

**FEMINISM VALUES PORTRAYED IN MAGGIE NELSON'S  
*THE ARGONAUTS***

**THESIS**

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

**2024**

**FEMINISM VALUES PORTRAYED IN MAGGIE NELSON'S  
*THE ARGONAUTS***

**THESIS**

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra*  
(S.S.)

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**2024**

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Malang, May 15<sup>th</sup>, 2024

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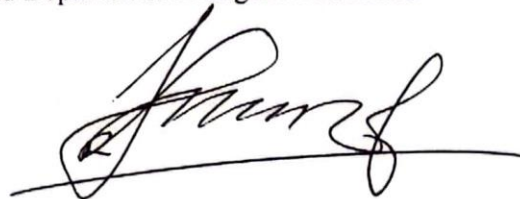
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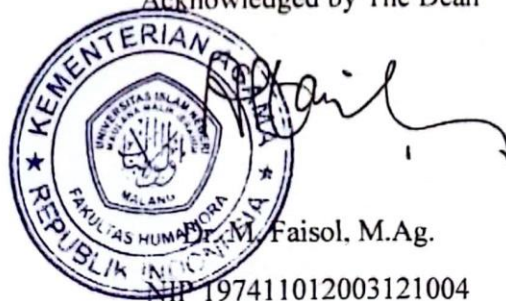
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## MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

°fa innama‘al-‘usri yusrâ

Maka, sesungguhnya beserta kesulitan ada kemudahan.

QS. Al – Insyirah ayat 5

## **DEDICATION**

This Thesis is proudly dedicated to :

My beloved parents Sri Andayati and Priono, my beloved sister Prisca Amelia Putri also my beloved ex Jeje Ardian and Muhti Mubarak who has cheating on me for all of support, motivation, prays and love.

## ACKNOWLEDGEMENTS

*Bismillahirrahmanirrahim*

First and foremost I would like to thank to the Lord of the universe, Allah SWT, for the bless and gratitude given to me. So that, this thesis can be finished. Sholawat and salam are always given to our beloved prophet Muhammad SAW who has guided us from the darkness to the lightness, Islam.

I realize that my thesis will never be finished without any contribution from other people. Therefore, i would like to express my special thanks to my advisor Muhammad Edy Thoyib, M.A. for his patience, great attention, guidance and constructive suggestions. Thank you very much to all of the lecturers who always give their valuable experience, knowledge, and entire lessons. I learn and meet profound spirituality in this university.

This acknowledgement will be incomplete without expressing a special word of thanks to my beloved father and mother, Priono and Sri Andayati whose love sustain me and who have helped me to understand life's most profound lessons, who have supported with their great supports, pray, everlasting love and finance toward everything I have done, and for all of my family who always give their supports, and pray to me. Unforgettably, the biggest thanks of love to Jongin Kim for his great attention, love, understanding, pray, and his supports in writing this thesis. I appreciate all the things you do, and the way you showed me that you care of me.

Besides, sweet greeting to all of my friends in Department of English Literature 2017. Dinda, Nadhifa, Yani, Putri, etc. Also, to everyone whoever you are that inadvertently missed and for all of them who have played an important part in completing this thesis.

Finally, I realize that this work is far from being perfect. So criticism, suggestions for the sake of the perfection and improvements are expected from the readers. I hope that this study would be useful for all the readers, Aamiin Allahumma Aamiin.

Malang, May 15<sup>th</sup>, 2024

The Researcher



Laily Indah Kusuma



## ABSTRACT

**Laily, Indah Kusuma** (2024) *Feminism Values Portrayed in Maggie Nelson's "The Argonauts"*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Muhammad Edy Thoyib, M.A.

Key word: Feminism, values, gender identity, social

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In a patriarchal culture, women are described as being oppressed. Women are not permitted to work in public spaces in patriarchal societies (Idrus, Anurlia, & Fadliya, 2023). They live in a residential area. It is expected of women to look after their families and households. Women are expected by tradition to care for the home and family. In addition, women are not given the opportunity to pursue higher education. If they have the opportunity to further their education, it will only be to support their responsibilities as a wife, mother, and housewife, such as learning how to sew, cook, look after a child, and so on. Related to the phenomenon above, this research aims to answer the following question; How are existentialist feminism aspects portrayed in Maggie Nelson's *The Argonauts*. This research is a literary criticism. The data source of this study is the novel *The Argonauts* by Maggie Nelson. The data of this study comprised feminism values found in *The Argonauts* by Maggie Nelson's Novel. After the data has been collected, the data will be analyzed. Based on the findings and discussion of the data, it is concluded that Nelson's story makes a significant contribution to feminist theory in addition to reflecting her own path. Her work is consistent with the existentialist feminism of Beauvoir, especially in showing how women may participate in social and political arenas, express their intellectual presence, push for social changes, and reject forced otherness. These elements demonstrate Nelson's thoughtful analysis of feminist subjects and her deft adherence to Beauvoir's theory of women's transcendence. As a result, *The Argonauts* not only advances the current feminist conversation but also questions and broadens our conception of gender and identity in contemporary society. The researcher hopes that this research can give a new contribution to the readers, especially the students who are interested in feminist discourse. Furthermore, it is hoped that further researchers will conduct research, which not only focuses on the reflection of feminism but also on the other aspect of values.

## مستخلص البحث

ليلي، إنداح كسوما (2024) مصورة القيم النسوية في رواية بعنوان "رواد الفضاء" بقلم ماجي نيلسون. البحث الجامعي، قسم الأدب الإنجليزية، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف محمد إيدي طيب، الماجستير

كلمة الرئيسية : الاجتماعية، القيم، النسوية، الهوية الجنسية.

في الثقافة الأبوية، توصف النساء بأنهن مضطهدة. لا يسمح للنساء بالعمل في الأماكن العامة في المجتمعات الأبوية (Idrus, Anurlia, and Fadliya, 2023). إنهم يعيشون في منطقة سكنية. ومن المتوقع أن تعني النساء بأسرهن وأسرهن المعيشية. يتوقع من النساء حسب التقاليد رعاية المنزل والأسرة. وبالإضافة إلى ذلك، لا تتاح للمرأة الفرصة لمتابعة التعليم العالي. إذا أتاحت لهم الفرصة لمواصلة تعليمهم، فسيكون ذلك فقط لدعم مسؤولياتهم كزوجة وأم وربة منزل، مثل تعلم كيفية الخياطة والطهي ورعاية الطفل وما إلى ذلك. فيما يتعلق بالظاهرة أعلاه، يهدف هذا البحث إلى الإجابة على سؤالين تاليين؛ الأول هو كيف تقدم ماجي نيلسون كشخصية رئيسية قيمتها النسوية التي تنعكس في رواية بعنوان *The Argonauts*، والثاني هو ما هو الجانب النسوي الذي طرحته ماجي نيلسون من خلال رواية بعنوان *The Argonauts*. هذا البحث نقد أدبي. مصدر بيانات هذه الدراسة هو رواية *The Argonauts* لماجي نيلسون. تضمنت بيانات هذه الدراسة القيم النسوية الموجودة في *The Argonauts* بواسطة رواية ماجي نيلسون. خطوات جمع البيانات هي قراءة رواية بعنوان *The Argonauts*، والقراءة في المرة الثانية من خلال حمل الاقتباس الذي يحتوي على قيمة النسوية في الرواية بعنوان *The Argonauts*، والبحث في البيانات في السيناريو،

ووضع علامة على القيمة النسوية التي تحدث في الرواية، وإدخال الاقتباس المناسب في أداة البحث. بعد جمع البيانات، سيتم تحليل البيانات. بناء على النتائج ومناقشة البيانات، استنتج أن قصة نيلسون تقدم مساهمة كبيرة في النظرية النسوية بالإضافة إلى عكس مسارها الخاص. يتوافق عملها مع النسوية الوجودية لبوفوار، خاصة في إظهار كيف يمكن للمرأة المشاركة في المجالات الاجتماعية والسياسية، والتعبير عن وجودها الفكري، والضغط من أجل التغييرات الاجتماعية، ورفض الآخر القسري. توضح هذه العناصر تحليل نيلسون المدروس للمواضيع النسوية والتزامها الماهر بنظرية بوفوار في سمو المرأة. تسلط النتائج الضوء على تعقيد قصة نيلسون وتظهر التكتيكات العديدة التي تستخدمها النساء لاستعادة ذاتيتهن ووكالتهم. يسلط نيلسون الضوء على الطابع الديناميكي والمتنوع لتجارب النساء ومساهمتهن مع إثبات المثل العليا للنسوية الوجودية في الفلسفة النسوية الحديثة. نتيجة لذلك، لا تقدم "The Argonauts" المحادثة النسوية الحالية فحسب، بل تتساءل أيضا وتوسع مفهومنا للجنس والهوية في المجتمع المعاصر. وتأمل الباحثة أن يقدم هذا البحث مساهمة جديدة للقراء، وخاصة الطالبات المهتمات بالخطاب النسوي. علاوة على ذلك، من المأمول أن يقوم المزيد من الباحثين بإجراء البحث، الذي لا يركز فقط على انعكاس النسوية ولكن أيضا على الجانب الآخر من القيم.

## ABSTRAK

**Laily, Indah Kusuma (2024)** Nilai-Nilai Feminisme Digambarkan dalam Novel berjudul "The Argonauts" karya Maggie Nelson. Skripsi. Jurusan Sastra Inggris, Fakultas Ilmu Budaya, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Muhammad Edy Thoyib, M.A.

Kata kunci: Feminisme, nilai-nilai, identitas gender, sosial

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Dalam budaya patriarki, perempuan digambarkan sebagai makhluk yang tertindas. Perempuan tidak diperbolehkan bekerja di ruang publik dalam masyarakat patriarki (Idrus, Anurlia, & Fadliya, 2023). Mereka tinggal di kawasan pemukiman. Perempuan diharapkan untuk menjaga keluarga dan rumah tangganya. Menurut tradisi, perempuan diharapkan untuk mengurus rumah dan keluarga. Selain itu, perempuan tidak diberi kesempatan untuk melanjutkan pendidikan tinggi. Jika mereka mempunyai kesempatan untuk melanjutkan pendidikan, hal itu hanya untuk menunjang tanggung jawab mereka sebagai seorang istri, ibu, dan ibu rumah tangga, seperti belajar menjahit, memasak, mengasuh anak, dan sebagainya. Terkait dengan fenomena di atas, penelitian ini bertujuan untuk menjawab pertanyaan-pertanyaan berikut; Bagaimana aspek feminisme eksistensial digambarkan dalam *The Argonauts* karya Maggie Nelson. Penelitian ini merupakan penelitian kritik sastra. Sumber data penelitian ini adalah novel *The Argonauts* karya Maggie Nelson. Data penelitian ini berupa nilai-nilai feminisme yang terdapat dalam novel *The Argonauts* karya Maggie Nelson. Setelah data terkumpul maka data tersebut akan dianalisis. Berdasarkan temuan dan pembahasan data, disimpulkan bahwa cerita Nelson memberikan kontribusi yang signifikan terhadap teori feminis selain mencerminkan jalannya sendiri. Karyanya konsisten dengan feminisme eksistensial Beauvoir, terutama dalam menunjukkan bagaimana perempuan dapat berpartisipasi dalam arena sosial dan politik, mengekspresikan kehadiran intelektual mereka, mendorong perubahan sosial, dan menolak keberbedaan yang dipaksakan. Elemen-elemen ini menunjukkan analisis Nelson yang cermat terhadap subjek-subjek feminis dan kepatuhannya yang cekatan pada teori transendensi perempuan Beauvoir. Hasilnya, *The Argonauts* tidak hanya memajukan perbincangan feminis saat ini tetapi juga mempertanyakan dan memperluas konsepsi kita tentang gender dan identitas dalam masyarakat kontemporer. Peneliti berharap penelitian ini dapat memberikan kontribusi baru kepada para pembaca, khususnya para mahasiswa yang tertarik dengan wacana feminis. Lebih lanjut, diharapkan bagi peneliti selanjutnya untuk melakukan penelitian yang tidak hanya berfokus pada refleksi feminisme tetapi juga pada aspek nilai lainnya.

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## CHAPTER I

### INTRODUCTION

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

In a patriarchal culture, women are described as being oppressed. Women are not permitted to work in public spaces in patriarchal societies (Idrus, Anurlia, & Fadliya, 2023). They live in a residential area. It is expected of women to look after their families and households. Women are expected by tradition to care for the home and family. In addition, women are not given the opportunity to pursue higher education. If they have the opportunity to further their education, it will only be to support their responsibilities as a wife, mother, and housewife, such as learning how to sew, cook, look after a child, and so on.

The condition above produces a movement that is called as feminism. According to the feminist political activists, these traditional values become the principal that is caused of inferior or the lower position of women (Offiong, Eyo, and Offiong, 2021). The feminist political activists try to set women free from any kinds of suppression and restriction in the science world. One of their efforts is to become women as the object to study.

Women's equality without discrimination is a goal of the feminism movement. Women should be given the same chance as men to hone their skills. According to Lorber (1997: 8), feminists have more nuanced perspectives on gender, sex, and sexuality. Feminism especially addresses

gender injustice. Today, gender is recognized as a social status, a personal identity, and a set of interactions between men and women as well as between women and men. The patriarchal society, which placed various demands, is linked to feminism.

Women are often categorized as the second sex and inferior. According to Tsoplakis (2013) the purposes of feminism movement are to get the same right and to get something they wanted, because they have a lot of demand which far from what they want. The demand for women in the patriarchal society was born from a social construction. Some of them are women should be virgin, taking care of their body, taking care of household, getting married, priorities men and haven't an opportunity to speak their voices.

The writer found that the woman issues still viewed in a various ways and perspective. The patriarchal society still existand steer the woman's life generally. This social construction is having some of the demand to woman. Among them is woman should be cooking, cleaning, and serve the family. While those action is a basic life skill which not determined by the gender role. Besides it, there is a claim that woman should be married before 30's and having kids before get olds. While those of the demand is a choice and not a biological state.

One of the most compelling authors currently working in America, Maggie Nelson has one of her generation's brightest and most adaptable minds. She was born in 1973 and has so far written nine books, four of which are poetry and five of which are non-fiction. Her work combines what may have otherwise



been obscure theories and tedious confessions to build a thrilling new language for thinking about how messy life and the universe are definition of art.

Her writing is difficult to categorize. Her earlier works include *Bluets*, a philosophical exploration of heartbreak and the color blue, *Jane: A Murder and The Red Parts*, two volumes about the kidnapping and murder of her aunt, and the incredibly energizing *The Art of Cruelty*, a study of avant-garde art that gradually evolved into a persistent investigation into the nature of violence itself. There was no set format for these volumes. They are dispersed throughout genres—memoir, poetry, philosophy, and criticism—and are too succinct, clever, and nuanced to be adequately described.

*Argonauts* also sneered at the summary, although portraying it as a perhaps more distant cousin. In any case, this is about the love and its fruits: whether it be falling in love or pet affection, devotion, or tenderness. This article is about love and weddings, the role of a mother, pregnancy, birth, and family formation, which is a nature of a woman. To be sure, Maggie Nelson's book covers every perspective on women who have already been exposed as having sex. This book highlights a woman's unique role from their nature. For this reason, the book is suitable for discussing feminism.

The importance of marriage based on compatibility and not coercion is emphasized in this book. Divorce, an affair, domestic abuse, and a kid from a shattered home could be the outcomes of a forced marriage that is not motivated by responsibility and compassion. In his research, Putra (2013) asserted that many people still believed that being a wife or mother was the

greatest accomplishment for a woman. Women who are single are still stigmatized for doing so. But in addition to discussing marriage, it also discusses sex and gender in her environment.

Previous research has provided several descriptions of the topic of feminist values in novels and films. The first research was conducted by Amanda Diani (2017) titled *Representation of Feminism In Maleficent Film*. The result said that principles of feminism are depicted on a representational level using camera, character, action, conflict, and conversation codes. Also, research was conducted by Talitha Djulia (2022) titled *Liberal Feminism through the Main Character in Enola Holmes Movie Script*. This study demonstrates that Enola Holmes possesses the qualities of intelligence, independence, thoughtfulness, and stubbornness. The next research was conducted by Leonard Yoshua Bagaskara Sitorus (2022) titled *Representation of Feminism In The 1984 Wonder Woman Film*. Feminism includes feminism in conflict, feminism in decision-making processes, feminism in aim, and feminism in romantic relationships. Wonder Woman exhibits both a feminine and a masculine personality simultaneously because she is monoandrogynous, charming, naive, loving, eager to make a rival type, and capable of falling in love like a woman in general. However, he is also obnoxious, capable of taking charge, competing, citing his own judgment, and assuming manly responsibility for the requirements of the group. This book upholds all of the feminist ideals of equality in education, liberty, and rights.

The next research was conducted by Novisa Putra (2013) titled *The Feminist Values Represented in Thomas Harris' Main Character the Silence of The Lambs*. In this study, the researcher has shown that there are many feminism portrayed such as the primary female character as powerful, fearless, independent, and energetic. This also displayed through the research was conducted by Fauziah (2023) titled *Liberal Feminism Values Of French Woman In 19th Century As Reflected In Kristin Hannah's The Nightingale: A Feminist Approach*. This study aims to determine how the feminism ideals expressed by the French ladies in the 19th century. Then, in another research, there is research was conducted by Amanda Diani (2017) titled *Representation of Feminism in Maleficent Film*. The message behind a film always has an impact on society and shapes it. The principles of feminism are depicted on a representational level using camera, character, action, conflict, and conversation codes. Ecofeminism, which holds that women and environment are inextricably linked and inseparable, is the value of feminism that is reflected on an ideological level.

Beside the feminism principle, liberal feminism has been discussed to support on this research. There is study that was conducted by Panji Kusuma Ari (2015) titled *Liberal Feminism Values Reflected On Louis Mallard In Kate Chopin's Story Of An Hour*. The story's liberal feminist beliefs that have described. Then, in the study was conducted by Gadang Mulyatama Sarasjati (2016) titled *Representation of The Values of Liberal Feminism in The Movie (Semiotic Analysis Merry Riana: Mimpi Sejuta Dollar)*, the study also found

liberal feminim aspect. Liberal feminism emerged as a critique of liberal political philosophy, which is still seen as discriminatory against women despite upholding goals like autonomy, equality, morality, and individual freedom. In other reserarch, there is liberal feminism that was discussed. This study was conducted by Nur laila Mullenia Siregar (2022) titled *Liberal Feminism Portrayed In The Main Character In The Little Women Novel And The Implication In Education*. A feminist movement known as liberal feminism aimed to provide women more personal independence in the political, economic, educational, and social realms. Another name for it is the first feminist movement. This study aims to identify the liberal feminism values that the main character of the *Little Women* novel encountered, to illuminate the context in which she encountered liberal feminism, and to shed light on the role liberal feminism played in her educational experiences.

Based on the previous study, issues, and the novel, researcher is interested to do the research about Feminism values portrayed in Maggie Nelson's *The Argonauts*. This research paper will be using a grand theory by Simon De Beauvoir from the book entitled *The Second Sex*. The writer choose her book because the issues is talking about feminism in the social construction. So it is relevant with the object that the writers researched. Beauvoir stated that marriage is based on traditional culture which construct the social perspectives. Besides that, she also stated that there are several situation which make an oppression from society against women.

## **B. Research Question**

Based on the background above, the researcher can determine the research question in this research. The research question described as follow: How are existentialist feminism aspects portrayed in Maggie Nelson's *The Argonauts*?

## **C. Significance of the Study**

This study is conducted with consideration for the significance that will be offered by different parties. As a result, the theoretical and practical components of the study's value are separated by researcher. The advantages of this study include the following:

### **1. Theoretical significance**

The benefits of this research as scientific effort that advances the study of English literature are governed by the theoretical advantages. Readers' knowledge of the feminism values portrayed in literary works, in this example novels, can be raised by this research. The principles of feminism that can be found in a society are one of the events that may be expressed in literary works, as readers may also realize.

### **2. Practical significance**

Additionally, it is believed that this research have application for both readers and subsequent research. Future researchers might turn to this study for help in this and other related topics. The purpose of this study is to help readers comprehend the issue of feminism values and how it is depicted in literary works. By evaluating both the advantages and disadvantages of

feminism, the researcher intends to demonstrate how moral behavior is required regardless of the difficulties humans' experience.

#### **D. Scope and Limitation**

The importance to make a scope of limitation is making this research more objective. This research is talking about feminism aspect of character that happen in the novel. In this research, the researcher want to descibe the feminism value that happen through the main character in social construction. Then, the reseracher categorize it based on the feminism value's aspect to make more specific. The researcher also uses theory from Simon De Beauvoir to make clear the feminism value through the main character that will be identified.

#### **E. Definition of Key Terms**

In this part, the researcher describe the list of concept or meaning dealing with the research. Those concept meaning will help the reader to understand the variable word, then to avoid any ambiguities and misunderstanding word through the term of this research. The research defines important related to this research as follows:

1. Feminism value

Feminism value can be defined how the quality of women's natural tendency which cannot be separated from women at all such as being feminine, sensitive and feeling in love.

## CHAPTER II

### REVIEW ON RELATED LITERATURE

#### A. Literature Review

##### 1. Simon de Beauvoir Theory

Existentialist feminism is feminist thought developed by Simon de Beauvoir through his book *Second Sex* (2003). Based on the philosophical views of existentialism, Beauvoir argued that men are called "men" the self, while "women" are the other. If others are a threat to the self, then women are a threat to men. Therefore, according to Beauvoir, if men want to remain free, then they must subordinate women. Talking about existentialist feminism, we must talk about Simone de Beauvoir. Her book entitled *The Second Sex* is very valuable for feminist thought. Beauvoir's thinking is often considered a borrowing from Sartre's thinking.

Beauvoir's closeness to Sartre was not only in the framework of a student and a mentor, or between lovers, but was more than that. Beauvoir was Sartre's intellectual partner and sometime teacher. Sartre and Beauvoir place existence in three categories, Being in itself, Being for itself, and Being for others. Discussions about women are mostly centered on Being for others, which means existence with other people, or negatively means conflict to make oneself the subject (Self) and make other people the object (Other). In the "Introduction" section of *The Second Sex*, Beauvoir, using Hegel's concept, says that a subject can only be recognized when confronted with

another Being - the subject will define itself as something essential to what it encounters and experience it as an object that is not essential.

According to Riant, existentialist feminism sees that in order to "exist", women must live by making difficult choices, and live it with responsibility, both for themselves and for others, which is freedom. The term existentialism is a protest on behalf of individualists against the concepts of "reason" and "nature" which were emphasized during the Enlightenment period in the 18th century. Existentialism is a philosophy that describes and diagnoses the difficult position of humans.

Suhar (2010:159) explains that existentialism as a universal element is a human attempt to describe its existence and its existential conflicts. Existentialism is a philosophical school pioneered by Jean Paul Sartre. Sartre popularized an idea rooted in the thinking of Hegel, Husserl, and Martin Heidegger. The most important point is Hegel's description of the psyche as a self-alienated soul.

He saw that consciousness was divided into two sides. On the one hand, there is the ego that observes, and on the other hand there is the ego that is observed. Sartre then makes a distinction between the observer and the observed by dividing the self into two parts; being in itself (*en-soi*) and being for itself (*pour-soi*). Being in itself refers to the repetitive material presence that humans have in animals, vegetables and minerals. Being in itself refers to the moving and conscious presence that only humans have.



The distinction between being-in-itself and being-for-itself is useful when we want to analyze humans. Especially if we associate the body as Being-in-itself, the body is the object seen. Rather, the entity that performs the act of seeing is Being for itself, aware of what it has. Apart from these two existences, Sartre added a third existence, namely existence for others. Sartre often described it as being for itself which, either directly or indirectly, makes others its objects. Because every being constructs itself as a subject, as a self. Each subject constructs itself as transcendent and free and views others as immanent and enslaved. Therefore, Sartre has a special conception of freedom, which is more of a curse than a blessing.

He emphasized that no one forces us to do anything in any way, we are absolutely free. But then we commit self-deception, so it seems as if we are doing something because there is no other choice (bad faith). However, humans as pour-soi cannot become unconscious en-soi.

If freedom has a meaning, then the meaning is being responsible for whatever action one chooses, realizing that there is always the opportunity to make another choice, no matter how limited the situation experienced. This gender oppression is different from the oppression of rich people against poor people, or white people against black people. The difference lies in interconnected historical facts, and the second fact is that women have internalized in their minds the view that men are essential and women are not essential.

Beauvoir saw that as culture developed, men realized that they could dominate women by creating myths about women; its irrationality, its complexity, and how difficult it is to understand women. Beauvoir also emphasized that every man is always looking for the ideal woman to complete him. Because men's basic needs are very similar, the ideal women they look for tend to be the same. It can be concluded from several literary works that he examined, that the ideal woman according to men is a woman who believes that it is a woman's duty to sacrifice herself to save men.

This myth has even been internalized in women's thinking and has become an accurate definition of being a woman. However, women who are conscious, who experience the immanence of limitations, definitions, and proprieties, even though it is not easy, can do several things to overcome their otherness. In the process towards transcendence, according to Beauvoir, there are four strategies that can be carried out: 1) Women can work, 2) Women can become intellectuals, 3) Women can work to achieve socialist transformation of society. 4) Women can reject their otherness - by identifying themselves through the views of the dominant group in society.

Oppression of women is an interconnected historical fact, an event in time that has been repeatedly questioned and distorted. Women are always subordinate to men. Second, women have internalized the foreign perspective that men are essential and women are not essential. If women want to stop their condition as the second or other sex, women must be able to overcome the forces of the environment. Women must have opinions and methods just

like men. In the process towards transcendence, according to Beauvoir, there are four strategies that women can use. The theory that the author uses is the theory of four transcendences. According to Beauvoir, there are four strategies that women can use, namely:

1. women can work.

Even though women's work is hard and tiring, work still provides various possibilities for women, which if not done by women would be a complete loss of opportunities. By working outside the home alongside men, women can “reclaim their transcendence.” Women will concretely emphasize their status as subjects, as someone who actively determines the direction of their fate.

2. women can become intellectuals

Women can become intellectuals that is, become members of groups that will build change for women. Intellectual activity is activity when someone thinks, sees, and defines, and is not nonactivity when someone becomes the object of thinking, observing, and defining.

3. women achieve the socialist transformation of society

Beauvoir believed that one of the keys to women's liberation was economic power. If a woman is to realize all that she desires, she must help create a society that will provide her with the material support to transcend the limitations that surround her now. Like Sartre, Beauvoir had great hopes for the end of the subject-object, self-other conflict between humans in general, and between men and women in particular. In being and nothingness,

Sartre adds a footnote that all attempts at love and union are essentially doomed to being trapped in masochism or sadism. Sartre explained that his opinion did not rule out the possibility of an ethic of freedom and liberation. But this can only be achieved through radical, non-consecrated conversion.

4. women can reject their otherness by identifying themselves through the views of the dominant group in society.

So the only way for women to be themselves in society is for women to free themselves from their bodies, for example refusing to waste time in beauty salons if they can make better use of their time by doing activities that are more creative and more service-oriented.

Thus, it is a woman's right to make her choice regarding the role she will play, whether to be a wife, mother, or other role. Because as humans, women are free to determine their existence, and are responsible for the consequences of the choices they have made. In the end, even bitter experiences can teach women to proceed in a better direction.

So, it can be concluded that existentialist feminism is the existence of humans as women as humans who have their own thoughts, attitudes and ways of acting as a total will, not merely the result of internal or external stimuli.

## 2. Feminist Literary Criticism

The feminist literary critic was created because, in the past, women just enjoyed the literary creations of males, according to Elaine Showalter (1949). The text's focus on men's issues frequently has limitations. Therefore, another

stereotype about women may emerge, and when this does, women are unable to combat it. The first goal of feminist literary critique is to make female readers more conscious.

Despite the fact that males write the majority of literature, there are a number of works created by women. However, it's still a modest and small group. Although both men and women are participating in this feminist literary critique. This literary critique framed the critic's point of view from a female standpoint. The attention is on a written text, and women are positioned as readers, as the critics will demonstrate in "gynocritics". (1979:25 Showalter)

Wiyatmi (2012:4-5) identifies three processes in the analysis of a literary work. Include interpretation, analysis, and evaluation. The goal of interpretation is to clarify the meaning of a written text by analysis, paraphrasing, and comments. Decomposing a literary work according to accepted rules is the process of analysis. As an illustration, consider studying the novel's components. The purpose of assessment is to establish the literary work's worth in relation to the subject it is discussing. The writer must evaluate literary criticism honestly and in accordance with facts and evidence from science.

Literary criticism has evolved with the rise of feminist critique. The goal is to undermine the patriarchal society's prevalent viewpoint. The goal, according to Wiyatmi (2012:11), is to examine how gender interacts with social construction. Because males predominate in literature, this type of critic also emerged at that time. Therefore, the structure was done from a male standpoint.

## CHAPTER III

### RESEARCH METHOD

#### A. Research Design

In this study, the research design employs literary criticism as its methodology. According to Creswell (2013), literary criticism involves analyzing and interpreting the themes, symbols, and meanings within literary texts. The primary data for this study consists of quotations from Maggie Nelson's novel *The Argonauts*, which is renowned for its feminist values. The novel is chosen for its popularity and its profound exploration of feminist themes. Therefore, this research utilizes a literary criticism approach to classify and interpret the feminist values portrayed in Maggie Nelson's *The Argonauts*.

#### B. Data source

A data source is a source that researchers utilize to carry out their research. Arikunto (2016) claims that there are two types of data sources: main data sources and secondary data sources. Primary data sources are those that have been gathered directly from researchers. In this instance, a passage from *The Argonauts* Novel that has feminizing value serves as the main source of data for the study. In contrast, secondary data is information that was gathered through researchers. Books, journals, and prior research that is relevant to this research and aims to support its hypothesis are examples of secondary data sources in this study. I used data from Maggie Nelson's novel *The Argonauts*, a novel

published in 2015 by Graywolf Press with a total of 158 pages and a book that criticizes philosophical theory with memoirs. The novel I use is in the form of a softfile edition.

### **C. Data collection**

The researcher employs documentation techniques to gather the data. The term "documentation technique" comes from the word "document," which originally meant "written items." The researcher uses the documentation approach to look at written materials including books, magazines, documents, rules, meeting minutes, daily notes, and so forth.

Then researcher follows several procedures to collect the data. The process of collecting the data is divided into several steps;

1. Reading the novel entitled *The Argonauts*.
2. Reading in second time by carrying the quotation that contains feminism value in the novel entitled *The Argonauts*.
3. Marking the feminism value that occur in the novel.

### **D. Data Analysis**

Data reduction, data display, and conclusion drawing/verification are the three ongoing flows of activity that constitute analysis (Miles & Huberman, 1994 in Sugiyono, 2019). The initial phase in this research data analysis process is data reduction. Data reduction is the process of narrowing down, streamlining, abstracting, and altering the information in a field note or transcript that has been written up. The researcher chose *The Argonauts* words

or quotations for analysis based on its theory. The researcher then groups the data according to the feminism ideals that are included in the book. The display of data is the next phase. Data display is an orderly, condensed collection of facts that enables action and conclusion-making. The researcher presents the data that contains the deixis in this stage in a way that is both specific and easily understood. Based on the theories addressed in chapter II, the researcher demonstrates which sentences or utterances in the book represent feminist values. After that, chapter IV and the data analysis are displayed on the instrument. The final step in this research is to analyze the data in order to make conclusions after completing data reduction and data display. Depending on the size of the corpus of field notes, the final conclusion might not emerge until after data collecting is complete; coding storage and retrieval procedures of the funding agency, however, are frequently prefigured from the start even when a researcher claims to have been working inductively. In this step, the researcher draws a conclusion about the findings of the study based on the issues raised throughout the study and the theories employed.



## CHAPTER IV

### FINDINGS AND DISCUSSION

#### A. Findings and Discussion

This section presents the results of the researcher findings regarding the feminist aspect that Maggie Nelson's portrayed through *The Argonauts*. Researcher has succeeded in finding out about the feminist values that Maggie Nelson's portrayed in *The Argonauts* and the feminism aspect that can be categorized through Maggie Nelson's *The Argonauts*. This has been based on the research question in this research. Following are the results of these findings:

##### *1. The Feminist Values That Maggie Nelson's Portrayed in The Argonauts*

Maggie Nelson's *The Argonauts* is a profound exploration of identity, love, motherhood, and the fluidity of gender and sexuality, making it a significant work in feminist literature. In the novel, Nelson reflects on her personal experiences and broader societal issues, providing a nuanced examination of feminism in contemporary society. In the research finding told about how Nelson, both as an author and as a main character in her narrative, delivers feminist values in *The Argonauts*:

##### 1) Challenging Traditional Gender Roles

Nelson defies traditional gender roles by documenting her relationship with her partner, Harry Dodge, who is gender-fluid. This relationship serves as a powerful example of how love and partnership can transcend traditional gender

norms. Nelson's depiction of their family life, including her experiences of pregnancy and motherhood, underscores the idea that gender and family structures are not rigid but fluid and diverse. The quotation can be seen below:

*One of the gifts of genderqueer family making is that it continually forces you to rethink the nature of partnership, desire, and family itself. (Nelson, 2015: 50)*

This quote highlights how Nelson and her partner, Harry Dodge, challenge conventional notions of gender roles and family structures by living as a genderqueer family, thereby rethinking traditional ideas about relationships and family.

*Why would I want to order my son to choose between his mother's and his father's gender performances, when he could have the capacious pleasure of working it out for himself? (Nelson, 2015: 74)*

This quote underscores Nelson's belief in allowing her son the freedom to understand and navigate gender on his own terms, rather than imposing traditional gender roles on him.

## 2) Interrogating the Concept of Identity

Throughout *The Argonauts*, Nelson challenges the fixed nature of identity. She intertwines personal anecdotes with critical theory, referencing thinkers like Judith Butler and Eve Kosofsky Sedgwick, to explore how identities are constructed and deconstructed. This aligns with feminist thought, which often critiques the rigid categorizations of gender and sexuality imposed by patriarchal societies. The quotation can be seen below:

*I get flustered by the complexity of identity, even though, for those of us who spend a lot of time thinking and talking about it, its complexity is already old news. (Nelson, 2015: 13)*

Here, Nelson reflects on the complexity and fluidity of identity, recognizing that it is not a fixed concept but one that can be continuously re-examined and understood in new ways.

*How to explain, in a culture frantic for resolution, that sometimes the shit stays messy? (Nelson, 2015: 61)*

This quote illustrates Nelson's challenge to the fixed nature of identity by acknowledging that identities can remain complex and unresolved, which contrasts with societal pressures for clear definitions and resolutions.

### 3) Critique of Patriarchal Structures

Nelson's narrative implicitly critiques patriarchal structures that confine women to traditional roles of wife and mother. By sharing her own unconventional family dynamics and her intellectual pursuits, Nelson challenges the expectation that women's primary fulfillment comes from domestic responsibilities. This critique is in line with feminist arguments against the limitations placed on women by societal norms. The quotation can be seen below:

*I don't want to represent anything. I want to speak. If I speak for myself, I have nothing to fear. If I speak for you, I am afraid. (Nelson, 2015: 7)*

Nelson critiques patriarchal structures by emphasizing the importance of individual expression and the fear associated with speaking on behalf of

others, which challenges traditional expectations of women's roles and voices.

*It seems a straightforward impulse, at least initially: to make a home with someone; to commit to rearing a child together. (Nelson, 2015: 20)*

This quote questions the conventional narrative of domesticity and the nuclear family, suggesting that there are more complex and varied ways to build a family beyond traditional patriarchal models.

#### 4) Advocacy for Bodily Autonomy

In *The Argonauts*, Nelson discusses her experiences with pregnancy and childbirth in a way that emphasizes bodily autonomy. She presents these experiences not just as biological events but as deeply personal and political acts. This focus on bodily autonomy and the right to make decisions about one's own body is a core tenet of feminist ideology. The quotation can be seen below:

*At another point in my pregnancy, after a rough appointment with a third doctor... I burst into tears. The doctor told me not to worry, the tears were just the result of hormones... 'The doctor can fuck off,' I sobbed. (Nelson, 2015: 87)*

Nelson's defiant reaction to the doctor's dismissal of her feelings highlights her advocacy for bodily autonomy and the right to have one's experiences and emotions taken seriously, particularly in the context of pregnancy and childbirth.

*My experience of having a baby is not about what it felt like to have a baby, but about the process of making a life. (Nelson, 2015: 91)*

This quote frames childbirth not just as a biological event but as a deeply personal and political act, emphasizing the importance of bodily autonomy and personal agency in the experience.

#### 5) Inclusion of Diverse Voices

Nelson incorporates a variety of perspectives in her writing, drawing on the works of other feminist and queer theorists. This intertextual approach highlights the importance of diverse voices in feminist discourse. By doing so, she acknowledges the multiplicity of feminist experiences and the value of intersectionality in understanding gender and sexuality. The quotation can be seen below:

*If we want to do more than claw at the walls of the patriarchy's skyscraper... we need to ally ourselves with others who, with us, are making a break for it. (Nelson, 2015: 114)*

Nelson acknowledges the importance of building alliances and incorporating diverse voices in the feminist movement, recognizing that collective efforts are essential to challenging and dismantling patriarchal structures.

*Eve Sedgwick, Judith Butler, Roland Barthes, I learned to ride their sentences like waves, to hold my breath when the going got tough, to gulp for air at the other side. (Nelson, 2015: 24)*

By referencing influential feminist and queer theorists, Nelson highlights the significance of intertextuality and the inclusion of diverse perspectives in her work, enriching the feminist discourse.

## 6) Reflection on Language and Expression

Nelson's prose in *The Argonauts* itself becomes a feminist act. Her experimental style, which blends memoir, theory, and poetry, challenges traditional literary forms and the gendered expectations often associated with them. This stylistic choice reflects feminist aims to disrupt and reinvent how women's stories are told and understood. The quotation can be seen below:

*The pleasure of abiding in someone else's literary landscape; that anyone cares about my own landscape sometimes feels like a fluke. (Nelson, 2015: 65)*

Nelson reflects on the joy and privilege of engaging with other literary works while expressing a sense of wonder that her own writing resonates with others, underscoring the feminist act of valuing women's stories and voices.

*A novel is a pattern of words... You want your words to be as patterned as they are in novels, you are trying to write a pattern that reflects the messiness of being alive. (Nelson, 2015: 36)*

This quote speaks to Nelson's experimental prose style, which blends memoir, theory, and poetry to reflect the complexity of lived experiences. This stylistic choice challenges traditional literary forms and the gendered expectations often associated with them.

Maggie Nelson's *The Argonauts* is a rich text that embodies feminist values through its exploration of gender fluidity, critique of patriarchal structures, advocacy for bodily autonomy, inclusion of diverse voices, and innovative use of language. By presenting her own life and thoughts alongside critical theory, Nelson not only shares her personal journey but also contributes to a broader

feminist dialogue about identity, love, and the politics of the body. Her work resonates with the principles laid out by earlier feminist theorists, such as Simon de Beauvoir, and continues to push the boundaries of feminist literature and thought.

## ***2. The Feminism Aspect That Can Be Categorized Through Maggie Nelson's *The Argonauts****

Existentialist feminism, as developed by Simon de Beauvoir in her seminal work *The Second Sex*, positions women as the "Other" in a patriarchal society where men are seen as the "Self." This philosophical framework, influenced by existentialism and the thoughts of Jean-Paul Sartre, examines how women can reclaim their subjectivity and transcend their status as the "Other." Beauvoir outlines four strategies for women to achieve this transcendence: working alongside men, becoming intellectuals, participating in socialist transformations of society, and rejecting their imposed otherness by embracing the dominant group's perspectives.

Beauvoir's existentialist feminism emphasizes the importance of freedom, responsibility, and self-determination for women. It critiques the historical and social constructions that have subordinated women and internalized their perceived inferiority. The philosophy argues that women must actively engage in challenging these constructs to achieve true freedom and equality.

This research has found the feminism aspect based on that theory. There are Women can work; women can be intellectual; women achieve the socialist

transformation of society and; women can reject their otherness by identifying themselves through the views of the dominant group in society. The details of explanation can be seen below:

### 1) Women can work

#### Data 1

*Throughout that fall, yellow YES ON PROP 8 signs were sprouting up everywhere, most notably jabbed into an otherwise bald and beautiful mountain I passed each day on my way to work. The sign depicted four stick figures raising their hands to the sky, in a paroxysm of joy—the joy, I suppose, of heteronormativity, here indicated by the fact that one of the stick figures sported a triangle skirt.*

*(Nelson, 2015: 23)*

This quote can indeed be interpreted through a feminist side that underscores women's agency and participation in societal and political spheres, including the workplace. The mention of the "*bald and beautiful mountain*" being adorned with YES ON PROP 8 signs highlights the visibility of political messages in public spaces. By describing these signs as "*sprouting up everywhere*," the quote acknowledges the pervasive nature of political discourse and the importance of representation in shaping societal norms and values. The fact that the narrator encounters these signs "on [their] way to work" suggests that they are actively engaged in their community and the broader political landscape. This engagement aligns with feminist values of empowerment and advocacy, as it demonstrates a commitment to participating in political processes and advocating for social justice where in this context the "I" or author itself is a writer for the voice of queer.

#### Data 2

*In October of 2012, when Iggy was about eight months old, I was invited to speak at Biola University, an evangelical Christian school near Los Angeles. Their art*



*department's annual symposium was to be dedicated to the topic of art and violence. For a few weeks I wrestled with the invitation. It was a short drive away; in one afternoon of work, I could pay for a month of babysitting for Iggy. But then there was the outrageous fact that the college expels students for being gay or engaging in homosexual acts. (As with the U.S. military's Don't Ask, Don't Tell policy, Biola doesn't get bogged down with the question of whether homosexuality is an identity, a speech act, or a behavior: any which way, you're out.)*

*(Nelson, 2015: 38)*

From the data above we have been showed about how women can work to take her responsibility to her child. The character, in this case, is considering whether to accept an invitation to speak at Biola University, taking into account various factors including proximity, compensation, and personal values. The mention of being able to pay for childcare with the income from the speaking engagement indicates that the author is a working individual, possibly a woman balancing career and caregiving responsibilities. It can be concluded that indirectly that her job to speak amongst people in Biola University is equivalent for her babysitter money for a month which indirectly said that women (Nelson) can survive without a man role although in a condition whenever she may be a single mom in any other situation.

### Data 3

*Shortly after returning to work after having Iggy, I ran into a superior in the cafeteria. He gallantly purchased me my "vegan comfort meal" and a Naked juice. He asked when my next book would be out; I told him it might take a minute, as I had just had a baby.*

*(Nelson, 2015: 56)*

The data above contains one of the feminist values based on the statement that women can work. This can be found through quotes, especially when "He" asks when Nelson's next book will be published, and Nelson responds "it might take a minute, as I just had a baby." Through this reason it can be concluded that Nelson is a professional

person. and dedicated to her writing career, even though in this situation she had just given birth to her child, Iggy, she still reasoned by saying that her book would still be published in the near future. The superior's anecdote reflects a gender bias that devalues women's professional contributions and capabilities after they become mothers. This bias perpetuates stereotypes about women's commitment to their careers and undermines their professional achievements.

#### Data 4

*The realization that I could incorporate the stalker into my talk about Sedgwick eventually became an incitement for me to get back to work. Yes, get back to work. It even became a source of comfort, as if bringing such an episode into the orbit of Eve would neutralize its negative force.*

*(Nelson, 2015: 130)*

Quote above interpreted about reflecting feminist values regarding women's ability to work and engage in intellectual pursuits. The phrase "get back to work" suggests a determination and agency on the part of the author to return to their professional responsibilities despite facing a challenging situation. This assertion of agency aligns with feminist principles that advocate for women's autonomy and participation in the workforce on equal terms with men.

By integrating a personal experience that may have been unsettling or traumatic into their academic or professional endeavors, the author asserts their right to exist and thrive in spaces traditionally dominated by men. This reflects a feminist perspective that values the insights and contributions of women scholars and sees their work as relevant and meaningful in addressing personal and societal challenges.

## 2) women can become intellectuals

#### Data 5

*Instead I've become a quick study in pronoun avoidance. The key is training your ear not to mind hearing a person's name over and over again.*

*(Nelson, 2015: 20)*

This quote can be interpreted as reflecting a feminist value because it suggests that women can excel intellectually by avoiding traditional gendered language norms. In this context, "pronoun avoidance" can be seen as a strategy for women to assert themselves in intellectual spaces where their contributions might otherwise be overlooked or minimized. By training oneself to focus on substance rather than gendered language, women can assert their presence and expertise in male-dominated environments. This underscores the importance of gender equality and challenges the notion that women's contributions are inherently less valuable than men's.

#### Data 6

*Why did I have to think about other "straight ladies" who were hot for my Harry? Was his sexual power, which I already felt to be immense, a kind of spell I'd fallen under, from which I would emerge abandoned, as he moved on to seduce others? Why was this woman, whom I barely knew, talking to me like this? When would Harry come back from the bathroom?*

*(Nelson, 2015: 22)*

This quote can be seen as reflecting feminist values by depicting the author's introspection and critical questioning of societal norms and power dynamics within relationships. The author's contemplation of Harry's perceived "sexual power" and its potential implications for their relationship reflects a feminist perspective that encourages critical analysis of power dynamics, particularly within intimate relationships. By questioning whether they are under a "spell" of Harry's sexual allure and pondering their agency in the face of his potential seduction of others, the author engages in intellectual inquiry into issues of autonomy, desire, and control. It can be concluded that the feminism value on this data based on her *Critical Analysis of Power Dynamics about Harry's sexuality*.

## Data 7

*The room thickened with the sound of one keenly intelligent woman taking another down. Dismembering her, really. Krauss excoriated Gallop for taking her own personal situation as subject matter, accused her of having an almost willful blindness to photography's long history. She alleged—or so I recall her alleging—that Gallop had misused Barthes, had failed to place her investigation in relation to any lineage of family photography, had punted on the most basic aesthetic concepts in art history, and so on. But the tacit undercurrent of her argument, as I felt it, was that Gallop's maternity had rotted her mind—besotted it with the narcissism that makes one think that an utterly ordinary experience shared by countless others is somehow unique, or uniquely interesting.*

*(Nelson, 2015: 59)*

The quote on data above describes a situation where one woman is critiquing another for her artistic choices and intellectual approach. The critique suggests that the woman being criticized is being dismissed or belittled for focusing on her personal experiences, particularly those related to maternity, in her work. Classifying this quote as having feminist value that women can become intellectual requires a nuanced interpretation. On one hand, it highlights the presence of women in intellectual spaces and their engagement in critical discourse. The fact that the critique is being delivered by a "*keenly intelligent woman*" suggests that women are capable of intellectual rigor and critique. The implication that her focus on her own life is narcissistic or unoriginal is dismissive of the importance of women's experiences and perspectives in art and intellectual pursuits. So, while the quote acknowledges the intellectual agency of women, it also underscores the challenges and biases they may face in asserting their perspectives and experiences within intellectual circles. It's a complex interplay of gender, intellect, and the valuation of certain types of knowledge and experience.

## Data 8

*Harry lets me in on a secret: guys are pretty nice to each other in public. Always greeting each other “hey boss” or nodding as they pass each other on the street. Women aren’t like that. I don’t mean that women are all back-stabbers or have it in for each other or whatnot. But in public, we don’t nod nobly at each other. Nor do we really need to, as that nod also means I mean you no violence.*

*(Nelson, 2015: 100)*

The quote reflects on the differences in public interactions between men and women, particularly in terms of nonverbal communication. It suggests that men often greet each other with a sense of camaraderie or respect, using phrases like "hey boss" or nodding as they pass each other. On the other hand, the quote implies that women may not engage in similar public displays of acknowledgment or respect. In the context of feminism, this quote may be interpreted as highlighting the complex ways in which gender norms and expectations shape social interactions. It speaks to the ways in which women navigate societal expectations and norms in their everyday interactions, including how they express respect or camaraderie with each other. While the quote doesn't explicitly address women's intellectual capabilities, it does provide insight into gender dynamics and social behavior, which are relevant to feminist discussions about women's experiences and agency within society.

## Data 9

*I am interested in offering up my experience and performing my particular manner of thinking, for whatever they are worth. I would also like to cop easily to my abundant privilege—except that the notion of privilege as something to which one could “easily cop,” as in “cop to once and be done with,” is ridiculous. Privilege saturates, privilege structures. But I have also never been less interested in arguing for the rightness, much less the righteousness, of any particular position or orientation. What other reason is there for writing than to be traitor to one’s own reign, traitor to one’s own sex, to one’s class, to one’s majority? And to be traitor to writing.*

*(Nelson, 2015: 108)*

The quote begins with the author expressing her interest in sharing her own experiences and thoughts, suggesting a commitment to intellectual expression and exploration. This aligns with feminist values that advocate for women's voices to be heard and valued in intellectual discourse. The quote rejects the idea of arguing for the rightness or righteousness of any particular position, emphasizing instead a commitment to critical thinking and intellectual independence. This aligns with feminist values that encourage women to think critically about the world around them and to challenge dominant narratives and power structures. In summary, this quote from *The Argonauts* can be classified as reflecting feminism values that affirm women's capacity for intellectual engagement, critical thinking, and resistance to dominant narratives and power structures. It emphasizes the importance of women's voices and perspectives in shaping intellectual discourse and challenging societal norms.

#### Data 10

*The realization that I could incorporate the stalker into my talk about Sedgwick eventually became an incitement for me to get back to work. Yes, get back to work. It even became a source of comfort, as if bringing such an episode into the orbit of Eve would neutralize its negative force.*

*(Nelson, 2015: 130)*

The quote talk about Eve Sedgwick suggests a recognition of the relevance of women's lived experiences to academic discourse. By weaving their own story into the discussion of Sedgwick's work, the author asserts the importance of women's perspectives and contributions to intellectual discourse. Additionally, the quote reflects a sense of empowerment derived from engaging in intellectual work. The author finds comfort and motivation in the act of incorporating their experience into their academic endeavors, suggesting that intellectual pursuits can serve as a source of empowerment and resilience for women in the face of adversity.

Quote can be classified as reflecting a feminist value that recognizes and celebrates women's capacity for intellectual engagement and contribution to knowledge production.

3) women achieve the socialist transformation of society

Data 11

*What is destructive to straight society—we know can never be commodified and purged of rebellion. So we maintain our stance— as fierce fags, queers, dykes and trans girls and bois and gender queers and all the combination and in be tweens and those that negate it all at the same time. We bid[e] our time, striking here and there and fantasize of a world where all of the exploited of the world can come together and attack. We want to find you, comrade, if this too is what you want. For the total destruction of Capital, bad bitches who will fuck your shit up.*

*(Nelson, 2015: 37)*

This quote expresses a radical and intersectional feminist perspective that emphasizes solidarity among marginalized groups, including women, queer individuals, and gender non-conforming people, in the struggle against capitalism and oppression. The reference to "*fierce fags, queers, dykes, trans girls and bois, and gender queers*" reflects an inclusive approach to feminism that recognizes the diverse experiences and identities within the LGBTQ+ community. The call for "*the total destruction of Capital*" says about a rejection of capitalist systems that perpetuate inequality and exploitation, which is a central tenet of socialist feminism. This perspective views capitalism as inherently oppressive and seeks to dismantle it in order to create a more equitable and just society. Furthermore, the desire for solidarity and collective action to "*attack*" and bring about societal transformation resonates with feminist principles of collective liberation and the recognition that the struggles against patriarchy, capitalism, racism, and other forms of oppression are interconnected.

It can be concluded that this quote reflects a feminist perspective that emphasizes the importance of solidarity, resistance, and radical social change in the pursuit of gender equality and liberation for all marginalized groups where it can be said that the data is interpreted as feminism value based on that women achieve socialist transformation of society.

#### Data 12

*You, reader, are alive today, reading this, because someone once adequately policed your mouth exploring. In the face of this fact, Winnicott holds the relatively unsentimental position that we don't owe these people (often women, but by no means always) anything. But we do owe ourselves "an intellectual recognition of the fact that at first we were (psychologically) absolutely dependent, and that absolutely means absolutely. Luckily we were met by ordinary devotion." By ordinary devotion, Winnicott means ordinary devotion. "It is a trite remark when I say that by devoted I simply mean devoted." Winnicott is a writer for whom ordinary words are good enough.*

*(Nelson, 2015: 32)*

The quote on data above shows about feminism value that women achieve the socialist transformation of society. It can be seen by the quote begin with "you, reader" which it's a words that indicated to the reader to affect them on how feminist think. Futhermore it explains about particularly in its acknowledgment of the often-unseen labor of women in nurturing and caring roles, and the importance of recognizing and valuing their contributions. The quote also tells about the idea that while society may not always recognize or value the contributions of caregivers, individuals owe themselves an intellectual recognition of the profound impact of this care on their development. This aligns with feminist principles of self-awareness and the importance of acknowledging and valuing women's labor, even if it is



often taken for granted or marginalized within patriarchal societies. It contains elements that align with feminist principles of valuing women's labor, recognizing the importance of care work, and challenging traditional gender roles. So the quote tells about their existence in society no longer is based on traditional gender norms.

#### Data 13

*But as the times changed, Christina changed. She got together with a younger, more activist scholar who is more vocal about queer issues, about being queer. Like most academic feminists, Christina now teaches "gender and sexuality studies" rather than women's studies. Perhaps most moving to me, she is now writing autobiography—something she never would have dreamed of doing back when she was my mentor.*

*(Nelson, 2015: 76)*

The data above showing a personal transformation experienced by Christina, who evolves from a more traditional academic role to one that is more aligned with contemporary feminist and queer activism. It's related about reflecting feminism's values related to achieving socialist transformation of society requires considering the broader context. The mention of Christina's shift towards teaching "gender and sexuality studies" instead of "women's studies" suggests a broader recognition of the interconnectedness of various forms of oppression and the importance of addressing them collectively. This shift aligns with socialist feminist principles, which emphasize the need to challenge all forms of oppression, including those based on gender, sexuality, race, class, and more. Not only that, it also shown by the quote "She got together with a younger, more activist scholar who is more vocal about queer issues, about being queer" where she change on how voicing queer without any limitation that she start to do it with a younger and more academic queer.

#### Data 14

*I've heard that, back in the day, Rita Mae Brown once tried to convince fellow lesbians to abandon their children in order to join the movement. But generally speaking, even in*

*the most radical feminist and/or lesbian separatist circles, there have always been children around*

*(Nelson, 2015: 88)*

It's in related on idea that women play a crucial role in bringing about social and economic change within a socialist framework. Rita Mae Brown, a prominent feminist and lesbian activist, suggesting that she once advocated for lesbians to abandon their children to prioritize their involvement in the feminist movement. From the action we could know that Rita's purpose is to voicing the lesbian community by affect the community to abandon their children in order to join the movement, so in another poin Rita will get what she desire and hoped on Lesbian community. Even at the end just some of the lesbian agreed on that statement, still this quote shows about how women tries to bring social change to feminism. It can concluded that the data is classified to feminism value that women achieve the socialist transformation of society.

- 4) Women can reject their otherness by identifying themselves through the views of the dominant group in society.

#### Data 15

*The bad reading [of Gender Trouble] goes something like this: I can get up in the morning, look in my closet, and decide which gender I want to be today. I can take out apiece of clothing and change my gender: stylize it, and then that evening I can change it again and be something radically other, so that what you get is something like the commodification of gender, and the understanding of taking on a gender as a kind of consumerism*

*(Nelson, 2015: 27)*

The data above is contain a feminism value based on that women can reject their otherness by identifying themselves through the views of the dominant group society. It's a critiques of misinterpretation from Judith Butler's work, *Gender Trouble*. It addresses the misconception that Butler's theory of gender performativity allows for a superficial,

consumerist approach to gender identity, where individuals can simply choose their gender as one might select an outfit.

In this context, the quote align with the because it's in relate about women to free themselves from their bodies . It proven by the quotes "*I can get up in the morning look in my closet, and decide which gender I want to be today*" which in this quotes show about "I" stated that "they" can be anything by the time goes by, they want to be "she" or "they" want to be "he" it doesn't matter because it based on their gender preference who they want to be. The quote highlights the danger of oversimplifying gender identity and reducing it to a form of consumerism, which ultimately undermines feminist efforts to challenge rigid gender binaries and promote gender equality.

#### Data 16

*You showed me an essay about butches and femmes that contained the line "to be femme is to give honor where there has been shame." You were trying to tell me something, give me information I might need. I don't think that line is where you meant for me to stick—you may not even have noticed it—but there I stuck. I wanted and still want to give you any life-sustaining gift I have to offer; I beheld and still behold in anger and agony the eagerness of the world to throw piles of shit on those of us who want to savage or simply cannot help but savage the norms that so desperately need savaging. But I also felt mixed up: I had never conceived of myself as femme; I knew I had a habit of giving too much; I was frightened by the word honor. How could I tell you all that and stay inside our bubble, giggling on the red couch?*

(Nelson, 2015: 42)

The specific line, "*to be femme is to give honor where there has been shame,*" speaks to the idea of reclaiming femininity and challenging the stigma and shame historically associated with it. This resonates with feminist principles of empowerment, self-expression, and

the rejection of patriarchal norms that seek to confine and devalue femininity. The narrator's reflection on their own identity, feelings of fear and confusion, and desire to navigate their relationship while staying true to themselves also align with feminist themes of self-awareness, agency, and the negotiation of power dynamics within personal connections. The quote "*I had never conceived of myself as femme; I knew I had a habit of giving too much*" also shows about how Nelson fighting with her own identity of which is she want to be, and she feels that it's her choice and freedom to what she want to take a role as.

#### Data 17

*"I didn't have a baby then, nor did I have any designs on having one. Nor have I ever been what you might call a baby person (nor an animal person, nor a garden person, not even a house-plant person; even urgings toward "self-care" often irritate or mystify me). But I was enough of a feminist to refuse any knee-jerk quarantining of the feminine or the maternal from the realm of intellectual profundity. And, as I remember it, Krauss was not simply quarantining; she was shaming. In the face of such shaming, I felt no choice. I stood with Gallop."*

(Nelson, 2015: 60)

This quote reflects a feminist perspective that challenges the idea of compartmentalizing or marginalizing aspects of femininity, such as motherhood, within intellectual or cultural spheres. The author expresses a rejection of the notion that certain feminine or maternal experiences are inherently separate from intellectual pursuits or profundity. The author acknowledges that they didn't initially identify with traditionally feminine roles or interests, such as being a "*baby person*" or engaging in typical forms of self-care. However, they emphasize their feminist stance, which leads them to resist the tendency to devalue or shame aspects of femininity, like motherhood. It's in relates about how women can reject their otherness by identifying themselves through the views of the dominant group in society, it is a

woman's right to make her choice regarding the role she will play (which in this context about how “I” having same perception to Gallop about being women is not always take a role as mother).

#### Data 18

*Beholding this celebration, I wonder if Fraiman's sodomitical maternity needs revision. It has been politically important for feminists to underplay the erotics of childbearing in order to make space for erotics elsewhere (i.e., “I fuck to come, not to conceive”), but Puppies and Babies eschews such cleavage. Instead we get all the messy, raucous perversities to be found in both pregnant and nonpregnant bodies, in nursing, in skinny-dipping in a waterfall with one's dog, in cavorting in crumpled bedsheets, in the daily work of caretaking and witness—including the erotic witness of Steiner's camera. (If you share Koestenbaum's happily prurient sentiment, “If I attend a photo show that lacks nudes, I consider the visit a waste,” then you've come to the right place.)*

*(Nelson, 2015: 86)*

Data above shows about feminism value that women can reject otherness by identifying themselves through the views of the dominant group in society it's a perspective that challenges traditional narratives surrounding maternity and sexuality, suggesting a more inclusive and expansive view of femininity and eroticism. The quote suggests that there has been a tendency within feminism to downplay the erotic dimensions of childbirth and motherhood in order to prioritize other forms of erotic expression and empowerment. The quote challenges traditional gender roles and norms that dictate how women should experience and express their sexuality. It suggests that reclaiming and embracing these aspects can be empowering and liberating for women, allowing them to assert agency over their own bodies and experiences. Finally, the quote can be classified as reflecting feminist values related to how women feels about being “otherness” and use the perspective of dominant to faced the situation.

This section discusses the relationship between research results and several previous findings and related theories. This shows that this research has

answered the problem formulation discussed in the previous section. First research question that have been answered is how how Nelson, both as an author and as a main character in her narrative, delivers feminist values in *The Argonauts*. Maggie Nelson's *The Argonauts* is a rich and nuanced text that embodies and advances feminist values. Through her exploration of gender fluidity, critique of patriarchal structures, advocacy for bodily autonomy, inclusion of diverse voices, and innovative use of language, Nelson contributes to a broader feminist dialogue about identity, love, and the politics of the body. Her work resonates with the principles laid out by earlier feminist theorists like Simon de Beauvoir while pushing the boundaries of feminist literature and thought. Nelson's narrative is not just a personal journey but a profound contribution to feminist discourse, challenging and expanding our understanding of gender and identity in contemporary society.

Second research question that have been answered is the feminism aspect that can be categorized through Maggie Nelson's *The Argonauts*. Maggie Nelson provides a sophisticated examination of feminist topics in *The Argonauts*, especially when viewed in the prism of existentialist feminism as articulated by Simon de Beauvoir. Beauvoir's theoretical framework offers a thorough comprehension of women's resistance against patriarchal systems, highlighting the necessity for women to recover their agency and subjectivity. The four techniques Beauvoir offers for women's transcendence—working alongside males, becoming intellectuals, taking part in socialist social reforms,

and rejecting forced otherness by adopting dominant perspectives—will be discussed in detail as they relate to Nelson's work.

The research results show that Nelson expresses feminism from various aspects. The first aspect is Nelson's narrative demonstrates women's ability to work and their participation in societal and political spheres, aligning with feminist principles of empowerment and advocacy. Second, Nelson's work emphasizes the intellectual capabilities of women, challenging traditional gender norms and asserting women's presence in intellectual spaces. Third, Nelson's work also addresses the intersection of feminism and socialist principles, emphasizing the need for radical social change and solidarity among marginalized groups. The last, Nelson's narrative also explores how women can reject imposed otherness by embracing dominant perspectives and asserting their identities.

Maggie Nelson's *The Argonauts* intricately weaves existentialist feminist themes, illustrating women's struggles and strategies for reclaiming their subjectivity and agency. Through her narrative, Nelson embodies the principles outlined by Simone de Beauvoir, demonstrating women's ability to work, engage intellectually, participate in social transformation, and reject imposed otherness. This exploration underscores the enduring relevance of existentialist feminism in contemporary feminist thought and highlights the multifaceted nature of women's experiences and contributions.

## CHAPTER V

### CONCLUSION

#### A. Conclusion

In conclusion, *The Argonauts* by Maggie Nelson is regarded as a foundational work of modern feminist literature because of its complex narrative and thematic depth, which both represent and advance feminist ideas. This study has clarified how Nelson, as a key character and author, successfully communicates feminist ideas by promoting bodily autonomy, challenging patriarchal systems, examining gender fluidity, and including a variety of voices. With her creative use of language, Nelson contributes to feminist discourse in a way that both resonates with and builds upon the fundamental ideas of previous feminist thinkers such as Simon de Beauvoir.

In response to the research question, the study shows that Nelson's story makes a significant contribution to feminist theory in addition to reflecting her own path. Her work is consistent with existentialist feminism of Beauvoir, especially in showing how women may participate in social and political arenas, express their intellectual presence, push for social changes, and reject forced otherness. These elements demonstrate Nelson's thoughtful analysis of feminist subjects and her deft adherence to Beauvoir's theory of women's transcendence.

The results highlight Nelson's story's complexity and show the many tactics women use to recover their subjectivity and agency. Nelson highlights the



dynamic and varied character of women's experiences and contributions while proving the ideals of existentialist feminism's lasting significance in modern feminist philosophy. As a result, *The Argonauts* not only advances the current feminist conversation but also questions and broadens our conception of gender and identity in contemporary society.

### **B. Suggestion**

Based on the findings and conclusion of this research, this is suggestion for future research can be made to further explore and expand upon the themes and contributions identified in Maggie Nelson's *The Argonauts*. Future research could compare Nelson's *The Argonauts* with other contemporary feminist texts to examine how different authors address similar themes of gender fluidity, bodily autonomy, and the critique of patriarchal structures. This comparative analysis could reveal broader trends and divergences in contemporary feminist literature.

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## CURRICULUM VITAE



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