

**WOMEN'S STRATEGIES TO SHOW THEIR EXISTENCE IN
THE POWER BY NAOMI ALDERMAN**

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIIM
MALANG
2025**

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THESIS

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

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MALANG
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STATEMENT OF AUTHORSHIP

I state that the thesis entitled **“Women’s Strategies to Show Their Existence in The Power by Naomi Alderman** 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.”

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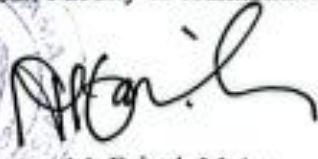
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MOTTO

“Dan bersabarlah kamu, sesungguhnya janji Allah adalah benar.”

(Qs. Ar-Ruum:60)

*“Aku membahayakan nyawa ibuku untuk lahir ke dunia, jadi tidak mungkin aku
tidak ada artinya”*

DEDICATION

This thesis is proudly dedicated to

My beloved parents,

Ibu Lailatul Khodriyah and *Ayah* Muhammad Jamaluddin Malik

And my lovely brothers,

Naufal, Fayi', Faiz

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Malang, June 24th, 2025



Salma Humairotun Nabila

ABSTRACT

Nabila, Salma Humairotun (2025) Women's Strategies to Show Their Existence in *The Power* by Naomi Alderman. Undergraduated Thesis. Department of English literature, faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Asni Furaida, M.A.

Keywords: Existentialist Feminism, Women Existence, Oppression

This study aims to analyze women's strategies to show their existence in *the power* by Naomi Alderman, using the perspective of existentialist feminism proposed by Simone De Beauvoir. Through the analysis of female characters, this study identifies four strategies that women can use to achieve transcendence: working, becoming an intellectual, achieving social transformation, and rejecting their role as "the other". The results show that women in the novel apply three types of strategies: becoming an intellectual, achieving social transformation, and rejecting their role as "the other". The oppression experienced by female characters also serves as a catalyst for the transformation of their identities, strengthening their awareness of oppressive social conditions. By realizing their collective power, women in the novel are able to build a stronger identity. This study is expected to contribute to the understanding of women's struggles in the context of existentialist feminism and enrich feminist literary studies. The researcher suggests applying a more specific approach to this object.

ABSTRAK

Nabila, Salma Humairotun (2025) *Women's Strategies to Show Their Existence in The Power by Naomi Alderman*. Tesis Sarjana. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Asni Furaida, M.A.

Kata Kunci: Feminis Eksistensial, Eksistensi Perempuan, Penindasan

Penelitian ini bertujuan untuk menganalisis strategi karakter perempuan untuk menunjukkan eksistensinya dalam novel tersebut untuk mencapai transendensi mereka, dengan menggunakan perspektif feminisme eksistensial yang dikemukakan oleh Simone de Beauvoir. Melalui analisis terhadap karakter-karakter perempuan, penelitian ini mengidentifikasi empat strategi utama yang dapat digunakan perempuan untuk mencapai transendensi: bekerja, menjadi intelektual, mencapai transformasi sosial, dan menolak peran sebagai "yang lain". Hasil penelitian menunjukkan bahwa perempuan dalam novel ini menerapkan tiga jenis strategi: menjadi intelektual, mencapai transformasi sosial, dan menolak peran mereka sebagai "yang lain". Pengalaman penindasan yang dialami oleh karakter perempuan juga berfungsi sebagai katalis untuk transformasi identitas mereka, memperkuat kesadaran akan kondisi sosial yang menindas. Dengan menyadari kekuatan kolektif mereka, perempuan dalam novel ini mampu membangun identitas yang lebih kuat dan mandiri. Penelitian ini diharapkan dapat memberikan kontribusi pada pemahaman tentang perjuangan perempuan dalam konteks feminisme eksistensial serta memperkaya kajian sastra feminis. Peneliti menyarankan untuk menerapkan pendekatan yang lebih spesifik pada objek ini.

مستخلص البحث

النايلة، سلمى حميرة (2025). استراتيجية النساء لتحقيق وجودهم في السلطة بواسطة نعومي ألدرما. قسم الأدب الإنجليزية كلية العلوم الإنسانية جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: أسني فورايده، الماجستير.

الكلمات الأساسية: النسوية الوجودية، وجود المرأة، القمع

هدف هذه الدراسة إلى تحليل الاستراتيجيات التي تستخدمها النساء في الرواية لإظهار وجودهن، من خلال استخدام منظور النسوية الوجودية الذي قدمته سيمون دي بوفوار. من خلال تحليل الشخصيات النسائية، تحدد هذه الدراسة أربع استراتيجيات رئيسية يمكن أن تستخدمها النساء لتحقيق التجاوز: العمل، أن يصبحن مثقفات، تحقيق التحول الاجتماعي، ورفض دورهن كـ "الآخر". تظهر نتائج الدراسة أن النساء في هذه الرواية تطبق ثلاث أنواع من الاستراتيجيات: أن يصبحن مثقفات، تحقيق التحول الاجتماعي، ورفض أدوارهن كـ "الآخر". كما تعمل خبرات القمع التي تتعرض لها الشخصيات النسائية كعامل حفاز لتحويل هويتهم، مما يعزز الوعي بالظروف الاجتماعية القمعية. من خلال وعيهم بالقوة الجماعية لهن، تستطيع النساء في هذه الرواية بناء هوية أقوى وأكثر استقلالية، مما يدفعهن للنضال من أجل الحرية والعدالة. ومن المتوقع أن تسهم هذه الدراسة في فهم نضال النساء في سياق النسوية الوجودية وتثري الدراسات الأدبية النسوية. يوصي الباحث بتطبيق نهج أكثر تحديدًا على هذا الموضوع.

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CHAPTER I

INTRODUCTION

A. Background of the Study

Women's roles are often limited or ignored due to the dominant authority of men, who refer to cultural, social, and political systems. The phenomenon has become an open secret to society. All aspects of community life, including family, politics, economics, and even religion, have been influenced by the patriarchal system. In the concept of patriarchy, women are often treated as objects and have limited access to essential aspects of life (Richter et al., n.d.). The existence of women from various social groups has been an exciting topic in multiple discussions for a long time. The existence of women begins with a form of resistance to society's attitude that women are in a lower position than men. In social life, women are primarily restricted, and women are often marginalized, especially in terms of equality. Such care tends to be seen as a female trait and system that has grown so powerful in society (Herliany et al., 2022).

Based on the data from the National Commission on Violence Against Women in Indonesia they are noted that in the last ten years, more than 2.5 million cases of gender-based violence have been reported to many institutions. In 2023, the National Commission on Violence Against Women's Annual Report (CATAHU) recorded 289,111 cases of gender-based violence. Gender violence happens because there is a difference in women's status which is considered lower than men in social life. However, women play a role and influence the community

environment. Biologically, men and women are not the same, and each gender has different limitations and advantages. Both are created with their respective functions, both psychologically and physically.

Women's participation in leadership is an important step in realizing equality and justice. At the center of the Indonesian statistics agency, the gender inequality index in 2023 stated that empowerment includes women's representation in the legislative realm of 22.14 percent and men's as much as 77.86 percent. According to the survey above, the role of women is very significant, but the issue of gender inequality still has a big impact on women. Therefore, the researcher will review again the importance of gender interdependence because to avoid this. The strategy to follow up on this is to give women the status of "existing". Women face some inequalities because of the discriminatory social structure. Beauvoir said that women can achieve their existence if they consider themselves whole human beings who live according to their will. So far, women have become essential because of their bets with men, and women are made subordinate compared to men (Moslehuddin & Nitu, 2022).

In everyday society, women's existence remains a hot topic in social circles. Women's existence arises, because, it is a form of resistance to the behavior of a society that considers women to be in a lower position than men. This case is an issue that feminists are still fighting for because a researcher also realizes at the same time how important the struggle for gender equality is for everything shaking up our society today. On the other hand, women are constructed as being in charge of the household or domestic affairs (Gustina et al., 2022). So, the researcher is

interested in this topic because, by the fact in the environment, the stigmatization of women is still lower than men. This case causes women some problems in the public sphere.

In this novel, women gain a power that will be used to control public authority. Critics argue that women have not yet realized the nature of their power. They are superior to the male characters in this story. This fiction is one of the dreams of many women around the world. According to critics, everyone both men and women, will always want freedom of will and power. However, suppose there is someone whose rights have been taken away. In this case, they will feel belittled, as in novels about the reversal of authority due to women's electric powers. Therefore, this novel shows that whoever has greater power is superior.

In the novel *The Power*, things related to feminism can be found. This novel highlights the concept of thought-provoking science fiction, presenting a world where women suddenly gain power that changes everything. This concept is entertaining and invites researchers to imagine the social, political, and personal implications. In addition, *The Power* also strongly conveys messages of feminism, presenting a strong narrative about gender equality and women's power. Through this story, readers are faced with a deep reflection on how the world could look if power were no longer positioned traditionally. Alderman's novel has a contrasting feel and a fresh atmosphere of feminist fighters. This novel's overall topic reverses women's oppression and explores what will happen if women lead, as well as everything experienced by women as objectification of society (Yebra, 2019). In the novel, the author speculates about the changes that would occur if

women ceased to be “the weaker sex” (Juraj, 2021).

The article states that feminist literary criticism is an approach in literary science that seeks to describe and interpret the experiences of women in literary works. This criticism takes issue with prejudice against women. The novel enables women to gain physical superiority and thus to exert their social power over men. Women's power is supported by several aspects of existential strategies to achieve transcendence towards making themselves subjects who can determine their actions. In addition, free from social limitations and expectations that limit their potential and avoid discrimination against women. However, each individual has responsibility for their life choices and creates meaning in their existence. The researcher found a few previous studies that discuss *The Power* novel. In the paper entitled *A Feminist Analysis of Fictional Novel by The Power* by Naomi Alderman. This research contains a picture of how the world would function if women gained the power that men have in today's society (Ali et al., 2021). This study focuses on the perspective that women can excel in every area of life if they are free from gender-structured roles. This study uses feminist theory from Selma James related to economics.

Shah et al (2020) write in their research entitled *Feminism in The Power (2017) by Naomi Alderman* analyze the denotative and connotative interpretations of feminist elements in the novel. This novel depicts woman characters who are limited in their choices and face bad treatment from men (Shah et al., 2020). The other research, entitled *Feminist Dystopias and Ecofeminist Representation: Margaret Atwood's The Handmaid's Tale and Naomi Alderman's The Power* discusses the relationship between ecocriticism and feminist dystopias. This paper

argues that feminist dystopian fiction, which critiques patriarchal control over female reproduction, inadvertently reinforces biological essentialism that links women to nature (Atwood & Vahska Gregory, 2018).

Previous studies of *The Power* by Naomi Alderman show various perspectives on the themes of power and gender. Smith (2017) in his article "*Empowering Women or Reinforcing Gender Stereotypes?*" criticizes how this novel magnifies the issue of gender power, showing the paradox of women's empowerment while at the same time reinforcing gender stereotypes. This research uses critical feminist theory. Next, another study written by Johnson (2018), in "*Electric Gender Dynamics: The Power of Female Empowerment in Alderman's Dystopia*", highlights the impact of changing power on interpersonal relationships and social structures, noting that women's physical power does not always lead to equal social power. Therefore this research uses the social power dynamics theory.

Apart from that, research by Juraj (2021) focuses on analyzing gender roles in *The Power* and *The Handmaid's Tale*, and how this influences power dynamics between individuals of different and same genders. Apart from the research mentioned previously, various other researchers have also analyzed *The Power* from multiple points of view. Although many studies use a feminist perspective, some studies apply other social theories. So far, the study of existentialist feminism from Simone de Beauvoir's perspective is still widely discussed in several previous study, including women show their Existence entitled *Existentialist Feminism Reflected in Acevedo's "With the Fire on High"* (Kamayan et al., 2022); then from article entitled *Analyzing Simone de Beauvoir Existentialist Feminism Perspective and Its*

Relevance Towards Indonesian Women's Existence in the Public Sphere of 21st Century (Rohmawati & Pandin, 2021).

The next is from White (2021) in *Existential Feminism in Modern Social Contexts* examines the application of existential feminist theory in contemporary social contexts. In the other research (Rizvi et al., 2023) highlights the oppression of black women, overcoming inequality and racism, especially during wartime, where women suffered from violence and loss of identity. This research highlights their struggle to gain basic rights and identity. Jones (2018) in his article entitled *Existential Feminism: Analyzing Gender and Identity in Contemporary Literature*. This research shows that contemporary literary works often depict women as individuals who struggle to find meaning and autonomy in a world that often limits them.

The last one is from (Astuti & Harry Kistanto, 2021) by the title *Women Oppression as a Result of Male Dominated Culture as Represented in Shenoy's Novel the Secret Wish List* explores the potential for political change through philosophical models, particularly existentialist feminism Beauvoir. Overall, the previous studies show that existentialist feminism theory provides deep insight into women's struggles in social and literary contexts, offering a unique perspective in understanding identity and power in this complex world.

The researcher gained an understanding of applying the theoretical approach used in the study through previous research. The discussions about women will always be related to gender equality. This happens because women often experience injustice regarding their rights, obligations and roles in life. Women are always

considered trivial and weak, therefore the researcher is interested in discussing this topic. Simone de Beauvoir said that a woman's existence is necessary to fight discrimination, and the idealism of a woman's existence is seen as a positive and realistic way of existence. Therefore, existentialist feminism emphasizes that a human being is a woman who has attitudes, thoughts, and ways of acting as a result of her own will and is not influenced by external and internal sources (Kusuma & Sudaryani, 2019).

From several previous studies, the researcher is interested in exploring more about women's existence in the novel *The Power* by Naomi Alderman. This research uses Simone de Beauvoir's theory of women's existence to find the result of this research. Although previous studies have centered on this literary work, this research attempts to take on a different topic. This research examines the various experiences of the struggle for female existence experienced by female characters in this novel. The researcher utilizes this unexplored terrain to explore women's existence more deeply, contributing new insights to existing research.

B. Research Question

Based on the explanation of the background of the study, the researcher intends to take the focus of this study by dividing it into two research questions:

1. What are women's strategies to show their existence in Naomi Alderman's novel *The Power*?
2. How does women characters experience of oppression shape identity and awareness of their existence in Naomi Alderman's novel *The Power*?

C. Significance of the study

This research is expected to provide theoretical and practical benefits for readers related to women's existence. Theoretically, readers can understand various strategies to show the existence, and this research can be a reference for other researchers who raise the same topic and improve previous research on the same topic. Practically, the results obtained from this study can be reflected in the daily lives of society through novels.

D. Scope and Limitation

The study primarily focuses on discussing the experience of female characters in the novel use the feminist theory. This research focuses on specific theory that is existentialist feminism and will not cover the entire theoretical framework of feminism. This research is limited discussing the extent to which Simone de Beauvoir's existentialist feminism in the female characters namely Roxy, Allie, and Margot. This research is limited discuss the strategies to show their existence and Beauvoir regarding women oppressed is represented in the women in the novel.

E. Definition of Key Terms

A researcher found a few key terms in this research. The purpose is to help readers avoid misunderstanding and ambiguity.

1. Existentialist feminism: An approach that emphasizes that women do not have a fixed "essence" or "nature" as women, but rather become women through experience and social construction. De Beauvoir asserts, "One is not born, but rather becomes, a woman" (Beauvoir, 1949, p. 295).

2. Transcendence: involvement in the world through action, productive work, intellectual reflection, and free choice. Women become subjects who determine the meaning of their own lives, not just follow the roles set by society (Beauvoir, 1949, p. 25).
3. The Other: Women have an awareness of themselves as others. In this concept, Simone De Beauvoir explains that in the relationship between men and women, there is a conflict of subject or object. Men consider themselves as subjects and women as objects (Beauvoir, 1949, p. 283).

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Feminist Literary Criticism

Feminist literary criticism is an approach to literary studies that emerged along with the development of the feminist movement, which historically divided into three main waves. The first wave of feminism, which emerged in the late 19th to early 20th centuries, focused on women's struggles to obtain basic rights such as suffrage, the right to education, and property rights. Entering the second wave, which lasted from the 1960s to the 1980s, the focus of the movement shifted from legal rights to issues of identity, personal experience, women's bodies, and the domestic and public roles attached to women. Feminist literary criticism during this period developed more systematically and theoretically, including analysis of how narrative structures and language reflect and maintain patriarchal dominance.

The third wave of feminism, which emerged from the 1990s to the present, took feminist criticism in a more inclusive and intersectional direction. This movement emphasizes the importance of the diversity of women's experiences based on race, social class, sexual orientation, culture, and other identities. This criticism emphasizes the importance of reading literary works from a perspective that takes into account how various forms of oppression interact and shape the representation and identity of women in literary texts (Eagleton, M. 1987).

Wiyatmi (2017) states, “Basically, feminism is an ideology that aims to liberate women and believes that women experience injustice because of their

gender” (p.10). The idea and movement known as feminism calls for women and men to have equal rights and to be treated fairly in all spheres of society. A few more components of feminism include economics, moral theories and philosophies, politics, culture, and social movements (Rahma, 2023). Feminism theory in science fiction includes the struggle for hegemony or existing power that causes inequality towards women in the genre (Hayles, 2018).

In the field of feminist literary works, feminists advocate equal access to quality education for all genders, challenge gender stereotypes in textbooks, and encourage inclusive learning environments. Culturally, feminism aims to challenge patriarchal norms and stereotypes, combat gender-based violence and harassment, and promote diverse and inclusive gender representation in media, art, and literature. Overall, feminism is an important movement that seeks to create a more just and equal society by advocating for the rights and interests of women while recognizing the connection of gender equality to broader social justice issues.

Feminist theory in science fiction is to overthrow the hegemony that causes oppression and inequality against women in the genre. Historically, women characters were more frequently assigned supporting or passive roles than heroic, autonomous ones (Bell, 2016). Resistance to patriarchy plays an important role in dystopian societies as it is often the driving force of change and progress. In the current situation where the power structure is so skewed towards men, oppression of marginalized groups often becomes commonplace. As a result, those who experience injustice must find ways to fight for their rights. By literary developments, literary works nicely summarize various forms of women's

existence.

As for the literary criticism of Existentialist Feminism, it is more philosophical and highlights the internal conditions of women, especially how they are constructed as "others". While Liberal Feminism reform is more practical and focuses on the external to achieve equality in rights and opportunities. This study highlights the conditions of each female character in the novel, how she is subordinated, oppressed according to her emergence according to Simone de Beauvoir and how they fight for their rights to achieve their transcendence.

B. Existentialist Feminism

Etymologically, existence comes from the Latin "ex-sister" which means "appear", philosophically it means appearing from nothing. Meanwhile, in terms of terminology, existence is searching for one's existence, being "there" means having a place and time in the world (Macquarrie, 1972, p. 41). As existential beings, humans must demonstrate that they can live, work, and form groups together. Understanding the value of independence is the highest thing in life, therefore they can challenge anything that hinders to reduce their independence.

The philosophy of feminism defends the interests and rights of women in social, political, and economic spheres, among others. The foundation of postmodern feminism is existentialist feminism, which is found in the writings of French existentialist philosopher Simone De Beauvoir. In her work *The Second Sex*, she addresses a crucial subject in feminism theory "Why are women the Second Sex?" She talks about the idea of the differences in the sexual body in a philosophical field

Sartre believed that existence precedes essence. Not like that equipment that was created for a goal, humans existed in the beginning without objective. But people try to find themselves in the world and define its deep meaning its existence. In defining meaning this means that humans have freedom not owned by other creatures. However, the freedom in question is responsible. Humans are responsible for being free to determine their life choices (responsibility for choice) and responsible for the consequences of those choices (Sartre, 2002, p.158).

This important perspective encourages the researcher to realize that the struggle for gender equality is an ongoing process, not a specific event or period in history. Women must have the ability to think critically and dare to say 'no' to things that are not to the values they believe in (Pranowo, 2016). By doing this, we can grow a more inclusive society where women's subordination is no longer a reality. As well as the resources of women who have intelligence.

In this era, feminism is developing at a faster pace. To bring the feminist movement together, a large number of feminists are speaking out and urging others to combat oppression and injustice as well as to be more considerate of gender issues, peace concerns, and even environmental issues. It is necessary to eradicate women's concerns in a variety of sectors. But, we must not use violence in the pursuit of these rights and justice. Women's consciousness is subjugated by several misconceptions propagated by misogynists and patriarchal society. In many civilizations, women are viewed as "others" and are often the targets of colonization.

According to Rahayu (2020), it is acceptable for men to be restricted against

women within the framework of the family. It seems as though men still possess reason and power, whereas women only possess an alluring body and a feeble mentality (Rahayu, 2020). Thus, the goal of existentialist feminism is to show that women are just like men and to help women recognize their authenticity. Women exist inside themselves and are subjects, not objects. Therefore, men do not have the authority to deny women their opportunities or rights, and women likewise have the freedom to take advantage of possibilities to attain their goals. Existentialist feminism speaks up for women's rights in the face of patriarchal culture's pervasive influence. Existentialist feminism can undermine patriarchy through a variety of tactics, including requiring women to work, educate themselves, and act as change agents for other women. Women will then be able to decide what they wish to do. Consequently, women can also be aware of the negative actions committed by men.

In the book *Feminist Thought* (1998), Beauvoir sees Freud's explanation of the woman as incomplete. She blames Freudian thinkers for teaching that women's social status is low because women do not have penises. Much earlier than the mainstream doctrines of the women's movement in the United States, Beauvoir strongly rejects the notion that women's anatomy places them in a second class. Women are jealous of those who have penises not because women want to have penises but because of the power and material and psychological advantages that are conferred on the penis owner. Women are other not because they do not have penises but because they do not have power (Tong, 1998, p. 274–276).

Existentialist feminism is a school of feminist thought rooted in existentialist

philosophy, primarily influenced by the works of Jean-Paul Sartre and developed more fully in feminist discourse by Simone de Beauvoir. In her seminal work *The Second Sex* (1949), Beauvoir critically analyzes the historical, social, and philosophical construction of women as the “Other,” arguing that the essence of women’s oppression lies in their alienation from full subjectivity.

Beauvoir asserts that women have historically been defined in opposition to men, not as autonomous beings, but as reflections or complements of male identity. She writes, “He is the Subject, he is the Absolute—she is the Other” (Beauvoir, 1949, p. 26). This idea captures the essence of the existentialist critique of gender: men are seen as the default and central figures in society, while women are marginalized, objectified, and defined relationally.

One of Beauvoir's most cited statements is, “One is not born, but rather becomes, a woman” (Beauvoir, 1949, p. 283), which emphasizes that womanhood is not a biological destiny but a social and cultural construct. This phrase embodies her central argument: that femininity is imposed upon women by societal expectations and traditions rather than being innate. Thus, the feminist struggle should aim to liberate women from these imposed roles and enable them to assert their own subjectivity and freedom.

Besides that, women have to bravely leave traditional gender roles that are often bound by norms and regulations that do not reflect egalitarian and democratic values. Beauvoir explains the idea of developing an analysis relating to the social, material, and existence of how women's self-interest contributes to the resistance to oppression (Reuter, 2024). This allows women to take

responsibility for changing the paradigm and shaping more inclusive societies, where every individual, together, can achieve happiness and prosperity.

As for the existentialist proposed by Simone de Beauvoir, she said that woman in their existence in this world only become the other for men. Women are objects and men are subjects. So that, according to Beauvoir, existentialist feminism is when women are no longer be objects but have become subjects for themselves. Therefore, the existence of women is women who dare to come out of the shackles of society and dare to challenge society's stigma, prioritizing the position of women so that women gain equality and mutuality with men (Tong, 1998, p.279). To fight existing discrimination, many women have come forward now which has demonstrated its existence in the career realm (Access & Rahayu, 2020).

According to Beauvoir, women who only follow the path determined by the reductive spirit of the times will tend to live in-authentically. Their existence is limited by their appearance. Their strategies to change her appearance are often seen as taking away male transcendence. Therefore, the emphasis must be returned to strategies to always live authentically (Pranowo, 2016). In this sense, women's strategies for challenging traditional gender roles are not attempts to undermine male transcendence, but rather a means of asserting their authenticity and freedom.

Existentialist feminism by Simone de Beauvoir reveals women's existence is based on the nature, history, and myths of women (Beauvoir, 2016, p. 81–199); a) Women's existence through nature is the existence of a women depicted through the body, along with the characteristics and functions of the body itself. b) Women's

existence based on history is the existence of woman and their role in various periods of human history. c) The existence of women is based on myth; the existence of women is shaped by laws and regulations created by men, so that women are truly differentiated from other figures. In conjunction with cultural development, men discovered that they could dominate women by creating myths about women. Beauvoir emphasizes that every man is always in search of will ideal woman.

Existentialist feminism combines existentialist philosophy with feminist ideals, exploring the intersectionality of gender, existence, and the structure of society. The study of feminist existence is about how women's characters live their lives. Beauvoir argued that women are objects and others. The definition of others cannot be separated from three ideas, namely regarding women in biological data, psychoanalysis, and historical materialism (Tong, 1998, p.269). After considering her perception of spouses, mothers, working women, prostitutes, narcissists, and mysterious women, Beauvoir concludes that all of these roles are tragically constructed by other people rather than the women themselves. In a productive society, women are compared to receiving acceptance from the male world. Women are created by men through male-dominated institutions and structures, yet just like men, women can also become subjects since they lack an essence (Tong, 1998:237).

True freedom, in the existentialist sense, requires one to act, choose, and create oneself. Thus, to escape oppression, women must break from societal expectations, engage in productive work, seek intellectual freedom, and

participate in social transformation. Beauvoir outlines several strategies for achieving existential liberation. It is difficult for women to be free from their suffering because stereotypes of women have been rooted in society. For Beauvoir, if women are determined not to be treated as others, there are at least 4 strategies that must be carried out so that women can experience transcendence and be free from their position as others:

- a) Becoming intellectually conscious: gaining awareness of one's position and potential. By being members of a group that will build change for women. Intellectual activities are activities when a person thinking, seeing, and defining, and not inactivity when a person becomes an object of thought, observation, and definition
- b) Engaging in meaningful work: even though it is hard and tiring; work can provide opportunities for women, and if they do not take advantage of them, women will lose these opportunities. By working outside the home alongside men, women can "reclaim their transcendence". Women must emphasize their status as someone who actively determines the direction of their destiny. Emphasizing the fact that throughout the Old Regime, working-class women were the sex that enjoyed the most freedom. Women are smart and ambitious in creating many opportunities achieving economic independence.
- c) Rejecting passive roles or achieve social transformation: resisting societal definitions and myths. One of the keys to women's freedom is economic power. If a woman wants to make all her wishes come true, she must help

create a society that will provide it with material support to transcend the boundaries that surround it now. According to Beauvoir, the evolution of women's condition is through factors of sharing in productive labor and freedom from slavery and reproduction. In addition, the social and political status of women is important to transform. After women assume economic roles offered to them and it would give them a guarantee of independence so that women can achieve social transformation

- d) Participating in social transformation: challenging structures that reinforce patriarchy. Women can reject their otherness by identifying herself through the views of the dominant group within public. So, to be yourself in society is women must free themselves from their bodies (Beauvoir, 1949, p. 724 - 748).

These strategies are not merely personal acts but are inherently political and philosophical. They require a critical examination of one's place in the world and a deliberate effort to claim subjectivity and agency.

C. Oppression According to Simone de Beauvoir

Based on the book titled *Second Sex* by Simone de Beauvoir one of the key theoretical texts of 20th century feminism argues that women are oppressed through their otherness. Women are other because women are not men. Men are free, selves determine beings who define the meaning of their existence. If women want to become a Self, a subject like men, women must transcend the definitions, labels, and essences that limit their existence. Women must realize who they want to be. Men have always been free to choose their destiny, but women's options

have.

Beauvoir describes several key mechanisms of oppression: objectification, subordination, mythologization, biological determinism, and social marginalization. Women are objectified when they are reduced to their appearance or reproductive roles, subordinated when denied autonomy and authority, and mythologized when idealized or demonized through cultural narratives (Beauvoir, 1949, p. 165–195). Beauvoir criticizes how women are confined to domesticity, seen primarily as wives and mothers, and prevented from fully participating in intellectual, economic, or political life. Furthermore, Beauvoir introduces the concept of immanence versus transcendence, where men are typically allowed to transcend themselves through action, creativity, and public engagement, while women are often confined to immanence passivity, repetition, and limitation (Beauvoir, 1949, p. 26).

Beauvoir argues that the identification of women as “Others” has affected the way they live their lives and determine their social position. They are seen as “complements” rather than independent individuals. This has an impact on their existence, how they are perceived and how they can manifest their freedom and autonomy (Beauvoir, 1949, p.121). People’s assumptions about women are only a tool to create children. This advantage is considered a weakness of the body, so women begin to think that they cannot live without a man, especially if they believe that women were created from men's ribs. Therefore, women are seen as part of men and not vice versa.

Most of the difference between men and women comes from social

construction which marginalizes women always been restricted. Beauvoir asserts that women ought to have the same liberties as men (Ilaa, 2021). Adopting the ontological language and ethical language of existentialism Sartre, Beauvoir stated that man is the Self, while women are the other. If the other is a threat to self, then women are a threat to men. Therefore, if man wants to remain free, he must subordinate woman (Tong, 1998, p.262)

CHAPTER III

RESEARCH METHOD

A. Research Design

This research is feminist literary criticism, conducted using a literary approach to criticizing a literary work, namely a novel. Based on the purpose of the research, the researcher tries to explore the ideas presented in the novel. Specifically, this research focuses on the depiction of existence in Naomi Alderman's novel *The Power* and how women characters experience of oppression shapes their identity and awareness of their existence. To analyze the object, the researcher uses Simone De Beauvoir's existentialist feminism theory.

B. Data Source

The researcher took data for this research from the women experience (Allie, Roxy and Margot) in the novel by the titled *The Power*, the author of this drama is Naomi Alderman. Little, Brown and Company publish this novel; First Edition (October 10, 2017) in New York City. This novel consists of 341 pages. The data used in this research was taken from quotations, including words, phrases, dialogues, and even sentences. This data is in the form of a hard file and has chapters.

C. Data Collection

The data collection used in this research involves reading and note-taking techniques, where the researcher divided data collection into three parts. First, the researcher carefully read the data source in the form of the novel *The Power* by Naomi Alderman several times to gain an in-depth understanding of the story's idea.

Second, the researcher recorded data from the book related to the topic raised in the form of sentences, dialogue, phrases, and quotations. Finally, the researcher sorted and classified the data based on research questions that had been prepared according to the theoretical explanation applied, namely Simone de Beauvoir's theory of existentialist feminism

D. Data Analysis

The researcher took several steps to analyze the data. First, after collecting the data, the researcher classified the data based on the problem. The next step was to investigate the data using the feminist theory of existence by Simone de Beauvoir in more detail. Researcher explore the strategies of female characters to show their existence and the experiences of oppression experienced so that they can form their identity and awareness of their existence. In the context of this study, researcher can draw conclusions based on a more specific understanding of women's existence, the theory of Simone de Beauvoir, and oppression depicted in the novel *The Power* by Naomi Alderman. Thus, conclusions can be drawn from the data that have been found.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter provided the results of data analysis to find the answer to the problem of the study in this research: women's strategies to show their existence and how does Allie's experience of oppression shape her identity and awareness of her existence in the novel. The researcher analyzed literary works, including Naomi Alderman's novel *The Power* (2017), using existentialist feminism in Beauvoir's theory.

As mentioned in the previous chapter, this research focuses on two important points. The first problem discusses strategies to show the existence focused on the women character in Naomi Alderman's *The Power*. The second is the discussion about women's experience of oppression shapes her identity and awareness of her existence. The discussion about strategies to realize existence will be analyzed with existentialist feminism from Simone de Beauvoir.

A. Women Strategies to Show Their Existence in Naomi Alderman Novel *The Power*

In the following discussion, the researcher analyzes the strategy of women in the novel *The Power* by Naomi Alderman. The researcher analyzes the forms of strategies carried out by women to show their existence based on existentialist feminism, Simone De Beauvoir. According to Beauvoir, there are 4 existential strategies that women can use towards transcendence: women can work, be intellectuals, achieve social transformation in society, and reject their otherness.

From these problems, the researcher found 3 types of women's strategies, namely intellectual women, women who can achieve social transformation in society, and women who can reject their otherness, as in the following data:

1. Women can control their power

Women can become intellectuals by joining a group that will bring change for women. Intellectual activities are activities when a person thinks, sees, and defines, and not inactivity when a person becomes an object of thought, observation, and definition (Beauvoir, 2016, p.197). Women use this new power not only for physical strength but also as a tool of intellectuality and creativity. The following presents data and discussion on this matter:

Datum 1.

She practised in her bedroom. She made a spark jump from hand to hand. She made her bedside lamp glow brighter, then dimmer. She burned a tiny hole in a Kleenex; she practiced until she could make that hole a pinprick. Smaller. These things demand constant, focused attention. She's good at that. She's never heard of anybody else who can light their cigarettes with it. (p.26)

The data above shows that Allie continues to practice in her room; she tries new tricks to find novelty in her environment. This can help her focus on controlling her electric power. According to Beauvoir, in the second sex, women's education is the conquest of women. However, more important than the collective role played by intellectual women is their contribution as a whole, in a lower order. Allie shows individual efforts to master her unique ability to produce electric sparks from her hands. Allie thinks that when she

keeps trying, she will find something new. This activity emphasizes the elements of freedom and control. This repetitive practice reflects the struggle to achieve freedom that Beauvoir considers important for women to improve their abilities. Another quote also describes how women as individuals are empowered and competitive, namely as follows:

Datum 2.

The girls play at fighting, trying out their skills on each other. In the water, on the land, giving each other little jolts and thrills. Allie uses that time to practise, too, although she's more subtle about it. She doesn't want them to know what she's doing, remembering the thing she read about the electric eels. She manages, after a long time, to send out a tiny jolt that will make one of the other girls' arm or leg jump. (p.40)

In the quote above, Allie tries to be able to master her strength so that it can be controlled properly, following the control that can be determined. That way, Allie gets control of herself so that she can be useful in society and achieve true transcendence. The words “*Allie uses that time to practice too*” reflect that Allie is a persistent woman when she has a mission or goal. She does continuous training because she has a goal to master or own the monastery. But Allie doesn't want the girl at the convent to know that Allie is better at controlling the power. Not only Allie, that can use the electric power well, but Roxy is also one of the girls who is stronger than the other girls in the convent. As in the quote below:

Datum 3.

Some of the girls in the convent want to spar with Roxy, practice their skills. She's up for it. They use the big lawn at the back of the building, leading down to the ocean. She takes them two or three at once, sidesteps them, hits them hard, confuse them till they jolt each other (p.109)

The women of the monastery do useful activities to hone their skills (to be intellectual). The word “*spar with Roxy*” here describes sparring as a way for them to find strength and confidence, which is an important step in the formation of their identity and Roxy serves as a symbol that inspires girls to go beyond their traditional roles. Traditional gender roles view women as passive and weak but they show that their physical and mental strength is part of women's existence.

Datum 4.

The government sent in the army. The women of Delhi discover a new trick. A jet of water, directed at the attacking forces, could be electrified (p.133).

In the data above, the women of Delhi are already prepared if there is an attack from the army that will attack them. By finding a new trick, women can flow electricity into the water and direct it to the attacking troops. This is still related to intellectuals because with observation, they can use a strong strategy to defend against the attack. In addition to reject the social constructions that are detrimental to women, according to Simone de Beauvoir, solidarity between women is no less important. The following is a quote that describes solidarity between women in the novel, namely:

Datum 5.

But I think... like d'you know what they're teaching girls in school in England? Breathing exercises! No kidding, bleeding Breathing. Bleeding "keep it under control, don't use it, don't do anything, keep yourself nice and keep your arms crossed," you know what I mean. (p.103)

The quote above supports that Allie is a woman who can move other women in her environment. Like what is the main goal of the feminist movement, namely inviting all citizens around the world to fight the patriarchal system that makes women second class in society. The discussion about moving all elements of society to fight patriarchy is also found in the female leader, Margot Cleary. Margot is an ambitious politician who is one of the leader characters in the novel *The Power* Naomi Alderman.

Datum 6.

Margot stands at the podium, looking over the crowd. She knows the risks, but she also knows the possibilities. She speaks with confidence, articulating not only a vision but a call to arms. It is not just power, it's what you do with it. (p.191)

The data above shows that Margot can read the situation, so she will know what risks or possibilities can occur if she takes this step. As a leader in the city, she must be intellectually capable. The words "*she knows the risk*" reflect Margot's ability to read the consequences of what she does, and she knows how to solve it in the words "*she also knows the possibilities*". Margot with her a strong kingdom and has a clear vision for the future that can go beyond her limits. She uses her intellect to lead her kingdom and will know her potential to maintain the status quo, but not change it. So, women do not have to submit to the structure built by society. Women are often considered the other or object in society. However, with the effort to become an intellectual woman so as not to depend on others, some sacrifices are needed.

Like what Roxy Monke did in the quote below:

Datum 7

Roxy stays up the rest of that night back at her own place, going through the books, making notes and plans. There are coming here go bas been black matigns her dad's been developonta people he's been blackmailing or bribing - and the latter usually leads to the former eventually. Barbara doesn't know what she's given her here - with the stuff in these books, she can take the Glitter across Europe, no bother. The Monks, she make more money than anyone's made since Prohibitions drink (p, 205)

Roxy engages in intellectual processes such as taking notes and planning based on the information she obtains. De Beauvoir emphasizes that education and knowledge are the keys for women to achieve freedom and overcome oppression (Mrovlje & Kirkpatrick, 2023). Roxy uses her knowledge to empower herself and gain control over the situations she faces. Roxy operates in a patriarchal world.

De Beauvoir argues that women must create meaning and self-identity. Following Sartre's statement about exploring the open-ended character of human existence more closely by referring to the *cogito*, which of course is simultaneously also a *dubito* (Zimmermann, 2016). This process of thinking and doubting becomes the foundation for individuals to understand themselves and the world around them, creating a dynamic and ever-evolving identity. Sartre emphasizes that through doubt and thought, individuals can find the freedom to determine their own destiny, even in contexts that are often ambiguous and complex.

2. Women Can Achieve Social Transformation

Beauvoir argues that women's liberation depends not only on

individual awareness but also on social change in society. The transformation of women from Object status to Subject will be obtained by women when they succeed in being independent because by being independent, women will not always depend on men and will be able to create their own identity in the dominant group (Rahayu et al., 2022). The following data is in accordance with women being able to achieve social transformation in society in the novel, namely:

Datum 8.

if I can. I want to reach them and tell them that there are new ways to live, now. We can band together, let men go their own way, don't need to stick to the old order, and make a new path (p.106-107)

In this quote, Allie has the soul of a woman who has a high desire to free other women from the shackles of the social order determined by men. This is related to Beauvoir's thoughts on the freedom of a woman and no longer depending on the definition by men. About women's lives where they can determine how women should live. The call made by Allie is a form of struggle towards transcendence through women's solidarity. As conveyed by Simone de Beauvoir, women's liberation is also collective so that it can achieve socialist transformation.

Datum 9.

Stranger things have happened,' says Mother Eve. 'You're already a leader of a great multitude. Come and see me tomorrow. We'll talk it through.' 'It's your funeral,' says Roxy. (p.265)

Roxy's sentence, "*It's your funeral*" can be interpreted as a warning of

the risks or dangers that come from free choice, especially for women in a patriarchal structure. Beauvoir acknowledges that women's struggle for freedom often has severe consequences (Priyadharshini et al., 2022).

Moments like this illustrate women's struggle to transcend their position as the other and become full subjects responsible for their choices and actions. This quote shows that women have been able to reject traditional gender roles by becoming leaders, where patriarchy is still dominant with male leadership. So it can be said that Roxy has gone beyond the limits of immanence. Freedom over herself can be felt after carrying out this strategy.

3. The women refusing unfair public policy

In the end, women can reject the internalization of their otherness, namely by identifying themselves through the views of the dominant group in society. According to Simone de Beauvoir, women can reject their otherness by reclaiming their autonomy. By rejecting women's otherness and facing traditional gender roles that often position women as victims of stereotypes and marginalization, they can define their existence. The following data is in the novel related to women being able to reject their otherness:

Datum 10.

Allie, the no-account girl from Jacksonville, has practised enough that Eve, the calm and quiet young woman, can lay her hands upon a person's body and find just the right place to send out a needle of power and set something to rights, at least for a while(p.76).

The words "*the no-account girl*" show how society views her. This

labeling includes the stereotype of objectification of women that often happens to her. However, Allie has shown her efforts to train and develop her abilities which are in the words "*practiced enough*" by practicing to achieve a competency, then Allie begins to take control of herself. In accordance with Simone de Beauvoir's statement about the ethics of ambiguity, everyone can define their own bodily values (Nicholas, 2021). Eve has practiced using her abilities to reduce the pain experienced by her convent friends. In Beauvoir's view, it is related to rejecting the role imposed on her and the embodiment of existential freedom.

Datum 11.

She teaches them a special fighting trick she's worked out: splash a bottle of water in someone's face, stick your finger in the water as it spurts out of the bottle, electrify the whole thing. They practice it on each other on the lawn, giggling and hurling water (p110).

In today's work, without even mentioning women who work on the land, most working women do not escape the traditional feminine world; neither society nor their husbands gives them the help needed to become, in concrete terms, the equals of men (Beauvoir, 2016, p.814). This moment reflects women's steps towards existential freedom, where they take control of their bodies and power to assert their existence as autonomous individuals.

They are no longer oppressed objects, but subjects who have the ability to act and protect themselves. In this way, women can reject their otherness. According to Beauvoir, creative action is one way for women to transcend the limitations imposed by patriarchal society, such as the Innovation initiated

by Allie by creating fighting tricks involving water and electricity. In addition, joint training is also included in the solidarity of the women's movement which is an important element in fighting patriarchy.

Although there has been much progress in terms of women's participation in various fields, from education, politics, to economics, safe spaces for women are still often threatened by various forms of violence. The experience of violence experienced by women, whether physical, verbal, sexual, or psychological, reflects the still strong patriarchal culture that places women in a subordinate position. The experience of violence experienced by Allie led to the awareness to become an autonomous human being and not depend on the decisions of society. In relation to this, the experience of oppression experienced by female characters in the novel will be explained next.

B. Women Characters Experience of Oppression Shape Identity and Awareness of Their Existence in Naomi Alderman's Novel *The Power*

This unfair placement (biased-positioning) was later successfully identified as one of the roots of the systematic oppression of women for thousands of years (Millet, 1971). The reason why female characters in the novel *The Power* carry out strategies to overcome their attachments is because of oppression. Beauvoir admits in her book *the Second Sex* women's oppressive situation with her claims regarding the active role women can play in reinforcing their own freedom, provides a better account of cases where complicity may not be inevitable and yet some women still act to reinforce rather than resist their own unfreedom. The subject position will

always be with men when patriarchal culture is still strong. Then, oppression of women in this novel are some data that describes the gender injustice experienced by women in the novel *The Power* Naomi Alderman:

Datum 12.

There were around ten girls in the ocean that morning to witness the miracle. They had not been, before that moment, leaders in the group of five dozen young women dwelling with the nuns. They were not the charismatic ones, not the most popular, or the funniest, or the prettiest, or the cleverest girls. They were, if anything drew them together the girls who had suffered the most, their stories being particularly terrible, their knowledge of what one might fear from others and oneself particularly acute. Nonetheless, after that morning, they were changed. (p.78)

The data above shows that girls who were previously marginalized and defined by their suffering experienced an existential transformation after witnessing the "miracle", gaining new strengths that enabled them to renegotiate their identities and position within patriarchal power structures. These girls, despite not having the attributes usually considered signs of leadership or popularity, have had profound and painful experiences. According to Beauvoir, experiencing oppression can be a source of strength. These experiences can become the basis for self-awareness of one's autonomy (Ramadhan et al., 2024).

According to Beauvoir (2016) in the second sex “*one is not born, but rather becomes, a woman*” (Beauvoir, 2016.p.182), this quote emphasizes that women's identities are shaped by experiences and social contexts, not just by biological factors. In the context of the analysis above, the girls' experiences of suffering become an important part of their process of "becoming" strong and self-aware of women. Although these girls are not considered to be at the top of the social

hierarchy, they are bound by a shared painful experience. De Beauvoir emphasizes the importance of solidarity among women. In this context, their shared experiences can create strong bonds and allow them to support each other in their search for identity and freedom. In the end, some of these women prove that they will remain solid and together to fight the system.

Datum 13

The challenger was a woman, nearly a decade younger than the Morrison candidate, hard-faced and determined, and they had been campaigning for weeks on the issue. She was divorced and had two daughters to raise, could such a woman really devote time to political work? (p.165)

The data above highlights how the female challenger (Margot) is viewed negatively due to her status as a single mother, divorce, and younger age. Within the framework of Simone de Beauvoir's existential feminism, this reflects the position of women as "The Other" who are always judged and defined by patriarchal standards, rather than as autonomous subjects. However, under the patriarchal standards imposed on Margot, she remains a great candidate and is able to answer all the campaign questions and beat candidate Morris who answers questions boringly as in the novel excerpt below:

Datum 14

She hits it out of the park with the first question, which is defend. She's got her facts at her fingertips - she's been running that NorthStar project for years, of course, he should push her on that-but his guy's just not quite so easy with his comeback. 'Come on,' mouths Morrison at no one in particular, because the lights are too bright for the candidate to see him. 'Come on. Attack. The candidate stumbles over his answer, and Morrison feels it like a punch to the gut. Second question and the third are on state-wide issues. Morrison's candidate sounds competent but boring, and that's a killer. By questions seven and eight she has him on the ropes again, and he doesn't fight back when she says he doesn't have the vision for the job. By this point (p, 169)

In this data, Margot proves that even though she was a victim of stereotypes in her mayoral candidacy, she managed to prove that the stereotypes were not true by providing campaign answers with evidence and real work in previous Northstar projects. In addition, Margot also responded to candidate Morris by saying that Daniel had no vision in his duties.

Beauvoir (2016) decides that becoming a “real woman” in patriarchal society demands that women lose their authentic, autonomous selves to become the ‘inessential other’ for Man. One must be able to repeat or retake their autonomy continuously toward an open future. For this to happen concretely, Beauvoir insists that we must sacrifice the (racist, classist) patriarchal ideals of the “real woman” and “real man” as we retake our autonomy and reconfigure the meaning of sex difference anew.”

In a patriarchal society, being a "real woman" requires women to lose their authentic selves and autonomy, so that they become an "Other" who is not essential to men. Margot becomes a single parent of her two children and in a patriarchal society, Margot is considered to have lost her authenticity as a mother. Even though Margot also needs a job that can be used to support her family. Traditional gender norms place women as "housekeepers" and men as the main breadwinners. This provides limitations that burden both parties. Structural injustice like this is perpetuated by the patriarchal system, often causing both parties to experience fatigue, stress and limitations in self-actualization.

Datum 15

In Delhi, he follows behind a pack of women rampaging through Janpath market. There was a time that a woman could not walk alone here, not if she were under seventy, and not with certainty even then. There had been

protests for many years, and placards, and shouted slogans. These things rise up and after: wards it is as if it had never been. Now the women are making what they call 'a show of force', in solidarity with those who were killed under the bridges and starved of water.

Women's actions in performing "shows of force" are a form of collective resistance against the oppression and violence that they experience. In Simone de Beauvoir's existential feminist theory, women are often positioned as "the other"—the marginalized and powerless party in a patriarchal society. However, Beauvoir emphasizes that women can reject this position through action, solidarity, and a shared struggle for freedom and recognition.

Simone de Beauvoir emphasized the importance of women's solidarity in fighting against oppressive patriarchal structures (Kjellgren, 2023). In this quote, women come together to show their strength in response to the cruelty and injustice that befell fellow women who were murdered and abused. This action is a form of resistance to a system that has objectified and marginalized them. By taking collective action, the women in the quote affirm their existence as active subjects, not just victims or objects of suffering. They choose to act, show courage, and demand justice, which is the core of Beauvoir's existentialism.

This woman's action can also be read as an effort to challenge patriarchal myths and norms that have so far silenced women's voices and strengths. Through collective action, women not only fight for their rights and dignity, but also contribute to broader social change. This is in line with Beauvoir's idea that women's liberation must involve transformation at both the individual and collective levels, by rejecting imposed roles and creating new meanings for their existence (Simamora et al., 2022).

Datum 16

Something could go bad here very easily. The senior police officer shakes his head and says let you in. And your presence here is a threat to my o Allie says, 'We're here peacefully. Officer, we are peaceful. We want to see Rachel Latif, we want a doctor to treat her a great muttering rises up in the crowd, then falls silent, waiting. The senior officer says, 'If I let you see her, will you tell these women to go home?' (P, 119)

The data above illustrates that Allie peacefully asked to meet Rachel Latif in a good and peaceful way, but the police refused and did not welcome her well. By bringing many troops, Allie was only able to get permission to meet Rachel Latif (Mrs. Mez), so this shows that women are helpless when faced with the authorities and have no control over the situation, even to get basic rights such as health care. In this situation, Rachel Latif's condition is very concerning because she has been subjected to violence by the police. They commit violence against Rachel to keep the system because they have noticed that the women get electrical power which is used to be a weapon to face this authority, and then the domination is still a part of this country. Based on the second sex, it explains how women are described as others. Beauvoir's argues that women are rarely treated as autonomous subjects.

Even so, the results of women's solidarity throughout the city caused the police to give in and allow Allie to meet Mrs. Mez. From this, it can be concluded that the women in this novel do not give up even though they have been affected by the patriarchal system.

Datum 17

"It's not strength. Silence is the means by which the weak remain weak and the strong remain strong. Silence is a method of oppression."

This quote shows how women are not given space to speak up and are defined only with men, reinforcing the importance of fighting silence as a form of

oppression. Silence is not power, but rather a tool of oppression that keeps women in a weak and powerless position. Beauvoir said, "Thus humanity is male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being." (Beauvoir, 2016, P. 177-180). Daring to speak up is an important step towards freedom and existence as an autonomous subject.

Datum 18

Darrell's set it up; he's been doing operations here for months, keeping his head down like a good boy, making contacts, and keeping the factory running smoothly even during the war. Sometimes a bloke is better at that than a woman - less threatening; they're better at diplomacy. Still, to finish the deal it has to be Roxy herself (p.241)

The quote shows gender stereotypes about the roles of men and women in diplomacy and operations. Men (like Darrell) are depicted as better at "diplomacy" because they are considered "less threatening" than women. This stereotype reflects how dominant cultural norms (patriarchy) dictate roles and abilities based on gender (Bremmer, 2022). This makes women, like Roxy, face cultural barriers, even though they have the same or even better capacity to complete the task. The quote above describes Darrel, who is trusted to guard the factory, establish contacts, and manage all systems. The phrase "sometimes a bloke is better at that than a woman" shows that the man is smarter in diplomacy than the woman. As we know, in fact the women will get the bad stereotype and get bad labels. This happens because women are in a state of being objectified by groups of men so that they cannot have autonomy and cannot make decisions by themselves (Septiana, 2022).

In the *Second Sex*, "Both Poulain and Beauvoir view the subjection of women as a process that includes choice as well as force. Liberation necessarily requires overcoming opinions rooted in custom and prejudice" (Beauvoir, 2016, p.154).

Although there are stereotypes from society, women also have a role in choosing and accepting or rejecting their positions. Roxy gets stereotypes because she is a woman, even though she actually has more power than Darrel. The social construct of women's prejudice does not cause Roxy to give up. She can still and is able to do jobs such as diplomacy.

Datum 19

Allie reached out her hand to the man's temples, left and right. She felt her mother's hand pinching her little fingers. Fortunately Mr. Montgomery-Taylor was not watching, but instead staring out the window, busy looking for rain that was not real.

Allie created a channel for lightning and storms. On the man's forehead and around his mouth and teeth, there was a flash of white light. A silver spark. The man pulled away from Allie. He shook violently and was shocked. His jaw chattered. Mr. Montgomery-Taylor fell to the floor with a loud thud, Allie worried that Mrs. Montgomery-Taylor would hear, but it turned out that the woman's radio was so loud that there would be no footsteps on the stairs or a voice calling. Allie pulled down her panties and jeans (p.32)

The acts of violence and domination experienced by Allie in the quote reflect the forms of marginalization and violence that women often experience, as Beauvoir explains, as a form of oppression and subjugation of women. In the quote, Allie's experience shows how women's bodies and choices are often not respected, and women are forced to submit to the will of men or external forces. Beauvoir emphasizes that women's existence should not only be seen as objects of suffering, but also as subjects who have the freedom and potential to determine themselves (O'Byrn, 2023). In stressful situations, women like Allie can show forms of resistance, both physically and psychologically, as an effort to reclaim their autonomy and existence.

Allie's actions, even though they are in a stressful situation, can be read as an

effort to survive and assert her existence as a subject, not just a victim. Therefore, Beauvoir emphasizes the importance of women showing their existence and freedom and fighting to become autonomous subjects who are free from oppression. Women in a different mode than men, must become what they ontologically 'are': beings of change and self-transcendence that have to realize the human condition in their concrete, singular lives." This quote highlights the paradox that women, despite being positioned as "the other", are still required to become subjects who are able to change and transcend themselves (Bjork, 2016).

Based on the findings and data analysis above, it can be concluded that the female characters in this novel are subjected to violence and oppression. With various kinds of oppression they get, they can still survive and fight. There are 4 strategies to show existence, namely women can work, women can be intellectuals, women achieve social transformation and the last is women reject their otherness.

CHAPTER V

In this chapter, the researcher present the conclusion of the analysis results that have been conducted in this study along with suggestions. The conclusion is a brief summary of the analysis in the previous chapter. While suggestions are things that are conveyed to the reader by the researcher, especially those who will research the same literary work of the novel with a feminist-themed approach to analyzing other literary works.

A. Conclusion

Based on the analysis of the first problem formulation, it can be concluded that women in this novel use various strategies to overcome oppression and show their existence. There are 4 strategies that can be done, namely intellectual women, working women, women who achieve social transformation and reject their otherness. In the data from the novel *The Power*, there are 3 types of strategies carried out by Allie, Roxy and Margot. Through mastery of physical and intellectual strength, women like Allie, Roxy, and Margot show that they are able to change their position from being considered weak to being empowered subjects. They practice and collaborate to develop their abilities, and reject traditional roles that limit them. Thus, the strategies they implement not only focus on mastering power, but also on creating solidarity among women to fight against existing patriarchal structures.

Furthermore, for the second problem formulation, it can be concluded that the experience of oppression experienced by female characters in this novel serves as a

catalyst for the transformation of their identity. The moments of suffering they experience not only make them more aware of oppressive social conditions, but also strengthen their determination to fight and change the situation. By realizing their collective power, the women in the novel are able to build a stronger and more independent identity, which in turn motivates them to fight for freedom and justice. This reflects Simone de Beauvoir's view that women's experiences, though often marked by oppression, can be a source of strength and liberation.

B. Suggestion

Based on the data and findings of the researcher, readers are encouraged to actively engage with the themes presented in the novel *The Power*, by reflecting on gender reciprocity or gender equality and the importance of women's empowerment. Then, readers are encouraged to understand the struggles of female characters in the novel during a patriarchal society, especially in today's society. Readers are also encouraged to explore other feminist literature to gain a broader perspective on the representation of women's experiences and the strategies they use to assert their existence and goals.

In addition, for further research, it can consider the impact that occurs when power is reversed. Exploring the dynamics of gender power, accompanied by the impact of contemporary social movements on the theme of gender identity formation. This can provide valuable insights into the discourse on the development of gender equality and women's rights in contemporary times.

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