

Radical Feminism Analysis in the Novel *Kim Ji Young, Born 1982*



Erni Hastuti¹, Sophie Grace², Teddy Oswari³

^{1,2}English Department, Faculty of Letters and Culture, Universitas Gunadarma, Indonesia

³Management Department, Faculty of Economic, Universitas Gunadarma, Indonesia

ABSTRACT: Conducting empirical research is crucial as it endeavours to uncover the challenges faced by women concerning the issue of feminism depicted in literary works. Essentially, the feminist movement emerges from a pressing desire to achieve equality between men and women, highlighting the perceived lack of respect for women in accessing opportunities and making decisions in life. The research aims to identify instances of radical feminism that appear in the novel *Kim Ji Young, Born 1982*. In this research used a qualitative descriptive method to find out the appearance of radical feminism in the novel *Kim Ji Young, Born 1982*. From the analysis, the researcher found that there are 13 data that show the problem of radical feminism during that period in the novel, the novel illustrates the pervasive nature of gender-based discrimination and inequality, reflective of the broader societal structure rooted in patriarchal values. The data points consistently depict the deeply ingrained gender roles, biases, and discriminatory practices that manifest within familial, educational, and professional settings.

KEYWORDS: Radical Feminism, Novel, Literary works

I. INTRODUCTION

In this decade, feminism takes part in every aspect of our life. They build a new perspective for society to fight. Since the appearance of feminism, the society starts fighting over justice women, men, or LGBTQ+. The feminist movement is commonly categorized into three distinct waves. The initial wave, occurring in the late 19th and early 20th centuries, advocated for political equality. Subsequently, the second wave, prominent in the 1960s and 70s, emphasized legal and professional parity, while the third wave, witnessed in recent decades, prioritized social equality. Handayani and Novianto (2004:163) noted that historically, men have been perceived as more competent, possessing better orientation, strength, activity, competitiveness, and confidence compared to women. This imbalance has perpetuated gender discrimination, persisting across generations, eventually contributing to the development of the feminist movement. This movement revolves around women's nature and their emancipation, seeking equality with men in various spheres such as politics, society, economics, and culture.

In contemporary times, women are afforded the same opportunities as men within economic, social, and political systems. Feminism advocates for the full integration of women into society, demanding equal rights, equal work, equal pay, and equal treatment both in public and private realms. According to Rosenstand (2006: 566), the fundamental principles of feminism entail ensuring equal opportunities for women, eradicating gender-based discrimination, and advocating for equal pay for equal work. The core objective of feminism is to challenge the marginalization, subordination, and demeaning of women by dominant cultural structures, spanning political, economic, and other social spheres. This movement is grounded in the belief that women and men are inherently of equal value, yet due to societal privileging of men, feminist endeavors are indispensable for attaining gender equality, considering the intersectionality of gender with other social hierarchies.

In essence, the aim is to establish equal opportunities for both women and men, rooted in the fundamental belief in the inherent equality of the genders, making feminism a concerted effort toward achieving comprehensive parity between women and men. Gender discrimination and societal inequalities have gained more attention and scrutiny in modern society. Literature has been a powerful tool for raising awareness of the widespread issues of social discrimination, especially about the experiences of women. According to Emir & Rohman (2019) stated that there are various schools of feminism, such as liberal feminists, radical feminists, Marxist feminists, Nordic feminists, postmodern feminists, postmodern feminists, postcolonial feminists, and Islamic feminists. In this research, the researcher chose radical feminism as the topic of discussion to be researched. Radical feminism emerged as a result of the culture of social discrimination based on gender in the West in the 1960s. Radical feminism shows that women experience oppression due to patriarchy, one of the main objects of which is the woman's body itself. According to Tong (1998:67-138) explained that radical feminism emphasizes sexuality, lesbianism, and reproduction as well as the power of women and men.

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The main reason is the existence of a patriarchal system which makes control of sexual relations dominated by men. The main oppression in radical feminism is the woman's body which is often used as an object by men. The sex/gender system is the fundamental cause of oppression against women. According to radical feminism, physical control of women by men, such as sexual relations, is the basis for oppression of women (Fakih, 2013). Another opinion stated that Radical feminism considers gender injustice to be caused by men's behavior towards women. Thus, women must fight back against men's behavior which according to women can threaten them both physically and mentally (Umniyyah, 2018). Therefore, radical feminism asks how to change patriarchy as a value system that has deep roots in social life.

One of the literary works that represents feminism is the novel *Kim Ji Young, Born 1982*, a well-known novel written by Cho Nam-Joo, is a compelling story that delves into the deep layers of social discrimination and gender-based disparities within the South Korean school society. *Kim Ji-young, Born 1982* is a bestselling novel written by South Korean author. The book, published in 2016, gained widespread attention for its exploration of the challenges faced by women in Korean society. It follows the life of Kim Ji-young, a woman in her thirties who embodies the experiences of countless women in South Korea. The novel delves into the various stages of Kim Ji-young's life, starting from her childhood in the 1980s, highlighting the societal pressures and gender-based discrimination she encounters at different points in her life. From her upbringing in a male-dominated society to her struggles as a wife and mother, the story provides a poignant portrayal of the systemic biases and obstacles faced by women in South Korea. Through Kim Ji-young's experiences, the author sheds light on the pervasive gender inequalities, including workplace discrimination, limited career opportunities, and societal expectations that restrict women's aspirations and freedoms. The novel meticulously examines the impact of these societal constraints on women's mental health and well-being, as Kim Ji-young grapples with the challenges of balancing her personal ambitions with societal norms and expectations.

There are researches about radical feminism conducted by some researchers. The research is done by Mus & Suparman (2017) this research aims to describe the elements of radical feminism contained in the texts in the novel *Ronggeng Dukuh Paruk*. Then, Wafik & Solihati (2022) this research aims to describe the forms of radical feminism contained in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. In addition, Taqwa (2023) In this research, we will understand how gender and radical feminism are depicted in the film *Marlina the Murderer in Four Acts*. Radical feminism argues that gender inequality is caused by biological differences between men and women. In which, women feel exploited in biological ways by men, for example, the role of pregnancy and motherhood is always played by women. For this reason, radical feminists often attack family institutions and the patriarchal system which they consider to be a source of oppression.

Based on the description above, the researcher is interested in conducting this research with the title Analysis of the Novel *Kim Ji Young, Born 1982* by Cho Nam-Joo through a radical feminism approach. Therefore, the author uses a feminist approach regarding women's views and gender equality in the novel *Kim Ji Young, Born 1982*.

RESEARCH METHODS

The type of research used in analyzing the novel *Kim Ji Young, Born 1982*, is a qualitative descriptive approach. According to Siswanto (2010:55) method can be defined as a systematic procedure carried out by a researcher in an effort to achieve goals such as solving problems regarding certain phenomena. The data collected is in the form of words, images, and not numbers. This is due to the application of qualitative methods, apart from that, all the data collected is the key to what has been researched (Moleong, 2007:11). Literary research data are words, sentences and discourse (Ratna, 2007:47). The data in this research is in the form of words, expressions, sentences contained in the novel *Kim Ji Young, Born 1982*.

This research is conducted based on several steps of collecting data as follows 1). The data collection technique consists of repeated and in-depth reading of *Kim Ji Young, Born 1982*. in order to understand the substance of the story, to find units of analysis in the form of sentences that reflect the dominance of men over women and women's resistance to men, in particular related to violence; 2). Identifying sentences that related to the problem and the third point of view narrator; 3). Classifying the data that include radical feminism; 4) The final step is conclusion.

RESULT AND DISCUSSION

From the analysis, the researcher found that there are 13 data that show the problem of radical feminism during that period in the novel.

Data 1

“It was a given that fresh rice hot out of the cooker was served in the order of father, brother and grandmother, and that perfect pieces of tofu, dumplings and patties were the brother’s while the girls ate the ones that fell apart. The brother had chopsticks, socks, long underwear, and school and lunch bags that matched, while the girls made do with whatever was available.” (P.16)

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The line provided reflects the stark inequalities and discriminatory practices that often manifest within familial and social structures, perpetuating the ideology that the male members of the family are inherently more valuable or deserving than their female counterparts. This excerpt not only highlights the unequal distribution of resources and privileges based on gender but also underscores the deeply ingrained norms and expectations that reinforce the dominance of males within the family dynamic. In the context of radical feminism, this passage serves as a poignant illustration of the systemic and pervasive nature of patriarchal values within society. Radical feminism is a perspective that identifies the root of women's oppression as stemming from the patriarchy and seeks to dismantle this power structure entirely. It emphasizes the need for a complete overhaul of social, political, and economic systems to achieve true gender equality. This excerpt reinforces the core tenets of radical feminism by demonstrating how gender-based discrimination begins within the confines of the family, thereby perpetuating systemic inequality and reinforcing traditional gender roles. In essence, this line serves as a potent reminder of the pervasive nature of gender-based discrimination and the urgent need for radical feminist movements that challenge and confront the deep-seated power structures that perpetuate such inequalities. It underscores the necessity of reimagining and reconstructing societal norms and values to foster a more equitable and just society for all genders.

Data 2

“If there were two umbrellas, the girls shared. If there were two blankets, the girls shared. If there were two treats, the girls shared. It didn’t occur to the child Jiyoung that her brother was receiving special treatment, and so she wasn’t even jealous.” (P. 16)

The line above, highlights the underlying assumption that girls are expected to share and accommodate, often at the expense of their own desires or needs. This expectation of self-sacrifice and communal responsibility is a characteristic often attributed to women in a patriarchal society. Furthermore, the obliviousness of Jiyoung to the unequal treatment she receives in comparison to her brother signifies the internalization of gender roles and expectations. This internalized acceptance of unequal treatment, without any trace of jealousy or protest, exemplifies the normalization of gender-based disparities, which is a product of the social conditioning perpetuated by patriarchal structures. The portrayal of the girls' unquestioning compliance with sharing while the brother receives special treatment underscores the urgent need to redefine societal norms and expectations to foster an environment of equal opportunities and treatment for all individuals, regardless of gender. By highlighting the subconscious acceptance of unequal treatment, the passage emphasizes the necessity of addressing and rectifying the deeply embedded gender biases and disparities that persist within society.

Data 3

“Oh Misook’s eldest brother attended medical school at a national university outside of Seoul and worked at the university hospital at his alma mater for the rest of his career, and the second eldest brother was police chief by the time he retired. Oh Misook was proud of her upstanding, hardworking, smart elder brothers and found supporting them rewarding. When her older brothers, the ones she was so proud of she would often brag about them to her friends at the factory, began to earn a living, they put the youngest boy through school. He attended a teacher training college in Seoul thanks to their support, and the eldest was praised for being the responsible firstborn son who brought honour to the family through his own success and provided for his family. **Oh Misook and her sister realized only then that their turn would not come; their loving family would not be giving them the chance and support to make something of themselves.”** (P. 22)

When Ji Young’s mother was a teenager, her eldest brother finally achieved medical school at the national university outside Seoul. She and her sister were waiting for their turn to get the same level education as their brother, but the time not come. The passage reflects the inherent inequalities and gender dynamics pervasive in a patriarchal society, aligning with the fundamental tenets of radical feminism. It highlights the restricted opportunities for women compared to their male counterparts, exposing the deep-rooted gender roles that hinder their educational and career advancement. Additionally, it emphasizes the economic dependency of women on their male family members, reinforcing power differentials and perpetuating systemic discrimination. Ultimately, the passage serves as a compelling call to challenge and dismantle the systemic gender disparities, underscoring the urgency for radical feminist advocacy to foster equitable and meaningful change for all genders.

Data 4

“The school dress code was strict, especially for girls. According to Eunyoung, it became stricter when the school went coed. **The skirt had to be long enough to cover the knees and roomy enough to hide the contours of the hips and thighs. As the thin, white fabric of the summer blouse was rather sheer, a round-neck undershirt was mandatory. No spaghetti straps, no T-shirts, no colors, no lace, and wearing just a bra**

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underneath was not allowed. In the summer, girls had to wear tights with white socks, and just black tights in the winter. No sheer black tights, and no socks allowed.” (P. 31)

The strict dress code imposed on girls in the school reflects the core concerns of radical feminism, which seeks to dismantle oppressive patriarchal structures. The regulations perpetuate gender biases and control over women's bodies, reinforcing rigid standards of femininity. By emphasizing modesty and restricting self-expression, the code implies that female bodies are inherently provocative and need to be controlled to avoid distraction. The differential treatment between male and female students highlights systemic inequality, perpetuating the harmful narrative of victim-blaming. The restrictions on clothing reinforce the idea that femininity must conform to narrow parameters, limiting autonomy and self-expression. Overall, the dress code underscores how societal norms and institutions perpetuate gender inequalities and the need to challenge these structures for women's freedom and autonomy.

Data 5

“For boys, the trouser legs could not be too tight or too loose, but everything else was generally overlooked. The boys wore undershirts, white T-shirts and sometimes grey or black T-shirts. When it got hot, the boys undid a few shirt buttons and walked around with just their T-shirts on during lunch or in between classes. They were allowed to wear dress shoes, sneakers, soccer cleats and running shoes.” (P. 32)

Radical feminism fundamentally critiques societal structures and systems that perpetuate gender-based oppression, emphasizing the need for revolutionary change to dismantle these power differentials. In the given text, the focus appears to be on the regulation of the boys' clothing primarily in terms of functionality and comfort, with limited emphasis on how their attire might influence perceptions of their character or behaviour. This nonchalant approach to the boys' appearance stands in contrast to the often hyper-scrutinized and rigidly enforced dress codes and behavioural expectations imposed on girls. Radical feminists would argue that this discrepancy reinforces traditional gender roles and expectations, contributing to the perpetuation of patriarchal norms that restrict the autonomy and self-expression of individuals based on their gender. Furthermore, the passage implicitly highlights the casual and unchallenged nature of the boys' ability to adjust their clothing for comfort, which may be contrasted with the persistent policing and sexualization of girls' attire. Radical feminists would argue that such differential treatment reinforces the objectification of girls and women, perpetuating a culture that normalizes the male gaze and subordinates' women to objects of male desire.

Data 6

“One time, a female student who was held up at the school gate for wearing sneakers protested it was unfair to allow T-shirts and sneakers to male students only. The student discipline teacher explained that it was because boys were more physically active. ‘Boys can’t sit still for the ten minutes between classes. They run outside to play soccer, basketball, baseball, or even *malttukbakgi*. You can’t expect kids like that to button their shirts all the way to the top and wear dress shoes.’ ‘You think girls don’t play sports because they don’t want to? We can’t play because it’s uncomfortable to play wearing skirts, tights, and dress shoes! When I was in elementary school, I went outside every break to play red rover, hopscotch, and skip rope.” (P. 32)

The line above described and the deeply ingrained gender biases and stereotypes that perpetuate discrimination and inequality within educational institutions. The incident of the female student being reprimanded for wearing sneakers at the school gate while male students were allowed to wear comfortable attire speaks to the systemic reinforcement of traditional gender roles and expectations. The response of the student discipline teacher further elucidates the normalization of discriminatory practices under the guise of biological essentialism, asserting that boys are inherently more physically active than girls. Radical feminism emphasizes the need to challenge and dismantle the societal norms and structures that sustain gender-based disparities. In this context, the unequal treatment of male and female students reflects a broader pattern of gender discrimination that limits women's opportunities and perpetuates the notion of male superiority. The restrictive dress code for female students, which prioritizes adherence to feminized attire over comfort and practicality, underscores the ways in which patriarchal ideologies dictate women's behaviours and choices, reinforcing traditional gender roles and expectations. From the line, the researcher concludes that the urgent need to confront the underlying patriarchal values that perpetuate gender-based discrimination and restrict women's freedom of expression and movement. The school's enforcement of a gendered dress code not only restricts female students' ability to participate in physical activities but also reinforces the notion that girls' bodies should be regulated and controlled to conform to societal standards of femininity.

Data 7

“As punishment for the dress-code violation and back-talk, the female student had to do laps of squat walk around the school field. The teacher told her to hold the hem of her skirt together so as not to reveal her underwear, but the girl refused. Her underwear showed each time she took a step in squat position. The teacher stopped her after one lap. Another student called down to the teachers’ office for dress-code violation asked her why she didn’t hold her hem together. ‘I wanted the teacher to see with his own eyes just how uncomfortable this outfit is. The official dress code did not change, but, at some point, the perfects and teachers started to overlook girls wearing T-shirts and sneakers.” (P. 32)

The incident described in the scenario highlights the deeply ingrained gender biases and power dynamics that perpetuate within educational institutions and society at large. The imposition of a punitive and humiliating physical exercise as a form of discipline for the female student's perceived transgressions reflects the oppressive control exerted over young women's bodies and their autonomy. The enforcement of a dress code specifically targeting female students demonstrates the perpetuation of patriarchal norms and the policing of women's attire, which serves to reinforce traditional gender roles and stereotypes. This practice contributes to the objectification and sexualization of young girls, as it implies that their clothing choices are responsible for distracting or disrupting the learning environment, thereby placing the burden of maintaining discipline solely on the female students. Furthermore, the lack of any substantial changes to the official dress code despite the student's defiance reflects the systemic resistance to acknowledging and addressing the inherent gender biases embedded within educational policies and practices. The subsequent leniency shown towards girls wearing T-shirts and sneakers indicates a gradual shift in the enforcement of the dress code, possibly due to the mounting pressure and awareness raised by the student's protest. However, the failure to implement concrete revisions to the dress code suggests a superficial attempt to appease the growing dissent rather than a genuine commitment to fostering a more inclusive and equitable learning environment for all students.

Data 8

“The three siblings agreed to make three packets of ramen to share and finish off the rice. As soon as a large pot of ramen and four bowls were placed on the dining table, the younger brother filled his bowl to the brim. ‘Hey! Leave some for the rest of us!’ Eunyoung gave him a noogie. ‘And Mother should serve herself first, not you.’ Eunyoung filled her mother’s bowl with noodles, soup, and an egg, and took half of her brother’s noodles. The mother then gave her noodles to her son. ‘Mum!’ Eunyoung screamed. ‘Just eat! From next time on, we’re gonna make ramen in individual pots and all stick to our own portion!’ ‘Since when do you care so much about me? Why are you so worked up about ramen? And who’ll wash all those pots? You?’ ‘Yes, me. I do a lot of washing and cleaning around here. I put away laundry when it’s dry, and Jiyoung helps, too. There’s only one person under this roof who never lifts a finger.’ Eunyoung glared at her brother, and the mother stroked his head. ‘He’s still a baby.’ ‘No, he’s not! I’ve been taking care of Jiyoung’s bags, school supplies and homework since I was ten. When we were his age, we mopped the floor, hung laundry, and made ramen and fried eggs for ourselves.’ ‘He’s the youngest.’ ‘You mean he’s the son!’ (P. 36)

From a radical feminist perspective, this passage reflects the deep-rooted gender dynamics within a family, where traditional gender roles and expectations are imposed and reinforced. Eunyoung, as the older sister, is depicted as responsible for the household chores and caregiving duties, which she performs without questioning, while her younger brother is seemingly exempt from these responsibilities due to his gender. This gendered division of labour perpetuates the patriarchal notion that women are primarily responsible for domestic work and caregiving, reinforcing the subordinate position of women in society. The unequal distribution of household labour and caregiving responsibilities not only perpetuates gender stereotypes but also undermines women's autonomy and agency. Eunyoung's frustration and anger stem from the unfair burden placed on her shoulders, as she is expected to prioritize the needs of her male sibling and mother before her own. The expectation that she should selflessly serve and sacrifice her own portion of food for her brother reflects the normalized selflessness that women are often socialized to adopt, at the expense of their own well-being and autonomy. Furthermore, the passage highlights the societal conditioning that enables the excuse of male behaviour under the guise of being "a baby" or "the son." This excuse perpetuates the idea that men are entitled to special treatment and exemption from responsibilities, reinforcing the patriarchal hierarchy that places men above women in the family structure. In essence, this passage serves as a microcosm of the broader societal framework that perpetuates gender inequality and reinforces traditional gender roles. It highlights the urgent need to challenge and dismantle these deeply ingrained gender norms and power structures that perpetuate the subordination of women and hinder their ability to achieve true equality and autonomy.

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Data 9

“On the bus and underground, **many suspicious hands grazed her bottom and breasts. Some crazy bastards rubbed themselves up against women’s thighs and backs.** The girls were disgusted by older boys at cram school, church and tutoring sessions pawing their shoulders, stroking their napes, and sneaking a peek at their breasts through button-down shirts and T-shirts with low-cut necklines, **but the girls couldn’t let out a single horrified cry. All they could do was remove themselves from the scene.**” (P. 37)

From the line above, the researcher concludes that because of the man domination, they start to do whatever they want to do even they cannot control themselves on public transportation. In that time, people will not believe what women said if they suddenly got harassed in public. They will not believe that’s the man vaults because they will accuse the appearance of a woman that got harassed. Radical feminists highlight the prevalence of violence against women, including sexual assault, domestic violence, and human trafficking. They advocate for measures to combat and prevent such violence.

Data 10

“Jiyoung’s situation was better compared to that of other girls who had part-time jobs in addition to school and cram school. **Employers harassed them for ‘being inappropriately dressed’ or ‘not having the right attitude’ and held their wages ransom. Customers thought the right to harass young women came with their purchase. The girls stowed away repulsive, frightening experiences with males deep in their hearts without even realizing it.**” (P. 37)

From a radical feminist viewpoint, the passage reflects the widespread mistreatment and objectification of women, particularly young girls, in both professional and public settings. It underscores the pervasive nature of discrimination and abuse faced by those working part-time jobs, illustrating how patriarchal systems perpetuate gender-based exploitation through harassment and economic control. This normalization of mistreatment not only reduces women to commodities for male consumption but also perpetuates a culture of fear and silence, solidifying oppressive norms within society. The excerpt further highlights the systemic power imbalances present in the workforce and public spaces. Employers' control over women's appearance and behaviour, coupled with the withholding of wages, exemplifies how women's economic independence is often compromised, reinforcing their subordination. Additionally, the passage sheds light on the ingrained nature of gender-based trauma, as girls internalize and suppress their disturbing experiences. This repression reflects the normalization of male dominance and predatory behaviour, perpetuating a cycle of fear and submission that radical feminism seeks to dismantle through the empowerment of women and the rejection of oppressive societal norms.

Data 11

“But that night, Jiyoung got an earful from her father. **‘Why is your cram school so far away? Why do you talk to strangers? Why is your skirt so short?’ Jiyoung grew up being told to be cautious, to dress conservatively, to be ‘ladylike’.** That it’s your job to avoid dangerous places, times of day and people. It’s your fault for not noticing and not avoiding.” (P. 39)

The emphasis on Jiyoung being instructed to be cautious and 'ladylike' perpetuates the notion that a woman's value lies in her ability to conform to societal expectations of femininity and modesty, reinforcing the notion that women should prioritize their behaviour to fit within the confines of male expectations. This perpetuates a culture of victim-blaming, wherein the burden of preventing harm is placed solely on the woman, implying that any negative consequences resulting from her actions are her fault for not adhering to the prescribed standards of behaviour and appearance. Furthermore, the emphasis on Jiyoung being instructed to avoid 'dangerous' places, times, and people reinforces the idea that it is the responsibility of women to navigate a world that is inherently hostile towards them. This perpetuates the normalization of male violence and the notion that women must constantly adjust their behaviour to accommodate the potential threat posed by men, instead of addressing the root cause of this violence and holding perpetrators accountable. In conclusion, this analysis from a radical feminist perspective highlights the systemic gender inequalities and the perpetuation of patriarchal control that results in the restriction of women's freedom and agency. It underlines the urgent need to challenge and dismantle the deeply ingrained societal norms and structures that perpetuate victim-blaming and restrict women's autonomy, ultimately contributing to the broader goal of achieving gender equality and empowering women to live without fear and constraints.

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Data 12

'I don't want to be a teacher. I already have something I want to do. And why do I have to leave home and attend university so far away?' **'Think ahead. There's no better job for women than a schoolteacher.'** 'What's so great about being a schoolteacher?' 'You get off work early. You have school vacations. It's easy to take time off. There's nothing like teaching for working mums.' 'Sure. It's a great job for working parents. **Then isn't it a great job for everyone? Why specifically women? Do women raise children alone? Do you going to suggest teaching your son, too? You're going to send him to a teacher training college, too?'** (P. 41)

From a radical feminist perspective, the conversation provided highlights the societal expectations and constraints imposed on women, particularly in the context of career choices and family responsibilities. The notion that "there's no better job for women than a schoolteacher" reflects a deeply ingrained stereotype that perpetuates the idea of women's natural affinity for nurturing and caretaking roles. This perspective essentializes women's capabilities, limiting their professional aspirations to occupations that align with traditional gender roles. Eunyong's resistance to the idea of becoming a teacher signifies a rejection of the societal pressure to conform to a predetermined path, one that undermines individual agency and perpetuates gender-based expectations. The statement "I already have something I want to do" underscores the importance of recognizing women's autonomy and their right to pursue careers based on their personal aspirations and talents rather than being pigeonholed into stereotypical roles. Moreover, the rebuttal "Sure. It's a great job for working parents. Then isn't it a great job for everyone? Why specifically women?" exposes the fallacy of associating certain professions solely with one gender. It challenges the societal norms that confine women to specific occupations and reiterates the need to dismantle the gendered division of labour in both professional and domestic spheres. And then, the question "Do women raise children alone?" underscores the importance of acknowledging the diverse family structures and the role of both parents in raising children. It challenges the prevailing narrative that positions women as the primary caregivers and emphasizes the significance of shared parental responsibilities. Overall, from a radical feminist standpoint, the conversation presented highlights the need for a more inclusive and equitable society, where women are not confined to predefined roles and are free to pursue careers and aspirations that align with their individual talents and interests. It calls for the recognition of women's agency and the dismantling of gender-based stereotypes that perpetuate inequality and restrict opportunities for personal and professional growth.

Data 13

She had looked around the office one day and realized that there were no women above a certain pay grade. **She spotted a pregnant woman in the company dining hall and asked the people at her table how long the company's maternity leave was, and none of the five, including one department head,** knew the answer because none of them had ever seen an employee go on maternity leave. She couldn't picture herself at the company ten years down the road and resigned after some thought. **Her boss grumbled, 'This is why we don't hire women.'** She replied, **'Women don't stay because you make it impossible for us to stay.'** (P.56)

The line above reflects the systemic gender discrimination and barriers that hinder women's advancement in the workplace. The absence of women in higher positions highlights the perpetuation of a male-dominated corporate culture. The incident with the pregnant woman exposes the disregard for women's reproductive rights and the lack of adequate maternity leave policies, underscoring a non-conducive work environment. The protagonist's resignation highlights the impact of institutionalized sexism and the organization's failure to retain talented women due to discriminatory practices. The boss's comment exemplifies the deep-rooted bias women face. The protagonist's response underscores the challenges leading to female attrition and the necessity for organizational reforms promoting gender equality and an inclusive work environment. This analysis underscores the pressing need for structural changes to ensure women can thrive in their careers without facing systemic obstacles.

CONCLUSIONS

Based on the analysis the researcher found 13 data that becomes evident that the novel illustrates the pervasive nature of gender-based discrimination and inequality, reflective of the broader societal structure rooted in patriarchal values. The data points consistently depict the deeply ingrained gender roles, biases, and discriminatory practices that manifest within familial, educational, and professional settings. The unequal distribution of resources, unequal treatment, restrictive dress codes, and the normalization of gender-based violence and harassment collectively underscore the systemic challenges that women face in their pursuit of equality and autonomy. Not only that, but the novel also demonstrates the prevalence of patriarchal norms and expectations that limit women's opportunities for education, career advancement, and self-expression, thereby perpetuating a cycle of systemic discrimination and gender-based oppression. The narrative highlights the urgent need for radical feminist advocacy to challenge and

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dismantle the existing power structures that perpetuate such inequalities. The restrictions and societal pressures depicted emphasize the necessity of reimagining and reconstructing societal norms and values to foster a more equitable and just society for all genders. Where all these problems are what radical feminism fights for. Through a radical feminist lens, the analysis serves as a powerful call to action to address the root causes of gender inequality and foster a more equitable and just society for all.

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