

**SYMBOLIC VIOLENCE AND WOMEN'S RESISTANCE REFLECTED IN
LEGALLY BLONDE NOVEL BY AMANDA BROWN**

**KEKERASAN SIMBOLIK DAN PERLAWANAN WANITA YANG
TERCERMIN DALAM NOVEL *LEGALLY BLONDE* OLEH AMANDA
BROWN**

**SUKMAWATI
F022202008**



A THESIS

**ENGLISH LANGUAGE STUDIES
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English Language Studies Program

Written and submitted by

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SUKMAWATI

Register Number: F022202008

Has been defended in front of the thesis examination committee which was formed in order to complete the study of the Master Program in English Language Studies Faculty of Cultural Sciences Hasanuddin University on August, 15th 2022 and is declared to have met the graduation requirements.

Approved by:

Head of
The Supervisory Committee



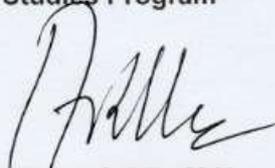
Dr. M. Amir P., M.Hum.
NIP 196212311988031021

Member of
The Supervisory Committee



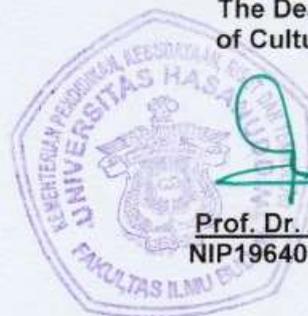
Dr. Herawaty, M.Hum., M.A., Ph.D.
NIP 196301031988032003

The Head of English Language
Studies Program



Dr. Harlinah Sahib, M.Hum.
NIP196211281987032001

The Dean of Faculty
of Cultural Sciences



Prof. Dr. Akin Duli, M.A.
NIP196407161991031010

Statement of Authenticity

The Undersigned :

Name : Sukmawati

Register Number : F022202008

Program : English Language Studies

States truthfully that this thesis was the result of my own work, and it is not the work of others. If it is proven later that either some or entire part of this thesis is the work of others, I am willing to accept any sections for my dishonesty.

Makassar, 23 August 2022



Sukmawati

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ABSTRACT

SUKMAWATI. The symbolic violence and women's resistance reflected in Amanda Brown's novel "Legally Blonde" (Supervised by Amir Pattu and Herawaty Abbas).

The research analyses Amanda Brown's novel entitled "Legally Blonde". The novel presents the topic of symbolic violence experienced by several female characters named Elle, Sarah, and Brooke. The research aims to analyse the symbolic violence issue and women's resistance reflected in the novel. Symbolic violence is represented in the form of the subtle way domination to manipulate the victim. The symbolic violence can be in the forms of a gift, act of service, or appreciation, body shaming, and hatred utterance with refined meaning (euphemism). This novel indicates a phenomenon happening in the community. The research is related to Pierre Bourdieu's theory called the symbolic violence. The research used the qualitative descriptive method. The research data were analyzed using the theory of the symbolic violence proposed by Pierre Bourdieu. The research result indicates that the forms of the symbolic violence in "Legally Blonde" novel are the symbolic violence in the family, relationships, and academic affairs. The women's resistance is as follows: Elle breaks the stigma about the images of beautiful women as inferior in academics affairs, Sarah breaks up with Warner, and Brooke is successful to improve herself. It can be concluded that the forms of symbolic violence in "Legally Blonde" novel are the symbolic violence in the family, relationships, and academic affairs. In addition, the novel indicates that a beautiful woman is perfect, kind, intelligent, and independent.

Key words: Symbolic violence, women's resistance, euphemism.



ABSTRAK

SUKMAWATI. **Kekerasan Simbolik dan Perlawanan Perempuan Tercermin dalam Novel Legally Blonde Karya Amanda Brown** (dibimbing oleh Amir Pattu dan Herawaty Abbas)

Novel karya Amanda Brown yang berjudul *Legally Blonde* menampilkan topik tentang kekerasan simbolik yang dialami tiga tokoh yaitu yang bernama Elle, Sarah dan Brooke. Kekerasan simbolik direpresentasikan dalam bentuk dominasi secara halus untuk memanipulasi korban. Kekerasan simbolik tersebut dapat berupa hadiah, pelayanan, penghargaan, *body shaming*, dan ujaran kebencian dengan makna yang diperhalus (eufemisme). Novel tersebut menggambarkan fenomena yang terjadi di masyarakat. Penelitian ini bertujuan menganalisis isu kekerasan simbolik dan perlawanan perempuan yang tercermin dalam novel *Legally Blonde* karya Amanda Brown. Metode yang digunakan adalah deskriptif kualitatif. Data dianalisis menggunakan teori kekerasan simbolik oleh Pierre Bourdieu. Kami menemukan, bentuk-bentuk kekerasan simbolik yang terdapat dalam novel *Legally Blonde* karya Amanda Brown yaitu: kekerasan simbolik dalam keluarga; kekerasan simbolik dalam hubungan; kekerasan simbolik di bidang akademik; dan perlawanan wanita yang bernama Elle mematahkan stigma tentang citra wanita cantik sebagai orang bodoh di bidang akademik, hubungan Sarah dan Warner terputus, dan Brooke berhasil memperbaiki dirinya. Dengan demikian, bentuk-bentuk kekerasan simbolik dalam novel *Legally Blonde* karya Amanda Brown adalah kekerasan simbolik dalam keluarga, hubungan dan akademik. Selain itu, novel tersebut menunjukkan bahwa wanita cantik yang diperankan oleh Elle mencerminkan karakter yang sempurna, baik hati, cerdas dan mandiri.

Kata kunci: kekerasan simbolik, perlawanan perempuan, eufemis.



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CHAPTER I

INTRODUCTION

This chapter presents an introduction. It consists of background of the study, identification of problems, scope of the study, research questions, objective of the study, and significance of the study.

1.1 Background of the Study

Literary work is a media of authors to express their ideas and experiences. Literature is the uniquely human activity, born of mans timeless desire to understand, express, and finally share the experiences (Pickering & Hoeper, 1981). The authors try to convey an ideology to the readers through literary works. And it as a realistic reflector of the real content of life (Lukacs in Milner, 1981). Novel is one of the literary works that used to represent the ideology of author.

Novel is a tool to spread the message in it to the society or readers. The novel has power that impacts society because it contains values of life inside. The novel always shows unique adventures connected with worldly life of society (Laurance & Swingewood, 1972). Novel always represents the domination of women and blacks. Women are dominated because less intelligent and weakness. One of the novel that spread in the world about the domination toward women is *Legally Blonde*. There are many literary works that have discussed about issues in American citizenship. The problem shows transparently and can be detected directly, such as how

American men dominated women and blacks. However, in this novel the problems show invisible. The novel represents jokes that can make the readers laugh without realize it is a satire.

Legally Blonde novel was written by Amanda Brown and published in 2003 by Time Warner Paperbacks. Amanda Brown was an American novelist who was born on October 1970 in Phoenix. Her father was a lawyer and her mother was an art gallery owner. She graduated from Arizona State University and continued her law school at Stanford University. However, she has never finished her study there. She wrote a comedy novel entitled *Legally Blonde* based on her life experience. Amanda Brown had an important role in American literature. She gave a new color to popular culture through her novel *Legally Blonde*. The novel was its ray of sunshine in American pop culture. *Legally Blonde* was one of the works that had enjoyed by the public, especially women at that time and even now because of its iconic character.

Legally Blonde tells a story about the struggle of a woman named Elle who studies in the University of Southern California majoring socio-political jewelry design. She is the most beautiful woman in the university. She has a boyfriend named Warner. They are broke up because Warner decided to continue his study at Stanford law school. Warner thinks that Elle is foolish and only focus on her physical appereance. It makes Elle wants to prove to everyone that she is not only beautiful but also kind and smart. She manages to become a student at Stanford law school. She

does all that in order to back with her boyfriend. Unfortunately, people around her still underestimate her.

This novel reflects women's life in modern era, where women lived glamour, beauty, and fashionable. They lived with the beauty standards as Barbie doll such as white skin, blonde, long hair, pointed nose, body goals, and etcetera. All women that fulfill the criteria become easy to well accepted in society. Meanwhile, women who didn't deserve the beauty standard, such as the black skin and ugly shape of their body would be easy to dominate. However, this novel shows different point of view of academics about women that have to fulfill the beauty standard. They assume that beautiful women have no future because they are never serious and seem foolish. So, they dominate and give the beautiful woman violence and it didn't realize by the victim. On the other hand, nerdy women who have an ordinary face, short black hair, and brown skin are actually well acceptance in academics. It is contrary to the reality that occurs in society.

Symbolic violence is the famous theory by Pierre Bourdieu. Symbolic violence is in contrast to the overt violence of the usurer or the ruthless master; it is gentle, invisible violence, unrecognized as such, chosen as much as undergone, that of trust, obligation, personal loyalty, Hospitality, gifts, debts, piety, in a word, of all the virtues honoured by the ethic of honour (Bourdieu, 1991).

The exercised of symbolic violence occurs in individuals who are weaker, less agreeable, less intelligent, more unreliable, and so on. Symbolic violence can only be exercised by the person who exercises it, and endured by the person who endures it, in a form which results in its misrecognition as such, in other words, which results in its recognition as legitimate (Bourdieu, 1991). Symbolic violence is the set of symbol that is recognised and legitimated by other people such as job title, study degree and etc. Social pressure is one of the phenomenon that reflected symbolic violence.

For Bourdieu, symbolic violence seemed to be ubiquitous, to have no limits (Burawoy, 2019). Symbolic violence is important to study to reveal the forms of symbolic violence that exist in a society that are so difficult to realize and manipulative. It can help the victim detect symbolic violence and can avoid it. Symbolic violence can occur in family, relationship, workplace, social media, and academic

The forms of symbolic violence that occur in this novel are symbolic violence in family, relationship, and academic. For examples, parents give symbolic violence to their children with saying fat, ugly, stupid and also seditious, a toxic relationship where men always manipulate their girlfriends and academic people bullying and underestimate beautiful women. This novel also indicates the resistance of beautiful women in trying to break the “stupid” stigma attached to them.

Legally Blonde novel become an object of this research because there are some reasons. The first reason is something strange in this novel such as how symbolic violence can occur with closest people around us (as society), as parents toward their children, man toward his girlfriend, and lectures toward the student. The second reason is this novel also rarely used as an object material and contain symbolic violence in it. The third reason, there is something unique and controvertial from this novel, which is this novel shows different forms of domination as beautiful woman is easy to be dominated meanwhile, they have a good appearance that well accepted in society.

The dialog or phenomenon presented on each page in the novel that representing symbolic violence towards women and the resistance of women, it is understood by researcer or the general public towards women. Here, the researcher tries to analyze the symbolic violence toward characters and woman resistance in *Legally Blonde* novel by Amanda Brown used Pierre Bourdieu's perspective.

1.2 Identification of the Problem

Literary work is a tool to convey a variety of messages to society through a story. It led the researcher to understand that this novel is not just to entertain readers but also there is value to be conveyed social standard issues are happening in reality is present in the novel. Based on the background, the researcher finds some interesting problems to analyze, such as:

1. There is a domination issue in family (parents dominated their children), such as: underestimated and hatred speech to their children
2. Domination in academics like dean, lecture, and smart student underestimated other student especially beautiful student
3. There is toxic relationship (unhealthy patterns in our relationships such as toxic partner who harm his/her loves) which is boyfriend dominated his girlfriend
4. The relationship between beauty standards, intelligence, and future. Beautiful woman get symbolic violence then a smart girl.
5. The portrayed of beauty woman as barbie doll (they are beautiful but has no brain)
6. The struggle of a beautiful woman to breaks the stigma as foolish
7. The role of women in men's succession

1.3 The Scope of Study

In this research, the researcher would only focus on the analysis of symbolic violence that happens with the characters and the woman's struggle for freedom from domination in *Legally Blonde* novel by Amanda Brown based on Symbolic violence from Bourdieu's perspective.

1.4 Research Question

Based on the background above, the researcher formulate problems statement as follows:

1. What is the form of symbolic violence reflected in the *Legally Blonde* novel by Amanda Brown?
2. How does the women struggle to resist symbolic violence in *Legally Blonde* novel by Amanda brown?

1.5 Objective of the Study

Based on background and research question above, the objective of this study are:

1. To identify symbolic violence reflected in *Legally Blonde* novel by Amanda Brown
2. To explain how women resist symbolic violence in *Legally Blonde* novel by Amanda brown

1.6 Significance of the Study

The benefit expected from this is as follows:

1. Theoretical Benefit

This study is to contribute information to the world of knowledge, particularly in the study of the *Legally Blonde* novel.

2. Practical Benefit

This study is expected to enrich the researcher's knowledge and experience as well as provide a reference for other researchers in

applying the same theory of “symbolic violence”. And also, to give awareness for readers that literary work is not only to entertain and pleasure the audience but also to see and understand the social and historical facts that reflected in literary works.

CHAPTER II

LITERATURE REVIEW

2.1 Previous Studies

In completing the research, it is important to review several previous studies related to the problems to gather valuable information that helps the researcher to develop basic concepts for this research. Previous studies need to be read and understood more deeply in order to increase knowledge and compare it with previous ones; in this section, the researcher found there is no research about symbolic violence towards women characters and woman resistance reflected in *Legally Blonde* novel, but there are several studies of symbolic violence have been done.

The first study entitled *The Practice of Symbolic Violence in George Orwell's Novel 1984* by Anriadi (2021) from Hasanuddin University. His study discussed a practice of subtle violence which Bourdieu calls symbolic violence that occurs between two classes of society. By using Ian Watt's sociological theory of literature, the he tries to analyze how violence occurs in a structured and organized manner and what forms of violence look like. By making the novel 1984 by George Orwell using descriptive analysis method. The researcher found that there are various forms of violence that occur in the novel, namely: (a) political ideology, (b) culture, and (c) orthodoxa.

The second study is by Elva Septiani (2020) from Tenoktorat Indonesia University. Her study entitled *Symbolic Violence Reflected in Lois Lowrys the Giver*. Her study aim to describe what kind of symbolic violence that is reflected in the novel. Her study used descriptive qualitative method. The result of her study, there are six symbolic violences that found such as: eliminating personal variation to avoid destruction, preventing personal space to control action, repressing choice to avoid mistakes, suppressing emotions and feelings as a preventive measure, finishing people's life as a form of respect, and manipulating memory as a form of protection.

The third related study is a journal entitled *The Stereotypes of the Main Character in Amanda Browns Legally Blonde* by Rina Lestari (2021). This journal focuses on the stereotypes of the main character using a feminism approach. This study was conducted by using descriptive method and qualitative approach. Rina Lestari found four categories of stereotypes in the novel namely gender, physical characteristic, occupation and socio-economic status.

The last study is by Andi Nurul Amaliah (2021). Her journal entitled *Symbolic Violence Analysis in Novel a Thousand Splendid Suns by Khaled Hosseini (Pierre Bourdieus Perspective)*. Her study used qualitative method. This study focuses on symbolic violence on women characters. The result of the study is a women in the novel accepted verbal abuse and discrimination from family and society.

After reviewing the previous related studies above, the researcher found similarities and differences between the previous studies and the current research regarding the topic investigated. Those are topics on previous study only focus on symbolic violence with different objects meanwhile this research consists of symbolic violence and how to against it furthermore, one of the previous studies used the same novel and used feminist approach and this is really different with this research.

2.2 Theoretical Background

Background is an important point in doing research of literary work. This point is used as references in doing the research. The researcher uses symbolic violence approach in analysing symbolic violence and women's resistance reflected in *Legally Blonde* novel.

2.2.1 Symbolic Violence

Pierre Bourdieu was born on August, 1, 1930, in a tiny village, Denguin-France. Bourdieu's work is influenced by founder traditional anthropology and sociology Max Weber, Emile Durkheim and Karl Marx, as well as by other scholars from the disciplines of anthropology and philosophy. He tried to reconcile between subjectivism and objectivism (Steinmetz, 2011)

The power relations in a society (or an organization) and the dynamics arising from these relations for the acquisition, maintenance and domination of capital by different groups form the backbone of Bourdieu comprehensive theory of society, constructed on the concepts of habitus,

field, capital and symbolic violence. These concepts enable an analysis of how power persists (Moi,1991). Bourdieu's framework therefore allows us to focus on both the dynamics of domination, the reproduction and contestation of domination through practice.

Bourdieu's sociology in the contemporary sociological field is defined by and identified with a body of constructed sociological concepts, the most important of which being the following concepts: symbolic violence, habitus, field, and capital. Basically, Bourdieu sees these concepts as social problems, and if these problems can be solved then the relations within them can be revealed. Relation is the relationship between two individuals and in a group. In this relationship there are people who dominate and people who are dominated.

Symbolic violence is one effective way of exercising power (Bourdieu, 1991). And every power uses symbolic violence, for example every power that success to force meanings as legitimate by concealing the power relations that exist. As basis of its force, adds its own especially symbolic force to those power relations. Symbolic violence is carried out by the authorities using power to discriminate against social agents. (Bourdieu, 1970)

Symbolic violence is the violence which is exercised by a social agent with their complicity (Bourdieu & Wacquant, 1992). According to Bourdieu, symbolic violence is an unconscious loyalty to the power, real or symbolic, exercised by a person or group over the dominated social

agents in a particular field. The main premise of symbolic violence is that individuals are subjected to forms of violence in an internalized or symbolic way rather than a physical one; for example, they may be treated as inferior limited in their social mobility and aspirations (Bourdieu, 1992)

Symbolic power (symbolic violence) is that invisible power which can be exercised only with the complicity of those who do not want to know that they are subject to it or even that they themselves exercise it (Bourdieu, 1991). Symbolic violence is domination not understood as such. The form of domination that works through misrecognition (Burawoy, 2019). Dominated social agents take part in acts of symbolic violence willingly, seeing it as legitimate and a part of the environment, or field, in which they are operating. This internalization is assisted by the process of misrecognition (Webb, et.al, 2002). The essence of symbolic violence are Securing and obscuring to all social fields, to the wider society, and in deed, to all societies throughout history (Burawoy, 2019)

Those who possess more capital in a field can exercise symbolic violence with complicity of those who suffer from it (Bourdieu & Wacquant, 1992). And individuals may be treated as inferior or subordinate to others by being defined, for example, as the marginalized career, being limited in terms of realistic aspirations, or being denied resources (Webb, et.al, 2002). In addition, field lies the deeper notion of symbolic violence, itself connected to reflexivity and public engagement. (Burawoy, 2019)

A related concept with Bourdieu's understanding of power is that of *doxa*. Doxa happens when individual forget the limits that have given rise to unequal divisions in society.

Doxa covers all those norms and practices that are accepted as natural and self-evident part of the social. It goes without saying and is not open to contestation or questioning (Agarwal, 1997). Doxa is key to the realization of symbolic violence in social practice (Webb,et.al, 2002). An example might be a young girl who marries a man chosen by her parents in an arranged marriage, without questioning this. The dominated person who was subjected to symbolic violence does not see it violence, but rather misrecognize it as part of the normal existing social order (Bourdieu & Wacquant, 1992).

The researcher reaffirmed that symbolic violence is the violence that not transparently and indirectly without hurting physically, this violence is not known or recognized by victim because this violence is related with doxa, that the ruler point of view is considered as a universal point of view. This rule is carried out by ruler to dominate subordinate. One example of symbolic violence between teacher and student is uncontrolled speech of the teacher that came out while talking to students who did wrong, bad grades and late. So, students would feel sad, embarrassed, even offended and angry.

In its literal sense, habitus is derived from Latin and means habitual or typical condition, state or appearance, particularly of the body (Jenkins,

1992). Habitus is a concept that was first clearly defined and utilized by Pierre Bourdieu. His concepts of habitus, in addition to field and capital been widely used in social research, most especially in the educational context. It is most adaptable to research in education because of Bourdieu focus on social class and the effect of this in an educational context on social mobility. However, Bourdieu's work can be applied to a wider context as an "analytical tool" that one can use to "understand human behaviour" more so by understanding how "various discourses impact upon the individual." (Connolly, 1997)

Individual can hypothesize that the habitus of subsequent generations have been structured by this experience and that it is the reality of "how they come to view themselves" (Connolly, 1997). Habitus is therefore part of the socialization process where everything that we experience is understood and categorized according to what we have experienced in the past and events that we go through in childhood are particularly important in developing a "matrix of perceptions" that inform how we come to view the world and more importantly how we react in different contexts (Swartz, 1997).

According to Bourdieu and Wacquant (1992), habitus represents "assessment and action arising from the institution of the social in the body". This connection between objective and subjective is based on the physical body. habitus represents "evaluation and action arising from the institution of the social in the body". This connection between objective

and subjective is based on the physical body. Habitus is how our act comes to be reflected in us through how we act and carry ourselves (Bourdieu, 1977). In Bourdieu, habitus represents a combination of a disposition, generating and classifying schemes (Jenkins, 1972).

As the explained by the expert that habitus is it refers to the physical embodiment of cultural capital, to the deeply ingrained skill, habits, and dispositions that we possess due to our life. For an example, habitus of active students asking and answering teacher questions higher social class than passive students who do not ask questions and answer the lecturer questions. Because the habit of active students are learning which becomes their habitus, while the habit of passive students are dislike to learning, the reason why the social class of active students is higher than passive students, Because their habitual determine knowledge and habitus.

The field refers to the arena, or social context, in which a specific habitus may be realized; knowledge regarding the use of particular machinery may be of little use in the world of show jumping, but of uppermost importance to those involved in car manufacture. Likewise, maintaining a network of engineers would be of little use to those outside this specific field: society in total constitutes a field, and is structured according to relations of domination, but also society is comprised by a range of distinct fields:

Fields would vary according to how much autonomy they acquire from the entirety of the social field. An autonomous field is characterized by a high level of specificity: it possesses its own history; a particular configuration of agents operates within it and struggle for a distinctive stake; it induces its own habitus and upholds a distinctive set of beliefs. Such an autonomous field is highly differentiated and marked by sharp boundaries, beyond which the field ceases to have any impact on practice (Peillon, 1998).

Bourdieu recognized that academia is such a field and therefore is embedded in and reflects social relations. For Bourdieu, then, the field refers to the different arenas or social spaces in which capital is deployed or the habitus acts: the embodied potentialities of the habitus are only ever realized in the context of a specific field. Further, each field is distinct and therefore operates according to its own logic: knowledge of sociological theory would be of little use to our aforementioned show jumper. As it is deployed, therefore, habitus is both determined and generative as it is able to constitute the field from which it emerges; and Bourdieu's feel for the game that also reproduces the game as each individual is positioned within the field by their possession of specific types of capital and their strategies so contribute to its reproduction. Lois McNay finds that Bourdieu is the more developed as he is better able to theorize the

differentiated nature of the constraints which act to limit the individual ability to create their own identity (McNay, 1999).

For McNay, Bourdieu's concept of the field is useful within feminist theory when considering the differences *within* women's experiences of gender, as well as those differences *between* men and women: as a relational concept the field yields an understanding of society as a *differentiated* and open structure and provides a framework in which to conceptualize the uneven and nonsystematic ways in which subordination and autonomy are realized (McNay, 1999). For example, in relation to the production of knowledge this might explain the early marginalization of much feminist research and the way it was the thought of a particular group of women- white, heterosexual, middle class women that came to dominate second wave feminism, as opposed to the feminisms of other groups: in short, Bourdieu's concept of the field enables us to consider the way that power is not a monolithic concept but is experienced differentially.

Based on those explanations above, field has its own set of positions and practices, and its struggles for position as people mobilize their capital to stake claims within a particular social domain. Kinds of arenas include politics, art, entertainment, academics, and religion etc. Arenas are related to habitus, capital and social class used as a tool to dominate the arena.

Bourdieu explained capital as anything tangible or intangible, or material or symbolic, that presents itself as rare and worthy of being sought after in a particular social formation (Bourdieu, 1977). He asserted that capital does not exist and function except in relation to a field, and that capital is essential in moving up or down in the hierarchy with the field. In plain language, capital refers to anything from collections of property or other material forms of wealth, skills, qualifications or professional titles to speech styles and tastes. The forms of capital an individual possesses then determine whether that person can enter a particular field and where that person's position would be (Bourdieu & Wacquant, 1992).

According to Bourdieu (1990), capital is not limited to tangible goods such as money and property, which he calls economic capital. It also includes intangible wealth, represented in academic or other qualifications that can be turned into economic capital. Bourdieu also recognized the advantages and benefits one can gain from social networks and connections, calling this as social capital, which again can be used to gain economic capital.

Bourdieu (1991) identified one more form of capital that differs from the others in that it is purely subjective: symbolic capital, which he defined as any property (any form of capital whether physical, economic, cultural or social) when it is perceived by social agents endowed with categories of

perception which cause them to know it and to recognize it, to give it value.

In addition, Bourdieu (1977) described symbolic capital as a capital of an honour and prestige. Symbolic capital is built on such things as reputation, publicity and fame, manifests itself in titles such as, knight, master or professor, and provides its holder with certain rights and opportunities that can be converted into other forms of capital. Membership in certain groups may also depend on how other group members recognize a person value and how much they want to be acquainted with that person. This means that, before accepting someone into a field, others may look at the new comers economic capital (e.g, what sort of car do they drive?), cultural capital (e.g, do they only have a high school education? Or are they university graduates?), social capital (e.g, are they a member of a social club or group?) or symbolic capital (e.g, do they have the title of professor or master?).

In his famous study of French society (*Distinction* 1984), Bourdieu showed how the social order is progressively inscribed in people minds through cultural products, including systems of education, language, judgements, values, methods of classification and activities of everyday life. These all lead to an unconscious acceptance of social differences and hierarchies, to a sense of one place and to behaviors of self-exclusion.

Based on those explanations, the researcher reaffirmed that capital consist of four kinds (Cultural Capital, Economic Capital, Symbolic Capital,

and Social Capital) that have different roles and definitions. Capital is divided into four groups, namely economic capital, which includes production equipment (machinery, land, labor), material (income and objects) and money that is easily used for all purposes and passed down from one generation to the next.

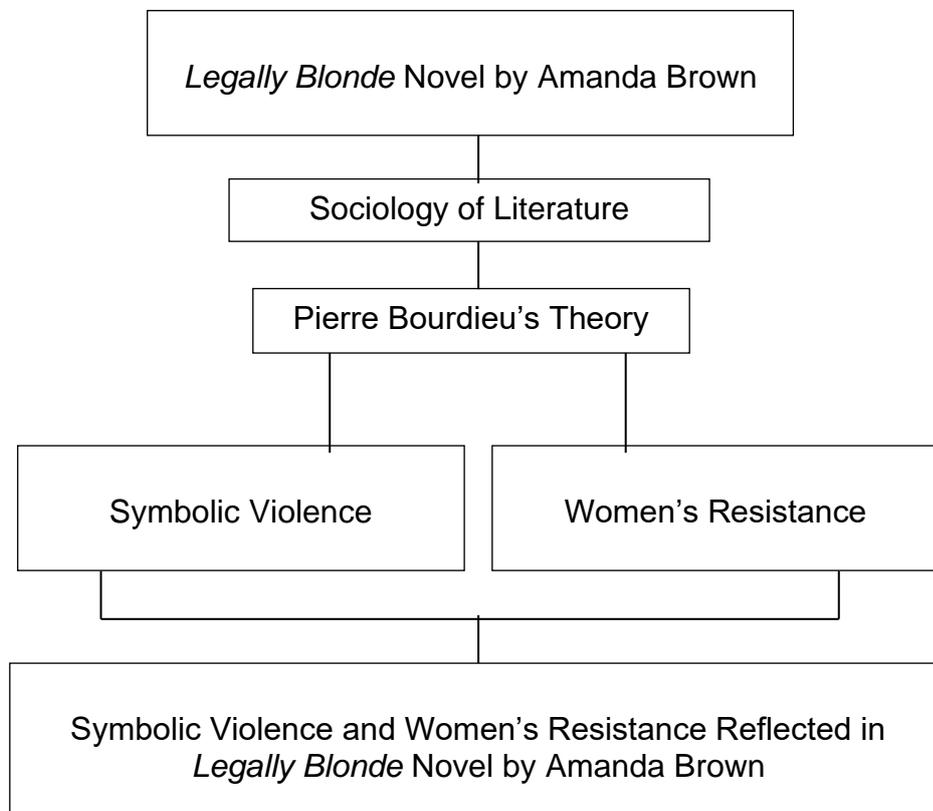
Cultural capital which includes all intellectual qualifications that can be produced through formal education or family heritage. For example, the ability to present them self in public, possession of high value cultural objects, knowledge and expertise from the results of education, as well as certificates (degree of employment). Social capital refers to social networks owned by actors (individuals or groups) in relation to other parties who have power and symbolic capital, including all forms of position, status, authority, and power.

2.3 Women's Resistance

As women are dominated, a resistance to oppression developed to fight for their rights. The point of women's resistance towards society is to counter men's domination in taking a power over women's lives. Besides, resistance is not merely opposed to challenging domination. But also, it enhances women's sense of empowerment to seek freedom. (Demirovic, 2017). Women's resistance is an essential point of the struggle to oppose domination that had oppressed women and revolved them into submissive individuals. Thus, the awareness of women's personal power to resist oppression is a significant aspect of resistance.

Admitting self-worth is a crucial matter of women's resistance as it points out their self-improvement and respect, self-reliance, independence, and personal empowerment. In alignment with this, Collins noted that women's constructed knowledge of self is an essential power in conquering oppression as the base resistance of women's struggle to challenge oppression (Collins, 2000).

2.4 Conceptual Framework



This study has a framework to describe everything related to background, research question and the objective of this study. In this study, the researcher analyzed *Legally Blonde* novel by Amanda Brown by using Pierre Bourdieu Sociology of literature theory, especially symbolic

violence to find out the symbolic violence that led to the main purpose of this study.

Bourdieu's sociology in the contemporary sociological field is defined by and identified with a body of constructed sociological concepts, the most important of which being the following concepts: habitus, field, capital, and symbolic violence. Basically, Bourdieu sees these concepts as social problems, and if these problems can be solved then the relations within them can be revealed. Relation is the relationship between two individuals and in a group. In this relationship there are people who dominate and people who are dominated. (Bourdieu & Wacquant, 1992).

According to Bourdieu (1989), symbolic violence is an unconscious submission to the force, real or symbolic, exercised by a dominating person or group over the dominated social agents in a particular field. The main premise of symbolic violence is that individuals are subjected to forms of violence in an internalized or symbolic way rather than a physical one.