

PATRIARCHY BEHIND *KIM JI-YOUNG, BORN 1982*: A BIOGRAPHICAL APPROACH

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Abstract: This study reveals the patriarchal culture experienced by Kim Ji-Young as the main character in a novel titled *Kim Ji-Young, Born 1982* by Cho Nam-Joo. This study aims to discover the structures of the patriarchal culture experienced by Kim Ji-Young and their impacts on her life. A biographical approach is employed to relate the author's life and thoughts to her work. Data are analyzed qualitatively by classifying the structures of patriarchal culture under Sylvia Walby's theory and describing their impacts by Irish Marion Young's theory of gender oppression. The results show six patriarchal cultural structures that Kim Ji-Young experienced since childhood. In her childhood, Kim Ji-Young experienced discrimination in culture, violence, and the state system. In her adolescence, she encountered unequal treatment in culture and sexuality. Growing up, she suffered from the gender pay gap, household production, sexuality, culture, and violence. Patriarchal culture has impacted her life in four aspects, violence in her adolescence and adulthood, powerlessness during childhood and adulthood, marginalization during childhood and adulthood, and exploitation in her adulthood. The results concluded that Kim Ji-Young experiences patriarchal culture, which significantly influences her life. Interestingly, the novel *Kim Ji-Young, Born 1982*, reflects the biography of Cho Nam-Joo. Therefore, the patriarchal experience of Cho is reflected in the character of Kim Ji-Young in the novel.

Keywords: Gender Equality; Gender Oppression; Patriarchy; Patriarchal Culture

INTRODUCTION

South Korea is ranked 102 out of 152 in gender equality in 2021 (*Global Gender Gap Report 2021*, 2021). During the Yi dynasty, Korean women were prohibited from pursuing a formal education at school. Married women were obliged to obey their family-in-law and required to do household chores properly (Kim, 2014). Discrimination in the labor market has resulted in low childbirth in South Korea. Most Korean women postpone their pregnancy and refuse childbearing for fear of losing their careers. The decision is induced by discrimination against pregnant women and those who have a child/children (Kim *et al.*, 2019). The fact that a lot of Korean women quit their jobs for childbearing also hinders their pregnancy planning decisions. Chan (2016)

states that the patriarchal culture in South Korea has changed due to the development of the country. Nevertheless, gender discrimination in South Korea is there, particularly in the entertainment industry, marriage life, and employment.

Men are perceived as the center of life in a country that adheres to patriarchal culture. Patriarchy refers to the culture that gives men a privilege through traditional gender roles portraying men as strong, rational, protective, and decisive parties (Tyson, 2014; Belarmino & Roberts, 2019). In comparison, women in traditional gender roles are cast as weak, irrational, nurturing, and submissive living creatures. In addition, Chomiak (2014) states that a patriarchal society tends to distinguish the space between masculinity and femininity.

Men's domination and control over the environment make women passive in positions and normalize violence, making them scared to be in public places. Walby (1991) distinguishes patriarchal culture based on discrimination settings with six structures: work, household production, culture, sexuality, violence, and state.

Studies about patriarchal culture have been profoundly conducted. In 2019, Belarmino & Roberts analyzed gender roles in Japan. The study proved that the patriarchal culture in Japan is still happening. The researchers explained how Japanese women are expected to stay at home to do the house chores and take care of the kids. Married women are also forced to quit work after such a life event and are treated differently by the law. Also, Rahmah *et al.* examined the patriarchal culture of South Korea through *Kim Ji-Young, Born 1982* in 2020. Feminist literary studies proved that Kim Ji-Young and her mother experienced patriarchy leading to gender oppression. Kim Ji-Young and other women characters do not want to be marginalized. Instead, they need support and respect for their rights at work, household, in education, in social culture, and in politics. Further, Fitriani (2021) analyzed the representation of a women's novel in social media. She explained that women's novels in social media tend to express gender oppression, such as marginalization, negative stereotype, subordination, and excessive burden for women. The study proved that patriarchal ideology had influenced the inequality and oppression portrayed in the novel. Behind the great interest in the related focus, the six structures of patriarchy have yet to be commonly studied. However, they can provide a different perspective of patriarchal culture in private and public settings.

This study focuses on the patriarchal culture and its impact on the main character of the novel *Kim Ji-Young, who was born in 1982*, Kim Ji-Young. It examined six structures of patriarchy against women under Walby. The results show the main character, Kim Ji-Young, undergoes gender inequality in the patriarchal culture strictly adhered to by society. The discrimination and equality happened in her families and public

places, such as schools, workplaces, public transportation, and parks. The research also provided women's oppression as the impact of patriarchal culture. Young's theory of gender oppression is used to reveal the oppression experienced by Kim Ji-Young caused by patriarchal cultures, such as exploitation, marginalization, powerlessness, and violence. A biographical approach is employed in this study since the analysis focuses on portraying the main character as the reflection of the author's life. A biography as a record of one's life can be published in a book, essay, or film (Warren and Welleck, 1968). Commonly, biographical works are non-fiction, but some fictions also depict one's life. In a biographical work, the author's biography influences the work within the characters.

This study examined a novel titled *Kim Ji-Young, Born 1982* by Cho Nam-Joo. Cho Nam-Joo is a Korean novel writer who quit her job to be a full-time housewife. Cho was born in 1978 in Seoul, South Korea. Before becoming a novelist, she used to be a scriptwriter for a TV program. *Kim Ji-Young, Born 1982*, is Cho's third novel reflecting her experience as a worker who should quit her job to be a full-time housewife. The novel is one of Cho's most successful, giving Korean women the courage to release their long-buried pain (Hu, 2020). Smith (2020) states that the publication of *Kim Ji-Young, Born 1982* in 2016, coincided with the Me Too movement in South Korea. She states that South Korean women have risen to fight against inequality in unprecedented ways since 2016. During the Me Too movement, South Korean women do protest in the streets against sexual harassment and unfair job salary, also the widespread surveillance camera pornography. According to Rahmah *et al.* (2020), the recent feminist movement in South Korea originated from the mass movement of South Korea called Minjung Undong. The movement concerns women's rights and focuses on exploiting female workers in factories and inferior women from rural and urban areas. Moreover, Rahmah *et al.* state that this movement was driven by college students, worker unions, farmers, and reputable

Structure of Patriarchal Culture			
	Childhood	Adolescence	Adulthood
Gender Pay Gap	0	0	4
Household Production	0	0	3
Culture	5	5	2
Sexuality	0	3	3
Violence	2	0	1
State	2	0	0

concerned intellectuals to fight against the oppression of South Korean workers.

METHOD

A biographical approach is employed to relate the author's life and thoughts to her work. This study used the descriptive-content analysis method since the data of this study were collected from a printed source and concerned with the fact and present condition of the individual, not depending on the hypothesis. The data collected by reading the novel to understand the content, quoting evidence from the novel by highlighting the evidence and dividing each period of Kim Ji-Young's life stage, and then identifying the data by evidence to indicate the kinds of structure and the impact of patriarchal culture in Kim Ji-Young's life. Afterward, data analysis is done by classifying the structures of patriarchal culture based on Sylvia Walby's (1990) theory of patriarchy and describing the impacts of patriarchal culture based on Irish M. Young's (2009) theory of gender oppression.

FINDINGS AND DISCUSSION

This study analyzed data from a novel titled *Kim Ji-Young, Born 1982* by Cho Nam-Joo in 2018, which tells about gender inequality encountered by the main character, Kim Ji-Young. It revealed that she experienced patriarchal culture from childhood to adulthood, in private and public places, such as at house, school, workplace, and others. The following is the result of the analysis concerning the structures of patriarchal culture encountered by Kim Ji-Young and their impacts on her life.

Structures of Patriarchal Culture

Concerning the patriarchal culture, Kim Ji-Young encountered whole kinds of structures of patriarchal proposed by (Walby,

1991) in her life. They are gender pay gap, household production, culture, sexuality, violence, and state. To make it clear can be seen in the following table:

Table 1 The Frequency of Structures of Patriarchal Culture

Table 1 shows the frequency of classification of structures of patriarchal culture experienced by Kim Ji-Young. During childhood, she experienced patriarchal treatment in terms of culture (5), violence (2), and state (2). Growing up, she encountered two kinds of structures: culture (5) and sexuality (3). Meanwhile, during adulthood, they developed into the gender pay gap (4), household production (3), culture (2), sexuality (2), and violence (1).

Gender Pay Gap

Inequality also occurs in the workplace. Employers pay women less than men because women are considered less skilled, experienced, and qualified. Moreover, Kanter, cited in Walby (1991), mentions that management ethics and job hierarchy have masculine characteristics, which are difficult for women to get promotions in the workplace. Based on the findings, Kim Ji-Young experienced this structure during her adulthood while working in a company. When Kim Ji-Young first joined the company, three new employees were accepted, two males and one female. The two had been promoted first and joined the planning team. As a result, Kim Ji-Young and another new female employee, Kang Hyesu, felt discriminated against since they thought they could also be the team members for their excellent performance in every job given to them. The evidence also shows how Kim Ji-Young and Hyesu experienced gender-specific job hierarchies in their workplace, as in the following excerpt:

Three people from the middle-management section managers known for their competence, and the two male colleagues who started at the same time as Ji-Young was assigned to the planning team. The company treated the planning team like an elite squad, which made Ji-Young and the other female employee who started with her,

Kang Hyesu, feel robbed. (*Kim Ji-Young, Born 1982*, p.109).

The excerpt explains that Kim Ji-Young feels robbed for not getting promoted to the planning team. The discrimination in her workplace proves the job hierarchies. The employer only promoted employees with specific gender with no consideration of other aspects.

In South Korea, gender discrimination is still happening due to the patriarchal ideology that women are responsible for caring for the family. This ideology leads employers not to consider female employees' capabilities since they think females would quit their jobs once they have children. In the excerpt, Cho creates the character of Kim Ji-Young, who experienced discrimination in the workplace as the reflection of the society that many women experience gender discrimination from their employers.

Household Production

Household production refers to the differences in the family task between men and women. Women tend to do the house chores and childcare, giving them less leisure time than men (Walby, 1991). Walby showed that in Japan, women are expected to do the house chores and child care. Therefore, Japanese women also suffer from the patriarchal culture. Meanwhile, the current research shows that Kim Ji-Young experienced the structure of patriarchal culture of household production during adulthood when she married Jung Dae-Hyun. When she gives birth, she barely has time for herself. Even after her baby grew up, she only had three hours. She spends most of her time doing domestic chores and childcare, making it difficult to go out and have me-time in a coffee shop or to go shopping. The example can be seen along these lines,

Kim Ji-Young now had approximately three hours to herself. Most of that time was spent doing laundry and the dishes, tidying up, and making snacks and food for the baby. (*Kim Ji-Young, Born 1982*, p.145).

The excerpt shows that Kim Ji-Young lost her freedom for me-time after having a baby. He only spent her time on housekeeping and

childcare. She did all the domestic chores by herself and received no help from her husband because he came home late when all the house chores had been done. Becoming a housewife, she could only stay home and do the domestic chores and barely had time for herself.

There was a similarity and difference in relation to Cho Nam-Joo's real life. She writes a character Kim Ji-Young, a woman who quits her job to be a housewife, as a reflection of herself. She quits her job as a scriptwriter after giving birth and committing her life as a full-time housewife. It is reflected in Kim Ji-Young's life in the novel.

The difference is that she chooses to write a novel to eliminate her boredom, while Kim Ji-Young is described as only doing house chores and childbearing.

Culture

Culture is a kind of structure of a patriarchal culture that concerns the image of gender, which makes up the cultural notions of femininity and masculinity (Walby, 1991). Kim Ji-Young has experienced this structure since childhood. It is depicted when young Kim Ji-Young helps her mother with house chores after finishing her homework, as in the following excerpt,

Variouly doing homework, goofing around, and helping her. [*Kim Ji-Young, Born 1982*, p.21].

The excerpt describes Ji-Young and her sister helping their mother do her job, rolling the weather strips. It mentions that Ji-Young does the housework with her sister. Such action can be classified as a culture of the patriarchal structure. Girls are taught to handle the housework and to help their mothers. In the excerpt, Ji-Young helps her mother with her job and the domestic chores. Therefore, as a daughter, she feels it is her responsibility to help her mother at home.

When she grows up, discrimination happens within her family. Kim Ji-Young, who is one of the daughters of the family, should help the mother do house chores, as illustrated in the following excerpt,

Ji-Young spent twelfth-grade washing and ironing her and her brother's school uniforms, packing their lunch from time to

time, sitting her straying younger brother down and making him study, and getting her studying done. [*Kim Ji-Young, Born 1982*, p.66].

The excerpt shows that Kim Ji-Young experiences patriarchal culture. Since childhood, Ji-Young was always told to help her mother do domestic chores and help her brother prepare his stuff. Thus, in high school, she still helped her mother do domestic chores and her brother study. However, she did not have a problem doing the domestic chores since she knew it was all her responsibility as a daughter to do it all. Moreover, the fact that she helped her brother prepare his uniform and lunchbox, and helped him study, depicts that a boy in the family has never been told to do the domestic chores. In a patriarchal culture, domestic chores portray as feminine work.

Cho Nam-Joo creates Kim Ji-Young's character as the representative of every daughter in South Korea who is constantly told to do the house chores. In the patriarchal country, females are always told to do feminine activities, and house chores are considered feminine. Hence, in South Korea, a patriarchal country, the daughter in a family should help their mother do house chores.

During adulthood, Kim Ji-Young experienced the structure of patriarchal culture in a club at university, in which all the committee were men, as in the following example,

The president, vice-president, and secretary of the club were all men... [*Kim Ji-Young, Born 1982*, p.78].

Hiking represents strength, activeness, and enthusiasm, which makes it seen as a masculine activity. Thus, the management of the hiking club is all men. In this way, Ji-Young, a hiking club member, undergoes discrimination, which is classified as a patriarchal culture. The image of the hiking club that describes masculinity restricts female members from most activities in the club. Female members cannot be elected for management and join the joint meet-ups with other universities' hiking clubs. Kim Ji-Young experiences discrimination since her society still concerns about the image of each gender. The image of a female, which portrays as quiet,

gentle, passive, and doing all domestic chores, limits her from expressing her feelings and restricts her from doing the masculine-perceived activity.

There is a term for South Korean people, *glass fence*, which means women are restricted from doing more activities outside the house (Cho *et al.*, 2017). The Korean belief supports this term that every gender has its role, which disadvantages Korean women. Cho Nam-Joo creates Kim Ji-Young's character to portray that women in South Korea do not have a chance to be leaders in senior roles, boards, or executive committees.

Sexuality

Sexuality is portrayed as the most dangerous form of patriarchal culture, which men do to repress and control women. Walby (1991) noted that women are usually treated as sexual objects by men. The structure of patriarchal culture in sexuality can be found during her adolescence and adulthood. For example, growing up, Kim Ji-Young experienced the structure of patriarchal culture in public transportation she usually used to go to school. On the bus or underground, many perverts find the opportunity to harass women in the crowd. Kim Ji-Young experienced it with a suspicious hand trying to touch her breasts and bottom, as in the following excerpt,

On the bus and underground, many suspicious hands grazed her bottom and breasts. (*Kim Ji-Young, Born 1982*, p.51).

The excerpt noted that Kim Ji-Young experienced sexual harassment. Most perverts targeted female students since they thought they were weak and afraid to ask for help. It happened because of the power of men.

Sexual harassment has increased rapidly in South Korea from time to time. Many women become victims of spy cameras installed in public places, making women unsafe. In this novel, the author, Cho Nam-Joo, reflects her society in the character of Kim Ji-Young, a female student who experiences sexual harassment in public transportation.

During the adulthood period, when Kim Ji-Young was interviewed about her physical appearance, the interviewer made the most of

his position to harass the female interviewees, including Kim Ji-Young. He treats female interviewees as sexual objects that he can judge and touch. He controls female interviewees by harassing them since he has power over the interviewees, as in the following excerpt,

...interviewers made references to her physical appearance or lewd remarks about her outfit, stared lecherously at certain body parts and touched her gratuitously. (*Kim Ji-Young, Born 1982*, p.90).

The excerpt describes that the interviewer is not only using his position to take control over Kim Ji-Young and other interviewees but also to show his power over those female interviewees.

Employers in South Korea tend to judge women by their physical appearance. In 2016 the same year as *Kim Ji-Young, Born 1982* written by Cho Nam-Joo, Chan (2016) mentions that some job application writes specific physical appearance requirements for female applicants and no physical requirements for male applicants. Through the previous evidence, Cho portrays Kim Ji-Young as a female applicant who gets judged by her physical appearance.

Violence

Men use violence to show their power and take control over women. Male violence against women includes rape, sexual assault, wife beating, sexual harassment in the workplace, and child sexual abuse (Walby, 1991). Violence in the structure of patriarchal culture happens during Kim Ji-Young's childhood and adulthood. In her childhood, Kim Ji-Young experienced violence at school from her male friend, as in the following excerpt,

One day the desk-mate started to hit her. (*Kim Ji-Young, Born 1982*, p.28).

The excerpt above shows that Kim Ji-Young feels like she has been harassed and violated by her desk-mate since he always throws a prank at her. In the structure of patriarchal culture related to violence, Walby mentions that men do violence against women because they want to show their power and

control women, as in the above excerpt. Kim Ji-Young's male friend bothers her by doing anything that can make her feel annoyed. At that point, Kim Ji-Young's desk-mate does other things like screaming, beating, or mocking to show his power. However, she cannot do anything besides crying and telling her sister and mother about it.

Children tend to learn concrete behavior from their families. Since South Korea is a country that adheres to Confucianism belief, in which the male in the family has the power over the female, the children would follow what they see in the family. In this excerpt, Cho wrote a character Kim Ji-Young as a kid who gets annoyed by her male friend. Through the character, Cho reflects the girls at school who have been annoyed by their male friends for abusing their power over female students.

Kim Ji-Young also experienced the structure of patriarchal culture related to violence during her adulthood. Violence also happens in the family gathering with her husband's family, as in the excerpt below,

She's too old... She's too skinny... Her hands are cold... She must have bad circulation... The zit on her chin is a sign of an unhealthy uterus... They concluded the problem was her. (*Kim Ji-Young, Born 1982*, p.120).

It happens when the elders ask Kim Ji-Young about her pregnancy planning with Dae-Hyun, her husband. The elders start making assumptions since Kim Ji-Young, and her husband has no plan for having a kid yet. The excerpt shows that Kim Ji-Young experiences violence. Kim Ji-Young gets hurt by all the assumptions against her. The way the elders say Kim Ji-Young is the problem is considered violence, hurting Kim Ji-Young mentally.

In traditional Confucian culture, childless women would be kicked out of the family. As Korean adheres to Confucian belief, women should give offspring to the family. In the evidence above, Cho wants to point out how older people responded to women who postponed their pregnancies. Cho creates the character of Kim Ji-Young as the representative of Korean women who postpone their pregnancy as they want to pursue their careers.

State System

A patriarchal state refers to the government system that views and treats women inequally. The state also has a systematic bias against a patriarchal culture which can be seen through its policies and actions. For instance, Kirkpatrick, cited in Walby (1991), claims that the state uses the image of women that portrays a wife and mother to hold women back from entering politics. Kim Ji-Young experienced this structure during her childhood period when she was in elementary school, as in the following excerpt,

Number one on the roster was a boy, everything began with the boys, and that felt like the right, natural thing. (*Kim Ji-Young, Born 1982*, p.36).

At the school, any name list that should be written in order always begins with male students. It is because men always get the first line up in everything, while women should wait after the men. Unfortunately, the women think it is normal because even a male's national registry number begins with '1'. It is no wonder if Kim Ji-Young and the other girls are used to facing gender inequality as the state sees women as the second-class gender and treats men first in everything. The fact that the school puts male students in the first line, in any event, indicates that the school supports the state in promoting patriarchal culture.

Another inequality happened when Kim Ji-Young was in elementary school, as follows,

Boys were numbers one to twenty-seven, and girls were twenty-eight to forty-nine. (*Kim Ji-Young, Born 1982*, p.33).

The above excerpt shows that the school where Kim Ji-Young studies assign the students' name from boys to girls. Therefore, all girls are assigned a relatively high number. Meanwhile, the order of the lunch queue in Kim Ji-Young's school is from the lower number to the higher number. Therefore, girls tend to have their lunch late and usually need more time to eat their lunch. Therefore, Kim Ji-Young and other female students are discriminated that they do not have enough time for lunch. Female students also experience discrimination from their teachers. For

example, the slow-eater girls are nagged by their teacher, while the boys are not.

The two shreds of evidence mention that the government supports the patriarch actor in the country. In the relation between the real life of Cho Nam-Joo and the novel *Kim Ji-Young, Born 1982*, in 1990, when Cho was still young, there was a patriarchal family registry system, *Hoju*, which forced offspring to be registered under the patrilineal line and give disadvantages to women by diminishing women's rights. This system inspires Cho to create the character of Kim Ji-Young to represent her perspective on the registry system.

Impact of Patriarchal Culture

The patriarchal culture, which promotes men's privileges, leads to gender oppression. Iqbal *et al.*, (2020) noted that gender oppression is an act of gender-based abuse and violence, patterns of control, and power by a group or individual against women and girls. Young (2009) mentioned the idea of the five faces of gender oppression because of the patriarchal culture. They are exploitation, marginalization, powerlessness, cultural imperialism, and violence.

Concerning gender oppression, Kim Ji-Young experienced four kinds of gender oppression. They are exploitation, marginalization, powerlessness, and violence (Young, 2009). For a better understanding, read the following table:

Table 2 The Frequency Impacts of Patriarchal Culture

	Impact of Patriarchal Culture		
	Childhood	Adolescence	Adulthood
Exploitation	0	0	1
Marginalization	1	0	1
Powerlessness	1	0	2
Cultural Imperialism	0	0	0
Violence	0	3	2

Table 2 shows the frequency of the impacts of patriarchal culture experienced by Kim Ji-Young in her life. During childhood, Kim Ji-Young experienced the impacts of patriarchal culture in marginalization (1) and powerlessness (1). In her adolescence, Kim Ji-Young experiences violence (3). While during adulthood, the patriarchal culture experienced

by Kim Ji-Young is exploitation (1), marginalization (1), powerlessness (2), and violence (2). The findings showed that Kim Ji-Young had not experienced the impact of cultural imperialism in her life.

Exploitation

Exploitation is treating someone unequally to take advantage of their work. It shows the relationship between power and inequality to maintain and augment the haves' power, status, and wealth. In reality, women are exploited by doing feminine jobs, which include sexual labor, nurturing, and caring for other person's bodies (Young, 2009). Kim Ji-Young experienced the impact of patriarchal culture because of exploitation. It can be found during her adulthood period. The following example shows when Kim Ji-Young is experiencing exploitation at work,

'Eat and drink with them as a "thank you for the hard work"? don't they know we can see right through it? That they want to treat us like servants one last time? God, I hate this. But just one last meal, and that's it (Kim Ji-Young, *Born 1982*, p.103).

The client's marketing division has invited Kim Ji-Young and her team to a business dinner. The excerpt shows how the client uses Kim Ji-Young and her team as servants instead. It shows how Kim Ji-Young and her teammates go through exploitation by the client.

Female employees in South Korea are judged by their physical appearance used by the company to attract customers or clients. The author, Cho, creates the character of Kim Ji-Young to represent a female employee who the company sexually exploits. Female employees tend to be forced to be an escort for the company's clients, which is an example of sexual exploitation.

Marginalization

Marginalization is an act of degrading others to a lower social class in society. It also excludes underclass people from privileged activities in society. An injustice exists that deprives dependent people's rights and freedom (Young, 2009). From the findings, the impact of patriarchal culture on marginalization appeared during her

childhood and adulthood. Marginalization experienced by Kim Ji-Young during her childhood happened when she was at school. The head of the class is always the boys, while the teacher acknowledges that the girls are more intelligent and mature than the boys. The following example describes as follows,

...they somehow always elected boys to be class monitors. (Kim Ji-Young, *Born 1982*, p.37).

The excerpt shows the favoritism of the teachers towards male students, with the majority of females left out to be the class monitors. In this excerpt, we can see how Kim Ji-Young goes through the impact of marginalization. The way the teacher excludes female students from being class monitors, despite being diligent and mature, shows the discrimination toward gender experienced by Kim Ji-Young at school.

A point in the excerpt above shows boys are always elected as the leaders at school. In the patriarchal belief, women are described as the subordination of men in which men act as the leader. Kim Ji-Young's experience as a girl student in a patriarchal school is created to represent the situation that happened in Korean society, which stuck to traditional Confucius ideology that described women as the subordination of men.

An example of marginalization during her adulthood happened when Kim Ji-Young and her friend were about to apply for an internship at a big company,

'Why do you say that?'

'Because we didn't go to SNU, Korea U, or Yonsei.'

'What about the alums who come to the job fairs? People from our college do well.'

'The alums are all guys. How many women have you seen at the job fairs?'

(Kim Ji-Young, *Born 1982*, p.82).

The excerpt describes Kim Ji-Young and her friend arguing about the job fair where all of the alums of their university who do well are all men. The fact that Kim Ji-Young is not from a reputable university makes it difficult to do internships in big companies. As a result, Kim Ji-Young experienced marginalization in which women were left out of privileged activities. Kim Ji-Young and other female students are

excluded from being candidates for big companies because they prefer to hire male students than female students.

The excerpt mentions that only a few women come to job fairs. It is because employers in South Korea believe in Confucius's ideology that women will quit their job in certain stages of life to take care of their families. Hence, employers tend to judge female job-seekers for their appearance rather than their capabilities. Concerning Cho's background in real life, Kim Ji-Young and her female friend represent female job-seekers who cannot work in their dream company because of the patriarchal system and ideology.

Powerlessness

Powerlessness is when certain people have no power over others' domination. Powerlessness means having little or no work experience, creativity, and authority, while powerlessness portrays those who have some authority over others (Young, 2009). Kim Ji-Young experienced powerlessness during childhood and adulthood. During adulthood, Kim Ji-Young experienced powerlessness when she attended a business meeting with the company's client. She was forced to sit next to the client's head division and drink beer by the client's head division which made her feel uncomfortable, as in the following excerpt,

Ji-Young drank several glasses of beer the division head forced her. (*Kim Ji-Young, Born 1982, p.104*).

The excerpt describes how Kim Ji-Young does not have a choice to refuse the head division. She is afraid if she refuses the offer, the client's company will complain about her attitude. In this way, she is powerless to reject the offer. It shows how the client's head division uses his power over Kim Ji-Young, forcing her to drink the beer until she is drunk.

Kim Ji-Young is forced to drink several glasses of alcohol by the company's client, which makes her drunk. In real life, in 2014, a similar case happened in which a female employee was forced to drink alcohol by her colleague until she was drunk and then raped by the colleague. Cho creates the character of Kim Ji-Young to represent a female worker in South Korea who gets sexual assault in the workplace.

Violence

Violence is the most apparent form of gender oppression used to attack others. It usually does not motive, only to damage, humiliate, or destroy people physically or mentally (Young, 2009). Kim Ji-Young experienced violence in her adolescence and adulthood. During adolescence, it happened when she got stalked by her male friend from cram school. The incident changed Kim Ji-Young's behavior because of the trauma, as in the following excerpt,

She couldn't go near a bus stop after dark for a long time. She stopped smiling at people and did not make eye contact with strangers. She was afraid of all men and sometimes screamed when she ran into her younger brother in the stairwell. (*Kim Ji-Young, Born 1982, p.56*).

After the stalker incident, Kim Ji-Young decided to quit the cram school. The incident made her trauma and scared easily. Moreover, the male student who stalked her indicated the urge to do sexual violence.

The excerpt mentions that Kim Ji-Young experiences trauma from being stalked by her male friend. In South Korea, stalking is a severe problem for victims, especially women. Concerning real life, a woman in her 20s was killed after being stalked and blackmailed by her ex-colleague. Cho creates Kim Ji-Young as the representation of the victim of stalking who is trauma. Stalking incident tends to leave trauma for the victims since, in South Korea, stalkers are not punished wisely; even society commonly blame the victims instead.

The violence happened during Kim Ji-Young's adulthood period when several office workers insulted her because she was at the park drinking her coffee and taking a rest, as described along these lines,

I wish I could live off my husband's paycheque... bum around and get coffee... mum-roaches got it real cushy... no way I'm marrying a Korean woman... (*Kim Ji-Young, Born 1982, p.153*).

Kim Ji-Young was insulted by several office workers who met her at the park. The workers said behind her that Kim Ji-Young

used her husband's money to enjoy her life, drinking coffee at the park when her husband was busy at work. She only wanted to take a rest for a while after doing all the house chores, yet she was humiliated by those earful comments from the workers who did not know anything about her life. This excerpt shows how Ji-Young experiences the impact of violence. The workers' words indicate violence, making Ji-Young feel humiliated, depressed, and fearful of people's judgments.

This evidence represents Korean society about their belief in Confucius's ideology. Confucius's ideology perceives that women should not prioritize anything outside the house. Cho Nam-Joo portrays Kim Ji-Young as a woman who is judged for enjoying her free time outside. Korean housewives are expected to stay home and do house chores in real life.

CONCLUSION

Based on the findings, this study concluded that Kim Ji-Young had experienced

patriarchal culture since childhood, which also impacted her life. She receives all structures of patriarchal culture in her life, which constitute the gender pay gap, household production, culture, sexuality, violence, and state idealism. In addition, patriarchal culture also impacted her life through exploitation, marginalization, powerlessness, and violence.

The similarities between Cho Nam-Joo's real life to the novel conclude that women in Korea receive discrimination or unequal treatment in certain aspects. The character of Kim Ji-Young represents not only Cho Nam-Joo's life but also all women in South Korea. This research briefly describes a patriarchal culture in South Korea and spreads awareness to other people that patriarchal culture is still happening today. Further research may relate the impacts of patriarchal culture to cultural imperialism as they could have been related to each other.

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