

CHAPTER II

LITERATURE REVIEW

A. Patriarchy as an Ideology

Patriarchy is “a social system in which the male acts as the primary authority figure central to social organization, and where fathers hold authority over women, children, and property” (wikipedia.com). The site also defines patriarchy as referring to social systems in which the power is primarily held by adult men. These two definitions give a meaning that patriarchy implies the institutions of male rule and privilege, and also produces female subordination. It also says that many patriarchal societies are mostly patrilineal which means that property and title are inherited by the male lineage.

More neutral than the site above, Lerner (1987) defines it as “a historic creation formed by men and women in a process which took nearly 2500 years to its completion.” He also states that in its earliest form patriarchy appeared as the archaic state in which the basic unit of its organization was the patriarchal family, which both expressed and constantly generated its rules and values. While Lerner and the site of Wikipedia give a mere general definition of Patriarchy, Kate Millet as one of feminists goes deeper in defining the term. In her book *Sexual Politics* (1970), Millet set out to analyze “patriarchy as a political institution”. She insists that the word “politics” here refers to all “power structured relationships” and the one between the sexes is a “relationship of dominance and subordination” which has been largely unexamined.

From the definition above, it can be implied that there are two important notions that defines patriarchy as an ideology. Those two important notions which come of patriarchy are male domination and female inferiority. This binary opposition becomes important because two of them are the grounded standing point that defines all men-women relationship. In line with it, Hooks (2000: ix) also states that males as a group have and do benefit the most from patriarchy, from the assumption that they are superior to females and should rule over us (women). However, she adds that those benefits have come with a price. In return for all the goodies men receive from patriarchy, they are required to dominate women, to exploit and oppress us (women), using violence if they must to keep patriarchy intact.

It is clear now that patriarchy and males are a symbiosis. In order to keep the males world running, they (patriarchy and males) are going to need each other for a very long time. From this conclusion, it can be inferred that patriarchy will become an ideology, especially males' ideology that will be inherited trough times to times, generation to generation across gender. Here, the females become the main victim of this inherited ideology.

In the correlation to the patriarchy as an ideology, Pam Morris in her book *Literature and Feminism* (1993, 4-5) has defined 'ideology' into two definitions. The first is that ideology can refer to a consciously held system of beliefs which people knowingly choose or reject, such as competitive individualism, communism or any religions. Then the second term is that ideology is used to

refer to the way we perceive 'reality'. Finally, in this second term that 'ideology' is used here in the context of patriarchal ideology.

This understanding of the second term of 'ideology' also rests on the assumption that as we enter the cultural life of our society (as we acquire language and interact with others) we absorb and assume its ways of seeing. We are drawn imperceptibly into a complex network of values, assumptions and expectations which are always already there prior to us and so seem natural, just the way things are. Here, a great deal of feminist study is concerned with patriarchal ideology in the second sense, that is with ways in which women's subordination is naturalized, made to seem just the way things are (Morris, 1993: 4-5).

Here, there is a belief which is produced by patriarchy as an ideology. This belief is believed by feminists as the major core which contributes to the existing patriarchal ideology. This belief is then called biological essentialism.

1. Biological Essentialism

It has been clearly said that women have suffered from a long tradition of what is generally called "biological essentialism." Morris through her book defines it as "the belief that a woman's 'nature' is an inevitable consequence of her reproductive roles." This belief implies that what is natural or essential cannot be changed in the way that social attributes of character can. Therefore, if biology were actually to render women more submissive and less adventurous than men there would be little that anyone could do about it (Morris, 1993: 1-2).

Further, Morris also adds that biological essentialism has been “the “bedrock” of most traditional thinking about women, used both to denigrate and to idealize them, but always to justify the existing status quo of power structures. Feminine attributes naturalized as biology become destiny: what is inborn must be borne since it cannot be changed (Morris, 1993: 94).

This kind of essentialistic or deterministic argument has been used throughout history and across societies to justify women’s subordination, even though what are considered to be essentially ‘feminine’ characteristics vary from culture to culture. For this reason feminists use the terms ‘femininity’ and ‘masculinity’ to refer to acquired cultural gender identity, even though for most of us this social and subjective sense of self is constructed so early in our (women) lives as to seem naturally coterminous with our sex (Morris, 1993: 1-2).

From the description above, it can be concluded that biological essentialism as a belief produced by patriarchy has become the core of all discrimination towards women. It also can be inferred that biological essentialism becomes an ideology that thinks out the notions of sexual oppression, gender discrimination and feminine roles issues in the society. It is men and their patriarchal system that supports biological essentialism to oppress and discriminate women.

B. Feminism

1. General View of Feminism

Although men and their patriarchy have been rooted since centuries ago and the discrimination towards women seems never going to end, women themselves create an ideology coming from their own belief to fight the patriarchy as an ideology. Their ideology is then called feminism. Besides helping them to move forward in a feminist movement, feminism also helps them to understand the world that is “new” to them. There are many definitive explanations towards feminism and there is no fixed definition of it. The example is West (in Walters, 2005: 1) who once states that “I myself have never been able to find out precisely what feminism is.” Instead, she said that “I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat or a prostitute.”

Another definition of feminism comes from Hooks (2000: viii-ix). She explains that “Feminism is a movement to end sexism, sexist exploitation, and oppression.” She adds further that feminism is not about being anti-male and this addition explains that it is now clear that the problem is sexism and not being anti-male. And that clarity helps us remember that all of us, female and male, have been socialized from birth on to accept sexist thought and action. As a consequence, females can be just as sexist as men.

While Osborne in her *The Pocket Essential Feminism* defines it as a way of looking at the world, which women occupy from the perspective of women. Here, Osborne emphasizes that the world which should be seen by women has as its central focus the concept of patriarchy. This concept of patriarchy which can be described as a system of male authority oppresses women through its social, political and economic institutions.

In line with Osborne, Morris (1993: 1) also defines feminism in the correlation to patriarchal ideology. She defines feminism as a political perception based on two fundamental premises. They are as follows.

- 1) that gender difference is the foundation of a structural inequality between women and men, by which women suffer systematic social injustice, and
- 2) that the inequality between the sexes is not the result of biological necessity but is produced by the cultural construction of gender differences.

From those definitions above, feminism seems very clear on moving against patriarchy and its ideological principles. This movement of women clearly states that patriarchy have been producing an ideology that creates sexist oppression and gender discrimination towards women. However, in order to fight the strongest system that ever created, feminism should also become strong movement. Here, there are three things that constitute the great strength of feminism: (1) the multiple lines of approach, (2) the

diversity of theoretical investigation and (3) the imaginative energy generated by this open polemicism (Morris, 1993: 5).

2. Major Goal of Feminism

Morris (1993) states that the understanding of feminism as a political perception gives itself a double agenda. The first is to understand the social and psychic mechanisms that construct and perpetuate gender inequality. And the second agenda is to change those social and the psychic mechanisms. Although giving a very simple idea, in this double agenda, Morris has given a very distinct goal of feminism in fighting patriarchy.

As an additional reference, Selden and Widdowson through their book entitled *A Reader's Guide to Contemporary Literary Theory* (1993) also give some explanations that can be concluded as follows that there are four main goals that had been sought through centuries by feminists. They are:

- 1) to disturb the complacent certainties of a such patriarchal culture,
- 2) to assert a belief in sexual equality,
- 3) to eradicate sexist domination in transforming society, and
- 4) to free itself (feminism) from naturalized patriarchal notions of the literary and the literary critical.

3. Radical Feminism

Radical feminism is a movement as the reaction of the previous feminist movement, liberal feminism. While liberal feminists are

considered as the reformists, the radical feminists regarded themselves as the revolutionary ones. While liberal feminists tried hard to find a place for women in the system (patriarchy), the radical feminists moved further to the ideas of revolution. The radical feminists' desire to improve women's condition emerged in the context of their participation in radical social movements, such as the civil-rights and anti-Vietnam War movements.

The most marked revolutionary idea of this radical feminist movement is the introduction of the practice of consciousness-raising into feminist thought. Once, women came together in small group and shared their personal experiences as women with each other. In this small group, they discovered that their individual experiences were not unique to them but widely shared by many women. According to Bryson (in Tong, 2009: 48-49), consciousness-raising showed how

the trauma of a woman who had been raped or who had had to resort to an illegal abortion seemed to be linked to the experiences of the wife whose husband refused to do his share of housework, appeared never to have heard of the female orgasm or sulked if she went out for the evening; the secretary whose boss insisted that she wear short skirts, expected her to "be nice" to important clients or failed to acknowledge that she was effectively running his office; and the female student whose teachers expected less of the "girls", refused requests to study female writers or even traded grades for sexual favors.

Empowered by the realization that women's fates were profoundly linked, radical feminists proclaimed that "the personal is political" and that all women are "sisters." They insisted that men's control of both, women's sexual and reproductive lives and women's self-identity, self-respect, and

self-esteem, is the most fundamental of all the oppression human beings faced on each other.

However, just because radical feminists all agreed in principle that sexism is the first, most widespread, or deepest form of human oppression, it did not mean they also agreed about the nature and function of “this pernicious ism” or the best way to eliminate it. Instead, radical feminists split into two “basic camps”: (1) radical-libertarian feminists and (2) radical-cultural feminists. Based on those two basic camps, these feminists also suggest very different views about how to fight patriarchy as an ideology.

a. Radical-Libertarian Feminists’ Views on Sex/Gender System

Radical-libertarian feminists rejected patriarchal society’s assumption there is a necessary connection between one’s sex (male or female) and one’s gender (masculine or feminine). Instead they claim that gender is separable from sex and that patriarchal society uses rigid gender roles to keep women passive and men active.

According to radical-liberal feminist Rubin (in Tong, 2009), the sex/gender system is a “set of arrangements by which a society transforms biological sexuality into products of human activity.” So, for example, patriarchal society uses certain facts about male and female biology, such as chromosomes, anatomy and hormones, as the basis for constructing a set of masculine and feminine gender identities and behaviors that serve to empower man (men as active) and disempower

women (women as passive). In the process of accomplishing this task, patriarchal society convinces itself its cultural constructions are somehow “natural” and therefore that people’s “normality” depends on their ability to display whatever gender identities and behaviors are culturally linked with their biological sex.

On the same page with Rubin, other radical-libertarian feminist Kate Millet also insisted that “the roots of women’s oppressions are buried deep in patriarchy’s sex/gender system.” In her book *Sexual Politics* (1970), she also claims that the male-female sex relationship is the paradigm for all *power* relationships. She also puts an addition that because male control of the public and private worlds maintains patriarchy, male control must be eliminated if women are to be liberated.

Based on the realization above, radical-libertarian feminists claimed the way for women to dispel men’s wrongful power over women is for both sexes first to recognize women are no more destined to be passive than men are destined to be active, and then to develop whatever combination of feminine and masculine traits best reflects their individually unique personalities. This notion of a way to eliminate patriarchy is then called as being androgyny.

Table 1. **Table of Feminine Traits (Passive) and Masculine Traits (Active) by Hester Eisenstein** (*Contemporary Feminist Thought*, 1983: 8)

Feminine Traits (Passive)	Masculine Traits (Active)
Affectionate	Tenacious
Obedient	Aggressive
Responsive to sympathy	Curious
Responsive to approval	Ambitious
Cheerful	Responsible
Kind	Original
Friendly	Competitive

Becoming androgynous persons gives a meaning that persons, especially here women, should embody both (good) masculine and (good) feminine characteristics or, more controversially, any potpourri of masculine and feminine characteristics, good or bad, that strikes their fancy. Here, to the correlation of the table above by Hester Eisenstein, it is by embodying both masculine traits and feminine traits above (become androgynous women) will finally women can eliminate patriarchy's sex/gender system.

b. Radical-Libertarian Feminists' Views on Sexuality (Male Domination and Female Subordination)

According to Ferguson (in Tong, 2009), radical-libertarian feminists' views on sexuality are as follows.

- 1) Heterosexual as well as other sexual practices are characterized by repression. The norms of patriarchal bourgeois sexuality repress the sexual desires and pleasures of everyone by stigmatizing sexual minorities, thereby keeping the majority “pure” and under control.
- 2) Feminists should repudiate any theoretical analyses, legal restrictions, or moral judgements that stigmatize sexual minorities and thus restrict the freedom of all.
- 3) As feminists we should reclaim control over female sexuality by demanding the right to practice whatever gives us pleasure and satisfaction.
- 4) The ideal sexual relationship is between fully consenting, equal partners who negotiate to maximize one another’s sexual pleasure and satisfaction by any means they choose.

From the statements above, it is clear that radical-libertarian feminists challenged theories of sexuality that separated supposedly good, normal, legitimate, healthy sexual practices from supposedly bad, abnormal, illegitimate, unhealthy sexual practices. These feminists urged women to experiment with different kinds of sex and not to confine themselves to a limited range of sexual experiences.

c. Radical-Libertarian Feminists’ Views on Mothering

According to radical-libertarian feminist Ann Oakley, biological motherhood is a myth based on the threefold belief that “all women

need to be mothers, all mothers need their children, all children need their mothers.” For the first belief, Oakley states that the belief comes from the ways in which girls are socialized and from popular psychoanalytic theory that provides “pseudo-scientific backing” for this process of socialization. She adds that if parents did not give their daughters dolls and if the society did not stress the wonder of biological motherhood, then girls would not grow into women who need to mother in order to have a sense of self-worth. For Oakley, women’s supposed need to mother “owes nothing” to women’s “possession of ovaries and wombs” and everything to the way in which women are socially and culturally conditioned to be mothers.

The second belief, all mothers need their children, is based on the belief that unless a woman’s “maternal instinct” is satisfied, she will become increasingly frustrated. According to Oakley, there is no such thing as maternal instinct. Furthermore, she also states that women do not naturally experience a desire to have a biological child, and there are no hormonally based drives that “irresistibly draw the mother to her child in the tropistic fashion of the moth drawn to the flame” during and after pregnancy. Mothers, in short, are not born, but they are made.

The third belief, still according to Oakley, is the most oppressive feature of the myth of biological motherhood. Further, she noted that this belief contains three assumptions unnecessarily tying women to children:

- 1) that children's mothering needs are best met by their biological mother,
- 2) that children, especially young children, need the care of their biological mothers much more than the care of anyone else, including their biological fathers, and
- 3) that children need one nurturant caretaker (preferably the biological mother), not many.

Finally, as Oakley saw it, each of these three assumptions (in support of the assertion children need their mothers) is false. In her estimation, being biological mother is not a natural need of women any more than being reared by one's biological mother is a natural need of children. Therefore, she concluded biological motherhood is a social construction, a myth with an oppressive purpose.

d. Radical-Cultural Feminists' Views on Patriarchal Ideology

Although coming from the same root, radical-cultural feminists have different views on some patriarchal ideologies. It gives different opinion especially in the terms of eliminating the core principles of patriarchy, such as sex/gender system, sexuality and the term of biological motherhood.

In the correlation to fight patriarchy's gender system, radical-cultural feminists replaced the goal of being androgyny with a summons to affirm women's essential "femaleness." Far from believing, as radical-libertarian feminists did, that women should exhibit both

masculine and feminine traits and behaviors, radical-cultural feminists expressed the view that it is better for women to be strictly female/feminine. Women, they said, should not try to be like men. On the contrary, they should try to be more like women, emphasizing the values and virtues culturally associated with women and deemphasizing the values and virtues culturally associated with men. Moreover, in the ideal, women should appreciate that, despite cultural variations among themselves, all women share one and the same female nature, and the less influence men have on this nature, the better.

In the correlation to male-female sexual relationship, radical-cultural feminists' views on sexuality are as follows (Ferguson in Tong, 2009).

- 1) Heterosexual sexual relations generally are characterized by an ideology of sexual objectification (men as subjects/matters; women as objects/slaves) that supports male sexual violence against women.
- 2) Feminists should repudiate any sexual practices that supports or normalizes male sexual violence.
- 3) As feminists we should reclaim control over female sexuality by developing a concern with our own sexual priorities, which differ from men's, that is, more concern with intimacy and less with performance.

- 4) The ideal sexual relationship is between full consenting, equal partners who are emotionally involved and do not participate in polarized roles.

In line with their views on gender system and male-female sexual relationship, radical-cultural feminists also give a different point of view to the case of biological motherhood. They claim that biological motherhood is the ultimate source of women's power. They assert further that it is women who determine whether the human species continues (whether there is life or no life). With this realization, radical-cultural feminists suggest that women must guard and celebrate this life-giving power, because without it, men will have even less respect and use for women than they have now. In sum, differ from radical-libertarian feminists, radical-cultural feminists support the notion of being biological mother, since they claim that it is women's power to give birth.

C. Henrik Ibsen and Feminism

Henrik Ibsen is a Norwegian playwright. He was born in Skien in 1828. When Henrik Ibsen was 15-years old, He left his hometown and went to Grimstad to begin apothecary studies in which he made his first modest attempts as a poet and in September 1849 had a poem published for the first time, "In the Autumn". The next year his debut drama, *Catiline*, was published in Kristiania under the pseudonym Brynjolf Bjarne (McFarlane, 1994).

According to Finney (McFarlane, 1994) in 1850 Ibsen travelled to Kristiania to take his A-levels and then in September 1850 his first play was performed by a theatre when Christiania Theater staged his one act play *The Warrior's Barrow*. In the summer of 1864 Ibsen left his native country and settled in Rome. This was the beginning of a period of 27 years abroad (McFarlane, 1994).

In 1877 he launched the series of his famous and groundbreaking contemporary plays with *The Pillars of Society*. It was with these realistic contemporary dramas: *The Pillars of Society* (1877), *A Doll's House* (1879), *Ghosts* (1881) and *An Enemy of the People* (1882), Ibsen later achieved his international breakthrough. Before Ibsen returned to Norway in 1891 he wrote *The Wild Duck* (1884), *Rosmersholm* (1886), *The Lady from the Sea* (1888) and *Hedda Gabler* (1890). Then in 1891 Ibsen settled down in Kristiania and lived there until his death in 1906. His four last dramatic works are *The Master Builder* (1892), *Little Eyolf* (1894), *John Gabriel Borkman* (1896) and *When We Dead Awaken* (1899) (McFarlane, 1994).

Ibsen's relationship to feminism was marked by his two most successful heroines, Hedda Gabler of *Hedda Gabler* and Nora Helmer of *A Doll's House*. Ibsen himself often linked the women's cause to other areas in need of reform, arguing for example that "all the unprivileged" (including women) should form a strong progressive party to fight for the improvement of women's position and of education (McFarlane, 1994). Similarly, in a frequently quoted speech made to the working men of Trondheim in 1885, Ibsen stated that

“The transformation of social condition which is now being undertaken in the rest of Europe is very largely concerned with the future status of the workers and of women. That is what I am hoping and waiting for, that is what I shall work for, all I can.” (Finney in McFarlane (ed.), 1994: 89)

Further, on 26 May 1898, he also made a speech on the behalf of a banquet given in his honor by the Norwegian Women’s Right League:

“I am not a member of the Women’s Rights League. Whatever I have written has been without any conscious thought of making propaganda. I have been more poet and less social philosopher than people generally seem inclined to believe. I thank you for the toast, but must disclaim the honor of having consciously worked for the women’s rights movement really is. To me it has seemed a problem of humanity in general.”

Although the speech above gave correct intentions of Ibsen towards feminism as universal issues of humanity, the younger Ibsen made a number of claims which would indeed qualify him for the position of “social philosopher”. In notes made for *A Doll’s House* in 1878, he wrote that “A woman cannot be herself in contemporary society, it is an exclusively male society with laws drafted by men, and with counsel and judges who judge feminine conduct from the male point of view.” These notes gave a clear claim of political women issues by Henrik Ibsen himself.

Finally, a crucial element of Ibsen’s relationship to feminism was the role played by actual feminists in his life and work. Their influence began within his own family, with his wife Suzannah Thoresen Ibsen and her stepmother and former governess Magdalene Thoresen (McFarlane, 1994). Magdalene Thoresen was a Danish writer of novels and dramas, also translator of the French plays the young Ibsen staged at the Norwegian National Theatre in Bergen and probably

was the first “New Woman” he had ever met. She also became the key role model for his wife, Suzannah. Suzannah left her mark on Ibsen’s conception of such strong-willed heroines as Hjordis of *The Vikings at Helgeland* (1858), Nora of *A Doll’s House*, and Hedda of *Hedda Gabler* (McFarlane, 1994).

D. Synopsis of *Hedda Gabler*

Hedda Gabler was a play which was first published in 1890 by a Norwegian artist Henrik Ibsen. The play tells a story of a female character named Hedda Gabler who married to a scholar. The play is started with the return of Hedda Gabler and her new husband, George Tesman, from their six-month honeymoon to their new house. Tesman's aunt, aunt Julia is there to welcome them home. After aunt Julia’s departure, Mrs. Elvsted, Hedda’s and Tesman’s old schoolmate, arrives to tell the Tesmans that Eilert Lovborg, Tesman's academic competitor, has returned to town after having fallen into alcoholism and asks the Tesmans for help in finding him. Mrs. Elvsted secretly tells Hedda that she truly loves Lovborg, and leaves her home for good in order to look for Lovborg, but that she worries that Lovborg's return to the city will mean that he'll start drinking again.

Judge Brack, Tesman’s old friend, arrives as soon as Mrs. Elvsted leaves, and tells the Tesmans that Lovborg has been greeted warmly, and that his new book has been a major success. Indeed, Brack tells Tesman that the professorship that Tesman has been expecting might go to Lovborg instead. Eilert Lovborg soon arrives, and privately confesses his long-held love for Hedda. Once upon a time, they used to be friends, but Lovborg got "too close" and Hedda cut off ties with

him. Now he hopes to at least restart a friendship. Mrs. Elvsted arrives, and Hedda mischievously uses the information she has from both, Mrs. Elvsted and Lovborg, to pit the two against one another. She makes Mrs. Elvsted look like a fool for having worried that Lovborg would suddenly start drinking again and makes Lovborg become what she wants him to be.

The conflict gets bigger when Tesman comes home after having a stage party with Judge Brack and Lovborg by carrying Lovborg's manuscript, which he says that Lovborg has dropped it because of late-night drunkenness. Tesman leaves the manuscript with Hedda while he goes out to visit a dying relative. Lovborg soon arrives and tells Hedda and Mrs. Elvsted that he had torn the manuscript of his book into a thousand pieces. With this confession, Mrs. Elvsted feels that Lovborg has become so self-destructive and then leaves. Just before leaving, however, Lovborg tells Hedda that he did in fact lose the manuscript. Hedda, who possesses the manuscript herself, says nothing about it. However, she rather encourages him to follow through on his thoughts of suicide, handing him her father's pistol. Lovborg leaves, and Hedda burns the manuscript.

Mrs. Elvsted arrives that night and tells the Tesmans that Lovborg is missing and is rumored to be in the hospital. Judge Brack arrives to tell the reports that Lovborg has died by committing suicide with a pistol. This news shocks everyone in the room. With the death of Lovborg, Tesman and Mrs. Elvsted decide to work together to reconstruct Lovborg's book by using Lovborg handwritten draft that belongs to Mrs. Elvsted.

While Tesman and Mrs. Elvsted are focusing in reconstructing Lovborg's book, Judge Brack privately tells Hedda that Lovborg did not kill himself, but rather died either the result of an accident or someone else's fire. Further, Judge Brack blackmails Hedda by saying that either she must account for the pistol being hers, or do whatever he tells her to do as the only way he can keep her from falling into the police's hands or suffering through a public scandal. Realizing that she is now in Brack's power, Hedda goes into the next room and shoots herself in the temple.

E. Previous Studies

Feminism is a main movement by women in order to fight male's ideology of patriarchy. There are many concepts of feminism against the ideology of patriarchy. There are also many studies that committed in the correlation to feminism and patriarchy. Two of the studies are written by Pramusinta Putri Dewanti and Emmie McCalley. In this study, Pramusinta uses Postmodern Feminism approach to analyze Cunningham's *The Hours*. She focuses on the women's identity that pursued by the three female characters in the novel and on the process they faced in pursuing their identity as women. In this study, Pramusinta gives four notions of women's identity based on postmodern feminism approach which gives women the identities as mother, lesbian mother, wife/housewife, and as a liberated woman. According to her formulation of the research, these women's identities should not be ignored by every woman in the world.

In line with Pramusinta, McCalley also uses feminism's point of view in analyzing *Hedda Gabler's* two female characters: Hedda Gabler and Thea Elvsted. In her study entitled "*The Strength of a Woman*", McCalley tries to analyze the strength of Hedda Gabler and Thea Elvsted as female characters by comparing their qualities of being a woman. She said that "Hedda exists in a dream world where she does not have to take responsibility for any of her actions, and life is nothing but a game to her, if a boring one." In conclusion, McCalley accepts that Thea is a stronger woman than Hedda in the sense of pursuing a happiness in life.

F. Conceptual Framework

Women have been oppressed since centuries ago by men and their ideology of patriarchy. They have been put under pressure with the belief that women's roles and destinies are defined by their reproductive roles. This belief, which is then called as "biological essentialism" grows as a strong root that supports patriarchy and its notions of ideology. However, although patriarchy has strongly put the women under the oppression, women themselves are also getting stronger with their ideology of feminism.

Derived from the source of feminism, the researcher uses its branch, radical feminism, with its two principles (radical-libertarian and radical-cultural) as a standing theory in the analysis. The researcher focuses on the struggles of Hedda Gabler as a female character in Ibsen's *Hedda Gabler* in fighting the patriarchal

ideology. In this study, radical feminism with its two principles gives the notions of how to fight patriarchy and how to be a liberated woman.

The first principle, radical-libertarian feminists suggest three notions on fighting patriarchy. The first is becoming what is called as androgyny. The second is allowing freely women to experiment with their sexuality. And the third is by rejecting biological motherhood. However, in contrast, the other principle of radical feminism, radical-cultural feminists also suggest three different notions on fighting patriarchy. The first is by becoming anti-androgyny. The second is by creating an exclusive female sexuality out of the male's world. And the third is by praising biological motherhood, because they claim that it is with biological motherhood women can have the power over men.

Finally, the concept of this study is based on framework of the notions above, either correlating to patriarchy as a male ideology and radical feminism as female ideology.

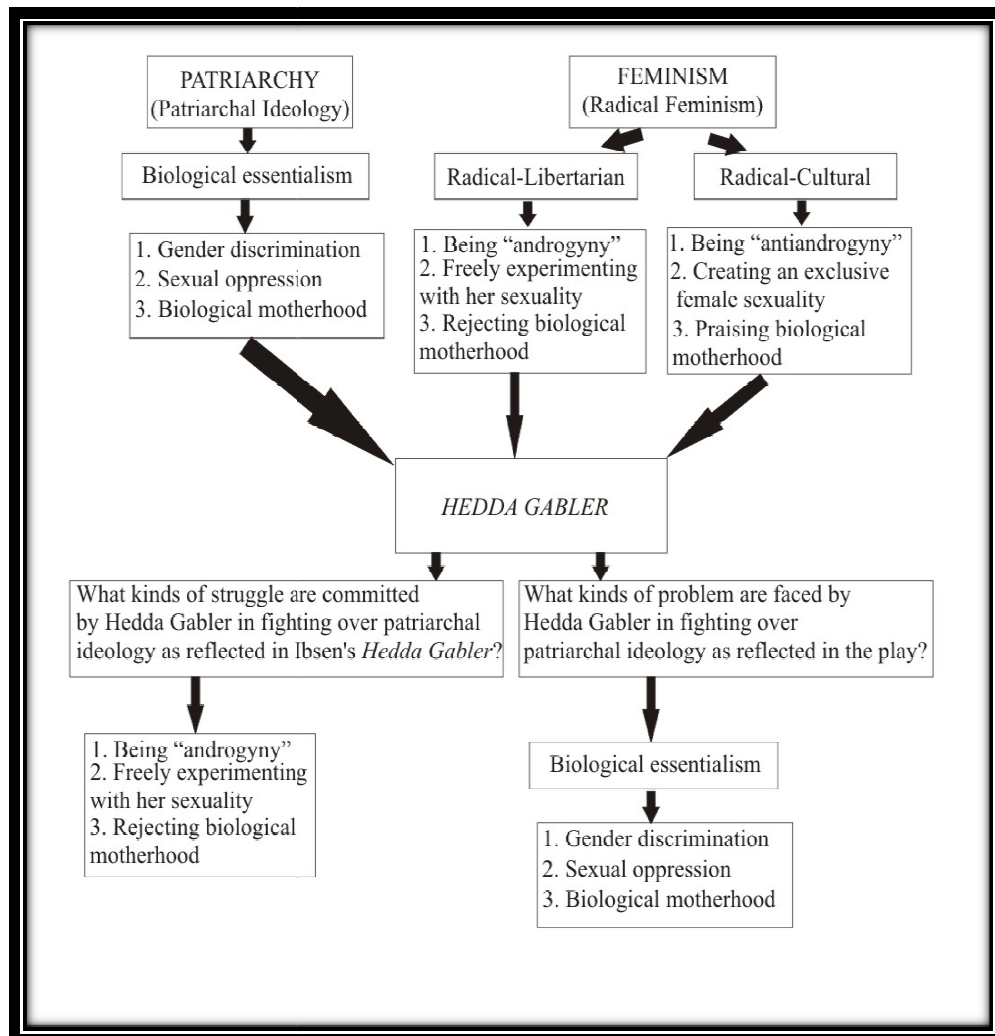


Figure 1. Framework of Thinking