

**AN ANALYSIS OF WOMEN'S AUTONOMY OF FEMALE
CHARACTER ON JENNIFER MAKUMBI'S *THE FIRST
WOMAN*: LIBERAL FEMINISM THEORY**

THESIS

**By:
Faradiba Alma Mevia
NIM 18320149**



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

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WOMAN: LIBERAL FEMINISM THEORY***

THESIS

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By:
Faradiba Alma Mevia
NIM 18320149

Advisor:
Agung Wiranata Kusuma, M.A.
NIP 198402072015031004



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

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**An Analysis of Women’s Autonomy on Female Character on Jennifer Makumbi’s *The First Woman: Liberal Feminism Theory***” 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 7th 2022

The Researcher



Paradiba Alma Mevia

NIM 18320149


APPROVAL SHEET

This to certify that Faradiba Alma Mevia's thesis entitled "**An Analysis of Women's Autonomy on Female Character on Jennifer Makumbi's *The First Woman: Liberal Feminism Theory***" has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

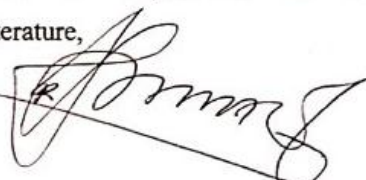
Malang, December 7th 2022

Approved by

Advisor,



Agung Wiranata Kusuma, M.A.
NIP/19880711201802012182

Head of Department of English
Literature,


Ribut Wahyudi, M.Ed., Ph.D.
NIP 198112052011011007

Acknowledged by

Dean


Dr. M. Faisal, M.A.
NIP 197411012003121003



LEGITIMATION SHEET

This is to certify that Faradiba Alma Mevia's thesis entitled "**An Analysis of Women's Autonomy on Female Character on Jennifer Makumbi's *The First Woman: Liberal Feminism Theory***" has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in Department of English Literature.

Malang, December 7th 2022

Board of Examiners

1. Dr. Siti Masitoh, M. Hum
NIP. 196810202003122001
2. Asni Furaida, M.A.
NIP. 19880711201802012182
3. Agung Wiranata Kusuma, M.A.
NIP. 198402072015031004

Signatures



Approved by

Dean of Faculty of Humanities


Dr. M. Faisol, M. Ag.
NIP197411012003121003

MOTTO

Do what makes you happy!

DEDICATION

This thesis I dedicate to:

My parents, My brother and also My big family.

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Bismillahirrahmannirrahim

Praise be to Allah S.W.T the Almighty and the Most Merciful, the Lord of the worlds, the ruler of the Hereafter, who always blesses this universe and everything in it. Praise be to Allah, who has helped one of his servants complete the thesis entitled *An Analysis of Personal Autonomy on Female Character on Jennifer Makumbi's The First Woman: Liberal Feminism Theory*. *Sholawat* and greetings may be bestowed on the Prophet Muhammad SAW, who has pulled us all from darkness to the light of life.

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The Researcher



Faradiba Alma Mevia

NIM 18320149

ABSTRACT

Mevia, Faradiba Alma (2022) An Analysis of Women's Autonomy on Female Character on Jennifer Makumbi's *The First Woman*: Liberal Feminism theory. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Agung Wiranata Kusuma, M.A.

Keywords: *The First Woman*, Feminism, Personal Autonomy

Personal autonomy as part of individual freedom can positively impact humans. However, in reality, not all humans have personal autonomy. As depicted in the women in the novel *The First Woman* by Jennifer Makumbi. This research was conducted to know two things. The first is how the depiction of the personal autonomy of female characters in the novel *The First Woman* by Jennifer Makumbi. Then the second is what is the impact of personal autonomy on the lives of the women described in the novel. From this study, researcher managed to find that women have various positions. Some get their personal autonomy and get their equality, and rights. In contrast, some women get different treatment from men and fellow women. In addition, they also have difficulty obtaining personal autonomy. Then the second is the impact of personal autonomy on women's lives in the novel. The women get proper education and can be free to determine their life choices without coercion from any party. Furthermore, the theory used in this study is the theory of Feminism and Personal Autonomy. In addition, in this study, researcher used a sociological approach and feminist literary criticism, and descriptive qualitative research methods. The researcher suggests that future researcher examine this novel using other theories, such as psychological theory.

مستخلص البحث

ميفيا ، فاراديا ألما (٢٠٢٢) تحليل استقلالية الإناث في الشخصيات النسائية في رواية المرأة الأولى بقلم جنيفر ماكومي: نظرية النسوية الليبرالية. فرضية. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة مولان مالك إبراهيم الإسلامية الحكومية مالانج. المشرف اجونج ويراناتا كوسوما ، الماجستير.

الكلمات الأساسية: الأدب، النسوية، الاستقلالية الشخصية.

يمكن أن تؤثر الاستقلالية الشخصية كجزء من الحرية الفردية بشكل إيجابي على البشر. ومع ذلك، في الواقع، لا يتمتع كل البشر باستقلالية شخصية. كما صورت في رواية المرأة الأولى بقلم جنيفر ماكومي. تم إجراء هذا البحث لمعرفة شيئين. الأول هو كيفية تصوير الاستقلالية الشخصية للشخصيات النسائية في رواية المرأة الأولى بقلم جنيفر ماكومي. ثم الثاني هو ما هو تأثير الاستقلالية الشخصية على حياة النساء الموصوفات في الرواية. من خلال هذه الدراسة، تمكن الباحثون من اكتشاف أن النساء يشغلن مناصب مختلفة. يحصل البعض على استقلاليتهن الشخصية ويحصلون على المساواة والحقوق. في المقابل، تحصل بعض النساء على معاملة مختلفة عن الرجال والنساء. بالإضافة إلى ذلك، لديهم أيضًا صعوبة في الحصول على الاستقلال الشخصي. ثم الثاني هو تأثير الاستقلالية الشخصية على حياة المرأة في الرواية. تحصل المرأة على التعليم المناسب ويمكن أن تكون حرة في تحديد خيارات حياتها دون إكراه من أي طرف. علاوة على ذلك، فإن النظرية المستخدمة في هذه الدراسة هي نظرية النسوية والاستقلالية الشخصية. بالإضافة إلى ذلك، في هذه الدراسة، استخدم الباحثون المنهج الاجتماعي والنقد الأدبي النسوي، وأساليب البحث الوصفية النوعية. يقترح الباحث أن يقوم الباحثون المستقبليون بفحص هذه الرواية باستخدام نظريات أخرى، مثل النظرية النفسية.

ABSTRAK

Mevia, Faradiba Alma (2022) Analisis Otonomi Perempuan pada Karakter Wanita dalam Novel *The First Woman* karya Jennifer Makumbi: Teori Liberal Feminisme. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Agung Wiranata Kusuma, M.A.

Kata Kunci: *The First Woman*, Feminisme, Otonomi Pribadi

Otonomi pribadi sebagai bagian dari kemerdekaan individu mampu memberikan dampak positif pada manusia. Namun, pada kenyataannya, tidak semua manusia mendapatkan otonomi pribadi dalam hidupnya. Seperti yang tergambar pada para perempuan di novel *The First Woman* karya Jennifer Makumbi. Kemudian, penelitian ini dilakukan ini dengan tujuan untuk mengetahui dua hal. Yang pertama adalah bagaimana penggambaran otonomi pribadi tokoh perempuan dalam novel *The First Woman* karya Jennifer Makumbi. Kemudian yang kedua adalah apa dampak dari otonomi pribadi terhadap kehidupan perempuan yang digambarkan dalam novel. Dari penelitian ini, peneliti berhasil menemukan bahwa perempuan memiliki posisi yang beragam. Beberapa mendapatkan otonomi pribadinya dan mendapatkan kesetaraan serta hak-haknya. Sedangkan beberapa perempuan mendapatkan perlakuan yang berbeda dengan laki-laki maupun sesama perempuan. Selain itu, mereka juga kesulitan dalam mendapatkan otonomi pribadinya. Kemudian yang kedua adalah dampak dari otonomi pribadi terhadap kehidupan perempuan dalam novel. Para perempuan mendapatkan pendidikan yang layak serta bisa bebas dalam menentukan apa pilihan hidup mereka tanpa paksaan dari pihak manapun. Selanjutnya, teori yang digunakan dalam penelitian ini adalah teori Feminisme dan Otonomi Pribadi. Selain itu, dalam penelitian ini, peneliti menggunakan pendekatan sosiologi serta kritik sastra feminis dan menggunakan metode penelitian kualitatif deskriptif. Peneliti menyarankan kepada peneliti selanjutnya untuk meneliti novel ini dengan menggunakan teori yang lain, seperti teori psikologi.

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CHAPTER I INTRODUCTION

In this research, the researcher attempts to discuss the background of the study. Additionally, this chapter discusses the researcher's reasons for choosing to research this object, as well as research questions and the objectives of the study. Then, the researcher discusses the benefits of this research as well as the Scope and Limitations of the Research and definitions of key terms.

A. Background

Throughout history, the role of women in society has ensured the nation's stability, advancement, and long-term development. Women account for 43% of the global agricultural workforce, which rises to 70% in some countries (UN Women, 2012). Women also have a role as the primary caregivers for children and the elderly. "Rural women play a key role in supporting their households and communities in achieving food and nutrition security, generating income, and improving rural livelihoods and overall well-being" (United Nations, nd, p.1). Women also contribute to society's transition from pre-literacy to literacy. These data prove that women play many important roles.

Even though women have a crucial role, women often get unfair treatment, and patriarchal culture contributes to women's inequity. Patriarchal culture is where men are regarded as the primary authority figures in social organizations. Men hold a superior position to women in all spheres of social, cultural, and economic life (Pinem, 2009:42). Additionally, patriarchy is a term used in the social sciences particularly anthropology and feminist studies, to refer to the distribution of power

between men and women in which men have an advantage in one or more areas, such as determining lineage, rights, and the rights of the firstborn, personal autonomy in social relationships, participation in public and political or religious life, or the assignment of men's and women's jobs are determined by sexuation. Women undoubtedly suffer from this patriarchal culture. As a result, gender equality is critical.

Then, based on gender equality, the feminist movement was born. The first wave of Feminism was introduced by Mary Wallstonecraft. Then, since the first wave of feminism, the feminist movement has continued to grow and not only in western countries. In one of the countries on the African continent, Uganda, Feminism is also starting to develop. Previously, many women in Uganda experienced injustice and some of them even experienced sexual violence. According to the 2016 Uganda Demographic and Health Survey, More than a fifth of women aged 15 to 49 in Uganda experience some form of sexual violence, even 13% of women of the same age range experience sexual violence each year (United Nations, n.d.). Early marriage also still occurs in Uganda, preventing women from continuing their education due to pregnancy and early marriage.

From these data above, women try to get their rights and personal autonomy. Likewise, they want to be free from harmful rules in the novel *The First Woman* by Jennifer Makumbi. The story tells about a young Ugandan girl who confronts a piercing question that has haunted her childhood: who is my mother? When she reaches the age of twelve. She lived with her grandmother-Natetta, her best friend, and a slew of aunts. Kirabo was raised in a small village without her mother's

guidance. Nevertheless, Kirabo still feels her mother's absence every step. This sense of abandonment is exacerbated by Kirabo's growing awareness of an unidentified second self, an independent spirit at odds with the sweet and obedient personality she has always known. To find out more about this force inside her and the woman who gave birth to her, Kirabo begins spending afternoons with Nsuuta, a local witch, exchanging stories and learning about the woman who gave birth to her. She also says that Kirabo has some of the spirits of the "first woman," an independent, original state that has been nearly extinguished from the female population in the modern world.

There are several previous studies related to the study discussed by the researcher. The first research is a thesis by Sudarni (2017), the second is a thesis by Aryanika (2018), a journal by Juliani (2018), a journal by Rohtama, and friends (2018), the next research is a journal by Nugroho (2019), and the journal by Noviarini (2021). Of the six journals, all used the theory of feminism and qualitative descriptive research methods. The results of the six previous studies are about how women struggle against all forms of oppression that occur to women, struggle to get their rights, and struggle to realize their dreams.

Meanwhile, Kurniawati and friends (2018) write a journal using qualitative descriptive methods. They aim to describe forms of gender injustice, sexual violence and the struggle of the main character named Dewi Ayu to fight against women's oppression over men in post-colonial in the novel *Cantik Itu Luka* by Eka Kurniawan. The results of this research state that the portrait of Dewi Ayu is a form of negotiation against colonialism.

Puspita (2019) write a journal using descriptive qualitative research methods. The purpose of this research is to get an overview and understanding of the role of women in society, especially the stereotypes of women in the novel *Perempuan Berkalung Sorban* dan *Geni Jora* by Abidah El Khalieqy. Then, the results of this study stated that the form of negative stereotypes found in this study was the labelling that women were stupid, a source of error, and did not know manners.

Next is a research journal conducted by Djamereng (2020). This study uses descriptive qualitative research methods. Then, after analyzing the data, several forms of gender inequality are depicted in the novel *Perempuan di Titik Nol*, i. e. In the vortex of violence and sexual harassment, women and the second class are considered identical and similar to women with proper education classes, which are also very difficult. Moreover, class differences in social society are the source of the emergence of women's oppression.

The last is a research journal by Safitri (2020). This journal uses qualitative descriptive research methods. Then, Feminism and Women's Autonomy is the theory used in this research. This study aims to analyze the concept of women's personal autonomy in the novel. The result of this study is to describe the depiction of Personal autonomy in April's character in the Revolutionary Road novel. This study only describes how personal autonomy is in April's character and has not explained how the position of women in the novel.

In conclusion, ten studies use the same theory, i. e. feminism. However, only one uses the theory of Women's Autonomy. Then, it can be concluded that research

using the theory of Women's Autonomy is still rarely done, and the researcher decided to analyze the novel *The First Woman* using the theory of feminism and Women's Autonomy more complete than in the previous research.

The researcher chooses to use the novel *The First Woman* for two reasons. The first is that this novel has never been researched before. Secondly, this novel is interesting to study because this novel won the Jhalak prize for writers of colour in 2021 and received 4.2 reviews out of 3,907 votes on the Goodreads site. In addition, the researcher chose to research this novel in the hope that the findings would be beneficial and will be able to contribute to more research on the novel.

B. Problem of the Study

The researcher formulates the study's problem as follows:

1. How is the depiction of the personal autonomy of the female character in Jennifer Makumbi's *The First Woman*?
2. What is the impact of personal autonomy on woman's life as portrayed in the novel?

C. Significance of the Study

As a part of the research, it is important to discuss the study's significance with the readers of this study.

This study is expected to add to the development of literary criticism in the novel *The First Woman* by Jennifer Makumbi. Besides that, it is expected that the findings of this study will serve as a resource for other researchers in the future that interested in exploring the same topic or theory, particularly feminism and

Women's Autonomy. Through this research, it is hoped that it can benefit society and all readers so that they can learn and understand more about the feminist movement amidst a patriarchal culture, how women get their personal autonomy, and so on.

D. Scope and Limitation

The main focus of this research is to discuss the female character in the novel *The First Woman* by Jennifer Makumbi by using feminism theory by Marry Wolstonecraft. Then, in this study, researcher will focus on Women's Autonomy illustrated in the novel *The First Woman* by Jennifer Makumbi.

E. Definition of Key Terms

1. Personal autonomy refers to the freedom to make a decision within a limited set of possibilities, but necessarily the capacity to assess those alternatives objectively and systematically. Walsh, (as cited in Safitri, 2020)

2. Feminism: Feminism is defined as advocacy or support for equality of women and men, accompanied by a commitment to improving the position of women in society (Outwaite, 2008)

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher wants to describe the approach used to carry out the whole research, as well as the theory. The approach used in this research is the Feminist literary criticism. Then, the theory used in this research is the liberal feminism theory depicted by Mary Wollstonecraft and woman's autonomy theory.

A. Sociological Approach

The sociology of literature approach is an approach to literature that considers social aspects (Damono, 1978: 2). Ratna (2003: 2-3) mentions several definitions of sociology of literature, including: (a) understanding literary works by considering social aspects, (b) understanding the totality of works accompanied by social aspects contained therein, (c) an understanding of literary works as well as their relationship to the society behind them, (d) sociology of literature is a bidirectional (dialectical) relationship between literature and society, and (e) sociology of literature seeks to find the quality of independence between literature and society.

The sociology of literature can be classified into three types. The first is Sociology of the author. Sociology of the author is defined as one of the sociological studies of literature that focuses on the author as the creator of literary works (Wiyatmi, 2008: 13). The areas studied by the author's sociology include: the author's social status, the author's social ideology, the author's socio-cultural background, the author's social position in society, the intended readership, the writer's livelihood, and professionalism in writing. Second, Sociology of literary

works. The sociology of literature is the study of the sociology of literature which examines literary works in relation to social problems that live in society (Wiyatmi, 2008: 20). The focus of attention on the sociology of literature is on the content of the literary work, the goals and the things implied by the literary work itself related to social problems. Third, Sociology of readers. Sociology of readers is one model of the study of sociology of literature that focuses attention on the relationship between literary works and readers (Wiyatmi, 2008: 26). In addition, sociology of readers also includes the impact/function of literary works on the reader.

B. Feminist Literary Criticism

In the process of analyzing the object of this research, the researcher tries to use a Feminist literary criticism approach, because this approach is very appropriate to be used to understand and see the phenomena contained in the novel. The critical approach of feminism originates from the feminist movement in the western world which is rooted in the struggle for equal rights for women. The struggle aimed at eradicating gender inequality began in the eighteenth century, especially with the publication of Mary Wollstonecraft's writings entitled *A Vindication of the Rights of Women*, 1792. Then, following John Stuart Mill's *The Subjection of Women*, 1869, Margeret Fuller wrote *Women in the Nineteenth Century*, 1845 (Ensiklopedia Sastra Indonesia, 2022).

This feminist critique issues a long-standing ideology centered on (gender) men coupled with a patriarchal culture. This feminist critique favours women authors and opposes men's traditional and established ideas and views on the nature of women and how women feel, think and act and how women, in general, respond

to life and living. Thus, this feminist critique questions the prejudices and prejudices against women that are formed by men (Ensiklopedia Sastra Indonesia, 2022).

Feminist criticism is concerned with "the ways in which literature (and other cultural productions) reinforce or undermine the economic, political, social, and psychological oppression of women" (Tyson, 2006). This school of thought examines the ways in which some components of our culture are essentially patriarchal (male-dominated) and seeks to reveal sexism in the literature about women, which can take both explicit and implicit forms. Another definition of feminist literary criticism is that it is a component of literary science that emphasizes literary research with a feminist perspective (Trinil, 2017).

So in this study, the feminist literary criticism approach employed by the researcher is suitable since the major objective of this study is to inform the readers of this study that the novel entitled *The First Woman* by Jennifer Makumbi raises the story of the struggle of women in everyday life.

Feminism comes from the Latin, *Femina* or woman. The term came into use in the 1890s, referring to the theory of the equality of men and women and the movement for women's rights (Azis, 2007). Wolf defines feminism as a theory that expresses the personal dignity and worth of all women. In such an understanding, a woman will believe in themselves. Meanwhile, Budianta defines feminism as an ideological critique of a perspective that ignores the problem of inequality and injustice in assigning roles and social identities based on gender differences (Sofia, 2019). Then, according to William Outwaite, feminism is defined as advocacy or

support for equality of women and men, accompanied by a commitment to improving the position of women in society. This term assumes the existence of unequal conditions between men and women, be it in male domination (patriarchy), gender inequality, or the social effects of gender differences (Outwaite, 2008). From some of the definitions above, it can be concluded that feminism is an understanding that expresses equality between men and women.

Hughes (2002) states that there are six key concepts in feminism, namely:

1. Equality

Significant campaigns have been waged throughout feminist history to grant women the right to vote, access to higher education, and equal wages and working conditions. The central argument of these campaigns has been that women and men are equal as human beings. Therefore, women are entitled to equal treatment. Feminists have also argued, as a corollary, that any observed differences between the sexes are the result of socialization or unequal treatment. Given that men and women are equal, women are just as capable of becoming scientists, astronauts, and corporate executives at global companies. They are also equally entitled to the same wage for the same work and the same educational opportunities (Phillips, 1987; Evans, 1995; Hughes, 2002).

2. Difference

Moore (1994:2) in Hughes 2002, commenting on the prominence of difference in social and cultural theory, states, "there is

an obsessive concern with concerns of difference, and the term is so malleable that nearly anything may be subsumed under it." Barrett (1987) employs the term pervasive to describe the scope and frequency of difference in feminist theory. Similarly, Evans (1995, p. 6) observes, 'One peculiarity of "different," both inside the debate and elsewhere in feminist thought, is that it seems to be continuously mentioned, but is frequently not defined.' In addition, this section has highlighted the tyranny of dualism by demonstrating that when we attempt to study difference, we are continuously compelled to investigate concerns of equality.

3. Choice

Walsh (as cited in Hughes, 2002), defines structure as a "recurring pattern of behavior with a constraining effect." Therefore, structural issues impact the autonomy of choice. For instance, a purely agentic account of career choice would suggest that individuals are free to choose any form of employment they desire, whereas a structuralist account would emphasize how career choices are constrained, for instance, by the gendering of women's and men's work (Hughes, 2002).

4. Care

Regarding the issue of care, there are two areas where greater consistency has been observed. First, feminist analyses of the gendered

identity of primary caregivers have been conducted. Despite the fact that there are unavoidable exceptions, research in this field has made it clear that women are primarily responsible for the physical and emotional labor of caregiving. This statement is applicable to all institutional settings, from diverse family structures to multinational corporations. The second consistent aspect of sociological theory has been the identification of care as work.

5. Time

In Heidegger's (1977; 1980) work, time and being have been extensively examined to the extent that 'Being and time are almost fused' (Stambaugh, 1977: xi). The approach of Heidegger explains how birth and death are the time frames within which we exist. In this situation, time is the "limit of life" (Adam, 1990: 30). In this regard, Forman (1989) states, "women not only live in time (from birth to death), but they also give time, and this action has a profound effect on Being in the World." (Hughes, 2002).

6. Experience

Skeggs (1997), in Hughes (2002), explains that experience has been interpreted as feminism in the sense that feminism as a social movement and as a personal ideology began when women began to communicate with one another and make sense of their experiences as women. In fact, according to de Lauretis (1994:8), feminism is responsible for conceptualizing "experience in relation to both social-

material practices and to the formation and processes of subjectivity."

This is due to the fact that experience is central to feminist political, critical, and textual practices, such as raising awareness, criticizing scientific discourses and methodologies, and imagining new forms of social organization.

First-wave feminism, which is the beginning of liberal feminism, started around the late 1700s to early 1900s. Mary Wollstonecraft is one of the figures who introduced this theory of liberal feminism. In 1792, Mary Wollstonecraft wrote an article with the title *Vindication of the Right of Woman* which laid the foundation for the principles of feminism. In her writings, Wollstonecraft demanded equality and better education for women and created a critique of social systems that relegated women to inferior positions (Rokhmansyah, 2016).

Liberal feminism emphasizes its thinking on the importance of individual freedom and autonomy. These feminists advocate equal rights between men and women and assume that women's subordination is rooted in legal and customary limitations that prevent women from entering the public sphere. Society assumes that women have less intellectual and physical abilities than men. This is because of its natural condition. Therefore, women are considered unable to carry out their roles in the public environment. This assumption is opposed by liberal feminism. According to liberals, humans (women and men) are created equal and have the same rights, and must also have the same opportunities to advance themselves (Madsen 2000:35-37).

C. Personal Autonomy

Every human being has the right to get their own autonomy. Autonomy is a Greek term that originally meant self-rule or self-governance (Osamor et al., 2016). Furthermore, in ECLAC 2016, autonomy defines as, the ability of individuals to make decisions about their own lives based on what they want to be and what they want to do (ECLAC, 2011a), ensuring that human rights are protected in a setting of full equality, and so is a prerequisite for overcoming gender inequities. Autonomy becomes a central element for achieving equality—a fundamental human right—and a precondition for women to act as full subjects of development. It is also conceived as a component of freedom, as a specific combination of capacity and lack of restrictions (Forbes 1995).

A person's ability to make their own decisions is referred to as Personal Autonomy. Self-control does not necessitate adopting reasonable criteria of self-righteousness or wrongness. Embedded Autonomy can be defined in a variety of ways, depending on the type of Autonomy that inspired it in the past (Dworkin, 1988). Besides, Dworkin also said that, Taken literally, autonomy means self-legislation or obeying only one's own rules or acting according to one's own will (Dworkin 1999). Personal autonomy exists in various aspects, namely:

1. Autonomy in education

Some educators think students should be more active in planning or selecting school learning experiences. Such techniques can drive students to be more interested in school, more motivated to study, and more willing

to assume greater responsibility for their education. In addition, student autonomy or learner autonomy may refer to many theories of education that propose that learning is enhanced when individuals assume greater control or responsibility for their learning process. See differentiation, individualized learning, scaffolding, student-centered learning, and student involvement for related discussions (Edglosary, 2014).

2. Autonomy in family

Family autonomy will refer to the assumption that a family unit, however defined, should be governed by the private decisions of some or all of its members. The decisions will not be subject to scrutiny or interference from outside authorities unless there is a compelling reason which is itself discernible without intrusion. Thus, family autonomy will be considered a derivative of individual privacy because a family is a group of individuals, each possessing the right of privacy. These privacy rights are meaningless unless a specific context exists where those rights are properly exercised. The family is that context. In other words, family autonomy is the state of separateness from societal intervention that occurs when adult family members are allowed to freely exercise their own rights of privacy in family decision-making (McMullen, 1992).

CHAPTER III RESEARCH METHOD

The methodology of research is the systematic, theoretical examination of the procedures used in a particular field of study (Kothari, 2004). A problem-solving approach involves a series of steps to explain, describe and forecast phenomena in order to come up with a solution. A number of methods are used in this research, including:

A. Research Design

According to Kerlinger (1986) research design is a plan, structure, and strategy of investigation conceived so as to obtain answers to research questions and to control variance. This study can be classified into literary criticism. Literary criticism is the discipline of interpreting, analyzing and evaluating works of literature (Fard, 2016: 330). This study uses descriptive qualitative research techniques in the form of dialogue or even word descriptive data to examine women's autonomy in *The First Woman* by Jennifer Makumbi using a Feminism theory. Additionally, the data collection technique used in this study was document analysis starting from reading, take notes, and analyzing the data from the novel *The First Woman*. The theory used in this research is Feminist theory by Marry Wallstonecraft and Hughes and Women's autonomy.

B. Data Sources

The data of this study is, Jennifer Makumbi's *The First Woman: Activism* cover phrases, words, dialogues, clauses sentences, and narrations. The novel used by the researcher in this research is the novel *The First Woman* in hardcover form

with 437 pages and five chapters. This novel was published on 2020 in Oneworld publications, London, England.

C. Data Collection

Narrative analysis is used to collect data in this study. In narrative analysis, the entire text is scrutinized, with a particular focus on the story's overall plot and logical progression. For text analysis, narrative analysis is a powerful tool. The ideological underpinnings of a text's literary structure can be uncovered through narrative analysis (Stokes, 2006: 72).

The researcher went through a series of steps to gather data. Identifying the object to be studied is the first step. The second step is to read the novel more than once. The third step is understand the contents of the novel. Next, collect the data obtained after reading that novel. After collecting the data, the researcher begins classifying it and relating it to the theory being used.

D. Data Analysis

The researcher then performed data analysis after gathering all of the necessary information. Analysis of data is the practice of identifying patterns, categories, and basic units of description so that themes can be discovered and working hypotheses can be developed based on the data (Moleong, 2018: 280). Then, the researcher began the analysis of the data by classifying it. Next, the researcher started to manage the information that had just been gathered. As a follow-up, in order to analyze the data the researcher used a Feminism and Personal

autonomy theory on the female characters in the novel *The First Woman* by Jennifer Makumbi.

CHAPTER IV FINDING AND DISCUSSION

Despite the fact that they are frequently subjected to unfavorable treatment in society, women continue to perform an essential role. There are occasions when men and women are treated differently, and the majority of the time, this difference is the worst for women. The following provides a concise summary of the challenges that women face when attempting to attain their personal autonomy.

A. The depiction of the personal autonomy of the female character in Jennifer Makumbi's *The First Woman*.

The depiction of women in Jennifer Makumbi's novel *The First Woman* uses three principles of feminism: difference, choice, and equality. From these three principles, it can be seen that the situation of women is very diverse. Some of them get different treatment from one another, are treated unequally, and cannot choose their own way of life.

The following is a description of the position of women depicted in the novel:

1. Difference

In the book of Christina Hughes (2002), there are several key terms of feminism. The first is a difference. Similarly, Evans (1995, p. 6) observes, 'One peculiarity of "different," both inside the debate and elsewhere in feminist thought, is that it seems to be continuously mentioned, but is frequently not defined.' In addition, this section has highlighted the tyranny of dualism by demonstrating that

when someone attempt to study differences, they are continuously compelled to investigate equality concerns.

Most people seem to give different treatment to others regarding different gender, i.e., male and female. Women receive many different treatments. The differences that women accept are depicted in the novel *The First Woman* by Jennifer Makumbi as follows:

The first distinction is in the rules given to women regarding their posture and how they should sit. Because there are distinct guidelines for men and women to follow when it comes to sitting, in contrast to men, women must sit with their legs crossed and their knees bent while seated. This issue is demonstrated in the citation provided below:

'Sit properly!' Kirabo snapped her legs closed. (Makumbi, p.13).

'Kirabo' – Gayi's voice was soft – 'you cannot sit like men. Always kneel. You will not offend anyone that way (Makumbi, p.13).

I see hardness in your eyes, Kirabo. Don't be like your Aunt Abi. A woman's knees bend. Even when your man is wrong you allow him to be right (Makumbi, p. 137).

It illustrates how women should sit. They should sit with their knees bent and their legs crossed. Conversely, men are not required to get on their knees or bow their legs.

In addition, ladies earn even another distinction when they give birth to a baby girl as opposed to a boy. It is believed that a lady would have ill fortune if she gave birth to a daughter. The following data explain this:

'Luzze became sad, as every time the woman had another girl. At first, he thought it was bad luck that girl babies kept coming...' (Makumbi, p. 6).

As illustrated in the data, Luzze is afraid that his wives will still give birth to daughters. Because that would be bad luck. In addition, baby girls also received different treatment from baby boys. It is proven in the quote below:

One day, Luzze called his three wives into the house and gave them an ultimatum. "From today forwards, if you, or you or you" – he jabbed a finger at each woman – "bear me another girl, don't bring her home" (Makumbi, p. 6).

Luzze warned his wives that he would not let them take the baby home if they had another baby girl. If they did, he would not let them take her. One day, his third wife ended up giving birth to a boy and a girl who were identical twins. The third wife was afraid, bringing only her baby boy home with her and abandoning her daughter in the hole.

When the third delivered, it was a boy. She lifted her breasts to the sky. But wait; there was something left in her stomach. She pushed, and out came a girl. The woman despaired. She looked first at her son and then at the daughter, at the son again and then at the daughter. She made up her mind (Makumbi, p. 6).

'Next to her was an anthill. You know, in those days babies were delivered in matooke plantations. The anthill had a big hole that opened into the ground. The woman picked up the baby girl and stuffed her inside the hole. Then, she carried the baby boy home and presented him to Luzze (Makumbi, p. 7).

From these data, it can be seen those baby boys and girls received different treatment at that time. Even the different treatment came from their own family.

Another difference that women in Uganda receive is land ownership. Men are the people who are entitled to land ownership, different from women. Until 2021, women in Uganda face discrimination in inheritance and land ownership cases. Previous laws gave preference to boys. Widows' families often force them to

leave their homes. Women cannot own land or income, leaving many women in Uganda poor and vulnerable to violence (Harr, 2021). In the novel *The First Woman*, which is set in Uganda, there is data that states that women do not have the right to land ownership. This issue is illustrated in the following data:

'Today, we will go to my house,' Kirabo said.

'What do you mean, "your house"?''

'You mean I have never told you? I have a house. It is big, huge, with a lot of land. My grandfather gave it to me. Come, I will show you.'

Giibwa followed Kirabo reluctantly. 'Why would he give you a house?'

'To belong to me.'

'But you are just a gir.' (Makumbi, p. 34).

'It's my house; my grandfather gave it to me.'

'Women do not own land, jacana legs.'

'In my family we do' (Makumbi, p. 37).

'if land belongs to man, what is left?' (Makumbi, p. 54).

Some of these statistics suggest that women may not have the same rights as men regarding property ownership, particularly land and homes. On the other hand, the rule that states that women are not allowed to own land does not apply within the Kirabo family. In contrast to most women in Uganda, Kirabo holds rights to the house and the land. Therefore, Giibwa, a friend of hers, was taken aback by this news because women traditionally do not have the privilege of owning land.

Next is the difference in the purpose of taking education. There are disparities between the educational objectives that men and women have.

Education, on the other hand, is necessary for the human race. Because the goal of education is to educate and develop the potential in each individual, the process of growing and developing allows each person to become creative, acquire more extensive information, have a good personality, and become a person who is responsible. On the other hand, education plays a significant impact. Despite this, a significant number of people still hold the contrary view. This educational notion for a woman is less important than that of a male is demonstrated by the facts presented below, which can be found in the following data:

Yet no parent would let a girl walk long distances to go to study. Thus, unlike the numerous boys from Eastern Buganda, Busoga, Bukedi, and Bugisu up to Teso, girl pupils at Nattetta Native only came from nearby villages. But then again, it didn't matter. Girls came to school for one thing only: baptism, in case they got married in church (Makumbi, p.251).

From these data, it can be seen how the educational goals differ between men and women. Men can go and come from anywhere to pursue education, but not women. In addition, men are allowed to pursue education wherever they want, unlike women. Most parents with daughters will not allow their daughters to go far for school. Because, generally, girls go to school only for baptisms, in case they get married in church. In addition, at that time, education for women was deemed not very important, as shown in the data below:

'Because you are the woman; you don't need more education. I do. Because a home does not need both husband and wife to work.' (Makumbi, p. 294).

Women are considered not to need further education. Because, at that time, society thought that men needed education to work in the future. However, because women do not need to work outside and their job is to take care of the household, women are considered not to need further education.

Then, in addition to the differences in educational objectives that separate men and women, there are discrepancies in the roles that society assigns to other women. The contrast between women who are regarded as beautiful and those who are deemed ugly is clear. The following data summarizes the responses regarding the differences between women deemed beautiful and women considered ugly.

'But most were sold.'

'Don't say that, Nsuuta.' Alikisa was horrified.

'Arabs took them to Buwarab. They preferred women and children slaves to men because they did not give them trouble. If you were beautiful and my grandfather or other warriors picked you then you were lucky. But if you became troublesome and tried to escape, you were sold.'

'Did Arabs marry the women they took?'

'I have heard that some were taken as wife-slaves, but most were workslaves' (Makumbi, p. 262).

At that time, some beautiful women were luckier than those who were not. The knights will choose beautiful women. However, even though they were beautiful, the girls would be sold if they made trouble and tried to run away.

Other data describing the difference in treatment received by women who are considered beautiful and not are as follows:

'Nsuuta, you are beautiful. You deserve a man to look after you while you president over your home. You deserve to be given the respect of a married woman. Besides, only ugly girls carry on to become nurses and teachers' (Makumbi, p. 290).

She had been told repeatedly that she did not need education about her beauty. Education was for ugly girls – to give them value (Makumbi, p. 290).

The data explains that men usually propose to beautiful women. In addition, beautiful women deserve the honor of being married women. Because, for society

at that time, the primary purpose of women was to get married, and women would be more honorable if married. So, they do not need education. Every individual has the right to education. However, education is not considered the primary goal of women. Therefore, only women considered ugly need education to give them value because they are not beautiful.

Next is the difference in the division of household tasks that are more burdensome for women, where women have to give in more and sacrifice their dreams. As in the following data:

You women are not like us, men. We can have children even after our brains are moldy with age, but not women. Let's say you become a nurse, and we marry. Then who will look after our home and children while you work? Only Europeans and Indians use servants to bring up their children. Look, you have never stepped outside these villages, but let me tell you: there is a reason why most Ganda nurses are men. When women go out in public to work, stupid men imagine that it is because they have failed to secure a marriage and make passes at them as they please' (Makumbi, p. 290).

The data explains the question of whoever will take care of the household and the children if women work. In this case, it is as if only women are responsible for taking care of the house and the children. Then, if a husband allows his wife to work, the surrounding community usually considers husbands unable to maintain and fail to save their marriage.

Next is the difference that women receive after they get married. The difference in their position after marriage tends to benefit the men. This state makes women lose their rights to themselves. Evidenced by the following data:

Father then told me I now belonged to Miiro and his family, including my dead body when I die. That was when I remembered the absolute truth about marriage and cried. All the worry about not marrying, then the beautiful rituals can mask the truth, and you forget that you are crossing into another clan, into another world, and you don't own yourself (Makumbi, p. 312).

The data explains that after a woman marries, her entire life, even her body when she dies, belongs to her husband and her husband's family. In other words, a woman must surrender her whole life to her husband. Women no longer have the right to their bodies. This matter is detrimental to women because they can no longer be free to do and determine what they want.

The next difference that women accept is that women usually do not attend inheritance distribution meetings. Because the meeting is usually done by men only. This is illustrated in the following data:

Midnight came and went, but Kirabo's friends had not yet returned. She and Aunt YA were in the large canopy watching traditional dancers when they were called into the house for a clan meeting to discuss Tom's successor and the distribution of his property. Kirabo was surprised. From what she had heard, women did not attend such meetings. If your father died without making a will and his children came from multiple mothers, it was for the sisters to meet to choose which of their brothers would inherit them and become their father. As for the distribution of Tom's estate, everything would go to Tommy now there was no will. Besides, Tom's only property was that unfinished house in Busega (Makumbi, p. 388).

From the data, it can be seen that Kirabo was called to attend the meeting, and Kirabo showed that she was surprised because women did not usually attend the meeting.

From all the data above, it is apparent how the differences experienced by women at that time. Starting from the differences in educational goals between men and women as well as between women who are beautiful and not, how to sit, land ownership where only men are entitled to land ownership, differences in the division of household tasks, and differences in position after marriage are apparent. It benefitted men and deprived women of their rights to their bodies, and several

other differences caused injustice. This matter makes it difficult for women to choose.

2. Choice

Next is a choice. Walsh (1998:33), cited in Hughes (2002), defines structure as a "recurring pattern of behavior with a constraining effect." Therefore, structural issues impact the autonomy of choice. For instance, a purely agentic account of career choice would suggest that individuals to free to choose any form of employment they desire. In contrast, a structuralist account would emphasize how career choices are constrained, for instance, by the gendering of women's and men's work (Hughes, 2002).

Everyone has the right to choose their path in life. No one has the right to force others to make a choice. Likewise, men and women have the same right to choose what they want in determining a choice. However, women often have difficulty choosing. They get fewer choices than men. The following are some examples of conditions that illustrate how difficult it is for women to get the right to make choices about their own lives.

The first is how women choose or determine something. Women can choose what they want, like continuing their education to pursue their dreams. However, this becomes difficult because women who decide to continue their education rather than marry often get criticized with some negative views by society. As in the following data:

'But girls go to Gayaza to become homemakers. You already have a marriage proposal.'

'I would like to become a nurse'(Makumbi, p. 290).

'Which girl walks away from such a marriage proposal?' Then derivation: 'She has chosen Gayaza over marriage? Hehee, let me laugh, tsk. That is what comes out of educating girls. (Makumbi, p. 295).

The data explained that although Nsuta could choose to continue her education and become a nurse, there was a consequence of that choice, an opposing view from some society because the choices made were not like most other women at that time, namely getting married and being homemakers.

Finally, Nsuuta chose to continue her education and become a nurse. Although, at that time, most nurses were men. It is proven in the following data quotes:

...there is a reason why most Ganda nurses are men (Makumbi, p. 290).

These data concluded that women do not have as many choices as men, including in the professional field. It is evident from the data, which states that most nurses in Uganda are male because women do not get much freedom in their choices. In addition, women seem to have no choice but to get married because if they do not get married soon, they will get a terrible stigma from society, especially if they choose to work or go to school. Apart from women, men are also considered unable to maintain their marriages because they let their wives work or continue their education.

Women have the freedom to choose how they want to live their lives, including whether or not they want to get married before a career or starting a profession, or vice versa. They are also free to marry instead of going to school and continuing their studies. They are free to make their life choices without pressure or influence.

'But girls go to Gayaza to become homemakers. You already have a marriage proposal.'

'I would like to become a nurse.'

'For that you will have to do more studying after Gayaza.'

'I know. But what if I said I would like to do more studying like you and become a nurse for myself and then return and open a dispensary at the parish? On top of the mobile clinic, the villages will have a resident nurse.' (Makumbi, p. 290).

These data explain that a person can continue their education and choose what profession he wants. However, it is not easy because it is hampered by the environment, which requires women to get married immediately.

From some of the data above, it can be concluded that several things make it difficult for women to choose, i.e., in the field of education. Often they are faced with the choice of getting married or continuing their education. However, most of the women eventually had to get married and could not choose to continue their education. The concept of choice has the freedom to choose what one wants.

3. Equality

After difference and choice, there is equality. Feminists have also argued, as a result, that any observed differences between the sexes are the result of socialization or unequal treatment. Given that men and women are equal, women

are just as capable of becoming scientists, astronauts, and corporate executives at global companies. They are also equally entitled to the same wage for work and educational opportunities (Phillips, 1987; Evans, 1995; Hughes, 2002).

Previously, there were differences between men and women and between women and how difficult it was for women to make choices because an unopen and supportive environment hindered them.

Furthermore, there is inequality between men and women. Here are some evidences of the inequality:

The first is in marriage. In marriage, women get unfair treatment. One of them is the division of labor, which is more burdensome for women than men. Because men seem to be able to do whatever they want in marriage, but not with women. It is proven in the following data quotes:

' Getting married is not going to heaven. Maybe the first two, three, even five years it is heaven, but you must drop back to earth some time. Sooner or later the storm strikes. You are busy with the children; he is bored with the routine. The marriage is tossed this way and that. Mostly, he is tossing it, but the world belongs to him. He can get another woman on the side for relief. So, what do you do – pick up your breasts and throw them in the hearth?' (Makumbi, p. 145).

From these data, it can be concluded that women are often preoccupied with taking care of children and men are not. However, men are free to go and get other women when bored. This case is not fair to women.

In addition, another form of discrimination that women face can be found in their professional lives. When it comes to choosing a job or career path, both men and women have the same freedom. However, it is normal for a male doctor but not

for a female. In addition, women are required to be married before reaching the age set by society. The following pieces of evidence support this assertion:

But Nsuuta wanted to do nursing. Some said she had raised herself so high she wanted to complete all the studying in Uganda and go to Bungeleza to become a doctor like men. In the 1930s, a girl aiming to be a doctor was intending to climb into the world of men and shit on their heads. In any case, by the time you finished all that studying you were past marrying age: who would want you? (Makumbi, p. 230).

The data shows the inequality between men and women. Women are considered to have dirty their heads when they choose a profession as a doctor. Which, usually the profession is done by men. In addition, there is an assumption that no one will marry them if the woman has passed the marriageable age limit. This matter is very unfair because men and women should have the same opportunity to choose what profession or job they want.

Besides that, the depiction of women's personal autonomy in the novel is also described as follows.

There are two groups of women in this book. The first category comprises women who struggle to obtain or do not receive their personal autonomy.

The first is, in the field of education where everyone should be able to choose how they want the education they want. However, there are some cases where women cannot get it. As in the following data:

'But I have said I want to take my studies further. Masters say I have potential. I could be Kamuli's first nurse or teacher.' And her father would let the chance slip by. Her mother, having no say in what a man does with his children, would huff but keep quiet (Makumbi, p. 276).

'I got the scholarship to Gayaza' (Makumbi, p. 289).

The data above shows that even when women get good opportunities to continue their education, they still have difficulties because it is hindered by permission and lack of support provided by the family.

Then, not every woman has access to the same opportunities to achieve the same level of ease and freedom of choice. In spite of the fact that they graduate with the same level of education, there will still be distinctions between them. For instance, some women can freely choose what they want, while others do not. In this novel, Giibwa cannot select anything for herself and is forced to follow the parameters established for her. The following data substantiate this assertion:

'Fellow women? Me and you? How? Look, not all women are women. Some women, like you, are men. You go to school, get degrees, then get jobs and employ women like me to be women for you at home. Some women, like me, are children. I cannot even be trusted with my own child.' She looked above Kirabo's head as if someone had arrived but then carried on. 'We are no longer children, you and I, when we pretended to be the same. You are Miro's grandchild, I am the daughter of his labourer. You will be the wife of a big man. And I will be what, your maid? Even that Sio of yours' (Makumbi, p. 421).

From these data, it is evident that not all women have the same opportunities. Some may get a proper education and the freedom to choose what job they want. However, some others do not get the same opportunity. This issue happens because of different family backgrounds.

In addition, when it comes to choosing a job or career path, both men and women have the same freedom. However, it is normal for a male doctor but not for

a female. In addition, women are required to be married before reaching the age set by society. The following pieces of evidence support this assertion:

But Nsuuta wanted to do nursing. Some said she had raised herself so high she wanted to complete all the studying in Uganda and go to Bungeleza to become a doctor like men. In the 1930s, a girl aiming to be a doctor was intending to climb into the world of men and shit on their heads. In any case, by the time you finished all that studying you were past marrying age: who would want you? (Makumbi, p. 230).

The data shows the inequality between men and women. Women are considered to have dirty their heads when they choose a profession as a doctor. Which, usually the profession is done by men. In addition, there is an assumption that no one will marry them if the woman has passed the marriageable age limit. This matter is very unfair because men and women should have the same opportunity to choose what profession or job they want. With the inability of women to choose the job they want, they do not get the personal autonomy they should get.

Then, the second group is the group of women who get their personal autonomy.

The first is that women can make decisions according to what they want. One of them is in childcare. Women are free to determine how they will raise their children. This is contained in the data below:

'I chose to bring them up. You have no right to get angry for me.'

Kirabo was liking this woman.

'But this too is my decision, Mother. I want to bring up my own children, full stop.'
(Makumbi, p. 145)

The data illustrates how Kirabo can make decisions without coercion, proving that Kirabo gets her personal autonomy. With personal autonomy, women can plan and do what they want. Like going to university and doing whatever else they want to do. As in the following data:

Kirabo raised her eyebrows sarcastically. Then she agreed. 'I guess it would be a good life, good for livestock in our villages, especially Grandfather's. First, though, I'm going to university to be free. Free to do things I could not do at Aunt Abi's – go out all night and dance myself dizzy, get drunk, get rid of this hymen before I get married' (Makumbi, p. 417).

From these data, it is evident that women gets the freedom to determine their way of life without coercion from other parties.

Furthermore, women can express their opinions without pressure or coercion. Proven in the data below:

'You do not tell my child to go and strangle herself in my house.' Miiro turned to the elder. 'In this place, she can speak her mind. What you do as a clan head is to explain or correct, but you don't insult my children' (Makumbi, p. 393).

The data explained that the Kirabo family (her grandfather) allowed her to have an opinion. This means, Kirabo gets the freedom of opinion, and she gets her personal autonomy.

From all these data, it can be concluded that there are two groups of women. A first group is a group of women who do not get their personal autonomy. Women who do not get personal autonomy experience several difficulties. Such as difficulties in getting a proper education, unfair treatment, and inability to plan for their future. Because they are hampered by coercion from their environment. In

addition, women's groups who get their personal autonomy can easily make future plans and carry them out. Moreover, they can choose what they want.

B. The impact of personal autonomy on woman's life as portrayed in the novel.

Personal autonomy has an impact on women's lives. In *The First Woman*, there are two impacts of personal autonomy on women's lives. The first is the ability to choose.

1. Ability to choose

A person's ability to make their own decisions is referred to as Personal Autonomy. Self-control does not necessitate adopting reasonable criteria of self-righteousness or wrongness. Embedded autonomy can be defined in various ways, depending on the type of autonomy that inspired it in the past (Dworkin, 1988).

Personal autonomy is found in several aspects, i.e., family and education. Family autonomy is the state of separateness from the societal intervention that occurs when adult family members are allowed to exercise their privacy rights in family decision-making freely (McMullen, 1992).

In the novel *The First Woman* by Jennifer Makumbi, some data illustrate how women obtain personal autonomy. Women who have access to personal autonomy have the ability to choose what they want, and this is reflected in the following data:

In the family, there will be times when one family member gives advice or input to other family members. However, one can still choose which parts to listen to and which ones not. In the novel, it is illustrated that Kirabo's character chooses not to listen to things she doesn't want to hear, this is proven in the following quote:

'No, just selective; she hears what she wants to hear' (Makumbi, p. 15).

Furthermore, with personal autonomy in the family, family members can freely or may determine what they want. One of them may determine how to raise children. In the novel, it is explained that the character Kirabo has a desire for how she will raise her children. This state is proven in the following data:

'But this too is my decision, Mother. I want to bring up my own children, full stop.'
(Makumbi, p. 145)

The data shows that Kirabo planned to raise her children one day when he had children. In addition, Kirabo's stepmother also chose to bring and accept her children, both biological children and stepchildren. This case is explained in the following data:

'Mother, I swore I would not bring up a man's child. Men will not marry you if you have had a child – why would I bring up his? Look at all father's children you brought up. You encouraged him by accepting them. On top of that, none of them has been grateful to you.'

'I choose to bring them up. You have no right to get angry for me' (Makumbi, p. 145).

With the two data above, it can be seen that the women (Kirabo and her stepmother) have the right to make decisions according to what they want without pressure from other family members.

Furthermore, the freedom to choose and determine something according to their wishes. As in the following data:

'Choose any empty bed you want,'

Nunciata said. The new girls perched on the top bunks, their anxiety palpable. Only one of them spoke, the one with an American accent. Others were half-listening to her, half-watching Kirabo. Kirabo noticed a very dark girl staring at her as if they had met before. She looked away. Kirabo pointed at a bed. 'There, that one.'

Kirabo pointed at a bed. 'There, that one.'

'Next to a window?' Aunt Abi frowned. 'It could get draughty at night.'

'It's the one I want' (Makumbi, p. 171).

The data explains that Kirabo chooses a bed near the window, and her aunt warns that it will be windy if he chooses a bed near it. Nevertheless, Kirabo remained in her stance and chose the bed. This case shows that, within the family, a person can determine what they thoroughly want.

In addition, to make decisions freely, each family member also has the freedom to express their opinions. as in the following data:

'You do not tell my child to go and strangle herself in my house.' Miiro turned to the elder. 'In this place, she can speak her mind. What you do as a clan head is to explain or correct, but you don't insult my children' (Makumbi, p. 393).

In the quote, Kirabo's grandfather insists that Kirabo can say what is on her mind. The data explains that family members have the right to express their opinions and what is on their mind.

Furthermore, in the family, each member gets the right to choose what they think is good. As in the following data:

'Thank you, Grandfather. I will use the place, but I will be buying my own land to build my own house, married or not' (Makumbi, p. 394).

The quote explains that Kirabo decided to occupy the house given by her grandfather and still wants to build her own house someday, whether she is married or not.

In addition, Kirabo also chose to go to university and do the things she wanted before she got married. This state is explained in the quote below:

Kirabo raised her eyebrows sarcastically. Then she agreed. 'I guess it would be a good life, good for livestock in our villages, especially Grandfather's. First, though, I'm going to university to be free. Free to do things I could not do at Aunt Abi's – go out all night and dance myself dizzy, get drunk, get rid of this hymen before I get married' (Makumbi, p. 417).

From these data, it is evident that each family member gets the freedom to determine their way of life without coercion from other parties.

Furthermore, women get the freedom to make life choices like being free to choose to have a career first and then get married or vice versa, namely choosing to get married instead of going to school. They are free to make their life choices without any influence. As in the following data:

'But why do we have to bag? Why does my man need to be wealthy and educated to be acceptable? I was not stolen, Mother. I chose to run away with him. Father's quarrel should be with me, not with my man. I am the one who wasted his money in school. Father's mantra that girls must be educated to escape oppression can also be oppressive. Mother, I stayed long enough in school to know it was not for me' (Makumbi, p. 354).

The data explains that a child can choose what they want because they are the ones who will live their lives. Although sometimes there is coercion from parents, in the end, the decision remains on themselves.

In conclusion, Personal Autonomy in the family is very clear in the Kirabo family. Kirabo has the freedom to choose what he wants without coercion from others. Like the concept of Personal Autonomy theory in the family. Each family member has the right to determine and decide what is suitable for them.

2. Get a proper education

The next impact that is obtained by women who get their personal autonomy is getting a proper education.

In the aspect of education, there is also Personal Autonomy. This Personal Autonomy might shape personal autonomy for both students and teachers. A student has the right to receive adequate education and the freedom to freely determine and develop their talents without being subjected to any pressure from any other party. Therefore, a teacher or other educator can choose the material they will present to their students or instruct them in.

There has been equality between men and women in education. By the time setting (70's) or Kirabo's point of view, the education system is better than ever. Girls can go to school and are even encouraged to go to school. Their purpose of going to school is for their future good and not just to have them married in the church because people have started to realize that education can save women from injustice and provide value for women.

This issue is evidenced in the following quotes:

" a girl uneducated is an oppressed wife in the making". Grandmother was renowned for keeping girls safe from pregnancy. All the girls that passed through her hands finished their studies (Makumbi, p. 5).

Stay in school, add value to your looks and men will die to marry you (Makumbi, p. 85).

From these data, it is evident that women get justice by getting the same rights as men to go to school for their interests and a better future.

Then, full support is obtained by women from their families. They get full support from their families to go anywhere to continue their education at the best schools. It is proven in the data below:

'Just get the best out of those city schools and be like your aunts. My job is to show off that my elder grandchild is in secondary school; now she is at university. Do you see me boasting myself?' Kirabo laughed because she had never heard Grandmother speak English (Makumbi, p. 95).

Kirabo was destined for an excellent education (Makumbi, p.104).

From the data above, women have received justice in education. Moreover, they get full support from their family to go to the best school in town. This state is already better than the previous condition, namely the women's limitation to school. As in the following data:

Yet no parent would let a girl walk long distances to go to study... (Makumbi, p. 251)

From the data above, it is clear that women were not allowed to go far to school in the past.

Equality is also reflected in how women are educated in schools. They are given the best education possible. Schools and educators are obligated to help

women get the best education to live better lives for themselves. This state is evidenced in the quote below:

'Our job is to arm the girl child with tools so she can live a meaningful life, for herself and for the nation.' The school was strict on academic performance (Makumbi, p. 179).

In achieving the best education, women are no longer forced to get married immediately. As in the following data:

'Times are changing. Who rushes a daughter into marriage any more? Luutu's Nsangi, who is way older than my Alikisa, is still at Gayaza. Muluka's Nsuuta is also still in school. Everywhere in Entebbe and Kampala, girls are being educated. It is we in the rural areas who are being left behind' (Makumbi, p. 278).

These data show that some unmarried women are still in school to get an education.

Furthermore, education is easily obtained by those with an educated family background. Like the Kirabo family in the data below:

Most of the teenagers were Grandmother's relatives. They came because her grandfather was good at keeping children in school. Also, Great-Grand Luutu had built the schools and churches, and Grandfather was on the board of governors for all schools – Catholic and Protestant, primary and secondary – in the area. When he asked for a place in any of the schools, he got it. His house was so close by they did not have to walk a long way to school (Makumbi, p. 5).

From these data, it can be concluded that the Kirabo family is a family with a good educational background. Therefore, Kirabo easily got the best education. As in the data below:

Every youth knew Kirabo was destined for an excellent education. Apart from Giibwa and other girls still at school, youths avoided her except when they mocked: 'Profesa, what are the books saying?' During childhood, the burden of communal vigilance was occasional; now as a teenager, it was constant (Makumbi, p. 104).

The data shows that Kirabo can choose and get a decent and best education because her family is a family that has an excellent educational background.

Furthermore, women get freedom when they are educated. As in the following data:

Sister Ambrose informed the girls that in terms of brains, they now belonged in the top 10 percent of the country. The privilege of it. St Theresa's was a safe space for them to develop their talents without intimidation, interference or interruption. They owed it to themselves, and to all other girls who did not have their privilege, to excel and to change the world (Makumbi, p. 179).

Based on these findings, it is clear that certain blessed women are allowed to get the opportunity to go to school, and while they are there, they have the freedom to hone their skills and decide what they want to achieve without pressure or coercion from others.

In conclusion, not all of the female characters in the novel get their autonomy. Some women can achieve their Personal Autonomy because they were born in a more progressive era, have a supportive family, and have an exceptional educational background. However, there are still women who struggle to achieve their desired level of personal autonomy regarding their families and schooling. This state is because there are a number of circumstances that work against their achieving their Personal Autonomy, e.g., being born into a family that is less open to offering support, being born in an era that was still closed or had not yet advanced at the time of birth, pressure from the environment and surrounding community, and other circumstances.

Women's position is portrayed in various ways in the novel *The First Woman*. Most women who lived in the past or around the 1930s considered themselves difficult. For instance, they have a tough time obtaining an education

and are subjected to severe shame from society if they are not married. Moreover, if they choose to postpone marriage to further their education or pursue a career, then both men and women, as well as other women, receive different treatment from one another. They also have difficulty making choices for their own lives. Always get pressure in the form of negative stigma from the surrounding community. Moreover, after marriage, women lose their rights to themselves because their whole life and body will belong to their husbands and their husband's family.

However, women's position in the later period or around the 1970s (i.e., in Kirabo's point of view) is much better than before. As a result, women no longer get into much trouble. Women have had the same rights as men in the field of education. Men and women are in the same school and receive the same education. In addition, some women can also make choices about their own lives without coercion from any party.

As a result, the conclusion is that women get much injustice in their lives. However, they continue to persist for justice. Furthermore, it can be described through Feminism and Personal Autonomy theories.

This research (i.e., with the object of the novel *The First Woman*) found the position of women and men who experience inequality. In addition, not all women can get their personal autonomy. Women with family backgrounds with good education find it easier to get their rights. They also do not get any coercion in the decision-making compared to women with the opposite family background. Most have difficulty making choices or do not even have a choice. This state appears

because women are pressured to make their choices. Not infrequently, they are coerced and do not get a chance to choose.

CHAPTER V CONCLUSION AND SUGGESTION

After analyzing women's position and autonomy in the novel *The First Woman* by Jennifer Makumbi, the researcher finally answered all the research problems. At the beginning of this chapter, the researcher will summarize the substantive findings of this literary criticism. Then, at the end of the chapter, the researcher will give advice to the readers, especially the next researcher who wants to apply Feminism or Personal Autonomy.

A. Conclusion

The first is the representation of women's autonomy in the novel *The First Woman* by Jennifer Makumbi. To represent the personal autonomy of the female character in the novel *The First Woman* by Jennifer Makumbi, the researcher uses the theory of Feminism and Personal Autonomy. The researcher found that the portrayal of women in the novel is described by three principles of feminism, namely; difference, equality, and choice. Difference, where women and men get different treatment. Then, equality is when women and men do not get equality. Next is a choice, when women find it difficult to pick and choose what they want for their lives. From this description, it can be seen that there are two groups of women in the novel *The First Woman*. The first is the group of women who have difficulty getting their personal autonomy and the second group is the group of women who get their personal autonomy. In this second group, women who gain personal autonomy have an impact on their personal lives. Such as the ability to choose, where they get the freedom and convenience to choose what they want.

Then, get a proper education, where women get convenience and equality in studying.

In addition, women who get personal autonomy have a good impact on their lives. like having the ability to choose what they want and get a proper education.

B. Suggestion

To enhance the development of literary criticism of Jennifer Makumbi's *The First Woman*, the researcher suggests in future research to criticize this literary work from various particular perspectives, i.e. sociological criticism and psychoanalytic theory. Otherwise, because there is still a lack of other research that uses this novel to criticize, the researcher hopes that future research will criticize this literary work through various other literary analyzes. As a result, the researcher realized that this study still had many errors. Accordingly, the researcher expects constructive criticism and suggestions in the hope that these shortcomings can trigger the emergence of other novelties in the scope of literary criticism.

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CURICULUM VITAE



Faradiba Alma Mevia was born in Blitar, September 1th 1999. She graduated from MAN 22 Jakarta in 2018. During her study at Senior High School, she actively participated in OSIS as the president and a few organizations. She started her higher education in 2018 at the Department of English Literature at UIN Maulana Malik Ibrahim Malang and finished in 2022. During her study at the university, she participated in some organizations, such as English Letters Student Association (2018-2019), the Humanities student executive board (2019-2020) as a member of the social department, and in 2020-2021 as a chair of the social department.