

**THE IMPACT OF PATRIARCHAL CULTURES AGAINST
FEMALE CHARACTERS IN MADELINE MILLER'S *CIRCE*:
A FEMINISM PERSPECTIVE**

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2021**

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THESIS

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2021**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “The Impact of Patriarchal Culture against Female Characters in Madeline Miller’s *Circe: A Feminism Perspective*” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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APPROVAL SHEET

This to certify that Robi Tri Widananto's thesis entitled **The Impact of Patriarchal Cultures against Female Characters in Madeline Miller's *Circe: A Feminism Perspective*** has been approved for examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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MOTTO

“Becik Ketithik Olo Ketoro”

“All the good things will be seen and all the bad things will be found”

(Ancient Javanese Proverb)

DEDICATION

I proudly dedicate my thesis to:

A brave man, my late father Suwito

My beloved mother Binah

My brothers Agus Subianto, Diantoro, Agung Romadhon

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Alhamdulillah *robbil 'Alamin*, all praises and thanks to Allah SWT who has given a life full of blessings and favors for all of us. By the grace of Allah SWT, I was still given the opportunity to complete my thesis entitled *The Impact of Patriarchal Culture against Female Characters in Madeline Miller's Circe: A Feminism Perspective* to obtain a *Sarjana Sastra (S.s)*. *Sholawat* and *salam* may always be poured out to our prophet Muhammad SAW who has become an example for all of us in living our lives full of blessings and favors.

In working on this thesis, I as a researcher am very aware that without the guidance and direction given by Dr. Hj. Istiadah, M.A. as my advisor, this thesis may be difficult to complete, therefore I would like to thank my advisor who has given direction and guidance in the process of working on this thesis. I also want to thank my lecturers in the department of English literature who have taught me very valuable lessons.

I also thank my family, my late father Suwito who taught me how to behave like a man, my dear mother Binah who always encourages me in everything I do, my brothers Agus Subianto, Diantoro, Agung Romadhon who have helped me in many ways in my life, and Mbak Lastri, Mbak Sulis, Alin, Ica, as well as Musa.

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Finally, I am very grateful to many people who have helped me and I realize that my thesis is still far from perfect. Hopefully, my research can be useful for the community and many parties. Thank you.

Malang, 23-11- 2021

A handwritten signature in black ink, appearing to read 'Robi Tri Widananto', with a stylized flourish extending to the right.

Robi Tri Widananto

ABSTRACT

Widananto, Robi Tri (2021) *The Impact of Patriarchal Culture against Female Characters in Madeline Miller's Circe: A Feminism Perspective*. Undergraduate Thesis. Departement of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Hj. Istiadah, M.A.

Keywords: Feminism, Patriarchy, Greek Mythology

Patriarchal culture has existed for a long time. This social system creates various problems, especially for women. The domination of men over women makes the existence of women themselves marginalized. Patriarchy can still be found in society because of the lack of attention and knowledge about patriarchy. The story written by Madeline Miller in her novel *Circe* shows how patriarchal culture kills the existence of women in it. It is seen how almost all important conflicts show the power of the gods. *Circe* and other female characters in this novel experience many conflicts in maintaining their existence as women. These conflicts raise various questions, including the forms of patriarchal culture and the resistance carried out by female figures against patriarchal culture.

In the research conducted on the novel *Circe* by Madeline Miller, two points that will be analyzed are the form of patriarchy contained in the novel and the effects caused by patriarchy. In this research, the study used is feminist literary criticism with a sociological approach. There is also the concept of Patriarchy which is explained by Sylvia Walby and also the theory of Gender by Mansour Fakih which is used to analyze the forms of patriarchal culture and the impact of patriarchal culture. The main data in this study were taken from the novel *Circe* by Madeline Miller by analyzing every paragraph, sentence and word. . After getting the data, the data is categorized into two forms of problems, namely the form of patriarchy and its impact. The data obtained after reading and studying each storyline and conflict were analyzed using the theory of patriarchy and resistance to get the main points of the problem. The analysis carried out in this study found several important points about the patriarchal culture and resistance contained in the novel.

The patriarchal culture in the story of the Greek gods has taken root, it can be seen how important the decisions in the story are only decided by the male gods. The goddesses in this story almost only play the role of housewives who are servants of their husbands. Also, these goddesses often get sexual harassment and violence from other male characters. In the form of impact, the female character in this novel gets various effects from the patriarchal culture run by the gods. The goddesses in this story are marginalized by the great gods, placed in low positions because they are small, get bad stereotypes and they also get violence in physical and psychological forms.

ABSTRAK

Widananto, Robi Tri (2021). *Perlawanan Tokoh Perempuan Terhadap Kultur Patriarki dalam novel Circe Karya Madeline Miller: Sudut Pandang Feminism*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Hj, Istiadah, M.A.

Kata Kunci: Feminisme, Patriarki, Mitologi Yunani

Budaya patriarki sudah muncul sejak lama. Sistem sosial ini menimbulkan beragam masalah terlebih lagi bagi perempuan. Dominasi laki-laki terhadap perempuan membuat eksistensi dari perempuan itu sendiri termajinalkan. Patriarki masih dapat ditemukan pada masyarakat karena kurangnya perhatian dan pengetahuan tentang patriarki. Kisah yang ditulis oleh Madeline Miller dalam novelnya Circe menunjukkan bagaimana budaya patriarki membunuh eksistensi perempuan di dalamnya. Terlihat bagaimana hampir semua konflik penting menunjukkan kekuatan para dewa. Circe dan tokoh perempuan lainnya dalam novel ini mengalami banyak konflik dalam mempertahankan eksistensinya sebagai perempuan. Konflik-konflik tersebut menimbulkan berbagai pertanyaan, termasuk bentuk-bentuk budaya patriarki dan perlawanan yang dilakukan oleh tokoh-tokoh perempuan terhadap budaya patriarki.

Pada penelitian yang dilakukan pada novel Circe karya Madeline Miller ini dua poin yang akan dianalisa adalah bentuk patriarki yang terdapat dalam novel tersebut serta efek yang ditimbulkan oleh patriarki. Dalam penelitian ini studi yang digunakan adalah kritik sastra feminis dengan pendekatan sosiologis. Ada juga konsep Patriarki yang dijelaskan oleh Sylvia Walby dan juga teori Gender oleh Mansour Fakih yang digunakan untuk menganalisis bentuk-bentuk budaya patriarki dan dampak budaya patriarki. Data utama dalam penelitian ini diambil dari novel Circe karya Madeline Miller dengan menganalisa setiap paragraph, kalimat dan kata. Setelah mendapatkan data-data tersebut, data tersebut dikategorikan kedalam dua bentuk permasalahan yaitu bentuk patriarki dan impactnya. Data yang diperoleh setelah membaca dan mempelajari setiap alur cerita dan konflik dianalisis menggunakan teori patriarki dan resistensi untuk mendapatkan pokok-pokok permasalahan. Analisis yang dilakukan dalam penelitian ini menemukan beberapa poin penting tentang budaya patriarki dan resistensi yang terkandung dalam novel tersebut.

Budaya patriarki dalam kehidupan cerita dewa-dewa Yunani sudah mengakar, terlihat betapa pentingnya keputusan dalam cerita hanya diputuskan oleh para dewa laki-laki. Para dewi dalam cerita ini hampir hanya berperan sebagai ibu rumah tangga yang menjadi pelayan suaminya. Juga, dewi-dewi ini sering mendapatkan pelecehan dan kekerasan seksual dari karakter pria lainnya. Dalam bentuk impact, tokoh perempuan dalam novel ini mendapat berbagai macam efek dari budaya patriarki yang dijalankan oleh para dewa. Para dewi dalam kisah ini termajinalkan oleh para dewa-dewa besar, ditempatkan pada posisi-posisi yang rendah karena mereka yang kecil, mendapat stereotip buruk dan mereka juga mendapatkan kekerasan dalam bentuk fisik dan psikis.

م س تخلص البحث

ويدانانتو ، روبي تري (2021). مقاومة النساء ضد الثقافة الأبوية في رواية سيرس لمادلين ميلر: منظور

نسوي. مقال. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، مولانا مالك إبراهيم الدولة

الإسلامية جامعة مالانج. المشرف: استيادة ، ماجستير

الكلمات المفتاحية: النسوية ، البطيريركية ، الأساطير اليونانية

الثقافة الأبوية موجودة منذ زمن طويل. هذا النظام الاجتماعي يخلق مشاكل مختلفة ، وخاصة بالنسبة للنساء. هيمنة الرجل على المرأة تجعل وجود المرأة نفسها مهماً. لا تزال البطيريركية موجودة في المجتمع بسبب نقص أو نقص الوعي بالثقافة الأبوية للنظام الاجتماعي. توضح القصة التي كتبتها مادلين ميلر في روايتها "سيرس" كيف تقتل الثقافة الأبوية وجود النساء فيها. من الواضح كيف تُظهر جميع النزاعات المهمة تقريباً قوة الآلهة. تواجه سيرس وشخصيات نسائية أخرى في هذه الرواية صراعات عديدة في الحفاظ على وجودهن كنساء. تثير هذه الصراعات تساؤلات مختلفة ، بما في ذلك أشكال الثقافة الأبوية والمقاومة التي تقوم بها الشخصيات النسائية ضد الثقافة الأبوية.

في البحث الذي تم إجراؤه على رواية مادلين ميلر ، سيتم تحليل نقطتين هما شكل النظام الأبوي الوارد في الرواية والتأثيرات التي تسببها الأبوية. الدراسة المستخدمة في هذا البحث هي النقد الأدبي النسوي بمنهج اجتماعي. وهناك أيضاً مفهوم البطيريركية التي أوضحتها سيلفيا والبي وأيضاً نظرية الجنس لمنصور فقيه والتي تستخدم لتحليل أشكال الثقافة الأبوية وتأثير الثقافة الأبوية ، وقد تم أخذ البيانات الأساسية في هذه الدراسة من الرواية. سيرس لمادلين ميلر من خلال تحليل كل فقرة وجملية وكلمة. يعد الحصول على البيانات ، يتم تصنيف البيانات إلى شكلين من المشاكل ، وهما شكل النظام الأبوي وأثره. تم تحليل البيانات التي تم الحصول عليها بعد قراءة ودراسة كل قصة وصراع باستخدام النظرية الأبوية والمقاومة للحصول على النقاط الرئيسية للمشكلة. وجد التحليل الذي أجري في هذه الدراسة عدة نقاط مهمة حول الثقافة الأبوية والمقاومة الواردة في الرواية.

لقد ترسخت الثقافة الأبوية في قصة الآلهة اليونانية ، ويمكن ملاحظة مدى أهمية القرارات في القصة التي يقرها الآلهة الذكور فقط. تلعب الآلهة في هذه القصة دور ربات البيوت الخادמות لأزواجهن فقط. أيضاً ، غالباً ما تتعرض هذه الآلهة للتحرش الجنسي والعنف من الشخصيات الذكورية الأخرى. في شكل التأثير ، تحصل الشخصية الأنثوية في هذه الرواية على تأثيرات مختلفة من الثقافة الأبوية التي تدبرها الآلهة. يتم تهميش الآلهة في هذه القصة من قبل الآلهة العظماء ، وتوضع في مناصب متدنية لأنها صغيرة ، وتحصل على صور نمطية سيئة ، كما أنها تتعرض للعنف الجسدي والنفسي.

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CHAPTER 1

INTRODUCTION

This chapter contains a background as an introduction of the research. So this chapter covers the backgrounds of the study, scope and limitations, research question, previous studies, research method, and systematic discussion in this chapter to give easiness to learn another chapter further.

A. Background of the Study

In simple terms, patriarchy is a social system. Patriarchy is a social system that assumes that men are more powerful. Power in a patriarchal system or culture almost covers all aspects such as social, political, rights and morals. The paternalist concept is a symbol of significance that men are symbols of a leadership system based on the relationship between mothers and their children in forming a dynamic social life as a whole (Goode, 2007: 18). Many people interpret that a patriarchal culture as a tool of exploitation of women. This culture even tends to cause problems such as violence, sexual harassment, and others.

Patriarchal culture and ideology are socialized in society because they get legitimacy from various aspects of life, both interpretations of religion and belief, as well as the state (Walby, 1990: 17). Therefore, even in history, many women who have held important positions in society and the state, have not always received appreciation for their roles and abilities.

This condition not only closes the participation of women in the public sphere but also causes discrimination against women. Discrimination based on sex

and gender raises a series of problems that afflict women, both in the household, community and in the life of the state. The assumption that women have the nurtures and diligent, and are not suitable for the head of the household, resulting in all domestic work of households to be the responsibility of women (Wardani, 2016: 7).

Many serious problems experienced by women include violence against women, double burden, marginalization, subordination, stereotypes, and exploitation (Wijayanti, 2017:17). The situation experienced by the woman continues as long as there is no attempt to change it. Therefore, many parties want to maintain this situation for various reasons and pretexts.

Strong male domination in patriarchal culture makes women weaker and changes the image of women into objects. It even becomes an irony for women; women become a marginal group in the social order. In research conducted by WHO (World Health Organization) with world social institutions, it is stated that 1 in 3 women in the world experience violence. Between 2000 and 2018, WHO explained that 736 million women had experienced physical and sexual violence by partners and non-partners. This violence occurs in young women with an age range of 15-24 years. The Oceania region accounts for about 51% of violence against women while Southeast Asia accounts for 21%. Referring to the data described by WHO, it can be concluded that the world community is still thick with patriarchal culture.

The fact above explain that there is an imbalance in the social system of society that causes women to get bad treatment to form negative stereotypes

because of the effects of the patriarchal system. This stereotype or labeling will continue because of social, political, economic, cultural and religious support policies (Muniarti 2004:70).

This patriarchal cultural practice has been rooted in society for a long time. In the stories of the ancient Greek Gods vividly describe how helpless women in the story. Almost all the Greek Gods in the stories explain how mighty Zeus, Hades, Poseidon and Hercules are. There are also many stories about Zeus being quite easy to have sexual relations with female Gods. In the stories of the ancient Greek Gods, the Goddesses were only the number two beings. The strong dominance of the male Gods got rid of the stories of the Greek Goddesses. This deeply rooted culture is still present in modern society. The dominations of men give rise to resistance from women. This resistance is carried out in various aspects, one of which is in literature.

There are many stories of various characters, one of which is the story of a woman. The female characters that appear in a novel have a variety of interesting things, but sometimes women in a literary work are described as weak creatures. Many novels tell stories of women who experience oppression, but not a few novels tell stories of a woman's heroism or resistance (Nugraheni, 2016)

Gradually, writers became aware of the emergence of stigmas about women. Stories of women's resistance began to be written in a literary work. The authors understand that gender equality is important. The patriarchal culture that has long been rooted must be abandoned. Through literary works, the writer tries to provide a new perspective on gender equality. In Madeline Miller *Circe's* novel,

the stories of the Greek Gods are told straightforwardly. Circe as the main character of this novel is very interesting to discuss. Circe was born different from the other Gods, she was immortal, and the worse thing that the Gods afraid of is that she had the advantage of the magic. This thing made Circe expelled from the kingdom of the sun to a remote island called Aiaia. In Aiaia, Circe grows up to be a Goddess who has a high sense of curiosity. Her concern and curiosity for humans keep Circe learning. Her journey to find out her curiosity and concern for humans has made Circe experience constant pain, loss, and heartache. As a female God, Circe's resistance to her problems was a symbol. The patriarchal culture that is deeply rooted in the stories of Greek mythology makes Circe's soul as a woman courageous to face and fight. As a representation of feminist, Circe dares to oppose the patriarchal culture of the Greek Gods in various ways. Patriarchy is an ideology and a way of thinking that legally, politically, socially, religiously and economically enforces male dominance and power (Rakoczy 2004:10).

In other studies, the analysis of this novel leads to other female characters. Catherine Macmillan in *The Witch (es) of Aiaia: Gender, Immortality and The Chronotypes In Madeline Miller's Circe* focuses on the intersect with its themes of gender and immortality. In previous studies, the focus of the analysis mostly rests on the experience of sexual violence and gender stereotypes in Circe and other female characters. Meanwhile, in this research, the main focus is on Circe's character and female characters. The researcher tries to be more specific in discussing the female in this novel to make it more detailed and clear. Patriarchal

culture and the impact will be analyzed through Circe's character and other female characters.

B. Research Question

Based on the background above, the questions in this study can be formulated into two questions that are:

- A. What forms of patriarchal culture are found in Madeline Miller *Circe*?
- B. What is the impact of patriarchal cultures on Circe and the other female characters in Madeline Miller's *Circe*?

C. Objectives of Study

The aims of this research are to study the case about the patriarchal culture and the impact that received by Circe character and to make it more specific the researcher has divided into two objectives.

- a. To find out the forms of patriarchal Cultures in Madeline Miller's *Circe*.
- b. To find out the impact of patriarchal culture on Circe and the other female character in Madeline Miller's *Circe*.

D. Scope and Limitations of Study

The scope of this study is an analysis of feminist on the *Circe* novel. In this research the theory used are patriarchy by Sylvia Walby and gender by Mansour Fakih. The limitations on this study will be focused on female characters in Circe novel. The analysis will find the form of patriarchal culture and what the impact of patriarchal culture on female characters.

E. Significance of the Study

In this research, the researcher hopes this research theoretically can be useful for the community and it can improve the quality and development of literary criticism and expand the study of feminism and gender equality. Furthermore, practically the researcher hopes that this research can educate the wider community to understand more about violence and gender stereotypes. This study concludes that the researchers hope that this study can be used as a reference and data for future researchers who study gender and feminism.

F. Previous Studies

In this section, the researcher tries to review previous research to find a correlation between previous research and this research.

In a study entitled *The Witch (es) of Aiaia: Gender, Immorality and The Chronotope in Madeline Miller's Circe* (2020), Cathrine Macmillan tries to reveal the relationship between place and time found in the novel *Circe*. Catherine looked for the relationship between Aiaia's setting, immorality, and gender issues raised. At the end of her research, Catherine Macmillan concluded that Circe's life on the magical island of Aiaia, with its domesticity and largely regular rhythms, approaches the choronotype of the idyll. The island also a threshold in that it transforms anyone who lands on it.

Further research was conducted by S. Govers in 2020 entitled *Feminist Voices in Modern Mythmaking: The Representation of women in Pat Barker's The Silence of the Girls and Madeline Miller's Circe* (2020). In this thesis, S. Govers tries to uncover gender issues contained in two of Pat Barker's novels *The Silence*

of *the Girls* and Madeline Miller's *Circe* using contemporary feminist theories. The results of S. Govers research concluded that the characters from the two novels show that the struggle for agency, the fight that is needed to establish a feminist voice within the male crowd of storytellers and mythmakers.

There is a journal entitled *Rewriting Classical Myths: Women's Voices in "Los motivos de Circe" and "Penélope"* by Lourdes Ortiz which was created by Nuria Morgando in 2013 to explore how a classic myth reshapes. In this journal, Nuria Morgando tries to analyze 6 short stories that tell classic stories where all the main characters are women. Nuria Morgando also tried to find how the stories of resistance of the main characters as a representation of feminism. In the conclusion of her journal, Nuria Morgando explained that the mythical representations give expression to the historically imposed silenced of women, made possible by all kinds of phallogocentric institutional discourses of power. Her stories allow for the indispensable ruptures and transformations in history.

In the journal entitled *At the heart of legend: Feminist Revisionist Mythology in Twentieth-Century Poetry*, Maddison Rozells tries to revise the classical stories of Greek mythology through the feminist side. In her research, Maddison tries to find the truth of the women's stories written on the object of her study. At the end of his study, Maddison Rozells concluded that the stories that are made always get additional because of the culture that the writer brings. The addition or reduction of the narrative of a story will greatly affect the image of a character contained in the work. A research project was written by Katherine Anne Gabriel entitled *Performing Femininity: Gender in Ancient Greek Myth* (2016) tries to

analyze ancient Greek society which tended to be very masculine and caused many women to experience violence. An important point that Katherine Anne Gabriel discovered was Greek culture, namely its basic social, political, and domestic structure, promoting subordinate, passive, and engaged women in male domination and androcentric orders.

A journal written by Salma Backroush Almaleki entitled *A Feminist Reading of Kizer's "Persephone Pauses"* (2018) is the same as this research which examines the story of Greek mythology using a feminist approach. Salma Almaleki tries to find the role of women or the image of women in the poem. Salma Almaleki found that the role of women in the poem describes women psychologically and the writer does not describe the social conditions experienced by female characters.

In a journal published by the Rainbow Journal of Semarang State University with the title *A Critique towards Men's Superiority in The Myth of Sisyphus* (2014) tries to find the truth that Greek culture emphasizes men over women. In this study, the object used is the Sisyphus myth. Research written by Luqman Rosyidy found the fact that ancient Greek culture did not prioritize men over women. The stories of male heroes that often appear have led to the assumption that men in ancient Greek culture were more important than women.

A study entitled *The Discussion on Female Heroes in Respect of Gender Socialization of Girls: Retelling Myths of Psyche, Artemis and Katniss* (2015) written by Leni Marlina tries to show a comparison of the stories of female heroes in Greek mythology. Leni Marlina focuses on three stories where the main

characters are women. The results of her study show that the stories of female heroes try to be more active. The writing style and character formation look like the female characters in this story trying to break the social system that always puts men first.

A thesis written by Caley S. Mcguill entitled *Embracing Evil: The Threat and Allure of the Female in Greek Poetry* (2013) thinks that the ancient Greeks were too misogynistic. Through works written in poetry, Caley Mcguill tries to find out why Greek literary works are so misogynistic. Caley Mcguill found that Socio-culture influenced writers' style. Writers tend to bring up stories of male heroism.

In an essay entitled *Re-tellings of the Myth of Leda and the Swan: A Feminist Perspective* written by Shadi S. Neimneh, Nisreen M. Sawwa, and Marwan M. Obeidat are trying to reveal that the author through the narratives in his poetry makes sexual violence towards women a romantic matter. In this essay, the researcher examines several selected poems and in the end, explains that romanticized writings make sexual violence in poetry a usual matter.

In a dissertation written by Janie Slabbert entitled *The Metaphorics of Erotic Pursuit and Sexual Violence in Classical Mythology and Its Transformations by Women Poets* reveals that poetry about ancient Greek mythology is biased because it shows something that is not clear between sexual violence and seduction. Most of the poems that were used as the object of the dissertation told about the desires of great Greek Gods such as Zeus. In the conclusion of her dissertation, Janie revealed that what makes these poems biased is the use of their metaphors

In general, previous studies have not specific analysis about patriarchal cultures and the resistance by female characters. In this study, the researcher tries to analyze more deeply and focus on the main character in *Circe* and its female characters. Through this, it is hoped that researcher can understand better regarding the events experienced by all female characters. On the other hand, the different of this study with previous studies before is the resistance theory and patriarchal theory that discuss about the freedom and equality based on rationality.

G. Definition of Key Terms

1. Feminist literary criticism: Feminist literary criticism is a literary study that directs the focus of its analysis on women who want justice in seeing the existence of women and try to understand oppression against women and seek ways to overcome oppression (Buana, 2009).
2. Patriarchy: A culture or social system in a society that places men above women or dominates women. The power possessed by men is used to oppress women (Walby, 1990).
3. Gender: Gender is the differentiation of roles, attributes, traits, attitudes and behaviors that grow and develop in society (Fakih, 2008).

H. Research Method

1. Research Design

This type of study is literary criticism. A literary criticism begin when someone search for the values and the function of a literary works. A literary criticism needs skill to give an appreciation, the experience of studying, analyzing, and reviewing literary works to produce good literary criticism. The other thing that needed to do a literary criticism is deep experience of life that is literary (related to literature) and non-literary (relating to various aspects of life in general) (Sehandi, 2016). The approach of this study is using sociological of literature. Sociology of literature is research that focuses on the object of human studies with environment (Teguh Alif Nurhuda, 2017).

Wellek and Warren said that in general literary studies with sociology are divided into three, namely: sociology of authors, sociology of literary works, and sociology of readers. In the study of sociology of literature, the discussion is not far from the lives of individuals or communities. In this study, the researcher tries to use the sociological approach and focuses on the literary work itself. Related to the study conducted in the research of Madeline Miller's *Circe* novel, namely the analysis of feminism criticism. Feminist literary criticism is a variety of literary criticism that uses the theoretical framework of feminism to explain and evaluate literary works. Feminist literary criticism, which is one of the types of literary criticism that is based on feminist thinking that wants justice in seeing the existence of women, both as writers and in literary works.

2. Data and Data Source

The research object is the main topic of literary research. The object of this research is the aspect of the impact of patriarchy which is represented by Circe's character in Madeline Miller's novel *Circe*. As for the data, every incident in this novel that is conveyed in the form of a word, phrase, sentence, or statement regarding to patriarchy cultures and feminist resistance will be used as data to help this study. In this case, the focus of the analysis carried out is on the female characters.

3. Data Collection

All data from this analysis are taken from the novel *Circe* by Madeline Miller. There are several stages to collect the data contained in this novel.

- Read carefully to find some words, phrases or main sentences to be used as analysis material.
- Determining the content of *Circe's* novel which is included in the form of patriarchal culture and the impact by marking each important part.
- Categorizing forms of patriarchal culture and the impact.

4. Data Analysis

The data analysis technique used to analyzing the novel *Circe* by Madeline Miller is a dialectical data analysis technique that is carried out by connecting existing elements with aspect of patriarchy cultures and gender which are integrated into a single discourse. The steps taken to analyzing the data are as follows:

- Analyzing and searching for important content in the novel *Circe* by Madeline Miller.
- Separating parts of the content in the novel *Circe* by Madeline Miller into forms of patriarchal culture and impact
- Connecting and analyzing the content obtained from the novel *Circe* by Madeline Miller with the theories used.
- Separate and analyze data that has been categorized into forms and impact of patriarchy
- Summarizing the results obtained from the data that has been analyzed through the theories used

CHAPTER II REVIEW ON RELATED LITERATURE

In this chapter, the researcher explains and elaborates relevant literature related to resistance against patriarchal cultures and feminism. The first part is discussing about feminism critic in literature process. The next is discussing about patriarchy theory that covers public and private patriarchy. The last part is explaining about the impact of patriarchal culture using gender study.

A. Feminist Literary Criticism

Literary criticism is a type of literary study. Etymologically the word criticism comes from the Greek *Krites* which means judge. While in other words *Krinen* means to judge or compare, but *crites* can also be interpreted as an interpretation or interpretation. Literary criticism can also be interpreted as a discussion of literature about the content and values contained in it. Literary criticism is a branch of literary science that deals with the formulation, classification, explanation, and evaluation of literary works (Abrams, 1981). Literary criticism is not only limited to editing, text determination, interpretation, and also value considerations. Literary criticism covers the wider problem of what literature is itself, about what its goals are, and also about how it relates to each of the other human problems. The criticisms made to study a literary work have attracted quite a number of writers to develop methods of study, including female writers. The presence of female writers has brought a new trend in the world of literature. The emergence of these female writers has proven that women are capable of creating literary works. These women writers carry messages and

influences in literature. Usually in a novel, woman is portrayed as a beautiful object that is only peddled for its beauty or misery. However, now that female writers have started to appear, female characters in literary works can present their thoughts that women are no longer an object but have become a subject themselves. The storylines adopted by female writers began to be more diverse and began to fight against male domination in literary works. Feminist literary criticism is an approach used in studying literary works from the point of view of feminism. Feminist literary criticism emerged aiming to reveal the differences in the treatment of women in tradition and culture as well as to reveal their role in work (Khalil, 2003). Feminist literary criticism is based on the thought of feminism which wants a similarity in the social reality of women and men in a literary work. This theory emerges to try to dismantle the patriarchal cultural orders contained in a literary work.

The purpose of this feminist analysis according to Suwardi Endaswara (2008, p.146) is as far as possible related to,

- Revealing the works of female writers past and present.
- Revealing various pressures on female characters in literary works written by male authors.
- Revealing the ideologies of female and male authors in themselves and in life.
- To examine the gynocritic aspect of understanding the creative process of feminists.
- Reveal aspects of feminist psychoanalysis.

In the application of feminist literary criticism, every story or scene in a literary work becomes a very important source. The values brought in literary works can be used as a reference or an equivalent of the existing social reality. There are many stories in a literary work that tells about how brave men are, how the story of a hero from a man who wins a battle tends to strengthen or legitimize that men are strong. On the other hand, women in literary works are told a lot about how weak they are, how women used as objects of beauty as if women are only a part that only serves to entertain, etc.

The strong patriarchal culture in the social order has had a huge influence on the literary world. The authors include many of these patriarchal cultural influences in their works. This creates a stigma that the strong power is only belong to men and women are only their shadows. Feminist literary criticism, through existing ideas and concepts tries to break these things down. The resistance of women is not only in the real world but also in the realm of literature.

B. Patriarchy

The term patriarchy is derived from the term patriarchy, which means a structure where man is the sole, center and ruler of all. Patriarchy is a social system that considers men as the main possessor of power and dominates in political leadership, moral authority, social rights and control of property. The concept of patriarchy was first introduced by Max Webber in explaining a system of government governed by men as heads. According to Sylvia Walby in her book

Theorizing Patriarchy (1990) patriarchy is a practice and a social system structure led by men to oppress and exploit women.

Sylvia Walby is a sociologist from England who often studies gender equality. In some of her works, Sylvia Walby reveals the practices of male domination over women in the form of patriarchal studies. Sylvia Walby further explains that the term social structure implies the rejection of sex determination and the idea that men dominate and women are secondary.

Sylvia found an error in the gender equality analysis that they had been fighting for because of the traditional perspective that they still use as the main analysis. Sylvia pointed out this error as the absence of a broader analysis of the social structure that continues to change. Sylvia found that exploitation of women does not only occur in the private sphere or one of the objects in which women act and participate in it, but also in the public sphere; space where relations between structures are interrelated, giving rise to wider oppression of women (Walby, 1990).

These perspectives are radical feminism, Marxist feminism, liberalism, and dual-system theory. The four perspectives by Sylvia are considered very rigid because they limit the analysis. For example; in the perspective of radical feminism says that men are a group that dominates women as a group and as the main group which are benefited from the exploitation of women. This system of domination, called patriarchy, is not derived from any other system of social inequality; this system is not a product of capitalism. The relationship between

patriarchy and class inequality and racism is discussed in different ways by various writers of radical feminism.

The main problem of radical feminism in analyzing gender inequality is that it only focuses on essentialism, biological reduction, and general error tendencies, and cannot understand historical changes, nor can it fully explain the differences in women based on race and ethnicity. Other explanations, namely Marxist feminism, liberalism, and dual system theories, have also encountered major problems. The very narrow focus on capitalism namely Marxist feminism, the lack of an explanation of the general social structure of gender inequality has led to some inadequate explanations/ liberalism, and dual system theorists are unable to defend capitalism and patriarchy. The four points of view mentioned by Sylvia Walby are considered very rigid and difficult to use to analyze the patriarchal system which is quite complex and dynamic in society. some of these points of view are considered to only focus on one problem, one of which is capitalism. Therefore Sylvia distinguishes patriarchal forms into several categories.

1. Private Patriarchy

Private patriarchy focuses on work in the household which forms a stereotype for women. Private patriarchy is based upon household production as the main site of women's oppression (Walby, 1990). In this context, work in the household is considered as a nature that must be carried out by women. Patriarchy in this form seems to make sense of these things, but on the other hand it is a form of oppression of women.

2. Public Patriarchy

In the form of public patriarchy, Sylvia lays out a broader concept. Public patriarchy covers the wider life of women and is connected to a structure. In public patriarchy there is a structure that supports and perpetuates male domination, the structure consists of, The patriarchal mode of production, patriarchal relations in paid work, Patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal in relations in cultural institutions (Walby, 1990:20). These structures clearly become the foundation of profit to be the basis of domination; it will not only get rid of women but will also cause problems of racism and capitalism.

In the first structure, women's work in the household is indirectly exchanged for protection and maintenance in daily life and depends on their husbands. Often in this context men deny the basic rights that are owned by women. Gradually in this structure, women lose their own existence for the sake of welfare. Second, women have the opportunity to work which is quite risky. Discrimination is a major problem, especially if the dominance in the scope of work is held by men. In this context, there are often problems in terms of wages earned by women.

Third, the government has an important role in regulating people's lives, but in terms of gender equality, the government is still unable to overcome these problems. This gender difference is formed and socialized socially and culturally by the state (Omara, 2004). Male violence is an experience experienced by women from men. Sometimes women who are considered weak in a patriarchal

culture get physical, verbal, and mental violence. Some forms of practice of male violence are rape, wife-beating, sexual harassment, and others.

Patriarchal relations in sexuality became the next structure. Heterosexuality and sexual double standards are central to this structure and the last one is patriarchal cultural institutions. Sometimes institutions in culture create distances between women and men.

C. Gender

In terms of gender is a trait and behavior that is attached to men and women who are formed socially and culturally. According to Mansour Fakih, gender is the traits and behaviors attached to men and women are shaped socially and culturally. Gender differences will not cause problems unless there is an injustice in it (Fakih, 2008: 10).

Gender justice is defined as treatment that is in accordance with the rights and obligations received by a person as a dignified human being. Equal position to get equal opportunity and equal reward is one example. Unfortunately, there is still a lot of discriminatory treatment against one gender, especially women. Injustice in treatment also creates a social inequality in society which will have an impact on the continuous inheritance of such treatment. As the next generation of the nation who wants change for the better, it is necessary to know and understand what forms of gender inequality are in the social environment.

In his book entitled *Gender Analysis and Social Transformation*, Mansour Fakih explains that in reality this gender difference creates social inequality in the social system. This arises because there are many aspects that support the

emergence of gender inequality, one of which is a society that still holds a patriarchal culture. This culture forms the superiority of men over women which have a negative impact. The domination has formed a special place to place the role of women under men.

In his analysis, Mansour Fakih mentions that there are several forms or manifestations of gender inequality, namely marginalization or the process of economic impoverishment, subordination or the assumption of being unimportant in political affairs, the formation of negative stereotypes and violence. The following is a clearer description of the manifestations of gender inequality.

1. Marginalization

According to Mansour Fakih (2008:13) marginalization is a process that results in poverty. However, there is one form of impoverishment of one particular gender. This form of impoverishment can take the form of evictions, natural disasters or exploitation processes. Marginalization comes from several things such as government policies, beliefs, religious interpretations, traditional beliefs, habits, or scientific assumptions.

2. Subordination

Subordination according to Mansour Fakih is the assumption that women are irrational or emotional so that women cannot appear to lead and can result in the emergence of attitudes that place women in unimportant roles. One example of a form of subordination is a husband who always makes a decision without the consideration of a wife.

3. Stereotype

Stereotype is a labeling of a certain group, in this case is women. One form of a stereotype is the assumption that women who often dress up are considered to be trying to attract the attention of the opposite sex.

4. Violence

Violence is a gender injustice in the form of an attack or assault physically or mentally against someone. Basically, violence arises from the assumption that there is an unequal power between men and women. Violence consists of several forms, rape, domestic violence, child abuse, genital mutilation, prostitution, pornography, enforced sterilization, molestation and sexual and emotional abuse.

CHAPTER III FINDING AND DISSCUSION

In this chapter contains the analysis of this research. The analysis in this chapter is determined from the objectives of the study. Each analysis in this chapter will be based on the theories that have been discussed previously and the important points in this analysis will refer to Madeline Miller's *Circe* novel.

A. The Patriarchal Culture in Madeline Miller's *Circe*

Patriarchal culture is still entrenched in traditional societies. Many stories tell how male dominance is in the social system as in ancient Greek stories. There are many stories about ancient Greek male Gods who ruled the lives of other Goddesses. The rules and treatment of the Greek Gods made the Goddess or women less and less influential in the social order. In the story of the novel Maadeline Miller's *Circe* told about a daughter from the Titan Helios. Helios and his wife Perse, a nymph, gave birth to a daughter named Circe. Circe was raised in the magnificent palace of Helios and a sad tragedy happened in it. Perse's mother of Circe did not like the presence of the daughter she given birth to because she was born a witch. In the stories of the Greek Gods, witches were categorized as inferior beings. Circe grew up as a pitiful daughter of a God; she received unfavorable treatment from several other Gods. Circe's story continues until she grows up.

In several parts of this novel, Circe describes the circumstances that occur around her. She describes a lot about how strong the male Gods are in governing and ruling their kingdoms. The dominance of these male Gods made the Goddesses a little isolated in the kingdom. In Madeline Miller's *Circe*, there are many stories about the resistance of the Goddesses to the patriarchal system established by the ruling Gods. The patriarchal culture that is so thick in the novel makes male domination still so strong in ancient Greek stories. In this study, patriarchal cultures will be analyzed through the theories that have been discussed previously, and also the forms of resistance will be analyzed in this study.

1. Private Patriarchy

The patriarchal culture in *Circe's* novel needs more attention. In the stories of the Greek Gods, women were always alienated because of male domination. Women in ancient Greek stories have always been treated unfairly; one of the stereotypes that women get is that women are only tasked with taking care of their household. The theory put forward by Sylvia Walby in *Theorizing Patriarchy* (1990) mentions that in patriarchal culture there is the term private patriarchy which means it is based on family production and the main place where women are oppressed. In this novel, Circe, who plays the main character, often narrates the unfair treatment of her kind, one of which is included in the private patriarchy category.

In the beginning of the novel, it can be found one indication of private patriarchy. In this section, Circe's background is told.

“When I was born, the name for what I was did not exist. They called me *Nymph*, assuming I would be like my mother and aunts and thousand cousins. Least of the lesser goddesses, our power were so modest they could scarcely ensure our eternities. We spoke to fish and nurtured flowers, coaxed drops from the clouds or salt from the waves. That word, *Nymph*, paced out the length and breadth of our future. In our language, it means not just goddess, but bride.” (P.7)

In the quotation above, there is an explanation narrated by Circe as the main character about when she was born. In the quote, Circe explains that she was born as a Nymph, one of the lowest categories of Goddesses in the story of the Greek Gods. Circe explains that Nymphs have little power and one of the important points that Circe mentions is that they only talk to fish and take care of the flowers. The last explanation mentioned by Circe is a form of patriarchal culture. Nymphs classified as women-only job that take care of the fish and flowers in the royal garden. Furthermore, these Nymphs also work to summon drops of water from the clouds or salt from the waves. In this case the Nymphs are likely to be the messengers of the sea God Poseidon to lighten his work. They do not get more opportunities to do activity or job they want because they have limited power.

There is another thing that explains the women in this novel which is they only become entertainment for the men, this happened to Perses. One form of oppressions against women in other forms of household work is that a woman only becomes a lust gratifier or a servant for her husband. This can be proven by the quotations below.

“My mother knew he was coming. Frails she was, but crafty, with a mind like a spike-toothed eel. She saw where the path to power lay for such as her, arrayed in his glory, she laughed at him. *Lie with you? Why should I?*”

“My father, of course, might have taken what he wanted. But Helios flattered himself that all women went eager to his bed, slave girls and

divinities alike. His altars smoked with the proof, offerings from big-bellied mothers and happy by-blows.” (P.8)

“While he drank his wine, he played draughts. No one was allowed to play with him. Him placed the stone counters, spun the boards, and placed them again. My mother drenched her voice in honey. “*Will you not come to bed, my love?*” She turned before him slowly, showing the lushness of her figure as if she were roasting on a spit. Most often he would leave his game then, but sometimes he did not, and those were my favorite times, for my mother would go, slamming the myrrh-wood door behind her.” (P.11)

In the two quotations above, Circe explains that Perse's mother is attracting the attention of her father Helios. In the quote, it is explained that Perse with her beautiful dress already knew that Helios would enter her bedroom. Perse was tempting Helios to sleep with her, but Helios refused. Helios thought that he could accept the invitation; he thought that he was a great God so he could sleep with any women and make them sex slaves. In this case, women have been stigmatized to be servants to men. This deep-rooted stigma legitimizes women that their nature must serve men in this context of the household.

The next problem is the assumption that men are strong and can do whatever they want. Helios thought that he could sleep with multiple women and make them sex slaves. This shows that the dominance of men think that women's bodies are theirs, it does not belong to women themselves. In some cases, the great Gods often use their power to fight and seize power from other Gods. They fight each other to be better. If one of them loses, the loser must give up their power. On the other hand, their wives and daughters are also spoiled. An example of this is found in the following quote:

“The old gods divided themselves. Many threw their strength to Kronos, but my father and grandfather joined Zeus. Some said it was because Helios had always hated Kronos’ vaunting pride; others whispered that his prophetic gift gave him foreknowledge of the outcome of the war. The battles rent the skies: the air itself burned, and gods clawed the flesh from each other’s bones. The land was drenched in boiling gouts of blood so potent that rare flowers sprang up where they fell. At last Zeus’ strength prevailed. He clapped those who had defied him into chains, and the remaining Titans he stripped of their powers, bestowing them on his brothers and sisters and the children he had bred. My uncle Nereus, once the mighty ruler of the sea, was now lackey to its new god, Poseidon. My uncle Proteus lost his palace, and his wives were taken for bed-slaves. Only my father and grandfather suffered diminishment, no loss of place”.(p.15-16)

The quote above shows that there has been a war between Zeus and Kronos. The war for power was eventually won by Zeus. The war left with many losses, one of which was prisoners. Zeus got many captives of women from the war. Nereus, on the other hand, lost his wife and child. Most of these women were taken as wives and made sex slaves.

In ancient Greek culture, women were still considered a luxury. They are often used as servants and indulgences by the Gods. It can be seen how most of the prisoners of war were women. In addition to being the gratification of the women's lust, these women were also made administrators of the Gods’ palace. They are made assistants and caretakers of the gardens. This reflects how the culture embedded that women only serve as housekeepers and its true meaning.

In some cases, apart from being a housekeeper, a woman is responsible for giving birth to a child from her husband only. One of these things happened to Perseus.

“My mother whelped again, a boy. My father blessed him, but spoke no prophecy, so my mother looked around for somewhere to leave him. My aunts were wise by then and kept their hands behind their backs”.(p.24)

In addition to taking care of the household, the lives of the Greek Goddess are to give birth to a child; Perses is one example. She often gave birth to the son of Helios so that she has many children. Every time they have sex, Perses will always get pregnant and eventually give birth to their children. Patriarchy culture which was rooted in the Kingdom of Helios forced Circe to do something she did not want, one of which was when she is chosen to be a prince's wife while Circe was in love with a fisherman named Glaucos.

“He was watching me. His face like the sand, showing a hundred impressions. “*Your father-*” he said, stumbling a little, for speaking of Helios always unnerved him. “*He will choose a husband for you?*” “*Yes*” I said “*What sort of husband?*”. I thought I would weep. I wanted to press against him and I say I wished it could be him, but my oath stood between us. So I made myself speak the truth, that my father sought out princes, or perhaps a king if he were foreign (p.26)

In the quote above, it is explained that the decision of household affairs was still decided by male Gods. The domestic problems that existed in the life of the Greek gods were the responsibility of the male gods. Every problem that exists within the kingdom can only be solved by decisions made by male gods without any consideration from female gods. It can be concluded that these goddesses have little opportunity to have a role in the royal environment.

2. Public Patriarchy

Sylvia Walby explained patriarchy culture is wider about the practice of public patriarchy (Walby, 1990). In the Private Patriarchy concept, the main point in question is what happens in a household. Women at this point are only in charge of managing and taking care of their households. In a broader discussion, Public Patriarchy emphasized the patriarchal culture that occurred in wider coverage. The structured patriarchal culture in the social system forces women to lose their rights and vulnerable women to sexual violence.

In this form of patriarchy, the patriarchal culture that was previously domestic slowly emerged on a larger scale. The first issue is the role of women in the household. In everyday life, women's work is only fixated on being a housewife. In exchange, men pay for maintenance and protection in daily life. Problems like this eliminate the role of women as equal beings with men.

In a different perspective, these data lead to the form of public patriarchy. One example is as previously explained in the topic of private patriarchy. Perse who plays the mother of Circe and the wife of God Helios only acts as a servant for her husband. In the palace environment of Helios, Perse only maintains plants and provides biological services to her husband and in return, Perse and other family members get protection from Helios. This kind of thing is experienced by them unconsciously because of the patriarchal culture that has been deeply rooted in the life of the Greek Gods.

“When my father returned at night, the ground rippled like the flank of a horse, and the holes I had made smoothed themselves over. A moment later my mother returned, smelling of flowers. She ran to greet him, and he let her hang from his neck, accepted wine, went to

his great silver. I followed at his heels. Welcome home, Father, welcome home.” (p.20)

“My mother whelped again, a boy. My father blessed him, but spoke no prophecy, so my mother looked around for somewhere to leave him. My aunts were wise by then and kept their hands behind their backs. .” (P.24)

The power of these Greek Gods was so great that they ignored the rights of other creatures. Almost all the women in the stories of the ancient Greek gods had a fairly minor role. The power possessed by the gods dominates the role of the goddess in the realm of the kingdom. The immense domination that these gods have is slowly eliminating the existence of the goddesses. The quote above explains that the duty of a wife is only to serve her husband. Perse in the Helios kingdom is only in charge of serving her husband. It's show that's Perse only in charge of procreating from their husbands. This shows that women's duties are only limited to serving their husbands. An example of this form of discrimination is found in the quote below.

“.....I had heard by then stories whispered among my cousins, of what they might do to Nymphs the caught alone. The rapes and ravishments, the abuses. I found it hard to believe. They weak as mushroom gills. They kept their faces carefully down, away from all those divinities. Mortal had their own stories, after all, of what happened to those who mixed with gods....”(p.28)

In the quotation above, Circe explains that she had heard the news that the humans had kidnapped the nymphs. Nymphs who have little power are tortured and raped by ordinary humans. They were caught by these humans while doing their job. In the system that exists in the Nymph kingdom, it is only in charge of caring for the flowers that are in it. These Nymphs were very afraid of the gods

because they had little power. In their work, these Nymphs are often kidnapped by humans to be tortured and made into sex slaves.

Another form of the formation of a public patriarchy is the relationship between the life of women with the nation and state. In this factor, women's lives are almost entirely regulated by men. Men can easily manage women's lives through the power and domination they have. In Circe's story, the working life of the Greek Gods is fully regulated and controlled by the male Gods. Their greatness and power forced women to follow the rules they made. In Circe's story, the lives of women who are in the kingdom only dwell on trivial jobs. Many women are only used as tools to take care of the household and as servants of the great gods. The relationships formed in this royal environment require women to eliminate the rights they should get in everyday life. Some examples are the nymphs who only take care of the small things of the kingdom, the wives of Gods who only serve their husbands.

This state relationship in the kingdom of the Greek Gods caused the alienation between women and men, women were far below men because of the forms of rules that violated the rights of women, one of which was the placement of nymphs in trivial jobs.

“The room brightened, and my father came. On his face was a look like hammered bronze. Our eyes followed him as he strode to the dais at the room’s front. The rays from his crown speared every shadows. He stared out over us. “I have spoke with Zeus,” he said. “we have found our way to an aggrement.” (P.57)

In the quote, it describes Helios and Zeus who are discussing to decide about the problem that happened to Circe which turned Scylla into a monster. In

this case Helios and Zeus who have great power decided that Circe should be exiled to an island. This can explain that this decision can be interpreted as an arbitrary decision, because it does not involve the people who are involved in this problem. This decision arose because of the power and dominance possessed by Helios and Zeus. The leadership carried out by Helios and Zeus in the kingdom of gods greatly discredits the role of women in a problem and also, more significantly, is the result of a lack of power in gendered political power.

“My father strode his chariot. His purple cloak glowed dark as wine, and on his head shone his great crown of golden rays. He did not look back as he leapt into the sky and turned the horses towards Olympus”.(p.56)

“The room brightened, and my father came. On his face was a look like hammered bronze. Our eyes followed him as he strode to the dais at the room’s front. The rays from his crown speared every shadow. He stared out over us. *“I have spoken to Zeus,”* he said. *“We found our way to an agreement”*.(p.57)

Both quotes explain how the decisions made by Helios and Zeus were carried out. In this case, the main point of discussion is that the decision was made without involving the role of women even though the problem is still related to women.

“I was sorry that I had not used those tricks of hair and eyes and lips that all our kind have. *“Glaucos,”* I said, *“she is beautiful, yes, but she does not deserve you. She is cruel, and I does not love you as you might be loved”*.”(p.44)

Circe turns Scylla into a monster using the Pharmaka plant. In this incident, Circe felt guilty and she told her father Helios that she had turned Scylla into a monster. The main point in this incident is that there was no role for women in finding solutions to the Circe case. Circe's problem was only discussed by Helios and his uncles. This can be seen in the first quote. In this quotation

explained that a meeting of the kingdom was only filled with men without any women.

“For two nights, my father was closeted with my uncles. I lingered outside the mahogany doors but could not hear nothing. Not even a murmur. When they emerged, their faces were set and grim. My father strode to his chariot. His purple cloak glowed dark as wine, and on his head shone his great crown of golden rays. He did not look back as he leapt into the sky and turned the horses towards Olympus.” (p.56)

This shows the gender inequality in the kingdom. Decisions are made only by men. While in the second quotation it is also explained that this incident was also negotiated with Zeus. Zeus as the supreme God of Olympus got rights in deciding the affairs of the Gods. The two quotes show that the power and domination of men are very large and there is gender inequality.

Another factor forming public patriarchy is the violence perpetrated by men. Violence perpetrated by men against women is a form of superiority. Men consider themselves more superior than women. Male violence usually manifests as a random individual phenomenon, and is sometimes considered to be the result of some men's psychological deterioration. Walby emphatically rejects this assumption and says that male violence has its origins in social structures. Men use violence to dominate women. Indeed, not all men use this power for violence. However, male violence has regular social forms and has consequences for women's actions, as a result of the expectation of women's goodness in daily routines.

“My tongue touched my lips. “*Is there-*“ The man threw me back against the wall. My head hit the uneven stone and the room sparked. I opened my mouth to cry out the spell, but he jammed his arm against my windpipe and the sound was choked off. I could speak. I could not breathe. I fought him, but he was stronger than I had thought would

be, or maybe I was weaker. The sudden weight of him shocked me, the greasy push of his skin on mine. My mind was still scrambled, disbelieving. With his right hand, he tore my clothes, a practiced gesture. With his left, he kept his weight against my throat. I had there was no one on the island, but he had learned not to take chances. Or perhaps he just didn't like screaming".(p.135)

"He stood, yet he kept on rising, as if he would tear a hole in the ceiling, in the earth's crust, as if he would not cease until he scraped the stars. And then the heat came, rolling over me with a sound like roaring waves, blistering my skin, crushing the breath from my chest. I gasped, but there was no air. He had taken it all. *"You dare to contradict me? You who cannot light a single flame, or call one of drop water? Worst of my children, faded and broken, whom I cannot pay a husband to take. Since you were born, I pitied you and allowed you license, yet you grew disobedient and proud. Will you make me hate you more?"*"(p.50)

The first quote explains that a group of sailors was stopping on the island of Aiad and the sailors were stopping at Circe's hut. In Circe's hut, the sailors tried to rape Circe and they also physically abused Circe. The second quote shows Helios being angry with Circe. Previously Circe admitted that he turned Scylla into a monster but her father did not believe Circe's words. Circe continued to refuse her father's words and in the end, Helios got angry and spat out those words. It is known that Helios called Circe a weak Goddess and the worst of his children.

The two quotes explain that one of the things that perpetuate patriarchal culture is violence by men. In addition, these two quotes show that violence against women can occur in the domestic and public spheres. These various forms of violence can cause very negative things and will also continue to perpetuate the power and domination of men over women.

In the next stage of public patriarchy is a patriarchal relation in sexuality. Many people do not realize that sex and sexuality are different things. The term sex refers to the meaning of the sex or reproductive organs of a human being. While sexuality refers to the meaning of sexual attraction and the nature or characteristics of each type of sex, both biological and social. In the social realm, sexuality is a construction of a person's characteristics, traits, and attractiveness (Fakih, 2008).

Women and men have rights over their bodies. They have the right to the health and enjoyment of their bodies. The female body is not something taboo, but a positive thing. Women have the right to appreciate and express their bodies. The fact that women naturally have reproductive function abilities in the form of menstruation, pregnancy, childbirth, and breastfeeding and cannot be controlled, and even cannot be understood rationally. The social construction of sexual relations is also heavily dominated by a patriarchal ideology that is full of gender injustice. As a result, various forms of discrimination and violence against women continue to occur in society.

Sylvia Walby said that sexuality is a social practice so it cannot be reduced on a psychological or biological level. Sexuality is a historical and cross-cultural variable in its form. Thus, sexuality affects other aspects of gender relations. Broadly speaking, sexuality includes physical, emotional, attitudes, even morals, and social norms. In sexuality, there are basic rights that are owned by a person, whether male or female. In some cases, it is possible for a person to lose the basic rights of sexuality that they have because of the one-sided social system.

One of the social systems that can affect these basic rights is the patriarchal system. The influence of the domination that is formed and the norms agreed by men can narrow the basic rights of women that they should get. Some of the cases found in Madeline Miller's *Circe* are how difficult goddesses get the right to build and plan their own families. The quote below explains how this happened.

“I looked at Jason, drugged, his mouth hanging open. “*You are sure of his regard?*” “*You suggest he does not love me?*” Her voice sharpened in an instant. “*He is still half a child, and full mortal besides. He cannot understand your history, nor your witchcraft.*” “*He need not understand them. We are married now, and I will give him heirs and he will forget all this like a fever dream. I will be his good wife, and we will prosper*”. I touched my fingers to her arm. Her skin was cool, as if she had been walking a long time in wind. “*Niece, I fear you do not see all clearly. Your welcome in Iolchos may not be what you imagine.*” She drew her arm away, frowning. “*What do you mean? Why would it not be? I am a princess, worthy of Jason.*” “*You are foreigner.*” I could see it, suddenly, as plain as if it were painted before me. The fractious nobles waiting at home for Jason’s return, each jockeying to match their daughter with the new-made hero and claim a piece of his glory. Medea would be the one thing they would agree upon ”.(p.128)

In the first quote it is explained that Circe is in love with a fisherman named Glaucos. Glaucos is a human being. Circe intends to marry Glaucos but she realizes that Helios will forbid it and as a matter of fact, Helios has found a husband for Circe who is either a God or a prince.

The second quote describes Medea who loves Jason, a prince from Iolchos. Medea is the daughter of Circe's brother Aeetes. Medea escapes from her father's palace and marries Jason. Medea's father doesn't like Jason because he's a human.

It reveals how Circe and Medea lost their right to love someone. Rules made by their fathers put Circe and Medea under oppression. On the other hand, the rules agreed upon by the men deny that a woman has the right to express their sexual desire to someone they want and in addition to denying their right to build and plan for a family.

The last part of the public patriarchy is patriarchal relation in culture. It can be said that patriarchal culture is one of the main foundations that shape the relations of public patriarchy. Patriarchal culture is a system in society where men have a higher position than women. In this culture, there are clear differences regarding the duties and roles of women and men in social life, like internal relations of a family. Patriarchal culture is hereditary to form differences in behavior, status, and authority between men and women in society which then becomes the gender hierarchy. In this context, the relation of patriarchy to culture includes many aspects such as social, economic, political, and norms. The life of the ancient Greek Gods was very thick; the higher position of men over women caused a lot of harm in various ways. In the life of the Greek gods, the caste system is very thick. This caste arises based on how strong the god is, the more power he has, the higher he will be placed. This tends to form a social problem. The power of these Gods prompted them to shape and regulate the lives of women and place women in the form of subjects.

Great Gods such as Zeus, Helios, Poseidon, and Hades had the power to govern the lives of the Greek Goddesses. One form of this tradition is how Circe was exiled to the island of Aiaia for turning Syclaa into a monster. In that case,

the negotiations were carried out only by the male gods without involving women at all. This can trigger inequality in deciding something.

In addition to this in the story of the Greek Gods, there is a tradition that a girl born will be paired with a God or prince. This happened to Circe and some of her sisters.

“My sister was born, and my brother soon after that. I cannot say how long was exactly. Divine days fall like a water from a cataract, and I had not learn yet the mortal trick of counting them. You’d think my father would have taught us better, for he, after all, knows every sunrise. But even used call my brother and sister twins. Certainly, from the moment of my brother’s birth they were entwined like minks. My father blessed them both with one hand “You,” he said to my luminous sister Pasiphae. “*You will marry an eternal son of Zeus.*” He used his prophecy voice, the one that spoke of future certainties. My mother glowed to hear it, thinking of the robes she would wear to Zeus feasts.”

Almost every male God in Circe's story has an important role in the royal structure. The standards of norms in this novel are decided in large part by the male Gods. Placing men in the highest position creates social inequality between men and women. Men have a power to manage and regulate the society, at the same time as girls have little have an impact on or may be stated to haven't any rights in general regions in society, both economically, socially, politically, and psychologically, even together with the group of marriage. As visible in the preceding quotations crucial selections are made most effective through the male Gods. One example is when Circe wants Glaucos and Medea wants Jason to be her husband but is blocked by the blessing of her extended family. In the culture of the Greek Gods, Gods marrying humans were seen as inferior.

In terms of politics, the stories contained in this novel are a condition of inequality. The role of women as leaders or rulers of work is very minimal.

Almost all kingdoms are ruled by men, for example, the kingdoms of Titan and Olympus. The two great kingdoms were led by Helios and Zeus, besides that, the important axis in the royal structure was also filled by male Gods. Women only act as servants and entertainers for their husbands.

From some of the patriarchal relations above, it shows that patriarchal culture is not only focused on the domestic sphere but also penetrates the public sphere. The role of women is getting less and less with the patriarchal culture that is rooted in the public sphere. This further brings the position of women at the lowest level and is at risk of violence in physical and verbal forms.

B. The impact of Patriarchy System in Madeline Miller's *Circe*

Patriarchy always has a bad impact on women. Men consider themselves to have more power than women, it seems as if all their actions are legalized to dominate women in the household and public domains. The power that men have and the point of view that demeans women make women in a cornered situation. The impacts produced by this patriarchal system are very diverse, such as on women's mental to physical. In the novel *Circe* by Madeline Miller, several forms of the impact of the patriarchal system are found. The impact of this patriarchal system will be separated according to the types of impacts that refer to the Gender theory by Mansour Fakhri.

1. Marginalization

Marginalization is a form of impoverishment process carried out by men against women. This form exploits women. Gender differences are one of the important factors in the emergence of this form of marginalization. This

marginalization does not only appear in the household realm but also in the public sphere. Government policies, customary law or religious interpretations actually worsen the situation and condition of women. The emergence of regulations and laws outside the realm of the household seems to legalize this marginalization or process of impoverishment of women.

The first impact of the patriarchal system in *Circe's* novel is seen in the first part when Circe tells the story of nymph, the lowest type of Goddess in the kingdom of the God Helios.

“They called me nymph, assuming I would be like my mother and aunts and thousand cousins. Least of the lesser goddesses, our powers were so modest they could scarcely ensure our eternities. We spoke to fish and nurtured flowers, coaxed from the clouds or salt from the waves.”(p.7)

In the quote above it is explained that nymph is the lowest Goddess who only takes care of fish and flowers in the kingdom. In the quote is a reflection of how a Goddess who was born as a nymph is only in charge of small things such as taking care of fish and flowers. These nymphs don't get much more of a job than taking care of fish and flowers. The placement of these nymphs is one of the customary laws in the kingdom of Helios that goddesses who have little power are only in charge of caring for the kingdom.

“My grandmother’s face, cold in her ivory-carved chair. “She defied my commands and contradicted my authority. She has turned her poisons against her own kind and committed other treacheries as well.” The white sear of his gaze landed on me. “She is a disgrace to our name. An ingrate to the care we have shown her. It is agreed with Zeus that for this she must be punished. She is exiled to a deserted island where she can do no more harm. She leaves tomorrow.” (p.58)

In the quote it is told that Circe will be banished to a secluded place. Previously there had been an incident that Circe fell in love with a human named Glaucos. Circe turns Glaucos into a God using the potions she finds. Unfortunately after Glaucos turned into a God, Glaucos fell in love with one of the nymphs named Scylla. Circe who is hurting knowing this, then turns Scylla into a monster with her potions. This was known throughout the kingdom so as to scare the great Gods with the power of Circe. Helios who negotiated with Zeus decided that Circe should be banished to an island because of her power that threatened the great Gods. In this quote it can be seen clearly that it is included in the category of marginalization. Circe's exile process is the effect of the wisdom and power of the great gods.

2. Subordination

The second impact of patriarchal system is subordination. Subordination have meant that women are seen as irrational beings and do not have the power to rule or regulate things (Fakih, 2008). This assumption eventually gave birth to the view that women should be placed in an unimportant position in the social environment. In *Circe's* novel there is a form of subordination, for example is the quote below.

“My mother knew he was coming. Frails she was, but crafty, with a mind like a spike-toothed eel. She saw where the path to power lay such as her, and it was not in bastards and riverbank tumbles. When he stood before her, arrayed in his glory, she laughed at him. *Lie with you? Why should I?*.”(p.8)

“My father, of course, might have taken what he wanted. But Helios flattered himself that all women went eager to his bed, slave girls and divinities alike. His altars smoke with the proof, offering from big-bellied mothers and happy by-blows”(p.8)

“Its marriage,” she said to him, *“or nothing. And if it is marriage, be sure: you may havewhat girls you like in the field, but you will bring none home, for only I will hold sway in your halls.”*(p.80)

The three quotes above show that women are only tasked with making their husbands happy. See how Perse is told in the quote. Women who were considered weak or irrational were placed as servants to their husbands.

“Like all good storyteller, Hermes knew to saves the best for last. One evening, he told me of a trick Pasiphae had played upon Minos in the early days of their marriage. Minos used to order any girl he liked to his bedchamber in front of her face. So she cursed him with spell that turned his seed to snakes and scorpions. Whenever he lay with a woman, they stung her to death from the inside.”.(p.120)

The above quote can also prove that women do not get the opportunity to get the position they want. The quote also tells that women only served as male servants. The quote at the beginning of the discussion also falls into the category of subordination. Nymphs who only have a small power are only placed as servant who taking care of fish and flowers in the kingdom.

3. Stereotype

Stereotypes in gender always have a negative effect. The labeling of a group always raises bad prejudices against that group. Stereotypes always corner women for the actions taken by men. Sometimes women unconsciously think that stereotypes against them are normal or common; they don't realize that it is bad. The caste system based on power in the stories of Greek Gods written in *Circe's*

novel creates many stereotypes against Goddesses. One of the stereotypes found in the novel is the labeling the nymphs as low-class Goddesses. The small powers possessed by nymphs are indeed far different from the great Gods like Helios, Zeus, Poseidon etc. However, this does not necessarily make a label that Goddesses who have little power should be placed in low positions. This can be seen in the following quote.

“They called me nymph, assuming I would be like my mother and aunts and thousand cousins. Least of the lesser goddesses, our powers were so modest they could scarcely ensure our eternities. We spoke to fish and nurtured flowers, coaxed from the clouds or salt from the waves.”(p.7)

Apart from labeling the power of nymphs, this novel contains other stereotypes, namely that a wife's job is only to be a servant to their husbands. In this case one of them is Perse. In some parts Perse is only in charge of being her husband's servant and procreating. In this case, Perse is not aware of this stereotype. Here is an excerpt that recounts the case.

“While he drank his wine, he played draughts. No one was allowed to play with him. He placed the stone counters, spun the board, and placed them again. My mother drenched her voice in honey. “*Will you not come to bed, my love?*” She turned before him slowly, showing the lushness of her figure as if she were roasting on a spit. Most often he would leave his game the, but sometimes he did not, and those were my favorite times, for my mother would go, slamming the myrrh-wood door behind her.”(p.10)

4. Violence

A weak perception of a group will have a negative impact, one of which is gender violence. In this novel there are several forms of gender violence, either physically or emotionally. This violence arises because the Gods who have the

power to dominate all aspects and also the assumption that the Goddess has power that is not comparable to them. Circe who fell in love with Glaucos had to experience the fact that Glaucos chose Scylla instead. Circe's experience is a form of gender violence based on emotional harm. In the following quote this is told.

“My father was with my river-uncle Achelous, and frowned to be interrupted. “*What?*” “*I want to marry Glaucos. Will you allow it?*” He laughed “*Glaucos? He has his pick. I do not think it will be you.*” A shock ran through me. I did not stop brush my hair or change my dress. Every moment felt like a drop of my blood lost. I ran to Glaucos’s palace. He was away at some god’s hall so I waited, trembling, amid his overtuned goblets, the wine-soaked cushions from his latest fastest.”(p.44)

In this novel there are also forms of sexual violence. The notion of the Goddesses that they are weak makes the Gods who have power seem free to do whatever they want.

“...I had heard by the stories whispered among my cousins, of what they might do to nymphs they caught alone. The rapes and ravishments, the abuses. I found it hard to believe. They looked weak as mushroom gills. They kept their faces carefully down, away from all those divinities.” (p.28)

“My tongue touched my lips. “*Is there-*” The man threw me back against the wall. My head hit the uneven stone and the room sparked. I opened my mouth to cry out the spell, but he jammed his arm against my windpipe and the sound was choked off. I could not speak. I could not breathe. I fought him, but he was stronger than I thought he would be, or maybe I was weaker. The sudden weight of him shocked me, the greasy push of his skin on mine. My mind was scrambled, disbelieving. With his right hand, he tore my clothes, a practiced gesture. With his left, he kept his weight against my throat. I had said there was no one on the island, but he had learned not to take chances. Or perhaps he just didn’t like screaming.” (p.139-140)

The two quotes above tell about the sexual violence experienced by the Goddesses. In the first quote, the weak nymphs are abducted by humans to be raped and tortured. In the second quote, it is also explained that Circe was

sexually assaulted by the sailors she saved while stranded on her island. These two quotes can be concluded that the weak perception of women leads to violence.

CHAPTER IV CONCLUSION AND SUGGESTION

The next chapter in this research is to provide conclusions and suggestions. After conducting the analysis in the previous chapter, the researcher tries to provide an explanation of the conclusions and suggestions for the analysis that has been done. This chapter will be divided into two parts, namely conclusions and suggestions. Conclusions are given on the results of the previous analysis. The second part is the suggestion given to the readers for the analysis carried out in this research.

A. Conclusion

There are two parts to the conclusion of this study. In this analysis of Madeline Miller's *Circe*, researcher found the form of a patriarchal culture and the impact of patriarchal cultures. In the first part, there are two forms of patriarchal culture, namely public and private patriarchy. These two forms are the basis for the perpetual domination of the Gods over the Goddesses. Public patriarchy makes the role of women in the public sphere closer to discrimination. In Madeline Miller's *Circe*, there are several forms of public patriarchy. One example is when the sailors came to the island of Aiaia where Circe was exiled. The sailors tried to rape Circe and the nymphs. In addition, some nymphs got tortured by the Gods and humans. Nymphs who belong to the lower class Goddess often get violent while doing their job. Humans often kidnap these nymphs to serve as sex slaves.

The next form of patriarchy is private patriarchy. In this form, the role of women-only dwells as a housewife. Men with power make themselves family leaders. The above analysis found several examples of cases from the form of private patriarchy. One such case is Perse. Perse was the wife of the God Helios and the mother of Circe. Within the scope of the kingdom, Perse only served as a servant and entertainer of Helios. Unwittingly Perse made himself a servant because she got the lure of a form of protection from Helios. It can be said that Helios denied the rights and equality of Perse.

The second part of this conclusion is the impact of patriarchal culture. The patriarchal culture which is still considered normal in this novel produces many negative impacts on the Goddesses. The domination of men over women makes women suffer a lot of losses. The power of the big Gods makes the Goddesses who have little power marginalized. One of them was the nymphs who got exploits from the Gods above them. Circe who tried to fight against this system was also sentenced to be exiled to an island. The Gods who have power also cause women to be placed in a low position. Little power gave the Goddesses an insignificant position in the realm of the Gods. This patriarchal culture also creates various stereotypes for the Goddesses. These Gods thought that women only served to serve their husbands and reproduce as was the case with Perse. The last impact of this patriarchal system is the occurrence of a lot of violence based on physical or psychological. In this story Circe and the other Goddesses experience both forms of violence. Starting from the nymphs who were kidnapped to be raped to Circe who was about to be raped by the sailors she saved

B. Suggestion

In Madeline Miller's *Circe*, this research is expected to be a starting point for further research to find an invention that can benefit society. Researcher hopes that further research can be more in-depth and broader in cases of patriarchal culture found in the myths of Greek Gods. Various scientific fields can be applied in the search for these cases, such as sociological, physiological, and others. The use of interdisciplinary scientific fields can facilitate the analysis carried out. The researcher realizes that this research still has many shortcomings. Finally, the researcher is happy to accept criticism and suggestions for this research so that it can be used as learning material to conduct good research.

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CURICULUM VITAE

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