

Patriarchal Oppression in Kim Ji- Yeong, Born 1982 By Cho Nam Joo: A Feminist Literary Study

by turnitin turnitin

Submission date: 04-Oct-2024 04:30PM (UTC+0600)

Submission ID: 2474748390

File name: Patriarchal_Oppression.pdf (302.17K)

Word count: 9578

Character count: 48346

Conference Paper

Patriarchal Opression in Kim Ji-Yeong, Born 1982 By Cho Nam Joo: A Feminist Literary Study

Siti Rahmah, SP¹, Eti Setiawati², Sony Sukmawan², and Susi Darihastining³

¹Department of Gender Studies, Faculty of Cultural Studies, Universitas Brawijaya, Indonesia

²Department of Linguistics, Faculty of Cultural Studies, Universitas Brawijaya, Indonesia

³Department of Indonesian Language Teaching, STKIP PGRI Jombang, Indonesia

Abstract

Patriarchal culture always brings gender oppression and unfairness. Ironically, this culture is preserved from generation to generation. The patriarchal culture of South Korea revealed in the novel Kim Ji-yeong Born in 1982 was analyzed using feminist literary studies with the viewpoint of women readers. This patriarchy lead to a great deal of oppression experienced by Kim Ji-yeong as the main character of the novel and her mother. This gender oppression will possibly continue to the next generation. Kim almost rarely expressed what she wanted to convey for all the injustices that occurred in her life. Her voice disappeared in the middle of misogynistic life. The method used in this research was a descriptive qualitative approach by taking the Kim Ji-yeong Novel by Cho Nam-joo which has been translated into Indonesian as the primary source. The results signify that Kim and women in South Korea basically do not want to be marginalized. They need to be supported and respected for their role in getting the same rights in work, household, education, social culture and politics.

Keywords: patriarki ; misoginis; feminis; ketidakadilan gender

1. Introduction

Kim Ji-yeong's Novel: Born 1982 by Cho Nam-joo depicts a wide variety of gender oppression and unfairness for the main character, Kim Ji-yeong and the women around Kim's life. Following the path of Kim Ji-yeong's life from childhood to marriage and having a child, patriarchal domination in her lives was extremely inhumane. Patriarchy is no longer a conventional issue for a gender analysis. According to Bressler, Charles E (2007), Patriarchy is a social system that recognize men as the major holders of power and dominates in the roles of political leadership, moral authority, social rights and property control. In the family domain, a figure called a father has authority over women as a mother, children and including the property. Some patriarchal societies are also patrilineal, which means that property and titles are inherited from male offspring.

Corresponding Author:

Susi Darihastining
s.nanink@gmail.com

Published: 29 July 2020

Publishing services provided by
Knowledge E

© Siti Rahmah et al. This article
distributed under the terms of
the Creative Commons

Attribution License, which
permits unrestricted use and
redistribution provided that the
original author and source are
credited.

Selection and Peer-review under
the responsibility of the WCGS
Conference Committee.

OPEN ACCESS

How to cite this article: Siti Rahmah, SP, Eti Setiawati, Sony Sukmawan, and Susi Darihastining. (2020), "Patriarchal Opression in Kim Ji-Yeong, Born 1982 By Cho Nam Joo: A Feminist Literary Study" in *World Conference on Gender Studies*, KnE Social Sciences, pages 390–411. Page 390
DOI 10.18502/kss.v4i10.7428

26
Implicitly this system institutionalizes the government and privileges of men and places women below men. [1]

Since the beginning of the novel was published in South Korea in 2016, a great deal of challenges and criticisms from groups who are comfortable with patriarchal culture. The same conditions occurred when the novel was adopted into a movie with the similar title. Even a harsh criticism has begun to be accepted by the film production team from the initial process in filming the novel. Various reviews related to the novel and movie of Kim Ji-yeong's *Novel: Born 1982* depict the patriarchal culture of South Korea which strongly oppressed women. All women who experienced oppression due to patriarchal culture emerged and expressed their opinions and even encourage a joint movement to fight for gender equality. Unfavorably, what is revealed in this novel is not comparable with the progress of K-pop, drama and fashion in South Korea which is the center for almost all generations in other countries.

Kim Ji-yeong, is a woman in her 30s who was born to a mother, during her youth, who worked as a blue-collar worker in a factory, Oh Mi-sook. Kim Ji-yeong's mother, had to give up her dream of becoming a teacher and chose to become a factory worker in order to send her three younger siblings to school. At that time, Kim's mother was only 15 years old and had just graduated from middle school. Only when her youngest sister succeeded in becoming a teacher Kim's mother continued her studies to get a high school diploma. Because of that experience, Kim's mother tried to send her daughters to school as her sons. Mi-sook considered her sons and daughters to have equal rights in education. However, Korean traditions that highly recognize man, made Kim Ji-yeong and his sister Kim-Eun-yeong were treated unfairly compared to her younger brothers, especially by her grandmother and her own father who was very conservative. The secondary treatment was received by Kim Ji-yeong as an adult. While working in a company, Kim could not be promoted to a higher position just because Kim is a woman. Even when Kim got married, the bitter experience related to gender oppression was still received. Although her husband promised to help her in domestic affairs and promised to have male children to satisfy the wishes of the family, Kim had to resign her job and her husband could not carry out his promises to share domestic affairs. Not to mention the term "momchung" describe a wife who lives at home and exploits her husband's money. From then on, Kim Ji Young began experiencing psychological issues and began to receive medical treatment. Although in the novel, it is portrayed that Kim's husband, Jeong Dae-hyeon, is a husband who is willing to ease his wife's domestic duties, but Ms. Jeong Dae-hyeon objected, because in Korean tradition, as with most eastern traditions, consider that domestic tasks are women's duties. On the other hand, Kim

Ji-yeong is also required to work at the in-law's house during big events, even though the mother-in-law allows their own daughter to sit and rest. This further oppressed Kim as a woman.

Historically, South Korea was colonized by Japan. Thus, this greatly influence most of the novel authors in South Korea, particularly when the novels depict a socio-cultural issue that mostly occurred among society. A contemporary literary criticism is assumed acceptable to be applied when examining Kim Ji-yeong novel. Within the contemporary literary criticism, a feminism constitutes as the most common movement throughout the world. The feminist movement regards an equal position and right between men and women in any circumstance. The diverse and non-identical objects with the theory and its methodology characterize a feminism study. In connection with literature, it is commonly relevant with a study related to: women literary tradition, women authorship, women readership, a language of women, women as figures, and etc.

This feminist movement was strongly influenced by A Confucian philosophical and ethical teachings. The teachings demanded women to unreservedly bow to men. According to paper about "Women Status in South Kore" by Marian Lief Palley that quote some part of the teaching, a woman's obedience is conventionally translated as: an obedience to father before marriage, an obedience to husband after marriage, and an obedience to her son when she's getting old. It is further combined with Confucianism's emphasis on relations between people rather than individual freedom; gender discrimination is justified that not only men but also women themselves recognize the subordinate nature under this Confucian system unconsciously. In fact, the "custom" of the "traditions" of Confucian groups often asserted during discussions with feminist movements originating from old Japanese civil codes determined during the colonial era. Although the beginnings of this "custom" should be seen as inappropriate to follow after decolonization in Korean attitudes, the same cultural codes under Korea and Japan were dissolved into Korean culture and considered originating from their ancestors. [2]

The recent contemporary feminist movement in South Korea was originated from Minjung Undong or the mass movement of the South Korean people. As the Minjung movement grew, they began to concern on women's rights. The exploitation of women workers in factories during South Korea's "economic miracle" became one of the major concerns on issues related to women oppression. The Minjung Undong was seen as a movement that united poor women from rural and urban areas. In the beginning, the Minjung Undong was started as a response to Japanese colonialism in South Korea and it was continued until 1961 to 1992. This movement was fought by college

students, worker union, farmers, and prominent concerned intellectuals to strive for the oppression on South Korean workers. [3]

This paper seeks to explore and examine how does the novel depict and portray the struggle of gender equality, a notion that women have the same right with men, through the perspective of feminist literary criticism. The struggle of gender equality does not only focus on men as the one who gain major benefits from patriarchal culture and society, but also focuses on women who contribute to normalize women oppression as conventional customary within patriarchal society and it is inherited to the next generation in the future. Patriarchal culture, to a great degree, allows gender oppression, particularly to women in every single aspect such as social, governmental, and political.

2. Material and Methods

This paper employed a descriptive qualitative approach that obtained a descriptive data oriented to a feminist literary criticism study. To collect the data, the authors comprehensively and thoroughly read the novel and made a comparison between the relevant written resource and the examined issues. It involved a novel scrutiny and note-down techniques. This study took primary and secondary data sources. The primary data source was Kim Ji-yeong: Born 1982 Novel by Cho Nam-joo published in 2016 and it was translated into Indonesian in 2019. While the secondary data sources were the related literature references to support the analysis. Then, it involved data reduction and data classification in accordance with the formulated problems, by identifying the structural elements including figures or characterizations, plot or distribution, and settings in the novel referred to and identification of elements of social criticism that focus on how society views women who did not have an occupation. The data analysis was presented descriptively by describing and presenting the data in the form of text structures.

3. Discussion

Feminist literary criticism is one of a variety of literary criticism (literary studies) which are based on feminist thinking that strive for a justice in viewing the existence of women, both as writers and characters in the literary works. The emergence of feminist literary criticism cannot be separated from the feminism movement that originally appeared in the United States in the 1700s (Madsen, 2000: 1). In the paradigm of the development of literary criticism, feminist literary criticism is considered as a revolutionary criticism that wants to subvert the dominant discourse formed by traditional patriarchal voices

(Ruthven, 1985: 6). The main purpose of feminist literary criticism is to analyze gender relations, the relationship between women and men socially constructed, which among others describes the situation when women are in male domination (Flax, in Nicholson, ed., 1990: 40). Through feminist literary criticism, the oppression of women contained in literary works will be described (Humm, 1986: 22). Humm (1986: 14-15) also states that the writing of literary history before the emergence of feminist literary criticism was constructed by male fiction. Therefore, feminist literary critics reconstruct and re-read these works with a focus on women, their sociolinguistic nature, describing women's writings with special attention to the use of words in their writings. Feminist literary criticism was pioneered by Simone de Beauvoir through his book, *Second Sex*, which was followed by Kate Millet (*Sexual Politics*), Betty Freidan (*The Feminine Mystique*), and Germaine Greer (*The Female Eunuch*) (Humm, 1986: 21). [4]

In feminist literary criticism according to Sugihastuti and Suharto (2005: 23) that gender concepts are used as a basis for analysis. There are five concepts of gender analysis. First, gender differences are differences from social attributes, characteristics, behavior, appearance, manner of dress, role. Second, gender disparity is the difference in political rights, voting, attitude between men and women. Third, genderization is the confusion of concepts in an attempt to place gender at the center of attention to self-identity and the views of and towards others. Fourth, gender identity is a description of the type of sex that should be owned and displayed by the character concerned. Fifth, gender roles are the roles of women or men which are actually applied. In addition, according to Rutven (in Muhammad Nurachmat Wirjosutedjo and Rachmat Dioko Pradopo, 2004) that feminist literary criticism, among other things, explores how women are represented, how texts are realized with gender relations and social differences. In addition, feminist literary criticism discusses how women are portrayed and how the potential that women have in the midst of power in a literary work. [5]

The main theme of Kim Ji-yeong: Born 1982 novel is a gender oppression issue. The notion of misogynist attitude is strongly portrayed in this novel. The author portrayed all the occurrence of gender oppression that were experienced by Kim Ji-yeong starting from her childhood life to her marriage life. [5]

3.1. Boys are prioritized in the family

In South Korea, having a son was considered as a blessing rather than having a daughter. When a pregnant woman checked out her fetus, and found out that it was a girl, they normally decided to abort the pregnancy as if having a daughter was a medical issue.

A woman who have a boy during her pregnancy will be very proud in the front of her parents-in-laws and she can eat and get everything she wants. Meanwhile, when a woman who have girl during her pregnancy, she will be restless during the entire months of her pregnancy. Discrimination also occurred in the family of Kim Ji-yeong.

The following excerpts depict the discrimination that occurred.

Excerpts (1) ⁷ “*It’s okay, the second child later might be boy*” (page 25)

Excerpts (2) ⁷ “*It’s okay, the third child later might be boy*” (page 25)

Excerpts (3) “*The next child later might be boy*” (page 141)

Excerpts (1) “*It’s okay*” (page 141)

The excerpts (1) and (2) depict the moment when Kim’s mother gave birth of Kim Eun-yeong and Kim Ji-yeong, where her mother felt guilty by giving birth a daughter. Kim’s mother even apologized to her in-laws and cried.

Meanwhile, the excerpt (3) from Kim’s mother and the excerpt (4) from Kim’s in-laws signify that the similar circumstance occurred again in Kim’s generation. When Kim gave birth a daughter, Kim’s mother and in-laws tried to comfort Kim. However, Kim did not think that she needed to be comforted because Kim and her husband thought that Kim should give birth a son.

³ When a mother gave a birth of son, he will always be prioritized in the family, for instance, he will get a full of nutrients and nourishing food. Meanwhile, a daughter will be treated as if she is a stranger. The following excerpt depicts the discrimination that occurred during Kim’s childhood

Excerpt (5) “*It’s ashamed for me, so I don’t want to drink it anymore*” (page:22).

The excerpt above depicts the reason why did Kim’s sister did not want to drink Kim’s brother milk Kim and her sister were slapped by their grandmother when they drank their brother’s milk. After that, Kim did not want to even touch her brother’s milk and her sister replied

When Kim’s grandmother had passed away, Kim’s sister frequently protested to her mother that her brother could not take a role in helping them in domestic works. It is depicted in the following excerpt.

Excerpt (6) “*What? Underage do you think? When I was ten I helped to prepare Kim’s school utilities and checked her assignments. We also mopped the floor, washed the clothes, cooked the ramyeon or made a fried egg*”. (page 58)

Excerpt (7) *“He is the last child”*. (page 58)

Excerpt (8) *“No, it is not because he is the last child, indeed it is because he is a boy”* (Page: 58).

The excerpts above signify that Kim Eun-yeong has understood the gender oppression she experienced. Yet, Kim’s mother defended Kim’s brother by saying that he was still children and could not take a role in domestic works. On the other hand, Kim just reminded her mother that Kim took a role in helping her mother when she was a child with her sister. Kim understood that it was a privilege given to boy and it was normal within their culture and social life. Kim’s father is a conventional person. He loves Kim’s brother more than Kim and her sister. Kim’s father and brother are men. They indeed receive a great deal of social benefits within their life and did not once think of the oppression obtained by women around their life although the women oppressed are close to them.

3.2. Sexual Abuse in School

Kim remembered that when she attended Primary School, her 50 years old male teacher always touched girls’ breast by using finger-like pointer to check the name tag of the students. Sometimes, the teacher also took off girls’ skirt to check girls’ uniform. One day, the teacher forgot to bring the pointer and left it in the classroom. One of Kim’s friend who have the biggest breast among the students in the classroom took the pointer and stepped on it while crying (page: 61-62).

When attending middle school, Kim attended a mix gender school. The school had a strict rule about school uniform. The girls were obliged to wear long skirt without showing the body shape and full-covered under shirt before wearing a uniform. The girls were forbidden to wear tank-top, sleeveless shirt, or bra only before wearing uniform. During the winter, the girls were really suffering. They were prohibited to wear sneakers and they should wear formal shoes with black stocking without socks. This made them suffering. The school was also strict to the boys, but when the boys did not wear what the school obliged to them, most of the teachers simply ignored it. One day, a girl student was punished since she wore sneakers to school. The girl protested why the boys were allowed to wear sneakers and shocks while the girls were not allowed. The teacher simply replied:

Excerpt (1) *"We all know that boys love to move, they can sit for a while. They will play football, basketball, baseball, or just jumping around. It is impossible for them to move when they wear formal shoes without shocks".* (page 52)

The student then replied.

Excerpt (2) *"Do you think we, the girls, do not play around? Do not move around? Wearing skirt, stocking, and formal shoes makes us uncomfortable to move around. When I was in primary school, I loved to jump around, play around, play a jumping rope everyday".* (page 52).

The excerpts above depict the disputation between the student punished and teacher. They debated over the reason of teacher in allowing the boys to wear sneakers to school and the girls did not allow to. However, the rule remained applied. The student was still punished and the school did not change the rule. But the teachers just ignored the girls when they wore sneakers or sleeveless shirt (page 52 54).

When attending senior high school, Kim thought that this world was full of idiotic and brainless people. Despite being annoyed by male seniors at school who frequently touched their shoulders, rubbed the back of their neck, or tried to peek behind the buttons of their shirts, the girls only tried to avoid it. The girls were also uneasy with male teachers at school, because some were patting the buttocks of girls or rubbing their backs between bra straps (page: 61-62).

During high school, Kim also took additional courses outside school hours. One time, Kim was followed by her boy classmate when she left the class at night. Kim was scared and borrowed a lady's cellphone to send a message to her father to immediately pick her up at a bus stop near the house. But Kim's father blamed Kim instead. According to his father, Kim wore a skirt that was too short and took the location of the course too far. His father asked Kim to dress properly and behave properly. Kim must be able to avoid dangerous roads, dangerous times and dangerous people. If she could not avoid, she was the one who were blamed. Kim continued to blame herself. But one day, a lady helped her and said to her that it was Kim's mistake and she needed to be felt guilty.

Excerpt (3) *"the guilty were on them, not you. But there are more good men in the world"*(page: 66).

The excerpt above depicts that Kim does not need to feel guilty for what she wore since her father considered that her outfits were inappropriate and her classmate stalked her and tried to sexually abuse her. The lady awakened Kim's mind that it was her mistake and encouraged to stop blaming herself. Finally, Kim decided to drop out from the courses.

3.3. Gender Discrimination in the Workplace

When she began the fourth year of college, Kim realized that the employment for women was very small compared to men. Her senior, a smart woman, the best graduate in her department with good foreign language skills and received various awards failed to get a job in a company that she longed for. Apparently, the failure was because the university only recommended male graduates. The following excerpts depict the discrimination occurred in the context of professional working

Excerpt (1) ⁷ *"The company will be burdened if a woman is too smart. Take a look now, do you know how intimidating you are?"* (page: 95).

The excerpt above was stated by the Head of the Department. Kim's friend shocked with the statement. The reason is that every company prefers the impression emitted by men because they have served in the military and will later become the head of the family. What happened many years later, this woman became a successful independent lawyer, and the university was busy boasting that she was a graduate of their university.

Then the following excerpts depict the discrimination during the interview.

Excerpt (2) *"...but the client kept trying to make physical contact such as touching your shoulders or thighs. What will you do?"* (page 100)

Excerpt (3) *"I will avoid by reason of going to the toilet or going to get other files".*(page 100)

Excerpt (4) ⁷ *"Then that bastard's hand must be broken! The problem is also with you! Giving us a question like that during an interview is sexual harassment too! Do you want to ask that question to male applicants?"* (Pages 101-102).

The excerpt (2) was a question by the board of HRD during the interview to Kim and other interviewees. While The excerpt (3) was Kim's answer assuming that Kim was saved by the answered. The other interviewees gave a straightforward response and stated that it was a sexual abuse and required to be resolved through legal process and the board of HRD just shocked with the responses. In the end, none of them was offered the position as stated in the excerpt (4).

Discrimination in employment that was very controversial in 2018 was the recruitment of workers in several companies, where CNN reported that the company manipulated the score of the female applicant's exam results therefore more men could enter the company. These companies include ³⁸ KB Kookmin Bank, KEB Hana Bank, and Shinhan

Bank. The lawsuit was then filed with the company, but the South Korean court only asked the company to pay a relatively small fine after the company was found guilty. [8]

³ When she graduated from college and was accepted to work in a company, Kim was highly accomplished. But even so, Kim could not get a promotion because her company prioritized male workers, even though the male workers chosen by the superiors did not want to accept, because they realized that their capacity was not sufficient. The company considers male workers as a long-term project. Choosing female workers will only make it difficult for women to work professionally because they will enter the period of marriage and having children. Aside from being difficult to promote, women in South Korea were paid less than men. If a man received 1,000,000 won, then a woman received 633,000 won (page: 123).

⁸ The Gender Gap Index released by the World Economic Forum in 2018 reported that South Korea ranked 116th out of 144 countries for gender equality. ²³ The country was rated as the worst in terms of discrimination towards women working among 29 members of the Organization for Economic Cooperation and Development, according to an index revealed by the British magazine The Economist. This is in line with a survey conducted by the women's rights group Womenlink on 1257 women from their teens to their 70s. As many as 93 percent answered "no" when asked whether Korea is a country that promotes gender equality. Only two percent said that women were treated the same while five percent did not respond to the survey. [7]

In addition to the low appreciation of women's performance, they also experienced sexual harassment through spy cameras installed in women's toilets. The culprit was the office security guard who took photographs of women using the toilet and it was uploaded at one of the adult sites. Good fortune in favor of Kim, the installation of the camera occurred after she resigned from work because she had to take care of her child. Her office friend told me that the incident greatly affected the female workers.

¹ Excerpt (5) *"Many female employees took medicine and attended counseling. Some swallowed excessive sleeping pills and had to go to the ER and some even resigned from work"* (pages: 154-155).

Excerpt (6) *"What will happen to this company if everyone finds out? All male employees have parents and family. We could not ruin their lives right? However you women are also disadvantaged if everyone knows your photos are widespread"* (page 156).

Excerpt (7) *"Having a wife and parents is no reason to condone such acts. Instead you change your mind. If you continue to live with that mindset even*

though you are fortunate to avoid problems this time, something like this will happen again. You know all this time we haven't received adequate training to prevent sexual harassment, right? "(Page 156).

The excerpts above depict the way the men in resolving some problem. It further signifies that the way men solving the problem is different from how the women solve. Unfortunately, the Director decided to close the case to preserve the good name of company and male workers (excerpt 6), since the director is man. In this context, the female workers tended to be more brave in expressing their opinion related the oppression. By reminding that the company is also obliged to create a safe place for the workers. While the perpetrators of crimes only think of trivial things that would disappear from them, women victims were prepared to lose everything.

Related to the issues above, in 2018, a thousand women in South Korean demonstrated to the government and demanded to punish those who installed a spy camera in public places and uploaded the video to the adult sites. The demonstration demanded that the men who uploaded and installed must be punished. It further raised a trend through hashtags #mylife is not your porn content. Mostly, the young adult women were the victims of this case. Finally, the government arrested the perpetrators and they were a teacher, lecturer, doctor, priest, civil servant, police, even a judge. But they only received a minor punishment such as insignificant fine, months of trials, revoking the right to speak and express about the disagreement of feminist movement. In May 2018, President Moon Je-in was regret that the case number of spy camera increased from 1000 cases to 6500 cases in 2017. [8]

In 2014 when Kim resigned, one in five women who were married in South Korea, resigned due to her marriage, pregnancy, childbirth and nurturing their young children. [5] The level of participation of Korean women in economic activity declined after and before birth at different age ranges. 63.8% [women aged 20-29 years participated in economic activities, and decreased to 59% for those aged 30-39 years, then rose again to 66.7% in the age category of 40 years. [5] (pages 145-146).

3.4. Discrimination and Sexism in Public Places

Kim received a lot of discrimination while in public places. The discrimination came from women as well as men. This made her cry and protest to her husband. Yet, her husband replied that it was only Kim negative feelings. The following excerpts depict the discrimination received by Kim while in Public Places.

Excerpt (1) *"A lady walk in the subway with a protruding belly in search of money still want to have children?"* (page: 140).

Excerpt (2) *"I also want to have a husband who works, so I can take a leisurely walk around drinking coffee" ... " Cafe Lady is lucky "... " I don't want to marry Korean women "...* (page 164).

Excerpt (3) *"The price of coffee is 1500 won, they also drink coffee at the same price ... do I not have the right to drink coffee worth 1500 won? I'm not stealing your money either. I had given birth to a child with much effort, giving up my life, my work, my dreams, my whole being to raise my child. But instead it was considered like an insect. Then what should I do now?"*(Pages: 165-166).

The excerpt (1) was received by Kim during her pregnancy and she needed to take a train after working at her office. Kim tried to look for handle since the seats were fully occupied. No one offered the seat to Kim and one female college student verbally attack Kim and this made Kim very sad. Finally, Kim decided to stop at one station and took taxi to go home. The excerpt (2) was received by Kim when she was at the coffee shop. Kim bought a discounted Americano and listened some men and women were gossiping her. Kim was very sad that they called her a "Café Lady". This calling was common to refer to a woman who spend her husband's money to buy an expensive coffee. Kim told to her husband and it is expressed in the excerpt (3).

3.5. Double Burden of Women

Kim's mother, Oh Mi Sook successfully became a mother who dared to adopt a way of raising children a little differently from most other parents in South Korea, who always give boys more privilege. Kim's mother did not limit her daughters instead encouraged their children with their choices, so that Kim and her sister grew strong and supported her younger brother. Mrs. Kim didn't want her past to be repeated in her daughter. Mi Sook has three younger brothers. Because a man was considered to have to succeed for the sake of the good name of the family, so Mi Sook was willing to bury her dream of becoming a teacher. Mi Sook, who was then only 15 years old began to work hard at the factory to send her three younger siblings to eventually become doctors, police and teachers.

Kim's family experienced a decent living from the economic aspect because of the role and hard work of the mother. Her mother would do any work that could help pay for the children's school fees.

One day, Kim's mother and father were fighting and claimed each other which one had the greatest contribution. It is expressed in the following excerpts.

Excerpt (1) *"I suggested we open a porridge restaurant. I also bought this apartment. So far, the children take care of themselves. Your life is a success, but not of your own efforts, so be kind to me and the children. You are drunk. You should sleep in the living room tonight."* (page: 87).

Excerpt (2) *"Of course, of course. Half of this all were because of you. You won my half respect Mrs. Oh Mi Sook"*. (page: 87).

Excerpt (3) *"A half ? It should be 70:30 right ? I am 70, and you 30 "* (page :87)

The excerpts above depict the significant contribution of Kim's mother in the family compared to Kim's father. Kim's mother needed to work and at the same time required to do the entire domestic works. If Kim's mother did not work, Kim's family would be suffered. Perhaps, Kim Ji-yeong and Kim Eun-yeong would work a blue-collar workers in a factory as her mother did back then and could not pursue the education.

Kim also needed to experience a double burden as a woman in her family. Kim required to take care all the domestic works. One day, Kim could not move her wrist, and she went to the orthopedic clinic. Kim confused with the advice given by the doctor and she considered that the doctor gave no solution.

Excerpt (4) *"Don't move your wrist too much. There is no other choice"*.

Excerpt (5) *"I have to babysit, wash clothes, clean the house ... I can't possibly not move my wrist,"*

Excerpt (6) *"People in ancient times had to use a wooden beater to wash clothes, then boil it in the fire then rubbed while crouching. Now there are washing machines and vacuum cleaners. Nowadays women don't need to bother anymore right?"*

The above excerpts depict the conversation occurred during the consultation to the doctor. Kim only grinned inwardly when the doctor compared women nowadays and women in the past, *"Can dirty clothes walk alone to the washing machine, water and detergent also cannot enter themselves, clothes that have been washed cannot attach*

themselves to the clothesline and the vacuum cleaner will not walk alone while carrying a wet cloth. It's the same as the doctor's work which is facilitated by technology." For Kim, it was easy to say that. Everyone recognizes that technology continues to evolve and physical energy needs are reduced. Another case with housework. Kim felt that people still have a dualistic view of the role of housewives. Sometimes, some say being a housewife means having a much time to be relaxed at home, on the other hand sometimes there are those who consider **that it is the most important job in the world and someone** has to **pay it** (page 149).

And when Kim was doing domestic works that were compensated, Kim was hurt knowing she was undermined like a parasite "momchung".

3.6. Discrimination and Sexism in the Husband's Family

Kim and her husband actually agreed to postpone having a baby. However, her husband's family did not want to listen to their reasons, even discussing why Kim was not yet pregnant. They thought Kim was the one who had problems, because Kim was no longer young, her body was too thin, her hands were cold and her blood circulation was not smooth, her pimply chin indicated her womb was not good. One of her husband's aunts, advised Kim's mother-in-law, "Give vitamins to your daughter-in-law so she can get pregnant quickly. She must be sad". Even though Kim was healthy, not sad and only wanted to discuss her pregnancy plans with her husband. But as usual Kim was unable to voice her opinion. Finally, because of the insistence of the in-laws and masculinity of the fragile husband for fear of being accused of being unable to have a baby, Ji-young has to sacrifice a lot of things she likes, the work she likes, the money she gets from her work, by becoming a housewife. Meanwhile, her husband did not lose anything. (pages 133-134)

In addition, as a married woman, Kim must take responsibility for her husband's family. If in-laws hold a family event, Kim was obliged to help with everything including serving all of her husband's family. Kim's brother-in-law, her husband's sister, when attended at the family event, was left by her in-laws to relax, while Kim had to work tirelessly in the kitchen. Kim did not want to be considered weak by her mother-in-law so she did not want her husband to help ease his work. Kim Ji-yeong as a housewife and mother of a toddler who in her daily life has been tired of working without rest, must get tired when visiting her in-laws' house.

One time Kim and her husband must attend the Chuseok Day commemoration event at her husband's parents' house. During this situation, it was the first time of Kim in

expressing her feeling. To a certain extent, when Kim faced problems, she could not express her feeling. Kim could not explain who and what to blame. But Kim frequently felt that she was treated unfairly and she decided not to complain what she felt (page 41). After her marriage, Kim frequently complained to her husband. But, one day, when she and her husband attended *Chuseok* in her husband family house, she expressed her feeling. She remembered that some of her friends expressed what their feeling related to unfair treatment they received. The following excerpts depict the situation when Kim expressed her feelings.

Excerpt (1) *"Are you tired?"*, Kim answered

Excerpt (2) *"Oh Mother, actually Ji-yeong's body is always aching and sick during the feast"*.

Excerpt (3) *"What do you mean? What kind of attitude is that in front of parents? How many times a year can our family get along together with Dae-hyeon and Soo-hyeon? Do you mind gathering and spending time with your family? Is that so?"*

Excerpt (4) *"Father with all due respect, let me say something. Is the so-called family only limited to this family? We also belong to the family. We can also meet with our three children on holiday. ... If your daughter goes home, you should also let our daughter go home too."* (pages: 17-18).

The excerpts (1) and (2) above depict the conversation between Kim's mother-in-law and Kim. Kim said that during the feast, her body felt really tired. Then, the excerpts (3) and (4) showed that Kim's father was angry to her and Kim replied the anger calmly. In this moment, Kim's husband was aware that Kim was different.

As a result of the fear for being rabble-rouser in the in-laws family, more Korean women are choosing not to get married. In addition, even though women are permitted by their husbands and families to work, domestic tasks are still required by the wife alone. But if marriage or birth rates decline and the number of deaths/suicides increases, South Korea experiences a significant decrease in population. Depopulation is caused by most South Koreans who are reluctant to settle down. Women in South Korea even organized the #NoMarriage campaign, a campaign against marriage, according to Bloomberg (30/7/2019). This is to break the social construction that marriage is a time classification. This movement has even created a social network ³⁷ called **Elite Without Marriage, I am Going Forward (EMIF)**. One of the activist who loudly discussing this campaign is Baeck Ha-na, who prefers to pursue future ambitions. Baeck and her friend, Jung Se-young, used their YouTube channel, SOLOdarity, as a platform to talk

about patriarchal dominance in South Korea and how to give women space to talk. In the discussion, most women chose to remain alone rather than comply with social pressures to get married under their 20s. Quoting from Fox News, EMIF founder Kang Han-byul assesses that the biggest mistake of the South Korean government is failing to listen to the idea of women as those who conceive and educate children, but do not pay attention to many things unspoken, especially psychological and mental issues from women. [13]

3.7. Depression

The novel also depicts sensitive sub-topics about mental illness, depression. In this case, the issues were not noticed by family members and even Kim herself. After becoming a mother, and starting raising her baby girl, Kim faced many difficulties. The consequences as a mother turned out to be very heavy. Kim was like being locked up at home, and could only do things related to her child. If she presented herself as a person not as a mother, then people would doubt her ability as a mother. It felt like losing life, work, identity and dreams. When Kim was just enjoying a moment at the cafe, people immediately accused her of being cafe lady and selfish wife for wasting her husband's salary. Even in misogynistic times, the role of a mother is no longer meaningful (pages 188-189). Despite the fact, the husbands put their children and wife in different places from other women. For those who call their wife and daughters "extravagant women" or "cafe lady" not themselves (page 190).

Unconsciously, Kim faced depression, and at certain times she seemed to take on a different personality in communicating with her husband. Sometimes she spoke as her husband's mother, sometimes as her friend, sometimes as her grandmother. Kim's husband first realized that something had happened to Kim. He was willing to return from the office early to help with his wife's domestic work including caring for their daughters. Her husband tried to find a psychiatrist who could help Kim get well and advised Kim to go consult with the reason that Kim could not sleep lately and looked tired. Kim thanked her husband and also said that she might experience postpartum depression. (page: 18).

The psychiatrist who helped Kim in counseling several times also thought the same as most other people when she saw her coworker resign due to miscarriage several times. "No matter how many people, women workers will only cause a lot of difficulties if they cannot deal with childcare issues. To be sure we have to find someone who is single to replace him "(page 190)

The analysis of the novel with feminist literary criticism relates to the concept of a woman as reader, because all this time it seems as if literary works are aimed at male readers. Through this criticism there has been renewed recognition of the existence of female readers. Furthermore, this can be considered to reduce gender bias in literature. Feminist literary criticism according to Yoder (in Sugihastuti and Suharto, 2002: 5) is like a quilt that is sewn and formed from a piece of square fabric at the bottom coated with soft cloth. This metaphor signifies that feminist literary criticism represents a strong foundation to unite the position that a woman can consciously read literary works as women. Djajanegara believes this criticism involves women, especially feminists, as readers. The center of attention of the reader is the portrayal of women and the stereotype of women in a literary work (in <http://journal-humanities.ugm.ac.id>). Feminist literary criticism is the study of literature that directs the focus of its analysis on women. Djananegara argues that the study of feminism is one of the literary studies based on the view of feminism who are struggle for justice in looking at the existence of women (Wiyatmi, 2006: 113). Feminism was born and began to emerge around the end of the 1960s in the West, with several important factors that influenced. This movement affects many aspects of life and affects every aspect of women's lives (Sugihastuti and Suharto, 2005: 6). Feminism was born with the aim of finding an equality between men and women. Feminism is a women's movement to reject something that is marginalized, demeaned, secondary, and subordinated by culture, social, both in the public and domestic aspects. With the emergence of the feminism movement, society began to be open and aware of the inferior position of women. Western feminism movement is characterized by demands for freedom and equal rights hence women can also hand-in-hand with men in the social, economic, educational, and political sphere. [6]

Based on the Kim Ji-yeong novel, the authors of this paper found several analysis related to gender oppression that occurred in almost all women regardless of who they are. All figures represented in this novel are formed with the same culture. Patriarchy is normalizes all forms of oppression to women. There are many things discussed by the female characters in the novel, which signify how their struggle to get the equality as men even in different ways. Kim's mother and sister, are figures who can loudly speak out for the oppression they face in the family. This is different from Kim Ji-yeong. The gender oppression she received and experienced from her childhood made Kim bury her feelings more than expressing it. As written in the novel, Kim could not explain what was wrong, but Kim was upset and was not treated fairly. This is presumably because she was not used to express her mind and Kim did not complain any of it (page 41).

When she got married, Kim could convey her thoughts even if only to her husband. Kim Ji-yeong could loudly speak only to her in-laws during the Chuseok celebration. What triggered it was her memory of her female friends who had been able to speak out protesting the injustices they had received.

This novel raises a great deal of living conditions for South Korean women in various generations. The dreams of women are so big for themselves, but they must submit to the patriarchal culture that has taken root in society. South Korean women are in better condition now than what have been experienced by Kim's mother. It is terrible to imagine what Kim's mother experienced. Her experience as a girl who had to succumb to his brothers for the sake of a social prestige that successful men show successful families as well. During her young age, she worked hard without eating and sleeping enough for her younger brother. Her experience as a daughter-in-law who had to cry and apologize to her in-laws every time she was pregnant a girl. Even this lead her to abort the third baby when she knew it was a girl. Everything for the sake of culture that put men above all else. As her parents-in-law's opinion, boys will be more profitable if they grow up. They can work, make money, and pay for the elderly's life. Despite the fact that none of their sons took care them other than and Kim's father and mother.

The country's progress in the economy is due to a culture of hard work with long working hours, although it must be paid by getting disproportionate wages. South Korean women prefer to continue working with such consequences, as long as they are not underestimated by society. Every misogynist South Korean man and woman who is reading this novel should be able to change their views. But until now it is known that South Korean women are still not fully independent from this patriarchal culture. Accordingly, it creates various discussions that invoke various movements against patriarchal culture. This novel is much blasphemed by misogynistic men and women. Even when the novel was adopted to a movie with the same title, all the production teams received tremendous pressure and there were even groups asking the government to reject the movie.

According to Aulia Adam in her review of the film, there were three groups of people who were targeted: those who were disturbed by patriarchy, those who were still worried about the patriarch's harm and began to ask questions about the status quo; and those who defend patriarchy and are increasingly uncomfortable and are forced to boycott this movie. [9] ³² Michael Kraus, Stephane Cote, and Dacher Keltner in their publications entitled *Social Class, Contextualism, and Empathic Accuracy*, stated that the higher one's privilege, the more privileged a person will have lessen empathy. [10]

It is expected that all misogynist male in South Korean read this novel and changed their mind about women. However, to date, it is known that South Korean women are not completely free from patriarchal culture. This further ignites more discussion and movement to oppose patriarchal culture. Unfortunately, this novel received much rejection from both misogynist men and women. Even further, when this novel was planned to be adopted as movie, a great number of people rejected and asked the government to boycott the movie.

According to research conducted by Putiri, Aqmarina Lailani (2014), related to Confucianism in the roots of South Korean culture, Confucian values greatly influence the existence of gender inequalities and patriarchy. Confucius asserted that women only have interests in taking care of their families, therefore in modern times women are prohibited from engaging in the industrialization sector except several jobs such as sewing, processing food and other domestic work. Women from the aristocratic family must dedicate themselves to their husbands and take responsibility for maintaining the social status of the family. Women are not entitled to wealth and will only get an award from their husband's family if they can give birth to a son and can make their sons useful. [11] Historically, only lower class women could do work outside the house. During the Japanese colonial era, many women were finally involved in the industrial sector with low wages. The development of the industrial sector has increasingly encouraged women to work outside the home to improve the family economy thus South Korea could get through the monetary crisis during 1997-1998. An increase in the workforce is followed by high levels of education and women are increasingly aware that their position should be equal to men (Kim and Graf, 2001). [11]

As a result of the unequal positions between men and women in marriage, more women in South Korea refuse to get married. In 1996, there were 434,900 marriages that took place. Meanwhile, in 2018, the number will drop dramatically to 257,600 marriages, according to The Straits Times page. The impact, fertility rates in South Korea also declined. To keep the population stable, the fertility rate must be 2.1. Meanwhile, in South Korea in 2018, the fertility rate decreased to 0.98. It further means that fewer women want to have children. In addition, many South Korean women think that dating, sex, marriage and motherhood will only place their position subordinate to men while men discourage men from engaging in domestic work. [13]

The movement against marriage by South Korean women began to make an impact, especially in the economic aspect. The decline in economic movement is constant because the population is constantly decreasing. Based on World Bank data, South Korea was listed as the country with the lowest birth rate in the world. In 2010, 64.7

percent of South Korean women believed that marriage was important. But, in 2018 only 48.1 percent agreed on the idea. More than 20 percent of wedding celebrations in Seoul were closed. In 2019, the local government also announced that at least three elementary and junior high schools were closed due to a shortage of students. Seeing these figures, the South Korean government has formed the Presidential Committee on Aging Society and Population Policy in 2017, to socialize that marriage and childbirth will not limit women's mobility. [13]

Another discrimination faced by women in South Korea is the standard of beauty determined by ⁴¹ society, where women are expected to appear passive, childish and cheerful (The Straits Times). In addition, attractive appearance is also a plus point, such as having smooth white skin, long hair, wearing makeup and feminine clothes. This led to the movement "Escape the Corset" where women decided to cut their hair short and confidently go outside without makeup at all. They do this because they do not want to submit to the beauty standards that exist in South Korea. Even the founder of this movement, Bonnie Lee, dreamed of making a special residence for women who decided not to marry. [15]

4. Conclusion

The story experienced by Kim Ji-yeong, represents what most women experienced, especially in the Asian Region which still maintain a patriarchal culture. This is very inversely proportional to those conveyed through Kdrama and Korean movies which until now influenced all people all over the world. This patriarchal condition will continue to be repeated in every generation if no one starts from ourselves to respect the role of women and promote gender equality. This can be achieved from education in the family. What is expressed by an adult, will greatly influence the child in the future including the values of gender equality. If not, there will always be another Kim Ji-yeong, who will always spark controversy because it is considered to be a symbol of women's struggle in the midst of the patriarchal culture of South Korea.

Jamie Chang, a professor at Ewha Womans University who translated the Kim Ji-yeong Novel, Born: 1982 for the British market, said that when translating the novel she was emotionally challenging. There are many questions about the character of Kim Ji-yeong who could not voice her idea but on the one hand realizing that the struggle of Kim Ji-yeong took a long time. [16]

¹⁷ This novel encourages women to be more willing to open their voices and stand up for themselves in dealing with the inequality as well as gender-based harassment

in society. Besides, it promotes them to be able to ask expert ¹⁵ help in dealing with depression and the burden of life. The support system around women is very influential to help themselves avoid depression and mental illness. Starting from ²⁹ the division of tasks and roles in childcare, earning a living, the division of domestic roles, and etc can make everyone avoid mental stress and there is no blame for each other's patriarchal family conditions, but more importantly ¹ we learn to accept reality and take an attempt to deal with mental illness as individuals, families and communities.

What Kim Ji-yeong and other women need is respect and trust. Women have the same rights as men. It is not complicated for society if women want to be recognized, reliable, loved and valued. The existence of an empathy attitude towards women's feeling by men, it will greatly encourage both of men and women to have an equal position in family, or in the community. In addition, as long as patriarchal culture is maintained, the stigma about women and men persists. Women will remain the men's subordinate. Because being a woman is difficult and being a man is a privilege. ²⁷ Tong (1998) states, "What I value most from feminist thinking is that even though it has a beginning, feminist thought has no end. Feminist thinking allows every woman to think with her own thoughts. Not only the truth but the truth that will free women ". [17]

References

- [1] Bressler, Charles E. *Literary Criticism: An Introduction to Theory and Practice* 4th-ed. Pearson Education, Inc. 2007. ISBN-13: 978-0-13-153448-3
- [2] Palley, Marian Lief (Desember 1990). "Status perempuan di Korea Selatan: Tradisi dan perubahan". *Survei Asia* . 30 (12): 1136–1153
- [3] Louie, Yoon; Ching, Miriam (Juli – Agustus 1995). " Minjung feminisme: gerakan perempuan Korea untuk gender dan pembebasan kelas". *Forum Internasional Studi Wanita* . 18 (4): 417-430
- [4] Wiyatmi, K. S. F. (2012). *Teori dan Aplikasinya dalam Sastra Indonesia*. Yogyakarta: Penerbit Ombak
- [5] Pusat Bahasa Al Azhar. (2013). *Kritik Sastra Feminisme*. Retrieved from February 03, 2013. <https://pusatbahasaalazhar.wordpress.com/pesona-puisi/kritik-sastra-feminisme/>
- [6] Dreamers.id. (2017, September). 9 dari 10 Wanita Mengatakan Korea Selatan Masih Diskriminasi Gender. Retrived from September 29, 2019. <http://berita.dreamers.id/article/67239/9-dari-10-wanita-mengatakan-korea-selatan-masih-diskriminasi-gender>

- [7] Dayana, Anggit Setiani. *Kim Ji-yeong Born 1982 dan Reaksi Publik Korea Soal Isu Gender*. Tirto.id. Jakarta. 2019
- [8] Adam, Aulia. 2019. *Kim Ji-yeong Born 1982 : Mengurai Patriarki Secara Gamblang*. Tirto.id. Jakarta. 2019
- [9] Sofyan, Abdurrahman. *Film Kim Ji-yeong Indonesia Banget. Laki-laki berani nonton, nggak ?*. VOXPOP Indonesia. Jakarta. 2019
- [10] Putiri, A.L. (2014). Konfusianisme di Korea Selatan : Kajian Mengenai Pengaruh Budaya Terhadap Kehidupan Sosial. *Ekonomi dan Politik Masyarakat Korea*, vol. 3, no. 2, 192-202.
- [11] Riani, Asnida. *Cara Perempuan Korea Selatan Lawan Tekanan Buru-buru Menikah*. Liputan6.com. Jakarta. 2019
- [12] IDN Times. (2019). *Budaya Patriarki Kental, Banyak Perempuan Kosel Memilih Tak Menikah*. Retrieved from Desember 10, 2019. <https://www.idntimes.com/hype/fun-fact/kena-zakiah/perempuan-korea-selatan-memilih-tidak-menikah-karena-budaya-patriarki-kental-c1c2>
- [13] Law Justice. (2019). Film feminis yang angkat isu seksisme picu ketegangan di Korsel. Retrieved from October 26, 2019. <https://www.law-justice.co/artikel/74630/film-feminis-yang-angkat-isu-seksisme-picu-ketegangan-di-korsel/>
- [14] Tong, Rosemarie Putnom. *Feminist Thought*. Westview Press. Colorado. 1998

Patriarchal Oppression in Kim Ji-Yeong, Born 1982 By Cho Nam Joo: A Feminist Literary Study

ORIGINALITY REPORT

16%

SIMILARITY INDEX

7%

INTERNET SOURCES

3%

PUBLICATIONS

14%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Aligarh Muslim University, Aligarh Student Paper	1%
2	Submitted to President University Student Paper	1%
3	Submitted to Georgetown University Student Paper	1%
4	Submitted to UIN Sunan Gunung Djati Bandung Student Paper	1%
5	en.wikipedia.org Internet Source	1%
6	repo.bunghatta.ac.id Internet Source	1%
7	Submitted to University of Hong Kong Student Paper	1%
8	Submitted to Hong Kong Baptist University Student Paper	1%

9	Submitted to Texas A&M University, College Station Student Paper	1 %
10	Submitted to University of Leeds Student Paper	1 %
11	Submitted to University of North Texas Student Paper	1 %
12	Submitted to Universitas Jenderal Soedirman Student Paper	<1 %
13	Submitted to Pasadena City College Student Paper	<1 %
14	Submitted to American University of Kuwait Student Paper	<1 %
15	repository.usd.ac.id Internet Source	<1 %
16	Submitted to UIN Sunan Ampel Surabaya Student Paper	<1 %
17	Submitted to University of Edinburgh Student Paper	<1 %
18	www.semanticscholar.org Internet Source	<1 %
19	Submitted to Universitas Indonesia Student Paper	<1 %
20	Submitted to City University of Hong Kong	

<1 %

21

Submitted to Higher Education Commission
Pakistan

Student Paper

<1 %

22

ejurnal-mapalus-unima.ac.id

Internet Source

<1 %

23

Submitted to Florida International University

Student Paper

<1 %

24

Submitted to Universitas Negeri Surabaya
The State University of Surabaya

Student Paper

<1 %

25

Submitted to The Scientific & Technological
Research Council of Turkey (TUBITAK)

Student Paper

<1 %

26

Submitted to Universitas Negeri Jakarta

Student Paper

<1 %

27

Submitted to University College London

Student Paper

<1 %

28

Submitted to Academy of Allied Health &
Science

Student Paper

<1 %

29

Submitted to University of Southern California

Student Paper

<1 %

30	Erikson Saragih, Nurenzia Yannuar. "Book review", System, 2024 Publication	<1 %
31	www.vedantu.com Internet Source	<1 %
32	Submitted to Laureate Higher Education Group Student Paper	<1 %
33	Submitted to UIN Maulana Malik Ibrahim Malang Student Paper	<1 %
34	repository.uinjkt.ac.id Internet Source	<1 %
35	Submitted to Universitas Cendrawasih Student Paper	<1 %
36	Submitted to University of Southampton Student Paper	<1 %
37	Submitted to University of Central Lancashire Student Paper	<1 %
38	icehongkong.com Internet Source	<1 %
39	Irna Fitriana, Achmad Tolla, Jasruddin Jasruddin, Mahmudah Mahmudah. "The Characteristics of Women's Image in A Novel of Entrok by Okky Madasari: A Study of	<1 %

Literary Criticism in Ideological Feminism",
Journal of Language Teaching and Research,
2019

Publication

40

Armini Arbain. "Indonesian Women's Voices
as Seen in Women Author's Novels in 2000s",
Walter de Gruyter GmbH, 2019

Publication

<1 %

41

Luise von Flotow, Hala Kamal. "The Routledge
Handbook of Translation, Feminism and
Gender", Routledge, 2020

Publication

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On