including in languages where women also stand as subordinates. Language usage describes the meaning and condition of both users (speaker and listener). Language showed women discrimination framing the women's identity. Feminist existentialism focuses on how feminists should stand for their freedom against men's domination. It is a combination between existentialism and women's position where the society is dominated by men's or women's existence is based on men's existentialism.

C. RESEARCH QUESTIONS

Feminist existentialism focused on woman's freedom and equality. Male domination covers all of the human aspects, including literary works. *Monkey Grip* (1977) by Helen Garner is a novel that breaks a woman's language style. Stylistics is used to analyze male domination and feminist existentialism in Garner's book.

In this part, the researcher formulated research questions concerning the introduction; some questions can be formulated as follows:

1. How does stylistics reveal male domination in the novel *Monkey Grip* by Helen Garner?
2. How does stylistics describe feminist existentialism in the novel *Monkey Grip* by Helen Garner?
3. What is the women's language style used in the novel?

D. SCOPE OF THE RESEARCH

This research limited the discussion only to stylistics and feminist existentialism in the novel *Monkey Grip* by Helen Garner. *Monkey Grip* was

chosen because it described another view of the woman, and Helen Garner is one of the woman authors in Australia who was brave for talking about sexual desire in her works freely at the beginning of the feminist movement in Australia.

E. OBJECTIVE OF THE RESEARCH

In this objective of the research, researcher focused on research questions. Regarding the research questions, the specific objectives are:

1. To investigate the way of stylistics that reveal male domination in the novel *Monkey Grip* by Helen Garner.
2. To identify feminist existentialism that exists in the novel.
3. To explore women's language style used in the novel.

F. SIGNIFICANCE OF THE RESEARCH

Theoretically, this study showed stylistic uses in the novel *Monkey Grip* by Helen Garner and described feminist existentialism against men existentialism. This research focused on the novel's language style and how it described discrimination and woman's voice. This research investigated relations between language (stylistics), discrimination and feminism. Language as a communication tool can be propaganda that brings discrimination issues or women's voices. This research is wished to reveal strong relations between stylistics and feminism, especially about woman existentialism.

Practically, this study is expected to provide an insightful understanding of stylistics and feminism to the readers. Then, the researcher hopes that this study gives more information to the readers about the relation between language (stylistics), literary work and feminist existentialism. Furthermore, the unequality still dominant in our society where people judge that female should stay in their

position (behind the male), speak politely and follow stereotype of male. This research offers an idea that female has the same position as male in speaking and career. Female also must be brave to take position against male domination. They have to determine their life without depending on male hands.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. PREVIOUS STUDIES

Based on the researcher's findings, some previous related studies are presented in this research. These studies explored themes of feminism, existentialism, stylistics, and Australian literature.

The first study is *"Australian Women's Letters between 1788 and 1840"* by Arafah (2011). This research analyzed letters from 574 Australian women of different social backgrounds. These letters revealed domestic themes such as family, business, and friendship. The quantity of letters represents Australian women writers and indicates that Australian women had started to write, even though they primarily discussed domestic issues. The letters were written during the early settlement era. This research can be a foundation for comparing Australian women writers between 1788 and 1840 and Australian writing around 1977. Moreover, it will help researchers observe the language style of Australian women in expressing their ideas and feelings.

The second study is Abbas (2013), in her research *"Dancing with Australian Feminism: Helen Garner's Postcards from Suffers Viewed from a Buginese Perspective with A Partial Translation into Indonesian".* This research investigated feminist ideas in Garner's works viewed from a Buginese perspective. Garner's selected works which were analyzed, include *Postcard from Surfers, La Chance Existe, The Art of Life, All Young Bloody Catholics*, and *Civilization and Discontents*. Abbas found that Australian and Buginese women have issues stemming from male domination. Here, Abbas focused her research on the Buginese standpoint while dialoguing with Australian feminism. It showed that Garner talked more about the issue of man to woman. This analysis

connected how women resist male domination in Australian literary works and see it from a Buginese perspective. Cultural perspective decides the way of facing discrimination and against it.

The subsequent research is "*Entextualization and Genre Transformation of Kajang Death Ritual Speech"* by Sahib (2015). She focused on how language style is used in a community (Kajang). She aimed to investigate the Kajang death ritual speech. Then, she found a different language style used in daily language and the Kajang Death Ritual. In everyday language, people use ordinary or common language (standard), and in Kajang Death Ritual it is used extraordinary or literary language. In this research, Sahib wrote that ritual speech has a hidden meaning where it contains wishes and advisories. She used indexical mediation by relating denotational text to interactional text. Sahib explored ritual sentences and their meanings (reality). Language or a sentence conveys its meaning and goes beyond the text. Stylistics can identify and explore language or sentences deeply so readers can understand more than a text.

The fourth, *"Eksistensi Perempuan Muslim dalam Novel Akulah Istri Teroris by Abidah El Khalieqy: Kajian Feminisme Eksistensialisme Simone De Beauvoir,"* was authored by Ikhlas and Ratih (2019). This research focused on portraying the existence of Muslim women who wear the veil within the context of Islamophobia in the novel *"Akulah Istri Teroris"* by Abidah El Khalieqy. Feminist existentialism, influenced by Simone de Beauvoir, was employed to analyze the existence of muslim women in the novel. The study revealed that the female characters actively fight for their lives as mothers, intellectuals, economically independent individuals, and women who prioritize personal freedom. The analysis delved into the struggles faced by women in assuming roles as mothers, career-oriented individuals, and independent women, highlighting their choices in being free. The novel also features a woman character married to a terrorist,

depicting her husband as an Islamic radical judged by his actions. Despite her husband's radicalism and imprisonment, she remained steadfast in her identity as a Muslim woman, wearing a veil that conceals her face but not her eyes. In the face of Islamophobia, she staunchly defended her Muslim identity, disregarding societal judgments. Ayu, another character in the novel, pursued education and secured a job without compromising her identity successfully (wearing a veil). This research emphasized the strong position of female characters who resist male intervention and strive to be independent women.

The fifth is *"A Feminist Stylistic Analysis of 'The Laugh of the Medusa' by Hélène Cixous"* by Batular (2019). This research examined and analyzed gender representations and language using feminist stylistics. Stylistics was used to analyze the gender representation and reveal the implied and underlying meanings of the text. This research focused on Cixous's speech, which advocated for a revolution towards equality between genders. The researcher used Leech and Short's theory to analyze how the author employs language. Leech and Short discuss literary stylistics, referring to the language function implicitly or explicitly and focusing on the author's perspective in using language. Language can contain meanings beyond textual or hidden meanings as a medium used to express feelings and ideas.

Furthermore, in some circumstances, men and women used different language to express their feelings or ideas. Male domination permeated all aspects of human life, including language usage. Therefore, women should write and express their feelings and thoughts in the same way as men. Here, stylistics revealed the language of women in expressing themselves bravely.

The last is conducted by Yusuf and Susilo (2020), titled *"Existentialist Feminism of Woman's Struggle in Cigarette Girl Novel,"* which explored the portrayal of a woman character with equal capabilities as men. The novel depicts

independent women who can assert themselves and seize opportunities like men. The researchers concluded that the women in this novel could navigate life, debunking negative stereotypes and notions of weakness associated with the second gender. Existentialist feminism was employed to analyze the position of women in the novel. Both female characters, Roemasia and Dasiyah, exhibit resilience and agency comparable to men. Roemasia persisted in life even after her husband's passing, while Dasiyah confidently presented her ideas to her father, showcasing her capabilities. Additionally, the novel criticized the societal perception that labels women who smoke as promiscuous while considering men's smoking as natural.

Arafah described Australian letters with domestics issues and Abbas talked Garner's work by using Buginese standpoint where this research identified woman voice or female existentialism in Garner's novel *Monkey Grip.* Sahib wrote about language meaning and Batular discussed about feminist stylistics which this research revealed female sentences and female actions against male domination. Ikhlas and Ratih identified how muslim women fight for her life by using Simone de Beauvoir perspective, then Yusuf and Susilo explored portrayal of a woman character with equal capabilities as men while this research revealed women voice and position against male framing by using stylistics analysis.

The above previous researchers used feminism, existentialism and stylistics separately for identifying a novel. In this current research, the researcher combined feminism, existentialism and stylistics to identify a literary work. This researcher investigated how language style was used to describe a woman's character. Then, it came to the existentialism of woman characters based on the stylistic analysis. It showed feminism in the novel. Moreover, the novel analyzed was an Australian novel that needed to be more familiar in Indonesia.

B. THEORETICAL BACKGROUND

1. Existentialism

An average human being is a being who can think and decide what should and should not do. Humans have ways of determining which one they want to do and ignore—freedom, without any forces or other people's intervention. Freedom gives a human being the capacity to decide excellent and wrong based on their perception. Its basis is that we can stand back from our lives and reflect on our actions (Flynn, 2006: 9).

The basis of human existence is freedom. The existentialism movement emerged at the beginning twentieth century in French and Germany. Existentialism introduces the idea that humans are the centre of life and can decide what is wrong and good. Hegel's thought was fundamental to the articulation of existentialism, as in the work of Jean-Paul Sartre and feminism, as explained by Simone de Beauvoir (Habib, 2005: 407). Some famous existentialists are Soren Aabye Kierkegaard, Fyodor Mikhailovich Dostoyevsky, Friedrich Wilhelm Nietzsche and Jean-Paul Sartre. Jean-Paul Sartre is one of many existentialist philosophers famous for his concept of essence and existence. He is considered an existentialist who developed existentialism. Moreover, Sartre talks about the existentialism of women that previous existentialists should have spoken more about.

Sartre protested Descartes's *idea cogito ergo sum*, "I am thinking, so I exist"; he remakes this idea to be "I exist, so I am thinking" (2007: 40). Sartre's argumentation that if humans should "think", then human is considered to exist, it seems like human only live when a human can think. Humans exist when humans think, but if they do not believe, they do not exist (Yunus, 2011: 268). This concept focuses solely on the function of humans. Therefore, when humans

do not or cannot think, they cease to be human." It narrows the definition of 'thinking". What is thinking? What should it be? Finally, the concept of thinking is shaped by societal perceptions. It is a sign that humanity is not free.

In the 18th century, the followers of existentialism rejected the idea of following a single genre or ideology (Hanafi in Yunus, 2011: 269). It occurred because regimes sometimes used power to coerce society into conforming to ideas. A rule or government defines good and evil; people should follow it. Individual freedom is absent, and genuine human existence is compromised. Human existence comes before essence. The primary differentiation between existence and essence is that fact refers to the actual condition of people existing, while essence is a distinguishing characteristic that sets them apart from others (Yunus, 2011:270). Essence focuses on what humans are meant to be like, while existence focuses on the fact that humans exist. Humans exist first and then decide how they want to be and what they want to do.

If essence comes before existence, the human being will only be or exist like society believes because the essence has been formed before a new human comes. Presence means to exist, or human is here without any essence definitions. Existence precedes essence. What you are (your essence) results from your choices (your presence) rather than the reverse. Essence is not a destination. You are what you make yourself to be (Flynn, 2006: 8). existence brings freedom for humans to be human based on individual perception. The impact of humans based on their essence is that they will be and act according to societal norms. Sartre (2007: 481) writes about the necessity for consciousness to be conscious of something. People should be aware and conscious that they should stand based on their perceptions. Everybody has to exist based on their awareness that they exist and have the power to decide their lives. It is a

fundamental stance against discrimination, where people force others to conform to their desires in some places.

Moreover, it puts people in an independent position. In his book *Being and Nothingness*, Sartre states, "I exist in my body: this is the first dimension of being" (1956: 351). Everybody should exist or be first, and then people will know them as themselves because we stand as we are.

Discrimination is the enemy of freedom and humanism. Humanism is critical to existentialism because it places the individual at the centre of its philosophy and movement. Existentialism is a central philosophy of the individual. Though not anti-science, its focus is on the human individual's pursuit of identity and meaning amidst mass society's social and economic pressures for superficiality and conformism (Flynn, 2006: 8). There is no intervention from others in making decisions. Human beings will do what they want but still place great importance on humanity. Freedom is at the core of society, but one person's freedom does not imply being free to do anything.

Furthermore, Haryanto, as cited by Muzairi (2002: 133), describes that humans are free, or rather, individuals possess freedom. Human freedom means that humans are not merely tools of society and culture. Human choice is not dictated by society. In his book *"Inequality Reexamined"*, Amartya Sen mentions two concepts of freedom: (1) the extent of achievement and (2) the freedom to achieve (Sen, 1992: 31). This is similar to Sartre's perspective, where freedom means the absence of intervention by others. Sen emphasizes the importance of real opportunities accompanying the process, providing a condition where individuals can act according to their will. Sen regards capability as the core element of the actual state of freedom.

In addition to this, capability means the human power to attain freedom. People who do not have the capability also need more space. Sen formulates

that release also includes opportunities (Sen, 2002: 10). Opportunities mean real chances where people can determine their own lives without any intervention from outside. People who do not have the capability or enough knowledge cannot be free because they cannot make good decisions. In this case, consciousness, as described by Sartre, is similar to capability in Sen's concept. Both of these ideas are the basis of being. Where consciousness exists, freedom also exists.

Sartre formulates awareness or consciousness into two types: *l'être-en-soi*, or being in itself, and *l'être-pour-soi*, or being for itself. *L'être-en-soi*, or being in itself, refers to nouns, animals, trees, and others. These things cannot be active or exhibit negativity, nor can they reject the functions assigned to them by people or society. On the other hand*, l'être-pour-soi*, or being for itself, pertains to humans who can make decisions about their lives. Human existentialism places significant emphasis on consciousness because it awakens human awareness of freedom and discrimination.

The famous sentence by Sartre is *"I am condemned to be free"* (1956: 439). Why did he say that? It is because freedom does not mean we can do everything we want. Freedom is a response to the decisions we have made. If people have decided on something, they have to be responsible for all the risks of their choice. Individual freedom has a close relationship with people's freedom. It requires the broadest definition of freedom, which encompasses personal and collective freedom. By referring to Sartre's sentence, "I am condemned to be free," he also introduces the concept of subject and object. According to Sartre, social interaction involves two sides: the subject, who exercises control, and the object, who is controlled. He applied this idea when he hesitated to marry his girlfriend, Simone de Beauvoir. Sartre believed that in a romantic relationship, one person would become the subject while the other would become the object. It raises the question: Can a subject (I) become plural (we)? Sartre (1956: 413) stated that

"we" encompasses a plurality of subjectivities that recognize one another as conscious beings. (We) can become a collective subject by embracing a shared consciousness where everyone is aware of and understands their condition. Sartre shows this collective subjectivity when we watch a theatre performance.

The spectator can provide the best example of "we" at a theatrical performance. Their consciousness is exhausted in apprehending the imaginary spectacle, foreseeing events through anticipatory schemes, and positing mythical beings as the hero, the traitor, and the captive. This spectator, however, is constituted non-ethically as consciousness arises from being a co-spectator of the spectacle (1956: 413). Here, we can awaken and become aware of our situation by watching a play together. Being familiar together is an indication of shared consciousness against discrimination. It also occurs in gender dominance, where one gender dominates another. One gender assumes the role of the subject, exploring the other as an object. Therefore, women have initiated a movement called feminism. Feminism is a movement advocating for gender equality and addressing male dominance across all aspects of human life.

2. Feminism

Nature creates humankind into two kinds: men and women. Men and women cannot be separated because they need each other to preserve human life. There is a domination of one gender over another. Generally, discrimination exists where men are seen as superior and women as inferior. Consequently, women perceive an imbalance or injustice because of the lack of justice between men and women in various areas/aspects.

Feminism is based on the term 'feminine,' which refers to women. According to Moore in Barry (2010: 144), feminism, women, and femininity are political positions. As a political women's movement, feminism aims to achieve equality

with men, as women and men do not hold similar positions in politics, economics, culture, and society. The social system does not provide equal opportunities for women and men. This inspiration led John Stuart Mill and his wife, Harriet Taylor, to write The Subjection of Women (1869), a classical liberal argument for equal rights (Humm, 1992: 5). Women must organize their voices to challenge male domination.

Humm, in her book Feminisms, explains that the first declaration which describes 'women' as a distinct social category with unequal status dates back to Aphra Behn (1640-1689) (1992: 2). Aphra Behn is one of the first professional female literary writers in English. She is a great inspiration for many women authors, the first woman to achieve such recognition. In America, around the 1840s, feminism began to develop into a significant political force (Humm, 1992: 2). The voices of American women are not the same as those in England, where women's voices focus on the political and economic issues. The women's rights movement, led by Elizabeth Cady Stanton and Susan B. Anthony, originated from their involvement in anti-slavery and temperance campaigns (Humm, 1992: 2). In contrast, Australia was the second country in the world to provide women with the right to vote (with New Zealand being the first in 1893), and it was the first country to grant women the right to be elected to a national parliament (Pierce, 2009: 23). This signifies that Australian women recognize the significance of women's rights in politics. In the history of the women's movement in three countries, the goals varied in each era because women faced problems in other places. However, they shared a common issue, which revolved around male domination.

There are two main factors that women must understand. The first aspect is women's position in society, encompassing politics, society, family, education, language, culture, literature, and sexuality. Women also need to comprehend the

specific problems they face. The next step involves changing social constructs. Both understanding women's positions and changing their positions are challenging to implement due to the limited opportunities and functions available to women. Feminists believe the differences between women and men are products of gender identity. Gender identity represents the symbols of gender. For example, how women speak symbolizes femininity, which differs from how men talk.

Feminism gives women a voice as they face difficulties in various spheres of human life. It provides a way for women to express their true feelings. The perception of women's roles is challenging to change because it has become deeply ingrained in public perception. In understanding feminism, men can ally with women to address women's issues. John Stuart Mill, a male writer, discusses women's rights. Mill's fundamental belief is that justice is absent if one community or gender dominates another (Arivia, 2003: 54). Mill argues that when people strive for liberty, they must advocate for equality between men and women. Men and women need to collaborate, for example, within the family. Mill's wife, Harriet Taylor, argued in Rowbotham (1992: 68) that equality and democracy are vital factors for the emancipation of women. It is essential to recognize that men's and women's rights differ, and women's rights should not be equated with men's rights.

People make such assumptions because women are not as strong as men, so they cannot take the same opportunities as men. This opinion influences society, and at the same time, women will face difficulties in finding a job. Furthermore, women are described as waitresses for men, whose job is to follow men's wishes. Long ago in Greece, Aristotle, in his book Politics stated that men are superior and women are inferior (Arivia, 2003: 5). Women stay only at home where their job is only to bear babies, and they are forbidden to discuss politics.

Based on men's dominance, women strive for the same opportunities as men. Meanwhile, feminism is a women's movement that became an international movement in the 1960s (Showalter, 1985: 3). In the world, women strive for equality in all aspects of life because they do not have the same opportunities as men in many factors. Feminism emerged because of the challenging situation for women. All conditions in our society do not provide a good chance for women to take action. Men impose many limitations on women, including societal rules. It is one reason that women's movements use all media to fight against male domination.

a) Relation between Feminism and Some Aspects

Women face discrimination in many aspects of life. The researcher will examine women's position in society, culture, the economy, language, and literature.

1) Feminism and Society

Rosaldo and Lamphere argue in *"Woman, Culture, and Society"* (1974: 2) that it is reasonable to assert that both males and females create the social world. However, is it natural when many people claim that women are merely complements to men? The issue with women is that they accept their subordinate position. They are unaware that the societal system is disadvantageous for them. Society objectifies women as mere vessels for bearing and raising children due to their perceived physical weakness. In certain Asian countries, the government has implemented regulations concerning women's roles in the public sphere, exerting control over the system. For instance, the government of South Korea supported sexual tourism by commanding women to serve Japanese businessmen (Mosse in Silawati, 1996: 94). This occurred because the South Korean government believed that prostitution could contribute to economic gains.

During Marcos' regime in the Philippines, sexuality was considered an economic asset to attract tourists for national development (Mosse, 1993: 95). The government utilized women to generate income. In Thailand, when the American army arrived to fight communism in Vietnam, they established camps and rest areas in Thailand, where the Thai government provided entertainment venues for the soldiers, including women (Mosse, 1993: 94). In another case, women faced difficulties in accessing quality education, healthcare, and public facilities due to their contributions being used to repay the country's debts (Velasquez in Silawati, 1996: 155). This situation aligns with Burger's perception: "We do not need a movement." Today, prostitution is no longer solely a matter of morality but is also intertwined with economic and social problems.

Poor and rich women do not have the same job in society due to their social class. Only rich and noble women receive respect from people. Society judges that a "good" woman is meant to be a housewife, responsible for bearing children, serving the husband, and managing the household. Additionally, within certain tribal cultures, noble women are forbidden from working as they enslave people, while poor (enslaved person) women are compelled to work to provide for themselves. Women's roles are determined by their social class, as different social types assign other functions to women. Society is stratified, with different statuses or strata classifying people. In this case, the community comprises lower-class and upper-class women or black and white women. The problem faced by feminism is not only the fight against male domination but also the lack of concern for the plight of disadvantaged women by those with a privileged life.

Political interaction between men and women exists within society. The old idea that women should not be involved in politics is prevalent (Mitchell and Oakley, 1987: 58). Aristotle in Arivia (2003: 7) states that society must adhere to this rule to maintain control over the country (polis) so that men can fully

concentrate on intellectual life and politics. Moreover, Kate Millet, in Sexual Politics (Mills, 1989: 16), focuses his attention on the text to support the sexual revolution. Millet in Mills argues that politics shall refer to the power-structured relationship arrangement whereby one group of persons is controlled by another (1989: 18). In that term, Millet describes politics as a system of people to control people. In this case, women are the people whom men possess. Sexual politics is the potential oppression of one sex to hold another one. Men also can be owned by women.

Tauna in Arivia (2003: 25) adds that women are often not seen as fully human because they are irrational and lack total mortality. Furthermore, there is a belief that women cannot make logical decisions as they rely on their emotions to perceive and decide on matters. Women are perceived as lacking power and rationality in making good decisions. It indicates that women do not have the authority to make certain types of decisions, but they can influence men to take an action and make decisions. Men, on the other hand, may not make decisions independently as there are women by their side, such as family members (mothers, wives, or daughters), who can influence their decisions. Women can provide solutions when men encounter difficulties in decision-making.

2) Feminism and Culture

British anthropologist Edward B. Taylor defines culture as a complex whole including knowledge, belief, art, morals, law, custom, and any other capability or habit acquired by human beings as members of society (Danesi and Perron, 1999: 3). culture includes all elements of human life in society. Meanwhile, William in Smith (1976: 2) asserts that there are three current uses of the term "culture".

> To refer to an individual, group or society's intellectual, spiritual, and aesthetic development.

To capture a range of intellectual and artistic activities and their products (film, art, theatre). In this usage, culture is more or less synonymous with "the arts"; hence we can speak of a minister for culture.

To designate the entire way of life, activities, beliefs, and customs of people, groups or society.

Every group or community possesses its own culture, which serves as its identity. Culture can manifest in various aspects, such as language, behaviour, and customs. Cultural identity encompasses politics and feminism as well (Hall and Gay, 1996: 1). culture shapes perceptions and expectations of women and assigns specific roles and functions to them. Both sexes develop characteristics from the moment they are born. In *"Identitas Wanita"* (1992: 12), Barnhouse states that identity and culture apply to both men and women. The essence of men and women is shaped by culture, including patriarchy. Patriarchy denotes the dominance of men over women in society, where men utilize their power to assert control over women.

A disadvantage for women within a culture is that they often accept subordination without questioning it (Mill in "The Subject of Woman" (1869)). The cultural notion of women being inferior and men being superior must be challenged and eradicated. The main focus of feminism and anthropology, as highlighted by Moore in "Cultural Construction" (1988), is the examination of cultural construction. Feminist anthropology concentrates on understanding and addressing the cultural constructs that impact women.

The dominant language and discourse often reflect men's perspectives and societal power dynamics. Feminism emerged as a movement to amplify women's voices, as it is centred on giving women a platform to express themselves. Women seek freedom from male dominance and the limitations imposed by societal expectations. They aim to challenge the notion of "sameness" and deconstruct the universal categorization of women in society and culture. Through deconstruction and reconstruction, women strive to change the

inequalities ingrained in cultural perspectives. This process aims to shift society's perception of women and redefine their position.

3) Feminism and Education

One important aspect is education, which guides individuals to become good and contributes to a better society. However, there is a recognition that the current state of education is inadequate and flawed, as expressed by Young in Silawati (1996: 101). This statement highlights the need for women to receive the same quality education as men because education is a crucial aspect of human life. Education plays a significant role as knowledge is the most powerful tool for bringing about change, particularly in addressing the inequalities present in the educational system. Women are aware of this disparity and must actively work towards finding solutions to change the educational system, as noted by Westkott in Humm (1992: 395). Women need to strive for a system that provides them with equal opportunities as men. Some philosophers, including Descartes, have negatively judged women.

The famous sentence by Descartes, *"I think therefore I exist"*, this sentence can be interpreted that this sentence is only for men because the word "think" refers to men. Descartes claimed that men possess the ability to reason, which he considered a characteristic unique to men. Consequently, women have historically been denied the chance to receive an education because they believe their place is solely within the home and that they cannot reason. Virginia Woolf, who focused on the power dynamics between men and women concerning law, medicine, education, and militarism (Humm, 1992: 21), argued for expanding women's rights in education and the profession. During Woolf's time, women faced significant disparities compared to men, including in education.

4) Feminism and Family

Women hold an important position within the family, as they bear children and manage household responsibilities. Despite having multiple roles, women's work within the family is often undervalued and perceived as less demanding. However, a deeper understanding reveals that women's tasks are challenging, and men cannot quickly fulfil many of these responsibilities.

Women work not only at the house but also outside of the house. Moore (1988: 42) states that women worldwide are engaged in productive work inside and outside the home. Women can work outside the same as men. It is the relationship between productive and reproductive. Moore's statement strongly appoints those men working outside and women at home, do not happen in this case. If women can take more money than men, the assumption that men as the head of the family should be erased. So, women can replace men's positions to continue earning a living for the family members if the men, as the head of the family, cannot do it well.

Within family life, sexual interactions between men and women occur. Sexual desire between the genders is an instinct (Crowley and Himmelweit, 1992: 113). Ideally, sexual relations should not be dominated by one gender over another. However, societal constructs have created a narrative where men are perceived as dominant in all aspects of human life, including sexual relationships. Extreme feminism asserts that sexual relations between men and women are nothing (Crowley and Himmelweit 1992: 111). In this case, one point that sometimes happens to women is violence. Men do violence to get a high fantasy in sexual relations; some men think only about their feelings.

The sexual abuse in the sexual relation of men to women is like terror. Sexual relations should bring women and men into the same emotional state of sexuality.

Many media outlets show sexual abuse, for example, rape, sexual harassment, sexual abuse of children, prostitution, and pornography. So, sexual abuse causes some women to choose unconventional sexual relations.

5) Feminism and Language

As language users, men and women exhibit distinct ways of speaking and writing. While they may address the same topic, their choice of language to convey their feelings differs. In her work *"Gendered Sentence"* (Cameron, 1998:73), Sarah Mill provides an example:

Male: I'm hungry, and I want to eat something to eat.

Female: I wonder if there is something to eat.

In this instance, men and women discuss the same subject but express it differently. Men tell the statement without drawing attention, whereas women demonstrate an awareness of the inequality they face. Consequently, women must communicate through speech and writing to strive for equality. From the earlier example, the researcher posits that language is a tool to highlight the disparities between men and women, with women employing their individuality to convey a sentence.

6) Feminism and Literature

Women are sometimes described as evil characters in literary works where women experience oppression. The number of women authors is minimal at the beginning of literary history. For example, in the early days of American literature, Anne Bradstreet (1612-1672) was the only woman who wrote about women's feelings in poetry. Bradstreet is a woman author in American literature, but she cannot represent women because most of her poems focus on her love for her husband (Miller et al., 1979: 119). One of the famous women authors is Jane Austen (1775–1817). Austen's novels, including Pride and Prejudice and Sense

and Sensibility, are considered literary classics that bridge the gap between romance and realism.

Moreover, she sheds more light on women's problems in society. The themes of literary works differ based on gender, with women and men bringing different issues to literary works. In some cultures, men view women from a men's perspective, whereas men often underestimate women's societal position.

The writing structure changes when women are involved, as all aspects revolve around women. The relationship between literature and feminism is closer because literature, as a social product, encompasses all aspects of human life, including feminist issues. Literary works, such as novels, poetry, or drama, address social problems as themes in their works.

Showalter (1985: 3) mentioned that:

> Feminism is concerned with the literary representation of sexual difference, with the ways that literary genres have been shaped by masculine or feminine values, or with the exclusion of the female voice from the institutions of literature, criticism and theory; feminist criticism has established gender as a fundamental category of literary analysis.

Women and men are different, so feminists consider gender a fundamental problem in literary analysis. The way men and women express their feelings in literary works is other because it is considered that they have different issues in society.

b) Types of Feminism

There are some types of feminism, such as social feminism, liberal feminism and lesbian feminism.

1) Liberal Feminism

Liberal feminism aims to achieve equal legal, political, and social rights for women (Humm, 1992: 181). This type could be mentioned as the foundation of feminism because it came from very early feminist Mary Wollstonecraft with her

written *A Vindication of the Rights of Woman* (1792). Humm states (1992: 181) Wollstonecraft's main argument is that women should have the same civil liberties as, and educational parity with, men. Liberal feminism reveals to the public that women should have privileges and the same chance in all aspects of life as men. In some countries, women stand before the people to yell for women's freedom. In America, liberal feminism flourished more than in England. Humm adds (1992: 181) that liberal feminism has always informed American feminism much more than British feminism, perhaps because programs of vivacious discrimination accord with American democratic values.

Liberal feminism moved to the political movement. It was shown when Betty Friedan founded the *National Organization of Women (NOW)* in 1966, creating a contemporary model of liberal feminism was created (Humm, 1992: 181). Liberal feminists were sure that by joining the political movement or forming an organization, women's voices could be discussed in parliament as national issues. It indicates that women's cases are no longer private problems but issues involving the government.

Liberal feminists oppose the concept of the public and private spheres because it divides women's issues into personal matters. So, in many places, women's cases are not considered general issues that are important to discuss. This statement is supported by Whelehan, who writes that the concepts of public and private spheres are used to identify the limits of state intervention in individual existence (1995: 29). The state will not intervene in the discrimination of men against women, considered a private matter. In liberal feminism, feminists believe that discrimination by men is based on the belief that men are better thinkers than women. The main aim of liberal feminism, according to Susan Wendell in Arivia (2003: 89), is to achieve justice in opportunities. In many

discussions, people acknowledge that women and men do not have the same options in many aspects.

2) Social Feminism

Social feminism is based on Socialism. Socialism discusses the class of people in a society where people are divided into two classes: the lower and upper classes. The upper class comprises people with capital or money, while the lower class comprises labourers. Marx and Engels focus on women's material and economic subordination (Humm, 1992: 87). Marxists identify society's class and financial aspects as essential factors in life. This movement merges with the ideas of Marxism and Engels. Whelehan (1995: 45) states, following Engels' statement in "The Origin of the Family, Private Property, and the State" (1884), to expose the utility of gender difference to capitalist social relations. This is also supported by Humm's information in her book, which states that while American feminism is marked by liberalism and radicalism, British feminism, with its long-term socialist traditions, engaged with Marxism in the 1970s because Marxism offered a familiar and comprehensive explanation (1992: 97).

Marxist feminism focuses only on women's social and economic status, similar to social feminism. Social feminism focuses on gender and class as equally powerful oppressive mechanisms. In addition, social feminism focuses on areas of sexuality and reproduction (Whelehan, 1995: 45). Socialism focuses on family institutions and women's labour. Family is a formal institution where family limits women from getting a job and emphasizes that women must stay at home. Men carry out the oppression of women in labour. Women face a difficult time when they cannot go to work because women experience the natural role of a mother, including getting pregnant and bearing a baby. For this reason, women may not have the same opportunity to take a job as men. The first critical

assessment of Marxist theory was undertaken by Juliet Mitchell, Sheila Rowbotham, and Michele Barrett (Humm, 1992: 87).

3) Lesbian Feminism

The pioneering essay *'The Woman-Identified Woman' (1970)* by the New York Radical lesbians showed that contemporary lesbian feminism was a definable cultural phenomenon with an articulate theory (Humm, 1992: 1630). A normal society judges that lesbianism is a deviation from normalcy. It impacts people who believe lesbianism is normal and everyone can determine their sexual desires. Sexual desire is not determined by society or government perception. Lesbianism moves not only as a sexual desire but also as a political movement. It contains many meanings, for example, a socio-political conception of the community (Humm, 1992: 163). In Humm's book, she adds that Charlotte Bunch argued it as a 'cornerstone of male supremacy'. Male supremacy in all aspects of human life should be opposed by engaging in private and public movements. The lesbian action turns into a political movement known as lesbian feminist politics.

In 1979, the British pamphlet 'Political Lesbian: The case against heterosexuality' was published by the Leeds Revolutionary Feminists (Humm, 1992: 163). The lesbian political movement had a critical mission against heterosexuality, which was accepted as usual. In addition to protesting against heterosexuality, women have endured many hardships concerning men. Rape, sexual exploitation, job discrimination, and cultural injustice are some factors that lead women to lesbianism. Some women, who have had negative experiences with men, choose to avoid sexual relationships with them. Whelehan (1995: 90) adds that for lesbian feminists, the issues of female sexuality and sexualized images of women were crucial to their analysis of women's oppression. It can be

seen as a response to the trauma caused by these experiences. Therefore, Whelehan's statement provides an apparent reason why women turn to lesbianism due to the oppressive conditions they face.

3. Stylistics

Humans can live without language. Language functions include expressing, sending, and explaining feelings and ideas. Hence, using language correctly is essential because it conveys meaning. The language function is a communication tool and a social function. According to Lecercle, nobody has ever really known what the term 'stylistics' means, and in any case, hardly anyone seems to care (1993: 14). This is because initially, only some students were interested in focusing on stylistics, but later on, the situation changed. Furthermore, it is concerning that only a few university students express a strong desire to pursue research in stylistics (Simpson, 2004: 2). At the beginning of the twentieth century, Lecercle's statement was wrong because stylistics is taught and researched in universities departments of language, literature, and linguistics the world over (Simpson, 2004: 2).

Language delivers a message from the speaker or author to the listener or reader as a communication tool. The social function of language pertains to how language describes both individual interaction and social interaction. Language factors (writer, text, context, and reader) cannot be separated from each other to achieve language goals. Language has a code and contains a message related to the context. Some communications are misunderstood because those factors are not unified. It includes the language of literary works, which is not the same as ordinary language. Researchers or readers need to be more attentive because the language of academic work sometimes carries a different meaning than its

text. It relates to Riffaterre's (1978: 1) statement: a poem says one thing and means another.

Language brings information. Therefore, language needs ways to convey the correct meaning. Choosing the right vocabulary is very important for giving an absolute sense. Diction is one aspect of language choice, and it can influence the purpose of the whole communication process. Language analysis or linguistics focuses on how language is expressed and used to deliver an idea. Linguistic analysis is fundamental to understanding language.

Moreover, the language of literature differs from daily language. Language has a style that is used to describe phenomena. This expression is also supported by Sahib (2017), who explained that language could be in the form of a standard or common language (ordinary) and literary language (extraordinary).

Stylistics is not only about diction or language style but goes beyond that to reveal social problems. Language is so crucial to statisticians because the various forms, patterns, and levels that constitute linguistic structure serve as an essential index of the function of the text. The functional significance of the text as discourse acts, in turn, as a gateway to its interpretation (Simpson, 2004: 2). Even some linguists have argued that stylistics only analyzes the structure of literary works without considering relations with other aspects. The formalists believe that their study improves the readers' skills in reading literary texts correctly by focusing on the aesthetic and literary elements (Fokkema and Kunne-Ibsch, 1998: 15). Formalism pays more attention to the internal aspects of literary work, such as rhythm, rhyme, acoustics/sound, alliteration, and assonance.

A purely literary and aesthetic use of stylistics limits it to studying a work of art (Wellek and Warren, 1976: 180). Stylistics can identify more than just a text. Moreover, Wellek and Warren (1976: 180) propose that the approach to stylistic

analysis involves a systematic study of its linguistic system and the interpretation of its features in terms of the aesthetic purpose of the work, the "total meaning." Based on this approach, stylistics describes the characteristics of a work. Thus, stylistics conveys the symbolic nature of language as produced by the authors.

The poetic function cannot be separated from the situation. Teeuw (1984: 80) suggests that linguistic analysis should not limit readers' capability. The reader and the author have their background, influencing how they interact with literary works. Even Roland Barthes mentions "the death of the author," which means that the author no longer directly relates to the text but cannot be separated from the author's life situation. To some extent, the context or situation impacts the author in producing sentences. On the other hand, the reader reads literary works based on their knowledge and background.

The author uses the style of language to describe a situation. The author's style is like a sign that allows readers to recognize the author. For example, the sound schemes and similes drawn from the bestiaries in John Lyly's Euphues are unmistakable (Wellek and Warren, 1976: 180). In his book Beginning Theory, Barry (2010: 244) suggests that stylistic critics offer new interpretations of literary works based on linguistic evidence. It means that the results of linguistic analysis can be a tool for discovering new meanings in literary texts and serve as the primary data in research.

Moreover, a combination of intrinsic and extrinsic factors of stylistics will help the reader to understand. Stylistics based on linguistic analysis will answer the question *"what",* while literature analysis will answer *"how"* and *"why"* (Ratna, 2017: 150). Literature and linguistics are slightly different but have the same media and language. The style of the author has a meaning. Wellek and Warren identify James Thompson's works. They state (1976: 182) that a particular type of nature description practised in the eighteenth century implies a specific

philosophy, the argument from design. This statement indicates that stylistics contains a whole of literary works, including relation to social background. By reading literary works, researchers and readers can catch the style of that period. In the following explanation, Wellek and Warren (1976: 184) suggest that if we can describe the type of an author's work, there is no doubt that we can also define the style of a group of works.

Herman Nohl in Wellek and Warren (1976: 182) adds that stylistic traits can be associated with the types of philosophy. Feminism and existentialism are philosophical movements that exist in literary works. The style of language reveals it. Moreover, language contains an ideology where the sender and receiver interact with each other. Language ideologies are also embodied in a very fundamental and implicit sense within everyday practices of institutions (Schieffelin et al., 1998: 163). So, language as media of ideology can identify the ideology of the author or writer by analyzing language use in work.

In identifying words or sentences, the figure of speech as part of stylistics can classify female or male languages. Figures of speech kinds are comparison, contrast, affirmation, and satire. Those kinds have some characteristics:

a) Comparison

Comparative figures of speech are types of speech that compare one thing to another. Figures of comparison are metaphor, simile, personification, hyperbole, association, metonymy, allegory, and euphemism.

1) Metaphor

A metaphor is a figure of speech that uses a comparison between two different objects that have similarities. For example: " The company went bankrupt because of rats with ties.

2) Personification

Personification compares animate objects with inanimate objects. It is commonly used in literary works to create a poetic and romantic effect—for example, My Pen dances on a white sheet of paper.

3) Hyperbole

Hyperbole is used to express something in an exaggerated or non-literal way. For example, after hearing the bad news, Bondan ran as fast as lightning.

4) Simile

The simile describes two different things in the same way. For example: even though they are siblings, Ari and Eka are like oil and water.

5) Metonymy

Metonymy uses a brand or specific example of something to represent a larger concept. For example, travel from Jakarta to Surabaya is faster if you take Garuda.

6) Allegory

Allegory describes an object using other ways. For example, a newborn child is like a white paper. It's the parents who will write something on it.

7) Euphemism

Euphemism is used to replace terms with more polite or less harsh alternatives. For example, Joni became one of the TNI members who died in the attack last night. (fall = died)

8) Synecdoche

Synecdoche is a language structure or style of language that uses one thing to express all parts. For example, Indonesia represents Southeast Asia in international badminton matches.

b) Contrast

Contrast explains two things that are contradictory or opposite. It is often used in literary works and everyday conversations. There are various kinds, including litotes, paradoxes, oxymorons, contradictions, anachronisms, and antitheses.

1) Litotes

Litotes is a figure of speech used to understate or downplay reality. It is the opposite of hyperbole. For example: If you have time, please stop by my hut.

2) Paradox

Paradox uses figurative language to compare something that is the opposite. For example, Dina always feels lonely despite living in a busy city.

3) Oxymoron

An oxymoron places two contradictory or opposite terms side by side to create a unique effect. For example, the man has tasted the bittersweetness of life.

4) Antithesis

Antithesis uses words or phrases that are opposite in meaning to express a contrast. For example, human life and death only God determines.

c) Affirmation

The affirmation figure of speech is applied to explain something lucidly to enhance the reader or audience's comprehension. Various kinds of figurative language of affirmation are:

1) Repetition

Repetition uses some word repetition in a sentence to stress the meaning. For example, love is beautiful, love is complicated, and love is hurt, thus always be careful when falling in love,

2) Rhetoric

Rhetoric is a figure of speech as a question sentence but does not require an answer because it is only used as an affirmation. For example, Who doesn't want to live in wealth?

3) Alliteration

Alliteration is a figure of speech that uses the repetition of consonant letters at the beginning of a word sequentially to emphasize the sentence. Examples are crossing the sea and crossing the valley.

4) Anticlimactic

An anticlimactic figure of speech states more than two things in a row that is progressively decreasing. Example: this competition was attended by professional to amateur-level participants.

5) Pleonasm

Pleonasm is a figure of speech that adds information to an already clear sentence (actually not needed). Example: He has gone downstairs.

6) Parallelism

Figure of Parallelism is an expression using parallel words, phrases or clauses. For example: you want to sit on my right or left, still, you block my view.

d) Satire

Satire figures of speech contain figurative expressions that aim to satirize or criticize something and are usually expressed softly—various kinds of satire, namely irony, cynicism, satire, sarcasm, and innuendo.

1) Irony

The irony is a language style with satirical sentences contrary to real facts. For example, My wife cooks well until I don't want to taste it anymore.

2) Cynicism

Cynicism is used with the intention of satirizing or indirectly ridiculing. The cynicism figure of speech uses a more crude expression than the ironic figure of speech. Examples: You should realize your parents work hard, but you're just lazy.

3) Satire

Satire is a combination of irony and sarcasm delivered using parody. Usually, satire is used to express criticism or comment on something. Example: You eat very well; how many days have you not eaten?

4) Sarcasm

Sarcasm is a figure of speech that uses harsh words and is negative directly or openly. Examples: You don't have to keep singing; your voice is so discordant that it hurts my ears.

5) Innuendo

Innuendo is in the form of satire, which is expressed by downplaying the facts. Example: my friend is beautiful; it's just like lying.

C. AUSTRALIAN LITERATURE

Narasihaiah explains that in the 1890s, Australian literature was crucial (1980: 7) concerning the history of Australian literature. Aboriginal literature existed before non-Aborigines came to Australia. Aborigines are the native people who have stayed in Australia for many years. Non-Aborigines came with their culture and literature.

In contrast, before the British arrived in Australia, Aborigines, as the native people of Australia, had their literature. However, Aborigines didn't have a written language, and they didn't have literary texts, so they only had oral literature. Their legendary stories, songs, and chants in traditional ceremonies are part of their oral literature. Moreover, the Aborigines have many tribes with oral literature, making them rich in conventional literary works.

Like some places and cultures, Aboriginals put their oral literature (songs) in ceremonial functions. They used them to open formal events or religious ceremonies. Furthermore, their songs serve as signs of oral literature in Australia and guide their actions. Goodwin (1986: 8) adds that there are long cycles (many of them dealing with hidden sacred meanings), shorter communal songs for dancing and entertainment, songs of love and mourning, songs about contemporary events, and spoken poems and prose tales. Aborigines also have many kinds of prose tales because of the many tribes they have.

Australian literature has a dark background because one version claims it is related to the people from England, but in reality, Australian literature existed before they arrived. When non-Aborigines came, they didn't come with just their culture; they also brought their language and literature. The white settlers brought an alphabetically written language and the concept of literature (Goodwin, 1986:

1). Non-Aborigine or white settler refers to the Britishers with white skin. They are not like the native people (Aborigines) who have black skin.

Goodwin (1986: 10) states that the convict settlement was established early in 1788 under the governorship of Captain Arthur Philip. When the British first arrived in Australia, they brought convicts. James Cook and Joseph Banks are two people who claimed to have found Australia (Goodwin, 1986: 9). Some Australian authors come from convict families. The famous Australian author Charles Harpur has one notable work, Thoughts: A Series of Sonnets. That work provided significant inspiration for future authors who gained international reputations. Elizabeth Jolley, Helen Garner, Tim Winton, Robert Drewe, and Drusilla Modjeska have achieved modest international reputations (Webby, 2000: 186).

Commonly, the theme of Australian literature depicts the dark life of convicts. Goodwin (1986: 4) declares that Australian literature, in novels, stories, plays, and poems, is a literature of violence in its treatment of judicial punishment, male-female relationships, gang warfare, and declared war. When the British first arrived in Australia, they brought many convicts. The first writing by white settlers was in diaries and letters. The diary became the embryo of Australian literature, where people who came to Australia wrote about their activities. This is supported by Arafah's book Australian Women's Letters between 1788-1840 (2011), which presents women's letters in Australia. In the first letter in the book, Arafah explains a private letter from Mary Abbott to an unknown correspondent. Abbott starts her letter with "I have made my husband acquainted with your kind" (Arafah, 2011: 3). This letter discusses a woman's feelings about the treatment of her friend. Another letter also discusses a woman's activities, stating, "We got home by dark last evening: papa left town on Thursday, and I am happy to say seems quite well again" (Arafah, 2011: 85). These letters resemble diaries as

they talk about women's activities and their feelings. They indicate that women wrote more about their feelings and actions at the beginning of Australian letters. Based on the 574 letters, Arafah presents that women from different classes and educational backgrounds wrote these letters. Moreover, these women's letters addressed various issues such as family, business, and government. This book reveals that women have been writing from around 1788 to 1840, and their topics still revolve around domestic and general issues.

Goodwin (1986: 10) states that sentiments, morals, politics, and religious beliefs were expressed in the diaries. Most of the literary works of Australian literature began with romanticism, as they described the natural conditions of Botany Bay (Australia). They wrote about everything they felt in Australia—their emotions, ambitions, and wishes. Some pioneers of Australian authors are Henry Kendall, Alan Lindsay Gordon, and Charles Harpur. One of them is Henry Kendall. Kendall's theme in his writing is romanticism. His selected poetry collections are "Poems and Songs," "Leaves from Australian Forests," and "Songs from the Mountains." From the titles of Kendall's poetry, it is clear that the theme revolves around nature or romanticism (Kendall, 1998: 5)

By the early 1970s, the feminist movement in Australia was divided into two groups (Goodwin, 1986: 88). On one side was the Women's Liberation Movement, which leaned left and believed that men did not have a role in women's liberation. This movement influenced some women authors in Australia to write about women's issues. One of these women authors is Helen Garner. Helen Garner is considered the first Australian feminist novelist. This claim is also made for Helen Garner's more commercially successful novel, "Monkey Grip" (1977), which explores heterosexual love (Webby, 2000: 198).

Life experiences also become a central theme in Helen Garner's work, for example, *Monkey Grip"* (1977). Helen Garner is a renowned woman author in

Australia. Peter Corris in Gilbert (1988: 9) criticizes "Monkey Grip," labelling it as a personal journal because it delves into Garner's experiences.

In this interaction, Aboriginal people, British settlers, and individuals from outside Australia have interacted for a long time, shaping a new form of Australian literature.

D. WOMEN IN AUSTRALIA

In countries around the world, women often face unequal opportunities compared to men. Australia is no exception, and Australian women have been actively working to advance their voices and achieve freedom from gender-based constraints. Arafah's book, "Australian Women's Letters Between 1788 and 1840" (2011), sheds light on how women have written letters expressing their feelings during that period. Although these writings primarily focused on domestic issues, they laid the foundation for Australian women to engage in writing and become authors.

The women's movement in Australia has played a significant role in elevating women's voices. Starting in the 1970s and extending into the 1980s and 1990s, various initiatives were implemented in health, employment, law, education, and welfare to address the power and opportunity imbalance between men and women. Women gradually gained access to positions of power that were previously inaccessible, and some sought to utilize this newfound influence for the overall benefit of women.

Additionally, women advocated for legal reforms regarding sexual offences, including rape. The Criminal Law Consolidation (Rape and Sexual Offences) Amendment Act 2008 was enacted to prosecute sexual crimes committed since its implementation. Before this legal change, such offences were prosecuted

under the *Criminal Law Consolidation Act (Sexual Offences)* 1978. The punishment for sexual abuse, particularly rape, has faced criticism in Australia due to the perception that it is difficult to prove such cases. Furthermore, victims of rape have often encountered negative judgments and societal stigma. However, the law recognizes rape as a crime and asserts equality between men and women, regardless of their roles as victims or perpetrators of sexual assault. The law also upholds the principle that individuals should be free to engage in consensual sexual activities without discrimination. Sexual assault encompasses a range of harmful behaviours, including verbal comments, unwanted touching, fondling, masturbation, and oral, anal, or vaginal sex.

Only a few women graduated in Australian law some years ago, but since the 1990s, most Australian law graduates have been women. It has changed the social perception of women, where women can obtain high salaries in job areas similar to men, and women can have successful careers.

E. HELEN GARNER

This part talks about a brief overview of Helen Garner's life and her works. Garner is a feminist author who addresses women's issues in family and society. Peirce, in his book *The Cambridge History of Australian Literature* (2009: 447), explains that Garner's themes lie in what she depicts: women reflecting on lost opportunities, family tensions, and the power of (male) lovers to disappoint.

Garner was born in Geelong in 1942 and lived in Melbourne with her family of six children. Before becoming an author, she worked in various positions. Turcotte (1996: 163) explains that she worked as a teacher, a freelance journalist, and even as the head prefect at *Tammie Fraser's* old school. Living with Junkies, Garner observed and experienced the domination of men. She

witnessed the lifestyle of Junkies, including her special someone. Some of her novels provide glimpses into her real life. Peter Corris in Goldsworthy (1996: 36) mentions that Nora is Garner and that novel is Garner's diary. Moreover, this novel is similar to some stories considered the mirror of that era.

As mentioned, Garner explores family tensions and the power of lovers to disappoint, which is also depicted in her first novel, Monkey Grip (1977). Monkey Grip was the first novel that might change women's lives. As Webby mentions in her book Australian Literature (2000: 199), Monkey Grip was marketed as the book that would change women's lives. It is because Monkey Grip tackles women's issues within the family as the central theme.

Goldsworthy (1996: 10) states that *Monkey Grip* reflected the sexual revolution in feminism, in the rock music and drug culture. Garner described the social condition of the time, where some people said that *Monkey Grip* was Garner's diary. The diary refers to the author's experiences and where she lived. Birns and McNeer (2007: 137) mention that *Monkey Grip* portrays sexual and economic exploitation in women's sexual liberation and everyday experiences in the urban, middle-class counterculture. The main character Nora is described as a young woman with a daughter who lives with Junkies in the house. Clancy adds (1992: 328) that *Monkey Grip* is the story of a young woman infatuated with a Junkie, even though she loved the Junkie so much that it could be considered liberating. This part relates to Birns and McNeer (2007: 138) stating that *Monkey Grip* came to be read as offering a new means for registering the changing gender roles in Australian society that liberal feminists had set in motion.

Helen Garner is considered the new feminist in Australian literature that makes a combination of women in some spheres of women's activity in social life. Moreover, Gilbert mentions (1988: 7) that: there are several possible reasons why Garner has been typecast in this way: perhaps because she was initially sold

as a powerless social drop-out, a single parent on a pension: possibly because she admitted in the reasonably autobiographical Monkey Grip to have loved and lost: perhaps because she made her sphere the house, the children, and the family. This unique character of Garner's works sets her writing apart from others. On the other hand, in some interviews, Garner stated that Monkey Grip mirrors her own life (Baker, 1986: 134).

F. CONCEPTUAL FRAMEWORK

This research attempts to analyze the novel Monkey Grip by Helen Garner. This research aims to reveal feminist existentialism by employing a stylistic approach to identify the language used in the novel. Furthermore, stylistics are used to analyze woman discrimination and woman existentialism. Stylistics categorizes the words, phrases, and sentences that address the novel's issues of discrimination and woman existentialism. The language style not only serves an aesthetic function but also conveys meaning that relates to various elements of human life, including the issue of feminism.

This research utilizes stylistic analysis to identify discrimination against women and to showcase feminist existentialism based on Sartre's existentialism theory. The issues of discrimination and existentialism are explored by examining the language in the novel Monkey Grip by Helen Garner.

```
┌─────────────────────┐
│    Monkey Grip      │
│   By Helen Garner   │
└─────────────────────┘
          │
          ▼
┌─────────────────────┐
│     Stylistics      │
└─────────────────────┘
       ╱        ╲
      ▼          ▼
┌──────────────┐  ┌──────────────────────┐
│Male domination│  │  Woman Existentialism │
└──────────────┘  └──────────────────────┘
       ╲              ╱
        ▼            ▼
┌──────────────────────────────────┐
│ Sentence/language used in the novel│
└──────────────────────────────────┘
              │
              ▼
┌──────────────────────────────────┐
│      Woman Language Style         │
└──────────────────────────────────┘
              │
              ▼
┌───────────────────────────────────────────────────────┐
│ FEMINIST EXISTENTIALISM IN HELEN GARNER'S MONKEY GRIP  │
│                                                         │
└───────────────────────────────────────────────────────┘
```
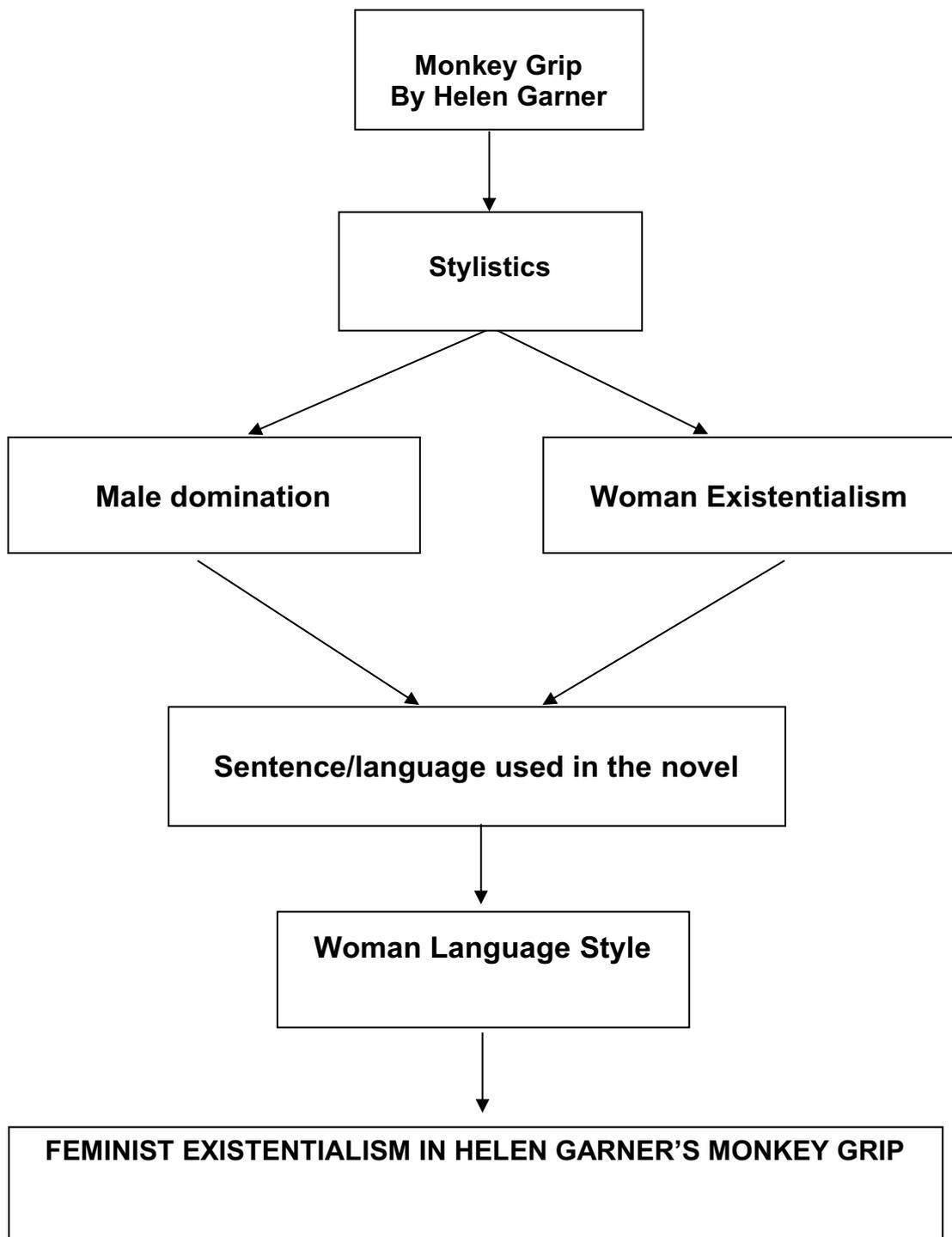
Figure 1. Conceptual Framework