

**WOMAN'S STRUGGLE AGAINST OTHERING PORTRAYED BY THE
MAIN CHARACTER IN BONNIE GARMUS'S *LESSON IN CHEMISTRY***

THESIS

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FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

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MAIN CHARACTER IN BONNIE GARMUS'S *LESSON IN CHEMISTRY***

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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STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Woman’s Struggle against Othering Portrayed by the Main Character in Bonnie Garmus’s *Lesson in Chemistry***” 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 bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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MOTTO

“Although the world is full of suffering, it is also full of overcoming it.”

- *Helen Keller*

DEDICATION

This thesis is proudly dedicated to:

My dearest parents,

My father, Al Jawas Gito, and my mother, Diah Lusi Priandari.

My lovely Sister,

Lana Rahmatul Izza

To those who participated and accompanied me during my
lectures. I am thankful for the endless support.

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Malang, 23 June 2026

The Researcher,

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ABSTRACT

Kusuma, Bagus Perdana (2026) Woman's Struggle against Othering Portrayed by the Main Character in Bonnie Garmus's *Lessons in Chemistry*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M.A.

Keywords: feminism, othering, woman struggle

This study examines the struggles of women against othering experienced by the main character in Bonnie Garmus's novel *Lessons in Chemistry*. The purpose of this study is to identify the forms of othering experienced by Elizabeth Zott and analyze the struggles of how she resists these various forms of otherings. This study focuses on two research questions: (1) How are the mechanisms of othering experienced by Elizabeth Zott described in Bonnie Garmus's *Lessons in Chemistry*? and (2) How does Elizabeth Zott struggle against othering described in Bonnie Garmus's *Lessons in Chemistry*? This study uses a qualitative method with a feminist literary criticism approach based on Beauvoir's feminist theory. The research data consists of narratives and dialogues contained in *Lessons in Chemistry*. The data were analyzed through in-depth reading, identification, classification, and interpretation based on Beauvoir's concepts of othering. The results indicate that Elizabeth Zott experiences othering in three main forms: The Denial of Intellectual Subjectivity and Forced Immanence (Workplace), Enforcement of Feminine Ideology and Control of the Body-as-Situation (Culture), and Sexual Violence as the Ultimate Objectification of the Other (Sexual violence). In addition, Elizabeth's struggle against othering is manifested through her rejection of bad faith and various forms of othering that limit her freedom, as well as through her efforts to assert her identity as an independent and empowered scientist. This study concludes that the novel *Lessons in Chemistry* represents women as subjects capable of rejecting patriarchal domination, achieving transcendence, and fighting for their existence as free and equal individuals. Further research is recommended to analyze the novel *Lessons in Chemistry* using other feminist perspectives or compare the character of Elizabeth Zott with female characters in similar novels in order to gain a more comprehensive understanding of the practice of othering and forms of women's resistance in literary works.

ABSTRAK

Kusuma, Bagus Perdana (2026) Perjuangan Perempuan Melawan Oothering yang Digambarkan melalui Tokoh Utama dalam Novel *Lesson in Chemistry* Karya Bonnie Garmus. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Muhammad Edy Thoyib, M.A.

Kata Kunci: feminisme, oothering, perjuangan perempuan

Studi ini meneliti perjuangan perempuan melawan oothering yang dialami oleh tokoh utama dalam novel Bonnie Garmus, *Lessons in Chemistry*. Tujuan studi ini adalah untuk mengidentifikasi bentuk-bentuk oothering yang dialami oleh Elizabeth Zott dan menganalisis perjuangan bagaimana ia melawan berbagai bentuk oothering tersebut. Studi ini berfokus pada dua rumusan masalah: (1) Bagaimana mekanisme oothering yang dialami oleh Elizabeth Zott digambarkan dalam *Lessons in Chemistry* karya Bonnie Garmus? dan (2) Bagaimana Elizabeth Zott berjuang melawan oothering yang digambarkan dalam *Lessons in Chemistry* karya Bonnie Garmus? Studi ini menggunakan metode kualitatif dengan pendekatan kritik sastra feminis berdasarkan teori feminis oleh Beauvoir. Data penelitian terdiri dari narasi dan dialog yang terdapat dalam *Lessons in Chemistry*. Data dianalisis melalui pembacaan mendalam, identifikasi, klasifikasi, dan interpretasi berdasarkan konsep oothering Beauvoir. Hasil penelitian menunjukkan bahwa Elizabeth Zott mengalami oothering dalam tiga bentuk utama: Penolakan Subjektivitas Intelektual dan Immanensi Paksa (Tempat Kerja), Penegakan Ideologi Feminin dan Kontrol Tubuh sebagai Situasi (Budaya), dan Kekerasan Seksual sebagai Objektifikasi Tertinggi terhadap Yang Lain (Kekerasan seksual). Selain itu, perjuangan Elizabeth melawan oothering dimanifestasikan melalui penolakannya terhadap itikad buruk dan berbagai bentuk oothering yang membatasi kebebasannya, serta melalui upayanya untuk menegaskan identitasnya sebagai ilmuwan yang mandiri dan berdaya. Studi ini menyimpulkan bahwa novel *Lessons in Chemistry* menggambarkan perempuan sebagai subjek yang mampu menolak dominasi patriarki, mencapai transendensi, dan memperjuangkan eksistensi mereka sebagai individu yang bebas dan setara. Penelitian lebih lanjut direkomendasikan untuk menganalisis novel *Lessons in Chemistry* menggunakan perspektif feminis lain atau membandingkan karakter Elizabeth Zott dengan karakter perempuan dalam novel serupa untuk mendapatkan pemahaman yang lebih komprehensif tentang praktik oothering dan bentuk-bentuk perlawanan perempuan dalam karya sastra.

الملخص

كوسوما، باغوس بيردانا (2026). نضال المرأة ضد التمييز كما تجسده الشخصية الرئيسية في رواية بوني غارموس "درس في الكيمياء". أطروحة. برنامج دراسات الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانج. المشرف: محمد إيدي ثويب، ماجستير.

الكلمات المفتاحية: النسوية، والتهميش، ونضال المرأة

تتناول هذه الدراسة نضال المرأة ضد التمييز الذي تعانيه الشخصية الرئيسية في رواية "دروس في الكيمياء" للكاتبة بوني غارموس. وتهدف الدراسة إلى تحديد أشكال التمييز التي واجهتها إليزابيث زوت، وتحليل كيفية مقاومتها لهذه الأشكال المختلفة. وتركز الدراسة على سؤالين بحثيين: (1) كيف وُصفت آليات التمييز التي عانت منها إليزابيث زوت في رواية "دروس في الكيمياء" لبوني غارموس؟ و(2) كيف ناضلت إليزابيث زوت ضد التمييز الموصوف في الرواية؟ تستخدم الدراسة منهجاً نوعياً، مع منظور نقدي أدبي نسوي قائم على نظرية سيمون دي بوفوار النسوية. تتكون بيانات البحث من سرديات وحوارات واردة في الرواية. وقد تم تحليل البيانات من خلال قراءة متعمقة وتحديد، وتصنيف، وتفسير، استناداً إلى مفاهيم التمييز عند دي بوفوار. تشير النتائج إلى أن إليزابيث زوت تتعرض للتهميش بثلاثة أشكال رئيسية: إنكار الذاتية الفكرية وفرض الحضور المادي (في مكان العمل)، وفرض الأيديولوجية الأنثوية والسيطرة على الجسد بوصفه موقفاً (في الثقافة)، والعنف الجنسي بوصفه التشييء المطلق للآخر (في سياق العنف الجنسي). إضافةً إلى ذلك، يتجلى نضال إليزابيث ضد التهميش من خلال رفضها لسوء النية ومختلف أشكال التهميش التي تحد من حريتها، وكذلك من خلال جهودها لتأكيد هويتها كعالمة مستقلة وممكنة. وتخلص هذه الدراسة إلى أن رواية "دروس في الكيمياء" تُصوّر النساء كذوات قادرة على رفض الهيمنة الأبوية، وتحقيق التسامي، والنضال من أجل وجودهن كأفراد أحرار ومتساوين. وتوصي الدراسة بإجراء المزيد من البحوث لتحليل رواية "دروس في الكيمياء" من منظورات نسوية أخرى، أو مقارنة شخصية إليزابيث زوت بشخصيات نسائية. في روايات مماثلة، وذلك من أجل فهم أشمل لممارسة التهميش وأشكال مقاومة المرأة في الأعمال الأدبية

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CHAPTER I

INTRODUCTION

This chapter is an introduction that systematically outlines the general description of the research. The discussion in this chapter covers the research background, research questions, research significance, the scope and limitations of the research, and definition of key terms.

A. Background of the Study

Gender discrimination against women is a global issue that remains a serious concern in various areas of social, economic, political, and cultural life (Bhandari, 2023). Despite the development of feminist movements and gender equality policies, women still often experience unfair treatment compared to men (Smolović Jones et al., 2021). Forms of discrimination include limited access to education and employment, wage inequality, gender role stereotypes, and the lack of female representation in leadership positions (Thelma & Ngulube, 2024). This shows that gender equality has not been fully realized, and women are still in a disadvantaged position in the patriarchal social structure.

In addition to structural discrimination, women also face social pressures stemming from cultural norms and constructs (Herrero-Arias et al., 2023). Society often sets certain standards for how women should behave, appear, and live their lives. Women are expected to be gentle, obedient, and focused on domestic roles, while their intellectual and professional ambitions are often considered deviant from gender norms (Nyul et al., 2025). These social constructs not only limit

women's freedom, but also shape the way women view themselves, thereby impacting their self-confidence and opportunities for self-actualization.

In this context, women's struggle against gender discrimination is a complex and multidimensional process (Hundera & Mudde, 2024). This struggle is not only carried out through changes in laws and policies, but also through changes in social, cultural, and ideological perspectives. Women must face various forms of oppression that are often not directly visible, but are internalized in everyday practices (Strand & Cohen, 2022). Therefore, studies on gender discrimination are important to understand how such injustices are reproduced and how women resist them.

Beauvoir's feminist theory provides an important perspective in understanding various forms of oppression and discrimination against women in society. In her famous work, *The Second Sex*, Beauvoir argues that women have historically been constructed as the Other, while men are positioned as the standard or primary subject in social life (Beauvoir, 2011). As a result, women are often viewed and judged based on norms determined by men, thus limiting their freedom, choices, and identities. According to Beauvoir, gender inequality is not something natural, but rather the result of social and cultural constructions that are continuously reproduced in everyday life. Therefore, Beauvoir's theory is relevant to analyzing how gender discrimination occurs through various forms of subordination of women, as well as how women strive to challenge and free themselves from patriarchal structures that position them as inferior (Beauvoir, 2011).

Lessons in Chemistry (2022), a best-selling novel written by Bonnie Garmus

about women's lives, jobs, and the fight for empowerment in the late 50s and early 60s, is one of the literary works that mirrored the feminist phenomena that occurred between women and men. It tells the tale of Elizabeth Zott, a talented scientist who, after becoming a young, single mother, is compelled to work as a television chef. Bonnie Garmus's debut novel, *Lesson in Chemistry* explores topics including parenthood, the definition of family, sexism in the workplace, and the limitations placed on women, reflecting Simone de Beauvoir's argument that women are socially constructed as the other and restricted by patriarchal norms that limit their freedom and opportunities (Beauvoir, 2011).

As mentioned above, Bonnie Garmus's novel *Lesson in Chemistry* describes Elizabeth's story in America during the 50s and 60s. She is an uncommon woman for her time: a female research chemist, an unmarried woman living with her lover, and then a single mother (Garmus, 2022). Zott in 1961, she is a TV celebrity and the well-known presenter of *Supper at Six*, a show with a unique premise in which she not only combines cooking and chemistry, but also utilizes her platform as a rallying cry for the women watching to realize their full potential and be recognized for whatever they undergo, the plot then shifts back to 1952, and we follow Zott's transition from no-nonsense scientist to inspirational feminist TV personality in this remarkable novel. In relation to the story, Beauvoir's theory is considered appropriate for analyzing *Lesson in Chemistry* because it emphasizes how patriarchal society constructs women as the other, placing them in a subordinate position and limiting their freedom to define themselves (Beauvoir, 2011). This concept is reflected in Elizabeth Zott's experiences as she faces discrimination and

barriers despite her intelligence, competence, and professional achievements (Ceci & Williams, 2023).

As part of the research, the researcher is inspired by various previous studies which apply gender discrimination theory. Research by Alfarina (2022), it was found that the study examined various forms of gender discrimination experienced by women, including discrimination in marriage, education, religion, and domestic violence. This study also showed that gender discrimination stemmed from patriarchal social systems and structures that provided justification and beliefs that placed women in a less advantageous position than men.

Munjiyat (2023) examined the issue of women's emancipation in Hanung Bramantyo's film *Kartini* using feminist perspective. This study focused on how the character *Kartini* represented women's struggle against patriarchal oppression, particularly through education and self-awareness. The results of the study showed that women faced not only structural discrimination but also social pressures that limited their freedom and potential.

Satibi (2023) examined the form of female resistance represented through the main character in the film *Enola Holmes* 2020, focusing on characterization. This study showed that *Enola* was portrayed as an independent, critical woman who dared to challenge patriarchal norms that restricted women's freedom. The results of the study confirmed that female resistance was manifested through the actions, way of thinking, and decision-making of the main character. This study was relevant to feminist studies because it highlighted women's resistance to gender discrimination in popular media.

Sayekti et al. (2022) examined beauty standards as a construct of female objectification in Trisha R. Thomas' novel *Happily Ever After*. This study revealed that dominant beauty standards played a role in shaping social judgments of women's value and identity. The results showed that this objectification had an impact on psychological pressure and the loss of women's autonomy over their bodies. This study was relevant to feminist studies because it highlighted how beauty norms were used as a tool to control women.

Some previous studies also applied the theory of Beauvoir. A study by Kasimbara (2021), with the aim of the research was to expose women's struggle in obtaining social depiction realities of the novel. The study's findings showed the struggle for existence detailed in a novel. Another research by Damanik (2022) discussed the struggle of female characters to achieve their existence. This study showed that the problems women face in achieving self-employment were the very strong patriarchal traditions in people's lives, poverty, and the ambivalent nature emanating from women themselves.

Another study was done by Wulan and Kasprabowo (2021) which aimed to analyze women harassment in the *Mad Max Furry Road* movie. The result showed that those were some kinds of harassment. They were physical violence, sexual violence and the reproductive Coercion harassment. The study also showed how the main character struggled by fighting the oppression experienced by them. In addition, Ghilzai and Maaz (2024) in their research aimed to explore women's struggles through the lens of existentialist feminism, focusing on the movement from objectification toward self-determination and the possibility of transcendence

within patriarchal structures.

Meanwhile, Utami and Pratiwi (2022) conducted research to find out the form of struggle, the strategy, and also the results of the struggle in attaining self-existence in the novel *Isinga* by Dorothea Rosa Herliany. The result of this research showed that the existence of the women in Dorothea Rosa Herliany's novel was in line with the theory of Beauvoir, that some strategies could be done by women to reach their transcendence, including women being able to work, being intellectuals, and identifying themselves in society.

Although a number of previous studies have discussed gender discrimination, women's resistance, and women's struggles using Beauvoir's feminist perspective, studies that specifically examine how women challenge patriarchal oppression and achieve self-existence in contemporary novels are still limited. To identify this research gap, the researcher reviewed previous studies through Google Scholar and the UIN Maulana Malik Ibrahim Malang institutional repository using keywords such as "*Lessons in Chemistry* by Bonnie Garmus," "othering," and "Beauvoir's theory." Based on this review, the researcher found that most studies on *Lessons in Chemistry* focus on gender discrimination, sexism, and women's resistance, while studies that specifically analyze the mechanism of othering and women's struggle for subjectivity through Beauvoir's existentialist feminist perspective remain limited. Therefore, this study attempts to fill this gap by applying Beauvoir's theory to analyze the representation of women's struggle against othering and their efforts to achieve freedom, autonomy, and self-existence in a patriarchal society.

B. Research Questions

According to the background of the study, the researcher formulates these two following research problems.

1. How does the mechanisms of othering operate against Elizabeth Zott as described in Bonnie Garmus's *Lessons in Chemistry*?
2. How does Elizabeth Zott struggle against othering as described in Bonnie Garmus's *Lessons in Chemistry*?

C. Objectives of the Study

Based on the research questions above, the objectives of this study are as follows:

1. To identify the mechanisms of othering experienced by Elizabeth Zott as described in Bonnie Garmus's *Lessons in Chemistry*.
2. To analyze the forms of struggle employed by Elizabeth Zott in resisting othering as described in Bonnie Garmus's *Lessons in Chemistry*.

D. Significance of the Study

This study is expected to contribute both theoretically and practically to the field of literary studies, particularly feminist literary criticism. Theoretically, it aims to enrich scholarly discussions on women's struggle against othering by providing a deeper understanding of existential feminism as reflected in the novel *Lesson in Chemistry*. Specifically, this study extends previous Beauvoir-based research by examining three interconnected domains of othering including workplace, culture, and sexual violence, simultaneously within a single contemporary novel, thereby demonstrating how immanence is reproduced across institutional, cultural, and

bodily domains, rather than in isolation. This research is expected to broaden the application of feminist literary criticism in analyzing women's resistance to male domination and unequal gender positions. Practically, the findings of this study are expected to be beneficial for researchers in expanding their analytical perspectives on existential feminism, for students in gaining broader knowledge and awareness of feminist theories, and for general readers as a valuable reference to enhance their insight into literary studies, especially novels examined through the lens of existential feminism.

E. Scope and Limitation

This study is limited to analyzing women's struggle against gender discrimination as represented by the main character, Elizabeth Zott, in Bonnie Garmus's *Lesson in Chemistry*. The focus of the study is on the forms of gender discrimination experienced by the main character and how she resists them in social and professional contexts. To clarify the analysis, this study Beauvoir's feminist theory, particularly the concepts of women as the "Other," patriarchy, and women's struggle to achieve autonomy and self-existence. This study does not discuss all characters, the overall plot, or the linguistic and historical aspects of the author. Therefore, the discussion is focused only on gender issues and women's efforts to challenge patriarchal oppression and attain self-existence as reflected through the main character in the novel.

F. Definition of key terms

To prevent the misunderstanding of this research, the researcher attempts to explain some key terms of this research as follows.

1. **Feminism** is an attempt to achieve equality, where women fight for their right, independence, and recognition as free individuals. Feminism emphasizes that women must define themselves and reject the roles assigned by patriarchal society (Tong & Botts, 2024, p. 3).
2. **Woman Struggle** is a term that refers to the fight, resistance, and endurance demonstrated by women as they challenge gender-based oppression, inequality, and social expectation ((Beauvoir, 2011, p 64).
3. **Othering** refers to the process through which women are constructed as "the Other" in relation to men as the normative "Subject." This positioning is not merely difference, but a hierarchical relation in which women are defined as secondary, dependent, and inferior: "He is the Subject, he is the Absolute, she is the Other" (Beauvoir, 2011, p. 5). As a result, women are systematically marginalized through unequal power relations, restricted social roles, limited access to opportunities, and the silencing of their voices in both private and public spheres.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents a review of relevant literature as a theoretical and conceptual basis to support the research. The discussion in this chapter aims to outline the theories, and concepts related to the issues of gender discrimination and women's struggles.

A. Feminism Theory

Feminism theory is a framework of thought that focuses on analyzing gender inequality and efforts to eliminate forms of subordination against women (Tong & Botts, 2024). Feminism is born as a response to the patriarchal system that historically placed women in a marginalized position, both in the domestic and public spheres (Landes, 2013). In its development, feminism has been divided into several waves and schools of thought, such as liberal, radical, Marxist, and postmodern feminism, each of which offers a different approach to the issue of gender inequality (Tong & Botts, 2024).

In general, feminist theory emphasizes that the inequality between men and women is not biological in nature, but rather a social and cultural construct (Friedan, 2013). Gender is understood as a social construct that is continuously reproduced through the institutions of family, education, media, religion, and the legal system. Thus, feminism seeks to dismantle the social structures that perpetuate male dominance and to fight for equal rights, access, and representation for women (Friedan, 2013).

In literary studies, feminist theory is used to identify how women are represented, how power relations work in texts, and how female characters respond to the patriarchal system (Tong & Botts, 2024). Feminist literary criticism attempts to read texts from a female perspective, uncover gender bias, and highlight forms of resistance by female characters against oppressive social structures (Tong & Botts, 2024).

Furthermore, feminism also discusses the concept of female agency, which is the ability of women to make decisions and act autonomously in the face of social restrictions. The struggles of women in literary texts often reflect social dynamics in the real world, so that feminist analysis is not only textual but also contextual. Therefore, feminist theory is an important foundation for analyzing the struggles of female protagonists against gender discrimination in contemporary literary work (Tong & Botts, 2024).

The perspectives of Friedan (2013), Landes (2013), and Tong and Botts (2024) are presented in this section to provide a general overview of feminist thought and the development of feminism as a theoretical framework. However, these perspectives are not employed as the primary analytical tools in this study. Instead, they serve as background theories that contextualize gender inequality and feminist discourse. The main analytical framework used in this research is Simone de Beauvoir's existentialist feminism, particularly her concepts of Othering, immanence, transcendence, body-as-situation, and bad faith, which are applied in the analysis of the novel.

B. Beauvoir's Feminist Theory

Simone de Beauvoir was a French philosopher, writer, and feminist figure who made significant contributions to the development of modern feminist thought through her book, *The Second Sex* (2011). In this work, Beauvoir criticized the patriarchal system that places women in a subordinate position to men. She argued that gender inequality is not natural, but rather the result of centuries of social construction.

One of Beauvoir's (2011) most famous ideas is her statement that "One is not born, but rather becomes, a woman." This statement demonstrates that women's identity is not determined solely by biology but is shaped through social and cultural processes. From childhood, women are taught to follow certain roles and norms considered appropriate to their gender, thus limiting their opportunities for free development (Beauvoir 2011).

Beauvoir (2011) argues that women are often positioned as the Other, while men are considered the primary subject or universal standard in society. This position causes women to be judged based on men's perspectives and interests, thus limiting their freedom and identity. As a result, women often experience discrimination in various areas of life, including education, employment, culture, and social relationships.

Beauvoir (2011) further explains that women's position as the Other is maintained through socialization processes and cultural practices that continue to reinforce male dominance. She states that "humanity is male, and man defines woman not in herself but as relative to him" (Beauvoir, 2011). This statement

indicates that women are not viewed as autonomous individuals, but rather are defined by men's interests, perspectives, and expectations. As a result, women's identities and social roles are often shaped in relation to men, rather than based on their own subjectivity. Through this unequal relationship, patriarchal society legitimizes women's subordinate position and perpetuates various forms of gender discrimination.

Furthermore, Beauvoir (2011) explains that the relationship between men and women is structured through the distinction between the Self and the Other. Men occupy the position of the Self, which represents the autonomous, rational, and universal subject. Beauvoir famously states that, "He is the Subject, he is the Absolute, she is the Other" (Beauvoir, 2011). This statement highlights the unequal relationship between men and women, in which men are regarded as the norm and the center of human experience, while women are defined in relation to men. In contrast, women are positioned as the Other, whose identity is constructed through men's perspectives rather than through their own subjectivity. This hierarchical relationship places men at the center of social, cultural, and political life, while women are marginalized and regarded as secondary beings. Consequently, women are denied equal recognition as independent subjects and are often excluded from opportunities to exercise their freedom and agency (Beauvoir, 2011).

According to Beauvoir's theory in *The Second Sex* (2011), the oppression of women is rooted in the process of othering, where women are constructed as the Other in relation to men, who are positioned as the primary and universal subject. Beauvoir (2011) argues that throughout history, men have defined themselves as

the independent, rational, and powerful self, while women have been positioned as secondary, inferior, and dependent. This unequal position prevents women from being fully recognized as free and autonomous individuals.

In patriarchal societies, this othering process occurs through various social and cultural norms and power relations that limit women's freedom. Women are often judged by standards set by men and expected to fulfill gender roles established by society (Beauvoir, 2011). Instead of being recognized for their abilities, intellect, and life choices, women are often reduced to certain functions deemed appropriate to femininity, such as housekeeping, maintaining appearances, being submissive, and serving the needs of others. This condition places women in a state of immanence, a passive and limited position, thus preventing them from achieving transcendence, the freedom to develop their potential, determine their life goals, and shape their own existence (Beauvoir, 2011). Crucially for the present study, immanence in the intellectual and professional sphere takes the specific form of a denial of intellectual subjectivity, where women are treated not as thinking subjects capable of producing knowledge, but as subordinate figures whose rational capacities are presumed inferior to men's. This conceptual link between immanence and the denial of women's intellectual authority will serve as the foundation for analyzing othering in the workplace othering.

In her theory of existentialist feminism, Beauvoir (2011) also distinguishes between the concepts of immanence and transcendence. Immanence refers to the condition in which women are confined to traditional, passive roles and dependent on others, such as focusing solely on domestic work. Conversely, transcendence

refers to an individual's ability to transcend these limitations through education, work, creativity, and the freedom to determine their own life choices.

Beauvoir (2011) also emphasized that women's bodies are a primary means of maintaining the process of othering. Women's bodies are understood not only as biological realities but also as social experiences shaped by cultural values and power structures. Through various social rules and expectations regarding women's appearance, behavior, sexuality, and roles, society indirectly controls women's lives and limits their autonomy. As a result, women are often directed to fulfill social expectations rather than freely determine their own identities and life choices (Beauvoir, 2011).

Within this framework, Beauvoir introduces the concept of the body-as-situation. She clarifies that the female body is never a mere biological fact but is always lived within a social situation shaped by patriarchal meanings: "The body is not a thing, it is a situation, it is our grasp on the world and the outline of our projects" (Beauvoir, 2011, p. 82). The body-as-situation therefore refers to the way women's bodies are taken up, interpreted, and regulated by the patriarchal order through norms of femininity, sexuality, reproduction, and appearance such that the body itself becomes a site where othering is enacted. In addition, this concept will be used to analyze how Elizabeth Zott's body is culturally judged, disciplined, and controlled, particularly through moral condemnation of her pregnancy and the media's reduction of her to a sexualized image.

Furthermore, the process of othering can manifest itself in various forms of objectification that view women as objects, rather than as subjects with will and

freedom. In its most extreme form, women can experience exploitation and violence that rob them of their dignity, agency, and right to self-determination. This situation further reinforces women's position as those controlled and exploited for the benefit of others. Therefore, according to Beauvoir (2011), women's resistance against discrimination, objectification, and various forms of oppression is an effort to reclaim freedom, assert their subjectivity, and gain recognition as equal human beings.

An essential companion concept in Beauvoir's (2011) discussion of othering is bad faith. Bad faith is the self-deceptive attitude by which a person denies her own freedom and responsibility by pretending that the identity imposed on her by others is natural, inevitable, or deserved. Beauvoir explains that the oppressed woman "is not a free being who, in relation to others, plays at being this or that, she is the plaything of alien wills raised to the absolute" (Beauvoir, 2011, p. 64), and bad faith consists in accepting this condition as though it were one's essence. In the context of othering, a woman living in bad faith internalizes the labels of secretary, housewife, object of desire that patriarchal society assigns to her and ceases to contest them. Conversely, to reject bad faith is to refuse these imposed definitions, to insist on one's status as a free and thinking subject, and to act in ways that assert transcendence over immanence. This concept will be used to analyze how Elizabeth Zott actively refuses the identities others attempt to impose on her.

Through this theory, Beauvoir (2011) emphasizes that women must be recognized as subjects possessing freedom, rationality, and abilities equal to those of men. Therefore, Beauvoir's theory of existentialist feminism is widely used to

analyze various forms of gender discrimination, objectification, and women's struggles to gain recognition, freedom, and self-existence within a patriarchal society.

CHAPTER III

RESEARCH METHOD

This chapter explains the research methods used as guidelines in conducting systematic and focused research. The discussion in this chapter covers the types and approaches of research, data sources, data collection techniques, and data analysis techniques used in examining the research object. Thus, this chapter provides a clear picture of the research steps taken to answer the research questions that have been set.

A. Research Design

This research employed a literary criticism approach, which analyzed the forms of othering experienced by women and how to overcome it in the novel *Lesson in Chemistry*. Literary criticism was defined as one of the objects of academic study in terms of a branch of literature that interprets, analyzes, and evaluates literary texts (Bhagat, 2024). This approach was appropriate for analyzing *Lesson in Chemistry* because the novel presented various issues related to othering, patriarchal oppression, and women's struggle for recognition and equality. Through literary criticism, the researcher could examine how these issues were represented through the characters, events, and conflicts in the novel, as well as interpreted their meanings from the Beauvoir's theory.

B. Data and Data Source

The data of this research was in the form of words, phrases, sentences, and

paragraphs of dialogues or narrations in the novel which were related to feminism issues. Meanwhile, the data source of this research was *Lesson in Chemistry* (2022) novel by Bonnie Garmus. This novel was published in 2022 by Doubleday, a Division of Penguin Random House LCC, New York, and consisted of 400 pages. This research only focused on the discussion about the forms of othering against the main character depicted in *Lesson in Chemistry* (2022) by Bonnie Garmus.

C. Data collection

To collect the data from the primary data source, the researcher did several steps. First, applying deep reading to understand the content of the novel. Next, highlighting and underlining the data focused on the forms of othering against the main character in the novel and how to deal with it. In deciding which passages qualified as othering data, the researcher applied the following rule: a passage was selected if it depicted Elizabeth Zott being positioned as subordinate, objectified, stereotyped, dismissed, or punished on the basis of her gender, or depicted Elizabeth actively resisting such positioning; passages that merely narrated events without a gendered power dynamic were excluded. Last, taking a note and categorizing the data annotation from the novel related to forms of othering.

D. Data Analysis

The data collected were then analyzed based on the theoretical framework proposed by Beauvoir (2011), which focused on the forms of othering against the main woman character contained in the novel and how to overcome it. After gathering all the data, the researcher did a series of processes to examine them. First, identifying the collected data related to othering experienced by the woman and

how the woman overcame it in the novel. Second, classifying the collected data related to othering experienced by the woman and how the woman overcame it in the novel. Third, describing the forms of othering experienced by the woman and how the woman overcame it in the novel. Last, interpreting the classified data through Beauvoir's (2011) concepts of the Other, in order to explain the meaning of each datum within the novel's patriarchal context and to connect it to the research questions.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents findings and discussions based on an analysis of data collected from the *Lessons in Chemistry* novel. The main focus of this chapter is to identify and classify various forms of gender discrimination experienced by the character Elizabeth Zott, particularly in the context of work, culture, sex, and violence, and explain how the main character overcomes the gender discrimination against her. Through data grouping and critical reading, this chapter discusses how the practices of othering operate to limit women's position as equal subjects.

A. Forms of othering experienced by Elizabeth Zott described in Bonnie Garmus's *Lessons in Chemistry*

In Bonnie Garmus's novel *Lessons in Chemistry*, the issue of gender discrimination becomes a central theme that reflects the social reality in male-dominated academic and professional environments. The main character, Elizabeth Zott, is depicted as an intelligent woman in the field of science, but she still faces various forms of injustice stemming from patriarchal structures, such as unfair treatment, stereotyping, marginalization, and even harassment. Therefore, it is important to identify these forms of discrimination in order to understand how gender inequality is represented in this novel.

Using Simone de Beauvoir's existentialist feminist theory, this study analyzes the mechanisms of othering experienced by Elizabeth Zott through three main

concepts, namely Denial of Intellectual Subjectivity and Forced Immanence (Workplace) which refers to the denial of women's intellectual abilities and their restriction to subordinate positions, Enforcement of Feminine Ideology and Control of the Body-as-Situation (Culture) which relates to social and cultural expectations that regulate women's identities and roles, and Sexual Violence as the Ultimate Objectification of the Other (Sexual Violence), which depicts sexual violence as the most extreme form of objectification of women. These three concepts are used to examine how Elizabeth is positioned as the Other in a patriarchal society and how her freedom and existence are limited by the existing social structure.

1. Denial of Intellectual Subjectivity and Forced Immanence

In the context of the workplace, particularly in the science laboratory environment, the othering experienced by Elizabeth Zott can be understood through the concepts of Denial of Intellectual Subjectivity and Forced Immanence in Beauvoir's feminist theory (2011). Beauvoir (2011) argued that women are often not recognized as autonomous and rational intellectual subjects, but rather positioned as the Other under male domination. In this novel, the laboratory, which should be a professional space based on competence, is instead depicted as a patriarchal space that limits women through labeling administrative roles, denial of professional identity, unequal access to resources, and demeaning verbal treatment. Elizabeth's experience shows how the mechanism of othering works by placing her in a state of immanence, a position that limits her freedom and development as a scientist. Meanwhile, the opportunity to achieve transcendence, a condition where women can fully actualize their intellectual abilities and existence, continues to be

hampered by the patriarchal structure that dominates the work environment. Here are the data presenting how Elizabeth experiences the mechanism of othering in the workplace.

Datum 1

I'm sorry," he finally said. "But all the nurse roles have been cast."
 "I beg your pardon?" she snapped. There was a long pause.
 "Amanda Pine," she repeated.
 He blinked. "My daughter? Oh," he said, suddenly nervous.
 "What about her?
 Are you a doctor? Are you from the school?" He leapt to his feet.
 "Good god, no," Elizabeth replied. "I'm a chemist. (p.11)

The data above demonstrates how patriarchal standards and assumptions operate in the professional sphere, particularly in science. Based on Beauvoir's theory (2011), this treatment reflects an othering mechanism that positions women as the Other, those deemed incompatible with the primary subject position in a patriarchal society. The assumption that Elizabeth arrives as a "nurse" demonstrates how women are socially constructed to occupy supporting roles, rather than as individuals with intellectual and professional authority in the field of science (Fotaki & Pullen, 2024). Meanwhile, the surprise that arises when Elizabeth introduces herself as a chemist demonstrates the existence of gender-biased professional standards, where scientific competence and rational authority are more often associated with men (Ceci & Williams, 2023). From Beauvoir's perspective (2011), this condition constitutes a form of denial of intellectual subjectivity, namely the refusal to recognize women as equal intellectual subjects. As a result, women are placed in a state of immanence, while opportunities to achieve transcendence through recognition of their professional abilities and achievements are limited by the dominant patriarchal structure.

Datum 2

“And I’m sorry, but no. I need every beaker. Maybe I’d better speak with a chemist down there. You tell your boss to call me.” He turned back to his work, flipping the hi-fi back on as he did. Elizabeth didn’t move. “You want to speak to a chemist? Someone other than ME?” she yelled over Frank.

“Yes,” he answered. And then he softened slightly. “Look, I know it’s not your fault, but they shouldn’t send a secretary up here to do their dirty work”. (p.18)

This quote falls under the category of Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because it shows how Elizabeth's intellectual abilities are not recognized simply because she is a woman. Beauvoir's (2011) states that, women are often positioned as the Other, making their authority and competence more easily questioned than men. The assumption that Elizabeth is a secretary, not a chemist, indicates a rejection of her professional identity and intellectual capacity. This reflects the denial of intellectual subjectivity, which is when women are not recognized as intellectual subjects equal to men (Epstein, 2022). As a result, Elizabeth is placed in a state of immanence, a position that limits women to supporting and subordinate roles. Thus, this quote shows how the mechanism of othering works through the neglect of women's intellectual abilities in a male-dominated workplace.

Datum 3

“A place that didn’t always automatically mistake her for a secretary, a place where, when she presented her findings in a meeting, she didn’t have to brace herself for the men who would invariably talk over her, or worse, take credit for her work. Elizabeth shook her head. When it came to equality, 1952 was a real disappointment”. (p.21)

The data in this quote also includes Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because it shows how women's intellectual abilities are not recognized equally in the workplace. As women are often positioned as the Other (Beauvoir's, 2011), so their authority and contributions are

more easily ignored than men's. The act of interrupting Elizabeth's presentation and taking credit for her research results demonstrates a denial of women's intellectual subjectivity and a disregard for her competence (Mariath & Baratto, 2023). As a result, Elizabeth is placed in a state of immanence, where her contributions are limited and her opportunities to gain professional recognition as a scientist are hampered.

Datum 4

But she couldn't ignore them. In fact, the very next day, her boss, Dr. Donatti—the one who'd called her a cunt—reassigned her to a new project. "It'll be a lot easier," he said. "More your intellectual speed." (P.26)

The data above demonstrates the Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because Elizabeth's intellectual abilities were underestimated by her superiors. From Beauvoir's theory (2011), women are often considered to lack the intellectual capacity of men and are therefore placed in subordinate positions. The statement that the new project better suited her "intellectual pace" demonstrates a stereotype that doubts Elizabeth's competence as a scientist. Furthermore, the transfer to an easier project limits Elizabeth's opportunities to develop and demonstrate her abilities. This reflects a condition of immanence, where women are confined to subordinate positions and prevented from achieving transcendence and professional recognition equal to men (Carr & Kelan, 2025).

Datum 5

But why was it so hard to get supplies?" Calvin asked. "Hastings has plenty of money." Elizabeth looked at him as if he'd just asked how, with all those rice paddies, there could possibly be starving children in China. "Sex discrimination," she answered, taking the number-two pencil she always wore either behind her ear or in her hair and tapping it with emphasis on the table. "But also, politics, favoritism, inequality, and general unfairness." He chewed on his lips. (p.30)

The data in this quote also includes Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because it shows how gender discrimination occurs through limited access to professional resources. Based on Beauvoir's (2011), women as the Other often do not have equal opportunities to develop their potential and prove their abilities. Elizabeth's difficulty in obtaining laboratory equipment indicates the existence of structural barriers that limit her productivity and contribution as a scientist. This condition places Elizabeth in a state of immanence, where her space for movement is limited by the patriarchal system, thus hindering the opportunity to achieve transcendence and obtain equal professional recognition (Bhandari, 2023).

Datum 6

“The problem, Calvin,” she asserted, “is that half the population is being wasted. It’s not just that I can’t get the supplies I need to complete my work, it’s that women can’t get the education they need to do what they’re meant to do”. (p.31)

The data above falls into the category of Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because it presents how institutional systems limit women's access to education and intellectual development within the professional-scientific sphere. From Beauvoir's theory (2011), women are positioned as the Other, so their opportunities to obtain education and develop their potential are often limited by patriarchal norms. Elizabeth's statement that "half the population is being wasted" emphasizes that women do not have equal opportunities to develop their abilities due to social constructions that place them in traditional roles (Diko, 2024). This condition reflects the process of othering that hinders women from achieving transcendence, as access to education, laboratory resources, and intellectual

recognition is limited by a male-dominated institutional system. This datum is placed here, alongside the other workplace data, because the passage explicitly links the supply problem to the education problem, both are institutional barriers that confine Elizabeth to immanence within her professional life.

Datum 7

“Here,” Donatti said, handing her a huge stack of papers. “Start by typing these. Also, we’re low on coffee. And talk to each of the fellas—see what kind of support they need.”
 “Support?” Elizabeth said. “But I’m a chemist, not a lab tech.”
 “No, you’re a lab tech,” Donatti said firmly. (p.177)

The data above demonstrates the Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because Elizabeth is not recognized according to her capacity and professional identity as a chemist. Beauvoir (2011) states that, women are often positioned as the Other, so their intellectual and professional abilities are considered less valuable than men. The orders to type documents, make coffee, and provide support to male colleagues demonstrate how Elizabeth is pushed into supporting roles traditionally assigned to women. Furthermore, Donatti's assertion that Elizabeth is a "lab tech" and not a "chemist" reflects the denial of intellectual subjectivity, namely the refusal to recognize women as equal intellectual subjects (Paltrinieri, 2021). As a result, Elizabeth is placed in a state of immanence, where the space to demonstrate competence and gain professional recognition as a scientist is limited by the existing patriarchal structure. This datum is placed thematically at the end of the Workplace section, rather than in strict page order because it functions as the culmination of the workplace othering pattern. After all earlier denials of Elizabeth's identity as a chemist, Donatti here explicitly re-labels her as a "lab tech," confirming that the entire institutional trajectory of the novel's workplace plot is one

of enforced immanence.

Datum 8

“He already knew she couldn’t pay half. She couldn’t even pay a quarter. This was because Hastings paid her a penurious wage—about half what a man in her position made— a fact he’d encountered in her personnel file, which he’d peeked at illegally”. (p.50)

The data above falls into the category of Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because it demonstrates gender-based wage inequality in the workplace. Based on Beauvoir's (2011), women, as the Other, often do not receive equal recognition and respect despite possessing the same position and competence as men. The fact that Elizabeth receives only half the salary of her male colleagues indicates that her professional value and contributions are perceived as institutionally inferior. This condition reflects a denial of intellectual subjectivity, as Elizabeth's abilities and achievements are not valued equally. Furthermore, this wage inequality places her in a state of immanence, which limits her independence and opportunities to gain equal professional recognition as a scientist (Thelma & Ngulube, 2024).

Datum 9

“She’s a cunt,” declared a familiar voice. Her boss, Donatti. Elizabeth, accustomed to the first words but stunned by the last, pressed herself against the wall, overcome by a wave of nausea”. (P.21)

The data in this quote falls into the category of Denial of Intellectual Subjectivity and Forced Immanence (Workplace) because it shows a form of verbal violence used by a male superior to demean a female subordinate within the professional setting. While the slur is gendered and sexualized in its etymology, the passage contains no physical or sexual act; rather, it functions as an instrument of

workplace domination through which Donatti asserts his authority over Elizabeth and reduces her professional identity to a misogynistic label. Beauvoir (2011) explains that the Other is denied recognition as a thinking subject and is instead defined through terms imposed by the dominant group. By calling Elizabeth a "cunt," Donatti does not engage with her intellectual work but instead attempts to collapse her identity into a degraded bodily category, thereby reinforcing her position in a state of immanence within the laboratory. This datum is therefore placed in the Workplace section as an instance of the verbal and professional demeaning that accompanies the broader denial of Elizabeth's intellectual subjectivity (Heinämaa & Jardine, 2021).

2. Enforcement of Feminine Ideology and Control of the Body-as-Situation

Othering in the cultural realm operates through social norms, values, and expectations that systematically regulate women's identities, roles, and bodies. Beauvoir (2011) stated that, patriarchal society shapes women as the Other, not seen as free and autonomous subjects, but as individuals who must conform to standards set by men. Through this process, women are directed to accept traditional roles that limit their freedom and development. *In Lessons in Chemistry*, male-dominated cultural norms function to regulate women's behavior, life choices, and social position. Elizabeth Zott faces various social pressures to conform to traditional standards of femininity, such as being a housewife, being dependent on men, and adhering to social expectations about how women should act. These conditions demonstrate how othering mechanisms operate by placing women in subordinate

positions and limiting their opportunities to achieve transcendence as rational, independent, and equal individuals.

Furthermore, othering in the cultural context of this novel is also represented through the media and educational institutions as means of maintaining patriarchal values. In the novel, the media, particularly Elizabeth's cooking program, initially portrays women as domestic figures identified with the kitchen, rather than as scientists or intellectuals. From Beauvoir's perspective (2011), this representation demonstrates how culture shapes women's identities based on predetermined roles, thus limiting recognition of their abilities and existence as subjects. On the other hand, educational institutions and scientific circles also exhibit gender bias through doubts about women's intellectual capacity and limited recognition of their contributions to science. Media and education, therefore, become part of a cultural system that reproduces women's position as the Other, while simultaneously maintaining a state of immanence that hinders women from gaining freedom, recognition, and self-existence in social and professional life.

Datum 10

“You’re firing me?” Elizabeth said, confused.

“I’d like to get through this as civilly as possible.”

“Why am I being fired? On what grounds?”

“I think you know.”

...

“You have a lot of nerve,” Donatti said. “You know very well women do not continue to work when pregnant. But you—you’re not only with a child, you’re unwed. It’s disgraceful.” (p.118)

The data above falls into the category of Enforcement of Feminine Ideology and Control of the Body-as-Situation (Culture) because it demonstrates how patriarchal cultural norms are used to control women's bodies, identities, and life choices. Women are often positioned as the Other (Beauvoir, 2011), thus being

judged based on moral and social standards determined by a patriarchal society. Elizabeth's dismissal for being pregnant out of wedlock demonstrates that a woman's worth is not assessed based on her professional competence, but rather on her conformity to prevailing norms of femininity. This situation reflects society's efforts to control women's body-as-situation, namely how women's bodies and life experiences are governed by social and cultural constructs. As a result, Elizabeth experiences a process of othering that limits her freedom as an autonomous individual and forces her into a state of immanence, while hindering her opportunities to achieve transcendence through career and professional recognition (Christianson & Eriksson, 2021).

In line with this form of othering in the cultural realm, the next section presents data that shows how educational institutions and academic environments contribute to reproducing patriarchal values through practices that limit the recognition of women's intellectual abilities.

Datum 11

“Elizabeth, her clothes torn, her hands shaking, a large bruise beginning to bloom on her forehead, looked back, incredulous.
“It’s a valid question,” the officer said. “What would a woman be doing in a lab this time of night?” (p.25)

The data above falls under the category of Enforcement of Feminine Ideology and Control of the Body-as-Situation (Culture) because it shows how patriarchal cultural norms determine appropriate spaces for women. Beauvoir's theory (2011) stated that, women are positioned as the Other, so their presence in public and professional spaces is often considered unnatural. The officer's question about Elizabeth's reason for being in the laboratory at night suggests an assumption that

women should not be in a male-dominated scientific environment (Kark et al., 2023). This condition reflects the process of othering that limits women through social expectations regarding their appropriate roles and places, so that Elizabeth's existence as a scientist does not receive equal recognition (D'Agostino et al., 2022). At the same time, the passage also shows a bodily dimension of othering, Elizabeth's torn clothes, shaking hands, and the bruise blooming on her forehead, which signals that the cultural regulation of her presence in the laboratory is backed by physical intimidation. However, the primary othering mechanism analyzed here is cultural, the officer's question constructs Elizabeth's very presence in a scientific space at night as illegitimate because of her gender, thereby enforcing the normative boundary between feminine and masculine spheres.

Datum 12

"A prominent reporter wrote an article entitled 'Why We'll Eat Whatever She Dishes Out' and, in passing, referred to her as 'Luscious Lizzie'". (p.13)

The data in this quote falls under the category of Enforcement of Feminine Ideology and Control of the Body-as-Situation (Culture) because it presents how the media represents women based on their physical appearance rather than their intellectual abilities. Women are often positioned as the Other, thus shaping their identities based on the perspectives of a patriarchal society (Beauvoir, 2011). Referring to Elizabeth as Luscious Lizzie indicates that the media emphasizes her physical attractiveness over her competence as a scientist. This reflects an othering process that diminishes the recognition of women as rational and accomplished subjects (Cahill, 2024). As a result, Elizabeth's value and identity are constructed through the image attached to her body, rather than through her abilities and

achievements in science.

3. Sexual Violence as the Ultimate Objectification of the Other

From the Beauvoir's (2011) theory, sexual violence is one of the most extreme forms of othering of women. Beauvoir argues that in patriarchal societies, women are often positioned as the Other, viewed as inferior and lacking equal autonomy to men. As a result, women's bodies are often treated as objects to be controlled, exploited, and used to fulfill the interests of others. In this situation, women are no longer viewed as subjects with freedom and free will, but rather as objects whose existence is determined by male power.

In *Lessons in Chemistry*, this form of othering is evident through the various acts of violence and sexual harassment experienced by Elizabeth Zott. These acts demonstrate how women's bodies are subjected to patriarchal domination and control. Through sexual violence, Elizabeth is reduced to an object, while her identity, dignity, and existence as an individual are ignored. Therefore, the sexual violence in this novel not only reflects a violation of women's bodies but also demonstrates how the patriarchal system maintains women's position as the Other and limits their freedom to live as autonomous subjects.

Datum 13

“The attack, or “unfortunate event,” as the admissions committee called it just before they formally rescinded her admittance to the doctoral program, had been her doing. Dr. Meyers had caught her cheating. She’d tried to change a test protocol to skew the experiment’s results—he had the proof right here—and when he’d confronted her, she’d thrown herself at him, offering sex”. (p.26)

The data above falls into the category of Sexual Violence as the Ultimate Objectification of the Other (Sexual Violence) because it demonstrates how women are objectified and blamed for the sexual violence they experience. Women as the

Other are often viewed not as subjects with their own experiences and truths, but rather through a perspective that benefits men (Beauvoir, 2011). The accusation that Elizabeth tried to seduce her lecturer and used sex to gain academic advantage demonstrates how institutions more readily trust male authority than women's experiences. This condition reflects an othering process that reduces Elizabeth to a sexual object and ignores her identity and capacity as an autonomous individual (Carian & Johnson, 2022). As a result, women not only experience sexual violence but also lose opportunities for recognition and justice in academic environments.

Datum 14

“Until the day he called her into his office, ostensibly to talk about her admittance to his doctoral program, but instead shoving his hand up her skirt. Furious, she forcibly removed it, then threatened to report him.

“To whom?” he laughed. Then he admonished her for being “no fun” and swatted her bottom, demanding that she go fetch his coat from his office closet”. (p.23)

The data in this quote falls into the category of Sexual Violence as the Ultimate Objectification of the Other (Sexual Violence) because it represents how women's bodies are treated as objects that can be controlled by men in power. Women as the Other are often not viewed as autonomous subjects, but rather as objects whose existence is determined by men (Beauvoir, 2011). The sexual harassment committed by Dr. Meyers and his downplaying of the threat of Elizabeth's report demonstrate a power relationship that places women in a vulnerable and subordinate position. This condition reflects a form of objectification that ignores women's freedom and dignity and reinforces patriarchal domination in academic environments (Cahill, 2024).

B. Elizabeth Zott's struggle against othering described in Bonnie Garmus's *Lessons in Chemistry*

In Bonnie Garmus's novel *Lessons in Chemistry*, Elizabeth Zott's struggle against othering illustrates how women attempt to challenge patriarchal structures that position them as the Other. To answer the question of how Elizabeth resists these forms of othering, this section focuses on the various strategies she employs to assert her existence as an autonomous subject. Using Beauvoir's theory (2011), this analysis highlights how Elizabeth refuses to be placed in a state of immanence and strives to achieve transcendence through her intellectual abilities, independence, courage, and determination. The results show that Elizabeth challenges patriarchal norms that deny women's subjectivity, fights for recognition of her competence, and asserts her self-existence in both professional and social spheres.

1. Rejecting bad faith and othering

From Beauvoir's feminist theory (2011), women's resistance to othering begins with a rejection of bad faith, the blind acceptance of identities and roles imposed by patriarchal society. Women living in conditions of bad faith tend to accept their subordinate positions as normal and do not attempt to transcend these limitations. Conversely, women who reject bad faith strive to realize their freedom and capacity as autonomous individuals.

Facing various forms of othering, Elizabeth Zott demonstrates consistent resistance by rejecting the social labels and definitions attached to her. She does not accept her position as a sexual object, a support worker, or a woman confined to a

domestic role. By maintaining her intellectual authority, independence, and confidence in her own abilities, Elizabeth rejects patriarchal attempts to position her as the Other. This attitude demonstrates her attempt to escape immanence and achieve transcendence, allowing her to assert her self-existence as a free and equal individual in both social and professional life (Quero & Mor, 2025).

Datum 15

"You want to speak to a chemist? Someone other than ME?" she yelled over Frank "What a coincidence," she shouted as she went straight over to a shelf and helped herself to a large box of beakers. "I'm busy too." Then she marched out". (p.18)

From Beauvoir's theory (2011), Elizabeth's actions in this excerpt demonstrate a form of rejecting bad faith and othering. When she firmly asserts herself as a chemist and retrieves the beaker she needs, Elizabeth rejects the subordinate identity imposed on her by the patriarchal environment. She does not accept her position as the Other, deemed to have no authority in the field of science. Instead, Elizabeth asserts her intellectual and professional capacity as an autonomous subject. This action reflects a rejection of bad faith, namely the attitude of accepting social limitations imposed by others, and demonstrates her attempt to achieve transcendence through recognition of her abilities and existence as a scientist (Kiran & Afaki, 2021).

Datum 16

"She reached out and snatched her ID card back from between his fingers. "Yes, Officer," she said, her voice as taut as prison wire. "Now that I think about it, I do have one regret." "Much better," he said. "Now we're getting somewhere." He clicked his pen back open. "Let's hear it." "Pencils," she said. "Pencils," he repeated, writing it down. She raised her head to meet his eyes, a rivulet of blood coursing from her temple. "I regret not having more of them." (p.25)

This quote shows a form of rejecting bad faith and othering (Beauvoir, 2011).

Despite being in a detrimental situation and experiencing unfair treatment, Elizabeth refuses to position herself as a passive victim. Her firm and sarcastic response demonstrates that she maintains her awareness, dignity, and capacity to think as an autonomous subject. This action reflects a rejection of bad faith, namely the attitude of simply accepting the subordinate position given by a patriarchal society. By courageously responding to the authority that belittles her, Elizabeth rejects her position as the Other and affirms her existence as an individual with the freedom to determine her own attitudes and responses (Nirwana & Darmawan, 2025).

2. Asserting Identity

From Beauvoir's theory (2011), women can resist othering by asserting their identity as free and autonomous subjects. Beauvoir argued that women are often defined by patriarchal society through roles, labels, and expectations that limit their freedom. Therefore, asserting identity is one way for women to reject their position as the Other and construct a self-existence based on their own choices and abilities.

In this passage, Elizabeth Zott is depicted as actively asserting her identity amidst an environment that seeks to reduce her to a subordinate woman. She rejects various labels that belittle her intellectual and professional abilities and continues to maintain her identity as a competent scientist. This action demonstrates her attempt to escape a state of immanence and achieve transcendence through the recognition of her abilities, independence, and existence as an individual. By asserting her own identity, Elizabeth not only rejects othering but also proves that women have the freedom to determine who they are beyond the definitions

established by patriarchal society (Sun & Ding, 2024).

Datum 17

“I don’t want to be a scientist,” she snapped. “I am a scientist!” And in her mind, she was not going to let some fat man at UCLA, or her boss, or a handful of small-minded colleagues keep her from achieving her goals. (p.27)

The quote shows a form of asserting identity as a woman's attempt to reject the Other's position in a patriarchal society (Beauvoir, 2011). Beauvoir (2011) explains that women are often not recognized as autonomous subjects, but must continually prove their capacity in a male-dominated space. Elizabeth's statement, "I am a scientist!" reflects her assertion as an equal intellectual subject, not as an identity determined by the recognition of others. This action demonstrates a rejection of the condition of immanence, because Elizabeth does not accept social restrictions that reduce her role. Instead, she asserts transcendence by maintaining her goals, capacities, and identity as a scientist, while rejecting symbolic domination that seeks to erase women's professional legitimacy (Ghilzai & Maaz, 2024).

Datum 18

“And being Mrs. Calvin Evans is absolutely the worst thing that could ever happen to you,” he said, his face collapsed in misery. “I want to be Elizabeth Zott,” she said. “It’s important to me. (p.58)

This quote presents a form of asserting identity as a woman's attempt to reject the Other's position in a patriarchal society (Beauvoir, 2011). In patriarchal societies, women are often positioned as the Other, and their identity is linked to their status as wives or partners. When Elizabeth asserts that she wants to remain Elizabeth Zott, she does not merely refuse a label, she positively affirms her own name, her own history, and her own professional existence as the ground of her identity. This action reflects the assertion of selfhood that Beauvoir describes as

the necessary counterpart to transcendence: the woman defines herself from within, rather than accepting the definition offered through her relation to a man. By maintaining her own name, Elizabeth asserts her freedom, independence, and self-existence as a subject with an identity outside of her relationships with men (Kiran & Afaki, 2021).

Datum 19

“I’m not doing whatever the hell I want,” Elizabeth nipped. “If I was doing whatever the hell I wanted, I’d be in a research lab. Look,” she said. “If I’m not mistaken, you’re experiencing a rise in corticosterone levels— what you call the Afternoon Depression Zone. You should probably eat something.” (p.222)

The quote above shows Elizabeth's assertive identity as an attempt to reject the Other's position, which limits women to domestic and entertainment roles (Beauvoir, 2011). Beauvoir (2011) asserts that women are often constructed in a state of immanence, confined to spaces that do not allow full freedom to express their intellectual capacities. However, when Elizabeth explains scientific concepts such as corticosterone to her audience, she actively asserts herself as a rational and knowledgeable subject (Kourany, 2022). This action demonstrates an attempt to achieve transcendence, as she uses scientific knowledge to prove women's intellectual capacities and shift the cultural boundaries that have limited them. Thus, Elizabeth not only rejects traditional stereotypes of femininity but also affirms her identity as an equal scientist in the public sphere.

Datum 20

“Whenever you start doubting yourself,” she said, turning back to the audience, “whenever you feel afraid, just remember. Courage is the root of change and change is what we’re chemically designed to do. So, when you wake up tomorrow, make this pledge. No more holding yourself back. No more subscribing to others’ opinions of what you can and cannot achieve. And no more allowing anyone to pigeonhole you into useless categories of sex, race, economic status, and religion”. (p.357)

This quote presents a form of asserting identity as an attempt to reject women's position as the Other, constructed through restrictive social categories (Beauvoir, 2011). Beauvoir (2011) explains that women are often placed in a state of immanence, a state in which their identity and potential are limited by social norms, leading them to accept these limitations as natural. However, through this speech, Elizabeth encourages women to reject the internalization of external views that limit their abilities. Her call to no longer "subscribe" to the opinions of others and to not accept groupings based on social categories demonstrates a rejection of structural othering mechanisms. By emphasizing courage as part of change, Elizabeth affirms the possibility for women to achieve transcendence, namely the freedom to make choices and actualize their potential rationally and autonomously (Nisha, 2021).

Importantly for the Elizabeth's growth, this public address is itself an extension of Elizabeth's own struggle, having already achieved her own transcendence through the earlier stages of the novel, she now converts her personal resistance into a collective project, using her platform to help other women undertake the same movement from immanence to transcendence. Her struggle against othering thus culminates not only in her own self-assertion but also in her active effort to dismantle the othering of other women.

Based on research findings, Elizabeth Zott's othering experiences occur systematically across three main domains: the workplace (science laboratory), culture (media, morality, and education), and sexual violence. In line with Beauvoir's theory (2011), patriarchal society constructs women as the Other, a subordinate position constructed through structural, cultural, and symbolic

mechanisms that limit women's freedom as autonomous subjects. In this novel, these mechanisms are evident through professional labeling, moral judgments of women's bodies and identities, gender-biased media representations, and objectification practices that reduce women to socially constructed roles. These conditions collectively place women in a state of immanence, simultaneously limiting their possibilities for achieving transcendence.

In the context of workplace othering, findings indicate that Elizabeth is consistently denied recognition as a legitimate scientific subject despite her intellectual competence. She is repeatedly relegated to administrative or subordinate roles, her scientific contributions are ignored, and her professional authority is questioned. This reflects Beauvoir's concept of the Other, where women are defined through their relationships with men and denied full recognition as subjects in professional spaces. This situation demonstrates how patriarchal structures confine women to a state of immanence by hindering access to recognition and intellectual authority. Compared with previous research that emphasized general oppression or struggles through education (Munjiyat, 2023), this study demonstrates that workplace resistance also emerges as a form of conscious rejection of imposed identities, where Elizabeth asserts herself as a rational subject and rejects her reduction to a subordinate role.

Culturally, othering is reinforced through moral judgment, institutional exclusion, and media representations that shape Elizabeth according to patriarchal expectations. Her out-of-wedlock pregnancy results in social and institutional punishment, while media representations reduce her identity to a sexual label rather

than intellectual achievement. From Beauvoir's perspective (2011), this demonstrates how culture actively shapes women as the Other by establishing standards of acceptable femininity and regulating women's bodies and identities. These cultural practices maintain women in a state of immanence, as their existence is judged based on external norms, rather than their self-determined subjectivity. These findings align with Alfarina (2022), who highlights the structural and social mechanisms of discrimination, but expand on them by showing that cultural othering also directly undermines women's intellectual legitimacy and autonomy in public life. Furthermore, media representation and objectification reinforce symbolic hierarchies that prevent women from being recognized as full subjects.

In the context of sexual violence, the findings suggest that verbal abuse, intimidation, and abuse of power serve as extreme forms of othering, where women's bodies are treated as objects rather than autonomous subjects. Beauvoir (2011) explains that in a patriarchal system, women are often reduced to bodily existence, making them vulnerable to domination and violence. In the novel, sexual violence not only physically and psychologically injures Elizabeth but also serves as a mechanism that reinforces her position as the Other within academic and professional structures. This supports Satibi's (2023) findings regarding women's resistance in popular media, but expands on them by showing that such violence is institutionalized and legitimized by academic authorities. Nevertheless, Elizabeth's refusal to remain silent reflects a rejection of bad faith, as she does not accept the imposed victimhood and maintains her agency as a thinking subject.

The uniqueness of this research lies in its analytical focus, which utilizes

Beauvoir's framework (2011), specifically the dynamics of othering, immanence, and transcendence in shaping women's experiences across interconnected domains. Unlike previous research that has focused more on general discrimination or representations of beauty, this study demonstrates how othering operates simultaneously within professional, cultural, and violent structures to limit women's subjectivity. Elizabeth's experiences demonstrate that patriarchal power operates not only through direct resistance but also through symbolic and institutional mechanisms that normalize women's subordinate positions. However, the findings also demonstrate that women's resistance emerges through the affirmation of subjectivity, where Elizabeth consistently rejects imposed identities and reclaims her existence as a rational and autonomous individual.

Overall, the research findings demonstrate that Elizabeth's struggle against othering reflects a broader patriarchal structure that systematically positions women as the Other in various aspects of life. Through Simone de Beauvoir's perspective, it is clear that women's oppression occurs not only through external control but also through the internalization of norms that confine them to a state of immanence. However, Elizabeth's character demonstrates the possibility of transcendence, as she continually rejects imposed definitions and asserts her identity as a scientist and autonomous subject. Thus, this study confirms the relevance of Beauvoir's existentialist feminism in analyzing women's experiences of othering and demonstrates that resistance is a process of reclaiming one's existence within a patriarchal structure.

CHAPTER V

CONCLUSION

This chapter contains conclusions and recommendations based on the analysis in the previous chapters. The conclusions are formulated to answer the research questions regarding the forms of gender discrimination experienced by Elizabeth Zott and the strategies she used to overcome this discrimination in *Lessons in Chemistry* novel. Meanwhile, the recommendations are intended for future researchers, readers, and the development of existentialist feminist literary studies.

A. Conclusion

This study confirms that Bonnie Garmus's novel *Lessons in Chemistry* portrays the reality of women's othering in various aspects of life. In response to the first research question, this study finds that Elizabeth Zott experiences systematic othering across three main domains, namely the workplace, culture, and sexual violence. In the workplace, *othering* appears through denial of intellectual subjectivity, demeaning labeling, wage inequality, and the disregard of her scientific contributions. In the cultural sphere, it is reflected through moral standards, gendered expectations, and media representations that position women as the Other. Meanwhile, in sexual violence, Elizabeth experiences verbal and physical abuse that reduces her body and identity to objects of domination, reinforcing her position as the Other within a patriarchal structure. Overall, these forms of othering place Elizabeth in a condition of immanence, where her subjectivity is continuously limited by patriarchal norms.

Specifically, this study extends earlier Beauvoir-based studies such as those by Wulan and Kasprabowo (2021) on sexual violence and Utami and Pratiwi (2022) on self-existence, by demonstrating that othering in a single contemporary novel operates simultaneously across institutional, cultural, and bodily shows a multi-domain pattern that previous studies, which tended to isolate one register, had not mapped within one literary text.

Responding to the second research question, this study demonstrates that Elizabeth Zott resists othering by rejecting imposed identities and affirming her existence as an autonomous subject. She consistently refuses subordinate labels, maintains her identity as a scientist, and challenges social norms that restrict women's freedom. Through her intellectual capacity, courage, and self-awareness, Elizabeth moves beyond imposed limitations and asserts her transcendence. Her resistance reflects a rejection of bad faith, as she does not accept socially constructed definitions of who she should be, but instead actively defines herself. Thus, her struggle illustrates how women can reclaim their self-existence by resisting patriarchal structures that seek to confine them as the Other.

Taken together, the conclusions to both research questions form a single overarching argument, the novel represents othering and resistance as two sides of the same existential structure, in which the very mechanisms that confine Elizabeth to immanence, institutional, cultural, and bodily are also the sites from which she enacts her transcendence, so that the novel's central claim is that women's self-existence is not achieved in spite of patriarchal othering but precisely through the conscious refusal of it.

B. Suggestion

First, because the three categories of othering used in this study (Workplace, Culture, Sexual Violence) were constructed by the researcher through thematic reading rather than derived directly from a pre-existing typology in Beauvoir's own text, future research could test whether a typology built strictly from Beauvoir's explicit conceptual distinctions, for example, the Self or Other binary, the immanence or transcendence axis, and the body-as-situation produces a different or more fine-grained classification of othering in *Lessons in Chemistry* or in other contemporary novels by women writers.

Second, because this study examined only one novel and one female protagonist, future research could conduct a comparative analysis between Elizabeth Zott and other contemporary female scientist-protagonists such as the narrator of Marie Benedict's *The Only Woman in the Room* or the characters in Ann Patchett's *State of Wonder* in order to determine whether the three-domain pattern of othering identified here (workplace, culture, sexual violence) recurs across the genre, or whether it is specific to Garmus's historical and narrative context.

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CURRICULUM VITAE

Bagus Perdana Kusuma graduated from the Foreign Language Development Institute (FLDI) at Pondok Pesantren Nurul Jadid, where he developed his foundation in language learning and communication skills. During his time at FLDI, he actively engaged in various academic and extracurricular activities that enhanced his linguistic competence, particularly in English. After completing his studies at the institute, he continued his academic journey at UIN Maulana Malik Ibrahim Malang, majoring in English Literature. Finally, he successfully completed his undergraduate thesis as a reflection of his dedication and commitment to academic excellence.

APPENDICES

APPENDIX A. Table of the Data

No.	Datum	Page	Category
1	I'm sorry," he finally said. "But all the nurse roles have been cast." "I beg your pardon?" she snapped. There was a long pause. "Amanda Pine," she repeated. He blinked. "My daughter? Oh," he said, suddenly nervous. "What about her?" Are you a doctor? Are you from the school?" He leapt to his feet. "Good god, no," Elizabeth replied. "I'm a chemist. (p.11)	11	Denial of Intellectual Subjectivity and Forced Immanence
2	"And I'm sorry, but no. I need every beaker. Maybe I'd better speak with a chemist down there. You tell your boss to call me." He turned back to his work, flipping the hi-fi back on as he did. Elizabeth didn't move. "You want to speak to a chemist? Someone other than ME?" she yelled over Frank. "Yes," he answered. And then he softened slightly. "Look, I know it's not your fault, but they shouldn't send a secretary up here to do their dirty work". (p.18)	18	Denial of Intellectual Subjectivity and Forced Immanence
3	"A place that didn't always automatically mistake her for a secretary, a place where, when she	21	Denial of Intellectual Subjectivity and Forced Immanence

	presented her findings in a meeting, she didn't have to brace herself for the men who would invariably talk over her, or worse, take credit for her work. Elizabeth shook her head. When it came to equality, 1952 was a real disappointment". (p.21)		
4	But she couldn't ignore them. In fact, the very next day, her boss, Dr. Donatti—the one who'd called her a cunt—reassigned her to a new project. "It'll be a lot easier," he said. "More your intellectual speed." (P.26)	26	Denial of Intellectual Subjectivity and Forced Immanence
5	But why was it so hard to get supplies?" Calvin asked. "Hastings has plenty of money." Elizabeth looked at him as if he'd just asked how, with all those rice paddies, there could possibly be starving children in China. "Sex discrimination," she answered, taking the number-two pencil she always wore either behind her ear or in her hair and tapping it with emphasis on the table. "But also, politics, favoritism, inequality, and general unfairness." He chewed on his lips. (p.30)	30	Denial of Intellectual Subjectivity and Forced Immanence
6	"The problem, Calvin," she asserted, "is that half the population is being wasted. It's not	31	Denial of Intellectual Subjectivity and Forced Immanence

	just that I can't get the supplies I need to complete my work, it's that women can't get the education they need to do what they're meant to do". (p.31)		
7	"Here," Donatti said, handing her a huge stack of papers. "Start by typing these. Also, we're low on coffee. And talk to each of the fellas—see what kind of support they need." "Support?" Elizabeth said. "But I'm a chemist, not a lab tech." "No, you're a lab tech," Donatti said firmly. (p.177)	177	Denial of Intellectual Subjectivity and Forced Immanence
8	"He already knew she couldn't pay half. She couldn't even pay a quarter. This was because Hastings paid her a penurious wage—about half what a man in her position made— a fact he'd encountered in her personnel file, which he'd peeked at illegally". (p.50)	50	Denial of Intellectual Subjectivity and Forced Immanence
9	"She's a cunt," declared a familiar voice. Her boss, Donatti. Elizabeth, accustomed to the first words but stunned by the last, pressed herself against the wall, overcome by a wave of nausea". (P.21)	21	Denial of Intellectual Subjectivity and Forced Immanence
10	"You're firing me?" Elizabeth said, confused. "I'd like to get through this as civilly as possible."	118	Enforcement of Feminine Ideology and Control of the Body-as-Situation

	“Why am I being fired? On what grounds?” “I think you know.” ... “You have a lot of nerve,” Donatti said. “You know very well women do not continue to work when pregnant. But you—you’re not only with a child, you’re unwed. It’s disgraceful.” (p.118)		
11	“Elizabeth, her clothes torn, her hands shaking, a large bruise beginning to bloom on her forehead, looked back, incredulous. “It’s a valid question,” the officer said. “What would a woman be doing in a lab this time of night?” (p.25)	25	Enforcement of Feminine Ideology and Control of the Body-as-Situation
12	"A prominent reporter wrote an article entitled 'Why We'll Eat Whatever She Dishes Out' and, in passing, referred to her as 'Luscious Lizzie'". (p.13)	13	Enforcement of Feminine Ideology and Control of the Body-as-Situation
13	“The attack, or “unfortunate event,” as the admissions committee called it just before they formally rescinded her admittance to the doctoral program, had been her doing. Dr. Meyers had caught her cheating. She’d tried to change a test protocol to skew the experiment’s results—he had the proof right here—and when he’d	26	Sexual Violence as the Ultimate Objectification of the Other

	confronted her, she'd thrown herself at him, offering sex". (p.26)		
14	"Until the day he called her into his office, ostensibly to talk about her admittance to his doctoral program, but instead shoving his hand up her skirt. Furious, she forcibly removed it, then threatened to report him. "To whom?" he laughed. Then he admonished her for being "no fun" and swatted her bottom, demanding that she go fetch his coat from his office closet". (p.23)	23	Sexual Violence as the Ultimate Objectification of the Other
15	"You want to speak to a chemist? Someone other than ME?" she yelled over Frank "What a coincidence," she shouted as she went straight over to a shelf and helped herself to a large box of beakers. "I'm busy too." Then she marched out". (p.18)	18	Rejecting bad faith and othering
16	"She reached out and snatched her ID card back from between his fingers. "Yes, Officer," she said, her voice as taut as prison wire. "Now that I think about it, I do have one regret." "Much better," he said. "Now we're getting somewhere." He clicked his pen back open. "Let's hear it." "Pencils," she said. "Pencils," he repeated, writing it down. She raised her head to meet his eyes, a	25	Rejecting bad faith and othering

	rivulet of blood coursing from her temple. “I regret not having more of them.” (p.25)		
17	“I don’t want to be a scientist,” she snapped. “I am a scientist!” And in her mind, she was not going to let some fat man at UCLA, or her boss, or a handful of small-minded colleagues keep her from achieving her goals. (p.27)	27	Asserting Identity
18	“And being Mrs. Calvin Evans is absolutely the worst thing that could ever happen to you,” he said, his face collapsed in misery. “I want to be Elizabeth Zott,” she said. “It’s important to me. (p.58)	58	Asserting Identity
19	“I’m not doing whatever the hell I want,” Elizabeth nipped. “If I was doing whatever the hell I wanted, I’d be in a research lab. Look,” she said. “If I’m not mistaken, you’re experiencing a rise in corticosterone levels— what you call the Afternoon Depression Zone. You should probably eat something.” (p.222)	222	Asserting Identity
20	“Whenever you start doubting yourself,” she said, turning back to the audience, “whenever you feel afraid, just remember. Courage is the root of change and change is what we’re chemically designed to do. So, when you wake up tomorrow, make this pledge. No	357	Asserting Identity

	more holding yourself back. No more subscribing to others' opinions of what you can and cannot achieve. And no more allowing anyone to pigeonhole you into useless categories of sex, race, economic status, and religion". (p.357)		
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APPENDIX B. Turnitin Report



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SURAT PERNYATAAN BEBAS PLAGIASI & VALIDASI TURNITIN

Saya yang bertanda tangan di bawah ini:

- **Nama Mahasiswa** : Bagus Perdana Kusuma
- **NIM** : 200302110214
- **Program Studi** : Sastra Inggris
- **Judul Skripsi** : Woman Struggle against Gender Discrimination Portrayed by the Main Character in Bonnie Garmus's *Lesson in Chemistry*

Menyatakan bahwa naskah skripsi tersebut di atas telah melalui proses pemeriksaan kemiripan (*similarity check*) menggunakan perangkat lunak **Turnitin** dengan rincian sebagai berikut:

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Status	MEMENUHI SYARAT / TIDAK MEMENUHI SYARAT*

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