



IMAGE OF VICTORIAN WOMEN IN *AN IDEAL HUSBAND* DRAMA SCRIPT BY OSCAR WILDE: A FEMINIST READING

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Abstract

This study purposed to show the image of Victorian women England through playwright script *An Ideal Husband* written by Oscar Wilde. Feminist criticism proposed by Elaine Showalter is used as tool to analyze the women images in the drama script particularly dealing with Victorian women. The result of analysis indicated that the script presents women in two faces; women as angel and women as demon. Woman as angel is described as an ideal image of woman in the Victorian society. They are portrayed as women who maintain piety, purity, submissive, and domesticity in societal life. Whereas Women as demon is described as the opposite ones, a contradict image against the values of traditional Victorian women. They have an aggressive, independent and ambitious attitude which were prohibited to be owned by women. Angel seems represented the ideal image of women in patriarchal norms. Demon, in the other hand, is the picturesque of ideal women in feminist perspective.

Keywords: image of women, victorian, feminist criticism, oscar wilde

INTRODUCTION

This study focused the analysis on the the image of women revealed in the drama *An Ideal Husband* written by Oscar Wilde. The popularity of the drama has been received a number of discussion in various issues. However, the deep exploration of woman images dealing with Victorian patriarchal construction is limited. Setyonugroho (2012), Dieta Susanti (2015) are those who analyzed the novel through psychoanalysis, Nur Aisyah (2019) discussed constructive narrative of Mrs. Gertrude character is a wife who is bad as the result of a narrative to draw life in the modern era. Mrs. Gertrude just wants to defend the ideology in the Victorian era is moral value. Mrs. Gertrude who pressured her husband, Sir Robert became as the ideal husband's standards which is bad

act. Shu-Mei Chung (2010) focused on analysis the theme of male bonding inferred in Oscar Wilde's *An Ideal Husband*. Sarika Priyadarshinibose (1999) analyzed women suffer defeat in *An Ideal Husband*. The two principal female characters in the play, Lady Chiltern and Mrs. Cheveley, are moral opposites and have contrary motives but both pose threats to the world of the play by intruding into the traditional male, public, non-domestic sphere and trying to impose their will on it. Martha Kurniawati (2009) focused on the main character's mistake in the past and its consequences. She analyzed the reasons of Sir Robert Chiltern commit the mistakes, discuss the consequences and his efforts to pay for his mistake. Helmita (2018) explored; first, the marital crisis is illustrated in Oscar Wilde's *An Ideal Husband*, second, the strategies are employed to maintain a marriage are introspection, third, Oscar Wilde gave concern in marital crisis because he wants to criticize the England society in that era especially in upper class society that hypocrite for many cases. Sudarmanto (2016) focuses on main character described in the drama script and how the gender issue is applied in the story. The writer found several things about the "liberal feminist" of the main character of "Lady Chiltern". Lady Chiltern is a good woman. She is also beautiful, brave, attractive and responsible. According to liberal feminist that the woman in the drama, especially Ms. Lady Chiltern has capability to revise and control her husband. Her decision are able to influence women in the world, because she did not agree when her couple or husband doing corruption.

The present study tried to analyze the image of women in 19th Century Victorial society in the drama script, *An Ideal Husband*. *An Ideal Husband* is one of the comedy playwright written by Oscar Wilde that represented by stereotypical characters, such as the fallen woman, the good woman and the young innocent maiden based on Victorian society. *An Ideal Husband* is an 1895 comedic drama script by Oscar Wilde which revolves around the lives of two men, successful political figure, Sir Robert Chiltern and his friend, Lord Arthur Goring. Chiltern's life is perfect thanks to the help of his loving and brilliant wife, Gertrude and the support of his sister, Mabel. Goring's life is one of lounging, flirting with Mabel, and avoiding his father's instance that he should marry. The world of these men is turned upside down by the arrival of old acquaintance Mrs. Laura Cheveley who has come with blackmail in mind. Chiltern could lose everything including Gertrude. It is up to his wife and Goring to confront this dilemma,

but it could risk Goring's chances to finally win over Mabel. As the comments and lies begin to fly about, it's revealed that the man thought to be perfect is flawed, the man with all the flaws must do something right, and the woman should forgive the man.

From the synopsis of the novel, this study highlighted the image of women that commonly exist in Victorian literature. The two main stereotypes of women in Victorian society are *The Angel* and *The Demon* (Aurbach, 1982). *The Angel* is usually an ideal representation of feminine-associated attributes like piety, purity, submissiveness, and domesticity. *The demon or monster*, conversely, has traits typically associated with masculine behaviors, like aggressiveness or assertiveness, selfishness or independence, and the lust for fame and fortune or ambition and a work ethic (Gubar, 1979). These stereotypes are clearly illustrated by Oscar Wilde in his drama script, *An Ideal Husband*.

Feminist criticism is used as tool to analyze the picturesque of women appeared in the dram script *An Ideal Husband*. Feminist criticism is concerned to the reading of texts to understand the image of woman in literature and to work out the beliefs and stereotypes concerned to women highlighted and publicized by literary texts. This is a mode of interpretation and has been quite influential in decoding the relationship of women to literature. Feminist criticism presented as one of the important critical trends in the present day. Elaine Showalter proposes two different terms of feminist criticism: "feminist critique" which views works by male authors from a women's perspective as the audience or reader, noting in particular the treatment of gender ("masculine" as well as "feminine") as an organizing and often limiting force in the literary work and "gynocriticism" that purpose is the invention of the works of women writers disobedience in men-dominated cultures (Showalter, 1985).

Feminist literary criticism begins in the aftermath of the second wave of feminism that is given to the presence of women's movements in the United States and Europe during the Civil Rights Campaigns of the 1960s (Humm, Maggie. 2002). Feminist criticism developed as part of the international women's movement since the late 1960s, assumptions of literary study have been profoundly changed (Showalter, 1985). Rasiah (2006; ibid, 2021; ibid 2023; ibid 2020; Rauf, 2023), feminist literary criticism is the critique that based on feminism thought that desires of the presence of justice and gender equality in understanding either a literary work or the author.

Feminist literary criticism does not appear fully formed from in current, but focus on gender issue that expressed in literary work. Feminist literary criticism try to break in and understand every aspect that relates to justice and gender equality (Rasiah, 2023. Showalter (1985) argued that one of the problems of the feminist critique is male-oriented, everything that men thought women should be is express in literary history through stereotypes of women, the sexism of male critics and the limited roles women play, with the result that women felt and their experience are not the thing that is learned.

The idea of women as reader is applied in the present study to bring a thought that focus on particular symbols that are constructed by gender and sexuality through literary work other than women and their phenomenon in literary works, such as their subordination, mistreatment, and exclusion that consist in literary work. Feminist criticism is a literary study that aims to create an equality of viewpoint between both gender woman and man as a feminist with the result that the relation of women and men either in social, knowledge or culture context keep right in the literary world. Showalter states that as a reader, woman studies the texts created by male writers. She presents the belief that as a reader, female could change the established idea of a given text. This analysis undertaken by female is what she calls feminist critique. The subjects studied under it include the images and stereotypes that are presented in association with women in literature. It also considers the exclusion of women in criticism as well as the misconceptions about them that prevail in the field of criticism. The treatment given to female characters by the male writers in the literary history is also analyzed to find gaps. Showalter has also mentioned that display of women in consumer products is like exploitation of female audience.

This study is classified as the library research type by using descriptive qualitative method. Descriptive qualitative research is defined as the qualitative research, a type of research that does not include any calculation or enumerating, where descriptive qualitative research seeks to provide this picture using data in the form of words or pictures rather than numbers. Descriptive qualitative method is a board range of activity that describes the situation actually and accurately and how to gain information about facts or phenomena of interest.

Main data in this study is the text of drama *An Ideal Husband* published in 1895 in England. Additional data is taken from other literary works to support the findings. The steps of collecting data are reading the script repeatedly to comprehend the whole story, taking note for gathering data, identifying and classifying data based on the specific subheading. The data analyzed descriptively by applying feminist criticism approach. The first is describing the data on women images, interpreting the text and symbol, analyzing the data and concluding the whole finding. The goal of this study is to present an analysis of women image as traditional stereotypical images in Victorian literature (Rasiah, 2021). In the Victorian Era, the status of women was often seen as an illustration of the appalling social conditions; whether they are considered as angel or demon.

FINDING AND DISCUSSION

The present study reveals two dualistic image of women in *An Ideal Husband* drama. First is women as angel, and second is women as demon. These depictions have been become the stereotypical image of women within Victorian patriarchal domination (Gilber & Gubar, 1979; Rasiah, 2021).

Women as Angel in the House

The concept of the *angel in the house* was first mentioned in a poem by Coventry Patmore in the mid 1800's (1854) (Whelehan, 2009). The poem was an allegory to Patmore's own wife, Emily. Patmore considered his wife to be the epitome of the perfect Victorian woman. This concept was, in turn, proposed by the ruler of the greatest nation in the world at that time, Queen Victoria of England, who was the first monarch to instilling in her subjects a deep sense of domesticity. Therefore, the concept of the angel in the house was mostly pushed forward by Queen Victoria (and her ever-growing family) as a new form of fashion of the time.

Victorian women were put in a position of dependency on men. There were hardly any opportunities for them to be financially independent, and being unmarried or rejecting motherhood was seen as a social violation. Therefore, women were inseparable from men as the only way to live a respectable life was together with a man. *Women as Angel* expected to be devoted and submissive to her husband. The Angel was passive and powerless, meek, charming, graceful, sympathetic, self-sacrificing, pious,

and above all—pure. On the contrary, *Women as Demon* represented as a woman acted immorally (according to contemporary values) with a man, she opposed to the traditional good woman and she transgresses the role she is expected to take a woman in Victorian society, which was being the perfect “Angel in the House” (Whelehan, 2009; Rasiyah, 2021).

Women as angel in drama script *An Ideal Husband* is imagined through the women characters; Lady Chiltern, Mrs. Marchmont, and Lady Basildon. As Angel in the house, they fulfilled the criteria of women as piety, purity, submissiveness, and domesticated beings. Virtually, piety is used to describe spirituality or religious devotion, as well as a strong religious conviction or morally upright conduct. Devotion to parents or superiors is another, less common, definition of piety. Purity is used to describe a person's behavior and temperament, being free from sin, guilt, and frequently defined as a state of moral cleanliness and integrity in the context of faith and personal beliefs. Submissive is is prone to obey, yield, or submit to the will of another is said to be subservient. They might also exhibit timidity or a lack of confidence, or they might be characterized by modesty or meekness. Whereas submissive is a position that confines women to "housework-only" tasks. Gender inequity has been brought about by the limitations placed on women's roles.

Lady Chiltern is one of the female character in the drama whose husband, Mr. Robert Chiltern, as a captain. The lady depicted as a pure house wife that hold honest to maintain her honor in her family. She demanded to always be innocent and pure, particularly in front of her husband. The piety attitude possessed by the main character, Lady Chiltern since she was in school. Lady Chiltern always gets good results because of her kindness and transcendence. Mrs. Cheveley declared that: "She has just reminded me that we were at school together. I remember it perfectly now. She always got the good conduct prize" (Act I: 8). In contrast, men are constructed not to be piety because men are easily excused if they make mistakes. The formation of piety character also aims to always make women inferior to men because in Christian teaching, men are always above women in everything. Feminist rejects this view because women can be equal to men without changing natural sex. It is all just a cultural construction that limited women.

Lady children also labeled as purity beings since she described as woman who has moral, pure, good companions and virgin. In the 19th century, middle-class men would look for a wife who was moral, pure and good. Women at that time aspired to marry men who valued their virtues and gave financial security. Therefore, marriage is a good way for both sides. This also applied to the marriage of Lady Chiltern and Sir Robert Chiltern. Sir Robert Chiltern married Lady Chiltern because he knew that Lady Chiltern was a piety, pure and good woman and Lady Chiltern wanted to marry Sir Robert because she felt that Sir Robert was a moral, high-dignified and kind man. However, Sir Robert apparently kept the secrets of the past and never told his wife because he knew that his wife who was full of purity would never want to marry him if she knew the secret of his past. Lady Chiltern argued that a man's life is more valuable than a woman's, so it is appropriate for her to forgive Sir Robert for the sake of obeying her emotions. She showed public caution in her attitude; she forgave her husband's behavior and would not make her husband stay away from the public life that had been raising their names. Lady Chiltern realized that their plan to resign from public life was wrong. She was awakened by the advice of Lord Goring who said:

"What sort of existence will he have if you rob him of the fruits of his ambition, if you take him from the splendour of a great political career, if you close the doors of public life against him, if you condemn him to sterile failure, he who was made for triumph and success?" (Act IV: 86).

Lord Goring blame Lady Chiltern would make life Sir Robert ruined because he want to quit from political and public life meanwhile Sir Robert was the one who wanted to resign and retire from public life because he redeemed his fault in his youth. Other characters showed the purity through beauty appearance are Mrs. Marchmont and Lady Basildon. In Act 1, MRS. MARCHMONT *and* LADY BASILDON described as:

Two very pretty women, are seated together on a Louis Seize sofa. They are types of exquisite fragility. Their affectation of manner has a delicate charm. Watteau would have loved to paint them (Act I: 3).

Mrs. Marchmont and Lady Basildon described as these two characters as two pretty people with a delicacy of manner that the French painter *Jean-Antoine Watteau* (1684-1721) would have loved to paint. By evoking Roceau's Rococo paintings of aristocratic society, they gave such an atmosphere of formal manners, extravagant

dresses, and theatrical poses. The characters describes artistically shows the purity that emitted from these two characters made their image as pure women.

Mrs. Marchmont and Lady Basildon also depicted as submissive and domesticated women.

LADY BASILDON. Ah! that accounts for so much in men that I have never understood, and so much in women that their husbands never appreciate in them!

MRS. MARCHMONT. Our husbands never appreciate anything in us. We have to go to others for that! (ACT I Page 13)

Lady Basildon and Mrs. Marchmont expressed their feelings about their husbands who never respected them. Their husbands were only interested in politics. Women are considered unfit to be in public sphere or talking about public interest. They just fit to stay at home, do housework and obedient and never complained to their husband even though they were never appreciated in their marriages. This shows how a very thick patriarchal system at that time which formed the mindset when women must accept any treatment from their husbands and they should not resist. In the feminist perspective, this is very unfortunate because the behavior of women as angel who must obey is not in accordance with feminist values. This attitude actually makes women confined. Women are required to be passive beings so they cannot do anything other than accepting any treatment from men. Lady Basildon and Mrs. Marchmont showed the submissiveness to their husbands and domesticated. Marrying with an admirable husband in London is like also marrying with their work. They are busy; they do anything in politics for their career, wealth, position, and power. As a wife, women should accept all without complain.

In Victorian society, women must submit to men and even though men make mistakes, men always right. It also occurs in *An Ideal Husband*. Mrs. Chiltern is what Victoria's people say is the ideal type of woman or wife because she always following her husband even though her husband, Sir Robert Chiltern has made a mistake and she must forgive him unconditionally. Whereas Mrs. Cheveley was described as a woman who was not obedient to the rules of society and she did not obey the man. Feminist criticism reads the two images of women as representations of women created by male-cultures

In the Victorian era, patriarchy was very dominant in all social structures. Image of women also become the impact of patriarchal domination. Males-culture created images "Angel in The House" which became the idea of ideal women in the Victorian era. *Angel in the house* represents the perfect housewife, the domestic goddess of the middle class that strongly associates with the 19th Century. Women as Angel became a very vital image for Housewife because they upheld the idea of "An Ideal Husband" which had become a habit for women at that time.

Coventry Patmore's narrative poem, "The Angel in the House" is the best known of the Victorian images of ideal womanhood. Written to his wife, Patmore lauds the virtues of a dependent wife who maintains a domestic haven with little interest or activity in the larger world outside her home, husband and children. Her specific qualities of "unselfish grace, gentleness, simplicity, and nobility reveal that she is not only a pattern Victorian lady but almost literally an angel on earth" (Gubar, 1979). Patmore's poem became a Victorian best-seller. So influential was the poem that Nina Auerbach (1982), notes that it "became a convenient shorthand for the selfless paragon all women were exhorted to be, enveloped in family life, and seeking no identify beyond the roles of daughter, wife, and mother". But as Gubar point out, even from the eighteenth century conduct books for girls stressed the feminine virtues of "modesty, gracefulness, purity, delicacy, civility, compliancy, reticence, chastity, affability, politeness" (Gubar, 1979). In exchange for embracing this domestic role, a woman was promised security and protection.

The idealized view of the Victorian woman was reinforced at many levels including by the highest political figure in England. Queen Victoria, the ruler of the British Empire, arguably one of the most powerful political persons of the age, was first and foremost a model of marriage, motherhood, and domesticity. A popular song of the day, "Home, Sweet Home" that captured the domestic Victorian ideal, was so loved by Queen Victoria that she knighted Henry Rowley Bishop, the song's composer, making him the first English composer to receive a knighthood. Women in the 19th Century mostly are encouraging the ideas of femininity which is the woman's role within the home and the dynamics of work and family. According to Historian, Barbara Welter (1966), "True women", according to this idea, were possessed of four cardinal virtues:

piety, purity, submissiveness, and domesticity. The idea of being revolved around the women being the center of the family; they was considered "the light of the home".

The Image of Women as Demon in the Attic

Society in the 19th century highly upheld religion in life which it involved the image of women should be based on religious values. The labeling for categorizing and stereotyping women in the 19th century was not entirely a new phenomenon. The standard of women in Victorian times was to become an *angel in the house* because patriarchal culture that was very attached at that time formed both standard and image. Women who do not appear as *angelic women* would be categorized as "other" because they are not in accordance with patriarchal culture. Culture at that time also formed the image of a woman who did not appear as an angel was *demonic woman* (Smith, D.N, 1992). Demonic woman has traits typically associated with masculine behaviors, like aggressiveness or assertiveness, selfishness or independence, and lust for fame and fortune or ambition beings (Davidoff , 1981, Rasiah, 2006; ibid, 2023);

In *An Ideal Husband* drama scripts, the representation of women as demon can be seen in some scenes that are presented through the female characters of the drama script such as the main antagonist character, Mrs. Cheveley, and ambivalence character such as Lady Chiltern and Mabel Chiltern. Through the lens of feminist reader criticism, *An Ideal Husband* presented the image of women as demon is opposed to patriarchy systems in Victorian society but it is role model for feminist ideal women.

Mrs. Cheveley described as woman whose aggressiveness in herself and she was not afraid to threaten men. An aggressive attitude was shown by Mrs. Cheveley when she threatened Sir Robert to do what she told him to do.

SIR ROBERT CHILTERN.

What you ask is impossible.

MRS. CHEVELEY.

You must make it possible. You are going to make it possible. Sir Robert, you know what your English newspapers are like. Suppose that when I leave this house I drive down to some newspaper office, and give them this scandal and the proofs of it! Think of their loathsome joy, of the delight they would have in dragging you down, of the mud and mire they would plunge you in. Think of the hypocrite with his greasy smile

penning his leading article, and arranging the foulness of the public placard.

SIR ROBERT CHILTERN.

Stop! You want me to withdraw the report and to make a short speech stating that I believe there are possibilities in the scheme?

MRS. CHEVELEY.

Those are my terms. (ACT I Page 20).

The first characteristic of a demonic woman is aggressive and ambitious. Aggressiveness is an act of living beings intended to attack and hurt other beings, both verbally and non-verbally. This attitude is generally owned by men, then women who have this attitude, they surely were categorized as unnatural, and it was *demonic woman*. In the Victorian era, women who had an aggressive attitude were a disgrace because they opposed the nature of women who should be pure, passive, and weak and etc. Mrs. Cheveley was a representation from the side of women as demon. Aggressiveness was truly owned by men but women as demon also owned this manner. This character was very contrary to the nature of women as angels who are passive and obedient. Mrs. Cheveley was a threat to patriarchal culture at the time because based on Aurbach (1982), *demonic woman* was woman who had conflicting behavior and violated the behavioral codes that patriarchy establishes.

Mrs. Cheveley actually the ideal image of women in feminist perspective. They have a brave mind, women would demand to have the same rights as men and that is a danger thing for patriarchy. According to feminist, women should be able to be free from the stereotypes of society which at that time restrained them. Women should be able to be active, assertive and not weak. Mrs. Cheveley's mindset is the mindset of a feminist woman who is not constrained by women's traditional culture of being an *angelic woman*.

Lady Chiltern is also showed as an independent women. She was shown to have two sides in her, which are *angelic woman* and *demonic woman*. She was considered *demonic woman* because she is independent woman, intelligent, and courageous in whom it contrast with the concept of *angelic woman*.

LORD GORING.

Oh! Please don't. It is so pretty. One of the prettiest hats I ever saw. I hope the Woman's Liberal Association received it with loud applause.

LADY CHILTERN.

We have much more important work to do than look at each other's bonnets, Lord Goring.

LORD GORING.

Really? What sort of work?

LADY CHILTERN.

Oh! dull, **useful, delightful things, Factory Acts, Female Inspectors, the Eight Hours' Bill, the Parliamentary Franchise.** . . . Everything, in fact, that you would find thoroughly uninteresting (ACT II Page 30).

The conversation above showed the independent attitude of Lady Chiltern. In the public area, Lady Chiltern has contributed in supporting higher education for women together with her husband so that the women can have a better life. Lady Chiltern's attitude was contrast to the rules as an *angelic woman* who must defend her domesticity. Author presents Lady Chiltern as two opposing sides in patriarchal culture. The attitude shown by Lady Chiltern is to participate in public spaces and play a role in the field of education. Through education, she developed her intellect and improving her personality to become a quality human being for other women. Lady Chiltern can appear as an independent woman. Lady Chiltern confirmed to Lord Goring that she and the members of the woman organization had more important duties than women in general. The thing Lady Chiltern did was a symbol of women's emancipation, where she broke the stereotype of society that women must only be passive and domestic. She tried to improve the intellectuals of women through feminine organizations. She emphasized how important women's organizations in the following sentence: "useful, delightful things, Factory Acts, Female Inspectors, the Eight Hours' Bill, the Parliamentary Franchise". That was evidence of the hard work of women like Lady Chiltern who want to improve their quality through the organization. According to feminist point of view, it was good thing because it fits with the vision and mission of feminist that made women more prosperous in terms of education and intellectual.

Another character that can be considered as demon is Mabel Chiltern that refusing marriage arrangement.

LADY CHILTERN.

Dear Mabel, don't talk like that. **Besides, Robert thinks very highly of Mr. Trafford. He believes he has a brilliant future before him.**

MABEL CHILTERN.

Oh! I wouldn't marry a man with a future before him for anything under the sun.

LADY CHILTERN.

Mabel!

MABEL CHILTERN.

I know, dear. You married a man with a future, didn't you? But then Robert was a genius, and you have a noble, self-sacrificing character. You can stand geniuses. I have no character at all, and Robert is the only genius I could ever bear. As a rule, I think they are quite impossible. **Geniuses talk so much, don't they? Such a bad habit! And they are always thinking about themselves, when I want them to be thinking about me.** I must go round now and rehearse at Lady Basildon's. You remember, we are having tableaux, don't you? The Triumph of something, I don't know what! I hope it will be triumph of me. Only triumph I am really interested in at present. (ACT II Page 42).

In Victoria era, marriage was a great thing to be arranged by the family. Robert think, Mr. Trafford deserves to marry Mabel because he has a brilliant future but Mabel refuses to marry a man like that. She think of never marrying a man like that because she did not want to end up like other women who always complained if their husbands did not pay attention to them . Mabel's attitude was a form of rejection of patriarchal rules that were very binding. She showed an independent side in herself by not following a society standard that required women to marry men who are rich and have a high position. Mabel doesn't want to regret it later if she is must be married to the standards of the men that society wants. Mabel is a symbol of a woman's voice to be not dependent on men. Mabel did not depend on her brother, Sir Robert. She felt that her life was belonged to her and other people had no right to take care of it. Mabel according to patriarchal culture was a *demonic woman* because she does not show submissive and dependency. She is not obedient to her brother's orders and she does not depend on her brother in determining her life. She chose her own way of life regardless of the social standards that existed at that time, which is being an *angelic woman* who was obedient and dependent.

Demonic manner for women is also pictured through ambitious women. In *An Ideal Husband*, the ambitious attitude was showed by main antagonist, Mrs. Cheveley. of ambition of Mrs. Cheveley. She emphasized that she was very interested of politics as in the following quote "*Politics are my only pleasure*". Mrs. Cheveley liked politics because it is challenging because for her, politics can provide more benefits. In the Victorian era, the political field was a public sector and only men who could participate

then when women participated in the political field it was certain that she was a *demonic woman*. Demonic woman broke the ethical rules of women who must be domestic and passive. Mrs. Cheveley's participation in politics indicated that she had a big ambition. Mostly women will become passive and think that politics was just a man's business and boring but Mrs. Cheveley broke the stigma and at the same time explained that Mrs. Cheveley has an ambition. In the Victorian era, women should not have ambitions because that would damage their purity as women

The last characteristic of demonic woman is Ambitious being. Ambitious means have too much desire to achieve something. Ambitious in the patriarchal culture is a negative thing because this trait is considered inappropriate for women at that time. Patriarchal culture required women to be passive and submissive. If there is a woman who has ambitious attitude then she is certain to be demonic woman (Gilbert & Gubar, 1979). This is different from the feminist point of view, the ambitious attitude possessed by women is a good thing and should be owned by women. Ambitious women are considered capable of developing their potential without feeling constrained by regulations in society that are considered unfair to women. Many women have good self-potential but they don't develop it because they are blocked by regulations and they feel constrained. Ambitious women would never easy to give up and are likely to break the rules or codes of society's mainstream overlapping of women's rights.

CONCLUSION

The image of women in *An Ideal Husband* is depicted through two images. First, woman as angel is image of women with virtues such as piety, purity, submissive and domestic beings. These images were supported by patriarchal system since there were the ideal image of good women in Victoria society. Second, woman as demon is image of women with masculine behaviors such as aggressive, independence and ambitious beings. They are represented more actively, strong and brave to show the resistance of the stereotypical and patriarchal system that works. These images is connected with the spirit of Victorian era, that it served the image of women through stereotypes constructed by patriarchal system.

The image woman as angel is represented as an image supported by a patriarchal system because the image is a result of patriarchal construction that makes women

inferior to men. Angelic woman is required to be an obedient, pure, righteous and domestic creature. The image is represented by the lady Chiltern character, Lady Markby, Lady Basildon, Mrs. Marchmont and Mabel Chiltern. This stereotype makes women weak, dependent and become marginalized. Besides that, the author presents several characters that are ambivalence characters or have two images at once in one character. These characters are Lady Chiltern and Mabel Chiltern who have an independent attitude which is the attitude of *Woman as Demon* as opposed to the patriarchal system. In addition, woman as demon was successfully represented by the main antagonist character, Mrs. Cheveley. Woman as demon is a heroine for feminism because they oppose patriarchy and become women who independent, aggressive and ambitious beings that makes them different from *angelic woman*. Although, the character presented by the author as a strong and brave women but in the end it still loses and becomes inferior to men.

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