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Exploring Women Oppression: A Radical Feminism Study of "The Story of an Hour, By Kate Chopin"

Hafiza Rimsha Malik

BS English

Department of English Language & Literature

University of Education Lahore

rimshatiwana@gmail.com

Nimra Maryam

BS English

Department of English Language & Literature

University of Sargodha

nimramaryam076@gmail.com

Malaika Zafar

BS English

Department of English Language & Literature

University of Education Lahore

malaikazafar682@gmail.com

Abstract:

The primary cause of women's oppression in modern civilization is male society. Kate Chopin's "The Study of an Hour" illustrates the detrimental effects of male dominance on the lives of women. To reform an entrenched system, strong resistance is required. Therefore, the purpose of this study was to use the primary character, Mr. Mallard, to emphasize radical feminism. The researchers employed a contextual approach to analyze the data. The secondary data for this study include Kate Millet's women's movement from sexual politics and the concept of the patriarchal system. In this study, the researchers investigate the idea that women's subordination is a result of patriarchal practices. Oppression entails skepticism of women's leadership, a lack of recognition or identity for men, and an inability to enjoy the same rights as men. The female protagonists use the resistance to drastically alter both their own lives and the society in which they live.

Keywords: Radical Feminism, patriarchy, subordination, female resistance, Kate Millet.

Introduction:

The word patriarchy originates from the Greek word patriarches, which translates to "the head of the tribe." In Greek, Patria or pater means father (men), thus the term patriarchy refers to a society that is ruled by males. The oppressor and the downtrodden are both components of the patriarchal system. Patriarchy is composed of both of these elements. In a patriarchal society, males have the authority and the right to make decisions about every facet of life, while women are compelled to comply with whatever choice is made about them. The patriarchal system is responsible for men's and women's uneven roles and standings in society. Since the year 4000 BCE, or almost six thousand years ago, the patriarchal system has been in place (Kraemer, 1991, p.1). In addition, inequality between the sexes has existed for a long time. However, the revolution that feminists from all over the globe participated in from time to time in order to attain gender equality has resulted in significant advancements in this area.

In today's world, there seems to be a growing understanding in society about the need for gender equality. At this time, women have improved access to higher education in a variety of academic disciplines. There are also more women achieving success in job fields that have traditionally been dominated by males. However, equality is not unconditional; this is particularly true when considering the equality of larger items or broader scopes. When it comes to males who are more successful or prominent, society appears to have no problem with the scenario, and it is simple for people to accept it. On the other hand, when it comes to women, the idea that they are the ones who control is disregarded. For instance, a woman cannot become the head of the household even if she is the one who fulfils the source of money while her husband is responsible for the domestic work. This applies even if the woman's husband is the one responsible for the chores around the house. Therefore, equality between men and women does not function well in society, which is precisely the struggle that feminists face. According to Edgar and Sedgwick, the purpose of feminism is to liberate women from oppression by remaking society in such a way that patriarchy is abolished and a culture that is entirely inclusive of women's interests and goals is created. Feminism also aims to create equality between men and women in all aspects of society (2007, p. 143). In order to attain their goal of gender equality, feminists fight against the cultural norms that place women in an inferior position. The problems that feminism seeks to address are not only prevalent in real life but also often appear in works of fiction.

The researchers conducts her investigation of the women's roles in the story through the lens of Kate Millett's *Sexual Politics* (1970), a radical feminist theory. The study of *Sexual Politics* places an emphasis on the ways in which sex and gender shape every facet of social organisation. Of patriarchy (Lovell et al., 2000, p. 244). In addition, Kate Millett demonstrates the possibility that the patriarchal system would one day be accepted as the standard in society. She is of the opinion that society does not recognise patriarchal structures as a form of sexism or discrimination against women anymore. Her Essay, "Sexual Politics," Contributes to the Spirit of Radical Feminism Because She Proposes a Radical Change Towards This Inherited System Her Essay, "Sexual Politics," Contributes to the Spirit of Radical Feminism In the episode "Story of an Hour," the concept of *Sexual Politics* is linked to portraying the most extreme example of patriarchal influence. The primary character exemplifies the oppression and unfairness that the female

characters must endure, as well as the ways in which they fight back against patriarchal norms. These revolutions show how the patriarchal system is very harmful to women and how it has to be replaced. It portrays a revolutionary action taken by women showing how culture has to be reimagined in order to free women from the cultural oppression they face. This research intends to demonstrate the presence of women's oppression in the 1980s and in the present day by using the depiction of "The story of an hour" Despite the fact that the story takes place in two different historical periods, there are nevertheless parallels between the ways in which the female characters are oppressed and the ways in which they fight back against injustice. Regardless matter how much progress has been made in the globe, the issue of women still being oppressed due to a lack of equality has not been addressed.

It is hoped that the findings of this study will not be of much use in comprehending radical feminism in connection with literature. The primary purpose of this investigation is to determine whether or not the topic of radical feminism is relevant to the tale that has been chosen. The reader will be in a better position to comprehend the social and relational class dominance that led to the exploitative treatment of women in the tales. Feminism is the parent ideology of radical feminism. The subjugation of women at the hands of masculine society is the primary emphasis of radical feminism. It seeks to establish gender parity in all aspects of society. The subjugation of the women is brought to light by Kate. The purpose of this investigation is to investigate the radical feminism that may be found in Kate Chopin's book "The Story of an Hour." The practical research focuses on radical feminism in Kate Chopin's work "story of an hour". Radical feminism is about the superiority of males over women. Male shows power over women, rule over women or dominate women. In order words, women are suppressed because of men and they have no freedom. Males treat them like a puppet. Similarly, Kate Chopin highlight radical feminism in her work "Story of an hour" In this short story female is also dominated by males, who have no freedom like a male.

Research Objective:

The following was the study's research objective:

- I. To explore the concept of radical feminism in Kate Chopin's work Story of an hour.

Research Question:

The following research question guided the study:

- I. How does Kate Chopin highlight the concept of radical feminism in her work Story of an hour?

Literature Review:

The discussion of "The study" is validated and clarified with the help of three more studies that are linked to it. The first one is an essay that was published in the Literary Criticism Journal in 2015, on pages 27–34 of volume 2, number 1, of that year. An Analysis of Libertarian Radical Feminism on Rie's Character in Joyce Lebra's *The Scent of Sake* (2009) was authored in 2015 by Merry Rullyanti and Sinta Purnama Sari of Dehasen University. They were both affiliated with the university. The first piece in the magazine is based on a book titled "The Scent of Sake" (2009). The novel "The Scent of Sake" published in 2009 explores the relationship between the sake business in Japan and social concerns. Rie, who plays the role of the story's protagonist, is faced

with the challenge of defending her independence against the cultural norm of male superiority. The scholars are looking for examples in the book of Rie's libertarian radical feminist views. In their 2015 study, Rullyanti and Sari investigate the notion of the "libertarian radical." Rosemarie Tong's feminism is shown here (2009). She contends that its overarching goal is to eliminate prejudice on the basis of sexual orientation and gender identity via the actualization of masculinity and femininity in an androgynous manner (Tong, 2009, cited in Rullyanti and Sari, 2015, p. 29). According to the conclusions of the research, Rie is a victim of male domination. Rie's family does not want her to take over the family business of making sake. In addition to this, she is compelled to wed an unknown man in order to preserve her social standing and family name. On the other hand, Rie is considered to be an androgynous lady. She is able to undermine patriarchal traditions while also constructing a successful identity for herself as an autonomous woman. She is also able to care for her stepchildren and manage the family company, both of which are traditional roles that are filled by males. In addition to this, she is in charge of managing the family company and is working to propel it to the leading position in Japan. It is possible to come to the conclusion that the oppression of patriarchal society has left its imprint on Rie's life. Nevertheless, in spite of all of Rie's difficulties and challenges, she eventually adopts the libertarian radical feminist ideology. Rie matures into an autonomous as well as an androgynous lady as a direct result of her schooling. She is able to properly manage and lead the company that her family owns.

The researcher comes upon a second similar study in a publication called *Jurnal Bahasa, Sastra, Seni dan Budaya*, which is a journal published by Ilmu Budaya. The essay can be found in the journal's volume 4, issue 1 on pages 71–80, and its title is "The Radical Feminism of Imperator Furiosa's Character in *Mad Max: Fury Road* (2015)." Soraya Prasasty This journal paper was written in 2020 by Marito Sibarani, M. Natsir, and Fatimah M., all of whom were affiliated with Mulawarman University. The purpose of this research is to investigate the characteristics of Imperator Furiosa and how they evolved within the context of the radical feminist movement. Throughout the whole of the movie, the main emphasis is on Furiosa, a female character who is making an effort to get away from Immortan Joe, a significant male character. The movie focuses on Furiosa's mission to free the women who have been incarcerated in the Citadel Kingdom. The reason why Joe is trying to go away is that he wants to have complete control over everything, even taking advantage of women. In their examination of Furiosa's personality, Sibarani et al. made use of the radical feminist theory developed by Rosemarie Tong (2009). In Tong's view, radical feminism may be broken down into two distinct subcategories: radical libertarian feminism and radical cultural feminism. The ideology of radical libertarian feminism holds the view that women's gender identification might act as a barrier to their development as whole beings. In addition, it upholds the concept that women should exhibit male in addition to feminine characteristics and behaviours. The second kind of feminism is known as radical cultural feminism. The concept that women should behave in a manner that is solely female or feminine is a notion. In contrast, males should emulate the cultural ideals and personal traits that are associated with women (Tong, 2009, p.50 cited in Sibarani et al., p. 74). Sibarani and the other characters in the film discover that Furiosa's look has both feminine and male features. When

seen from behind, Furiosa has the appearance of a man with a menacing posture. When she is leading the battle for Immortan Joe's military Force, she has a manly appearance. At the same time, due to the size of her breasts, she seems to have the feminine characteristics of a woman. In addition to this, she is revealing her true identity, which is that she is the daughter of Mary Jabassa. According to the studies shown above, Furiosa has both feminine and masculine characteristics. Marx believed that the only way to end tyranny was for the working class to take control of the means of production (Tong, 2009, p. 55-56, cited in Sibarani et al., p. 78). Therefore, Furiosa abducted the spouses and used this as an opportunity to escape the Citadel Kingdom and seize control of the means of reproduction. As a result, the character of Furiosa was able to accurately portray extreme libertarian feminism in the film. The last discovery concerns an ideology known as radical cultural feminism, which can be found in Furiosa's Characteristics. Furiosa considers the wives to be the "key" that unlocks the door to power. Because Joe pays attention to their spouses, she is not going to leave them alone because she is jealous of Joe. Because he does not want to be without them, he views his wives as "the key" to maintaining his authority. In conclusion, Sibarani and her colleagues come to the realisation that Furiosa's persona exemplifies not one but two distinct varieties of radical feminism: radical libertarian feminism and radical cultural Feminism. The researchers made the discovery of androgyny and stole the tools of reproduction from the libertarians living in Furiosa. The researchers observed that Furiosa utilised the reproduction of women as a trump card in the case of cultural feminism. This allowed her to attain domination over others.

The most recent piece of research that was taken a look at was a journal paper that was published in English Studies in Africa 2020, volume 6, issue 2, pages 1-13. Catherine Addison explores the intersection of radical feminism and androicide in Nawal El Saadawi's *Woman at Point Zero*. The work of African author Nawal El Saadawi, titled *Woman at Point Zero*, is used in the journal paper. In this study, we investigate *Woman at Point Zero* as an important work, the radicalism of which need to be taken seriously by feminists living on the African continent (Addison, 2020, p.2). Addison is of the opinion that the choice to make Firdaus the protagonist signifies both extreme feminism and acts of violence against women. She is of the opinion that these actions may be the genuine beginning of the shift away from patriarchal society. The researchers also discusses the evolution of African feminist philosophy, specifically how it shifted to become more outspoken in regards to gender concerns. The traditional African feminist philosophy was giving way to a new radical African feminist thought (Addison, 2020, p.3). The book *Woman at Point Zero* is now considered to be one of the most radical works of African-feminist fiction. Addison offers some criticisms about Susan Arndt's idea regarding the radicalism of African feminist writing. Arndt is of the opinion that the majority of males are "inherently immoral and hopelessly sexist" (Arndt, 2002, p.82 cited in Addison, p. 4). She is of the opinion that radical feminism is a depressing and hopeless ideology. Addison, on the other hand, is of the opinion that extreme actions could be one method to bring an end to profoundly ingrained patriarchal structures. Addison also discusses the concept of androicide, which was introduced in Mary Daly's book *The Metaethics of Radical Feminism* (1978), which was published in 1978. Androicide is defined as the killing of guys for being men due to the persecution they face in

patriarchal societies. Addison Valerie Solanas is the only western feminist who employs androicide to fight against patriarchy, in this person's opinion, and she is the only one. Valerie is the only western feminist that Addison has cited who publicly endorses androicide as an antidote, deterrent, or punishment for patriarchy. None of the other western feminists have made this recommendation (Addison, 2020, p.6). Addison makes a number of discoveries on extreme feminism as well as incidents of androicide in relation to Firdaus' qualities. Firdaus was born and raised in Egypt, in a country that was quite patriarchal, but she was never able to fully embrace the culture. Men have traditionally had a higher status in this society. Even the favour of God can only be bestowed upon those who are of the male gender. Throughout the course of the narrative, Firdaus is subjected to a pattern of sexual assault by the guys who are around her. The decisive moment of the story is when Firdaus eventually murders a guy, which opens her eyes to two important truths. The first is that she is capable of hating males "in a way that only a woman is capable of hating men." This is due to the fact that she believes that she is a slave to males. The second reason is that the man's terror of her as a woman is just as strong and pervasive across the whole world. Addison is of the opinion that even while committing acts of genocide may not seem to be a compassionate or even a feasible answer, this is undeniably what the book is actively recommending (Addison, 2020, p.10). In the book "Woman at Point Zero," the character Firdaus symbolises one of the extreme ways in which patriarchal society may provoke acts of genocidal violence. While Arndt may be of the opinion that radical feminist activities provide no benefits, Addison is of the opinion that radicalism is analogous to the clearing of land before fresh planting may take place. There is a connection between the researcher's investigation and the three studies that were just discussed. The first point to make is that three of the studies discuss radical feminism in terms of how it is exemplified by the female protagonists. The present investigation has another objective, which is to investigate the ways in which radical feminism is expressed in the depiction of AHS female characters. The second thing that these studies have in common is that they all investigate the patriarchal society that encourages women to engage in extreme action. However, there are a number of key distinctions between the study conducted by the researchers and the studies that were described before. This study, in contrast to the first and third studies, which focused on the short tale, investigates a short narrative titled "The Story of an Hour," which has characters who have a relationship to one another and a concept that is related to fighting patriarchy. Despite the fact that the works under consideration make use of the ideology of radical feminist, the conceptions are different. Rosemarie Tong's (2009) radical feminism theory is used in the first two investigations, but Mary Daly's androicide theory as well as Rosemarie Tong's radical feminist theory was utilised in the third research (1978). This study, on the other hand, used the idea of Radical feminism, which was first presented in Kate Millett's thesis titled *Sexual Politics* (1970). This thesis focuses on the patriarchal system and woman's movement. The researchers makes an effort to include Millett's concept of the patriarchal system and modes of resistance in this study.

Theoretical framework:

The researchers are using the theory of Sexual Politics (1970) by Kate Millet in order to address the research issues that were initiated in the problem formulation. The book Sexual Politics by Kate Millet (1970) served as the basis for the study's theoretical framework. The patriarchal system is introduced as the first notion in the theory. This notion provides the researchers with assistance in uncovering the experiences of female characters while confronting patriarchal structures. The idea of patriarchy serves as the lens through which the researchers examines the impetus for men's domineering behaviour toward female characters in "The story of an hour" by Kate Chopin. The investigation of the possibility of patriarchy may help discover the source of patriarchal acts in the tale.

The term "patriarchy" was coined by Kate Millet to describe the social and political order in which men dominate and oppress women. Like in patriarchal societies, men exert authority over women and their choices (such as employment, having children, and choosing a career path). What they really want is for women to stay at home and take care of the house and the kids. Those images portray men as the only ones with the power to carry out significant responsibilities. Issac Asimov's "Think" is an outstanding demonstration of the patriarchal culture in which women are undervalued and suppressed since males believe they have all the control and authority over them, as seen by the main character's fight.

The term "patriarchy" is commonly used to describe a society dominated by men. There are many aspects of the patriarchal system that are discussed in this definition. Patriarchy is a system in which powerful men rule over subordinate women and make choices on their behalf. A social order that is dominated by women, or "matriarchy," is diametrically opposed to patriarchy. This demonstrates that biological distinctions between the sexes are used to justify discrimination against women. By this definition, patriarchy is a family structure in which an older male figure, such as a father, has absolute power over the younger male members of the family, especially the women. Patriarchy is a social and economic system in which the most senior male member of a family or tribe exercises absolute dominance over all other members, particularly females. The basic goal of radical feminism is the elimination of patriarchal society because of its inherent injustice and unfairness towards women. According to radical feminist theory, patriarchy is the foundational ideology that has perpetuated oppression and male dominance since the beginning of time. To put it simply, radical feminism is concerned with the mistreatment of women in modern society. In order to achieve their goal of women's equality, radical feminists call for an end to all forms of discrimination against them. When men dominate and control women, this is called patriarchy. Oppression is used with the aim of establishing mental and physical dominance over the victimised woman. Patriarchy is a system in which men have unequal power and control over women. The patriarchal power structure is unequal and sexist, with women suffering the most oppression. The writings of Kate Millet, a member of the second wave of feminism, are widely used as a reference by today's feminists. Andrea Dworkin, a radical feminist activist who came to prominence in 2003, remarked "Whatever feminists have accomplished has either been predicted by sexual politics or has been actively encouraged by it." For Millet, the concept of patriarchy revealed how men dominate and subjugate women in every sphere of society. the

sexism and other forms of discrimination against women that are common in societies where men predominate. How and why one sexual identity is superior to the other. Millet also brought to light the sexual and psychological violence that women face at the hands of their male community members.

Kate Millet is a prominent player in Radical Feminism, the movement that pushed the discussion of patriarchal ideology to the frontline of feminist discourse in the field of Sexual Politics. *Sexual Politics* explores the root causes of men's repression of women. How come they are seen as lower than men? The question of why they do not feel safe persists. Why asking for validation from men is ever necessary? This is why they should be given the same privileges as any other man. In this excerpt from her book, Kate Millet argues that women are the real victims of an oppressive culture. She clarifies on the idea of a "Patriarchal Society" in which women are objects for men to use and abuse. She argues that women should be granted the same rights as men. Several critics have dismissed Millet's idea and questioned the very existence of women.

Kate rebuts the sexist sceptics by arguing that the advancement of women is far more crucial than the maintenance of male dominance. This rejection of the Patriarchal structure was central to Millet's work. "Patriarchal," which means "ruling by the father," "is male-oriented and dominated," and "is organized, and managed in such a manner as to subordinate women to men in all traditional realms, including the home, church, state, economy, society, law, and the arts" (Abrams, 1999, p.89)

The ideas of Millet's patriarchy emphasize the superiority of men over women. Feminists, and the radical variety in particular, view patriarchy as being predicated on male dominance and violence. Patriarchy is a system or family in which men treat women as possessions, while radical feminists like Millet think that patriarchy is the primary cause of women's subordination. Therefore, patriarchal authority is based on gender and age.

Millet concludes that "Patriarchy" poses the greatest danger to women since it undermines their autonomy, sense of self, and individuality. Millet devoted a great deal of writing to exploring the causes and repercussions of male superiority in the workplace. Kate Millet's "*Sexual Politics*" centres on the idea of removing male authority and domination from male culture in order to grant women equal privileges and access to resources, hence demonstrating that males are the sole primary cause of gender oppression.

In conclusion, the women's movement is the second idea that is associated with the field of Sexual Politics. In Kate Chopin's work "*The story of an hour*" one of the female characters wanted to rebel against their rulers and began a revolution after her husband died. This theory's purpose is to investigate the many ways in which women might challenge patriarchal norms in order to bring about social transformation or political upheaval.

Methodology:

Radical Feminism is the theoretical ground of particular research. Radical Feminist theorist such as Kate Millet thinks that patriarchy is the main cause of the oppression of women in this society. The qualitative method is employed to explore the short story "*The story of an hour*" by Kate Chopin. The researchers use reference from online articles and give references from critic,

theorists and reviewers. The textual analysis guided the researchers to explore male dominance over women.

Data analysis:-

Radical Feminism is about the superiority of male over women, male shows power over women, rule over women or dominate women. In other words, women are suppressed and depressed because of males and have no freedom, they are like a puppet who have just followed the orders of males. Women symbolized by colonization means women are being ruled by males. Males are succeeded in imposing restrictions upon women physically but them never able to impose restrictions upon their souls. Males have no right to control women's life because we all are created by God and we all have our own life, no one can control others' life. Controlling other's life means you are ruling them but no one gives you the right to control others' life.

Males are superior to some extent over women but that does not mean that males take freedom from women and give no rights to women or treat them like a puppet. Everyone has their own life and they do whatever they want to do, no one should give the rights to others especially males to take rights from women. God created us all and give us rights and choices to do whatever we want but there are certain rules we have to follow according to Islam or other religions simply we have to follow that rules and do whatever we want but according to rules but still, males show that they have power or are superior to do whatever they want to do with females.

Males wanted to protect their women because Males are physically more powerful than females but protecting women does not means you take freedom from them or binding women to houses. Whenever the point comes to justice, they started blaming women did that, definitely, women did so without investigating what is right or wrong, they just d that to women to show that they are superior and women are nothing. That's why whenever women saw that there is a way to escape or saw some hope to escape they escescapedom the world of restrictions upon whom their Males impose to them. We have the right to do whatever we want and we know we have to follow and do that according to the rules of religion but still, those males take over freedom. Nowadays many rights have been given to women due to the Feminism movement but before that no rights have been given to females and they are just bound to do whatever their males wanted them to do.

Similarly, this situation has been seen in kate Chopin's works and we can see from her work how women were oppressed at her age because at that time the feminist movement did not emerge. It's a story of a woman whose name is Mrs. Mallard, which is written by Kate Chopin. In which she is portraying the women's condition at that time. Mrs. Mallard is suffering from a heart disease. Her sister Josephine and her relative take care of her. Everyone make sure that she doesn't hear any shocking news or experience any shock which cause any affect to her. Her husband who went to a tour. She is alone at home. In this work, she is portraying the oppression of women through the main character. The main character is "Mrs. Mallard" who hears the news of her husband death. Her sister Josephine, tells Mrs. Mallard in broken sentences. So, she doesn't feel or experience any sudden shock that affect her heart. After hearing the news of her husband's death, she starts to cry in her sister arm for once than she go to her room alone. She

sits on an armchair comfortably along the window. She sits silently on the chair and try to reach to her soul. She could see in the open square -before her house the top of trees that were all acquired with the new spring life. The delicious breath of rain was in the air, countless sparrows are twittering the wave. The new spring life on the trees indicate the newness, freedom, and new beginning of something. She sits in tranquility and starts thinking about her life. She is also watching the outside scenaries. Suddenly the intelligent thoughts come to her mind. "She could see in the open square before her house the tops of trees that were all aquiver with the new spring life. The delicious breath of rain was in the air. In the street below a peddler was crying his wares. The notes of a distant song which some one was singing reached her faintly, and countless sparrows were twittering in the eaves". (The story of an hour, pg 1)

She uttered the words, "Free! Free!" (The story of an hour, pg 1). Her eyes which were full of sorrow suddenly fill with joy, happiness and freedom.

Her words show that she is oppressed by her husband and society. When her husband is alive she feels that there is no freedom for her. At that women are restricted to do anything according to their choice. They need to follow the rules and regulations of society and their husbands. She is stuck into the chain of marriage due to which she is confined to the walls of her house She does not pursue her dreams. Women think that when they get married they get freedom but the reality is that after marriage they have more restrictions than before marriage. Women are under the restrictions of society and male both want to suppress them. Women are like a bird, everyone wants to catch them in the cage and treat them according to their own choice. When a bird sees the open door of the cage, the bird feels that now he is free, can he fly freely, he can do whatever he wishes similarly when women see the open door they also think of freedom and think to pursue their dreams which males suppress. She loves her husband but during her husband, she is confined to him. She gets new hope to live a ghee life which she does not live when her husband was alive. She is so happy about her freedom. She knows that she starts crying when she sees her husband's dead body but the thought of freedom makes her life happy and fills her eyes with joy and happiness. "Weep again when she saw the kind, tender hands folded in death; the face that had never looked save with love upon her, fixed and grey and dead. But she saw beyond that bitter moment a long procession of years to come that would belong to her absolutely. And she opened and spread her arms out to them in welcome".

Even her husband loves her but he is also strict to follow the norm of society. In society, women are considered as inferior objects. They marginalized the existence of women in society, that's why she is happy when she thinks about freedom after her husband died.

She again kept whispering

"Free! Body and Soul Free!" (The story of an hour, pg2)

Now she is free from every aspect. Now no one can rule her body even her soul. Now she can pursue her life according to her own will and choice. Marriage makes the women confine themselves to the walls of their houses. As Mr. Mallard also confined herself to the walls of the house now after her husband's death she feels freedom, a new beginning even on the outside. She starts noticing the bosom of roses and the new spring on the top of the trees.

Everyone is worried about Mrs. Mallard because she closed herself into the room. Her sister knocks on the door. She replied that; "Go away. I am not making myself ill." No; she was drinking in a very elixir of life through that open window(The story of an hour, pg2)She starts thinking about the things she does not do doing that time period now she can do these things and make herself according to her choice, while she is thinking about although the door opens a man enter. That man is Mr. Mallard, who is alive. He save me from the accident. When Mrs. Mallard sees him she died.

Doctor said that;

"She had died of heart disease—of the joy that kills"(The story of an hour,pg2)

No one knows that she dies due to shock or breaking her dream, her imagination and wishes, this shows that men not only oppressed women's bodies but also suppressed their feeling and emotion. Oppression makes women suffer mentally and physically. She wants to break the chains and flew like bird in the sky to her life freely.

Conclusion:

Patriarchal society is the main cause of women's oppression marginalisation and inferior status. "The researchers explores the oppression of women through the character of Mrs. Mallard in the under examine work "The Story of an hour ". A woman who wants to make decisions according to her own will. Today women represent the real situation, the suffering of victimized women, society's response toward them, the emotional stability of marriage and the change in the role of parents in child-rearing. , the women can only breathe freelance when they have right over their own life unless of the wax figure of the father, brother and husband. Women are badly treated in patriarchal society because of the supremacy of male if society. So women trying to break the restraints of society economically, politically socially and psychologically. Similarly, Mrs. Mallard, the main character of the short story try ing to get freedom from this male society. She is also marginalized by society and faces inequality in society. Why does society do that to women? Are women'sAlien or some other creature? What's the purpose of the existence of women? What's the point of doing so when we all are created by the same God? Why do we have no right to do whatever we want? Still many questions that are unanswerable today. Equal rights, equal opportunities and economic independence is the only way to improve their condition. Kate Millet this concept is applicable to other works of Kate Chopin and other feminist writer Charlotte Perkin Gilman.

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