

**GAYATRI'S STRUGGLE TO ACHIEVE GENDER EQUALITY
IN ANURADHA ROY'S *ALL THE LIVES WE NEVER LIVED***

THESIS

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FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2022**

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THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment the Requirement for the Degree of *Sarjana Sastra* (S.S)

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STATEMENT OF AUTHORSHIP

I state that the thesis entitled "**Gayatri's Struggle to Achieve Gender Equality in Anuradha Roy's *All The Lives We Never Lived***" is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, December 6th, 2022

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Nourma Kameliyatin

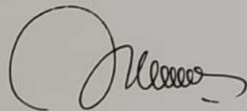
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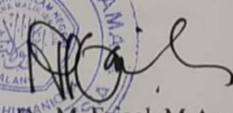

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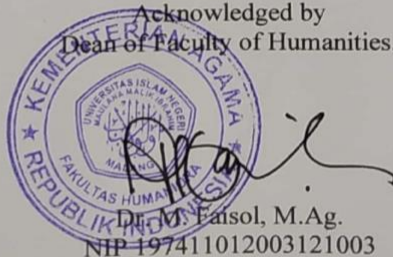
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MOTTO

خير الناس أنفعهم للناس

“The best of people are those who are most beneficial to people”

DEDICATION

This thesis is dedicated to:

My beloved parents, Mr. Abdul Rokhim and Mrs. Nurmayati.

My honorable advisor, Mrs. Dr. Istiadah, M.A.

All my teachers and my lectures.

ACKNOWLEDGEMENTS

Ahamdulillahirabbil Alamin, all praise and thanks to Allah SWT who has given mercy and blessing so that the writer can finish this thesis. Second, sholawat and salaam are always given for our Prophet Muhammad SAW, who has brought us from the darkness era to the lightness era.

On this occasion, I would like to thank my family, especially my parents, who always prays and support me during my studies at UIN Maulana Malik Ibrahim Malang. Secondly, I would like to express my deepest gratitude to Mrs. Dr. Hj. Istiadah, M.A, as my advisor. Thank you for the guidance and direction from the beginning of writing until the completion of this thesis.

Next, I also profoundly thank to my beloved, Muhammad Afifudin and my close friends, Intan Dewi Khilyatunnnisa, Ulfa Husna Khalida, M. Altaf Rezaian and Achmad Asrori who gave me supports and strengths to accomplish this thesis. Many sacrificed time and energy in completing this research. I'm truly aware that this thesis is far from perfect. Therefore, constructive critics and suggestion is needed from the readers to make it better. Hopefully, this thesis can give benefit and inspire the readers to conduct a better study.

Malang, December 6th,2022

The Researcher,
Nourma Kameliyatin

ABSTRACT

Kameliyatin, Nourma (2022) Gayatri's Struggle to Achieve Gender Equality in Anuradha Roy's *All The Lives We Never Lived*. Undergraduate Thesis, Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Hj. Istiadah, M. A.

Keywords: Feminism, Liberal Feminism, Feminist Literary Criticism.

Nowadays, the issues of women's problems are often encountered with various forms of different problems. Cases of violence and injustice experienced by women are widely discussed on television, newspapers, radio, and other media. Women experience various problems that lead to violence and injustice. Women who are isolated in their lives trying to fight for the freedom and their rights to live and be equal to men. The purpose of this research is to find a description of the women's struggle to get freedom and their rights in Anuradha Roy's novel *All The Lives We Never Lived*. In this study, the researcher focuses on the form of Gayatri's character struggle in the novel. This study uses the liberal feminist theory approach of John Stuart Mill and Harriet Taylor. The research method used is feminist literary criticism. Data collection techniques in this study uses reading and note-taking techniques. The data presented in this study are phrases, clauses, and sentences. The data source of this research is the novel *All The Lives We Never Lived* by Anuradha Roy.

The results of this study shows the forms of Gayatri's Struggle to achieve Gender Equality. First, Gayatri's Struggle to get education, Gayatri's struggle to get economic opportunity (have a job), and Gayatri's struggle to get freedom of expression. Gayatri's struggle to get an education takes the form of her struggle to be accepted at Santiniketan, the art school of her dreams, and Gayatri opposes the negative perceptions of others about her while studying at Santiniketan. Second, the form of Gayatri's struggle to get economic rights (to work) is that Gayatri works hard to get her dream job, which is an artist. She went to Bali to pursue her career as a skilled painter, and because of her hard work, Gayatri was able to earn money to support her son, who is living in India. Third, the form of Gayatri's struggle to get the right to freedom, especially personal freedom. Gayatri's form of struggle for freedom is that she opposes the opinions of others who have broad views on women's freedom of expression, including her own husband.

مستخلص البحث

كاملية، نورما (2022) كفاح غاياتري لتحقيق المساواة بين الجنسين في الروايات كل الحياة التي لم نعيشها من قبل (All The Lives We Never Lives) أنوردا روي (Anuradha Roy). بحث جامعي، الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الحكومية الإسلامية.

مشرفة : الدكتورة، الحاجة استعادة، الماجستير

كلمة مفتاحية : حركة النسوية، حركة النسوية اللبرالية،

في الوقت الحاضر ، غالبًا ما نواجه مشكلات المشاكل التي تحدث بين النساء اللواتي يعانين من أشكال مختلفة من المشاكل المختلفة. وتناقش حالات العنف والتحرش على نطاق واسع في التلفزيون والصحف والإذاعة ووسائل الإعلام الأخرى. يتم تصوير النساء على أنهن أشياء ضعيفة وأشخاص لا يستطيعون إظهار وجودهم في المجتمع. تحاول النساء اللواتي يشعرون بالعزلة والمضايقة في حياتهن الكفاح من أجل الحرية والحقوق في حياتهن من أجل حصول النساء على المساواة مع الرجال. هذه الدراسة إلى العثور على وصف لنضال النساء للنضال من أجل حقوقهن الواردة في رواية All The Lives We Never Lives لأنورادها روي (Anuradha Roy). تركز الباحثة في هذه الدراسة على شكل نضال النساء في الرواية. تستخدم هذه الدراسة نظرية النسوية الليبرالية لجون ستيوارت ميل (John Stuart Mill) وهاربيت تايلور (Harriet Taylor). نوع البحث المستخدم وصفي نوعي. استخدمت الباحثة طريقة جمع البيانات في هذه الدراسة طريقة القراءة و الملاحظات. البيانات المقدمة في هذه الدراسة هي العبارات والجمل. مصدر البيانات هذا البحث هو رواية All The Lives We Never Lives لأنوردا روي Anuradha Roy. نتائج هذه الدراسة هي شكل النضال الذي قامت به الشخصية الأنثوية في الرواية، أي نضال الشخصية الأنثوية للحصول على التعليم، نضال الشخصية الأنثوية للحصول على الحقوق الاقتصادية، شكل قدرة المرأة على أن تصبح مثقفة وشكل نضال الشخصية الأنثوية للحصول على الحرية الشخصية.

تظهر نتائج هذه الدراسة أشكال نضال غاياتري لتحقيق المساواة بين الجنسين. أولاً ، يتجلى كفاح غاياتري للحصول على التعليم في نضالها من أجل قبولها في سانتينيكيتان ، مدرسة أحلامها للفنون ، ومحاربة غاياتري للتصورات السلبية للآخرين عنها أثناء دراستها في سانتينيكيتان. ثانيًا ، شكل كفاح غاياتري للحصول ، على الحقوق الاقتصادية (للعمل (هو العمل الجاد من أجل غاياتري للحصول على الوظيفة التي تحلم بها أي فنانة ذهب إلى بالي لمتابعة حياته المهنية كرسام ماهر ، وبسبب عمله الشاق ، تمكن غاياتري من كسب المال لإعالة ابنه الذي يعيش في الهند. ثالثًا ، شكل نضال غاياتري للحصول على الحق في الحرية ، وخاصة الحرية الشخصية. شكل نضال غاياتري من أجل الحرية هو ضد آراء الآخرين الذين لديهم آراء واسعة حول حرية المرأة في التعبير ، بما في ذلك زوجها

ABSTRAK

Kameliyatin, Nourma (2022) Perjuangan Gayatri untuk Menperoleh Kesetaraan Gender dalam Novel *All The Lives We Never Lived* karya Anurdha Roy. Skripsi, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Hj. Istiadah, M. A.

Kata Kunci : Feminisme, Feminisme Liberal, Kritik Sastra Feminis.

Saat ini, isu-isu permasalahan perempuan sering dijumpai dengan berbagai bentuk permasalahan yang berbeda-beda. Kasus kekerasan dan ketidakadilan yang dialami perempuan banyak dibicarakan di televisi, surat kabar, radio, dan media lainnya. Perempuan mengalami berbagai permasalahan yang berujung pada kekerasan dan ketidakadilan. Perempuan yang terkucil dalam kehidupannya berusaha memperjuangkan kebebasan dan memperoleh hak-haknya dalam hidup untuk setara dengan laki-laki. Penelitian ini bertujuan untuk menemukan gambaran perjuangan wanita untuk memperjuangkan hak-haknya yang terdapat pada novel *All The Lives We Never Lived* yang ditulis oleh Anuradha Roy. Dalam penelitian ini, peneliti berfokus pada bentuk perjuangan tokoh perempuan dalam novel. Penelitian ini menggunakan pendekatan teori feminisme liberal John Stuart Mill dan Harriet Taylor. Jenis penelitian yang digunakan dalam penelitian ini adalah kritik sastra feminisme. Teknik pengumpulan data yang digunakan adalah teknik baca dan catat. Data yang disajikan dalam penelitian ini adalah frasa klausa dan kalimat. Adapun sumber data penelitian ini yaitu Novel *All The Lives We Never Lived* karya Anuradha Roy.

Hasil dari penelitian ini menunjukkan bentuk-bentuk Perjuangan Gayatri untuk mencapai Kesetaraan Gender. Pertama, perjuangan Gayatri untuk mengenyam pendidikan diwujudkan dengan perjuangannya untuk diterima di Santiniketan, sekolah seni impiannya, dan Gayatri melawan persepsi negatif orang lain tentang dirinya selama belajar di Santiniketan. Kedua, bentuk perjuangan Gayatri untuk mendapatkan hak ekonomi (untuk bekerja) adalah dengan bekerja keras Gayatri untuk mendapatkan pekerjaan impiannya, yaitu seorang seniman. Dia pergi ke Bali untuk mengejar karirnya sebagai pelukis yang terampil, dan karena kerja kerasnya, Gayatri dapat memperoleh uang untuk menghidupi putranya yang tinggal di India. Ketiga, bentuk perjuangan Gayatri untuk mendapatkan hak atas kebebasan, khususnya kebebasan pribadi. Bentuk perjuangan gayatri untuk kebebasan adalah menentang pendapat orang lain yang memiliki pandangan luas tentang kebebasan berekspresi perempuan, termasuk suaminya sendiri.

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CHAPTER I

INTRODUCTION

In this chapter, the researcher is containing the background of the study, previous study, research question or problem of study, scope and limitation, and definition of key terms.

A. Background of The Study

Women's problems are often encountered with various forms of different problems. Cases of violence and injustice experienced by women are widely discussed on television, newspapers, radio, and other media. Women experience various problems that lead to violence and injustice. Women who are isolated in their lives trying to fight for the freedom to live and be equal to men. Women are depicted as weak objects and cannot show their existence in society. According to patriarchal culture, women are considered only able to do work in the domestic sector, even though women are also able to work in the public sector. Society gives a stereotype that women can only work in the kitchen, bed, and caring children. Therefore, feminism is present as a form of demand for women's rights in fighting for their existence in society. In this instance, the subject of issues faced by women also brings up in a literary work.

According to Plato, literature as the imitation or description of reality (mimesis). A literary work must be both an example of the universe and a model of reality. As a result, the value of literary literature is decreasing and moving further

away from the world of ideas. Literature is never the same from one location to the next, and literature never has anything in common over time. A literary work is an imitation of nature, but it is also an expression of imagination and creativity (Kurnia, 2006). The characteristics of literary works reflect a situation, geographical, sociological, philosophical, or its own political direction. Thus, a literary character in turn is the fate of a nation if it is not said to be a child of the nation (Mohamad, 1980).

Novel is defined as an invented prose-narrative of considerable length and complexity that deals imaginatively with human experience and usually follows a connected sequence of events involving a group of people in a specific setting. A novel can depict real-life characters, events, and conflicts in a plot sequence. As a result, the novel is a fictional prose-narrative of considerable length and complexity, dealing imaginatively with human experience. On the other hand, novel perceive people in society and can depict characters, events, and conflicts that reflect real life (Siswanto, 2008).

All The Lives We Never Lived, is the novel was written by Anuradha Roy. Anuradha Roy, an award winning novelist, journalist and editor, has yet another reason to make India proud. Anuradha Roy is the only Indian on the list of 13 novelists who have been long-listed for Man Booker Prize. Roy's first book, *An Atlas of Impossible Longing*, was released in 2008 and translated in 15 languages across the world. It was also named by *World Literature Today* as one of the 60 essential English language works of modern Indian literature. Her second novel entitled *The Folded Earth* won the Economist Crossword Prize for Fiction in 2012 and was long-listed for the Man Asian Literary Prize. And now, her third novel, *Sleeping on Jupiter*, has been

long-listed for Man Booker Prize, 2015. *All The Lives We Never Lived* is her last novel was published worldwide in 2018 and won the Tata Book of the Year Award. It was shortlisted for the Dublin International Literature Award and the DSC Prize and nominated for numerous other prizes, including the Water Scott Prize for Historical Fiction (Sankalpita, 2018).

All The Lives We Never Lived is the novel which tell about the history of India's struggle for independence in face of British colony which is packaged in a domestic drama that tells the conflict in the family. Which opens as Myskin, a horticulturalist middle 60 years old, receives a letter. Myskin reflects on his childhood in the fictional Himalayan Village of Muntazir, his mother, Gayatri left him when he was 9 years old. Myskin recalls his abandonment by his mother as India's fight for Independence merged into World War II. On the world stage, an immense nation struggles to liberate itself from a repressive colonial history. A gifted young woman brought up by her father to love and explore the arts is also yearning for freedom, from the domineering behaviour of an educated but controlling husband. Gayatri Rozario is the young, stifled wife, and it's her son, Myshkin Chand Rozario, who narrates the events of 1937, the year in which his free-spirited mother abandoned the family home for a life of creativity, encouraged by a visiting German painter, Walter Spies. Myshkin, now in his middle 60 years old, has never left that family home. "In my childhood, I was known as the boy whose mother ran off with an Englishman." Thus begins the story of Myshkin and his mother Gayatri, who are driven to rebel against tradition and follow her artist instinct for freedom.

The fight against British rule reached a tipping point. At this point of crisis, two strangers arrive in the city of Gayatri, opening for him a vision of another possible life. What brought Myshkin's mother from India to Dutch-ruled Bali in the 1930s. Myshkin begins to understand the connection between suffering at home and a war-torn universe taken over by patriotism. This captivating novel tells the tragic story of a man and a woman trapped in a dangerous era that is very similar to the present. In contemporary times, there is nothing revolutionary about a woman vacationing alone in the Maldives, living on her own in London, backpacking in Thailand or walking out of a loveless marriage. But patriotism to things were different in India in the past century, when the country was reeling under poverty, colonial subjugation and chaos.

Women were tethered to the small world of domesticity, expected to desire nothing more than a home, a husband and children. The story of Gayatri's subversive quest is narrated by her son, Myshkin, who, in the present of the novel, is in his sixties. Gayatri leaves the household when Myshkin is just 9 years old. Myshkin's memory of his childhood is thus one without his mother, of exchanging letters and expecting she would return one day. It is not an ideal childhood at all when children his age go home to find their mothers waiting for them, Myshkin waits relentlessly, longing for his mother's letters from a faraway land. Myshkin's is a dysfunctional family from the beginning: his parents are incompatible with each other in every respect. His father is a patriot, a disciplined college lecturer who considers himself progressive but also thinks that progressiveness should be within its limits.

Gayatri oppose everything her husband believes from his superficial his narrow views on women's freedom. Conversely, Gayatri is someone who indulges in

dancing, painting and day-dreaming when she is expected to feed her child or cook for her family. The idea of freedom that Gayatri embodies is personal; she is suspicious of the freedom of the nation when women are held captive in the name of marriage and family. Although Gayatri re-affirms her love for painting and dancing, an early marriage devastates her dreams, confining her mostly within the household.

The turning point in Gayatri's married life comes when Walter Spies, her old friend in Indonesia, returns to India looking for her. She elopes with Spies to escape her confinement, choosing a gypsy life on the islands of Indonesia, where she has the freedom to pursue her passion. The fact that Gayatri chooses to elope with Walter, with full knowledge of the lack of conjugal love but with the promise of freedom. Conversely, Myshkin's predicament harping as he does on the memories of his motherless life and embarks on a journey to Indonesia late in life to know the whereabouts of his mother is symptomatic of post-Independent India's reluctance to let its past go and inability to find a way out for the present. Ironically rather unfortunately even after over 70 years of India's Independence, Gayatri's concerns regarding hyper-nationalism, women's freedom, acceptance of homosexuality, and conviction in arts remain unresolved. India by and large remains captive of its colonial hangover, although the recent legalization of homosexuality is an exceptional way forward to be who she wants to be and to do what she likes to do, which is a subversive act in itself. Myshkin's quest to find his mother, to find the truth about history, and the elusive search for the 'real' independence of India, is interspersed with fiction and history (Bajekal, 2018).

The Gayatri is still waiting to be released from conventional ideas on marriage and social propriety, waiting for the acceptance of art as a serious endeavour, not just a part-time hobby a woman can take up during her leisure time. As Roy's protagonist Myshkin embarks on the same journey that his mother undertook decades earlier, we await for a time to come when the world realizes the futility of wars and trusts the power of art, a time when women don't have to leave home to find a home just like Gayatri did. All of us are waiting, for waiting is the only constant.

In this novel, it depicts the figure of women who struggle to demand individual freedom, which is a topic that attracts the attention of readers in order to provide readers with knowledge that the struggle of women to demand freedom and equal rights is very important, especially for women who are marginalized. Gender inequality in women is what generates the movement of feminism so that women demand equality of rights, status, and position between men and women in the domestic and public sectors. The core goal of feminism is to demand emancipation or equal rights and justice with men. The emergence of the feminist movement departs from the fact that efforts to minimize gender discrimination exist in people's lives have not been able to meet expectations for equal rights between men and women. Awareness of the inequality of structures, systems, and traditions in society is what generates the feminist movement.

In this research applies Feminist Literary Criticism which covers the analysis of works of literature. The research is aimed to analyse the data related to present study and sees the liberal feminism portrayed in the novel *All The Lives We Never Lived* by Anuradha Roy in the point of view of feminist perspective. To be more

specific, this study employs the theory of liberal feminism approach of 19th Century by John Stuart Mill and Harriet Taylor who emphasized political rights and economic opportunity. In this century women are not only equal in education, but women must also be given rights and partnerships or cooperative relationships between men and women. Women and men have the same rationality for choosing the kind of life they want. Women want to show that the public sector is not only for men but also for women.

Previous studies have become one of the researcher's references for doing this research. In order to, the researcher can enrich the theoretical comprehension. To find out previous studies, the researcher did not find any research with the same object and title that uses by researcher in this study which is the object is *All The Lives We Never Lived* a novel by Anuradha Roy. Therefore, researcher raises several studies as references in enriching the theory. The following are the previous studies in the form of several journal articles related to research conducted by researcher.

First, the journal research was written by Eka Desmawati that entitled *Analysis of Feminism in the Novel of Little Women by Louisa May Alcott* (2018). In this research discusses about the reflection of the feminism itself in the ongoing developments of the characters. described that there are four types these lives in the world of men (patriarchy), in being comfort with themselves to do what they feel comfortable for her, as well as their protest form to no longer be the object of violence for men.

Second, the research that entitled *Authenticity of Liberal Feminism in Namita Gokhale's Texts* was written by P. Priyadharshini, S. Mohan, A. Hariharasudan and J. Sangeeth (2021). In this journal research discusses about the issues of liberal feminism ideas that reflect throughout her writing. In *Namita Gokhale's* works, the major protagonists that represent liberal feminist attributes are Rachita, Priya, and Tilottama. Each character has the reflection of liberal feminist ideas through their life. The notable thinkers of liberal feminism are John Stuart Mill, Mary Wollstonecraft, Betty Friedan, Rosemarie Tong, Susan Moller Okin, Martha Nussbaum and Zillah Eisenstein.

Third, in a journal entitled *Citra Wanita Tokoh Utama dalam Novel Tarian Bumi Cinta karya Okarusmini, Kajian Feminisme Liberal* that was written by Anita Eka Syalina and Eko Cahyo Prawoto (2020). In this journal discuss about the image of the main female character which includes self-image, and the social image that is owned by the main character of Balinese women. Through Oka Rusmini's novel *Tarian Bumi*, it explains the struggles of women and the conflicting rules in the family that makes one of the main characters, Ida Ayu Telaga Pidada, willing to leave her national title because she doesn't want to follow her mother's wishes. Telaga's rejection of the mother caused the relationship between mother and child to break up. Telaga who eventually left her family and became a complete Sudra woman even though she always had different opinions with her in laws.

Fourth, the research journal entitled *Feminisme Liberal dalam Novel Nayla Karya Djenar Maesa Ayu* that was written by Linna Astrianti and Sri Rahayu Jayanti (2018). In this research discuss about Gender equality in terms of sex between men

and women. The novel portrays a woman's strength in the face of adversity. The protagonist is forced to live a dark life until he is trapped in a world of night and an unnatural love life. But, in the end, the character overcame adversity to become a famous novelist.

Fifth, the journal article was written by Anisa Rizki, Endang Dwi Sulistyowati, and Irma Surayya Hanum that entitled *Feminisme Liberal Tokoh Utama dalam Novel Bidadari Bermata Bening karya Habiburrahman El Shirazy* (2021). In this journal discuss about indicate the form of the main character's struggle to be free from discrimination because of the patriarchal system. The form of the main character struggle based on 19th century liberal feminism John Stuart Mill and Harriet Taylor consists of, the main character's struggle in education, the main character's struggle against forced marriage, the main character's struggle as a political tool and the main character's work struggle.

Sixth, the journal entitled *Feminisme Liberal dalam Novel Entrok karya Okky Madasari* that was written by Defani Amanda Putri (2019). The results of the research found in liberal feminism by Okky Madasari's *Entrok* novel are that literary texts do not have a single meaning, literary texts always produce new interpretations that are not previously thought. In the *Entrok* novel researchers found that equal rights or inequality among women. Men are powerful and think that women are below them.

Seventh, the research journal entitled *Perjuangan Tokoh Utama dalam Novel Pelabuhan Terakhir karya Roidah: Kajian Feminisme Liberal* that was written by Yoga Rohtama, Akhmad Murtadlo and Dahri D (2018). This research about gender

discrimination faced by the main character and show that gender discrimination toward the main character is caused by the influence of the patriarchy culture in her family. Based on liberal feminism, the struggle of the main character is consisting of freedom and power. Freedom is showed by the main character where she is able to determine her choice and is responsible for herself. Power is showed by the main character to get authority in her life.

Eight, the thesis was done by Iva Riyadhus Sholichah (2015) the student of State Islamic University of Maulana Malik Ibrahim Malang, that entitled “*Women’s Struggle against Men’s Oppression in Alice Walker’s The Color Purple*”. In this research discusses about violence against women. Especially, in the range of household and explains woman action in opposing men’s oppressions which is caused by the existence of patriarchy system. In this research, the researcher uses radical feminism approach.

Ninth, the thesis was written by Izzul Millati Umami (2018). The student of Islamic State University of Maulana Malik Ibrahim Malang that entitled by *Woman’s Struggle against Oppressions as Viewed by Transformative Ecofeminism in Han Kang’s The Vegetarian*. This research uses transformative ecofeminism and focusses of the main character’s reason and struggle in fighting oppression.

And the last is the thesis entitled *The Struggle of Women against Gender Inequality in Ruth Ware’s The Woman in Cabin 10* which was written by Siti Muniroh (2019), a student of Islamic State University of Maulana Malik Ibrahim Malang. This thesis discusses the problems of gender inequality faced by three women characters

in the novel *The Woman in Cabin 10* by Ruth Ware, there is Laura Blacklock, Carrie, and Anne Bullmer. The researcher found that there were 5 problems faced by three characters.

The gap of this research is definitely the object used by the researcher in this research. The novel *All The Lives We Never Lived* was written by Anuradha Roy and was published in the USA in 2018 and has 288 pages. Thus, before doing this research, the researcher do observation in order to know that the novel *All The Lives We Never Lived* has never been researched before it uses liberal feminism theory by John Stuart Mill and Harriet Taylor. In this study, we look at all aspects of thought in the form of opinions expressed by female figures regarding freedom which are influenced by individualism, which emphasizes the importance of freedom, notably personal freedom, and the struggles for female characters to gain freedom and personal desires.

B. Research Questions

In order to get scientific knowledge as accumulative science for specific purpose and explicit explanation, it is required to formulate the problem of the study. Therefore, the researcher proposed the research problem in this study, that is:

How are the struggles carried out by Gayatri's character in Anuradha Roy's *All The Lives We Never Lived*?

C. Scope and Limitation

The scope in this study is limited Gayatri's action in struggling to achieve gender equality and women's rights carried as viewed liberal feminism perspective by using liberal feminism approach by John Stuart Mill and Harriet Taylor.

D. Significances of The Study

This study is expected to give theoretical and practical contribution in relation to the study of literary criticism, particularly in feminism theory.

Theoretically, this study is expected to enriching the development of literary criticism found in Anuradha Roy's *All The Lives We Never Lived*, especially on the feminism issue and women's struggle as new perspective in the knowledge of exploring novel. It also gives references in literary work particularly in the term of feminism and women's struggle action.

Practically, this research is suggested to persuade readers to think critically about liberal feminism as a branch of feminism theory and women's struggle which to helps the readers to understand about feminist literary criticism. Furthermore, this study is also important for student in order to deeper and broader their understanding on women's struggle and liberal feminism. Therefore, this study will become a source of information for others who interested in doing relevant study.

E. Definition of Key Terms

To avoid different understanding, the researcher provides definition for some terms frequently used in this study. The following terms frequently found in this study:

1. Feminism : Feminism is an ideology of women's liberation, because that is inherent in all of its approach is the belief that women suffer injustice because of their gender (Humm, 2002). Feminism is theory on understanding the nature of gender inequality to analyse gender inequality. Theme explored in feminism include discrimination, objectification (especially sexual objectification), oppression, patriarchy, stereotyping art history, and contemporary art and aesthetic (Valentina, 2004).
2. Liberal Feminism : According to Tong (Tong R. , 2017), liberal feminism developed in the 18th century. This stream stems from a political stream called liberalism. The liberal feminism movement was pioneered in every century by Mary Wollstonecraft, John Stuart Mill, Harriet Taylor, and Betty Friedan. Basically, liberalists demand three basic rights, namely the right to education, equal civil rights, and equal economic rights for women and men. The rationale for liberal feminism is the idea that humans are autonomous beings who can determine their rights and powers by themselves, led by reason. With reason, humans are able to understand the principles of morality and individual freedom.
3. Feminist Literary Criticism : Feminist literary criticism as a branch of sociology of literature begins with the desire of female feminism to analyse the works of women in the past and to show the image of women in the work of male authors that display women as repressed, misinterpreted, and trivialized by the traditions of patriarchal dominance. Feminism can be

interpreted as a viewpoint or lifestyle that has different roots live and develop according to different socio-cultural (Sugihastuti, 2010).

CHAPTER II

REVIEW ON RELATED LITERATURE

A. Feminist literary criticism

Feminist literary criticism as a branch of sociology of literature begins with the desire of female feminism to analyse the works of women in the past and to show the image of women in the work of male authors that display women as repressed, misinterpreted, and trivialized by the traditions of patriarchal dominance. Feminism can be interpreted as a viewpoint or lifestyle that has different roots live and develop according to different socio-cultural (Sugihastuti, 2010). Therefore, generally, feminism is an analytical tool or movement that is historical and contextual in accordance with the new consciousness that develops to address issues concerning women's injustice and inequality. Feminist literary criticism is one of the various literary criticisms that are based on feminist ideas that want justice in looking at the existence of women. By focusing on the analysis and assessment of women writers and how women are portrayed in literature, in relation to men and their community environment.

B. The Concept of Feminism

Feminism is an ideology of women's liberation because what is inherent in all of its approaches is the belief that women suffer injustice because of their gender (Humm, 2002). Feminism is a framework to understand the nature of gender inequality to analyse gender inequality. Themes explored in feminism include

discrimination, objectification (especially sexual objectification), oppression, patriarchy, stereotyping art history, and contemporary art and aesthetics (Valentina, 2004, p. 34). Feminism is way of both thinking and acting in fact the union of action and thought is central to feminism programs for social change. As a result, feminism makes woman's interest central in movement for social change. One of the causes of feminism is patriarchy, which is the origin of the concept of equality between men and women, and also the concept of woman. Hence, feminism arose as a response to those injustices and inequality. It examines women's social roles, experiences, interests, chores, and feminist politics in a variety of fields, like: economics, literature, philosophy, and education (Arivia, 2003). Feminism as a movement has been around for decades and there have been numerous focuses on it. One of them that concurs with the theme that discuss in this thesis is liberal feminism which will be discussed in the following section.

C. Liberal Feminism

Liberal feminism has been one of the most visible and popular kinds of feminism, for liberal feminists, acquiring equality between women and men is the ultimate objective. Liberal feminism is an individualistic form of feminist theory, which focuses on women's ability to maintain their equality through their own actions and choices. Liberal feminism is inspired by principles of enlightenment that, men and women equally have peculiarities (Fakih, 1996). Liberal feminists argue that society holds the false belief that women are, by nature, less intellectually and physically capable than men. Thus, it tends to discriminate against women in the academy, the forum, and the marketplace.

The goal for liberal feminists in the late 1800s and early 1900s was to gain women's suffrage under the idea that they would then gain individual liberty. They were seeking to gain freedom through equality, putting an end to men's cruelty to women, and gaining the freedom to opportunities to become full persons (Valentina, 2004, p. 36). They believed that no government or custom should prohibit the exercise of personal freedom. Early liberal feminists had to counter the assumption that only white men deserved to be full citizens. Feminists such as Mary Wollstonecraft, Judith Sargent Murray, and Frances Wright advocated for women's full political inclusion

This perspective received its classic formulation in Mary Wollstonecraft's *A Vindication of the Rights of Woman*, John Stuart Mill's "The Subjection of Women," and the nineteenth-century women's suffrage movement. Its main thrust, an emphasis still felt in such groups as the National Organization for Women (NOW), is that female subordination is rooted in a set of customary and legal constraints that block women's entrance to and success in the public sphere. To the extent that society holds the false belief that women are, by nature, less intellectually and physically capable than men, it tends to discriminate against women in the academy, the forum, and the marketplace. As liberal feminists see it, this discrimination against women is unfair. Women should have as much chance to succeed in the public realm as men do. Gender justice, insist liberal feminists, requires us, first, to make the rules of the game fair and, second, to ensure that none of the runners in the race for society's goods and services are systematically disadvantaged (Tong R. , 2017, p. 11)

This category of feminism still considers the need for distinction between men and women, this group justifies that women work alongside men. They women to be

integrated in total, in all roles, including working outside the home, thus there is no longer a gender group that is more dominant. This group assumes it is not necessarily to change to overall structures, but it is enough to involve women in various roles, such as their role in the social, economic and political life. The Rationale of this perspective, all human beings, men, and women are created equal and harmonious, and it should not happen the oppression between each other. In ontological, both are the same and the right of men naturally also become women's rights. The main point of this theory is on freedom and equality rationality. Women are rational beings, with the same ability as men, so that should be given the same rights as men (Arivia, 2003).

Liberal feminism is a view to place women who have full and individual freedom. Alison Jaggar in his book *Feminist Politics and Human Nature*, argues that according to liberals, the unique basic human trait is ability its rationality. However, Aristotle's classic argument is that humans are animal's rationale (animal ratio) then liberals define rationality in various aspects including the emphasis on morality and wisdom. Mary Wollstonecraft wrote *A Vindication of the Rights of Women in 1792*, arguing that women should have the same access as men to economic and educational opportunities. Liberal feminists contemporary want to make women more recognized in world politics, eliminate disparate access to power and influence over men and women, and thus achieve equal rights for men and women (Arivia, 2003, p. 99).

D. Liberal Feminism by John Stuart Mill and Harriet Taylor

J.S Mill and Harriet Taylor Mill join Wollstonecraft. Which emphasizes the importance of rationality for women. John Stuart Mill and Harriet Taylor Mill further

emphasize that the equality of women and men is realized, not it is enough to be given the same education but also to be given the opportunity to play a role in the economy and guaranteed civil rights which include the right to organization, freedom of opinion, the right to vote and property rights personal and other civil rights (Tong R. , 2017, p. 26)

Another contribution of the thoughts of the two of them is that they both emphasize the importance of Education, Partnership, and Equality. Mill places more emphasis on education and rights, while Harriet Taylor emphasizes partnerships. Mill also questions the superiority of men, according to him that men are not intellectually superior to women. Mill's thoughts are too interesting that the virtues attached to women are often detrimental to women because women can't be themselves because they will be people who want the community (Tong R. P., Feminist Thought, 2009).

The liberal feminism movement has several important indicators that serve as guidelines to determine the extent to which a person is said to have liberal feminism thoughts. These indicators are that women have choices and can think freely and rationally. A woman has the right not to marry, work, or change herself for the better if it is her personal choice and she chooses to believe it is in her best interests. Working in the domestic sector, thus according to liberal feminism, is a bad choice because it is unviable for women, and the cause of oppression is women themselves. (Tong R. , 2017).

Liberal feminism is influenced by individualism which emphasizes the importance of freedom, especially the freedom to choose. They see some similarities

between men and women and wish for a society in which there are some similarities between the two. This feminist movement aims at providing women control over their bodies as well as their social lives (Ray, 2014).

Both Mill and Taylor make the argument that the most popular way to maximize total utility (happiness or enjoyment) is to allow individuals to pursue their desires as long as they do not limit or hinder each other in the process. Mill and Taylor also differed from Wollstonecraft in their belief that in order for society to achieve sexual equality or gender justice, it must provide women with the same political rights and opportunities as men, as well as education (Tong R. P., *Feminist Thought*, 2009, p. 23).

Taylor insisted that working for women was psychologically important, regardless of whether the work actualized utility. Taylor wrote that even if every woman could rely on men to support her life at the time, it would be far preferable if some of that income came from the income itself, even if the total income was only slightly higher than the income of women. That is, rather than being pressured to marginalize themselves so that men can be the primary supporters of life with the power to issue what is produced. In short, in order to be a partner and not a slave to her husband, the wife must make a profit outside the home. (Tong R. P., *Feminist Thought*, 2009, p. 25).

In the book of *The Subjection of Women*, Mill argued that if women were recognized as fully rational and entitled to the same civil liberties and economic opportunities as men, society would benefit as well. Mill proceeded further than

Wollstonecraft in questioning the false assumption that men and women have equal intellectual superiority. He insisted that the difference in intellectual achievement between men and women was solely due to men receiving a more comprehensive education and men being in a better position. Mill is eager to assert that men are not intellectually superior to women, and that men tend to overstate the impact of women's attention to detail, use of concrete examples, and intuition as a form of expression. superior knowledge that is unusual in men (Tong R. P., *Feminist Thought*, 2009, pp. 26-28).

According to Mill, even if all women are worse than all men at some point, this does not justify forbidding women from attempting to do so, because anything that women cannot do naturally is too much for them to do and prohibit women from doing it again. What women can do, but not as well as their male competitors. Women are thought to be marginalized by competition. While Mill believes that women will perform well in any competition with men, he admits that biological sex differences will give male competitors an advantage at times (Tong R. P., *Feminist Thought*, 2009).

John Stuart Mill and Harriet Taylor both emphasized the importance of achieving gender equality. It is not enough to receive the same education; one must also be given the opportunity to participate in the economy as well as guaranteed civil rights such as the right to organize, freedom of expression, and the right to vote, as well as private property rights and other civil rights.

As feminism in India is a set of movements aimed at defining, establishing, and defending equal political, economic, and social rights and opportunities for women in India. It is the pursuit of women's rights within the society of India, like their feminist counterparts all over the world, feminists in India seek gender equality such as the right to work for equal wages, the right to equal access to health and education, and equal political rights (Ray, 2014, p. 13). Indian feminists also have fought against culture-specific issues within India as in the West there has been some criticism of feminist movements in India. They have especially been criticised for focusing too much on privileged women.

Based on the liberal feminist approach of 19th century, which was coined by John Stuart Mill and Harriet Taylor in the book *Feminist Thought*, Tong (Tong R. P., *Feminist Thought*, 2009) determined the indicators of the feminist approach as follows:

1. Women's Right to Get Education.

Overall, Mill went further than Wollstonecraft in challenging men's alleged intellectual superiority. Stressing the sameness of men's and women's mental abilities, Wollstonecraft nonetheless entertained the thought that women might not be able to attain the same degree of knowledge as men. Mill expressed no such reservation. He insisted intellectual achievement gaps between women and men simply resulted from men's more thorough education and privileged position. In fact, Mill was so eager to establish that men were not intellectually superior to women that he tended to err in the opposite direction, valorizing women's

attention to detail, use of concrete examples, and intuitiveness as superior cognitive skills not often found in men (Taylor, 1997, p. 177).

2. Women's Right to Have Job

Taylor and Mill claimed that permitting individuals to pursue their own preferences maximized liberty, provided the individuals did not hinder, obstruct, or harm others in the process. Taylor and Mill also departed from Wollstonecraft in insisting that to achieve equality between the sexes, society must provide women with the same political rights and economic opportunities (as well as the same education) enjoyed by men. In the book *Enfranchisement of Women*, Harriet Taylor argues that the task of men and women is to support life. In addition to getting education and political rights, women must also look for opportunities to become male partners in business and reap the benefits, risks, and income of productive industries, namely by working and having a career (Tong R. , 2017, p. 26)

3. Women's Right to Get Freedom of Expression

Every human being must have a personal desire, which desire is a form of liking, pleasure, and making it a hobby to achieve their own happiness. Likewise, women have the right to explore their hobbies as a form of achieving pleasure and spilling their talents and interests. John Stuart Mill and Harriet Taylor argue that every individual has the right to pursue what they want as long as they do not limit each other and hinder the process of achieving it (Tong R. , 2017, p. 27).

CHAPTER III

RESEARCH METHOD

A. Research Design

The study applies Feminist Literary Criticism which covers the analysis of works of literature. In the process of literary criticism, the critics weigh the work, discover excellencies and weaknesses, and then pass the appropriate judgement. Moreover, literary theory that guide those that criticize people's work. The research is aimed to analyse the data related to present study sees the women's struggle carried out by women character as viewed by liberal feminism in the novel *All The Lives We Never Lived* by Anuradha Roy in the point of view of feminist perspective. To be more specific, this study employs the theory of liberal feminism approach in 19th Century by John Stuart Mill and Harriet Taylor.

B. Data Source

The primary data source is *All The Lives We Never Lived* by Anuradha Roy that published in 2018 by Atria Books, as the object of this research. This book is a fiction book genre that contains 288 pages and 26 chapters.

C. Data Collection

To collect the data there are some levels that the researcher does during analysing the novel *All The Lived We Never Lived* by Anuradha Roy. The researcher takes some steps as follows, the first is comprehensive reading the novel. It aims to get general understanding about the story in the novel including about the plot, the

characters, and their role in the story. Secondly, identify data by the research objectives in the form of words, sentences, dialogues, and other texts that are by the research. Next, identify the data according to the problem formulation that has been made, which will be discussed based on the problem formulation and in-depth analysis regarding the accuracy of the data found.

D. Data Analysis

After all the data have been collected, the next step is classifying the data. In classifying the data, the researcher classifies the Gayatri's struggle carried out by women character in the novel include Gayatri's struggle to get education rights, Gayatri's struggle to have job and, Gayatri's struggle to get freedom of Expression. Then, interpreting the data that have been categorized to women's struggle as viewed by liberal feminism of 19th century by John Stuart Mill and Harriet Taylor. The fourth step is presenting all the data from the result of analysis, and the last step is making conclusion of the analysis, the procedure in making a conclusion according to the data that has been analyzed.

CHAPTER IV

FINDING AND DISCUSSION

This chapter contains the analysis of this research. This research analyses women's struggle action carried out by Gayatri's character as viewed liberal feminism in the novel *All The Lives We Never Lived* by Anuradha with uses liberal feminism approach of 19th century by John Stuart Mill and Harriet Taylor which emphasizes political rights, economic opportunities, and personal freedom. In this chapter, the researcher focuses on the analysis of Gayatri's struggle, researchers examine several aspects, namely, women have the right to learn and get an education, women have the right to achieve personal goals or desires, women can work, women have the right to choose and women have the right to freedom. in the novel *All The Lives We Never Lived* by Anuradha Roy. Researchers have reviewed how Gayatri's struggles to get her rights as a woman, both in the aspects of education rights, economy opportunity and the struggle for freedom of expression.

A. Gayatri's Struggle to Achieve Education

In this novel, Anuradha Roy tells the story of India's history during colonial rule. At that time women lived in the arms of a patriarchal culture. There are many injustices experienced by women, one of which is in terms of education. The thoughts of J.S. Mill and Harriet Taylor also come from Wollstonecraft, who said that if society wants to achieve sexual equality or gender justice, then society must provide equal political and educational rights as enjoyed by men (Tong R. P., *Feminist Thought*, 2009, p. 23).

Gayatri is a fan of art. She loves painting and dancing. Before marriage, she often spent her time drawing, painting, and practicing dancing. But her talent for art is taken for granted by her husband. In the colonial era in India, the world of women was only limited to children and families. Women only need to cook, take care of children and carry out domestic tasks. However, it is different with Gayatri. She looked for reproaches to be able to learn to paint. This can be seen from the excerpts of the script in the novel as follows:

Gayatri edged towards him, retreated. She wanted to ask him if she could go to Santiniketan to learn painting from Nandalal Bose. Santiniketan was all she had dreamed of since her visit, what she craved was to be under its open sky in the company of other students, with pots of paint and bundles of brushes, grinding her own pigments as she had heard they did there. She had discovered that one of the friends with Rabindranath was the vice principal of Santiniketan's art school. It was as if all had been divinely ordained: she would tell the poet about her visit, how she had longed to join the school then and not been able to. He would tell the vice principal to admit her to the school instantly (Roy, 2018, p. 23).

The first evidence in the quote above relates when Gayatri asked her German friend Walter Spies to go to Santiniketan, an art school in India. Gayatri wanted to learn to paint from Nandala Bose, a well-known artist at the time. The Santiniketan Art School was an art school for foreigners, nobles, and men during the British colonial period in India. Santiniketan has been her dream school since her first visit with one of her friends, Rabindranath.

Gayatri is a passionate, active, and hardworking learner. Her efforts to achieve her goals are not only in her dreams, but are also fought for until she obtains them. This is evident in her efforts to persuade the deputy head of the art school at Santiniketan to accept her immediately. Aside from that, she can persuade the deputy

head that Gayatri, despite her lack of nobility, wants to study painting there. She aspires to learn to paint in the wild and to sit among the students.

During the colonial period in India, women had many limitations on their ability to explore their talents and interests, including the right to education. In the other hand, Gayatri is not silent in her slump. She fights for her right to receive educational opportunities. This is evidence of women's struggles to obtain an education, to learn and to become educated.

Gayatri's tutors for dance and music were dismissed as soon as her father died. It was decided by the family that she must be married off without delay; a young, fatherless daughter was too much of a responsibility for her brothers. My mother listened poker-faced, doodling with her sari. besides, the girl stay danced and took singing lessons. And who knew what she had been up to during her travels? What on earth did a young girl need to cross the oceans for? It was all a little too much". At this point my father stopped his narration to glance at her and my mother say, "I was never scared off by brains and spirit. What is a woman without brains" (Roy, 2018, p. 26)

The quote above describes the moment when Gayatri's father died. Gayatri's tutor, who teaches dance and music, will be dismissed immediately. Her family asked her to stop studying music and dancing. She was soon to be married off to a man she did not choose and was asked to give up art. Nevertheless, Gayatri scoffs at her family's decision. She denies the plans that her family will decide. Gayatri says she is not afraid of the brain and spirit. It means that Gayatri is not afraid to risk her fighting spirit to study art. At that time, women were limited in self-exploration, limited to study or even prohibited, because women were considered unable to have a career. Women were only charged with household chores and taking care of children and husbands. If a woman engages in activities outside the home, it is considered a violation of the rules and deprives the family of dignity.

Besides that, Gayatri also said, "I was never scared off by brains and spirit. What is a woman without brains?". From this statement, it can be concluded that women are meaningless if they do not have intelligence. Besides that, Gayatri also said, "What is the meaning of a woman without a brain?" From this statement, it can be concluded that women are meaningless if they do not have intelligence. Women is not enough to simply appear beautiful and elegant. It must, however, be balanced with intelligence in thinking and acting in order to avoid being used as a political tool. Gayatri's obstacles in fighting for her right to study and get an education also come from her family. However, this did not make her give up and stop learning. She opposes her family's narrow understanding of women's right to education. This shows Gayatri's struggle to get education.

From the next day we began studying together. Who knows what people of those times thought when they saw me sitting on a mat on the floor with a foreigner, learning Sanskrit. (Roy, 2018, p. 116).

The last piece of evidence in the quote above describes a time when Gayatri and her friends Walter Spies and Beryl de Zoete were studying at Santiniketan, an art school in India that was only open to royalty and foreigners. Apart from her talent for painting, dancing, language and literature, Gayatri was successfully accepted at the art school. She was accepted there also because of the help of her friends, Walter Spies and Beryl de Zoete. She sat on the mat with the students who were foreigners studying Sanskrit. This is a dream she has longed for. Gayatri is unconcerned about what others think of her; all she cares about is learning. This is a form of a woman's struggle to obtain an education. From this data, it can be concluded that Gayatri is a woman who

has a passion for learning. She is also a woman who is tough and persistent in fighting for her rights.

Not only men can be intellectuals, but women are also capable of being intellectual figures. Mill opposed the unfounded assumption of male intellectual superiority. According to Mill's opinion, the intellectual abilities of men and women are the same (Tong R. P., 2008, p. 28). Women are also able to achieve the same level of understanding as men, or can even exceed the knowledge possessed by men. Women can be intellectual figures like men. In the novel *All The Lives We Never Lived*, Gayatri is described as an intellectual woman. This is evident in the following data.

Not long after their first meeting, Beryl de Zoete have decided that Gayatri Rozario is young, beautiful, gifted, tortured, stifled, was an obvious subject for rescue (Roy, 2018, p. 54)

The evidence above explains that Gayatri's friend from Germany, Beryl, reveals that Gayatri is a young, beautiful, and talented woman. However, Gayatri is restrained by the family; she is tormented by not having the freedom to develop her talents. Gayatri's friend, Beryl thinks that Gayatri is an obvious subject to save, meaning that Gayatri's talents and skills in art will be assisted and facilitated to develop her talents and be given a way to practice her potential in the art world.

Gayatri is an intelligent person. Her brilliant ideas open up opportunities for other women to study art. Berly was impressed by her artistic potential and wanted to assist her talent in developing India's arts culture. Gayatri's passion for learning to

paint, dance, and music made her ogled by European artists who stopped in India, including Walter Spies and Berly de Zoete.

She is an inspiration to all women—this is what the liberation of women is about,” he said (Roy, 2018, p. 100).

Based on the evidence above shows that Gayatri is an inspirational figure for all women. The quote above says that Walter Spies said Gayatri is a woman who can inspire other women to fight for their rights in achieving equality and freedom. Gayatri studies to be an intellectual. One indicator of people who have intelligence is those who can inspire those around them. Gayatri is a brave, intelligent, and inspiring person among her people. She inspires other women to be passionate about fighting for women's rights and freedoms, especially in fighting for the equal rights of men and women in their country. Gayatri's courage in voicing women's rights makes the women around her become motivated by her actions. This data shows that not only men can be inspirational figures. However, women are also capable of being an inspiration to many people.

B. Gayatri's Struggle to have a Job

The indicator of liberal feminism, which was coined by John Stuart Mill and Harriet Taylor, is the right to work. Like men, women also have the right to have a career. In the book *Enfranchisement of Women*, Harriet Taylor argues that the task of men and women is to support life. In addition to getting education and political rights, women must also look for opportunities to become male partners in business and reap the benefits, risks, and income of productive industries, namely by working and

having a career (Engels, 2010). Taylor also emphasized the importance of choosing between being a wife and mother on the one hand and working outside on the other. Women can also combine their domestic and maternal responsibilities with a career or work.

In the novel *All The Lives All The Lived*, the figure of Gayatri is described as a woman who is able to take on a role in the family, namely by working and having a career. This is shown in the story in the following novel.

I have started collecting money for my passage & Myshkin's & I am painting with great determination (Roy, 2018, p. 196)

The first evidence found in the novel quote above is that the character Gayatri is a female figure who can work. In the colonial period in India, women lived under pressure, the only space women had were children and family, women were required to take care of domestic tasks, women did not get an education like men, women were forbidden to pursue hobbies and even women were forbidden to work. Feeling that life is constrained, Gayatri decides to go to the island of the Gods, Bali, an island in Indonesia, she goes with her friends Walter Spies and Berly de Zoete. She leaves her husband and child. Feeling that life is constrained, Gayatri decides to go to the island of the Gods, Bali, an island in Indonesia. She goes with her friends Walter Spies and Berly de Zoete. She leaves her husband and child.

There Gayatri feels freedom, she is free to paint, learn to dance and see performing arts. He could even work there. Gayatri works as a painter, she collects money from her work to provide for her and her child, Myskin. Gayatri can inspire

other women that women can work and have careers like men. Judging from the liberal feminism theory by John Stuart Mill, Gayatri's action is a form of struggle for economic rights. Gayatri paints not only as a hobby but also to work and earn money to support herself and her child, Myskin.

I am working very, very hard. I am immersed in work, it thrills me & consumes everything I have. I don't want to spend a minute doing anything else but work. It is as if I have turned a corner of a winding road that seemed to have no end & I have found my way of painting (Roy, 2018, p. 202)

According to the quote above, Gayatri, the female character in Anuradha Roy's novel, is a hardworking woman. Gayatri spends her time working, as evidenced by the novel passage above. She said in a letter she sent to a friend in her hometown named Lis. Apart from studying painting, Gayatri also works as a painter in Bali. Not a single moment is wasted. Gayatri loves her job as a painter. Her tenacity in learning to paint makes her find the right way to paint. She looks good when she's experimenting with colors on the canvas. As a result, Gayatri can be described as an independent, strong, and hardworking woman. Gayatri is not a man-dependent woman. This is an example of a woman's struggle to work and advance in her career.

The evenings feel long, but I am so tired I fall asleep quickly. All day I work like a madwoman. I have no clock on the wall, sometimes when I come out of my hut it is evening & the music has started to chime. More & more I am making things with my hands—then I use them in my painting (Roy, 2018, p. 236)

In the data above, Gayatri describes her life on the island of Bali in a letter to her best friend, Lis, in the data above. She told Lis that she had been working all day. Gayatri spends her entire day painting. She has created various works of art. Living

in Bali make Gayatri free to do whatever she wants, including work, painting, dancing, traveling, and attending art performances.

According to the data shows, Gayatri is a strong and persistent woman. She is a hardworking woman who is conscientious about her work. A woman who is adamant about achieving all of her goals and fighting for her rights. This is a manifestation of women's economic rights struggle. It promotes women's independence by emphasizing their ability to work.

C. Gayatri's struggle to Get Freedom of Expression

Every human being must have a personal desire, which desire is a form of liking, pleasure, and making it a hobby to achieve their own happiness. Likewise, women have the right to explore their hobbies as a form of achieving pleasure and spilling their talents and interests. John Stuart Mill and Harriet Taylor argue that every individual has the right to pursue what they want as long as they do not limit each other and hinder the process of achieving it (Tong R. P., *Feminist Thought: Pengantar Paling Komprehensif Kepada Arus Utama Pemikiran Feminis*, 2008).

Women have the right to choose, achieve, and receive what they want. There are several struggles carried out by the women character, Gayatri, in Anuradha Roy's novel entitled *All The Lives We Never Lives*, to gain personal freedom, which is contained in the novel's following data fragment.

The troubling difference was in my parents's ages: she was seventeen, he thirty-three. But she would catch up with him, they said to each other, differences of age became more insignificant with every passing year. Besides, motherhood was bound to temper her wild spirit (Roy, 2018, p. 27).

From the quote from the novel above, Myskin (Gayatri's son) reveals that what causes frequent disputes between father and mother is the age difference. His mother married his father when he was 17 years old, while his father at that time was 33 years old. The Myskins family was dysfunctional from the start. His father and mother's marriage was a loveless marriage, his parents were not compatible with each other in every way. His father is a patriot, a college lecturer who considers himself progressive but also thinks that progressive must be within limits. Gayatri, his mother, censured everything her husband believed in, from his superficial patriotism to his narrow perspective of women's freedom.

On the other hand, Gayatri is a person who loves to dance and paint. She daydreams uncomfortably when she thinks of society's view, which emphasizes that women are only expected to feed their children or cook for their families. For Gayatri, being a mother doesn't make her wild spirit weak in fighting for women's freedom. Gayatri consistently avoids her husband's perception that women's freedom is insignificant in terms of fighting for their personal rights.

She ended, "Painting, singing, dancing, these are wonderful things. Everyone needs hobbies. But there are hobbies and then there are serious matters." (Roy, 2018, p. 27)

"I don't want you to stop any of it, I just beg you to be less . . . what shall I say . . . impulsive." "Im. Pul. Sive." My mother said the word as if she were trying it on for size.

"Have you any idea how tolerant I am? I despair sometimes. Everyone admires me as a progressive man. Allows his wife every freedom, they say in my staffroom, lets her do anything she pleases. And yet the other day..."

"So my freedom is something you store in a locked iron safe? To dole out when you see fit?" (Roy, 2018, p. 28)

The data above tells of the debate between Gayatri and her husband. Gayatri's husband is a patriot who considers himself to be a progressive person, but also thinks that there must be limits to being progressive, especially for women. Gayatri denounces everything her husband believes in, from his shallow patriotism to his narrow view of women's freedom. On the other hand, Gayatri is someone who loves to dancing and painting. She expresses her enthusiasm for painting and dancing. She claims that her early marriage destroyed her dreams, limited her growth, and forced her to be constantly involved in domestic matters.

Gayatri's concept of freedom is personal; she is skeptical of national freedom when women are held captive in the name of marriage and family. Women have the right to do whatever they want as long as it does not contradict social norms. The evidence from the dialogue in the novel above shows that Gayatri still evades her husband's statement that she must always move around in household matters. Gayatri rejects her husband's limited perspective on women's rights. Gayatri's action is a form of women's liberation, a form of disagreement over gender inequalities, and a form of submission to demand women's rights.

My mother said that Women had rights too. This was what he had heard Mukti Devi say only the other day at a Society for Indian Patriots meeting when she made a fiery speech exhorting men to bring their wives out of purdah, make them join the fight for independence (Roy, 2018, p. 58)

The evidence in the data fragment above, Myskin explained that her mother's idea about fighting for rights was also supported by her friend, Mukti Devi. This woman has a high caste, namely knights. She is a female official in Muntazir, which

is her hometown. Mukti Devi is one of the female members of the Indian patriotism group. Mukti Devi gave an impassioned speech at a meeting of the Society for Indian Patriots, urging men to take their wives out and invite them to join the struggle for independence. This means that women are invited to fight against colonialism by learning and taking education, honing their skills, talents, and interests, and fighting for their rights, not joining the war against the colonials. This is a manifestation of women's struggle for freedom and human rights.

My father was not like Dinu's, he never summoned me or interrogated me. Even so, I was wary of him. My mother knew this and if I was being difficult, all she had to say was "Wait till your father comes home, wait till he hears what you've been up to." My father's personality was forbidding the things that occupied the rest of us were too frivolous for him. My mother complained about the difficulties of fighting for freedom in this country (Roy, 2018, p. 61)

In the quote above, Myskin (Gayatri's son) narrates that his father always forbids things that keep them busy, namely doing things outside of their obligations, such as playing outside the house and doing hobbies. He forbade Gayatri from painting and dancing because, during the British colonial period in India, women were forbidden from doing anything other domestic work, such as cooking and child care. Her husband's ban made Gayatri complain about the difficulty of fighting for freedom in her country, about the difficulty of getting equal rights for women, one of which is the right to achieve personal desires such as opportunities to explore self-potential, do hobbies, entertainment, and recreation. Gayatri's complaint action is a form of a woman's struggle to get freedom and what she wants, as long as it doesn't violate the prevailing norms.

“I can concentrate wholly and entirely on ancient India through the morning and on philosophical works in the evenings. I have made a notebook in which, each day, I write down an important thought that has crossed my mind. Yesterday my thought was this: that every thinking man needs solitude and freedom if he is to realize his full mental potential. In the days of old, ascetics went away to meditate. We can no longer do so now, we have jobs, we have families. But could the Buddha have been the Buddha if he had stayed home? What a laughable thought. I will bring up the notebook and read out my list of thoughts to you all when I come. I am impatient to be there. How contradictory feelings are! We want to be hermits one day and family men the next.” (Roy, 2018, p. 94)

In the passage above, Gayatri writes down her thoughts in her notebook: that everyone needs solitude and freedom if he is to realize his full mental potential. The point is, everyone has the right to do whatever he wants as a form of knowing his mental potential. Everyone has the right to be free to explore the potentials that exist within them, rather than being restrained and subjected to numerous restrictions that cause a person to become depressed. In this instance, it emphasizes the right of women to do whatever they want in order to recognize and explore their inner potential.

Gayatri's idea of women's freedom is evident in the sentence *“Yesterday my thought was this: that every thinking man needs solitude and freedom if he is to realize his full mental potential”*. The sentence explains that everyone requires time alone and the freedom to explore themselves in order to discover their potential and realize their mentality as a whole. as well as women who also deserve the space to express emotions and feelings and hone the potential and talents that exist in themselves.

When she was arrested, my father said, her courage became more apparent than ever. A woman alone, being marched off to prison by a squad of burly men, yet she showed no signs of fear. She gave her followers a set of instructions in a steady voice. She told them not to make any trouble. They were to do exactly the same as they did when she was with them: spin the loom, meditate, pray, demonstrate against British rule, but only as peacefully as the Mahatma had instructed (Roy, 2018, p. 98)

In the following evidence, Myskin recounts when his mother, Gayatri, was arrested by the British police. But Gayatri doesn't look scared when she is taken to jail by a group of policemen; her courage is so real. Gayatri gives a call to her followers, who are the women of her village, to keep doing what they used to do with Gayatri. This shows the struggle of women to fight for their rights, against fear, being able to come forward with courage to fight for their rights.

The irony of my mother's freedom cannot have escaped my father. He always looked truth in the face however hard its glare hurt his eyes: he knew then, as I was to realize later, that each of her little liberties depended on his acquiescence. She had felt stifled and she had broken free. She had not chosen the austerity and sacrifice of the fight for a common cause, she has instead fallen as low as a woman could, she had left her child and husband for a lover (Roy, 2018, p. 113).

The proof of Gayatri's struggle to get what she wanted in the quote above is that she chose to leave her family, including her children and husband, which only added to the problem. Gayatri feels that her life is constrained and does not have the freedom to pursue her personal desires, so Gayatri sacrifices her family to get what she wants. Gayatri chooses to leave her husband and children for something she wants, namely studying art, painting, dancing, traveling, and being with the people she loves. Even though Gayatri's decision is fraught with danger, but she remains steadfast in her resolve. This is a representation of a woman's struggle to obtain what she desires.

CHAPTER V

CONCLUSION

After analysing the novel *All The Lives We Never Lived* by Anuradha Roy using the theory of liberal feminism. Finally, the researcher comes to the part of the study which consist of conclusion and suggestion. In this chapter, the researcher will give the conclusion which deal with the analysis which has been done in the previous chapter and also, the researcher will provide suggestions for readers, especially for the next researcher who will use the same theory as used in this study.

A. Conclusion

After analysing the novel *All The Lives We Never Lived*, the researcher found four aspects of the form of liberal feminism. First, the women character's struggle to obtain an education; Gayatri is an art lover who enjoys painting, dancing, language, and literature. Gayatri's struggle to obtain an education takes the form of her struggle to be accepted at Santiniketan, the art school of her dreams, and Gayatri opposes the negative perceptions of others about her while studying at Santiniketan. Second, the form of the struggle of the first character to get economic rights (to work) is that Gayatri works hard to get her dream job, which is an artist. She went to Bali to pursue her career as a skilled painter, and because of her hard work, Gayatri was able to earn money to support her son, who is living in India. Third, the form of the character's struggle to get the right to freedom, especially personal freedom. Gayatri's form of struggle for freedom is that she opposes the opinions of others who have broad views

on women's freedom, including her own husband. In the novel *All the Lives We Never Lived*, it is described that Gayatri is a woman who is intelligent and has broad insight. Gayatri is also a figure of inspiration for other women in the struggle for freedom.

B. Suggestion

All The Lives We Never Lived by Anuradha Roy is a very interesting novel to read. This novel has many sides can be studied further and in depth. The following suggestions can be submitted based on the research conducted: It is hoped that the community will respect women's existence and provide equal opportunities to men in education and women's rights Women are also intellectual beings who can compete in a variety of fields. If women are allowed to express their opinions and pursue their desires as long as they do not harm others, society will benefit as well. Readers are expected to learn from the novel *All The Lives We Never Lived's* main character, who has fought for his right to be free of discrimination. The main character's struggle to be free is very interesting and full of challenges. As a result, she became a rational woman with the ability to act.

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CURRICULUM VITAE



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