PATRIARCHAL IDEOLOGY AND ITS IMPACT ON THE CHARACTERS IN NAOMI ALDERMAN'S *THE POWER*

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ENGLISH LANGUAGE STUDIES

POST GRADUATE PROGRAM

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THESIS

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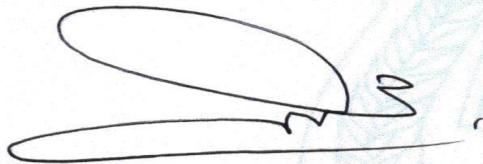
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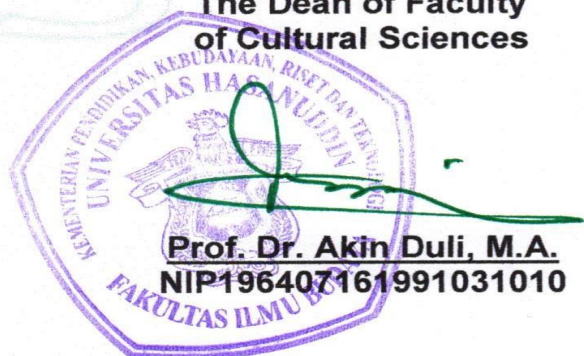
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ABSTRAK

JUSDALYANA. *Ideologi Patriarki dan Dampaknya terhadap Karakter dalam Novel The Power karya Naomi Alderman* (dibimbing oleh Burhanuddin Arafah dan Herawaty Abbas).

Penelitian ini menyelidiki bentuk-bentuk representasi ideologi terhadap perempuan dalam novel *The Power* karya Naomi Alderman. Tujuan penelitian ini untuk mengungkap ideologi patriarki yang dialami perempuan dan menguraikan dampak- dampak ideologi patriarki terhadap karakter yang digambarkan dalam novel *The Power* karya Naomi Alderman. Dengan menggunakan metode deskriptif kualitatif dan pendekatan Engels' Marxis feminis, penelitian ini berupaya mencapai tujuan secara komprehensif. Hasil dari penelitian ini ditemukan bahwa ada dua bentuk patriarki yaitu patriarki privat dan publik. Patriarki privat yaitu bentuk tindakan kekerasan yang terjadi di lingkungan rumah tangga atau keluarga sedangkan patriarki publik yaitu tindakan patriarki yang terjadi dalam lingkungan publik. Representasi patriarki ini berupa kekerasan fisik, kekerasan seksual, perdagangan perempuan hingga pembunuhan sehingga menimbulkan dampak yang buruk bagi perempuan. Dampak patriarki ini tidak hanya dirasakan oleh perempuan saja, laki-laki juga merasakan dampak patriarki ini karena perempuan melakukan balas dendam terhadap laki-laki. Dengan mengkaji masalah patriarki dan dampaknya, penelitian ini memberikan wawasan kritis terhadap masalah sosial yang terjadi dalam kehidupan perempuan dan laki-laki. Penelitian ini diharapkan dapat menambah pengetahuan tentang patriarki dan dampaknya sehingga laki-laki dan perempuan dapat lebih berhati-hati dalam bertindak.

Kata kunci: Patriarki, dampak patriarki, feminisme, isu sosial

ABSTRACT

JUSDALYANA. *Patriarchal Ideology and its impact on the Characters in Naomi Alderman's The Power* (supervised by Burhanuddin Arafah and Herawaty Abbas).

This research investigates forms of ideological representation of women in the novel *The Power* by Naomi Alderman. This research aims to reveal the patriarchal ideology experienced by women and describe the impacts of patriarchal ideology on the characters as depicted in the novel *The Power* by Naomi Alderman. By using qualitative descriptive methods and Engels' Marxist feminist approach, this research seeks to achieve its objectives comprehensively. The results of this research indicated that there are two forms of patriarchy, namely private and public patriarchies. Private patriarchy is a form of violent action that occurs in the household or family environment, while public patriarchy is a form of patriarchal action that appears in the public environment. This representation of patriarchy takes the form of physical violence, sexual violence, trafficking of women and even murder, which hurts women. The impact of patriarchy is not only felt by women; men also feel the effects of patriarchy because women take revenge against men. By examining the problem of patriarchy and its impacts, this research provides critical insight into the social issues that occur in the lives of women and men. This research is expected to increase knowledge about patriarchy and its impact so that men and women can be more careful in their actions.

Keywords: Patriarchy, the impact, feminism, social issues

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CHAPTER I

INTRODUCTION

This chapter is the opening chapter that provides an introduction to this research. This chapter contains a background, identification of problems, research questions, objectives, and the research's significance.

1.1   Background of the Research

Literary works are works that are produced based on the experience of the author. Literary works consist of various forms and are unique so that they have their charm for readers or connoisseurs.

According to Arafah (2018), literature is written in short stories, poems, novels, dramas, and songs by writers from different national and cultural backgrounds using various forms of English. Ahyar (2019: 7) stated that literary work mirrors the human heart, explains human existence, and pays great attention to the world of reality throughout the ages. Therefore, literature that has been born is expected to give us aesthetic and intellectual satisfaction.

Fadillah et al. (2022) define literature as a collection of written and unwritten accounts, such as texts and spoken language. Literature allows people to express themselves through words, deeds, and writing (Ananda and Arafah, 2023). This style uses words in a literary work to increase reader attention (Asriyanti et al. 2022). In general, literature is described as a written work of art created by an individual author (Arafah and Kaharuddin, 2019).

The novel is a short narrative that is primarily imaginary and written in prose. The formula has limitations: most novels are written in prose, but prose is not required; some novels tell fictional stories, while others describe actual events; and the length distinguishes novels from short stories or novellas, but precise criteria are impossible to establish (Mazzoni, 2017). A book is not a life, but a novel is a bright book that can make all human life vibrate. Novels can do more than philosophy, poetry, science, and other

book vibrations can do (Lawrence, 1936: 168). A novel is an extraordinary work because, in novels, readers can learn about the lives of people from different tribes, cultures, and languages. In novels, there are social values that are only found in novels. In this study, the writer analyzed a novel that describes the lives of women who are full of violence and oppression committed by men.

According to Dina et al. (2013: 2), as a literary work, the novel can be seen as a portrait or reflection of society; in this work, a reality that occurs in society is also expressed, especially regarding the figure of women. Throughout history, women have always been synonymous with weakness, while men have always been considered more robust. Women have lived under male domination. Since the creation of the universe, although women can also do what men do, they are not allowed to stand side by side with men. They are only considered sex tools to give birth to babies (Ali et al. 2021: 2966). There are many great novelists, such as Virginia Woolf, George Orwell, and Jane Austen, but the writer decided to analyze Naomi Alderman's novel.

Naomi Alderman was a writer of *The Power* novel. *The Power* won the 2017 Baileys' Women Prize for Fiction. It was longlisted for the 2017 Orwell Prize and chosen as one of the year's best books by the New York Times, the Washington Post, the LA Times, NPR, Entertainment Weekly and the San Francisco Chronicle. *The power* topped Barack Obama's list of his favorite books from 2017 and has been translated into over 30 languages.

The writer chose *The Power* as the object of the research because *The Power* is science fiction, which presents an image of a world controlled by women. This is something new that the writer has ever gotten because, as we all know, only men can hold control over everything, while women are considered weak and cannot stand side by side with men. But this novel is about women who are given strength and power to dominate men and even do things beyond human reason. The excessive control exercised by women is an effect of ideological patriarchy. Therefore, the writer is

interested in studying the patriarchal ideology of the novel *The Power more deeply.*

The power was first published on October 27, 2016, with 385 pages. Some characters were Roxy Monke, Allie Montgomery-Taylor (Mother Eve), Olatunde "Tunde" Edo, and Margot Cleary. Roxy is a girl with the power of electricity and realizes that power when her mother is in a dangerous situation and even killed by two men (Alderman, 2016: 58). Roxy is fearless. She would do anything to protect her mother. But in fact, she could not save her mother's life, so she only gave revenge against the perpetrator by killing the perpetrator.

Roxy is a girl who has the power of electricity and realizes that power when her mother is in a dangerous situation and even killed by two men. Roxy is a brave girl until one day, she wants to get revenge against the person who killed her mother, she kills the person who killed her mother. "She puts her hand to primrose's temples. And she kills him" (Alderman, 2016: 58). After Roxy realizes the power of electricity that she has, she uses that power to take revenge.

Tunde was a journalist who has witnessed the revolution in Saudi Arabia, where women demanding their freedom, a plea against sexual harassment by women in a Delhi uprising, witnessed Titiana Mosklave staging a coup after killing her husband, instituting a regime of misogyny in a new country called Besspara. Because of his influence, she contacted those in power who wanted to print his version of history. His independence has motivated his persecution and silence (Garroni and Guimarães, 2021: 150). Although Tunde is a man, he defends women. In addition to covering events, he often provides help to women when they are in danger.

Margot was a strict mayor. She has a daughter who also has the power of electricity. She only found out about her daughter's electric power when her daughter, Jocelyn, was fighting with a boy at school and injured the boy with her daughter's electric power. Margot was shocked by Jocelyn's electric power because Margot also had electric power but kept it a secret from anyone, and it turned out that her daughter also had the same

power as her. "How did you …how did you learn to do it?" Jos says, "I don't know. I just felt I could do it, OK? It's like sort of… twist." Why didn't you say anything? Why didn't you tell me?" (Alderman, 2016: 25). Jocely kept her powers a secret because she was afraid to tell her mother. She didn't know why the power was on her, so when Margot asked Joycelin to show her the power, she hesitated to show it to her mother because she didn't know how to use it.

The novel tells the story of women who are not allowed to do something according to their wishes; if women violate it, then they will receive inappropriate treatment from men. In the novel, a woman named Roxy and her mother are attacked by men. The attacker caught Roxy's mother, and the other attackers chased Roxy through the kitchen. Roxy almost went out the back door but fell. Then Roxy was pushed into the cupboard. Because Roxy was so familiar with that place and had been treated like that many times, she had now learned how to deal with and escape from such torment. He tried turning one of the screws in the lock with his fingernail; after turning two or three turns, a spark came out between the metal screw and his hand. The spark is static electricity (Shah et al. 2020: 7). This electrical power appears when the women are in a dangerous situation, so this power can be used to protect themselves from enemies.

Finally, Roxy managed to open the door. But something new happened to him. Between the hand and the screw of the cupboard, a spark came out. This spark can be taken as the realization of a sense of struggle and opposition within him to fight against the attacker. In short, there was electricity coming out of his hands. After that, Roxy left the cupboard, and one of the attackers saw her. But Roxy's mother begged the assailants to leave them. He screamed, *"Please. Please don't. Please. What is this? She's just a kid. She's just a child, for God's sake."* (Shah et al. 2020: 7).

Based on the explanation above, the writer is interested in analyzing this novel, which focuses on the patriarchic society described in *The Power* using Engels's Marxist Feminist approach. The reason why the writer has decided to explore the novel using Marxist Feminist because the story of

the novel talks about the existence of violence (hitting and kicking), oppression (sexual harassment, sexual slavery and even murder) and excessive control by men (putting women in a holding cell without an apparent reason for violating the law). This violence and oppression often occur in real life and are presented with various hidden meanings that can be analyzed thematically.

The impact of patriarchal actions is not only felt by women as objects but also impacts men as subjects. If women continue to feel the oppression of violence and excessive control exercised by men, women will take revenge against men if they realize the power that exists within them. The revenge taken by women can be crueller than they feel. Acts of female revenge include controlling men,

Men are no longer permitted to drive cars. Men are no longer allowed to own businesses. A woman must employ foreign journalists and photographers. Men are no longer permitted to gather together, even in the home, in groups larger than three, without a woman present. Men can no longer vote (Alderman, 2016: 273). The impact of patriarchy on men is unimaginable. How terrible patriarchy has impacted men so that they have no value in the eyes of women.

The statement above refers to the novelist or author of books, articles, and journals; the writer was interested in researching "Patriarchy Ideology and the Impact on Female Characters in *The Power* novel by Naomi Alderman: Feminism Approach."

1.2 Scope of the Research

It is critical to create constraints when researching because they can direct the researcher's attention to the problem. The writer only focuses on the patriarchy experienced by women and its impact in the novel *The Power* by Naomi Alderman.

1.3 Identification of Problems

1. The violence experienced by female characters in the novel

In *The Power,* women are physically and sexually abused, which is an act of patriarchy. Men feel that they are physically stronger than woman.

2. There was electricity in Roxy's hands

Roxy has electrical power that can be ued to protect herself. The electrical power appears when Roxy i in danger. However, the power is not only used to protect herself, but also it is used to take revenge on patriarchal men.

1.4 Research Questions

Based on the research context above, it can be stated that the formulation of the problem in this research is as follows:

1. What patriarchal ideologies are represented by female characters in Naomi Alderman's *The Power*?

2. How does patriarchal ideology impact on the characters depicted in Naomi Alderman's *The Power*?

1.5 The Objective of the Research

1. To reveal the patriarchal ideology experienced by women in the novel *The Power* by Naomi Alderman.

2. To elaborate on the impact of patriarchal ideology on the male and female characters depicted in Alderman's *The Power.*

1.6 Significance of the Research

The results of this research are expected to be useful both theoretically and practically so that it can be helpful for all parties involved in this research.

1. Theoretical benefit

This thesis can provide useful knowledge regarding literary theory and research, especially for those interested in scholarly research on the Marxist feminist approach.

2. Practical benefit

This research can be helpful for the public to know and understand about patriarchal ideology and the impact experienced by women. The results of this research can be a lesson and reminder for men to provide good treatment to women, women can control themselves more, and that women can still respect men if they have more power than men.

This thesis can be a sample to analyze literary research. In addition, a Marxist approach can contribute to science, especially in liberating and progressive social change.

CHAPTER II

LITERATURE REVIEW

This chapter includes previous related studies, theoretical background, pertinent ideas, and theoretical approach.

2.1 Previous Related Studies

Previous related studies are very important for research because they support data to help the writer obtain information and ideas to develop basic research concepts.

The first research study, *Patriarchy and Women's Gender Ideology: A Sociocultural Perspective*, was conducted by Sultana (2010) at the University of Sultan Idris Education. The research used a one-shot cross-sectional survey research design. The research aims to determine women's gender ideology concerning children's education and to examine the influence of patriarchal norms on women's gender ideology. The result of the research shows that in Bangladesh, most rural women tended to follow traditional ideology regarding their daughter's education. The similarity between the proposed research and previous research is that both discussed the influence of patriarchy, and the difference is that the previous research used a sociocultural approach while this research used a feminist approach.

The second research was conducted by Abbas (2013) from Newcastle University, and it was titled *Dancing with Australian Feminism: Helen Garner's Postcards from Surfers Viewed from A Buginese Perspective with A Partial Translation into Indonesian.* This research used Edward Said's work on contrapuntal reading, Mohanty's feminist as explorer model, and Lazar's Critical Discourse Analysis. The research aims to investigate Garner's feminist ideas as reflected in the stories from Postcards from Surfers, which are viewed from a Buginese perspective. The five stories are "Postcard from Surfers", "La Chance Existe", "The Art of Life", "All Young Bloody Catholics", and "Civilization and Discontents".

Through these stories, Garner expresses her feminist ideas in a way that is juxtaposed with Buginese culture. The result shows that both Australian women and Buginese women have their own sets of issues stemming from male domination. The way they empower themselves to resist is also different. The similarities between this two research are women's efforts to fight patriarchal ideology, while the difference lies in the approaches used. The previous research used Edward Said's work on contrapuntal reading, Mohanty's feminist as explorer model, and Lazar's Critical Discourse Analysis and this research uses Engels' Marxist feminist.

The third research was conducted by Noer (2016) from Hasanuddin University, titled *The Effect of Patriarchy System on Women's Condition in The Novel of The Tenant of Wildfell Hall.* Noer uses the descriptive qualitative method to describe the entire phenomenon of the patriarchal system presented in the novel and the effects of the patriarchal system on the main female character of the novel *The Tenant of Wildfell Hall.* The research aims to summarize data related to the phenomenon of the patriarchal system from the novel, which may be in this form of utterances and actions. The result of the research found that the patriarchal system found in the novel *The Tenant of Wildfell Hall (1848)* touches on some basic institutions, namely economic institutions, education, religion, family, state institutions and cultural values. The previous writer tries to elaborate on the patriarchal system, which touches on the family life institution in the novel *The Tenant of Wildfell Hall (1848),* into two classifications: marriage life and male violence in the family. All institutions (marriage life and male violence) show that there is pressure on women; women are not trusted to take care of the household, women are not given the freedom to express opinions, women get psychological violence from men, and women's positions are considered lower than men's. The similarity between the current research and previous research is that both discuss the problem of the patriarchal system presented in the novel and the effect of the patriarchal system on the main female character, and the difference is that the previous research focused on the problem of household life. In

contrast, this research focuses on discussing issues of social life.

The fourth research was conducted by Asri & Hayati (2019) from Padang State University entitled *Construction of Women's Roles in Patriarchal* Culture. The previous writer usedcontent analysis methods (content analysis) that focus on the content of the message. The research is to know how the roles of women were constructed in the patriarchal culture contained in Indonesian novels such as *Sitti Nurbaya* by Marah Rusli, *Azab dan Senggsara* by Merari Siregar, *Kehilangan Mestika* by Hamidah, and *Manusia Bebas* by Suwarsih Djojopuspito. The results of this research show that, in general, women were constructed to fulfil their roles in the domestic world aswives, children, and mothers; they also play a role in the public, who participate in the world of education and social organizations. The constructed role of women benefits men and corresponds to patriarchal ideology. The writer found a similarity between this research and previous research since they both represent patriarchal culture in the novel. The difference between these two studies lies in the method of analysis focused on the content of the messages, while this study uses feminist analysis, which analyzes patriarchy and its impact.

The following research was conducted by Ali et al., (2021) with the title *A Feminist Analysis of The Fictional Novel the Power by Naomi Alderman*. The research uses Selma James' theme of feminist theory, and he applies the qualitative method in this research. The research is to explore the strengths and potentials of women characters in thenovel. The result of this research is that the male population becomes the victim of women'ssuppression. The similarity between these two studies is that in analyzing novels, both use a feminist approach. The difference lies in the characters analyzed. The previous research only focused on female characters, while this research focused on male and female characters.

Furthermore, another research was conducted by Naufina (2021) from State Islamic University Maulana Malik Ibrahim Malang with the title *The Portrayal of Hegemony and Patriarchy in Louise O' Neill's Only Ever Yours*. The writer uses a sociological approach for the analysis and Sylvia

Walby's six structures of patriarchy theory and Gramsci's theory. The research aims to elucidate the kinds of patriarchal structures and media that portray patriarchal hegemony in the novel. The result of the study shows three patriarchal structures depicted in the novel: patriarchal mode of production, patriarchal state, and patriarchal culture. On the other hand, patriarchal hegemony is portrayed through the medium of television. The similarity between the previous and current research is that both discussed patriarchy in the novel. The difference is that the prior research discusses a woman's struggle to survive in a patriarchal culture, while this research discusses the patriarchal actions experienced by women until, finally, women fight back to defend themselves.

The last research was conducted by Asri et al. (2023) with the title *"Male Domination in Helen Garner's Monkey Grip".* The researcher analyzed the data based on existentialism and feminism. This research aims to elaborate on feminism and stylistics, especially in identifying Australian female authors. The study's stylistic analysis revealed that the male character dominated the female character in conversation and did not care about his partner's feelings. Although the female character knew it, she was afraid to fight because of the male's domination and her love. The similarity between the previous and current research is that both discussed discrimination against women. The difference is that the prior research uses feminist stylistic, and the current research uses Engel's Marxist feminist.

Patriarchy does not only have impacts on women but also on men. If women are given power and they realize this power, then women will be more dangerous than men.

According to Arat (2015), there exist numerous sources of power, spanning economic, political, physical (in terms of strength and weaponry), institutional, traditional or customary (such as motherhood, seniority, and age), psychological, collective or organizational, knowledge and experience, formal education, and physical or erotic attractiveness, among others. These sources often intersect and mutually strengthen one another,

with individuals possessing them to varying extents. While specific sources, like money or parliamentary seats, are finite or nearly finite, others, such as knowledge, can be acquired by individuals without necessarily depleting the same resource for others.

Arat added that merging the concepts of power and sources of power and using them interchangeably involves three problematic assumptions. Firstly, it narrowly defines power as an individual's inherent quality, treating acquiring access to a power source as an augmentation of the individual's power. Secondly, at the micro level, it assumes that obtaining power will inevitably translate into its exercise, leading to a shift in power dynamics between individuals, such as spouses. Thirdly, it suggests that focusing on gender equality by granting certain women access to specific power sources will automatically bring about a broader, macro-level redistribution of power, empowering all women collectively (Arat, 2015: 684).

2.2 Theoretical Background

The background is essential in analyzing a literary work. The literary approach is the method used in the reading of literature. Literary theory is a principle or idea that can be used as a guide to facilitate the research of literary works. In this study, the writer tries to analyze the patriarchal ideology that is described in the novel *The Power* by using Engels' Marxist feminist theory. In analyzing a literary work, it is necessary to have a theoretical background that can provide a detailed explanation of the object to be analyzed. In this case, the writer uses a feminist approach to explore a novel through Engels' Marxist feminist theory.

In 1984, Frederik Engels published a book entitled "The Origin of the Family, the Private, and the State. In this book, Engels founded Marxist feminism (Abbasi, 2015: 38). This book is critical because this book is a sign that the first Marxists united history, gender, and class. Engels provides a historical materialist explanation of the oppression of women by capitalism, a gendered and exploitative system. And fighting capitalism means overcoming oppression (Holborow, 2021: 11).

According to Engels, the family is an institution that interacts with the economy or public sphere. The various ways that the women's movement and feminist scholars have demonstrated in the economic sphere and the interaction between the family and the economy, whose function is to produce and uphold patriarchy as a social system (Levy, 2007: 1).

Engels, as a Marxist feminist, focused on the economic disposition of women and men who were considered dominant capitalists. According to Marxist Feminist theorists, finances are a crucial aspect of household life. The relationship between women and men is the focus of domestic and social life. Women's social status determines their value, especially in married life. If women are financially stable, they will have much social security.

On the other hand, women who are economically weak will suffer greatly from patriarchy. Marxist feminist philosophers emphasize that the social aspect is the difference between men and women, not the biological element. Women and men will become feminine if they are in different social roles (Abbasi, 2015: 18).

2.2.1 Feminism

Feminism is a movement formed to advance the position of women to gain equality with men in ways such as achieving political, economic or legal rights (Offen, 1988).

Listening to women's voices, both now and in the past, can make us more inclusive and allow us to listen to men's voices differently and rationally (Calasanti, 1993: 126). It is essential to give women a voice and tell us about their experiences in life so that we can compare the experiences of men and women. Women must be heard and cared for because they greatly influence life. According to Arafah (2011), women's works should not be viewed solely as reflections of their personal experiences; instead, they were designed to communicate their authors' private perceptions to participate in the public arena actively.

Feminism is a historically constituted, nearby, global, social, and political motion with an emancipatory reason and a normative content. It posits a subject (women), identifies a problem (the subjection and objectification of women through gendered relations), and expresses numerous objectives (e.g., overturning family members of domination, ending intercourse discrimination, securing female sexual liberation, combating women's rights and pursuits, raising "focus," reworking institutional and prison structures; engendering democracy) within the name of precise standards (e.g., equality, rights, liberty, autonomy, dignity, self-consciousness, recognition, appreciate, justice, freedom) (Dietz, 2003, p. 399). Feminism is not an individual interest but a group interest of women who want to fight for their rights. Women who are members of feminist circles are those who feel the injustice they get in the environment where they live.

Liberal feminists contend that if women are given an equal opportunity to enter institutions of power, they can make non-self-defeating decisions (Showden, 2009, p.170). In the 19th-century French experience, arguments about relational feminism historically culminated in the paradoxical doctrine of "equality in difference", or equality in contrast to equality (Offen, 1988: 139). Feminism is often considered deviant by the general public, but basically, feminism exists to fight for justice for women. Feminism is also a form of women expressing what they experience.

Along with many intellectual and philosophical discourses and new approaches, feminist theory has changed substantially over the past two decades. Feminist theoretical contestations have moved beyond the ideological terms "liberal," "sociological," and "radical" (Dietz, 2003: 400).

Feminists who have become activists go through various powerful personal experiences when they become feminists. They make the ideals of the theory their own and take risks to bear the costs of advancing those ideals where they live (Mansbridge, 1995: 29). These feminists will be responsible for the feminist movement they founded. They will face all the possibilities that will happen.

Most feminists in any country who work, from homemakers to chief executives, are also politically active, whose primary goal is not to advance feminism. When their work impacts women, these feminists often look to the "women's movement" for inspiration. Not only that, internally, they also usually feel responsible for the movement. They feel accountable for the entity "women's movement" or "feminist movement", but this responsibility is not a collection of organizations or individual members but a discourse (Mansbridge, 1995: 27). This shows that each woman feels responsible for other women. They have a high sense of caring as fellow human beings in general.

The feminist movement refers to, works with, and is often practically indistinguishable from other movements by women for the benefit of women. What distinguishes the feminist movement from movements by and for women is that the feminist movement aims to end male domination. The boundary between the feminist movement and the women's movement is not entirely clear. Because the movement by and for women is antifeminist, in the long run, it can help end male domination by raising women's political awareness. The movement by and for women is very influential in improving women's lives. Through women's organizations, politics, women's literature, and even women's fashion, it is directed not at ending male domination but at reproducing whatever women want. It is also indirectly connected to the feminist movement in collaboration and shared struggle. (Mansbridge, 1995: 33). Whatever women do, either individually or in certain organizational groups that aim to increase their value, for example, through education, organization, and even being able to look attractive, can change men's point of view towards women. Men will be more reluctant and respect women. This can reduce or even end male dominance. Men will more easily control women who are weak and do not have skills or knowledge. So, women need to develop self-development.

The nature of feminist theory. Feminism is a method of approach and a way of analyzing life and politics, a way of asking questions and seeking answers rather than a set of political conclusions about the

oppression of women (Eisenstein, 1979: 59). Feminism exists to fight for women's rights that they have not received relatively. Women are discriminated against, oppressed and not given the opportunity to do what they want, so they fight for the rights they should get.

Feminists developed the power of methods that enabled women to connect their everyday lives with an analysis of the social institutions that shaped them. Feminism as a mode of study, particularly in the consciousness-raising understood as the basis of the method, requires a redefinition of theoretical or intellectual concepts and a recasting of these social roles in everyday life. (Eisenstein, 1979: 59-60). Feminists are voicing their rights, asking for justice based on their experiences in everyday life.

Women identified as feminists hold diverse opinions on various matters. Describing the feminist movement in broad, unified terms may initially seem erroneous due to its multifaceted aims and objectives. On the one hand, a prominent women's movement is showcased in the media, with national organizations easily accessible for representation. On the other hand, there needs to be a more visible second movement comprising smaller groups and local organizations. These groups focus on specific projects within their communities, addressing immediate needs and actively contributing to instigating change. This latter movement, centered on grassroots efforts, serves as the foundation for my exploration of feminist Theory (Eisenstein, 1979: 58). These women's groups are in a state of urgency, so they immediately want to get justice by fighting against male domination.

Feminism and revolution. Feminism as a method is rooted in everyday life. Three critical factors make this mode of analysis a force for revolution: (1) The focus on everyday life and experience is not a moral choice but a necessity (2) There is a change like the understanding of Theory and Theory is brought into an integral and everyday relationship with practice. (3) Theory leads directly to transforming social relations in both consciousness and reality because it is so closely related to real needs (Eisenstein, 1979: 64).

First, how does feminist analysis make revolution matter? The feminist method of appropriating reality is by taking and analyzing experiences and incorporating them into our humanity. By appropriating our experiences and integrating them into ourselves, we can transform the politics of idealism into the politics of necessity (Eisenstein, 1979: 64). Feminism is closely related to women's personal experiences based on the reality of everyday life and can change society's perspective on women.

Feminists, in theorizing, take and examine what is found in women; to a certain extent, we seek to provide more explanations about ourselves and others. Theory becomes a way of drawing on and constructing our experiences. But that does not mean we reject all knowledge that comes from books or history—reading sacred texts that are then turned into practical questions and posed to us in everyday life as the basis of our study. Feminism recognizes that political action and philosophy do not occur in separate worlds. Instead, understanding the concepts that arise in the social world is defined by human activity (Eisenstein, 1979: 65). Women's experiences or activities are the basis of feminist theory. However, other knowledge sourced from books or history also supports this Feminism.

For feminists, the unity of practice and theory refers to using theory to make the problems and principles expressed in practical activity coherent. Feminists argue that theory is instrumental in taking seriously the idea that we are all experts in theory (Eisenstein, 1979: 65). theory serves to express our practical activity in life.

The third factor is that feminists are used as a revolutionary force related to transforming social relations. This is justified in the logical sense that when social ties are placed in the context of social formation, individual phenomena change their meaning and form. They become something different from before (Eisenstein, 1979: 66). The presence of feminists is a new hope for a handful of women who want change. The Feminist movement is a spearhead to fight injustice, break the dominance of men and be able to change the social perspective on women.

2.2.3 The kind of feminism

Stereotypes about feminism are, therefore, distasteful because they are almost as common as stereotypes about men in general; for women who consider themselves feminists, there is confusion over the debate over the different types of feminism and the relationship between women's struggles and struggles against forms of oppression and exploitation. Here are the five main categories of feminism that apply today, namely liberal feminism, radical feminism, Marxist feminism, socialist feminism, and feminism in the third world (Friedman, 1987: 3).

Socialist Feminism. The most significant early works of feminist socialist history directly considered the impact of the decisive political, economic and social changes of the late 18th and early 19th centuries on women. Usually avoiding capitalist terms that made them uncomfortable identifying themselves with Marxist analysis, feminist socialist historians sought to highlight the origins of contemporary women in society and ideology (Fox-Genovese, 1990: 183).

The definition of socialist feminism broadly includes all feminists (whether they would identify with the label or not) who see class as central but would not reduce relations of power and privilege organized around particular identities (e.g., gender, sexuality, race/ethnicity) to class oppression. Instead, socialist feminists regard these aspects of our lives as inseparable and systematically related; the task is to show how this is so and to use the analysis to develop effective strategies for ending the oppression of all women. Socialist feminists start where most feminists begin: that the emancipation of women must come from women ourselves but cannot be achieved by ourselves. (Brenner, 2013: 267). From various problems with different people, socialist feminists have one goal: to end male domination by fighting for change.

Socialist feminist history initially focused on the status and consciousness of white middle-class women, who were implicitly considered representative of the experiences of American women in general, with little independent attention to working-class women. It began

with a concern to provide a historical explanation of the situation of women in the 1960s. However, in the 1980s, the vicissitudes of feminism gradually pushed socialist feminist historians to consider more complex relationships between women of different races and classes as politics developed (Fox-Genovese, 1990: 182). Feminism often undergoes gradual changes, but these changes do not change the main foundation of feminists who speak out about the situation of women.

With the authority of experience and accomplishment, Martin contends that socialist feminism is intrinsic to revolutionary change. She demonstrates how socialist feminism, in theory and life, melds women's demand for emancipation with labour's drive for an end to worker exploitation; how socialist feminism connects every mass movement to the class struggle and reveals how all forms of oppression are interrelated by their common root in capitalism; how socialist feminism guarantees that the leadership of women, people of color, as well as lesbians and gays will never again be shoved into the background of any movement because the added measure of need and desperation inherent in those at the bottom engenders the added militancy so essential to every movement (Martin, 1986: 12-13). This type of social feminism fights for the rights of women from their social problems. These feminists battle for justice, and they want change.

Furthermore, for socialists, the fundamental characteristic of capitalist society is that they carry out gender oppression. Socialist feminists attempt a synthesis between class and patriarchy (male supremacy) (Simpson, 1989: 607). According to these socialist feminists, any form of oppression, violence or male control over women is a representation of the capitalist society that controls everything and feels entitled to women's lives.

More recently, however, socialist-feminist theorizing has centred on what can be called "the paradigm of domination, "that is, the notion that gender, class, and racial/ethnic relations constitute an interlocking system of oppression. Two new conceptual developments are crucial for socialist-feminist thought (Calasanti, 1993: 120-121). This socialist feminism will not

only be an advantage for the women involved in this circle, but as a general public, they can indirectly know and understand the various problems women face that they did not know before. These feminists are a collection of multiple types of women: middle-class or upper-class women, white or black women, or young or older women with different problems.

The epistemological fabric of critical theory is enriched by confidence in and integration of outlawed emotions that serve as a basis for the emergence of critical consciousness and provide a thread linking the personal, political, and practical. These epistemological transformations underlie the socialist-feminist reweaving of critical theoretical concepts regarding modem society in at least two crucial ways. First, by attending to women's experiences and emotions, previously hidden contradictions between private and public spheres are illuminated. Second, the diversity of experiences and emotions enhances critical theory's self-reflexivity as it is compelled to change to reflect a dynamic social reality (Calasanti, 1993: 92). This feminist analysis is inseparable from women's experiences. Because of the diversity of problems faced by these feminists, it is more critical and logical to understand them.

For socialist feminists, the challenge is to avoid reverting to the 'class politics' of an older left so as not to lose the focus on race, gender, sexuality, and nationality oppression as an integral part of class oppression while at the same time trying to bring a working-class, anti-imperialist and anti-racist politics to feminist organizations that are fighting back against a reinvigorated war on women (Brenner, 2013: 267). Feminists fight for justice and face challenges that can interfere with their focus on voicing their rights. Feminism has been both welcomed and resisted by socialist men in the past twenty years. As a critique of exploitation and inequality, feminism has been easily recognizable as socialism (Middleton, 1989).

Radical Feminism. Feminism started partly as a reaction against the socialist movement, as radical feminism reacted against a movement that would subordinate women's struggle to class struggle, as though women's oppression was merely an aspect of class oppression. Against this,

feminism emphasized the specificity of the oppression of women and the autonomy of the feminist struggle. It began to promote the development of feminist consciousness (Murphy, 1985: 61). The women who are members of the feminist movement experience oppression by men. Despite the various problems faced by women, this oppression is the most common and most common problem faced by women.

Radical feminism did not emerge suddenly in the consciousness of 20th-century women; instead, it was ignited by the unique experiences of a relatively small group, mainly consisting of white, middle-class, college-educated American women in the late 1960s (Jaggar, 2005). Those involved in the latter were particularly shocked and outraged by the experience of sexual domination within organizations ostensibly dedicated to peace, justice, and the end of oppressive institutions (Jaggar, 2005: 74).

Since the early 1970s, radical feminists have shown a growing reluctance to attribute the cause of women's subordination to any inherent characteristics of women themselves (Jaggar, 2005: 86). According to Singh (2007), the Radical Feminist movement has become synonymous with the broader Women's Movement in contemporary times, particularly emphasizing a radical focus on sexual politics. An integral connection between practical activism and theoretical frameworks characterizes this movement.

According to Crow (2000: 11), many of the significant radical feminist groups took shape in the late 1960s and early 1970s, drawing members primarily from disenchanted student, civil rights, and anti-war activists, as well as existing feminist groups.

This contradictory position becomes most pronounced and is seen most clearly in the feminist movement's perception of racism and of the relation of the oppression of women to the oppression of blacks, which in practice amounts to the position of black women within feminist politics. It is the issue of racism that has highlighted most clearly many of the limitations of radical feminist principles and the contradictions in their practice (Murphy,

1985: 62). Radical feminists do not only hold radical principles. Sometimes, some of them combine both radical and socialist principles and vice versa.

On the other hand, radical women acknowledge that women, as a group, have a place in a political analysis of society. However, they need to pay more attention to the significance of women forming a distinct class, the unique attributes of this class, and the implications of this classification within the broader system of political classes (Atkinson, 2000: 83).

Radical feminism emerged as a response to the shortcomings of the socialist movement in addressing women's oppression (Murphy, 1985: 70). The emergence of the radical feminist movement indicates how big women struggle to fight oppression, so they innovate so that this movement can be even stronger. As women come together in solidarity, they take the initial step from being victims of massacre to engaging in a form of resistance or battle, with the hope that, eventually, negotiations and, in the distant future, lasting peace may be achieved (Atkinson, 2000: 83). Women have risen from their misery all this time. Those who were victims have risen to change their fate to get justice and a more decent life. Fighting between the sexes is intended for justice for all genders. They do not side with one gender and ignore the other gender.

Singh (2007) believes that feminism directs attention to the sexual abuse of women, emphasizing the political nature of sexuality and the imbalanced power dynamics inherent in sexual relationships. Jaggar (2005) also added that as these women shared their experiences, the systematic and widespread nature of their oppression became evident, leading them to recognize that their primary political task should be to explore, explain, and combat the oppression of women.

Women attempting to address their issues collectively have often presented dilemmas rather than clear-cut solutions. Traditional feminists advocate for equal rights between women and men, but this stance raises questions about the grounds for such equality (Atkinson, 2000: 83). In fighting for women's rights, they often face challenges in society. The

inconsistency between opinions and facts that occur in the field has given rise to confusion among feminists.

For radical feminism to assert that women's oppression is the primary form of oppression implies a belief that patriarchy is entirely distinct from capitalism, suggesting that the oppression of women is unrelated to the oppression of the working class (Murphy, 1985: 64).

In this approach, the focus shifts from individual actions to the determining characteristics of the system, highlighting and emphasizing the structures of patriarchy. The goal is to identify and analyze the systemic features that perpetuate gender-based inequalities and injustices, acknowledging that the root causes often lie in broader societal structures rather than the actions of specific individuals (Singh, 2007: 11). Why is it said that certain groups in society often carry out these patriarchal acts because they support each other in their actions. They justify and understand what they do to women. For example, if in a group, one individual warns or defends women, then there is the possibility of stopping this act of patriarchy.

Radical feminism asserts that as humanity evolves beyond nature, maintaining a discriminatory class system becomes unjustifiable (Singh, 2007: 21). Actions that harm fellow creatures mean actions that have gone beyond nature.

Certain radical feminists contended that recognizing the interconnections among various women's political struggles was essential for fostering social change (Crow, 2000: 3). Revisiting the struggles of earlier feminists has become a benchmark for social change. Learn from women's experiences regarding injustice, oppression and class division.

Radical feminists distinguish themselves from liberal feminists by not automatically accepting societal attitudes, values, and beliefs, as these may result from oppressive social structures and processes (Burgess-Jackson, 1995: 373). Radical feminism emphasizes revolutionizing women's lives by understanding the roots of the problems that occur so that they respond more critically to women's issues. To end the acts of oppression carried out

by men, it is necessary to know the problems that occur based on experience, and it is also essential to understand the root of the problem so that the struggle carried out is not in vain. Burgess-Jackson (1995: 373) also added that, as suggested by their self-chosen name, radical feminists aim to address the root causes of women's oppression, seeking to eradicate its foundational issues and, by doing so, eliminate the harmful consequences that stem from it.

Radical feminism posits that gender is not merely a social differentiation between women and men; it is also a mechanism through which women are subordinated to men. In the eyes of radical feminists, genders are not to be considered "different but equal" (Jaggar, 2005: 76). Radical feminism vigorously fights for gender equality. They strive for all forms of oppression, violence, and injustice to be immediately eliminated in society so that a decent life can be created for every individual and group.

The unique challenge for feminists is that they have a significant task but often lack the necessary resources. Unlike any other group in history, women are compelled to create their path from the beginning (Atkinson, 2000: 83). Being a woman is very difficult. They must be solid and able to overcome the various problems they face. To get a decent life, they must fight for a revolution. Even though they often face challenges in their struggle, they are required to be strong and remain focused on the initial goals of the feminist movement.

Cultural feminism highlights the favorable attributes linked to women and typically centres on women's distinctive contributions to society (Lin, 2019: 21). Radical feminism is particularly useful in solving women's problems. These feminists analyze the roots of the issues that occur based on women's experiences so that they can end men's domination of women.

In situations where women live with potentially abusive men, and a belief prevails that at least half of all men are potentially abusive, women often find themselves directing a significant portion of their attention toward avoiding actions that might "provoke" assault (Jaggar, 2005: 87). Therefore, women will separate themselves from the male environment to prevent

violence. If this is not done, men will continue to treat women as they please without thinking about the impact that women will feel. After withdrawing from the environment, these feminists moved to fight for their rights to obtain justice.

This recognition of the constant threat of physical violence from men has led many radical feminists to develop a conviction that men are significantly different from women in a dangerous way (Jaggar, 2005: 87). Radical feminists consider men to be the source of the problems of the ruling gender. Therefore, in fighting for women's rights, it is not just about demanding that men stop their acts of violence, but also radical feminism focuses on making changes to men who are the root of the problem.

According to Lin (2019: 22), radical feminists propose segregation strategies such as single-sex schools or the creation of gender-segregated schools as radical solutions to address gender inequalities embedded in the "hidden curriculum." These strategies aim to disrupt the reproduction of gender inequalities within educational systems.

Liberal feminism aims to enable women to participate in the public sphere on par with men, embracing its categories and values. Additionally, liberal feminists work towards altering the conditions of the private sphere to facilitate this participation, pushing for the availability of childcare facilities, access to contraception, and other supportive measures (Tapper, 1986: 37). This liberal feminism pays attention to women from even the smallest things. Not only does it demand equality between men and women, but also women must be given good treatment. There are many things that the women have to do. In the private sector, for example, they are responsible for looking after children, so women have a more challenging task. Therefore, in liberal feminism, women must be given great attention.

According to Asri (2019), liberal feminism is a view in which women are placed as beings who have freedom and think thoroughly. Liberal feminists push for women's rights in jobs and public spaces while preserving the traditional roles of families, children, home, and reproduction as personal affairs (Singh, 2007:21). Apart from being subordinated in

domestic life; they are also degraded in public sphere so that liberal feminism fights for women's rights in the private and public spheres.

Liberal feminism advocates for equal opportunities for women across various domains, including education, electoral rights, economic participation, access to the public sphere, and integration into traditionally male-dominated institutions (Arat, 2015: 676). According to Tapper (1986: 37), liberal feminists reject the traditional correlation within liberalism that associates women with the private sphere and men with the public sphere. Traditionally, liberalism presented a dilemma: either acknowledging significant sexual differences and thereby implying the inferiority of women and their confinement to the private sphere or denying such differences and advocating for gender neutrality in the public sphere. (Tapper, 1986: 37).

Liberalism points to the historical reality that differences, when not adequately addressed, have frequently been the source of inequality, oppression, and social instability (Enslin, 2003: 77). Liberal feminism exists as a warning against women's oppression. Even though these liberals often receive criticism, they still struggle to voice justice and gender equality. According to Asri (2019), liberal feminism wants women to be free from oppression, patriarchy and gender.

Since the 1960s and 1970s, Second wave liberal feminism has focused on equality of access and opportunity, gender stereotypes, differential socialization practices and discrimination (Scraton, 2013: 97). The idea that emotionality is placed as feminine and rationality as masculine shows how unfair it is to position women. If this continues to spread in society, they will be indoctrinated and think that women are just a problem. Women will be blamed and the truth only.

Liberal feminists, adhering to liberal principles, perceive oppression as an irrational overlay on the societal structure (Burgess-Jackson, 1995: 372). Gender equality, providing equal opportunities to men and women, is the goal of liberal feminism. They think that the root of the problem comes from traditional ideology, so liberal feminists must carry out a movement for change. In liberal thought, the nature of rationality is a pivotal concern, given

its significant role in shaping the foundations of liberal thinking (Groenhout, 2002: 51).

The arguments advocating women's emancipation in works like 'The Enfranchisement of Women' and 'The Subjection of Women' are distinctively driven by utilitarian considerations rather than appeals to natural rights (Johnson, 1991: 59). Women who are victims must fight to get their rights back. If they don't step up and fight, men will continue mistreating them.

The focus of these liberal feminists is on advocating for legal and policy changes that address gender disparities and promote gender equality within the framework of liberal principles (Almeder, 1994: 300).

Liberal political thought, with its foundation of rights based on seemingly gender-neutral concepts such as rationality, has traditionally served as a valuable resource for feminist thinkers (Groenhout, 2002: 51). Politically, liberals are more neutral in demanding equality. Men and women must be given the same rights and opportunities. If they have the qualities to get these rights, we should not violate them. Liberal feminists work within the existing legal and political systems, seeking to enact laws and policies that eliminate gender-based disparities and create a more equitable society (Arat, 2015: 676).

Critics argue that when feminism adopts a liberal framework, it can lead to inevitable consequences. One such consequence is the emphasis on the non-difference between the sexes, which, according to critics, may deprive women of a unique basis from which they can effectively articulate their experiences in the public realm (Tapper, 1986: 46). There are concerns of critics within these liberal feminists. If liberalism focuses on neutrality in gender equality, it can result in our not concentrating on defending women. The initial goal of feminism was a women's movement to demand their rights, aiming to stop the subordination of men. However, if liberalism focuses on gender neutrality, men's actions that harm women will be normalized, making it possible for the feminist movement to fail to achieve its goals.

Marxist feminism. Marxists not only explain the experience of capitalism but also racism and patriarchy (Carpenter, 2021: 21). For Marx, exploitation existed in all class societies, but under capitalism, exploitation was hidden rather than obvious. In precapitalist societies, people were exploited as enslaved people or through other forceful means. Under capitalism, however, the worker offered themself freely and contractually as wage labor for the capitalist (Friedman, 1987: 11).

Working-class women, Engels argued, were less oppressed because their participation in the labor force was the key to their emancipation, as they were potentially free from economic dependence on a man and could participate in the class struggle as workers (Friedman, 1987: 13). Women who only depend on their husbands are more vulnerable to being subordinated because they are deemed unable to live without their husbands. If women can stand independently, work and earn their own money, then they will be more respected by their men or husbands.

Feminism in the third world. Many of the revolutionary movements of the third world fighting for national liberation from colonialism or imperialism and working towards a transition to socialism have adopted a women's program (Friedman, 1987: 20). They have tended, on the whole, to define women's struggle in terms of classical Marxism. They assume that the "woman question" will be solved with the transition to socialism, women's greater involvement in production and their more extensive involvement in the public sphere (Friedman, 1987: 20).

Third-world feminists must engage with their nation-states, which have been the principal venues of democratic contestations since modernity but also crucial locations for women activists' battles, both feminist and non-feminist (Herr, 2014).

2.3 Pertinent Ideas

Pertinent ideas are topics related to this research that allow readers to understand more about this research.

2.3.1 Patriarchal ideology

Patriarchal ideology is a power possessed by men to control women. Men fully hold power, while women can only obey what men order. This greatly hinders the development and advancement of women because women are restricted from doing what they like. In this case, women feel oppressed by this patriarchal practice.

According to Levy (2007: 2), patriarchy, stemming from the literal meaning "rule of the fathers," is commonly understood as a social, organizational structure wherein cultural and institutional beliefs and patterns endorse, reinforce, and replicate the dominance of women and younger men by older or more powerful men. In contemporary sociological perspectives, any system that contributes to men's social, cultural, and economic superiority or hegemony is considered patriarchal. The term patriarchy has traditionally been used to describe women's oppression, subjugation, and subjection in a social order in which men are regarded as superior to women (Johri, 2023). Furthermore, "Patriarchy" was defined as a system parallel to, and with a status comparable to, a mode of production such as capitalism (Fox, 1988). Women are thought to have sex-specific capabilities that influence their creative ability; they are reportedly deft, decorative, and careful. These abilities imply that women are naturally suited to particular fields of design production, including the decorative arts, which include jewelry, embroidery, graphic illustration, weaving, knitting, pottery, and dressmaking (Buckley, 1986: 5).

Patriarchy, which assumes male superiority over females, shamelessly maintains women's dependency and subordination to males in all aspects of life. As a result, men wield complete control over the home, community, and state. As a result of patriarchy, women have been denied legal rights and opportunities (Sultana, 2010); patriarchy is the deprivation of women's rights. Because of women's limitations in doing what they want, they do not have the freedom to obtain their rights.

Patriarchy refers to an organizational structure, institution, or societal system where males rather than females predominantly hold power, social

control, material wealth, and high social status. The word "social structure" emphasizes that patriarchy is not limited to a specific gender. However, the focus is on society, which includes both genders (Johri, 2023). Patriarchy is one of the most enduring and widespread social patterns, manifesting in various eras, among diverse races, social institutions, and economic classes, and prevalent in virtually every known culture (Hill, 2009: 628).

The concept of 'patriarchy' has been used in feminist theory to assert that gender inequality is a pervasive feature of our society, that women's oppression is distinct from other types of oppression, and that gender inequality necessitates specific explanation and analysis (Fox, 1988).

One culture that is very thick with patriarchy, namely on the island of Java, is Sundanese culture. Only men can make money and enforce the law in their families. Meanwhile, women are expected to be obedient children to their fathers; if they are married, they must obey their husbands. In this case, men become more dominant in traditional power structures. They have the power, access, and agency. Women continue to be subordinate to men through patriarchal traditions, so their agency is intangible (Udasmoro, 2017: 153). One of the causes of patriarchal acts is culture. A culture that is still strong in its norms will be very detrimental to women. For example, in determining a life partner or future husband, the family is the one who chooses the candidate and then marries the female child. This action proves that women are not given the freedom to make their choices.

The non-holistic understanding of patriarchal ideology causes unpleasant perceptions and actions by men towards women. Patriarchy is not only interpreted as the power of men over women, but patriarchy is also interpreted as the responsibility of a man towards women, providing protection and protection and other things that can balance the positions of men and women according to the rules set. This non-holistic patriarchy benefits men more than women. Patriarchal ideology limits women's opportunities to participate in the public sphere. Women's lives are restricted to complementing and assisting the lasting achievement of men because

their rights have been traded, and the placement of women is not elemental (Syam, 2021: 89-90). So far, patriarchy is extreme with violence, dominates women, takes away women's rights and does not give women the freedom to determine what they want.

Patriarchy is a system of social organization that acknowledges, promotes, and perpetuates the seemingly natural and necessary dominance of men over women (Levy, 2007: 3). Ortner (2022:308) stated that patriarchy extends beyond the concept of "sexism" and is characterized as a social formation of male-gendered power with a distinctive structure. Patriarchy has controlled various aspects of life in the private and public spheres. If there is no movement for change in defending women, patriarchy will continue to live and become more widespread. Women will feel the harmful impact.

In this culture, various forms of violence can be employed to control and enslave women; such aggression by males may even be deemed justified, and women are frequently subjected to male abuse. Male violence is routinely accepted and legitimized by the state's refusal to interfere against it except in rare circumstances (Sultana, 2010: 10).

In discussions of 'patriarchy', three fundamental paradigms appear patriarchy as collective male supremacy pervading society, patriarchy as a self-contained system, and patriarchy specifically as the sex/gender system (Fox, 1988). Another version of patriarchy developed by radical feminists was seen as a universal, trans-ancient and trans-cultural phenomenon; women were everywhere oppressed by way of men in more or less the same way such countries of patriarchy tended in the direction of biological essentialism that furnished no basis for theorizing the full size historical and modern variations in woman conditions, women from ethnic and racial minorities, as well as running class woman, pointed out that such concept could not be the basis for political action that included minority and operating elegance women because conditions differed from the ones of white, middle class theorists, whose international locations of patriarchy regarded to mirror a white, middle-class woman's truth (Acker, 1989: 235).

The foundational patriarchal conception aligns with the sexist notion that women's minds and bodies are not their own but rather the property of others, particularly men or a masculine deity (Richards, 2013: 184). The concept of patriarchy has deviated very far from the norms of life where every human being must have the same rights and opportunities. This patriarchy only benefits one gender and harms the other gender.

In historical examinations of violence against women through a patriarchal lens, there was a tendency to idealize the oppressed while demonizing the oppressor. Male motivations were assumed to be rooted in maintaining power, and the structural position of men was often oversimplified and not thoroughly scrutinized (Hunnicut, 2009: 565). Radical feminists see the origins of patriarchy and women's subordination within it as resting in male aggression and control over female sexuality (Simpson, 1989: 607). Men who have a more robust sexual appetite and physical strength will be the main factors in this patriarchal action.

Men and women behave, think, and aspire differently under this patriarchal society because they have been taught to view masculinity and femininity in ways that perpetuate inequality. The patriarchal system demonstrates or accepts that men have, or should have, one set of qualities and attributes while women have another. Examples include masculine attributes (strength, courage, fearlessness, domination, competition) and 'feminine' qualities (caring, nurturing, love, shyness, and obedience) (Sultana, 2010:10). Radical feminism explains men's structural power relations through patriarchy, where women are dominated by men (Scraton, 2013: 98). The greater power that men have makes them accessible to carry out physical and sexual violence against women.

While patriarchy proves valuable for specific purposes, according to Hunnicut (2009: 554), its application has been challenging and promising. This idea has historical connotations, and its limitations and benefits have been extensively debated. Past efforts to articulate the connection between patriarchy and violence against women face criticism

on multiple fronts: (a) oversimplification of power dynamics, (b) the implication of a "false universalism" within the term patriarchy, (c) overlooking variations among men by portraying them as a singular group, (d) the inability of a patriarchal theory to explain violence by women or men against men, and (e) the concept's inadequacy in elucidating why only a small subset of men engage in violence against women in societies characterized as patriarchal.

Theories addressing violence need to be sensitive to gender dynamics, as they must account for the glaring reality that, on the whole, men are more prone to committing violence against women than the reverse (Hunnicut, 2009: 557). Because men have more muscular physical strength, women are considered weak. Men who continue to oppress women without any resistance from women will make this action a habit and normalize it in life.

One is history, which is defined as class-feudal, capitalist, and socialist. The other is patriarchal history as it is structured by and structures these periods. For instance, motherhood, housewifery, and the family need to be understood as expressions of patriarchy at various historical moments because they are defined and structured differently in precapitalist and capitalist societies (Offen, 1988: 45)

According to Lerner (1986: 17), a corollary explanation of sexual asymmetry locates the causes of female subordination in biological factors affecting males. Men's greater physical strength, ability to run faster and lift heavier weights, and greater aggressiveness can cause them to become hunters.

Patriarchy is a system that keeps women inferior in a variety of ways. The subordination we face daily, regardless of class, takes many forms: discrimination, neglect, insult, control, exploitation, oppression, and violence inside the home, at work, and in society (Sultana, 2010: 7).

Patriarchy influences both men's and women's behavior, it forms and develops their identities, which is often damaging to their overall well-being (Johri, 2023). Patriarchal ideology exaggerates biological

distinctions between men and women, ensuring that males always hold dominant or masculine positions and women always hold subservient or feminine roles (Sultana, 2010: 3).

2.3.2 The structures of patriarchy

According to Walby (1989: 214), patriarchy is divided into six structures such as the patriarchal mode of production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions, such as religion, the media and education.

1. The patriarchal mode of production

The patriarchal mode of production is considered one of the patriarchal systems working on the monetary degree. Their husbands expropriate women's labor in marriage and household courting (Walby, 1989: 221). Women's work may vary from cooking and cleaning for the husband to being concerned for their children. Women, as housewives, carry out this work for husbands (and, on certain occasions, as daughters for fathers). In those members of the family of production, the housewife is engaged in labor for her husband, who expropriates it (Walby, 1989: 221).

2. Patriarchal relation in paid work

The primary element of patriarchal relations in paid work is the restriction of access by males to women (Sylvia, 1989: 222-223). Women are also subordinated in matters of employment. The segregation of women and men in employment is a gender injustice. Men are given higher wages than women when receiving wages.

3. Patriarchal relations in the state

The state is another patriarchal structure. Women are excluded from getting entry to state resources and strength as a part of a patriarchal system. This is only partly because of women being excluded from an immediate presence inside the country, but additionally, more significantly,

due to their lack of power within the gendered political forces added to bear on the state (Walby, 1989: 224). Women do not get rights in state affairs. They were not given trust because they were considered to lack understanding of political issues.

4. Male violence

Violence perpetrated by men is often seen as a random individual phenomenon, sometimes seen as the result of psychological disturbances in some men. Men have social structural characteristics. Within the framework of personal psychology, the patterns are incomprehensible. Violence by men is a form of their power over women (Walby, 1989: 224). Women are always victims of violence by men because they are considered physically weak. Violence experienced by women is in the form of physical violence and sexual violence.

5. Patriarchal relation to sexuality

Sexuality is also an essential patriarchal structure. The primary device of this patriarchal practice is heterosexuality, both its obligatory nature and its internal structure, such as double standards. So, it is a structure both in the sense of the precedence given to this form of sexual practice as distinct from homosexuality and lesbianism and in the mind of the unequal relationship within this sexual practice (Walby, 1989: 226).

In the 19th century, 'respectable' women were excluded from anyone other than their husband's sexual practices for the rest of their lives (Walby, 1989: 226). In this case, men are more dominant in the household. They regulate all women's activities and actions. Women are no longer as independent as they were when they were unmarried.

6. Patriarchal relation in cultural institutions

Patriarchal culture is a structure that consists of a surprisingly diverse set of patriarchal practices. They are essential in shaping gendered subjectivity and in the distinction of genders at an experiential level. Patriarchal tradition is best analyzed as a hard and fast of discourses that

can be institutionally rooted rather than as ideology that is either unfastened floating or economically decided (Walby, 1989: 227).

Historically, Religions have been vital patriarchal discourses, laying down correct styles of conduct for men and women. The policing of these conducts has been variable, from burning women who assumed too much strength as 'witches' at the stake to the incentive of guilt about extra-marital sex in confessionals. The educational system has been essential in differentiating women and men and imparting men with more credentials (Walby, 1989: 227). Women are restricted in getting an education, while men are given the freedom to be highly educated. This culture is very detrimental to women. Men and women should be given equal opportunities to study and develop themselves.

2.3.3 Forms of patriarchy

Sylvia stated that there have been two significant forms of patriarchy in recent Western history. One of which can be usefully subdivided into two. The two main types are public and private patriarchy.

1. Patriarchy private

Patriarchy in private is based upon the relative exclusion of women from arenas of social life apart from the household, with patriarchy appropriating women's services individually and directly in the private sphere of the home (Walby, 1989: 228). For instance, it was applied to middle-class women much more than working-class women. However, there were attempts to eliminate it (e.g., the legislation that banned women from working in the mines and restricted their factory employment) (Walby, 1990: 94). So middle-class women get double inequality because by gender, they are considered lower than men and by class, they are also deficient compared to women who are higher class.

2. Public patriarchy

Public patriarchy does not exclude women from the appropriation of women, which takes place more collectively than individually. The form of

patriarchy which is prevalent in Britain today is of a more public kind. Women are not excluded from the public sphere to the same extent. However, having entered the public sphere, women are subordinated there. Most women of all social classes engage in paid work, but there is a considerable wage gap between men and women and extensive occupational segregation (Walby, 1989: 228). If women dare to work in the public sphere, they will be subordinate to men. Women are severely restricted in their freedom to do what they want. They have to take risks in their decisions, which is terrible for women. They will not be brave in making decisions, will not be independent and will even be far from financial freedom. They will also always be dependent on men, and they cannot develop themselves according to what they like.

Cultural institutions increasingly allow women to participate actively, but usually in a subordinated way (Walby, 1989: 228). Although women are given opportunities in the public sphere, they are still subordinated. This is very detrimental to women. Their lives are lived with great injustice.

2.3.4 Patriarchy and multiple statuses

Each dimension can be viewed as having majority (positive) and minority (negative) status traits, akin to the traditional definitions of sex (male vs. female), race (white vs. nonwhite), and class (upper vs. lower). The terms "positive" and "negative" pertain to culturally relevant criteria and evaluations of dominant groups rather than inherent defects or worthiness. Nevertheless, such evaluations carry significant consequences (Hill, 2009: 630).

In domains that may appear distant from political and economic influence, multiple majority males often take precedence over equally qualified females. This is evident in areas such as leading orchestras, directing major art museums, and heading prestigious libraries (Hill, 2009: 630).

2.3.5 *The Power* novel

Naomi Alderman is the author of The Power and recipient of the 2017 Baileys Women's Prize for Fiction. She also won the Orange Prize for New Writers for her novel The Liars' Gospel and Disobedience, which was made into a movie by Rachel Weisz and published in ten languages. Margaret Atwood has selected her as part of the Rolex Mentor and Protégé Arts Initiative, and in the past decade, Alderman has been short listed for Best Young British Novelist. He is also the creator and lead writer of the run which is the best-selling audio adventure app Zombies, and presents the Science Stories show on BBC Radio. She contributes regularly to The Guardian. He lives in London (Alderman, 2016)

Naomi Alderman, the author of the novel The Power, talks about the problem of evolutionary development where women have power and become superior to men. The power comes from the spindle, an electrical organ above the collarbone that affects the brain into a pain centre. The novel also tells of the violence experienced by women as a form of patriarchal action. Initially, women's power is used as a form of resistance and seeking justice, but it changes so quickly that the power turns into revenge. The power tells the story of the world being turned upside down because, in this novel, women become the holders of power, and men are used as a form of patriarchy. The story begins with the shocking discovery of power among teenage girls and ends with social transformation so that the most influential government institutions are controlled by women (Garroni & Guimarães, 2021: 148-149). God gave the electrical power possessed by women as a tool to protect themselves from enemies.

The characters realize these powers during strange situations, such as Roxy realizing her powers when two men attack and kill her mother. Tunde was the boy who felt an electric shock when he teased a girl arrogantly, and Alie when his adoptive father abused him with the consent of his adoptive mother. From that moment on, everything changes. Roxy was the strongest among them, and when she joined the illegal business with her father, she was the most feared and respected. Soon, she became the leader of the gang. "She learns a few things about radius and reach,

about how to make it arc and how it works better on wet skin. She feels proud of how strong she is. She puts everything into that" (Alderman, 2016: 53).

The novel also discusses the disadvantages and dangers of knowledge. Allie could control her electricity well when she learned about the physiology of electric eels, which enabled her to identify and intervene in other power sources, move obstacles at will, and conduct energy through water. This knowledge was such a miracle that Allie was given the nickname Mother Eve, a feminine representative of god and a religious leader for millions of women worldwide (Garroni and Guimarães, 2021). This novel teaches us that the knowledge gained must be used as well as possible. If we cannot control ourselves when applying this knowledge, it will be detrimental to ourselves and the people around us.

In personal relationships, school, army, government, church or even criminal activities, women are more prominent in social positions because they take the lead in each of these segments, so men are relegated to a lower and subservient role (Garroni and Guimarães, 2021: 150).

2.4 Theoretical Approach

The theory of feminism is applied to the analysis of current research. Feminism is an ideology as well as a movement that talks about the rights of women, which have been denied to them in a patriarchal-oriented social system. According to Eisenstein (1979: 73), a feminist mode of analysis is crucial in helping us recognize that the struggle for gender equality is an ongoing process, complete with internal challenges. Therefore, Feminist studies often trace the evolution of the women's movement since the first wave of feminism. The 'wave' metaphor identifies phases of the feminist movement and provides a framework for periodization (Johri, 2023).

The writer analyzes the selected data from the novel *The Power* from a feminist perspective. In feminism, the subfield of social feminism is employed to analyze the novel's content with the help of these elements

under the feminist theory: objectification, power and oppression, stereotype, gender differences, gender inequality and oppression.

The strength of the feminist method lies in its ability to empower women by facilitating a connection between their daily lives and an analysis of the social institutions that mold them. This method allows for a nuanced understanding of the concrete interrelations among these societal structures, enabling women to engage with and confront these intersecting forces in their everyday lives (Eisenstein, 1979: 59).

The writer analyzes the content of the selected novel *The Power* by Naomi Alderman from the perspective of Engels' Marxist Feminism. Frederick Engels formulated Marxian Feminist theory by publishing *The Origins of the Family, Private Property and the State*. In this core book, Engels explains guidelines for Marxist feminism that consist of finding the root of the problem of social deprivation experienced by women and also suggestions for empowering women (Abbasi, 2015: 89).

Engels and Zetkin scrutinized the family as a crucial site of women's oppression, exploited by capitalism for the continued extraction of women's (and, to a lesser extent, men's) unpaid reproductive labor (Armstrong, 2020: 37).

Contemporary Marxist feminists examine domestic labor and the reproduction of the labor force. Because of racial and ethnic differences among women, they do not have the freedom to bargain with capital. In this case, women's position in the labor market is segregated. Apart from that, the "Patriarchal State" is also an essential focus of Marxist feminist analysis. The patriarchal state controls women's wages and nonwage labor. Finally, theories about the impact of gender ideology on women's subordination are still ongoing (McGuire, 1994: 2). Women are differentiated based on class. The middle class will be mistreated, especially in the world of work. Women do not have freedom because a patriarchal state controls them.

Modern Marxist feminism emerged in the late 1960s. From the beginning, one of its fundamental theoretical concerns was how effectively to examine women's subjugation under capitalism. In the early 1970s,

grass-roots feminist organizations sprouted up all over the United States to research, criticize, and struggle against gender straightjackets, mainly women's exclusion from positions of authority (Matthaei, 1992).

Karl Marx and Friedrich Engels' writings established a new continent of social thinking. Between the 1840s and 1880s, Marx and Engels gained insights into reproduction's social and historical aspects (Armstrong, 2020). Sutherland notes that a Marxist dialectical analysis of the historically specific features of all social categories, identifying the power relations (in this case, patriarchy) that construct women and sexuality, paves the way for a new understanding of the state's and the legal system's contradictory roles in strengthening and weakening women's oppression (Gimenez and Vogel, 2005: 10).

According to Marxist feminists, women's subordination was not inherently biological or divinely ordained; instead, it was enforced by the class relations inherent in capitalism, perpetuating gender hierarchies that sustained women's oppression. Marxist feminists regarded the patriarchal family as an intrinsic component of capitalism, representing a locus of oppression that needed dismantling (Armstrong, 2020: 37). Marxist feminists consider that patriarchy is an action related to capitalism that must be stopped immediately.

A feminist mode of analysis underscores the importance of addressing issues that have a tangible impact on everyday life (Eisenstein, 1979: 72). The Marxist analysis examines societal power dynamics. Its tools can be applied to understand various expressions of power, and any perceived lack of application is attributed not to the analysis itself but to the individuals utilizing it. In developing his theory of social relations, Marx emphasized understanding "things" in their concrete connections to grasp the intricate power relations within society. While his analysis primarily centred on class conflict, the method he employed to analyze social relations can also be effectively applied to scrutinize struggles related to patriarchy (Offen, 1988: 43). The Marxist approach is very suitable to be

used in this research because it discusses social problems, primarily patriarchal actions.

In essence, Marxist analysis provides a framework for comprehending power dynamics, and its application extends beyond class conflict to encompass other forms of power struggles, including those associated with patriarchy. This perspective underscores the versatility of Marxist tools in dissecting various societal structures and their associated power dynamics (Offen, 1988: 43).

2.5 Theoretical Framework

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│ Marxist feminist approach│
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The forms of patriarchy

Private patriarchy
Public patriarchy

Patriarchal Ideology

Violence
Oppression
Excessive control by men

The impacts of patriarchal ideology on the characters in Naomi Alderman's *The Power*