A PSYCHOANALYTIC FEMINIST READING OF THE INTERNAL CONFLICTS OF THE MAIN CHARACTER IN JUN’ICHI WATANABE’S BEYOND THE BLOSSOMING FIELDS

THESIS
Submitted in Partial Fulfillment
of the Requirements for The Degree of
Sarjana Sastra

Verent Singhatama
392015002

FACULTY OF LANGUAGES AND ART
UNIVERSITAS KRISTEN SATYA WACANA
SALATIGA
2019
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A PSYCHOANALYTIC FEMINIST READING OF THE INTERNAL CONFLICTS OF THE MAIN CHARACTER IN JUN'ICHI WATANABE’S BEYOND THE BLOSSOMING FIELDS

THESIS
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Of the Requirements for the Degree of
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Verent Singhatama
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Abstract
This study was triggered by the writer’s interest in reading about a woman who successfully struggled to free herself from men’s domination in the patriarchal 19th century Japanese society as depicted in Beyond the Blossoming Fields. Being a woman in such a patriarchal society, Ginko Ogino, the female main character of the novel, must have experienced internal conflicts. Therefore, this study aimed to find out what the internal conflicts of Ginko Ogino, the main character, reveal as seen from Psychoanalytic Feminism’s perspective. To identify the internal conflicts, theory of conflict was used. The findings reveal that the main character fought against her conscious, which had been dominated by patriarchy to seek freedom of isolation. This study is expected to be helpful and useful for the readers to understand about internal conflict well because internal conflict often happen in real life and realize that how important the ideas of psychoanalytic feminism influence internal conflict of women, even give the better circumstances of the individual itself.

Keywords: Father’s id, Father’s superego, masculine, freedom of isolation.

Introduction
Literature is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word. The definitions, therefore, usually include additional adjectives such as “aesthetic” or “artistic” to distinguish literary works from texts of everyday use such as telephone books, newspapers, legal documents and scholarly writings (Klarer 1). Therefore, the writer decided to do a research in literature. Beyond the Blossoming Fields, a novel by Junichi Watanabe, has been selected as the research object because it communicates emotional, spiritual, and social struggles. In particular, the novel describes a Japanese woman's change and struggle to fight against men's domination so that she is acknowledged and respected. Her struggle is
more interesting because the Japanese culture considers men as the heads of the household; while women are expected to marry, produce heirs and oversee the household (Kaori, “The Japan Times”).

Written based on a true experience, the story revolves around Ginko Ogino's experiences with men in the patriarchal 19th century Japanese society. Born in the most venerable and honored upper class family, Ginko Ogino was not treated as a respected woman in her marriage. Her husband had other women and, even, infected her with gonorrhea. Later, she asked for a divorce, which her husband agreed. After the divorce, she returned to her family and started to think about her next plans of life.

Ginko grows to be a strong woman who wants to have a dream too and realize her dream to be a doctor. In 1885 Ginko is a successful candidate. She even became the first female doctor to be certified by the Japanese Government, which enabled her to provide medical service and cure people. Then, she meets Shikata, whom she later married. They had quite a happy family life until Shikata passed away in 1905. Ginko still gave a medical service until she passed away in 1916.

Ginko's bitter experiences with men both in marriage and in the academic world, her decision to ask for a divorce and struggle to fight against male domination, and her decision to remarry a much younger man in such a patriarchal society must have made her experience internal conflicts. It must be interesting to examine her internal conflicts and what the conflicts actually reveal because they would lead to the inner war between Ginko and herself, her struggles, morality, desire and beliefs. In order to understand Ginko’s internal conflicts, conflict theory would be used.

To find out what the conflicts reveal, this research will apply Feminism theory, especially Psychoanalytic Feminism because Ginko's experiences in her first marriage and the academic world were related to men-women inequality. While Feminism argues that men and women should be equal politically, economically and socially (Althbach 213), Psychoanalytic feminism claims that men have an inherent psychological need to subjugate women. (Madsen 94) The root of men’s compulsion to dominate women and women’s minimal resistance to subjugation lies deep within the human psyche. The pattern of oppression is also integrated into the society; thus,
creating and sustaining patriarchy. It is possible to reorganize socialization patterns at the early stages of human life. Therefore, this theory is related to Ginko’s life experiences, in terms of women oppression, problems of marriage and feeling as a woman, making it an appropriate tool to analyze Ginko’s internal conflicts. As such, this research aims to find out what Ginko’s internal conflicts actually reveal as perceived from Psychoanalytic Feminism.

There have been similar studies based on Psychoanalytic Feminism. One of them is Anita Mikaelsson’s literary analysis of J. M. Barrie’s *Peter and Wendy*. In this research, Mikaelsson analyzed how Wendy and her mother are described and what actions and behaviors are applied to them based on Deborah Madsen’s description of socialist feminism and psychoanalytic feminism. The second research in the *Institutional Repositor of Satya Wacana Christian University* as this research about patriarchal reading the conflict of main characters in *The Girl of the Coast* (2012) by Safitri. She mentions that the oppression underwent by the Girl of the Coast can be opposed by the action of the Girl against the oppression.

The findings of this research are expected to help readers, especially English Literature students to understand internal conflict and Feminism theory, especially Psychoanalytic Feminism. Readers in general will be more aware of the conflicts an individual, especially a woman, may have. They would also learn that failure and unpleasant experiences are not the end of the world. Such as bitter experiences should motivate them to be fight against the failure and to prove that they are actually better persons. The findings are also expected to help readers be more aware of the need to put women at equal position to men.

**Literature Review**

**Theory of Conflict**

According to Bohner, conflict is an essential part of a story because “no conflict, no story”; therefore, a conflict takes control of the major part in a prose or fiction. Roberts and Jacobs explained that a conflict is the most significant element, the essence of a plot. A story must have conflicts to be solved, which can be social conflict, internal or external conflict. If there is no conflict in the story, the story will be boring and there are no longer stories. Roberts and Jacobs states that it is almost
unimaginable if a literature work without a conflict because the story will not be not able to attract the readers (99).

The first conflict is External conflict is the type of conflict among character and an outside force. There are various kind of external conflict, man vs man, man vs nature, and man vs society (Olivares, “Owlcation”). The second conflict is Internal/ Psychological/Emotional Conflict, according to Bruno is a type of conflict that occurs within one character (Man vs self) as a result of confusion in choosing one out of two equally important things. This conflict is the one of significant sources of stress (245). The individual has been in situations where the individual are outside from individual’s comfort zone, where the individual are uncertain if the individual’s usual way of being or behaving is the right way the individual achieves his or her goal.

There are three kinds of psychological conflict. The first one is approach-approach conflict. As Morgan, King and Robinson defines, it is “a conflict between two positive goals that are equally attractive at the same time.” (236)

In contrast, avoidance-avoidance conflict involves two negative or undesirable goals. This type of conflict may be experienced by a character when he/she faces two dangers or threats at the same time (Papalia 311).

Approach-avoidance conflict has both positive and negative elements (Papalia 311). Morgan, King, and Robinson also mentions add that this conflict frequently appears to be the one which is the most difficult to resolve. It is all because the person facing such a conflict is simultaneously attracted and repelled or pushed away by the same goal or object. A person may be attracted to approach a goal on account of its positive valence, but as it is approached, the negative valence becomes stronger than the positive ones so that the person will stop before reaching the goal. When the goal is not reached, the person will be stressed. In other words, Approach-Avoidance will be faced by a character, when individual has certain needs, but individual has such a kind of fear or faces sort of threats when the individual tries to solve the conflict (238).
Psychoanalytic Feminism Theory

Madsen mentions Psychoanalytic Feminism is based on Freud and his psychoanalytic theories. Therefore, it maintains that gender is not biological but is centered on the psycho-sexual development of the individual. Psychoanalytic feminist criticism is built upon especially Freud’s theory of the Oedipus complex, which begins in the pre-Oedipal stage when the child experiences no distinction between itself and the world and natural ego. The oedipal comes when the boy finds that he is different to his mother, means he has a penis, and he is the same as his father. His mother is perceived castrated means her lack penis and this is symbolises the inferiority of the feminine. As the powerless mother, to the authority of the father, in this way boy develops both superego (social conciousness) and id (instinct). The boy, comes up from the Oedipal stage in possesion of masculine gender identity (94-95).

Psychoanalytic feminism builds upon Freud argues about The Oedipal stage is more complicated for girls who do not notice any difference between themselves and their mothers. He also argues that the girl will see her mother’s lack of a penis as a sign that she has been castrated and this will give her a feeling of ‘penis envy’ (Madsen 94-95). Segal also mentions about lack of penis, the fact of her castration, thus the superiority of the male and the female’s inferiority, but she rebels against the situation which is unwelcomed (125). This girl changes her love from mother to father and develops a gender identity in respond to the demands of the father’s patriarchal culture. This places the girl in a position of ambivalence where she belongs to the mother or father but still seeks to belong to the powerful masculine culture.

According to the theorists like Nancy Chodorow, as a consequence of this psychosexual development, girls are less individuated than boys, with more fluid ego boundaries. As a result, gender identity is much less secure for girls than for boys after the Oedipal stage (Madsen 94). Madsen adds that “becoming a woman or identifying as a woman … is something a female does in relations with other persons” (Madsen 101). “Feminine experiences is presented as characterised by weakness, confusion, self doubt, uncertain judgements but Gilligan suggests that these qualities need not necessarily be seen as sign of weakness...” (Madsen 101). As a result,
gender identity is much less secure for girls than for boys after the Oedipal stage (Madsen 94).

On the other hand, Flax explains that being a man requires male to repress early infantile experience to make them be accepted in the community of men, which will assure them individual identity and social privilege. The social world differs and stratifies gender. Although differentiation does not need to lead to stratification, patriarchy makes it a must because patriarchy uses gender as one of the bases of social organization. However, patriarchy blames political, moral, and social meanings to sexual differentiation, which considers women inferior in all these dimensions. (qtd. in Madsen 102).

Flax adds that, ‘both individual male development and patriarchy are partially rooted in a need to deny the power and autonomy of women. This need arises in part out of early infantile experience. The experiences of maturing in a family in which only women play the role of mother insures that patriarchy will be reproduced’ (qtd. in Madsen102-103).

Tyson also mentions that patriarchy is by definition sexist, which means it promotes the belief that women are innately inferior to men. This belief in the reborn inferiority of women is a form of what is called biological essentialism because it is based on biological differences between the sexes that are considered part of human unchanging essence as men and women (85).

Men’s violence towards women is connected with the patriarchal culture. Segal suggests that it comes from the unequal power between men and women as much as from any internal physical dynamic in men. Men’s habitual and petty acts of dominance, like sexual harassment, are the straightforward expression of their power in relation to women, a power which is often described by men simply as a form of friendliness but which nevertheless serves to keep woman ‘in their place’ means woman should be lower than man (Segal 153). Sexual harassment, such as rape, is the main way men use to maintain their power (Segal 105).

The focus of psychoanalytic feminism is the female’s consciousness: the source of oppression is the symbolic power of the Father who makes it clear that a woman is an object of exchange based in childhood; that is the patriarchal culture that does not make woman a subject. The concept of psychoanalytic feminism is
offering the opportunity to create new self in freedom of isolation. (Madsen 98). It has given woman a new sense of confidence and creativity, and mobilized anger against the abusive, dismissive and oppressive behavior of many men towards women (Segal 17). To woman, this power is not a means of controlling and dominating others. Instead, the power means woman has the freedom and space to express her own desires, creativity and potentials (Segal 2).

Analysis and Discussion

According to Bruno, internal conflict is the important source of being frustrated (245). In this case, Ginko experiences avoidance-avoidance conflict, she faces two negative goals (Papalia 311). Actually, she was the victim of the failed marriage, but she was judged by the society as the one who caused the failure.

“How long had she had it?”
“From what Gin said, it has been two years.”
“That means that her husband...” (Watanabe 12)

The conversation between Dr Manen and Gin’s mother is an evidence that Gin has suffered from gonorrhea for two years. That means she had tried to bury her sad feeling and to save her marriage for her families’ honor, but she could not stand it anymore. She must have had an avoidance-avoidance conflict which involves two undesirable goals (Papalia 311) and she has been dealing with it so long. If she tells her family about the disease, it is a shame for the family because she is not treated respectfully, which means her husband does not really respect her family either. Her parents will also feel sad and embarrassed. If she keeps it by herself, she suffers and the disease may get worse. She accepted the idea of biological essentialism (Tyson 85). If she did not, she would have protested her husband and told her family about the disease earlier. In other words, Ginko is not completely free from the internalization of patriarchal values. Madsen’s statement that becoming a woman or identifying as a woman is something women do in relation with other persons (Madsen 101) is clearly reflected in Ginko Ogino’s life.

Being a woman who was born and raised in an upper class and respected family at the end of the 19th century Japanese society, Ginko does not have an authority upon her own life and experiences. As one of the most respected and
honorable family, the Ogino family must be one of the people’s center of attention. As a result, all family members have to do their best to keep her family’s honor as reflected in the following dialog:

“It couldn’t be a divorce, now, could it?”

“In Upper Ogino? Certainly not. Her mother would never allow such a thing.”

“They do reputation to keep up.” (Watanabe 9)

The question “It couldn’t be a divorce now, could it?” suggests that the speaker has known a divorce is an impossibility. The question “In Upper Ogino?” reflects that divorce is possible to happen in the society. However, the words “Certainly not” confirms that impossibility for divorce in the Ogino family for the sake of the family honor, and it is a woman; i.e. Ginko’s mother, who should be responsible for the family honor. The statement implies that Ginko grows up with a consciousness that she should hold up her family’s respected name. As a daughter, Ginko must be fully aware of this responsibility. As Madsen states about the individual female consciousness: the source of oppression is the symbolic power of the Father who defines ‘woman’ as an object (98).

In the 19th century Japan, a wife should obey and prioritize her husband. A divorce is generally a very unhappy event which involves two unhappy persons. (Milstein, “The Edge Makers”). In other words, the 19th century Japanese society is a sexist society, which considered women are innately inferior to men (Tyson 85). A disobedient wife will be blamed instead of her husband (Milstein, “The Edge Makers”). This means, the society will not try to find out the reason why a wife is disobedient because she has to be completely obedient. However, Ginko cannot keep it herself anymore, therefore she asks for a divorce is an act of disobedience. Ginko sees there is potentially liberating from the isolation that means patriarchal values (Madsen 98). She must have thought about it for a long time. She must also have had a long internal conflict before she decided to tell her husband about it. Her decision is to ask for a divorce, in this case she experienced approach-avoidance conflict.

There is no good impact to her whether she chose to go back to her husband or to divorce him. If she choose to stay with her husband, she will get stressed and
suffer. Even though, if she chooses to divorce her husband, everybody will judge her as a bad wife and makes bad reputation to her family. But, after all she gets freedom of isolation because their unhappiness is less important than the family’s reputation. In other words, the Japanese society at that time was a society which prioritized reputation than individual’s happiness. In result, it must have been more burdensome for the female Ogino to maintain the family’s prestige because of Japanese women’s very low position at that time.

This is seen when Ginko’s husband infected her with gonorrhea. Instead of feeling angry at his son-in-law, Ginko’s father would immediately sends Ginko back to her husband as soon as she was recovered. The family’s decision, which is taken by Ginko’s father, is reflected in a conversation between Ginko’s mother, Kayo, and Ginko’s sister Tomoko, below:

“What does Father say about all this?”
“He told me to send her back immediately.” (Watanabe 13)

Although the decision was taken by Ginko’s father, which represents strong patriarchal atmosphere in the family and the father’s symbolic power that clarifies women as an object (Madsen 98), her mother did not disagree or question it. This means that even Ginko’s mother considered the decision the right thing to do. Her attitude represents women’s subordination and the reproduction of patriarchy (Madsen 95). Ginko is going to be sent to her husband’s house immediately, there is not agreement from Ginko whether she is ready or not, in here her father’s id and superego (social consciousness), father emerges himself to be masculine to control Ginko as his daughter to follow the patriarchy culture (Madsen 95). Ginko’s feelings are not important as a woman because the important thing is she is an obedient wife to her husband. Again, the father’s symbolic power and the position of women as object (Madsen 98) are confirmed. In Tyson’s words, both Gino’s father and mother are sexist. They consider Ginko to be naturally inferior to her husband. Therefore, no matter how her husband treats her, she has to stay beside him. Ginko has been dealing with her internal conflict, why she cannot be a subject who can choose her
life to be what she wants not to be controlled by her father. In this case, Ginko tries to seek for freedom from the isolation (Madsen 98)

Actually Tomoko is worried about Ginko but she does not dare to protest or question her father’s decision. Tomoko’s attitude represents inferiority as a woman because male development and patriarchy are partially rooted to deny the power and autonomy of women (Madsen 102). Therefore, Tomoko cannot reject what her father says because she does not have power.

“To Kawakami?” Now Tomoko did not know what to think. She was upset with her sister for running back to her parents, and now she was speechless at her father’s command that she be sent back to the man who had given her the disease. (Watanabe 13)

Tomoko seems to understand that Ginko must have suffered too much in her marriage, so that she left her husband and returned to her parents. Tomoko has started to disagree with the common practice. Even though, Tomoko still blamed her because she left her husband and suddenly went back home.

“And you don’t care about everything that went into making this match for you? No regrets?”
“No regrets?” (Watanabe 16)

Being asked “no regrets?” Ginko must have been stressed by her sister’s representing patriarchal culture, in which, Psychoanalytic feminism believes, a man is needs to subjugate woman to be inferior (Madsen 95). The word “regret” that Tomoko used implies that everything is Ginko’s fault. Somebody will feel sorry if they make a mistake and the individual will regret because they have made a mistake. Because as a woman Ginko is always related with other persons, family and social pressures must have added to her own awareness as an inferior being who should hold up her families’ respected names, resulting in internal conflicts, which may lead to frustration (Madsen 101)
“Gin.” Tomoko knew she had to say something, but she had no idea what. “So, are you planning to divorce your husband? Is that what you’re saying?” “Yes.” Gin shook slightly when she heard the words put so plainly. (Watanabe 15)

Gin is so confident when she said, “Yes”. The statement is clear if she does not want to save her marriage again. She must have had a long internal conflict thinking about it. Therefore, when her sister asked that question, she was prepared.

“And you know that if you do this you will probably never be able to marry again? You may be single for the rest of your life.” (Watanabe 15)

A divorcee is a shame and is avoided by men and the society. She knew the worst possibility if she divorced her husband, what will happen to her. However, she chose the best way for herself. She also wants to get freedom from her sad marriage because if she is still being a wife, she gets pressures which make her being unhappy and suffer.

“You’re being selfish”
“Me? Selfish?” (Watanabe 16)

Tomoko said that Ginko was selfish because she decided to ask for a divorce. Ginko wants to focus on her own happiness, she does not care with the marriage and her family’s reputation. Tomoko’s statement reproduces patriarchy (Madsen 95). Her subordination and reproducing patriarchy is clearer in the following quotation:

“Yes! You left your husband’s home without his permission, came straight back to your parent’s home, and just settled in as if you belonged here! That is not the behavior of a respectable married woman!” (Watanabe 16)
Tomoko could no longer contain herself. Women are considered inferior in all dimensions. The social world is like that both gender differentiated and plated. Differentiation need not lead to want very much to achieve membership in the community social privilege, even at great psychic pain. Patriarchal society depends upon the proper inflict of persons since gender is one of the bases of social organization (Madsen 102).

Tomoko’s statement makes it clear that a married woman does not belong to her parents’ family anymore. She belongs to her husband and his family. Similarly, Ginko is not part of Ogino again, she is part of her husband’s family. This practice reflects that Ginko and Tomoko live in a patriarchal society, which uses gender as one of the bases of social organization (Madsen 102). The patriarchal value is also hidden in the phrase ‘a respectable married woman’, who should not leave her husband’s home without his permission. This means, a married woman actually loses her freedom, and her attitude will be judged as ‘respectable’ or ‘not respectable’. However, a married man will not be judged as a respectable or not respectable as reflected in Ginko’s family’s attitude towards Ginko and her husband. As a result, Ginko’s case describes the inferiority of women in all dimension (Madsen 102) as well as a belief that women are innately inferior (Tyson 85).

In contrast, Ginko does not seem to believe that women are born as the inferior sex. When Tomoko asked her what people were going to think about her asking for a divorce, Ginko explained that “My husband is the one lacking respectability. I have every right to abandon my duties to him, as he obviously first abandoned his to me.” (Watanabe 16). By defending herself that she was right to ask for a divorce and by stating that it was her husband who was a troublemaker and ruined their marriage instead of her, Ginko wants to seek freedom, she wants to apart from gender oppression that means the symbolic of the Father who defines woman as an object of exchange (Madsen 98).

Ginko’s argument that she has every right to abandon her duties as a wife because her husband first abandoned his duties to her reflects that she considers a marriage as a domain where a husband a wife have equal responsibilities. In other words, Ginko is a woman who does not reproduce patriarchal values, Segal mentions
about the lack of penis, the fact of woman’s castration, thus the superiority of the male and the female’s inferiority, but Ginko rebels against the situation, and her attitude is unwelcomed (125). She rebels against the husband-wife inequality, her mother in-law’s poor treatment of her, and her own family’s selfishness.

The effect of patriarchal culture makes Ginko have a strong desire to become a stronger woman. She does not want to deal with men in her life, she prefers being single to being married, for her being single is the greatest relief in the world (Watanabe 16). Gin would like to develop herself to be a better person. Even though she has the illness, she wants to prove to all the people, if a divorcer like her can be a female doctor (Watanabe 99). Gin wants to have power in the way of becoming the first female doctor. Segal mentions that the power women have is not a means to control and dominate others, but rather it means they have the freedom and space to express their desires, creativity and potential (2).

Being a woman in the medical school, Ginko is seen as nothing even though she shows to everyone there that she is as smart as the male students. However, her intelligence may be the reason why her male classmates need to remind her of her place (Segal 153). In here, Ginko experiences approach-avoidance conflict.

“No, look! I’m a man!”

The men’s vulgar laughter filled the bathroom.

Oh my, it seems to have upset Miss Female Scholar.” So saying, he waved his penis in front of Ginko’s face and tightly shut eyes. (Watanabe 106)

Men’s habitual and dominant acts, like sexual harassment, are the straightforward expression of their power in relation to women, a power which is often described by men simply as a shape of friendliness which serves to keep women ‘in their place’ (Segal 153). Segal adds that sexual harassment is the main way men use to maintain their power over women (105) because the symbolic power to the penis as the defining characteristic of man (Segal 101).

The male students must consider Ginko a threat to their superiority. First, she went to the university, let alone she studied medicine, which was man’s major. Second, she was smart. These must have motivated them to show her man’s
superiority because man has an inherent psychological need to subjugate woman (Madsen 94). However, Ginko has turned to be a woman who has fought against male domination, when she asked for a divorce. In other words, Ginko has had a different conscious that encourages her to rebel against the situation although it is unwelcomed (Segal 125).

When Ginko would like to go home through a field, suddenly a group of male student appeared to sexually harassed her (Watanabe 107).

“What do you want something?” Ginko knew she should not show any weakness, so she glared squarely at the one directly in front of her. (Watanabe 107)

Ginko must have predicted what the group would do to her. Facing the group by herself, she must have had an approach-avoidance internal conflict, a person may be attracted to approach a goal on account of its positive valence, but as it is approached, the negative valence becomes stronger than the positive ones so that the person will stop before reaching the goal (Morgan, King, and Robinson 238). If she surrendered, she would be very humiliated or she can save her life, but she should tell her secret in order to fight the male students. The positive goal is Ginko should save her life. There was no other choice, yet she had to decide her attitude. As a woman who has experienced being abused and oppressed and as one who has had a new sense of confidence and anger to fight against the abuse and oppression (Segal 17), Ginko did not surrender although she was in a very weak position because they were a group.

Using her weakness, she fight back with the power Woman has; i.e. the power which is not about to dominate but to fight against the superiority (Segal 2). She does not want to be considered as an object again with the man, in her internal conflict still dealing how she is not defined as object again with the male.

“What do you think we want?” baited Walrus Moustache, his left hand tricked inside her kimono.

“Don’t all men want the same thing from women?” added one on his right with a thin smile.
“We were asking to take turn, got it?” (Watanabe 107)

One of the male students’ question “What do you think we want?” seems to justify that what he will do is normal and right. This is strengthened in his friends’ question “Don’t all men want the same thing from woman.” Their statements represents men’s belief that women exist to satisfy men’s masculinity and maintain their superior feeling. As Segal said, rape is the single or even the primary way man maintain their power over woman (105).

The male students’ intention to show off their superiority is even clearer when they asked Ginko to take her clothes off. If Ginko does it, she acknowledge their power and superiority.

She turned again, but they were blocking the path behind her.
“We won’t tell anyone, so there’s no need to play hard to get.”
She looked past them as far as she could, but there was no one in sight.
“Take your clothes off! Roared Walrus Moustache, his eyes bloodshot.
They were going to gang rape her.
“Hurry up!” (Watanabe 108)

The group of male students would rape Ginko because man can do violence to woman. Segal suggests rape is rooted in the inequalities of power between men and women as much as from any internal psychic dynamic in men (153). Man feels that he is stronger than woman. The student’s roar in ordering Ginko to take her clothes off emphasizes male power and domination as roar is usually associated with the king of the jungle. His action shows that he humiliates Ginko. By raping Ginko, he got satisfaction that man is superior, woman is lower than them, woman should obey them because they are castrated, and man has the active reproduction organ, which, according to Segal, is the symbolic power of man (125).

Ginko tried to run away from them, she asked for help, but no one knows she was in a dangerous circumstance, but the positive goals she should save her life. Individual has certain needs, but individual has such a kind of fear or faces sort of threats when the individual tries to solve the conflict (Morgan, King, and Robinson
238). She does not care about the male students will mock her because she is infected gonorrhea instead of she would be more humiliated by them if she did not fight back the male students. Moreover, because she was infected gonorrhea the illness would be worse when she made love and she might infect male students too. Therefore, she admitted to them that she was infected with gonorrhea.

“I’ve got gonorrhea.”

“What did you say?”

“My husband gave me gonorrhea and then divorced me. I want to become a doctor so I can cure it.”

The men were silent.

“I’m still infectious, but if you want this body, it’s all yours.” (Watanabe 109)

Ginko uses her weakness to protect herself, even though she should admit that she is infected by gonorrhea. According to Madsen, feminine experience is presented as one characterized by weakness, confusion, self-doubt, uncertain judgments, but she suggests that these qualities need not necessarily be seen as signs of weakness (Madsen 101). Therefore the weakness become a strength for her. Even though Ginko says that “it’s all yours”, she is not raped by them. The word “body” means only a body. However, inside her as a woman never surrender to be raped by the male student.

There is no good impact to Ginko whether she tells the truth or not, at least when she tells to them, she is infected gonorrhea, they did not rape her. However, the male student did not feel sorry to her because they cursed her as a “slut” before they went away (Watanabe 109). Their attitude reflects that moral values are applied to women only. Men do not have to obey moral values. Again, this confirms Madsen’s statement that gender is one of the bases of social organization (102). In the end, after she gets bitter experiences in the Medical School, Ginko was acknowledged as the first female doctor in Japan, automatically she became a celebrity overnight as her story was published in newspapers and magazines, all praising her academic talent and efforts (Watanabe 167). She has a power, she successfully expresses her
desire, also her potential to participate in the making of a new world which would be free from all forms of male domination (Segal 2).

After she gets freedom and power being a doctor, she experiences approach-avoidance conflict again. She meets a very polite man named Shikata, who was not like the other men she had ever met. However, Shikata was much younger than her.

“I’m Yukiyoshi Shikata.” He sounded as proper as soldier at attention.

“Thank you very much for agreeing to make me in, even though I know you are extremely busy.” (Watanabe 226)

The way Shikata introduced himself and thanked Ginko shows that he puts Ginko at equal position to man. The phrase “as proper as soldier at attention” shows that he treats Ginko with great respect. He acknowledged that Ginko was extremely busy in her work, which is a respect for her capability as a medical practitioner. Ginko has power which is not a power to dominate, but the power to show that Ginko gets her freedom to express herself, she finally becomes first woman doctor in Japan (Segal

Shikata’s politeness and the way he treated Ginko makes her have a different feeling to this man. When Shikata told Ginko his opinion about marriage, he expressed his view of man-woman relationship.

“Marriage should be the way two people are linked when they agree to spend their lives together, in good times and in bad. In order to achieve this, two people must know each other well before they agree to marry. Without such mutual appreciation, marriage is not different from buying and selling merchandise.” (Watanabe 232)

The sentence “two people must know each other” contrasts to her previously arranged marriage story, in which woman is an object of exchange according to Father, woman is not a subject who can choose her lover by herself (Madsen 98).

However, Ginko is struggling with another internal conflict: approach-avoidance when they fell in love and talked about marriage. Can she marry a much younger man? On the other hand, she falls in love with him. There is a desire again
to be freedom in this case, she as a woman wants to choose her lover by herself. She wants to have opportunity to create a new self in the freedom of patriarchy culture (Madsen 98).

This is the conversation as evidence when they express their love to each other,

“I am cool headed! I’ve come to this decision after deliberation”
“But what about me could make you...”
“I love your mind, and the way you’ve sought knowledge. I love your elegance. It’s always been my dream to be with a woman of intelligence, and now I’ve finally found my ideal partner.” Shikata had always had a weakness for intelligent woman, ever since the age of twelve, when he had terrible crush on a teacher. (Watanabe 251)

Ginko is dealing with feeling also morality, if she choose to marry Shikata. Ginko and Shikata are going to be judged in society. However, she really loves Shikata and she cannot sacrifice her feeling, she had sacrificed too much in her last marriage. Now she wants to get happiness with someone who she really loves from her deepest heart. In this case Ginko experiences an approach-avoidance conflict, it will depend on the relative strength of several positive and negative goals are involved (Morgan, King, Robinson 238).

“... She had to admit that she had wanted to see Shikata again. She had hoped Shikata would declare his love for her, and now what she had hoped for had happened...” (Watanabe 248)

The word “she had to admit that wanted to see Shikata again.” Shows that she has a feeling to Shikata. She knows about society’s judgment, but she chooses to be conscious as the way she is, she wants to be a subject to create new self in freedom of isolation. (Madsen 98)

This is the evidence when Ginko agrees to have wedding without confined by anybody.
“There’s no need to have anyone of high social standing as our witness. We are going to be wed in the sight of God, and that is sufficient.” Ginko tried to think of other Christian acquaintances she might ask, but she knew it would be no good. Everyone was opposed to them marrying.

“I’d like to be married in Kumamoto,” Shikata ventured tentatively.

“Let’s do that,” Ginko agreed immediately. (Watanabe 251)

Morgan, King and Robinson mentions a person may be attracted to approach a goal on account of its positive valence (238). Similarly, Ginko sees her positive goals are married Shikata because from the first time she feels that Shikata is different from the other men, she does not feel oppressed when she is together with him. Therefore, the result of her approach-avoidance conflict reveal to freedom. She sees positively that marrying Shikata will make her happier. Her decision shows that she wants to be potentially liberating and not confined by patriarchal culture (Madsen 98). Even though everyone is opposed to their wedding, she has chosen to be free, in the way of she is a subject who chooses her own happiness and her lover.

As Madsen staes, psychoanalytic feminism promotes freedom from the isolation (98). This sentences below is the evidence they are considered to have married,

“And so, on 25th November 1890, Ginko Ogino and Yukiyoshi Shikata were married in Kutami, Kumamoto prefecture,...”(Watanabe 252).

Conclusion

Being raised by a patriarchal mother in a patriarchal family, in which the father has the authority dan is the family’s decision-maker, Ginko Ogino must grow up being oppressed mentally and psychologically by everybody who embraces the patriarchal system. Because the family lived in the 19th century Japanese society, the idea of male superiority and female inferiority must be intensified so that it is in her awareness or conscious. However, she then tries to fight against her Father who defines her as an object of exchange.

Being a woman who does not have the right as a Subject, Ginko cannot free her experience and life from other people. In result, she experiences internal
conflicts, which are avoidance-avoidance conflict and approach-avoidance conflict. These conflicts leads her to her rebellion, which finally brings her conscious to freedom from the rooted patriarchal culture.

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REFERENCES


