

CHAPTER I INTRODUCTION

1.1. Background of the Study

Patriarchy remained one of the most persistent systems that shaped gender relations across cultures. It functioned not only through explicit structures of power but also through subtle cultural norms, traditions, and beliefs that positioned men as superior and women as subordinate. Salzinger and Gonsalves (2024) argued that patriarchy continued to evolve as a dynamic system of power relations that adapted to social and cultural change. Rather than existing only as a historical structure, patriarchy operated through everyday interactions, shaping how both men and women understood gender and authority.

Manning et al. (2024) emphasized that contemporary patriarchy was often sustained through male entitlement, a deeply rooted belief that men were inherently deserving of power, privilege, and control. This entitlement manifested through cultural practices, media, and social expectations that reinforced masculine dominance and feminine submission. Such perspectives revealed that patriarchy was not only a matter of institutional oppression but also a cultural mindset embedded in daily life.

In many societies, including Victorian England, patriarchy was deeply woven into moral and cultural values. Women were expected to embody ideals of purity, modesty, and obedience, while men were associated with rationality, leadership, and authority. Agustina et al. (2025) represented a system where traditional values defined gender identity and justified male superiority as part of social order. Rusdianto (2024) explained that cultural patriarchy was maintained through customs and traditions that continued to legitimize male as centered power in modern contexts.

In literature, patriarchy often appeared as a central theme that reflected women's struggles for identity and autonomy. Nancy Springer's novel *The Case of the Missing Marquess* (2007) illustrated this clearly through the character of Enola Holmes, a young woman living in patriarchal Victorian society. Following her mother's sudden disappearance, Enola became subject to her brother Mycroft's authority, who decided that she had to attend a finishing school to become a "proper lady". This reflected how cultural patriarchy operated through societal institutions that dictated women's roles and suppressed their individuality.

Furthermore, Enola's initial insecurities, her tendency to compare herself to her brothers and her hesitation to act independently, represented internalized patriarchy, where a woman unconsciously accepted patriarchal norms as natural. Manning et al. (2024) suggested that the internalization of male entitlement led women to measure their worth against patriarchal expectations, thus reproducing gender inequality both psychologically and socially.

As the story progressed, Enola's transformation from a self-doubting girl into a confident and independent woman represented her resistance to these patriarchal structures. Her journey mirrored the broader feminist struggle to reclaim identity and autonomy within a culture shaped by male dominance. Salzinger and Gonsalves (2024) stated that feminist resistance involved not only challenging external power systems but also reimagining the cultural narratives that sustained them.

Therefore, this study examined how cultural and internalized patriarchy were reflected in Enola Holmes's character. The concept of cultural patriarchy, as proposed by Salzinger and Gonsalves (2024), explained how social and cultural structures reproduced gendered power relations and maintained male dominance through norms,

institutions, and daily interactions. Meanwhile, internalized patriarchy, as defined by Rusdianto (2024), referred to how women themselves internalized patriarchal beliefs and acted according to those values, consciously or unconsciously supporting the system that oppressed them.

By applying these two theoretical perspectives, this study aimed to explore how Enola Holmes's life, decisions, and internal conflicts revealed both external patriarchal control and internalized submission or resistance. This research contributed to the broader understanding of feminist literary criticism by showing how literature could portray the complex interplay between societal power structures and personal identity.

This topic was chosen because patriarchy—both as a cultural structure and an internalized mindset—remains highly relevant in understanding gender dynamics in contemporary society. Although *The Case of The Missing Marquess* is set in the Victorian era, its portrayal of women's struggles against restrictive norms reflects issues that persist today, such as gendered expectations, unequal power relations, and the pressure placed on women to conform to socially constructed ideals. By examining Enola Holmes's experiences through the concepts of cultural and internalized patriarchy, this study provides insight into how literature can mirror real-world gender inequalities and the processes through which they are reproduced or resisted.

1.2.Statement of the Problem

This study was conducted to identify and analyze the forms of patriarchy reflected Nancy Springer's *The Case of the Missing Marquess*. The problems focused on two main aspects:

1. How was cultural patriarchy reflected in the character of Enola Holmes in the novel?
2. How was internalized patriarchy influenced Enola Holmes's thoughts, behaviour, and decision throughout the novel?

These questions were formulated to identify how patriarchy functioned both as a cultural structure and as a psychological process within the text, and how Enola Holmes's responses illustrated resistance, adaptation, or negotiation toward patriarchal norms.

1.3. Objective of the Study

The objectives of this study were as follows:

1. To describe and analyze how cultural patriarchy reflected in the character of Enola Holmes in the novel.
2. To analyze the forms of internalized patriarchy that influenced Enola Holmes's thoughts, behavior, and decisions throughout the novel.

Through these objectives, the study aimed to reveal how Nancy Springer's narrative embodied the intersection between external domination and internal conformity in the life of a young woman. The findings were expected to contribute to the understanding of feminist literary analysis, particularly in identifying how literature could portray both visible and invisible forms of patriarchy within a single character's development.

1.4. Scope of the Study

The scope of study focused on analyzing the reflection of patriarchy in Nancy Springer's *The Case of The Missing Marquess* (2007). The analysis focused only on the main character, Enola Holmes, as the central representation of how patriarchy operated both culturally and internally.

The analysis was limited to two main aspects: cultural patriarchy, which referred to social norms and traditions that reinforced male dominance, and internalized patriarchy, which described the unconscious acceptance of patriarchal values by women themselves. This discussion was based on feminist theory proposed by Salzinger and Gonsalves (2024) for cultural patriarchy and Rusdianto (2024) for internalized patriarchy.

The study employed a qualitative descriptive method and a feminist literary approach, focusing on how cultural and internalized patriarchy operated were reflected in Enola Holmes's experiences.

Thus, the scope of the study was confined to understanding how patriarchy operated on both social and psychological levels within the fictional world of the novel, and how these dynamics shaped Enola Holmes's journey toward self-awareness and independence.

1.5. Significance of the Study

This study as expected to provide both theoretical and practical contributions. Theoretically, this research contributed to the field of literary studies expanding the understanding of how patriarchy, particularly cultural and internalized forms, was portrayed in literary works. The analysis of Nancy Springer's *The Case of the Missing*

Marquess offered insights into how gender issues and patriarchal values were reflected through character development and cultural context.

Practically, this study was hoped to inspire readers, especially students of literature, to recognize the relevance of feminist perspectives in analyzing modern and classic literary texts. It also encouraged greater awareness of how patriarchal systems continue to shape gender identity and influence women's roles in society.

CHAPTER II LITERATURE REVIEW

2.1. The Concept of Patriarchy

Patriarchy has long been recognized as a social system that privileges men while subordinating women. It operated not only through formal institutions but also through cultural norms, traditions, and everyday practices that normalize male dominance. As Walby (2011) defined, patriarchy is a system of social structures and practices in which men dominate, oppress, and exploit women. This definition highlights that patriarchy is not merely an individual act of male control but a structured and institutionalized system.

Salzinger and Gonsalves (2024) emphasized that patriarchy is a dynamic cultural system that reproduces male dominance through everyday norms, interactions, and institutional practice. Their argument shows that patriarchy persists because it continuously adjusts to new cultural contexts, maintaining male authority while appearing natural or inevitable.

Manning et al. (2024) expanded this idea by arguing that patriarchy also operates internally through women's consciousness. They stated that patriarchal values are often internalized by women, shaping their perceptions of what is acceptable, desirable, or appropriate within gendered norms. This internalization process helps explain why patriarchal power remains strong even in societies that claim to be modern or egalitarian.

Earlier feminist scholars also supported this view. Bell hooks (2000) described patriarchy as a system that not only privileges men but also socializes both men and women to uphold its values. Similarly, Lorber (2010) noted that gender socialization

is a crucial mechanism through which patriarchal beliefs are passed down and maintained. These scholars collectively emphasized that patriarchy is sustained not only through coercion but through cultural consent and psychological conditioning.

In the context of literature, patriarchy often manifests in how female characters are represented—confined by social expectations, silenced by authority, or judged based on traditional gender norms, fiction becomes a space where the effects of patriarchy can be both revealed and resisted. In Nancy Springer’s *The Case of the Missing Marquess* (2007), the portrayal of Enola Holmes reflects how patriarchal culture shapes women’s identities and choices. Her struggle to define herself outside societal norms mirrors the broader feminist challenge against patriarchal ideology.

Thus, patriarchy as a theoretical foundation in this study was understood as a multilayered system encompassing cultural, institutional, and internalized dimensions. This understanding provided the basis for analyzing how Enola Holmes experienced, internalized, and ultimately resisted the patriarchal forces of her time.

2.1.1. Key Points on Cultural Patriarchy

Leslie Salzinger and Tara Gonsalves (2024) in their writing—specifically the 2024 review article titled “Thinking Like a Feminist: What Feminist Theory Has to Offer Sociology”), did not specifically create a list of separate “points” regarding cultural patriarchy, but rather discussed how feminist theory analyzed gender and power structures, including patriarchy.

According to Salzinger and Gonsalves (2024), cultural patriarchy referred to the set of cultural practices and beliefs that naturalized male dominance and rendered female subordination as normal and inevitable. According to their framework, cultural

patriarchy referred to the external system of beliefs and practices that structured power along gender lines and embedded patriarchy within daily life.

In general, their perspective on gender and patriarchy within culture could be summarized in the following points, which were synthesized from the theoretical framework they discussed:

1. Patriarchy as a Cultural System

Patriarchy as a cultural system had been understood by Salzinger and Gonsalves as a set of interconnected cultural practices and ideologies that structured gender relations. They argued that patriarchy was not confined to the private sphere but had been institutionalized through religion, family, law, and education. Through these cultural and institutional structures, men's dominance became embedded in the social fabric, functioning as part of the cultural logic of society and appearing as a natural order rather than imposed hierarchy.

Furthermore, patriarchal norms were reproduced through everyday interactions, rituals, and expectations that shaped how individuals understood gender roles. As a result, the system persisted not merely through overt control but through the subtle normalization of male authority, which influenced beliefs, behaviors, and social arrangements across generations.

2. Institutionalization of Gender Roles

Gender inequality was preserved by the institutionalization of gender roles. Women were socialized to be nurturing, passive, and dependent, while men were trained to lead and control. Cultural institutions—such as schools and religious system—ensured that these roles were maintained across generations. As a result, women's

social functions were often restricted to domestic and reproductive duties, denying them equal access to public and intellectual life.

Moreover, the persistence of these gendered expectations was reinforced through everyday practices and narratives that normalized male superiority. Stories, proverbs, and cultural myths often positioned women as morally responsible yet intellectually secondary, shaping how communities perceived female capability. This symbolic framework made patriarchal norms appear natural and unquestionable, causing individuals—both men and women—to internalize and produce them unconsciously. Consequently, gender inequality was not merely enforced through formal institutions but was also sustained through collective belief systems that governed behavior and identity.

3. Normalization of Male Authority

Patriarchal culture also normalized male authority by linking masculinity with power, reason, and leadership, while associating femininity with emotion, delicacy, and submission. This symbolic hierarchy justified men's dominance in both public and private spheres. Male decisions were culturally framed as rational and authoritative, while female resistance was interpreted as irrational or immoral.

Moreover, this cultural framing of masculinity as the default of authority created a social locus of authority where male dominance appeared both natural and inevitable. Institutions such as schools, workplaces, and even family structures reproduced these expectations by rewarding traits coded as "masculine," such as assertiveness and decisiveness, while discouraging behaviors associated with femininity. Over time, these norms shaped how individuals evaluated competence and leadership: men were presumed capable before proving themselves, whereas women

had to continually provide evidence of their worth. This double standard made challenges to male authority difficult, as any deviation from violation of cultural order, reinforcing the hierarchy that placed men at the top.

4. Symbolic Production of Gender through Culture

According to Salzinger and Gonsalves, patriarchy was reproduced symbolically through cultural products such as language, art, and literature. Stories, idioms, and media representations taught society what was expected from men and women. For instance, cultural narratives often depicted women as dependent or self-sacrificing figures, reinforcing the belief that female virtue was defined by service and obedience.

Furthermore, Salzinger and Gonsalves explained that these cultural symbols did not merely existing gender norms but actively shaped how individuals understood and performed gender. Through repeated exposure to gendered narratives, society internalized ideas about what counted as “proper” masculinity of femininity, making these expectations feel natural rather than constructed. In this way, culture functioned as a powerful tool of patriarchy, continuously producing and legitimizing gender roles that kept women in subordinate positions.

5. Transmission through Socialization

Patriarchal culture persisted because its values were continuously transmitted through socialization. From childhood, individuals were taught distinct gender expectations—boys to lead, girls to care. These expectations were internalized as cultural truths, making patriarchy self-sustaining even without explicit enforcement.

This transmission occurred not only in families but also through schools, peer groups, religious teachings, and media, all of which reinforced the same gendered messages. Everyday practices—such as assigning girls domestic tasks or praising boys for assertiveness—trained individuals to see these roles as natural parts of identity. Because these lessons were absorbed unconsciously, people reproduced patriarchal norms in their own behavior and relationships, allowing the system to continue even without direct coercion.

6. Interconnection of Culture and Power

Salzinger and Gonsalves emphasized that culture operated as a form of power. Domination did not always require physical coercion; it could be achieved through consent. Women were often persuaded to accept subordination because the cultural system framed obedience and modesty as moral virtues.

Because cultural meanings shaped what people perceived as normal and desirable, power operated subtly through belief rather than force. When ideas about femininity were linked to patience, sacrifice, or silence, women often internalized these expectations as markers of goodness, making resistance feel like a moral failure. In this way, culture functioned as an invisible mechanism of control, guiding behavior and sustaining patriarchal authority without needing overt domination.

7. Reproduction of Inequality in Everyday Life

Cultural patriarchy survived through everyday practices—marriage customs, language use, family hierarchies, and economic division of labor—that continuously reaffirmed gender differences. These small, daily repetitions created a cultural environment where male privilege was taken for granted.

These routine practices worked cumulatively, shaping how people interacted and what they expected from one another. Simple acts—such as prioritizing men’s opinions in family decisions, assigning women unpaid domestic work, or using gendered speech that diminishes women—reinforced the idea that men naturally occupied higher status. Because these patterns were repeated across generations, they normalized inequality and made patriarchal arrangement appear ordinary, even inevitable.

In literary analysis, cultural patriarchy provided a framework to interpret how external structures such as family expectations, education systems, and societal norms—shaped female characters. In *the Case of the Missing Marquess*, for example, Enola Holmes’s limited autonomy and her brothers’ control over her choices reflected the influence of Victorian patriarchal culture that defined what a “proper woman” should be.

2.1.2. Key Points on Internalized Patriarchy

Internalized patriarchy referred to the process in which women unconsciously accepted patriarchal norms, values, and beliefs that positioned men as superior and women as inferior. According to Hooks (2000), patriarchy had no gender, meaning that women could also perpetuate patriarchal values when they internalized beliefs about male superiority and female submissiveness. Hooks emphasized that this form of internalization was one of the most subtle yet powerful because it shaped women’s thoughts and emotions to conform to patriarchal ideals.

Rusdianto (2024) discussed the concept of internalized patriarchy in her study “*Hegemoni Maskulinitas dalam Mitos Keperawanan melalui Legitimasi Patriarki*

atas Tubuh Perempuan”, which explored how patriarchal domination was legitimized through women’s own acceptance of gendered myths and moral standards. She argued that patriarchy did not only exist externally but also operated within women’s consciousness. When patriarchal values were internalized, women began to monitor, regulate, and judge themselves according to male-defined ideals.

The following points outlined the main aspects of internalized patriarchy according to Rusdianto’s theoretical explanation:

1. Internal Acceptance of Patriarchal Values

Internalized patriarchy occurred when women unconsciously accepted patriarchal standards as the measure of their worth. They judged themselves through male-defined categories—such as purity, modesty, and obedience. This acceptance transformed external oppression into internal self-regulation.

According to Rusdianto (2024), this internal acceptance was rooted in psychological conditioning, where patriarchal norms gradually shaped women’s beliefs about identity, morality, and capability. When these values became part of a woman’s self-concept, she monitored her own behavior to align with cultural expectations, often suppressing desires, ambitions, or expression considered “unfeminine.” Rusdianto argued that this form of internalized control was especially powerful because it did not rely on external pressure; instead, women participated in their own subordination by believing that conformity was the only path to acceptance, respect, or emotional safety.

2. Self-Surveillance and Self-Blame

Women often monitored their own behavior to conform to patriarchal expectations, even without external pressure. Rusdianto described this process as *self-surveillance*: women became both the subject and object of control. When they failed to meet societal standards, they blamed themselves rather than the system that limited them.

Rusdianto (2024) emphasized that this pattern of self-surveillance created an internal cycle of regulation where women constantly evaluated their words, actions, and even thoughts to avoid being judged as improper or unfeminine. This internal monitoring operated like an “inner critic,” shaped by cultural messages about what a “good woman” should be. As a result, when women experienced conflict, frustration, or failure, they tended to interpret it as personal inadequacy rather than recognizing the restrictive norms that constrained them. This dynamic strengthened patriarchal control by making women feel responsible for maintaining their own subordination.

3. Belief in Male Superiority

Women often monitored their own behavior to conform to patriarchal expectations, even without external pressure. Rusdianto described this process as *self-surveillance*: women became both the subject and object of control. When they failed to meet societal standards, they blamed themselves rather than the system that limited them.

This mechanism made patriarchal norms deeply effective because it turned social expectations into personal responsibility. Rusdianto (2024) explained that once women internalized these standards, they adjusted their choices—speech, appearance,

ambitions—out of fear of being labeled improper. Over time, this self-monitoring created emotional burdens such as guilt, shame, or anxiety. Which further discouraged resistance. Thus, self-surveillance operated as an invisible form of discipline, allowing patriarchal control to persist even in absence of overt enforcement.

4. Compliance and Fear of Rejection

Many women internalized the fear of being judged or rejected for defying traditional gender norms. They maintained compliance to preserve social acceptance, believing that resistance would bring shame or punishment.

Rusdianto (2024) noted that this fear of rejection functioned as a social constraint that shaped women's behavior long before any actual punishment occurred. Because cultural messages equated a woman's value with obedience and modesty, many women anticipated negative consequences – such as gossip, isolation, or moral compliance. As a result, the desire to remain accepted within family and community circles became a powerful psychological tool that kept women aligned with patriarchal expectations.

5. Moral Justification of Subordination

Patriarchal culture taught women to interpret subordination as moral duty—such as being a “good wife,” a “modest daughter,” or a “selfless mother.” Rusdianto argued that this moral framing made patriarchy difficult to challenge because it disguised oppression as virtue.

Rusdianto (2024) explained that when subordination was framed as a moral obligation, women often embraced limiting roles with a pride of righteousness rather than resistance. Cultural and religious teachings reinforced the idea that patience,

sacrifice, and obedience were signs of moral excellence, encouraging women to view personal suffering as honorable. This moral lens blurred the boundary between choice and coercion, making patriarchal expectations appear not only acceptable but ethically superior. As a result, challenging these norms felt like violating deeply held values, further strengthening the system's hold over women's lives.

6. Psychological Effects

Internalized patriarchy produced emotional consequences such as guilt, insecurity, and low self-esteem. Women's desires and ambitions were often suppressed because they internalized the idea that independence or assertiveness was unfeminine.

Rusdianto (2024) highlighted that these psychological effects were not accidental but the result of prolonged exposure to limiting cultural expectations. When women repeatedly received messages that their worth depended on compliance and modesty, they began to doubt their own capabilities and question the legitimacy of their aspirations. This emotional suppression created an internal conflict between personal desires and socially imposed ideals, often leading to chronic stress and feelings of inadequacy. In this way, internalized patriarchy shaped not only women's behavior but also their emotional landscape, silently undermining their confidence and autonomy.

7. Perpetuation through Female Behavior

Once internalized, patriarchal values were unconsciously reproduced by women themselves. Mothers, teachers, and even peers passed these norms to younger generations, maintaining patriarchy without male enforcement.

Rusdianto (2024) emphasized that this reproduction occurred not because women intentionally supported inequality, but because they believed they were teaching the “right” and “proper” way to behave. When women enforced modesty, obedience, or domestic responsibility in younger girls, they were often motivated by care and a desire to protect them from social criticism. However, these facts unintentionally strengthened patriarchal norms by embedding them in daily routines and moral lessons. Through this cycle, internalized values became self-sustaining, allowing patriarchy to persist even in spaces where men were not directly involved.

In literature, internalized patriarchy could be observed in a female character’s inner conflict and self-doubt. A character might desire freedom but still feel guilt for disobeying cultural norms. In *The Case of the Missing Marquess*, Enola Holmes’s struggle between her desire for independence and her awareness of Victorian expectations exemplified this internal conflict.

While cultural patriarchy referred to external systems of domination, internalized patriarchy described how those systems were absorbed into individual consciousness. The two forms were interdependent: cultural patriarchy created and disseminated the values, and internalized patriarchy ensured their survival through self-discipline and belief.

By applying both frameworks, this study aimed to examine how Enola Holmes’s experiences reflected the interaction between these two dimensions such as how she was constrained by social norms (cultural patriarchy) and how she emotionally negotiated or resisted those norms within herself (internalized patriarchy). This dual lens allowed a deeper understanding of patriarchy as both a cultural and psychological system of control.