



**Woman Struggle from Church Doctrine as Reflected in Virginia
Woolf's *The Mark On The Wall***

A Final Project

Submitted in partial fulfillment of the requirements for the degree of *Sarjana
Sastra in English*

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Menyatakan dengan sesungguhnya bahwa skripsi/tugas akhir/*final project* yang berjudul:

Woman Struggle From Church-Doctrine Reflected in Virginia

Woolf's "The Mark on The Wall"

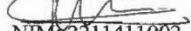
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MOTTO AND DEDICATION

*When the world say give up, the hope say please try
one more time*

-Hitam Putih-



This final project is

dedicated to: My beloved and always be, mother and father
(Sulikah and Sugiyanto) who always support me with
everything they have.

My beloved and only brother, Riyan Yudana as my very close friend who inspired
me and my beloved Wahyu Syafanda for always supporting me.

ABSTRACT

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The objectives of this study are to explain how the woman-struggle is toward Church doctrine and to describe how women-figure are in the view of patriarchy system as reflected in Virginia Woolf's *The Mark on the Wall*. This study is a descriptive qualitative research. The data in this study are taken from the object of the study, Virginia Woolf's *The Mark on The wall*. The data of the study are in the form of text. In analyzing the data, the writer uses theory of feminism. The results indicate that the woman struggle from Church doctrine represented in Woolf's *The Mark on the Wall* can be seen through women's roles in society, they are; women roles in politic, domestic, social-culture, and education. Meanwhile, the women figure in the view of patriarchy system in the short story is described in two parts. The first is the self-image of women that include physical and psychic aspect and the second is the social image of women which includes the image of women in the family and society.

Key words: *woman, roles, image*



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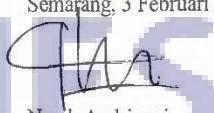
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CHAPTER 1

INTRODUCTION

This chapter is about introduction of the final project which consists of six sub-chapters. They are background of the study, reasons for choosing the topic, statement of the problems, objectives of the study, significance of the study, and the last one is outline of the study.

1.1 Background of the Study

The Modern era of British history was the period reign to 1901. It is an early movement dominated by Europe in the early 20th century that was marked by a revival of traditional aesthetic form that represents a radical shift in the cultural sensitivity in the period World War I, literary Modernists struggling with the subject matter of the new world brought about by an increasingly advanced and globally, means modern literature try to create new ideas which want to slowly escape from the community-rules on an earlier era for the good life that is useful for the progress of society as a whole.

Modern literature is a new style in British literary work who seek out of the phase of romanticism and realism. At that time, the development of the literary work made with diverse genres and typical themes described by a unique narrative technique, it became one of the material that is interesting to be analyzed and examined more deeply.

Modern values develop in all facets of modern living. The morality and values of the period can be classed to freedom, relative, individual, history rejecting, political issue, social role, woman right, and also religion freedom.

In the 20th century many literary work developed time to time, i.e poetry, prose, and essays that are written by some of the famous writers in that era such as: Dame Edith Sitwell, Catherine Mansfield, and Virginia Woolf. In that era, there are many new writers who was trying to raise the values of freedom and human rights. One of the example is the rejection of Church-rule about the position of man who always preferred both within the private and public, or it was known as patriarchy system.

Basically a literary work is a replica of the real life. It is a response of the creator (author) against the world or social reality (Sangidu, 2005: 41). Although it is in the form of fiction, for example the short stories, novels, and drama, but the problem presented by the author has a relation with the author's real life experiences. It's just that in the presentation, the author often put it with a different style and moral terms for human life.

Literary works born in the society as a result from the author's imagination and his or her reflection toward the social symptoms. Before the creator (author) write a literary work or other, then he must first analyze the social reality happened (Zeraffa, 1973: 35) Nonethenes, literary work sometimes contain high subjectivity.

The imagination contained in literary works, though dressed in a spirit of creativity, it does not escape from the subjective inclination, aspirations, and

personal opinion when the author responds. The author should take a stand and immerse his or herself in the community because they are also members of the community (Luxemburg, 198: 28). That is why in a literary work, the author often raised the phenomena that occur in the society.

Basically the content of a literary work contains of human behavior through the character figures in the story. There are diverse human behavior that could be loaded in the story. Sometimes this happens looping if we observed carefully. Pattern or repeatability is captured as a phenomenon and so on are classified into a particular category such as psychiatric symptoms, social, and community. In short, literary works is a reality occurs an event that experienced.

One of social phenomena marks an era of 20th is the women position that happened in the society at the time. Women are always considered unimportant and only had a role in certain areas; mattresses, kitchen and well. Patriarchal culture marginalize the role of women. Restrictions on the women role by patriarchy makes women chained patriarchal culture that give the authority and men-domination in the community. Beside of that, sticking various stereotype to the female body is also aggravating the condition of women. Stereotype used to define women and control them (Halley, 1998: 28). A woman's body often interpreted as "cheap" beauty. The good standard of a woman is measured from her body shape and the vagary was umpteenth. Women are considered as the trouble makers. Even in the some areas where the birth baby was a girl, it was a harbinger of bad luck that will be retrieved for the family. The solution that they do is throw the baby, hope that misfortune will go over.

Women have only a little influence in society and have no rights on public area in the society. In the era before feminism movement appears, the rights of women are so limited. The participation of women was not considered necessary. On the other hand, men always dominate in any realm. Women are not allowed to get education because women only need to take care of their family.

In terms of economy, women are not allowed to play their roles as men do. This is certainly be a cause of social jealousy towards men. Women are considered always depended on men and not be independent.

This such kind of phenomenon may happen because Christian influence at those time was so great. Church has an important role in Government, law regulations, language, literary work and etc. Many kind of literary works were created by the Puritans for example Canterbury. People who reject Christianity will be set apart in the society, in other words they are forced to comply with and follow the law and the regulations of the religion (Christian). This makes the people who live in the era realize themselves from attachment to religion abstract rules and tradition, one of them was controlled the rule about women. That was happen until the end of the Victorian era that marked by the death of Queen Victoria.

Due to the public confidence about the ideology that they believe, patriarchy system develop continue time to time. It was adverse a lot of people especially women in the world. In French, there is an academic woman who encountered many obstacles, Emile Charlet. She is an ecology philosopher. Her academic achievement is very outstanding, however she refused to join as a member of the Academic *Royale des Sciences* or *Academic Franchise*.

In United Kingdom, an ecological philosopher named Margaret Cavendish in 1667 visited the *Royal society of London* to observe the experiments of Robert Boyle. Her advent caused the controversial debate in intellectual communities because it was still undecided whether a woman is allowed to come to a fairly prestigious institutions or not. Whereas we know Margaret Cavendish was a widely published of academic works.

In the historical record revealed that the *Royal Society of London* recently allowed women to become a member in 1945. Thus it needs time about 278 years since the last time Margaret visited these institution to ultimately allow the women involved.

Domination and alienation towards women along with the concept of beauty that attached to the women body by patriarchal does not only happen in the real world but also created in works of literature, particularly novels and short stories. Short story is a writer thought of their view and opinion toward social phenomena, culture and other things that reflected to a literary work. Although the short story is fictional, but a short story also has realistic values in social life.

This phenomenon, in my view, is reflected in the short story entitled *The Mark on The Wall*, corresponding to the literary field of study works the short story inspired the writer to make an analysis about the woman struggle from Church doctrine on modern British society by using the descriptive analysis.

1.2 Reasons for Choosing the Topic

The study entitled *Woman Struggle from Church Doctrine as Reflected in Virginia Woolf's The Mark on The Wall* is chosen based on the following reasons:

- 1) The issue of woman position is one of the popular topics to be discussed. It creates many problems in society around the world such as marginalization, subordination, stereotype, and also violence.
- 2) The short story is very interesting to be analyzed since it talks about ideology of woman position in society and also woman role that serve implicitly in the short story by using symbols, parable, and majo.

1.3 Statement of the Problem

The problems of this study are stated as follows;

- 1) How is woman struggle from Church doctrine represented in Virginia Woolf's *The Mark on the Wall*?
- 2) How is the woman figure in the view of patriarchy system reflected in the Woolf's *The Mark on the Wall*?

1.4 Objectives of the Study

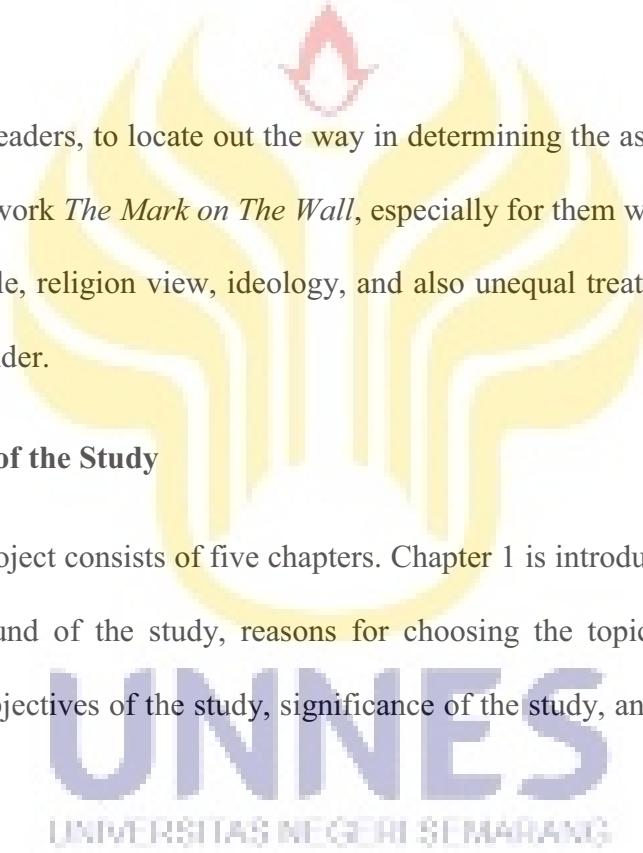
Based on the problems that will be discussed in this final project, the objectives of the study are:

- 1) The study intends to explain how the women-struggle is toward Church doctrine as reflected in Woolf's *The Mark on the Wall*.
- 2) To explain the woman figure in the view of patriarchy system as reflected in the short story

1.5 Significance of the Study

The significance of this study is expected to give positive contribution especially for those who are involved in the implementation of teaching and learning literature.

For students in Literature, the study will show that literature has important role in study where there are aspects and values that can be used as guidance for life.



For readers, to locate out the way in determining the aspects and values in this literary work *The Mark on The Wall*, especially for them who are interested in the social-role, religion view, ideology, and also unequal treatment in the society based on gender.

1.6 Outline of the Study

This final project consists of five chapters. Chapter 1 is introduction. It consists of the background of the study, reasons for choosing the topic, statement of the problems, objectives of the study, significance of the study, and the outline of the study.



Chapter II is review of related literature. It contains review of previous studies, theoretical background, and framework of analysis.

Chapter III is research methodology which consists of some subchapters, such as research design, research instrument, procedure of collecting data and procedure of analyzing data.

Chapter IV is findings and discussion. It discusses the analyses of the data to answer the problems based on the previous sub chapters.

Chapter V is the last chapter. The writer closes the discussion with the conclusions and suggestion. Bibliography and appendices are enclosed at the end of the final project report.



CHAPTER II

REVIEW OF RELATED LITERATURE

The second chapter presents the theories underlying the topic of the study. This chapter consists of review of related of literature, theoretical background, and framework of analysis.

2.1 Review of Previous Studies

There are several previous studies which have similar object material. One of them was a research conducted by Dr. Ahmed T. Al-Ali (2012) entitled *Filling in The Blanks: Perspective Space Through Gender in Virginia Woolf's "The Mark on The Wall"*. His research focused on the code which are provided in the short story which carries certain meaning. He analyzes every single thing which are written in the short story. In conducting his research, he used semiotic approach. This short story is chosen because Woolf explored such themes as the elusive nature of storytelling and character study. It also uses innovative fiction techniques and insightful contributions to literary criticism. Another reason this short story is chosen because it seeks to interrogate the nature, function, the nature of truth and reality and the role of women in society.

Another research was conducted by Jorge Sacido Romero and Laura M. Lojo Rodriguez (2006). Their research focused on the codes which show the gendered spaces and female resistance. He also explained that Woolf's interior space often act as embodiment, reminders and sign. As the result, it shows that *The Mark on The*

Wall is conviction that space is never a neutral emptiness, but a web of culture, social, and ideological relations. The purpose is to dismantle an opposition of subverting the very politics of space and throw the assumption out toward male domination in the society which people believe as something real and truth.

Another research was conducted by Mohamed Said in his work *Christian Hegemony and the Rise of Muslim Militancy in Tanzania Mainland*. He explained that the Catholic Church was in control of the government by proxy. Through unseen hands, it manipulates the political system in such a way its influence permeates every sector of society from the mass media to selection of students to join secondary schools and other institutions of higher learning, securing scholarship, employment, promotion, for political office etc. In short the Church is in control of the Executive, Judiciary and the Legislature, in short way Christian be political system in Tanzania.

There are also several previous studies which have similar topic. One of them was conducted by John Stuart Mill (1869). On his book entitled *The Subjection of Women*, he analyzed the women's status and advocated for women's equality in Victorian society. On his book, Mill Argues for female equality in a Victorian society that denied women for many social and political rights. In Victorian England, women gradually gained more legal rights, like the right to divorce, but they were still lacking in contrast to men when it came to opportunities for education, political rights, and social status. According to Mill, custom, by which he means Victorian culture or society, insists that a woman's primary duty is to please and serve others and to put her own desires on hold. That means women were expected and taught to attract a suitable husband, once married, to stay home, raise

the children, submit to her husband, and attend to household affairs. Mill rejected all of this and instead argued that such custom kept women from reaching their full potential. Instead, Mill argued that women should be granted more political and legal rights, as well as given more social and economic opportunities.

Another study was conducted by Wollstonecraft (1792). In her book entitled *A vindication rights of woman*, Wollstonecraft focused on overcoming the ways in which women in her time are oppressed and denied their potential in society, with concomitant problems for their households and society as a whole. The introduction sets out her view that neglect of girls-education is largely to blame for the condition of adult women. They are treated as subordinate beings who care only about being attractive, elegant, and meek, they buy into this oppression, and they do not have the tools to vindicate their fundamental rights or the awareness that they are in such a condition.

Another study conducted by Marilyn French in her book is entitled *The War Against Women*. In her study, she focused on history of women's political, cultural, physical, and economic repression that is a controversial as it is utterly convincing. In this stunning work of research, French creates a devastating portrait of today's male-dominated global society, with its underlying aim of destroying, subjugating, or mutilating women.

Even there are some collection of the study had been written before, but the research of my study topic differs from previous researches. It is entitled *Woman*

Struggle From Church Doctrine as Reflected in Virginia Woolf's The Mark on The Wall.

2.2 Theoretical Background

2.2.1 Women-Role

In the perspective of economy, subordination of the woman-position is rooted from economic dependent. Charlotte, in one of his writing entitled *Women and Economic*, 1989 (in the Hollinger and Capper, 2001 : 46) says that if a woman lost economic activity and change it overall to sex, being solely “potato-egg” an organism with no power to maintain the breed “It means he argues that secondary status of women based on economic issues rather than social and cultural. It means that in a society with a particular culture, when a women economically dominant against the man, then she can hold a superior position of men.

In the political point of view, according to Milton Friedman (1982 : 8) a woman does not have an economic freedom because economically she depends on her husband, then she has no political freedom or in other words women do not have control over the property and means of production, the women do not have access to participate in the realm of politics.

Diane Elson, in her article entitled *Structural Adjustment: Its Effect on Women*, (1991 : 42) says that women will lose their position in the world of politics when women economically depend on another party.

In the perspective of culture, according to Margaret Anderson (1983 : 47) defines culture as an expectation pattern about behaviour and belief on what is appropriate for members of the society.

In this subjects, Haralamobos and Heald (1980 : 373) concluded that the norms, values, and role specified culturally and communicated socially. From this point of view, the role of gender is a product of cultural rather than biological products. Every individual study of each roles. The division of labor based on gender is supported and justified by the belief and value systems which states that gender roles are normal, natural, correct and proper.

Because the British culture is strongly influenced by the ethics of the Church and most of the inhabitants are dominated by adherents of Christianity, thus the position and also women-role formed with the reference to the values embodied in the teachings of the Church.

2.2.2 Feminism

Feminism (the character called feminist) is a women's movement of emancipation demanding justice and equality of rights toward men. Feminism is derived from Latin, *femina* means women. This term began to be used in the 1890s referring to the theory of equality of men and women and also the movement to gain the rights of women. Nowadays, International domain defined it as a distinction for the rights of women which are based on the equality of women and men.

Feminism is a study that looked at women and women's movements not as the object of knowledge, but rather as its subject (Griffiths & Callaghan, 2002 :

107). Here women as precondition to a whole sale change in values, be liberated from their present subordinate position with its multiple restriction, exclusion and oppression such as relative poverty, economic dependence, sexual exploration, and vulnerability to violence, poorer health, and overwork, lack of civil and legal right.

There are definitions of the term feminism. (a) feminism is a doctrine which supports the rights of social and political equality for women. (b) the drafting of a declaration on women as a group and a number of theories that have been created by women. (c) The belief and the need for social change that serves to increase the power of women (Gerda Lerner,1986:236).

Lerner argued that feminism can encompass both the women's rights movement and the emancipation of women. He defines it as a movement which concerned about the winning for the equality of women and men in all aspect of society and give them access to all the rightst and opportunities enjoyed by men in the institutions of the society.

According to Humm (2007: 157 - 158) feminism combines the doctrine of equal rights for women to achieve the women rights with an ideology of social transformation which aims to create the world for women. Next, Humm say that feminism is an ideology of women's liberation in the belief that women are experiencing the inequity because the type of their sex. Feminism offers a variety of analysis on causes, perpetrators of women oppression.

Thoughts and feminism movements was born to end the dominance of men against women that occurs in society. Through the project (thought and movement) feminism should be destroyed the structure of culture, art, churces, family, based

on the authority of fathers and state, and also all images, institutions, customs, and habit that make women as victims that is not valued (Ruthven, 1985 : 157 – 158).

Actually men and women have the same position in society. Women are willing to develop their personality, ability and also position without any restrictions. However, this does not mean women reject the nature if they are different from men, or they want to be like men as a whole in terms of attitude, behaviour, lifestyle, or clothes. They just demand the right-equality, position and equal treatment over the men. In real life there are still found men who consider women's abilities for granted.

According to Soeharno (1994 : 19) :

“The women emancipation movement will last continuously until the time when society will accept the women’s existence and give them the same opportunity as men. Women need to have corporation with men without any domination from men pressure and limitation. So good and harmonic condition in society consists of men and women will be created, and without one side oppresses another, harmony condition between men and women will be reached. If there is no side by side, one strengthens another”.

From the statement above it indicates if women do effort to prove that they have capabilities like men have. They just need a chance to do the same things like men do. One example that we can take is in society recently women can get higher education and they become doctors, polices, teachers as men can do.

Feminism has fight for the values of life and humanity. Historically, feminist appears with a lot of ideologies that are classified by some feminist.

Feminism accuses the differences that mix up between sex and gender and also the rule toward women in certain society.

The writer concludes that Radical feminism is the most appropriate theory closest to the short story of Virginia Woolf's *The Mark on the Wall*. According to Kate Millet sexual politics is the power relationship between men and women in formal groups and in the family. it concerns on how sex group that holds power (patriachal) then in control of the weaker sex groups (women). Radical feminism is a theory emphasizing the patriarchal roots of inequality between men and women. Radical feminism views patriarchy system as dividing rights, and power primarily by gender, and as a result of oppressing women and privileging men.

From the theory above the writer knows that radical feminism is theory that focuses on men domination in women's life. This system opposes the women's existance, pressing women's right and their role in social life. Otherwise, women feel intimidated and find the appeared of women movement which influenced women's life until today.

2.2.3 Radical Feminism

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According to Arivia (2005:100-102), the core of radical feminism movement is the issue about women-oppression. They suspect that the oppression caused by the existence of the separation between private and public, which the private rated lower than public. This condition enable patriarchal flourish. In the concept of radical feminism, body and sexuality hold a very important essence. This condition corresponds with the understanding that suppression begins through dominance

over women's sexuality within the scope of private. Feminists shouting the slogan "private is political", it means the suppression in the private is oppression in the public.

The radical feminists gave special attention to the issue of the violence of men against women. Men's dominance in the patriarchal system makes violence against women, such as rape, domestic violence, pornography, sexual insulting, become something natural and worth. In line with this understanding, it also created a dichotomy about *good girls* and *bad girls*. When a woman well behaved, respectable, and dutifully, then she will not being hurted by men (2005:103).

In patriarchal system men control power and dominance. They also have a right to get an titled "acceptable" and "deserve", or in other words, a woman must act in a pattern of behaviour to please them in order to obtain a safe and comfortable position. In the relationship of men and women, there is a pattern of superordinate-subordinate, a target that wants to be abolished by radical feminists.

Furthermore there is two kind of radical feminists, they are radical libertarian and cultural. Radical feminism libertrian gives more attention to the concept of feminine issues, on reproductive rights and sexual roles. According to this group, solutions to this problem is developed by the idea of androgyny, a model that promotes the formation of the whole person with a masculine-feminine characteristics (2005:108).

On the other hand, radical feminists declaring that women should not like men, and it is needed for women to act like men. Radical feminists have prevented

implementation of the masculine values culturally imposed on men, for example, autonomy, intellectual freedom, will, domination, culture, transcendence, war and death.

The difference between radical and libertarian feminist is their viewpoints regarding reproduction. It is debatable whether reproduction is a source of "oppression of women" or "women's power" (2005:109). However, there is one thing that ties the idea of radical feminism. The basic understanding that gender system based on the oppression of women. Feminists pay attention on the issues about sexism, patriarchy, reproductive rights, the power relationships of men and women, dichotomy between private and public.

Arivia (2005:152) states that there are various criticisms of radical feminism that the idea has caught on the supposition that basically women are better than men, and that ideology also reduced into a dichotomy between male and female.

2.2.4 Sex and Gender

The term gender actually is defined as sex. So it needs to be explained clearly about the link between the concept of gender with the social in justice system extensively, the link between the concept of gender with the females and linked with other social injustice issues.

Sex is the attribution or devision of the two sexes of human. It is biologically determined to a specific sex. Sex is permanently can not be changed and it is a biologically determined. The concept of gender is a character inherent in men and women who are created because of social and culture. It is concerned in all of the hings that can be exchanged between the nature of women and men, which

may change from time to time, from one place to another, from one class to another class (Fakih, 2011 : 16)

When discussing women's issues, one important concept that can not be ignored is the concept of gender. This is an issue that is crucial, stereotype shaped by gender in its application has the tendency favorable on men. This benefit in the view of cultural and social order by in effect in the community that adhere to the patriarchal culture. Women as opposed to men potrayed by a particular image which impress women as inferior both in social structure and culture (Sugihastuti, 2007 : 83). The instructions interwoven between women and men demand the existence of one sex as superior toward other sex (women).

Gender is the social and psychological traits associated with masculinity and femininity (Popenoe, 1983 : 170). Gender always discusses a range of differences between men and women. Extending from biological to the social. The term gender is used to refer to proposed social and cultural constructions of masculinities and feminities.

The process in making decision in a family can not be separated from men's controls which are considered to have more authorities (Sugihastuti, 2007 : 82). These things happen and are legalised by the cultural constructions. The process that happen continuesly formed a negative view of women includig their functions, roles, and position in public life. One of them is the stereotype that women are weak, while the men is powerful. Women have a strong tendency to depend on men while conversely men have the power to control women in a variety of things such

as reproduction, sexuality, the system of devision in labor and etc (Sugihastuti, 2007 : 83).

The problem of gender is almost universally acknowledge. The problem is that the parts of gender that are socially constructed have unacceptable effects. For example, women suffered violence because of men's inadequate masculinity or men's susceptibility to die erlier than necessary due to their propensity to behave more riskily than women. Traditionally, it was understood that masculinity and feminity were simply part of human nature. Those points are divided neatly into a gendered binary with men having in appropriately masculine ways, women in femminine ways and who have in the wrong genderes direction (Zalewski, 2013).

According to Budianta (2005 : 7) some researches can be done to learn about gender in society. Those researches lead to our understanding on how far society's comprehension about "masculinity", "feminity" or homosexuality. These researches focus on some points. 1) Symbol and myth in society. 2) Norm that are used to understand the symbols. This references can be found in religion, education, law, science and etc. Moreover, norm-control includes what are allowed or forbiden to do in society and also give assesment toward violation. 3) A supprot society constructure. Family construction divides job based on gender are something that must be highlighted as a norm supporting construction towards gender. 4) Subjective indentify figuration. Society does not always follow the rules of norms and gender category. A biography and public figure are interesting sources to learn how gender identify constructed individually or in small group in society.

The writer relates these researches to Virginia Woolf's short story *The Mark on the Wall* and concludes that subjective identity figuration is the most appropriate point to consideration of the analysis. From that point of view, it causes many problems in gender issues such as gender equality and women movement. The writer uses gender approaches in analysis because it relates to the story in Virginia Woolf's *The Mark on the wall*. This short story tells about discrimination and men's domination. Women have no control power in their life.

2.2.5 Patriarchy Hegemony in the Realm of Private and Public

In the context of gender, it expresses the relation between women and men, and also the role of social and private divisions between women and men that have been governed by a gender ideology which is known as patriarchy. Patriarchy is a system of sexes which is based on the laws of fatherly. Walby (1989 : 213 -220) explains that patriarchy is a system of social structures, a practice that puts men in a dominant position, oppressive, and do exploitation toward women. Walby created a theory of patriarchy. He thought that it can be differentiated into two; private and public. The core of the theory is the expansion occurred patriarchy in private spaces such as family and religion into larger areas.

Patriarchy continues successfully in grips and domination forward the lives of men and women. From this theory, the private patriarchy boils down from households area. This household area, according to walby (1989), is as the beginning of the main power of the men and women. While public patriarchy puts public areas such as employment and the state. The expansion of patriarchy changed

both the holder of the “power structure” and conditions in each region (both public and private). In the private area for the example, in the household which the power holder is in the hands of the individual (male) but in the public areas, power holder are in the hands of the collective.

2.3 Framework of Analysis

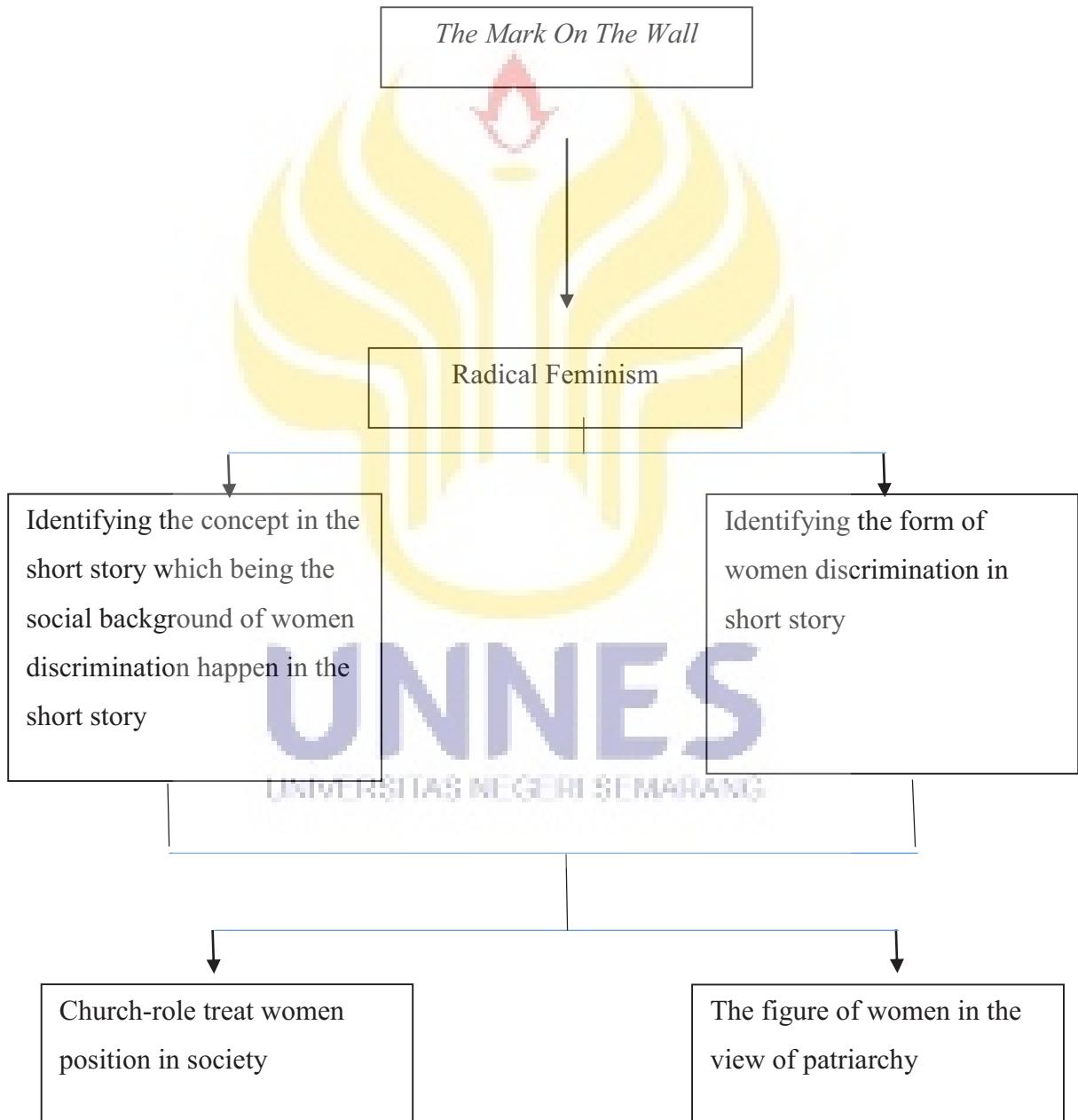
In order to get further information, idea, and others dealing with the analysis and to give clearer and better understanding about the term, the writer do library research and reading some books, articles, and journals related to conducting the subject matter.

In this study, the writer will focused on the treatment toward women in the society. In this research, the writer used the radical feminism approach based on the limitation of the research questions and the representation of the background of the story. Radical feminism is a theory emphasizes the patriarchal roots of inequality between men and women, or more specifically social dominance of women by men. Radical feminism views patriarchy as dividing rights, privilege, and power primarily by gender, and as result oppressing women and privileging women.

The application of feminist theory in this research was expected to solve problems about the image and the role of women in society. These issues were be

To make it simple and easy to be understood, the writer presents the framework of analysis in a form of chart as the following:

Diagram 2.1
Framework of Analysis



CHAPTER III

RESEARCH METHODOLOGY

In order to get the main point of study, it should have certain method of research. This chapter deals with research methodology. It consists of research design, research instrument, procedure of collecting data, and procedure of analyzing data.

3.1 Research Design

The writer used qualitative research method. Qualitative research is a situated activity that locates the observer in the world visible. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them (Denzin & Lincoln, 2005 : 3).

According to Miles and Huberman (1984: 1), "...qualitative data research does not focus on numerals or statistics, but gives most attention to how deep the researcher's knowledge toward the interaction among concepts which are being learnt". Because of that reason, the writer ignored the numerals and statistics, and concentrated on the concept.

Since this study aimed to find out how woman struggle from Church doctrine reflected in Woolf's *The Mark on The Wall* and the woman figure in the view of patriarchy system, the theories employed in this study were feminism and gender. Feminism was employed in order to find out the reason of woman struggle described in Virginia Woolf's *The Mark on The Wall*. Gender was employed in order to know discrimination and injustice that exist in Victorian Era.

This method can be described as the trouble shooting procedures that are investigated by describing the situations of the object study at the moment based on the fact. This method also aimed to systematically delineate the fact and research object characteristics factually and meticulously. In this study the method is used to describe and understand the presence of the image of the resistance symbolic, through the ideology that was made in the short story against the patriarchy hegemony in the field of education and the role of women in the public sector.

The object of this study is the script of a short story entitled *The Mark on the Wall* written by Virginia Woolf.

3.2 Research Instruments

The instruments used in this research were the notes and also manual transcription of the short story. It consists of data which were important in answering and explaining the problem statement. The data selection are in a form of monologues text, and also some quotations.

3.3 Procedure of Collecting Data

The procedure of collecting data in this study is divided into several steps:

3.3.1 Reading

Since the object of the study was a short story entitled *The Mark on The Wall* the first important step in collecting data is reading the short story at least more than three times in order to analyze the short story. By doing these steps, it enabled the writer to reach deeper understanding the whole content of the story and also help the writer to get the related information which are needed to answer the statement of problems.

3.3.2 Interpreting

After reading the short story several times, the writer then interpreted the story and trying to find out the main problems which may become the main concern of the study.

3.3.3 Supervision

To make sure that the data were valid, the writer consulted the interpretation to the research advisor. The writer used comparative data from one data source with other data sources so that the validity and correctness of the data were be tested by a different data source. Each data then crossed check to determine the validity of the data. When the result of the data are approved by the research advisor, it means that the data are considered as valid.

3.3.4 Identifying

Identifying the data was the activity of separating between data and non-data by marking, underlining, and bracketing the supported data in the short story.

3.3.5 Classifying

Classifying the data based on the related research questions. Data in the form of words, phrases, sentences which contain the information relating to the problem of study taken from the short story which became the object of the study. In addition, it also collected data related to the information about the role of women issues in the public sector and feminism movements that developed in the British deemed as the aspects influenced the lifting of gender issues in the short story. The data are recorded and classified in accordance with the information related to the issues that are examined.

3.3.6 Inventorying

This step refers to listing the identified data by using table. The table consist of columns of data number, quotation from the short story, the data location, and answering question in “Statement of the Problem” number.



Table 3.1
Inventorying

Data Number	Quotations	Data Location			Answering Problem Number
		Page	Paragraph	Line	

1	“If it were not for Whitaker’s Almanack-If it were not for the Table of Precedency! “	4	9	18	1
---	---	---	---	----	---

3.4 Procedure of Analyzing Data

The writer used some steps to analyze the data as the following;

3.4.1 Categorizing the data.

The writer takes some words, clauses, paragraphs, conflict and their relationship to find the answer of problem statements.

3.4.2 Interpreting the data

Interpreting of data is done through this following steps:

- a. The writer writes the data the writer get from reading the short story and other sources.
- b. Finding the representation of Church doctrine toward women-role which are presented in *The Mark on the Wall* by marking quotations related to the problems and put them into the list. The representation of woman’s figure in *The Mark on the Wall* are illustrated through the quotation.

- c. The writer interprets the meaning of the explicit and implicit sentences to know the answer of the statement of the problems by using feminism and gender approach. The writer uses these approaches in her analysis because it relates to the short story. In this story the writer found many aspect of life that was broken. The main character tried to break the traditions and became a free woman.
- d. Concluding, describing, and explaining the result from the presented data.



CHAPTER IV

DATA ANALYSIS

In this chapter, analysis from *The Mark on The Wall* will be explained in detail. The analysis is based on the statement of problems that are stated in the first chapter. This analysis is divided into two parts. They are Women roles in society ruled by the Church and the woman figure in the view of patriarchy system as reflected in the short story *The Mark on The Wall*. The process of data analysis is divided into two sub-chapters. The complete analysis will be discussed as follows:

4.1 Women Roles in Society Ruled by the Church

Something in literary texts may be seen as a symbol, maybe not. It depends on the interpretation of the reader (Luxemburg, 1989:69). In the short story *The Mark on the Wall* there were several symbols that can be interpreted. Symbols meant to let reader better understand the content of the short story. The symbol meant differently by each person depend on how readers interpreted the symbols.

This Virginia Woolf's short story referred to the quality of the patriarchy culture as reflection of the society at the time. This short story attempted to display the construction as a unity message that there was an area of struggle and resistance of the narrator. A patriarchal system still bound the women. Even society consider that inequality between men and women socially was a fate given by God. The existing power system had the characteristics of men who have authority to control

and dominate the lives of women in all fields whether political, economic, education, and social.

Generally, this short story tells the story of woman as the main character. Woman with a wide range of issues which cover the cultural aspects on Victorian era as the setting of this short story. Woman in this short story was described as the second class and in the position existed as a subordinate of men.

The Victorian society generally hold that men were viable, superior, and dominated in all social interests. This could be analyze through the narrator who straightforward represented a reflection of the perceiving culture in the form of fictional as order in Victorian era that was till loaded with patriarchy system.

In Victorian era, the influence of Church in Government was so big. Through this study the writer would like to analyze woman struggle from Vhurch doctrine. As for woman struggle from Churh doctrine can be seen in the following areas:

4.1.1 Women Roles in Politic

Victorian society generally hold that men were viable and superior in dominating all social interest. A woman had never been included in the activities of war at that time. They were considered weak and unfit to participate in political activities. The condition after war effected to the society especially women were also written in this short story.

During the war time, discussions and meetings were conducted to demand women's rights. Range of matters related to women's rights began appear, yet the war broke out. The men stressed the importance of cooperation for the sake of the

unity of the nation and asked the women to help them defend their country from danger. As a result, women's issues was side lined again, and it mean that women asked to return back to help men. Women had to obey what the men ask. The following quote supports that:

- (1) And that old fancy of crimson flag flapping from the castle tower came into my mind, and I thought of the cavalcade of red knights riding up the side of the black rock. (Woolf, 1917:1).

The result after war in the field of social was poverty and misery. After the War British was not as rich as before. Many factories closed and workers lost their job. A lot of people were unable to feed their families. The misery inflicted by the war bring forth a desire to eliminate war and create an everlasting peace for mankind.

The influence of Christian at those time was so great. Church had an important role in government, law, language, and literary work. Many kind of literary works were created by the Puritans. Pope as the leader of the Church established himself as the center and source of power. People who rejected Christianity will be set apart in the society. In other words, they were forced to comply with and follow the law and the regulations of the religion (Christian). They thought their words ware merely word of God and the society must obeyed. Those made the people who live in the era realized themselves from attachment to religion abstract rules and tradition. One of the rule controlled the roles of women.

Theolog 18th century had the same idea with the fathers of Church concerning women. Therefore, women in order of creation were blessed with the ability of the intellect that was lower than the men. The narrator expressed anger. She criticized the government at that time that limit women's role. The following quote supports that:

- (2) for who will ever be able to lift a finger against Whitaker's Table of Precedency? The Archbishop of Centerbury is followed by the Lord High Chancellor; The Lord High Chancellor is followed by the Archbishop of York. (Woolf, 1917:4).

The Archbishop of Centerbury is the senior bishop and principal leader of the Church of England, the symbolic head of the world wide Anglican Communion and the Diocesan bishop of the Diocesan of Canterbury. Lord High Chancellor is a senior and important functionary in the government of the United Kingdom. The Archbishop of York is a senior bishop in Church of England, second only to the Archbishop of Caterbury. It implies the existence of the Church-role in the restriction of women's rights and also the criticism of the Government (Church). The rules were very curb and almost no room especially for women who wanted to aspire and develop their potential. The rules were made to undermine women so that they did not dare to men and always under and subject to men. It described the courage of the narrator in the attitude and took decisive action in the fight against traditional rules that curbed the freedom of women. The narrator tried to describe how difficult the circumstances of a woman who want to fight for its rights. The narrator would also like to say that the incourage of women to fight for their rights will only make women regret it later on.

Gender prejudice spawned a lack of inequity interpreted into the form of marginalization, subordination or not as a priority in political decision-making, the workload that was heavier, violence against women, the stereotype or negative labeling, and socialization ideology toward value of gender roles. Women were weak and contemptible creature. Therefore, the role of women in the society were not appreciated. Moreover they did not given a role at all. Any education subordinated them. It made woman reputed as an ignorant than man. Because of their ignorance, women were easy oppressed and persecuted by man.

- (3) I feel a satisfying sense of reality which at once turns the two Archbishop and the Lord High Chancellor to the shadows of shades. (Woolf, 1917:4)

Criticism and satire to the Church, that always imposed its dogma and people had to follow it, without questioning. It contradicted the liberty and the power of creation especially for women.

The Church still retained its hegemony. Things that opposed the authority and legitimacy of the Church were considered as a fault and exposed to the Constitutional Court.

- (4) And then I came into the room. They were discussing botany. I said how I'd seen a flower growing on a dust heap on the site of an old house in Kingsway. The seed, I said, must have been sown in the reign of Charles the First. What flowers grew in the reign of Charles the First?" I asked—(but, I don't remember the answer). Tall flowers with purple tassels to them perhaps. And so it goes on. (Woolf, 1917:2)

The narrator tried to fight back, but could not afford. This illustrated the fate of government who could not control the society. Like flowers *with purple tassels to them perhaps. And so it goes on*, The narrator could not do anything because she

just became a symbol only and not be appreciated. When the Nation was in a war condition, it affected the fate of the mother in a household. When a family suffered from deficiencies, usually mother was the most miserable (Uchida, 1997). The Government care about seizure of power only, without thinking of the fate of its people who were suffering.

- (5) let me just count over a few of the things lost in one lifetime,
beginning, for that seems always the most mysterious of
losses—what cat would gnaw, what rat would nibble.
(Woolf, 1917:1)

Cat presented male and *rat* presented female. The narrator thought that they always antipodes and adversed. *Gnaw* and *nibble* presented that every individual had special ability based on nature. This ability could not be a weakness and as the reason to blame other. Women did not allow to take a part in politic because men assumed that women did not have ability and weak. They thought such because women menstruate, pregnant, childbirth, and child breastfeeding without getting a chance to rest or recover their health. Women physically underpowered compared to men. Yet the narrator thought such kind of carrier could not become a reason as women's deficiency.

4.1.2 Women Roles in Domestic

In Christian, women were in subordinat-inferior position. As in any religion, in Protestant and Catholic women were placed at a lower position than men. The Church considers women as being dirty and vice of the devil. The speech was quoted in Gospels of St. Paul: "and the head of every woman is man. Let your women be silent in the churches, for it not permitted explosives unto them to speak

". Furthermore, Gospels also quote sayings of St. Peter: "ye wives, be in subjection to your own husbands" (wives should be submissive to their husbands) (Djajanegara, 2000). Women automatically positioned on the domestic task. Men both as the husband and the son, they were not allowed to interfere in domestic jobs because they had a place of their own work, public tasks.

(1) The mark was a small round mark, black upon the white wall, about six or seven inches above the mantelpiece. (Woolf, 1917:1)

(2) If that mark was made by a nail. (Woolf, 1917:1)

Hole in the walls and dirty must be cleaned and patched, all of this was the task of a wife. As a homemaker, the narrator must be able to deal with all the problems of the household, including the needs of her husband and children. It was being such kind of tradition and rule in a family and continue time to time. The narrator feel disappointed because the views of people who underestimated the domestic job. Patching the wall (household job) was not easy, it took precision and patience.

(4) And yet that mark on the wall is not a hole at all. It may even be caused by some round black substance, such as a small rose leaf, left over from the summer, and I, not being a very vigilant housekeeper—look at the dust on the mantelpiece. (Woolf, 1917:2)

Then the narrator realized that the *Mark* is not a hole (tradition that dshould be wiped and repair) *It is a small rose leaf left from the summer*. At the time of spring there were many blooming flowers and their leaf was so green, smell of the flowers spread everywhere. *Summer* make the atmosphere becomes unpleasant, dry and infertile. *Rose leaf* were widely used as a symbol of women as well as its

properties. *Summer* was interpreted as religion that must be adhered by its believers. In any religion, it was expected to strengthen the faith and people can get their quiet. However, there were some interpretations of the religion that makes women in the inferior position instead of making women become miserable because of strength sunlight in summer hit the *rose leaf* fall. One of the autumn was the narrator, who developed her talent, but because of an interpretation of religion toward women that should be followed, she was not free to voice her wishes. These conditions make her suffer because the interpretation of the religion indirectly identifies women as a second class and men as a bourgeois class or oppressor.

The Bible records that the lame relationship between man and woman happens after they were eating the fruit that was forbidden by God (Gen. 3:12 ff.). Adam blamed Eve for the sin, while Eve blamed the serpent as a teaser. But finally God punishes Adam. Adam was punished not only because Adam ate the fruit but also because when Eve dialogue with snakes to pick fruit, Adam was with Eve. Adam presented there but he was tight-lipped. In other words, Eve actually got approval from Adam. Therefore, there were mistakes on both sides mean that men could not judge women as a carrier of sin. In the further time the women's role had always been limited. It creates the domination of men against women. In various roles, women have always been limited.

- (5) One hastily turns on the light and lies quiscent, worshipping the chest of drawers, worshipping solidity, worshipping reality, worshipping the impersonal which is a proof of some existence other than ours. (Woolf, 1917:4)

It is the expression of rejecting toward Church-doctrine. As the result of the Church-hegemony, women can not escape from the infamy of Church-doctrines

that was extreme and does not correspond to human nature. There were two basic Church doctrine that ruled the position of women in British. First, the Church considers women as the thumb of sin that has its roots from evil. Women plunge man into the sin and wickedness, and make them to hell. Tertulian (150 M) as the father of the first Church declared Christian doctrine about women that the woman who opened the door for the entry of the allure of the Devils and led the men into the forbidden tree to violate God's law, and make the man becomes evil and the shadow Lord.

- (6) A Froud of course, for the people who had his house before us would have chosen pictures in that way an old picture for an old room. (Woolf, 1917:1)

Gender prejudice was becoming increasingly well because of the ancient custom instituted that has been running time by time. Customs looked at women as being low in degree than men.

Marriage often stated as something important and should not be underestimated. Someone marriage for the purpose of a happiness of life with a beloved personal. Through marriage a person would like to get a new experience of life together with someone. The happiness will be achieved when men and women can fit in everything.

4.1.3 Women Roles in Social and Culture

At first men and women were in gender equality. The division of labor between them was carried out on the basis of each biological functions (nature). However,

in its development then comes division in types of work i.e. work in public done by men and the work in domestic which was generally done by women.

The separation of work-field at first, it was initially used to simplify the system of division tasks. However, in the end it became a habit. This culture became increasingly. In the process men as a wealth-gatherer need a rule for bestow his inheritance. Unfortunately in the process the view over property rights expanded. It was not just property rights over goods, but also the right to take any decision in life. At the same time, there was deprivation of women-right in making a decision. Even this deprivation was becoming increasingly when people appreciated the value of property was higher than the value of the human being.

- (1) They wanted to leave this house because they wanted to change their style of furniture, so he said. (Woolf, 1917:1)

It does not only imply the particular pedigree, but considering the heritage values, tradition, authority and continuity, which the narrator rejects. In this short story, the narrator imagines what that *mark* could be, but she was never sure about it. This confusion about the identity of the *mark* on the wall can be interpreted as the confusion to the meaning of *mark*. The *Mark* could be as a rule or tradition because symbol has a meaning and different meaning in another view. In the field of social, women's rights were very limited. Tradition requires women to take care of the family. The traditional society at that time assumed that it was enough for a girl if she can write, read, count (Bender, 2002). Even they allowed to get high education, it was only to support their role as a wife or mother of the household (sewing, cooking, caring for baby, sick people, and art lessons (playing musical instruments, dancing). The public work turned out to be more prestigious than the

work in domestic and this led to the nature of superiority of men toward women. The division of tasks was not the real nature of God, but it was only a product of culture that has been running for long. The following quote supports it:

- (1) But as for that mark, I am not sure about it; I dont believe it was made by a nail after all; it's too big, too round, for that. (Woolf, 1917:1)

The narrator expresses critique of male dominance as the patriarchy has been described earlier, which also reach out "the private realm by women" which later became the "rules" of any social behavior. The narrator rejected the tradition or the religion abstract rules and in society, the following quote supports it:

- (2) -But how dull this is, this historical fiction! It doesn't interest me at all. I wish I could hit upon a pleasant track of thought, a track indirectly reflecting credit upon myself, for those are the pleasantest thoughts, and very frequent even in the minds of modest mouse-coloured people. (Woolf, 1917:2)
- (3) -Like the habit of sitting all together in one room until a certain hour, although nobody liked it. There was a rule for everything. (Woolf, 1917:3)

Although they rejected the tradition as mention above, but nobody had a brave to criticize. They just followed in silence and without questioning. Women should dare to express their will and dared to reach for the happiness that they want and not what others want. It was because women were considered lower-class than men and they was only able to do domestic things, women were not allowed to study high and work outside the home. Marginalization of women makes women as second class. Dichotomy between nature and culture has been used to indicate a separation and stratification between women and men. The efforts to cultivate women has led to the production and reproduction rather than relations between

women and men. The implications of the concept and the common sense of positioning has made a disproportionate power in the life sector; the separation of domestic and public. The quotations that support the above is:

- (4) Why, after all, should one not be born there as one is born here, helpless, speechless, unable to focus one's eyesight.
(Woolf, 1917:1)

Quotes above describing European Community suffered in a setback in which women restrained in the home. They were not given opportunity to enter the labour-market. They only responsible for doing household chores, while men were given the freedom to develop themselves optimally. If women were given equal opportunities they could also develop themselves optimally like men do by given the same education like men. The narrator hope it will get quietness and able to find solutions in order to improve her relationship with her husband, family and society. She wanted her family to be happy and her husband respected and listened her opinion. Women recommended gaining education as high as possible to be independent without having to hang up their life to others and they was able to reach the same level position with men in the society.

- (5) For years and years they [trees] grow, without paying any attention to us, in meadows, in forests, and by the side of rivers—all things one likes to think about. (Woolf, 1917:1)

In the quotes above the narrator raised the condition of society, family and home life, as well as the view of the future.

The narrator wanted the attention from the government and also society which always underestimate them and positioned them in lower class. Tricking against women continuing grow without any attention to them. It occured not

because something natural but it was because the existence of the traditions, customs, environment of the society that made women as being subordination. The problem of violence against women was due to their inability to digest various forms of discrimination-act as the inequality of humanity rights. It was due to the inadequate level of education that limit the access of women themselves to think and rebel. It was reflected from the characterizations of narrator as a weak and helpless against tricking toward her.

- (6) What now takes the place of those things I wonder, those real standard things? Men perhaps, should you be a woman; the masculine point of view which governs our lives, which sets the standard, which establishes Whitaker's Table of Precedency, which has become, I suppose, since the war half a phantom to many men and women, which soon—one may hope, will be laughed into the dustbin where the phantoms go. (Woolf, 1917:3)

Whitaker Table of Precedency (Whitaker Almanack) is the most prestigious public institution from which women were excluded, while representing a whole set of beliefs, and value. It also may as a symbol of what society think as fixed certainties.



It shows how men control the society and dominated in many aspect of life.

The narrator want the other women have courage in overcoming their fear and guilt against themselves in subverting expectations and rules of masculinity that they had inherited over the centuries. She uses *masculine point of view which governs our lives* to represent the faith women have in rules, and the way they let rules prevent their life. This illustrates that no matter how a woman being able to do on something, but she must always gave themselves (submission) to the men and

followed the criteria of normative society against the stereotype of "good women" or prudism.

The mark on the wall on depicts Woolf's resistance against the rules and values that were embodied by the Whitaker table. It concern on gender spaces that cannot be withdrawn. The *living room* as the setting of this short story which Woolf describe as the culture and ideology that was determined by the patriarchy. This traditionally has been the domain of feminine which the rule was determined by male. The following quote supports that:

- (7) Here is nature once more at her old game of self-preservation.
 (Woolf, 1917:4)

Nature represented the society which ruled freedom of women in various fields and the breadth of opportunities. The narrator also want to get the freedom to achieve all her wishes and develop her talent. She would like heading to the place she cherished, treated fairly, and heard her opinion. This was like a *game*, which present a rule or tradition considered by the narrator as a nature or society game intentionally made by a group of people for their own profit.

The criticism to those people or society that do not develop their own ideas,

although they follow somebody's thinking. The following quote supports it:

- (8) Everybody follows somebody, such is the philosophy of Whitaker; and the great things is to know who follows whom.
 (Woolf, 1917:4)

4.1.4. Women Roles in Education

Women did not have opportunity to study. Parents afraid that if their daughters were good at reading and writing, they will be evil. Worsley (1992:140) states that a

deficiency intellect of women is result of the reins of their lives and the limitations of their formal education.

- (1) what should I gain?— Knowledge? Matter for further speculation? I can think sitting still as well as standing up. And what is knowledge? What are our learned men save the descendants of witches and hermits. (Woolf, 1917:3)

- (2) Mahogany sideboards and the Lanseer prints, God and Devils, Hell and so forth, leaving us with an intoxicating sense of illegitimate freedom-if freedom exists. (Woolf, 1917:3)

Mahogany sideboards is represented male power and also tradition. *Lanseer prints* represented Art, and *God and Devil* represented religion (Church). They were leaving women with intoxicating sense of illegitimate freedom, if freedom itself truly exist. Based on the description above, it can be concluded that the existence of the women materialized in the choices of women in determining her opposition to gender inequalities. Art require a high level of intelligence which trumps personal wills. This intelligence includes completeness of objectivity and not subjectivity. This obviously marginalize the ability of women to take a part in made an art because women basically at that time were not considered as an intellect. In Victorian, women gradually gained more legal rights like the right to divorce, but they were still lacking in contrast to men when it came to opportunities for education, political rights, and social status.

Women only allowed working in domestic sectors (household) such as cooking, taking care of the household, and parenting. That was why they became

poor and depend on their husband. Women were very aggrieved by the stereotype attached to them.

Victorian society at that time was the industrial community. The live hood at that time was commerce, services (maid, the officers on the ship, shamans) and government officials. Women did not play a role in those sector. They were placed in the household without getting reward. Therefore, their position were very depend on men.

4.2 Woman Figure in the View of Patriarchy System

The image of the woman described in two parts, the first is the self-image of women that include physical and psychic aspects. The second part is the social image of women which includes the image of women in the family and the image of women in society. As for women figure occur in following sectors:

4.2.1 Domestic

In Virginia's *The Mark on The Wall* used *Living room* as the place-setting with all the properties on it. The *living room* itself symbolize the private sphere of the domestic where it would be the natural domain of the narrator. The narrator had to secure material sovereignty and the domestic conventionally viewed as a feminine domain. Outside, the narrator was alienated and excluded. This place was set by the narrator as a place of women only and restricted to a culture sketches set by a masculine dominated culture.

- (1) Yes, it must have been the winter time, and we had just finished our tea, for I remember that I was smoking a cigarette when I looked up and saw the mark on the wall for

the first time. I looked up through the smoke of my cigarette and my eye lodged for a moment upon the burning coals, and that old fancy of the crimson flag flapping from the castle tower came into my mind, and I thought of the cavalcade of red knights riding up the side of the black rock. (Woolf, 1917:1)

It describes the job of the narrator as a wife and her responsibility in the household area. In a family, usually before the war, women had to wake up in the morning and eat after all were finished (Pharr & Lo, 1994:1704). *Winter* makes people so lazy, they prefer sitting near the fireplace, to warm themselves. Yet, as a wife, the narrator should always prepare all her husband's need in any condition. The narrator still remain conforming and giving priority to the interests of her husband.

In the first paragraph of the short story, the narrator introduce the reader about her condition. The narrator was sitting in the chair near fire place in winter time, cold, and alone while smoking a cigarette. "Silent" atmosphere that the narrator create symbolize a state of quiet. This condition was experienced by the narrator as a wife. This was the condition that the narrator feel lonely. There were no fun communication among husband and wife during the marriage. The narrator alone faced all kinds of obstacles to reach her goal especially the viewpoints of society toward her, including her own husband who was still traditional requires women to keep their purity and piety, being passivity and surrendered, diligent in care the household. Sitting and silent illustrate that narrator uses passivity as form of resistance. When a woman be a wife they have to hold their will, what their

husband need became their priority. Family happiness was the most important rather than their own happiness.

There was a satire against women by using elements of their body and the habits of women to symbolize evil. The narrator describe a woman who were sitting and smoking. This implies that the narrator want to create a figure f woman as an independence. Confident smoker means that the narrator knew what she wants event society though it was a bad habit do by woman. Independent and powerful in the view of society at that time used to describe evil women because they do not allowed the ruled of society. Women should be able to take care of themselves by did not smoking and set themselves up for the good of themselves.

- (1) Then there were the bird cages, the iron hoops, the steel skates, the Queen Anne coal-scuttle, the bagatelle board, the hand organ-all gone, and jewels,too. (Woolf, 1917:1)

Bird cages, the iroon hoops, the steel skates symbolize the tradition that difficult to be destroyed which define women being. When the power of industrial capitalism began to encourage a productive job moves from home to factory, at that time, as a result, women began to be abandoned. The process of this change gave great influence on middle-class women who were already married. They were laid off to work because most of them were married to businessmen or professionals who were already wealthy. Their husbands had a good job and high income so there was no need to mention the additional income from his wife who want to work outside the home. Thus, as a consequence, the middle-class women was not productive. Here it was revealed that women of middle-class was like *bird in a cage*. Becoming a woman of the middle-class was identical to the two sides of their

life. One hand they had to sacrifice their health, freedom, and independence, and on the other hand they were required to be proud of the progress that was not made by themselves but the progress produced by their husband. In addition, they were never make important-decisions in her life so that they were not free. They were only trained to praise her husband and her children so they lose respect in theirself. This quoted support that :

(2) and very frequent even in the minds of modest mouse-coloured people, who believe genuinely that they dislike to hear their own praises. They are not thoughts directly praising oneself; that is the beauty of them. (Woolf, 1917:2)

The status of women can be improved by providing education on a par with men. Moral quality can also be improved if the reason or rationality was more noteworthy than the emotions or feelings. The increase of rationality obtained through education. By education, someone able to actualize him or herself with skill and ability, so women does not become *bird in a cage* that can not free move but they can flutter their wings in public. Women encourage be more educated to make autonomous decisions. The autonomous could be reach through high education so they could get self-sufficient in the field of politics or economics. Changing concepts of women "just another tool" or "instrument for happiness or perfection of others", but women was a "destination", a subject with rasionality which their dignity had in their ability for self-determination.

Bird has "wings", actually it illustrates that women have the opportunity of developing the vast potential. However, it could not be reached as a whole due to the *cage*, traditional rules. *The hand organ-all gone, and jewels, too* symbolize that

women feel annoyed with the society demand about the standard of a good and beautiful women. In Victorian era, women wears jewelry and dress with the strength belt in hip. Although it was beautiful and look graceful with a colorful, but in fact it made the tightness. An assortment of beautiful bonds were able to cover the agony of it.

The narrator presents the figure of Queen Anne, the wife of King Henry VIII. Anne executed in public because of the libel-affair and black magic. This libel did by King Henry with support from Anne's brothers. He did this to marry another woman because Anne failed to give him male descendants. Polygamy turns out to be the cause of all the injustices and the quarrel within family. In the household, women were considered as goods owned by the husband, even husbands could act arbitrarily against the wife. The husband could kill his wife when caught his wife cheating, but while husband was cheating it was considered reasonable. Anne got punishment, but before Anne got punishment, before she died, she said that Henry was a good and wise husband in front of public. The narrator describes the character of Anne as the figure of the woman who always forgave her husband and "install" for dealing with public despite her husband made mistakes against her many times.

Anne convinced the society that she and her husband still remains as an effective team. A thing that was constantly asked by the society, whether they remain a good family or not. Although she had to lie to hide the truth, a family in the Victorian era should always seem to follow protocol, elegant, and ideal. Peaceful and happy family that belong the requirements of the normative society. This was one trait of Victorian, which blamed women for failure households and always receive a male

to marry again. It also showed that the brother of Anne did not blame Charles but Anne deemed failed to keep her husband for being faithful and make him happy. The Victorian era was regarded as an era of falsehood. The relationship of a man in a household that Anne used to provide the context against spousal relationship model that presented as antagonistic life, precedence, false, superficial, and normative. It reflects the powerlessness of women against male dominance.

- (3) As for saying which are trees, and which are men and women, or whether there are such things, that one won't be in a condition to do for fifty years or so. There will be nothing but spaces of light and dark, intersected by thick stalks, and rather higher up perhaps. (Woolf, 1917:1-2)

It represents a criticism of the narrator toward the discrimination against man and woman in the society. The narrator wanted the same position without any different treatment between man and woman. The narrator strongly disagree with the opinions that domestic was lower than public. The duty of a woman was hard and not easy. The narrator still confused between the work done by men and women that were very different. The narrator were also very envious to men who were free to do anything. Women have made lower and this pressure make women in suffering position. Men believe that women were lower according to her nature. The abstract notion of "eq" only in lips, but in real equality for will usually opposed.

- (4) And yet the mark on the wall is not a hole at all. It may even be caused by some round black substance, such as a small rose leaf, left over from the summer, and I, not being a very vigilant housekeeper . . . (Woolf, 1917:2)

The negative self-definition on herself as a negligent housewife. The narrator denounced and blamed herself toward the presence of the *snail* over her

indecent and stupidity as a wife, but in the statement the narrator uses the term *housekeeper* rather than *wife*. The narrator indicate that the life of a wife was like as a slave, a property that can be used and only as a tool to achieve a goal. It did not have any different with what happen toward women. The life of women were functional. They were wife who just used to have children, and as a slave. They took a part to provide the necessities of life. A woman's primary duty was to please and serve others and to put her own desires on hold. It means women were expected and taught to attract a suitable husband, once married, stay home, raise the children, submit to her husband, and attend to household affairs. This concept of women gender roles was also referred to as the cult of domesticity. The narrator rejected all of this and instead argued that such custom kept women from reaching their full potential.

There was a tendency positioning women in domestic roles or the role of inferiority. As household affairs was entirely the woman's duties and responsibilities. There was something wrong in the social paradigm in our society which assumed that with being a housewife then their role equivalent to the role of men in the public areas. Men as head of the family that holds economic power, then kids will have more respect and acknowledge the existence of their father rather than their mother despite many children was treated by mother.

(5) I don't see why we should have a snail on our wall. (Woolf,
1917:5)

This statements contain expressions of anger of the man who standing over the narrator. It addressed to the narrator for her negligent against the presence of

mark in the wall. This reliance of a wife on a husband created a type of slavery. Just as a slave, the narrator was fearful of displeasing her master because the master was the only way the slave gets feed and clothed. A wife was also fearful of displeasing her husband because her husband was her only means of food, shelter, and social status. This unequal relationship between husband and wife could not possibly make for a truly open, supportive, and affectionate marriage in household life. Women remain virtual slaves, enshrined in the home and concerned only with their "natural" proclivities of being modest, chaste, and beautiful. Women were taught to indulge their husband and thus have unhappy marriages because passion cannot be sustained. The following quotes support that:

- (6) Oh! dear me, the mystery of life; The inaccuracy of thought!
The ignorance of humanity! To show how very little control
of our possessions we have—what an accidental affair this
living is after all our civilization— (Woolf, 1917:1)

Virtue was not relative to gender as both men and women were created by God and have souls. They have the same kind of propensity to exercise reason and develop virtue. Women dependence as seen in their day was not natural. Women's confinement in the home and inability to participate in the public sphere results in their stupidity and pettiness.

- (7) And yet that mark on the wall is not a hole at all. It may even
be caused by some round black substance, such as a small
rose leaf, left over from the summer, and I, not being a very
vigilant housekeeper— (Woolf, 1917:2)

- (8) Ah, that mark on the wall! It was a snail. (Woolf, 1917:5)

This symbol of *mark* in the view of the narrator was piece of dirt that should be wiped off our wall. In other word, this dirt was rules, tradition that oppressed

women position in society. Yet, in the view of her husband or men *mark* was a snail. It was the reality. It was something life present a tradition that life followed by the society and could not be wiped. It present as a tradition of patriarchy system which the narrator think as a “dirt” that should be wiped. At the end, the narrator knows that it was a snail represent the patriarchy or a tradition that placed man in priority and still alive as in the society.

4.2.2 Work Opportunities

The stories in *The Mark on the Wall* was a thought of the author based on her own experience by felt or saw the fact that occurred around her. The story truthfully describe a sign of how patriarchal culture deeply rooted in the life of society of Victoria. The position of women always doubted even considered being second choice. Literary works see all of the symptoms and delivered it in the form of fiction.

In Victorian society, women were gradually entering the work, though they were still excluded from many fields and were not paid the same as men because Victorian society did not think women could contribute to the goodness of the whole society. The following quote supports it:

- (1) A world without professors or specialists or house-keepers with the profiles of policeman . . . (Woolf, 1917:3)

In the Victorian era many professions became taboo for women. It was almost impossible for women to become doctors, architects, accountants, police officers, or bankers.

In fact, the main work of women was to have an understanding toward their job in domestic, so that women who just doing this job quite justified, understood, and appreciated. If it gets recognition, men appreciate it not only possible, but also undertook to do so. Thus, the work of the wife in the domestic sector (Budiman, 1982) should be rewarded like appreciate the work of the husband in the public sector

4.2.3. Ideal-Women

The figure of woman as represented by men and tradition that denied the position of women in society were relevant from an intact human subjectivity. An ideal woman figure was symbolized by the author. The narrator described an idea of the ideal woman figure that was implanted in the society. The narrator symbolizing ideal woman figure as a figure with a perfect body. The short story described the image of women in terms of the male point of view where women only as something erotic with make-up and stand for the object of men's sexual-fantasies. The following quote supports it:

- (1) The miniature of a lady with white powdered curls, powder-dusted cheeks, and lips like red carnations. (Woolf, 1917:1)

There were normative-dichotomy against women; obedient to men and slut who were as the great of social evil. It continues in stereotypical to present the crime by using the extended version of the women body as symbols.

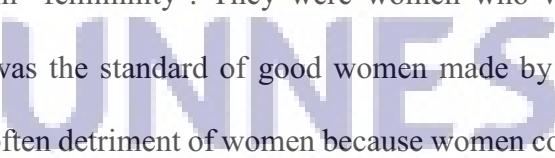
- (2) Suppose the looking glass smashes, the image disappears, and the romantic figure with the green of forest depths all about it is there no longer, but only that shell of a person which is seen by other people— (Woolf, 1917:2)

Women vying to get beauty by changing their appearance and body. Beauty was used to bond the minds of women. According to Woolf, the beauty myth is an effort of patriarchal community to control women through their beauty. This constructed beauty-myths into the socio-cultural norms and values so that this beauty myth became the absolute truth (2002:2005). In the culture of patriarchal, a woman was be worth only viewed in terms of physical beauty, elegance, purity, mastered the domestic work. It becomes an absolute requirement for a woman to raise the social status in the society. Women who had this condition were expected to lure men and their desire will achieved. However, unwitting they has entered *the glass smashed*, souls imprisoned by the dominance and power of men.

(3) as one is torn from the old lady about to pour out tea and the young man about to hit the tennis ball in the back garden of the suburban villa as one rushes past in the train. (Woolf, 1917:1)

One of the figure of idealistic women function was serving meal for husband. In the Victorian era, certainly they were not called as men when they did not have a life outside the house. The narrator describes a man and adds the word *young* who was playing tennis in the garden. It means that public sphere was for men. *A young* also symbolized that man was active and strong. *Large yard* can be used freely for bouncing a ball. It was the only game done by men at that time which symbolize opportunities for men to learn and develop their talents. The player must wait to follow the direction of the ball. This illustrates that men were active and had high spirit in achieving their goals. They were energetic and hard work to pursue what they want.

In contrast, a woman in this short story is explained as an *old* who *poured tea* for her family. This case illustrates that an ideal woman had no life. Their life were only care her husband and served what her family need. An *old lady* represented that women were weak, helpless, and passive. They only care for maintaining the domestic area, abiding the norms and did what society expected. Preparing a tea for the family was the flurry of a mother. Her husband who works in the public sector was not care about that kind of stuff. Narrator was in a dismayed that they had to make a decision between two options, both ways, like rail lines *trains*.

The reproduction mechanism caused the absent of women from the productive spaces that excused by men to limit women space. Thus make it possible for women to achieve *the mark on the wall* which set the standard and also their position within a cultural system of society. In the 18th century, the representation of women also include what is called universal. At that time, the ideal women were female formed in "femininity". They were women who were weak, filled with elegance. That was the standard of good women made by men. The virtues that affixed women often detriment of women because women could not be themselves. 
They will be the one desired community.

4.2.4 Literary Work

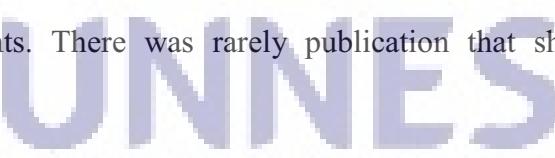
At that time many professions dominated by men including literature. Many literary works were created by men and recognized by the community. However, there were also many women-authors in literature, but their works never been recognized by the society. The authors dominated by men created works that generally recounts

the life of women. Women were always oppressed because of their powerlessness against the rules and traditions that have been inherent in major society.

The narrator with this condition feel jealous toward *Shakespeare* represented man-philosopher. It criticized the works of writers and numbers of philosophers who were mostly male and advanced various theories. It is also a critic toward male philosophers who were given such kind of privilege to state their opinion about everything all the time. Their thought about women were heard by communities throughout the world. The following quote supports it:

- (1) Shakespeare...well, he will do as well as another. A man who sat himself solidly in an arm-chair, and looked into the fire, so-a shower of ideas fell perpetually from some very high Heaven down through his mind. (Woolf, 1917:2)
- (2) And the novelists in the future will realize more and more importance of these reflections, for of course there is not one reflection but an almost infinite number. (Woolf, 1917:2)

Quotation (2) represents that literature was a female domain. Women just need a chance to do the same things like men do as the way to prove their abilities and achievements. There was rarely publication that show cases of women thoughts.


 Men assumed themselves as protector of society who was maintaining the tradition (conservatism). They have expectation as a knight who became the "keeper" for women. It was also the basic values that was inculcated long ago for its depiction of heroism in literary works such as novel, drama, fairy tale, and poetry. Since long time ago children always heard stories such as Cinderella, Snow White, Sleeping Beauty and etc. Figures of protagonist was men who acted as

“knight in shining armor” and women as “Princess” waiting for a prince to take her away. It shows that there is such kind of premise which positioned women in bad circumstances for a man of heroic to combat. It also shows that there were stereotype-labeling toward women as weak and need protection from men since long time ago and it is continue time to time. The following quote supports it:

- (3) A man who sat himself solidly in an arm-chair, and looked . . . and people, looking in through the open door,—for this scene is supposed to take place. . . But how dull this is, this historical fiction! It doesn’t interest me at all. (Woolf, 1917:2)
- (4) so, life isn’t done with; there are a million patient, watchful lives still for a tree, all over the world, in bedrooms, in ships, on the pavement, lining rooms, where men and women sit after tea, smoking cigarettes. It is full of peaceful thoughts, happy thoughts, this tree. (Woolf, 1917:4)

In the end of the story, the narrator hopes for the peaceful, balance of rights and obligations between men and women. The importance here is how the duties were divided in a fair and acceptable portion to the two sides of both domestic and public sector. That is what the narrator expects from.



CHAPTER V

CONCLUSION AND SUGGESTION

This is the last chapter. It presents the conclusions of the discussion of the study. It covers the main points of the study that have been discussed. Besides, it provides some suggestion as supported data for the further study.

5.1 Conclusion

This short story describes how women are considered low by men. It is because men assume most of women are physically weak. However, woman in this short story is described as a woman who was refused against the prevailing tradition surround her. The narrator in *The Mark on the Wall* is described as a strong woman but reversed her strength she had to obey the tradition in which women must be obedient and submissive towards men.

From Virginia Woolf's *The Mark on the Wall*, it can be drawn points summary as follows;

First, Woman struggle from Church doctrine represented in Woolf's *The Mark on the Wall* can be seen through women's roles in society, they are; women roles in politic, domestic, social-culture, and education. Women were experiencing marginalization almost in all of those sectors. They did not allowed to take part in political activity because they were consider weak. Women also had no right to get education. It because society thought that women only need to take care

of the household. It can be seen through the woman main character *I* sits in living room in winter time. It reflects that the character use passivity and silent to express her anger. A man character (presumably her husband) interrupted her train of thought. He anger to his wife because of the present of *mark* in the wall. In domestic, the narrator also expressed that the life of wife was just like a slave. Their task was to please their husband and prepare all the family need. They got punishment when they couldn't please their husband. It showed that men dominate in all of sectors and women were subordinate to men.

Second, Women figure in the view of patriarchy system in the short story is describe in two parts. The first is the self-image of women that include physical and psychic aspect and the second is the social image of women which includes the image of women in the domestic and society. In the self-image, physically women-figure was photographed as something erotic with makeup and stand for the object of men's sexual fantasies. Meanwhile, in psychic aspect women were fearful of displeasing their husband because her husband was her only means of food, shelter, and social status. In the social-image women were regarded as being weak in the view of society. Such kind of image triggered marginalization on women and resulted in less role and opportunity for women to attain education, and jobs.

5.2 Suggestions

Based on the research results, the writer proposed some suggestions. First, it is expected to further research use of the variety theories of feminist literary criticsm outside of radical feminism. Second, this research focuses on the influence of the

Church towards the role of women and the figure of women. Then, it is expected the next researchers discuss issues of feminism in others field such as gender inequality, violence against women, sexual division of labor, domination and subordination, emancipation, and so on. The writer expected this research study arouse the awareness of all parties and lifting the dignity of women.



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APPENDIX I

SYNOPSIS

In Virginia Woolf's *The Mark on the Wall* narrator sits by the fire on a cold January day, when she suddenly notices for the first time a mark on the white wall above the mantel. The narrator observing a mark on the wall. She uses the image as the starting point for a series of reflections, imaginary pictures, and observations about the nature of reality and what can and cannot be known. Topics include the previous occupants of the house and the range of objects which are lost during the course of everyday life. Admitting to "not being a very vigilant housekeeper," she wonders whether the mark could be left by a rose-leaf from last summer or could it be a nail hole from a picture hung long ago or perhaps a crack in the wood surfacing after generations of life in an ancient house? All of these possibilities lead the woman down various paths of reflection. At the end, a man (presumably her husband) interrupts her train of thought to tell her that he's going out to buy a newspaper—and that, oh, by the way, there's a snail on their wall.



Appendix II

Rough Data

No	Citation	Paragraph/Line
1.	"And that old fancy of crimson flag flapping from the castle tower came into my mind, and I thought of the cavalcade of red knights riding up the side of the black rock."	1/8
2.	"for who will ever be able to lift a finger against Whitaker's Table of Precedency? The Archbishop of Centerbury is followed by the Lord High Chancellor; The Lord High Chancellor is followed by the Archbishop of York."	11/2
3.	"I feel a satisfying sense of reality which at once turns the two Archbishop and the Lord High Chancellor to the shadows of shades."	13/2
4.	"And then I came into the room. They were discussing botany. I said how I'd seen a flower growing on a dust heap on the site of an old house in Kingsway. The seed, I said, must have been sown in the reign of Charles the First."	7/1

	What flowers grew in the reign of Charles the First?" I asked—(but, I don't remember the answer). Tall flowers with purple tassels to them perhaps. And so it goes on."	
5.	"let me just count over a few of the things lost in one lifetime, beginning, for that seems always the most mysterious of losses—what cat would gnaw, what rat would nibble"	3/6
6.	"The mark was a small round mark, black upon the white wall, about six or seven inches above the mantelpiece"	1/11
7.	"If that mark was made by a nail"	2/2
8.	"And yet that mark on the wall is not a hole at all. It may even be caused by some round black substance, such as a small rose leaf, left over from the summer, and I, not being a very vigilant housekeeper—look at the dust on the mantelpiece,"	5/1

9.	“One hastily turns on the light and lies quiscent, worshipping the chest of drawers, worshipping solidity, worshipping reality, worshipping the impersonal which is a proof of some existence other than ours.”	13/4
11.	“A Fraud of course, for the people who had this house before us would have chosen pictures in that way—an old picture for an old room.”	2/4
12.	“They wanted to leave this house because they wanted to change their style of furniture, so he said,”	2/8
13.	“But as for that mark, I am not sure about it; I don't believe it was made by a nail after all; it's too big, too round, for that”	3/1
14.	“-But how dull this is, this historical fiction! It doesn't interest me at all. I wish I could hit upon a pleasant track of thought, a track indirectly reflecting credit upon myself, for those are the pleasantest thoughts, and very frequent even in the minds of modest mouse-coloured people,”	6/9

15.	“-Like the habit of sitting all together in one room until a certain hour, although nobody liked it. There was a rule for everything.”	7/25
16.	“Why, after all, should one not be born there as one is born here, helpless, speechless, unable to focus one’s eyesight,”	4/2
17.	“For years and years they [trees] grow, without paying any attention to us, in meadows, in forests, and by the side of rivers—all things one likes to think about.”	13/8
18.	“What now takes the place of those things I wonder, those real standard things? Men perhaps, should you be a woman, the masculine point of view which governs our lives, which sets the standard, which establishes Whitaker’s Table of Precedency, which has become, I suppose, since the war half a phantom to many men and women, which soon—one may hope, will be laughed into the dustbin where the phantoms go,”	7/33

19.	“Here is nature once more at her old game of self-preservation.”	11/1
20.	“Everybody follows somebody, such is the philosophy of Whitaker; and the great things is to know who follows whom.”	11/5
21.	“what should I gain?— Knowledge? Matter for further speculation? I can think sitting still as well as standing up. And what is knowledge? What are our learned men save the descendants of witches and hermits”	9/5
22.	“Mahogany sideboards and the Lanseer prints, God and Devils, Hell and so forth, leaving us with an intoxicating sense of illegitimate freedom-if freedom exists”	7/38
23.	“Yes, it must have been the winter time, and we had just finished our tea, for I remember that I was smoking a cigarette when I looked up and saw the mark on the wall for the first time. I looked up through the smoke of my cigarette and my eye lodged for a moment upon the burning coals, and that old fancy of the crimson flag flapping from the castle tower came into my mind, and I thought of the	1/4

	cavalcade of red knights riding up the side of the black rock.”	
24.	“Then there were the bird cages, the iron hoops, the steel skates, the Queen Anne coal-scuttle, the bagatelle board, the hand organ—all gone, and jewels, too.”	3/9
25.	“and very frequent even in the minds of modest mouse-coloured people, who believe genuinely that they dislike to hear their own praises. They are not thoughts directly praising oneself; that is the beauty of them;”	6/12
26.	“As for saying which are trees, and which are men and women, or whether there are such things, that one won’t be in a condition to do for fifty years or so. There will be nothing but spaces of light and dark, intersected by thick stalks, and rather higher up perhaps,”	4/4
27.	“And yet the mark on the wall is not a hole at all. It may even be caused by some round black substance, such as a small rose leaf, left over from the summer, and I, not being a very vigilant housekeeper. . .”	5/1

28.	“I don’t see why we should have a snail on our wall”	16/2
29.	“Oh! dear me, the mystery of life; The inaccuracy of thought! The ignorance of humanity! To show how very little control of our possessions we have—what an accidental affair this living is after all our civilization—”	3/4
30.	“And yet that mark on the wall is not a hole at all. It may even be caused by some round black substance, such as a small rose leaf, left over from the summer, and I, not being a very vigilant housekeeper—”	5/1
31.	“Ah, that mark on the wall! It was a snail.”	16/3
32.	“A world without professors or specialists or house-keepers with the profiles of policeman. . .”	9/12
33.	“The miniature of a lady with white powdered curls, powder-dusted cheeks, and lips like red carnations.”	2/3

34.	“Suppose the looking glass smashes, the image disappears, and the romantic figure with the green of forest depths all about it is there no longer, but only that shell of a person which is seen by other people—”	7/10
35.	“as one is torn from the old lady about to pour out tea and the young man about to hit the tennis ball in the back garden of the suburban villa as one rushes past in the train.”	2/10
36.	“... Shakespeare... well, he will do as well as another. A man who sat himself solidly in an arm-chair, and looked into the fire, so-a shower of ideas fell perpetually from some very high Heaven down through his mind.”	6/5
37.	“And the novelists in the future will realize more and more importance of these reflections, for of course there is not one reflection but an almost infinite number;”	7/15
38.	“ so, life isn’t done with; there are a million patient, watchful lives still for a tree, all over the world, in bedrooms, in ships, on the	13/23

	<p>pavement, lining rooms, where men and women sit after tea, smoking cigarettes. It is full of peaceful thoughts, happy thoughts, this tree.”</p>	
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