

# **FEMINIZATION OF POVERTY IN *LITTLE WOMEN* MOVIE (2019)**

by

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## **ABSTARCT**

Inequality between women and men has become a serious global issue. It also became a big problem in the 1800s, when women were still considered unworthy of opportunities in various aspects of life such as economic, educational, and social. This research aims to explain the impact of patriarchy on condition of poverty in women through the *Little Women* (2019) movie.

The method used in this research is qualitative, utilizing primary data in the form of scene footage, dialogue, and body language taken from the film. Data collection techniques are taken by watching films, understanding the content and topics, and grouping data into each research object. This research uses two main theories, namely patriarchal theory by Simone de Beauvoir and linguistic theory namely Critical Discourse Analysis by Norman Fairclough, and to strengthen author's analysis using additional data obtained through static journals.

The result of this research show that the existence of deep-rooted patriarchy in society especially in 18<sup>th</sup> century causes women to be below the poverty line not only in the economic field but also in other fields, such as education and social affairs. In these conditions, the only actor who can change a woman's fate is the woman herself.

***Keywords: Feminism, Feminization of Poverty, Little Women, American Studies.***

## **INTISARI**

Ketidaksetaraan perempuan dan laki-laki sudah menjadi isu dunia yang cukup serius di kalangan masyarakat. Hal ini juga menjadi permasalahan besar pada tahun 1800s di mana perempuan masih dianggap tidak pantas dalam mendapatkan kesempatan pada berbagai aspek kehidupan seperti ekonomi, pendidikan, dan sosial. Penelitian ini bertujuan untuk menjelaskan

dampak dari patriarki pada kondisi kemiskinan yang terjadi pada perempuan melalui film *Little Women* (2019).

Metode yang digunakan dalam penelitian ini adalah kualitatif dengan memanfaatkan data utama berupa cuplikan adegan, dialog, dan bahasa tubuh yang diambil melalui film tersebut. Teknik pengumpulan data diambil dengan cara menonton film, memahami isi dan topik, serta mengelompokkan data ke masing-masing objek penelitian. Penelitian ini menggunakan dua teori utama yaitu teori patriarki oleh Simone de Beauvoir dan teori linguistic yaitu Critical Discourse Analysis oleh Norman Fairclough, serta dalam menguatkan analisa penulis menggunakan data tambahan yang diperoleh melalui jurnal statis.

Hasil penelitian ini menunjukkan bahwa adanya patriarki yang mengakar dimasyarakat menyebabkan perempuan berada dibawah garis kemiskinan khususnya pada abad-18 bukan hanya dalam bidang ekonomi saja melainkan juga dalam bidang lain seperti pendidikan dan sosial. Dalam kondisi tersebut satu-satunya aktor yang dapat merubah nasib perempuan adalah perempuan itu sendiri.

***Kata Kunci: Feminisme, Kemiskinan Perempuan, Little Women, Kajian Amerika***

## **CHAPTER I INTRODUCTION**

### **A. Background of the Study**

Discrimination against women is a topic that has always been a hot topic of conversation from time to time. One happened in America in the 18th century, where protection and guarantees for women's rights were still fragile in the eyes of law and society. Even from a religious perspective, women's duties, rights and obligations have been indirectly limited and determined from the moment women are born. This limitation can occur because they believe that women are born as vulnerable creatures equipped with a womb and also a soft nature. These limitations are in the form of women's duties and functions which are limited to being housewives and serving as men's servants(Welter, 1966).

Americans believe that regardless of fame, achievement, or wealth, a true woman will be judged on a pillar called the four cardinal virtues. The four pillars include piety, purity, submissiveness, and domesticity. Even when anyone, family, or even society, male or female, try to tamper with the complex of virtues that aim to improve, they will be an enemy of God, civilization, and the republic (Welter, 1966). In short, no matter how great women are in terms of career, education or economics, they are still considered as creatures who only focus on domestic duties and rights.

It was also supported by the Christian figure Saint Paul. St. Paul believed in the idea from Jewish tradition that women should not stand out too much and should restrain themselves. It is based on the Old and New Testaments, which say, "Man is not part of woman, but woman is part of man" and "man was not created for woman, but woman for man". That idea makes men think he is superior and far above women. Even others, such as Saint Thomas, agree that man is the head of woman, just as Christ is the head of man, fueling the stigma in society that women are destined to live under male authority and have no authority over themselves (Beauvoir, 2009).

This restriction on movement refers to a system known as the patriarchal system. System Patriarchy is oppression by a predominantly male culture in political, social, and economic life. It can happen because of the expectations between men and women in society, where men are described as masculine, assertive, have strong personalities and prioritize logic. It is in contrast to women who are feminine, gentle, obedient, sensitive, and prioritize feelings. It can create a stigma that becomes the belief that women are born to be homemakers who only dwell on the realm of family, such as cooking and caring for husbands and children (Dewi & Medina, 2020). These restrictions exclude women from public activities requiring intellectual, authority, and physical strength. That reinforces the idea that women have a position below men and must depend on men (Salvianny & Nurcahyani, 2020).

Apart from the exclusion of activities against women, it is also based on the patriarchal stigma, which considers that women are biological objects intended to marry and continue offspring (Sutrisno et al., 2023). Even since long ago, women were seen and interpreted as biological beings or biological objects only, such as the view that women are womb, an ovary, or female where 'female' does not describe that they are women but sex or biological objects whose duty is to continue male offspring (Beauvoir, 2009). As evil as it may sound, in fact, in the 18th century, almost all American women believed that marital status was more important than work and

education. Because they believe that marriage is one of the tools to improve the social class status of the woman and her family (Peterson, 1990).

Although marriage is considered to improve social class status, it does not improve the economic status of women themselves. It is because society believes that after marriage, the man has full rights and power over the household. At the same time, women and children are only tasked with granting orders and even performing services without pay. The tradition will continue for their children, where parents will bequeath all their wealth to their sons, usually in the form of farmland or family business (Ruggles, 2015).

These traditions and systems eventually lead women into prolonged poverty or what is called the feminization of poverty. Feminization of poverty is a condition where women have a higher and more severe poverty rate than men. In fact, in the history of the American economy, it is stated that women are one of the leading figures who participate in the country's economic development as workers and consumers (*Developing the American Economy*, n.d.). However, over time, the poverty and unemployment rate of women in America has increased. In addition to the patriarchal traditions held by most families in America, the condition is also based on two leading causes. According to some experts, the main causes of the condition are (1) women continuing to bear significant responsibilities related to domestic services and child rearing and (2) women facing limitations on labour market opportunities (Peterson, 1990).

The conditions of poverty experienced by women are also reinforced in the book *The Second Sex* by Simone de Beauvoir. Simone explained that at that time, poverty among women did not only refer to the economic sector but also to other areas, including education. Simone explained that poverty in the economic and educational sectors is what increasingly makes women's conditions far below those of men (Beauvoir, 2009). This distant condition refers to differences in social class status which can lead in the assumption that women can be used as objects of exchange or property that can be freely used by men in household matters.

Although women should marry and take care of the household, few women continue working even though they are not equal to men. This inequality is conceptualized through the "dual labour market" theory. According to the theory, employment and industry are divided into primary and secondary sectors, where high salaries and benefits, job security, high trade unions, and conducive working conditions characterize the primary sector. In contrast, the secondary sector has low wages, is freelance primarily, and has no unions. In the 18th century, secondary sector jobs

constituted most women's jobs because they were considered less strenuous and kept men's existence above women's (Peterson, 1990).

The number of cases and issues of women's oppression is what finally grabs the public's attention, one of which is many literary works that contain feminism-themed stories. One of the literary works with feminist themes that was very popular in the 1860s was *Little Women*. *Little Women* is a novel by Louisa May Alcott. In this book, Louisa May Alcott also describes the life and conditions of American society at that time. Not only that, this literary work of *Little Women* was even made into a film by a well-known producer, Greta Gerwig. This work eventually became an object of research for several researchers.

In analyzing the movie *Little Women* (2019), researchers use the concept of patriarchy from the book *The Second Sex* by Simone de Beauvoir (1949). Simone explains that patriarchy can arise from male biological privilege. Where women are defined as biological beings, such as the view that women are wombs, an ovary or even tools to continue male offspring only, this opinion is strengthened by Frazer's quote, which states that "it is the man who decides where the place for the woman is". According to Simone, these things make men feel superior to women (*De Beauvoir and The Origins of Patriarchy*, 2021). This assumption means that women receive many exceptions from social activities, even in the educational and economic realms. For example, women cannot be more educated than men, and women cannot have a higher job rank. This makes it difficult for women to get a decent life because when women do not have a good educational status and a good job, it will also be difficult for them to get a good economic life.

In the book *The Second Sex*, Simone also explains the impact of excluding women from various fields, causing many women to live in poverty. Simone also defines poverty as a condition where women cannot prosper and live within limitations such as limited work and educational opportunities. Poverty can occur due to threats in society such as unequal wages, opportunities and the burden of unpaid care responsibilities. Apart from that, poverty for women can also occur because there are few opportunities and opportunities for women to develop and realize their dreams, as well as the shadow of men who always bind women in various activities (Beauvoir, 2009).

In addition, in this study, the researcher also used Critical Discourse Analysis (CDA) by Norman Fairclough (1996) to analyze *Little Women* (2019) movie as seen from language in the form of social relations and power structures. Critical discourse analysis (CDA) is a combination

of knowledge from linguistics, sociology, and critical theory that examines the meaning of how human language can reflect or even reproduce social and ideological perceptions in societies as old as society. Fairclough also looks at language not only from the text or sentences but also from the background or who is speaking. Apart from that, Fairclough also looked at the ideological factors that were developing in society at the time the sentence was uttered (Fairclough, 1996). Therefore, researcher use this theory to analyze how each character reacted to the patriarchal system at that time through their language.

Therefore, with these theories, researchers aim to analyze What is the impact of the patriarchy towards feminization of poverty. Besides that, researchers will also discuss How responses of female lead characters towards patriarchal system in *Little Women* (2019) movie. This research is expected to increase readers' insight into how the impact of the patriarchy towards women and feminization of poverty. This is in line with current conditions where there are still many women and even widows who live in poverty due to injustice regarding their property rights and assets when they separate (Ruggles, 2015).

## **B. Literature Review**

### **a. Defining Feminism**

Feminism is a term that describes the women's movement to achieve equality and obtain their rights. This feminism occurs because there are many injustices that occur against women, such as confiscation of assets and wealth, women's freedom to determine their path in life, or society's view of women (Beauvoir, 2009). This form of injustice is not only visible, but also from the stigma that appears in society. Like women who are valued as a means of exchange and individual ownership. Simone said that in the era before the revolution women were used as a means of collateral or exchange for the family in order to get a better life (Beauvoir, 2009).

This injustice refers to the concept of patriarchy, where in this concept there are limitations on rights aimed at women. One of the figures who put forward this concept was Simone de Beauvoir. The concept of patriarchy by Simone de Beauvoir was developed through her book *The Second Sex*. In the book, Simone explains that men's victory was not a coincidence or the result of a revolution, but was obtained from the beginning of humans. a biological privilege in men that allows them to be the strongest subjects (*De Beauvoir and The Origins of Patriarchy*, 2021).

These biological differences ultimately create a stigma in society that women are only defined as creatures whose job is to provide offspring and serve men (Beauvoir, 2009). This is what ultimately limits women's space to determine their own lives. These limitations can be found in various fields such as politics, economics and social. Like the prohibition on working for women, this is supported by the stigma that a woman's job is only as a household member and servant for her husband. Therefore, when a woman decides to become a career woman, she is neglecting her duties and obligations as a woman (Beauvoir, 2009).

This is what ultimately makes women lose the opportunity to be financially independent. Apart from that, women will also continue to be under the shadow of men, such as having to get permission when they want to do something or just to get a decent life, they have to depend on their husbands. That's what happened next leads to conditions of poverty for women.

b. Feminization of Poverty

Feminization of poverty is a condition where women are under conditions where it is difficult to get many exceptions in various things. These exceptions can change according to the times, such as before the bourgeois revolution where women were only seen based on their biological function. Then in the period after the revolution, the exception shifted to social activities, such as women were only allowed to do domestic work and women were not allowed to enter politics (Beauvoir, 2009).

In the book *The Second Sex*, Simone explains that feminization of poverty can occur because it is one of the consequences of the concept of patriarchy that is rooted in society. Simone also thinks that this condition is based on women's inability to live independently. This assumption is based on the condition of women in the 17th – 18th century where women were only allowed to do domestic work. Thus, it caused women had to bear many losses which not only in the field of work but also in term of knowledge and opportunities poverty. Even after marriage, women are not allowed to own their own wealth or assets (Beauvoir, 2009).

This is also supported by J. Peterson, where she interprets feminization of poverty is a condition where women live with limitations not only financially but also in the form of wealth and also limited employment. Peterson groups several causes, namely (1) women

continue to bear the primary responsibilities associated with child rearing, and (2) women face limited opportunities in labor markets. Peterson also explained that there are injustices such as exceptions in various jobs. For example, women can only work as subordinates and cannot get positions or titles in various companies or women earn less salary than men (Peterson, 1990).

In addition, this is reinforced by the stigma that women are identified as weak, gentle, graceful and feminine, which increasingly limits women's space for movement, such as limitations on ideals or the provision that women must marry in order to elevate their social status (*De Beauvoir and The Origins of Patriarchy*, 2021). This is what is believed to be the cause of high levels of poverty among women.

c. American Women in 18<sup>th</sup> Century

The 18th century is a period where we can analyze how men dominated society. In that century there were many ideas about male superiority and discriminatory treatment of women. The definition of women at that time was very closely tied to the home, this was proven by the limited education of women who were only trained for domestic roles such as taking care of the house, cooking and sewing (Güven, 2022).

In fact, the only identity for 18th century women were to be the wife of a rich man. Because that is how women can improve their social status not only for themselves but also for their family (Güven, 2022). However, on the other hand, women also do not have freedom, even in the economic field. In the 18th century, America still used common law or English law which stated that women were not allowed to own wealth and assets because they were considered incapable of managing finances well (*Developing the American Economy*, n.d.).

Not only in economic terms, oppression of women also exists in various ways such as social, political and educational. In the 18th century, opportunities for women were minimal. Only women from aristocratic or prominent family backgrounds could experience societal or social goodness. This is in line with Simone's opinion in her book, *The Second Sex*, which states that there are wider privileges and opportunities for women from noble or prominent families (Beauvoir, 2009).

Therefore, it is the many cases of oppression against women that have triggered feminist activists to fight for women's rights such as property rights and wealth assets, the



right to be able to determine their own future, or the right to receive a more adequate education. This started with the creation of a law protecting women's rights in 1848 (York, n.d.).

d. Critical Discourse Analysis

Critical Discourse Analysis (CDA) is an analysis of a discourse that exists in society which is based on language or linguistics. One of the figures who developed this theory was Norman Fairclough. Fairclough shares the definition of discourse, namely as a form of social practice that reconstructs the social world, identity and social relations. Which is then divided into three, namely (1) abstract, where the use of language is only used as a social practice; (2) discourse, where language is used in certain discourses such as political discourse, scientific discourse, and social discourse; (3) feeding, where language is used to express a meaning to certain experiences such as feminist and Marxist discourses (Munfarida, 2014).

Fairclough also believes that in analyzing something through language it can not only be seen from the formal text, but also from the visual image, the background of the text, and who created it (Fairclough, 1996). Fairclough divides into four values of formal form, namely (1) experiential value, indicating the ideological traces used by text producers in representing the natural or social world; (2) relational value, the value of social relations displayed in the text focuses on the choice of word use in the text; (3) expressive value, in this value it is usually related to the subject and social identity in the vocabulary aspect of each discourse, where the writer or speaker can express his judgment which represents a certain ideological alignment; (4) corrective value, this value is seen from the use of parts in the text such as connecting words, references, or sentences used in the text (Munfarida, 2014).

Therefore, Fairclough uses three stages of analysis to explain the various discourses that will be studied, such as (1) description, used to carry out text analyzes to get an idea of how the text is presented, as seen from the production process or the background to the text; (2) interpretation, used to analyze the process, namely interpreting the text and how the text is consumed and interpreted by readers; and (3) explanation, to describe and show discourse as part of social practice and social structure, as well as the effects on that social structure (Munfarida, 2014).

In essence, Fairclough realized that analyzing language cannot be done from the surface of the text alone, but rather there are other things that can influence the meaning of the text. Fairclough also believes that there is a connection between society's assumptions and even ordinary conversations that occur between individuals which can influence an ideology or belief that exists in society itself which is implied in language (Fairclough, 1996).

## **CHAPTER II**

### **METHODOLOGY**

This American Studies research involves examining a case from two perspectives or theories. The study utilizes both sociological and linguistic approach, with a focus on Simone de Beauvoir's theory of feminism for the sociological aspect, and Norman Fairclough's theory of Critical Discourse Analysis (CDA) for the linguistic aspect. Since the research relies on the ability of narrative techniques, therefore the methodology is qualitative methods.

#### 1. Data and Source Data

Data is an important element in analyzing a study. In supporting the analysis process in this study, researcher used two data, such as primary data and secondary data.

##### a. Primary Data

Primary data is the leading data obtained through mental evidence research movie *Little Women* (2019) movie. The data attached in the form of scenes, dialogues, and body language in accordance with the objectives of the study, in this study are the analysis patriarchy concept towards feminization of poverty and how responses of each main character towards patriarchal system in *Little Women* (2019) movie.

##### b. Secondary Data

Secondary data are the supporting data that functioned to support the primary data. In this study, researcher use scientific papers in the form of research, journals, and scientific articles, as well as official government websites that correlate with this research and published within the last ten years.

#### 2. Method and Technique of Collecting Data

In this study, the researcher uses different techniques between primary and secondary data. For the primary data which is in this study researcher use *Little Women* (2019) movie, first watch the movie and then understand the content also topic of the story. After that,

researcher will be sorting out the scene into the different topic, the sorted scene attached with the analysis discussion and detailed minutes.

After that, the researcher will process the results of collecting data by grouping them into two parts based on the theory of feminization of poverty and the theory of Critical Discourse Analysis, also use secondary data in the form of journal or other sources. After that the researcher will analyze the data collection and proceed to the next technique, namely the technique of analyzing data.

### 3. Method and Technique of Analyzing Data

Data analysis is a systematic and structured process for searching and compiling data from research materials. Data analysis aims to organize the data, then explain it into several parts, synthesize it, arrange it into patterns, sort out the essential parts, and then draw conclusions (Sugiyono, 2015).

In this research, researchers will analyze primary data, namely the *Little Women* (2019) movie, using two main theories as a reference. Researchers will analyze the scenes contain patterns or are included in the theory of feminization of poverty shown by the characters in the film. In this research, researcher using the theory of feminization of poverty, and will elaborate data based on the theory of critical discourse analysis which includes dialogues in *Little Women* (2019) movie to achieve deeper analysis for the result.

This research used a qualitative method; therefore, researchers will use scientific papers such as research, journals, and articles relevant to the topic to analyze primary data and will be arranged in a distinctive and descriptive narrative form. Therefore, in the final stage to interpret the data obtained, the researcher will use scientific papers, journals, and articles related to theory to become the basis for the final results of data analysis in this research.

## **CHAPTER III ANALYSIS AND DISCUSSION**

### **1. The Impact of Patriarchy Towards Feminization of Poverty in *Little Women* (2019) movie.**

As in table 1.1.1 of the results section, there is a picture of the existence of a strong patriarchal system in society as shown in one scene number 3. Meg March gives instructions

to Jo March to behave well like a woman, such as "don't stare, don't put your hands behind your back", and the other. Meg said this to remind Jo to be gentle and feminine like a woman. Not only in real life, this also has an impact on other things, such as print media, where there are standards regarding women that must also be followed in order to be accepted by society. As in table number 1 where Mr. Dashwood as a publisher and editor of the Weekly Volcano suggested that the female characters in Jo's story must marry or die. Or where it is depicted that they live in poverty as evidenced in scene number 4 where Meg says "It's so dreadful being poor", or a depiction where women have difficulty earning money and even Jo has to be willing to cut her hair to get money as proven by scene number 9.

As we know, the film *Little Women* (2019) is set in the 18th century, where at that time women were arranged in such a way to fit into society. For example, women are not allowed to be tomboyish, they have to be gentle, women are only allowed to do domestic work, or women have the obligation to marry (Hakimi & Kaid, 2021). In fact, this also happens not only in the reality of society, but also in various media, such as the depiction of women in various media who have to submit to men or women whose only job is to be housewives.

The normalization of the many exceptions towards women is what then gives rise to conditions of poverty among women, or what is called the feminization of poverty. Referring to the book *The Second Sex* by Simone de Beauvoir, poverty does not only refer to the economy but also to other areas such as education, social affairs, even wealth and assets (Beauvoir, 2009). This is proven by the data in table 1.1.1 in number 8 where Amy said "...as a woman, there's no way for me to make my own money. Not enough to earn a living or to support my family, and if I had my own money which I don't, that money would belong to my husband the moment we got married," or on the scene number 4 when John said "Yes, women being taught at home is much more proper, I believe." This clearly illustrates that the result of a patriarchal system was conditions of poverty for women, especially in the 18th century.

## **2. The Responses of Lead Female Characters Towards Feminization of Poverty in *Little Women* (2019) movie**

In this discussion, the researcher will analyze data using linguistic theory, namely Critical Discourse Analysis by Norman Fairclough. The researcher will analyze the data

through 3 stages, namely feeding, in this stage the researcher will analyze the text which can be seen from the text background or actor, purpose, and visual image. Then in the second stage the researcher will analyze the data using three layers, namely description, interpretation, and explanation based on the results of the analysis in the first stage. Last, researchers will group the data into two values, namely experiential value or expressive value (Fairclough, 1996).

a. Analysis Data in the Feeding Function Through Scene in *Little Women* (2019) Movie.

In Theory Critical Discourse Analysis by Norman Fairclough the text will be divided into 3 functions namely abstract, discourse, and feeding, but in this research the researcher will analyze the scene or dialogue based on the feeding function. Feeding itself is a language used to express the meaning of various experiences which refer to discourses of the feminization of poverty. This can be seen from various factors such as the background of the text or actor, purpose, and visual image (Fairclough, 1996).

1. In a scene 2, 4, 6, 7, and 8 depict the response of the female lead character to the ideology that was developing in society at that time. According to Fairclough, this can be analyzed through the social background or what ideology was developing in society at that time (Fairclough, 1996). In the dialogue in this scene, it is shown that there is a belief in the obligation to marry for women. And this obligation is followed by a goal that is considered to be at odds with morals, namely to raise the social class and economic status of women only. This refers to a condition where women are only interpreted as a means of exchange or property of men who are valued in material form (Beauvoir, 2009). But on the other hand, marriage is not a profitable choice for women. Just like Meg said "...and if I had money, which I don't, that money would belong to my husband the moment we got married, and if we had children, they would be his property." This is in line with conditions in the 18th century where Massachusetts still adhered to the Common Law legal system where women were not allowed to own their own property and assets when they married (York, n.d.).
2. In a scene 3 where Jo describes her response to the patriarchal conditions at that time by putting herself in a state of regret. This is in accordance with the feeding function based on actor background factors (Fairclough, 1996). Where in *Little Women*

(2019) the film Jo is depicted as a tomboyish woman who has different views on the ideology developing in society, in other words Jo is a feminist actor in the film. There is a special passion within Jo that other female characters do not have, where this passion drives her to continue to stand by her principles. In this dialogue, Jo focuses more on her emotional feelings which consider that she does not fit the image of most women. This ideology grew and developed until it gave rise to a special emotion within Jo where she insisted that the meaning of women should not be judged according to the beliefs that grew in society in that year.

3. In a scene 5 It shows that there is a feeding function based on the goal. Where Marmee as a mother had a different ideology from society at that time. Marmee did this with the aim that their children would have a better future and be able to have a better economic life than hers. This is in line with Fairclough's opinion, namely that there is an analysis of a text that can be seen from the intentions of the author of the text or the person speaking (Fairclough, 1996). Marmee, who plays the mother of the female characters in *Little Women*, certainly has a different view of her children's future hopes compared to other characters who don't know their living conditions. According to Fairclough's theory, Marmee's words were aimed at creating better changes in her children's future.
  4. Last, scene 1 shows how Jo is afraid of rejection. Therefore, Jo's response to this was to hide her true identity in each of her works. This is included in the feeding function based on the visual image shown in the *Little Women* (2019) film, where it is clearly shown that Jo is afraid while waiting for Mr. Dashwood is associated with his work. Jo's fear indirectly 'driven' her decision not to use her real name so that the work she created would be successfully published. This fear grew due to the ideology in society at that time that women were always put second when discussing opportunities for success, both materially and not.
- b. Analysis Data Based on Description, Interpretation, and Explanation Through Scenes in *Little Women* (2019) movie.

At this analysis stage the data will be analyzed based on the description or seen from how the text is presented, as seen from the production process or the background to the text. Then analyzed based on interpretation or how the text is consumed and interpreted

by readers. And the last is an explanation that shows discourse as part of social practice and social culture, as well as the effects on that social structure (Fairclough, 1996).

1. Seen from how the text is presented, as seen from the production process or the background to the text. Therefore, the whole female lead characters have the same response towards society. For example, how Jo responds to society's demands for marriage where she prefers to postpone marriage and focus more on her career. Or how Amy responded, where she believed that marriage was one of the things that could be used to help improve her family's economic status. This is in line with the background of *Little Women* (2019), which takes place in the 18th century. In that century, patriarchy was still deeply rooted in society, such as the many exclusions of women from various activities or the encouragement to marry but only based on means of exchange or economic gain (Güven, 2022).
2. In the interpretation or how the audience finally gets to the conclusion about what happens in *Little Women* (2019) the film is by paying attention to every dialogue and time background that occurs in the film. In the end, the audience understands that this film tells how the March family can survive in their family's unstable economic conditions and in the midst of a patriarchal society. This can be illustrated through scene and dialogue number 5 where Marmee as a mother frees her children to be able to explore whatever they like and want for their future. This was the basis for the March family to continue to survive in the patriarchal society of that time. Viewers can also understand the limited space for women at that time to be free to choose, get opportunities and have careers in spaces that were only available to men. Limitations in movement can be a big factor in determining the condition of a family, especially financially. When the characters in *Little Women* feel the effects of these limitations, a movement emerges which is spearheaded by the character Jo March as a resistance to the patriarchal system.
3. In the explanation, it shows that there is a connection between the background of the year in the *Little Women* (2019) film, namely the 1800s or during the United States Civil War. Where real conditions in America in the 1800s also showed similar issues, one of which was patriarchy. In the 18th century, American women experienced a lot of pressure and restrictions from existing society, such as

exceptions to various economic activities, exceptions to education, and even rules such as dress codes for women, rules regarding marriage, and also women's duties. who only focus on domestic tasks (Beauvoir, 2009). This is clearly shown in scene 8, where Jo says "...and I'm so sick of people saying that love is just all a woman wants. I'm so sick of it." This dialogue describes the condition of society at that time where they thought that women were creatures with feelings and only focused on love and affection and had nothing other than that.

c. Analysis Data Based on value Through Scene in *Little Women* (2019) movie.

In this stage, researchers will divide into two types of value, namely experiential value and expressive value (Fairclough, 1996). Experiential value is indicating traces used by text producers in representing the natural or social world. In this type, researchers will link the background of producers or their interests with *Little Women* (2019). Meanwhile expressive value is usually related to the subject and social identity. In this type, researchers will collect data through dialogue which is considered to represent the figure's ideology.

1. **Experiential Value:** *Little Women* (2019) film is a film directed by Greta Gerwig. Greta is a producer who likes to insert feminism in every work that she releases. If you look at the producer's background, the film *Little Women* (2019) is a film that is suitable for depicting Greta's ideology regarding the condition of American women. Even though the time setting in the film is very different from the year it was broadcast, namely 2019, Greta succeeded in making the audience feel related to the current condition of women who are still fighting for equality and their rights in various fields. Several scenes show the existence of feminist ideology, namely in scene 1 where Jo is fighting for her work to be accepted and published, this shows Jo's hard efforts to earn money or gain existence, which is the opposite of women's activities at that time which tend to carry out domestic activities as wives and mothers. Apart from that, it is also shown in scene 5 where Marmee conveys the differences in views regarding women's rights. Marmee really frees her children to be able to explore whatever they want to achieve a better life.
2. **Expressive Value:** If you look at each lead female character in the *Little Women* (2019) film, it shows that there are similar views towards women, but if you look at



the responses of each character there are differences. Like Jo, she is depicted as a woman who has a boyish side. in him. He has a very different view compared to the others. As depicted in scene 3 where she shows her disappointment in being a woman because she cannot join her father in war or depicted in scene 7 where she is willing to do anything to get money even at the cost of sacrificing her own hair. In contrast to Jo, Meg and Amy have different characteristics and views, even though they both believe that as women they must be able to support themselves by working, Meg and Amy still strongly believe that marriage is an obligation which is also used to increase their level and class. their social. Therefore, the researcher concluded that every female lead character in this film has the same perception that as women they should not depend on men to make money, which refers to women's freedom.

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