IDEAS
Journal on Language Teaching and Learning, Linguistics and Literature
ISSN 2338-4778 (Print)
ISSN 2548-4192 (Online)
Volume 14, Number 2, December 2026
pp. 9836 - 9552

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Issued by English study program of UIN Palopo

Female Existence: Resistance to Sexism Portrayed through Women's Decisions in Daughter of Fortune (1998)

Anggita Windahaya Fatiha[1], Imas Istiani[2]
[1,2] English Literature Study Program, Universitas Negeri Semarang

Article Info

Received: 2026-04-07
Revised: 2026-05-19
Accepted: 2026-11-21

Keywords:
Existentialist Feminism; Female Existence; Sexism

DOI:
10.24256/ideas. v14i2. 7037

Corresponding Author:
Anggita Windahaya Fatiha
anggitafatiha.145@gmail.com
English Literature Study Program, Universitas Negeri Semarang

Abstract

The existence of women in Daughter of Fortune illustrates how female characters confront sexism through their decisions. It is analyzed through four categories: women who reject their otherness, women who work, women as intellectuals, and women who achieve social transformation. Resistance to sexism is further divided into four categories: escaping domestication, active resistance, identity transformation, and economic independence. This study aims to explore the existence of women in resisting sexism based on significant decisions made by female characters in the novel Daughter of Fortune. Data analysis employs feminist existentialism by Simone de Beauvoir and qualitative methods from Miles and Huberman to highlight the nature of decisions made as acts of resistance to sexism. The research findings found that the decisions made by the female characters in this novel represent their efforts to assert their existence as both human beings and women. Resistance is not always expressed through violence, but rather through pragmatic actions such as exploring, rejecting limitations, pursuing education, or even the simple choice of being single. This study emphasizes how literature can promote women's empowerment by raising awareness of women's rights and offers suggestions for further research on women's presence as a critique of sexism.

1. Introduction

For years, the existence between men and women has been a subject matter of gender inequality discussion. This phenomenon is linked to the erroneous

ISSN 2338-4778 (Print)
ISSN 2548-4192 (Online)

recognition of human existence based solely on gender, leading to discrimination (Criado-Perez, 2019). Traditional societal beliefs adhere to the construction of men as the center of society, assigning them the role of providers, while women are relegated to serving roles (see Criado-Perez, 2019; De Beauvoir, 2018). As a result of these traditional gender roles, women have historically faced restrictions on their freedom and opportunities, constrained by societal prejudices and expectations. Compared to men, women already face difficulties in obtaining recognition for their existence, even without eliminating their traditional gender roles (Ju, Yoesoef, & Setyani, 2022). More broadly, in a male-centric environment, women who embrace femininity tend to have less appreciation for their contributions than their male counterparts.

The difficulty for women in recognizing their existence is partly influenced by the social situations, including sexist attitudes of a patriarchal society, which tends to discriminate against them. Sartre (1978), in his book Being and Nothingness, he categorizes women's existence as being-in-itself, which implies their existence is not something natural and is obtained through the intervention of external factors. Meanwhile, De Beauvoir (2018) argues that the presence of women as the second sex for men indicates the oppression of women, which in this case also includes the effect of sexist attitudes such as gender stereotyping, discrimination, and prejudice. Sexism also limits women in stigma, for example, how sexism determines that women are passive, and only belong in the home and with children, as they are not supposed to be in the same place as men (Becker & Sibley, 2015). This also intersects with how sexism justifies men having more power over women, so they can easily exploit women, especially as sexual objects (Glick & Fiske, 1997). Ultimately, it is difficult for women living in a male-dominated society to exist other than by resisting the system from the beginning.

Daughter of Fortune, Isabel Allende's fifth book, is a story that criticizes, especially, sexism in society during the Gold Rush era. The portrayals are depicted through its main character, Eliza Sommers, and show how other female characters in the novel, such as Rose Sommers and Paulina del Valle, find their existence through resistance against sexist prejudices in society at the time. For instance, Eliza Sommers, the main character, has to deal with being treated as a marginalized group; a woman and an adopted child, by not being recommended to go to school. On the other hand, Rose Sommers finds her freedom after her traumatic relationship ends, which also changes how she thinks about men and instead chooses to stand up for herself. Paulina del Valle is a feminist woman brave enough to rebel from her father to get what she wants. In this book, Allende deliberately shows how women face limitations due to gender stereotypes and male dominance, especially in Chile (Muthulekha, 2024). The representation of the resistance is well-pictured through each woman's decision.

One of the significant moments in the novel Daughter of Fortune is how Allende creates her main character, Eliza Sommers, to face various problems in her

life, especially as a woman and an immigrant. Allende managed to build her character differently from other Western literary stereotypes that emphasize Latina women as oppressed. The character of Eliza Sommers deconstructs the representation of exotic and oppressed Latina women by possessing academic ability, modernity, and the courage to display dignity (Kumar, 2021). The experiences the main character goes through also provide personal growth that is rarely given to female characters in Western literature at the time.

Rebellion against a male-chauvinistic society is represented through the main character's struggles to find identity (Muthulekha, 2024). During her journey seeking Joaquin Andieta, Eliza Sommers got involved with the miners and disguised herself as a man to survive. In the process, Eliza realized that her identity as a woman was not something to be hidden; therefore, she openly acknowledged it. She managed to sense her strength and freedom as an individual and a woman. There is no one more superior than another; everyone has equal rights in society, and no one

should experience discrimination based on their gender. Women should live to the fullest with a strong passion to achieve eternal freedom (Aravindan, 2021)

The suffering depicted in this novel also illustrates how the impact of a society that justifies men oppressing women. Characters such as Eliza Sommers, Paulina del Valle, and Rose Sommers prove that women have more control over themselves if they are aware of it. To achieve that freedom, women must be able to free themselves from the shadows of myths and stigmas that are attached to them (Nagar, 2024). Women must have the power to push their sensory awareness to free themselves from male colonization. This is in line with Sarojini (2023), which states that identity crises are caused by the environment and culture. The identity crisis experienced by the main character in this novel, for example, confuses her. To achieve a true 'self- identity', a person must experience a few stages of life that are influenced by social roles, culture, and personal character.

Daughter of Fortune is a novel fraught with feminist ideology that has inspired various previous studies, such as those written by Aravindan (2021), Kumar (2021), Muthulekha (2024), Nagar (2024), and Sarojini (2023). The gap found in this study compared to previous studies is that this study takes a different theme, which focuses on the resistance against sexism as a means of women's existence in the norms of patriarchal society through personal decisions. While previous studies tend to examine the themes of self-identity, criticism of male chauvinism, and representation of anguish, the novel also points out that personal ability to discover existence depends not merely on how society perceives it but is there by one's awareness using Beauvoirian theory. Mainly, previous studies focused on the main character, however, this study examines other female characters in the novel that resemble the act of fighting sexism.

This research not only enriches the treasury of literary analysis, particularly in applying Beauvoir's theory to illuminate women's existence, but also develops the potential of the novel Daughter of Fortune as a form of feminist critique of the

ISSN 2338-4778 (Print)
ISSN 2548-4192 (Online)

environment that oppresses women. This study aims to explore how female existence is portrayed through acts of resistance to sexism, focusing on the pivotal decisions made by the female characters. Drawing upon Simone de Beauvoir's existentialist feminist theory regarding existential freedom and choice in taking responsibility, the study seeks to examine how the female characters navigate societal constraints and assert their agency. This paper also wants to discuss how they seek to transcend their immanence as a form of becoming a 'Woman'.

2. Method

This research is conducted using a qualitative research method, along with descriptive analysis that focuses on the text and its potential interpretations. Elements in the novel will be collected and studied as data collection materials to interpret the contents of the novel. According to Strauss & Corbin (2000), a qualitative approach is suitable for constructing meaning through behavior, decisions, and relationships by allowing subjective viewpoints with scientific findings. While Makateng & Mokala (2025) stated that qualitative research provides in-depth information on the target analysis. The use of this approach allows researcher to examine more deeply the meanings and signs projected by the characters in the novel related to one or more phenomena. This method is in line with the topic applied by the researcher to reveal the nature of experiences and decisions in the novel, especially those related to resistance to discriminatory behavior against women, exploring the characteristic shifts in the female figures in Allende's Daughter of Fortune.

Primary data sources were collected directly by exploring textual aspects in the novel Daughter of Fortune by considering the statements and actions taken by female characters to reveal the representation of resistance to sexism. Starting by reading the entire contents of the novel several times, the researcher highlighted passages in the novel that indicate an intention to refer to criticism of sexism and the character's attitude in facing the phenomenon, with the decisions taken. The goals of this process are to sequence the events and impacts of the choices picked as a form of resistance and to elucidate how the phenomena shaped the character.

Data analysis for this paper employs the Qualitative Data Analysis by Miles and Huberman. An analysis using this method helps the researcher to identify types of resistance and forms of relationships with existentialist feminists more systematically. This technique is divided into three methods: data reduction, data presentation, and drawing the conclusion(Miles & Huberman, 1994). First, the researcher will read the entire novel and take notes on the passages that show women's struggles against sexism depicted through the woman's decisions. After the data is obtained, the researcher will present it by connecting it with substantial information related to the existence of women. Conclusions are drawn based on the interpretation of data carried out by considering the other pieces of information taken from secondary sources such as books and previous studies.

The selected theory applied in this study is the understanding of women's existence developed by Simone de Beauvoir. This theory is the result of the development of existentialism theory put forward by Jean-Paul Sartre, who is also Beauvoir's partner. With the influence of feminist ideology, Beauvoir defines women's existence not as something biological, but they determined by themselves through choices (De Beauvoir, 2018).This is in line with Sartre's fairly broad understanding, which Beauvoir adapted as well, that says, "Existence precedes essence." According to Beauvoir, women's existence is something that is realized through several denominations: freedom, consciousness, the concept of 'the Other', taking responsibility, transcendence, and resistance. In short, women need to achieve independence to fight the oppression against them (Siswadi, 2022)

Categorization is manifested by applying De Beauvoir's theory, which is explained briefly through two sections. Distinguished into female existentialism and resistance to sexism, these sections will be described broadly by adding three sub- sections in categorizing existentialism: woman as agent, not object; challenging patriarchal codes; rejecting immanence; and existential freedom. Conclusions will be drawn by connecting to Beauvoir's theory regarding the concept of Becoming a Woman as a form of resistance, consisting of women achieving social transformation, women as intellectuals, women working, and women rejecting their otherness (Al-Barka & Basid, 2024).

3. Result

Isabel Allende's novel Daughter of Fortune broadly tells the story of its main character, Eliza Sommers, as she achieves independence. Eliza's journey, filled with bitter experiences in a male-dominated society, including prejudice and stereotypes against women, filled this novel with full of strong feminist themes. These phenomena are linked to sexism as it allows men to have more power over women, which leads to gender discrimination (Becker & Sibley, 2015; Petterson & Sutton, 2018). Sexist attitudes include behavior that frames one gender as inferior (Baydar, 2025). This attitude can be applied in various aspects through speech, images, behavior, laws and policies, and even societal traditions.

Allende, in her book, inserts criticism of sexism depicted through the female characters she created. This resistance then refers to the existence of women as human beings and themselves. After reading further, the researcher then found 6 data points that showed the form of women's existence according to Simone de Beauvoir's theory in the female characters in Daughter of Fortune, and how their resistance forms in rejecting sexism. The findings from the reduced data are as follows:

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ISSN 2548-4192 (Online)

Table 1. The concept of existentialist feminism and resistance to sexism

No.	Character	Passage/Scene	Type of Resistance	Beauvoir's Theory Link
1.	Eliza	Eliza understood that her uncle and aunt had arranged her future. The last thing she wanted was to go off in the opposite direction from Joaquin, putting two oceans between them.	Escape from Domesticity	Rejecting Immanence
2.	Eliza	"My savings... for you to buy another girl, Tao. I planned to look for Joaquin this summer, but I'm not going. I know now I will never find him."	Active Resistance	Woman as Agent, Existential Freedom
3.	Paulina del Valle	"I would rather you opened an account in my name in the Bank of London, and from now on deposit twenty percent of the profits I earn for you." "Why? Don't I give you everything you want, and more?" asked Feliciano, offended. "Life is long and filled with unpleasant surprises. I do not ever want to be penniless widow, especially not with children," she explained, rubbing her belly.	Economic Independence	Existential Freedom

4.	Paulina del Valle	...Thanks to Jacob Todd's information, Feliciano Rodriguez de Santa Cruz had journeyed south, where he had been in secret contact with Paulina from the beginning, prepared to meet her at the first opportunity. That evening he was waiting a short distance from the convent, although when he saw her it was several seconds before he recognized the half-bald novice who melted into his	Active Resistance	Rejecting Immanence, Challenging Patriarchal Codes

ISSN 2338-4778 (Print)
ISSN 2548-4192 (Online)

		arms, still clutching the candelabras. "Don't look at me like that, Feliciano, hair grows," she said, kissing him smack on the lips.		
5.	Miss Rose	"It is man's nature to be savage; it is woman's destiny to preserve moral values and good conduct," Jeremy Sommers pontificated. "Really, brother. You and I both know that my nature is more savage than yours," Rose would joke.	Identity Transformation	Challenging Patriarchal Codes
6.	Miss Rose	"I would happily give half my life to have the freedom a man has, Eliza. But we are women, and that is our cross. All we can do is try to get the best from the little we have."	Escape from Domesticity	Women as Agent

From the data obtained above, the researcher will analyze the existence of women based on their decisions, which are indicated as a form of resistance against sexism in the novel Daughter of Fortune by Isabel Allende

4. Discussion

The Concept of Female Existentialism

Rejecting Immanence

The concept that Beauvoir emphasizes in her understanding of the identification of women's existence is one of them, leading to transcendence and rejecting immanence. With her awareness of the desire to get out of the limitations set by the patriarchal system, women's existence can be recognized (Lestari et al., 2023; Siswadi, 2022; Yusuf & Susilo, 2020). This concept is shown in several

passages in Daughter of Fortune.

> ***(1)****Eliza understood that her uncle and aunt had arranged her future. The last thing she wanted was to go off in the opposite direction from Joaquin, putting two oceans between them. (Allende, 1999, p. 137)*

In datum **(1)**, Eliza only realized this when her uncle and aunt meant to take her to London under the pretext of wanting to get luxury and education, when, in fact, they attempted to separate Eliza from Joaquin. In this scene, Eliza begins to realize that her future has been determined by her adoptive family, even for her future husband. Eliza's inability to make her own choices shows that there is an immanence that hinders her existence. It is related to John's and Jeremy's authority as the head of the family who oppose Eliza's choice, along with Joaquin, who is only a subordinate worker. It is also supported by Miss Rose's decision to match Eliza with a more established man.

Datum **(1)** shows that Eliza's inability to stand alone makes her determined, and she decides to run away from home to find Joaquin, who is known to be traveling to California to pursue the Gold Rush. Eliza's decision shows her refusal to reject immanence, which is one of the indicators in existentialist feminism. The girl could have lived comfortably in London, but she chose to find her lover in another country, even though she had to live a difficult life. To survive, women must be able to take responsibility for their own choices (De Beauvoir, 2018; Siswadi, 2022). In Beauvoir's theory regarding becoming a woman, Eliza's decision shows her way to reach her existence, following the concept of women rejecting their otherness.

> *(4) ...Thanks to Jacob Todd's information, Feliciano Rodriguez de Santa Cruz had journeyed south, where he had been in secret contact with Paulina from the beginning, prepared to meet her at the first opportunity. That evening, he was waiting a short distance from the convent, although when he saw her, it was several seconds before he recognized the half-bald novice who melted into his arms, still clutching the candelabras.*
> *"Don't look at me like that, Feliciano, hair grows," she said, kissing him smack on the lips. (Allende, 1999, p. 54-55)*

Another passage that shows the rejection of immanence is datum (4), which describes the scene of Paulina del Valle when she faced her father's authority in determining her future husband. Paulina is depicted as a brave woman; even when her father ordered her to cut her hair in an attempt to intimidate her from rebelling,

Paulina did the opposite by trimming her hair short and marrying Feliciano.
In a patriarchal society where women are considered nothing more than objects, the beauty standards for women are much more unreasonable than for men (Mim & Tabassum, 2022; Sayekti & Fitria, 2023). A woman's entire body is as precious as a crown that needs to be cared for, including her hair. The beauty standard of women's hair is emphasized with long and smooth hair, which also shows the

ISSN 2338-4778 (Print)
ISSN 2548-4192 (Online)

identity of a woman's femininity (Weitz, 2001). Agustin del Valle's order to cut her daughter's hair can be symbolized as a humiliation as well as male domination over the integrity of women's rights over their bodies. This section also shows the limitations of women in determining their potential partners in a male-dominated society. Agustin's rejection of Paulina's decision to marry Feliciano is a form of male authority that enforces women's freedom.

Paulina's decision to fight beauty standards by cutting her hair and running away with Jacob Todd's help to meet Feliciano is one example of her effort to free herself from her immanence. Paulina did not want to live constrained by her father's terminations, by not being able to determine what she wanted. Agustin's efforts to restrain Paulina are unsuccessful because Paulina has realized her existence as a woman and a human being. It shows the concept of women rejecting their otherness by refusing objectification.

Woman as Agent

The understanding of woman as agent is in line with the concept of the Other by Simone de Beauvoir in her book The Second Sex. The idea of the Other here refers to the identity of women as 'the Other' for their subjects, men. Beauvoir considers this gender compartmentalization as the existence of women in a patriarchal system where women's identity is only as a complement to men. To achieve the integrity of their existence, women must become the main agents in society.

> ***(2)*** *"My savings... for you to buy another girl, Tao. I planned to look for Joaquin this summer, but I'm not going. I know now I will never find him." (Allende, 1999, p. 394)*

Datum **(2)** is when Eliza gives up looking for Joaquin in California, and she gives all her savings to Tao before she gets her freedom. This part shows Eliza's position as a subject where she can decide to let go of Joaquin Andieta. Eliza's attachment to her desire to get a man shows Eliza's dependence on Joaquin, which compels her to let go of the man, even though they have been separated for years. This attachment traps Eliza in the shadow of a happy marriage with Joaquin, while in fact, she does not get the freedom she deserves. Her decision to let go of Joaquin is a form of Eliza's awareness of her agency, where she should live for herself, not for a man. Eliza's understanding of her being a human and a woman is considered a sign of women rejecting their otherness.

> ***(6)*** *"I would happily give half my life to have the freedom a man has, Eliza. But we are women, and that is our cross. All we can do is try to get the best from the little we have." (Allende, 1999, p. 51)*

In datum (6), Miss Rose has arranged an education and wedding plan for Eliza in London. Although Rose herself refuses to be bound by marriage, she wants to

give the best marriage for Eliza. Miss Rose shows her principles and her existence as a subject when she realizes that women in that era are different from men. It is difficult for women to achieve their freedom without the interference of men. A judgmental society will attach a bad stigma to unmarried women, including Rose. Realizing the limitations for women at that time, Rose tries to ensure that Eliza does not experience the same thing as she did.

Rose realized that marriage does not free women from societal expectations and stereotypes. For Rose, the best part of marriage is being a widow. In marriage, men seek entertainment, while women seek a living. Therefore, Rose planned a higher education for Eliza because she thought being a widow with an education was much better than having none. Rose's thoughts are in line with the concept of love in Beauvoir's theory that marriage is a prison for women (De Beauvoir, 2018; Siswadi, 2022). In this case, Rose has become an agent to decide her principles and decisions. This passage is in line with Beauvoir's idea about women rejecting their otherness and women as intellectuals.

Existential Freedom

Existential freedom in Beauvoirian theory believes that the freedom to be oneself is obtained without interference from others or external factors, whether from culture, society, or biology. This understanding states that existence precedes essence, meaning that a person is born without a definite essence. Essence is obtained when a person has realized his existence (De Beauvoir, 2018; Sartre, 1978) In datum (2), besides the symbol of the woman as agent, the scene shows the portrayal of existential freedom.

It refers to Eliza's decision to stop looking for Joaquin. After more than 4 years of wandering at the expense of her pregnancy and identity as a woman, Eliza realized that Joaquin only gave her false promises. If the man wanted to marry her, then he would look for Eliza, but there, only she struggled alone. This determination shows that Eliza is constrained by Joaquin while she loses herself. So, letting go of Joaquin is her way of gaining her freedom as an individual.

> *(3) "I would rather you opened an account in my name in the Bank of London, and from now on deposit twenty percent of the profits I earn for you."*
>
> *"Why? Don't I give you everything you want, and more?" asked Feliciano, offended.*
>
> *"Life is long and filled with unpleasant surprises. I do not ever want to be penniless widow, especially not with children," she explained, rubbing her belly. (Allende, 1999, p. 64)*

Existential freedom is also shown through datum (3), where Paulina asks for some of Feliciano's business profits for herself. Paulina is described as an

ISSN 2338-4778 (Print)
ISSN 2548-4192 (Online)

intelligent woman. Long before she knew Feliciano, Paulina had shown her talent in the business industry. She was influenced by her father, who was a landowner. She used this ability to help her husband manage the business. The decision taken by Paulina to obtain her financial rights shows Paulina's awareness of herself. Women have the right to own property in their name, not through the control of their husbands. It shows women's freedom in an independent economy so that women's welfare can be guaranteed without having to depend on men. In Paulina's case, she avoids being the most disadvantaged if an unexpected condition separates her from Feliciano. What Paulina decides in this passage is linked to Beauvoir's ideas about women as intellectuals, women rejecting their otherness, and women working.

Challenging Patriarchal Codes

Challenging patriarchal codes refers to women's efforts to reject traditional values, social rules, norms, and expectations of women in a patriarchal society. This is in line with controlling men and passive women, where men benefit from having higher authority and privilege in social life (Offiong, Eyo, & Offiong, 2021).
This concept is shown in datum **(4),** where, in addition to displaying a rejection of immanence, it also shows patriarchal codes. The patriarchal system regulates all aspects of women's lives and bodies, including how women's beauty standards are. Therefore, women who were not able to meet social expectations tend to experience discrimination and judgment from society. However, Paulina did not care about this and instead began to violate women's social values and create her existence. She only cared about pursuing her goals. She believes losing hair and not meeting social values are not more important than getting what she wants. What she did here also shows women achieving social transformation because she could resist the traditional values of women by doing what women are considered not to do.

> *(5) "It is man's nature to be savage; it is woman's destiny to preserve moral values and good conduct," Jeremy Sommers pontificated.*
>
> *"Really, brother. You and I both know that my nature is more savage than yours," Rose would joke. (Allende, 1999, p. 13)*

Datum **(5)** shows a conflict between patriarchal thinking and women's efforts to achieve social transformation. Jeremy Sommers shows sexist speech by labeling women with specific standards, which in this case is emphasizing that women must maintain moral values and good conduct. What Jeremy said discriminates against women as if those who are unable to maintain their values and behave savagely are not considered women. Rose replied in a joking tone (which can be categorized as little sarcasm) that she was much more savage than Jeremy. Rose's decision to say this shows an effort to achieve social transformation for women so that women can

be who they want to be, even though it does not match society's moral standards. This passage is suitable for Beauvoir's concept of women achieving social transformation

Resistance to Sexism through Women's Decisions

Identification for resistance against sexism in the novel Daughter of Fortune is divided into several categories: escape from domesticity, active resistance, economic independence, and identity transformation. Decisions to reject traditional female roles are categorized as a form of escape from domesticity. Meanwhile, active resistance is categorized for decisions that directly challenge male authority. Economic independence is when women can achieve their financial freedom. Then, identity transformation occurs when women change their self-definition beyond gender norms.

In data (1) and (6), the form of resistance shown is escaping from domestic life. In data (1), the scene portrayed is when Eliza makes her own decision to travel to find Joaquin. It is her first attempt to escape from her traditional role as a woman. In this case, Eliza refuses to continue being an obedient daughter. According to Ickes (1993), the traditional role of women emphasizes closeness and solidarity, while men focus on power and status. Therefore, women are always associated with intimacy in interpersonal relationships. Eliza's reluctance to continue being confined to her home with a future she could not determine for herself drives her to fight back. Eliza's limitation is a form of sexism where she does not have the privilege to go out on her own and make her own choices compared to men at that time. By wandering alone, she proves her effort to resist the sexist treatment she received. Meanwhile, on datum (6), Miss Rose's way of escaping from the domestication of women is by being educated. She plans to give Eliza a higher education, so that when Eliza gets married, she will not only depend on her husband. If something like a divorce happens, Eliza can stand on her own. It is in line with her broad principle not to fully submit her existence to men.

Data (2) and (4) show active resistance. In both datasets, female characters directly challenge male authority over them. Male dominance is categorized as a form of sexism in social life, thus creating inequality of opportunity for men and women. In datum (2), the form of active resistance is when Eliza decides not to look for Joaquin anymore. The resistance taken by Eliza is not to depend on men, so that her self-esteem is not trampled on. In datum (4), it is proven through Paulina's rebellion to meet Feliciano even though her father forbids it. Paulina's decision to run away can be categorized as active resistance, where she is reluctant to obey what her father forces.

Economic independence is found in datum (3) projected by the character Paulina when she asks Feliciano to open an account at the Bank of London for her contribution to helping her husband's business. It is known that women who owned property at that time were not ordinary. It is proven in the passage,

ISSN 2338-4778 (Print)
ISSN 2548-4192 (Online)

> *...He did as she asked even though he had never heard of a married woman with money of her own. (Allende, 1999, p. 64)*

If women had their own money, it was considered unusual; then society at that time did not allow women to earn their living. It is the impact of the patriarchal system, which assumes that only men can own property. It refers to the traditional role of men as breadwinners and women as wives and mothers at home. It is a form of sexism where gender roles limit opportunities. Therefore, Paulina's decision to have economic freedom is a form of her resistance to sexism.

Sexism limits women in social expectations, where women are required to meet specific criteria to be considered perfect. It leads to identity transformation as an effort to fight sexism. This resistance is depicted in datum (5), where Rose responds to Jeremy's sexist remarks with a sarcastic response. Jeremy is a patriarchal figure who believes that women must speak and behave gracefully. It is not good for women to do whatever they want. It is only natural for women to behave savagely. Meanwhile, Miss Rose responds by saying that she is much savvier than Jeremy. Miss Rose's resistance attempts to change the identity transformation, where she identifies herself as much more savage than men.

5. Conclusion

In the novel Daughter of Fortune, Allende depicts the existence of women as something that is fought for in a patriarchal circle. Not only does Allende focus on the main character, Eliza, but she also pours out her criticism of sexism through several other supporting characters, such as Miss Rose and Paulina del Valle. This novel emphasizes women's efforts to find their identity as human beings by paying attention to the rights and decisions they make for themselves.

This study reveals various parts that can be classified to understand women's existence. Referring to Simone de Beauvoir's understanding, women's existence is categorized as women who can fight their otherness, women who work, are intellectuals, and achieve social transformation. The four lists are shown by the three female characters in this novel: Eliza Sommers, Paulina del Valle, and Rose Summers.

This category is portrayed through the decisions chosen by the characters themselves. Most of the decisions taken are a form of resistance to the sexist experiences they face, such as gender stereotypes, stigma, prejudice, or even social expectations. Women's resistance to sexism is not always violent but can also be through pragmatic actions. In short, women's existence is when women can fight sexism through the decisions they make for their own lives

This study recommends further research with related themes to be analyzed using Simone de Beauvoir's existentialist feminism. Based on the results found, studying the existence of women in a novel narrative can be done by studying the decisions taken by women who live in an environment dominated by men. The core

understanding of Beauvoirian theory is about how women can stand alone without the intervention of men in choosing their path. However, this perspective also supports the understanding that women should take responsibility for things they have chosen.

The resolutions can be in the form of resistance to a corrupt and discriminatory system. This study specifically examines the resistance to sexism carried out by female characters; further research can be done by studying other phenomena, such as feminist views on male characters in the novel. In addition to increasing the wealth of knowledge in the Daughter of Fortune novel, this study can be a reference guideline for studying resistance to sexism as a form of female existence for literary works with similar themes that are much fuller of resistance. This study can help further research on the same research topic.

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