

**THE CULT OF DOMESTICITY AND CHARACTERISTICS OF  
TRUE WOMANHOOD AND JOSEPHINE MARCH'S ATTITUDES  
TOWARDS THEM IN LOUISA MAY ALCOTT'S NOVEL  
*LITTLE WOMEN***

**THESIS**

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**ENGLISH STUDY PROGRAM  
LANGUAGE AND LITERATURE DEPARTMENT  
FACULTY OF CULTURE STUDIES  
UNIVERSITY OF BRAWIJAYA  
2011**

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**THESIS**

Presented to  
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**2011**

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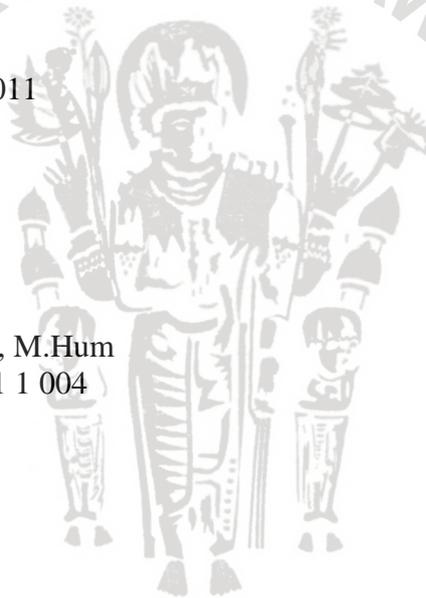
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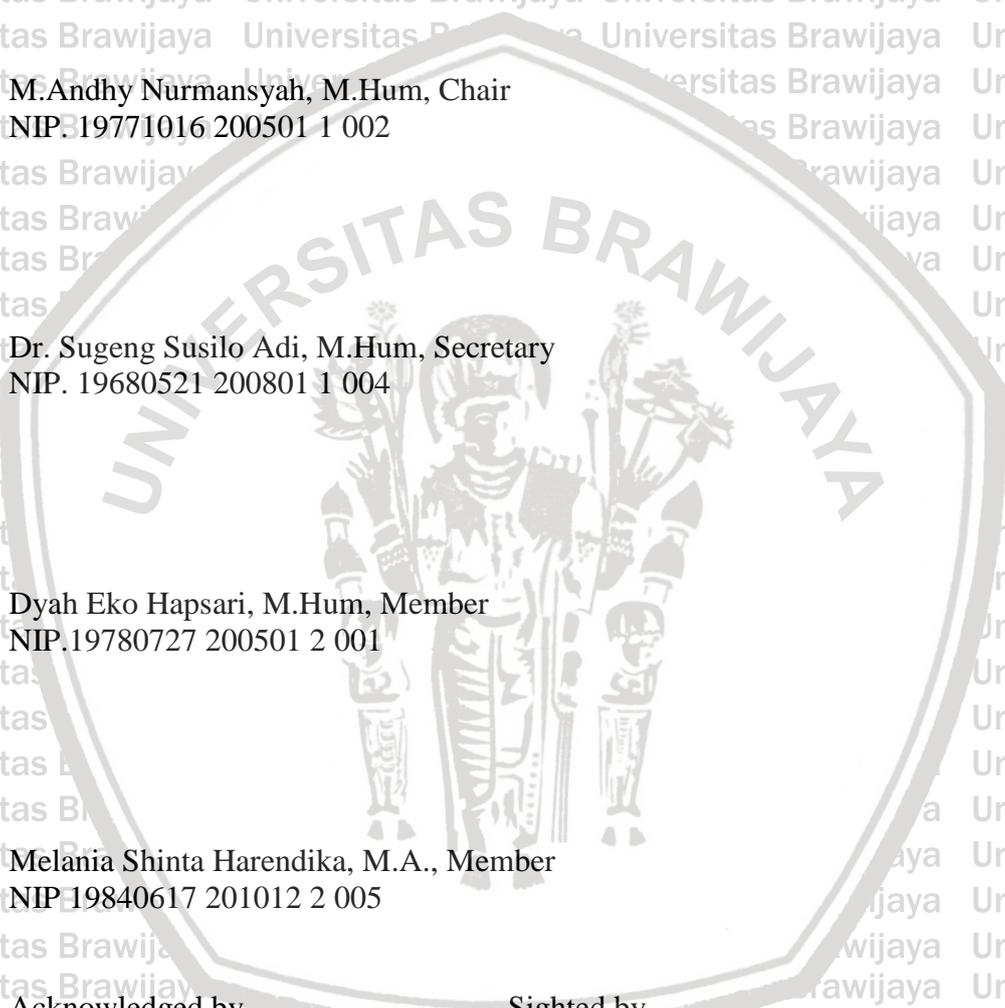
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## ABSTRACT

Putri, Widyarini Susilo. 2011. **The Cult of Domesticity and Characteristics of True Womanhood and Josephine March's Attitudes towards Them in Louisa May Alcott's Novel *Little Women***. Study Program of English, Department of Language and Literature, Faculty of Culture Studies, University of Brawijaya. Supervisor: Dyah Eko Hapsari; Co-supervisor: Sugeng Susilo Adi

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Many rules make women submissive, such as women have to do house chores and only men who are allowed to have jobs outside the house. Like what happened to American women in the 19<sup>th</sup> century, which was known as The Cult of Domesticity and Characteristics of True Womanhood. It includes four fundamental characteristics of a good woman, they are piety, purity, submissiveness, and domesticity. Piety; in the 19<sup>th</sup> century, Americans believed that women had a tendency to a certain religion. Purity, without sexual purity, a woman was not considered as a true woman, but somewhat a lower form of failed woman, worthless of the love of her sex and improper for their community. Submissiveness, a true woman knew her place, and what behaviors were expected from her. Domesticity since the world of work was defined as male, the world of the home was defined as female.

The result of the research shows that the phenomenon of the cult of domesticity and characteristics of true womanhood can be seen in Louisa May Alcott's novel *Little Women*. In this novel, the March family is considered as valid. They possess all of the quality that make them considered as valid women. They conform to the rules and so does with Josephine or Jo, she is considered as piety woman too, since her religiosity when it is compared to the rest of her family the writer sees that March family is piety from their daily life that shows they obey the religion's values. The second point is purity, for she knows the limitation of what a single woman and man are and what things are not supposed to do. Jo conforms to those two principles, but she has her own opinion related to submissiveness and domesticity, which make her unique person at that time. She makes her rebellious acts split all over. She has a disappointment of becoming a girl is caused by limitations of woman's behaviors. For Jo's struggle in pursuing her dream as a writer is very tough, as she never surrenders to be a woman writer, which was not considered as a job that was well accepted for woman at that time. In conclusion, March women are conform with those four principles, and Jo as the most different one in that family is in between, she still obey the principles of Piety and Purity, but against submissiveness and domesticity.

The writer also wants to give suggestion for the readers and other researchers. This analysis could be made deeper by reading the sequence of *Little Women* novel, *Good Wives*, because the development of characters will be seen more when they become adult.

## ABSTRAK

Putri, Widyarini Susilo. 2011. *The Cult of Domesticity and Characteristics of True Womanhood dan Kecenderungan Josephine March Dalam Menyikapinya Pada Novel Little Women Karya Louisa May Alcott*. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (I) Dyah Eko Hapsari, (II) Sugeng Susilo Adi

kata kunci : *The Cult of Domesticity and Characteristics of True Womanhood*, pemberontakan, sikap

Banyak aturan yang membuat perempuan tunduk, seperti perempuan harus melakukan tugas rumah tangga dan hanya laki-laki yang diperbolehkan untuk bekerja di luar rumah. Seperti apa yang terjadi pada perempuan Amerika abad ke 19 yang dikenal sebagai *the cult of domesticity and characteristics of true womanhood*. Hal ini termasuk 4 karakteristik utama untuk menilai perempuan yang ideal, diantaranya adalah; Kesalehan, Kemurnian, Kepatuhan, dan *Domesticity*. Kesalehan; orang Amerika abad 19 percaya perempuan memiliki kecenderungan pada agama tertentu. Kemurnian; tanpa kemurnian seksual, perempuan tidak dianggap sebagai perempuan ideal, bahkan dianggap lebih rendah dari perempuan yang gagal. Kepatuhan; seorang perempuan ideal tahu posisinya, dan tahu perilaku apa yang diharapkan darinya. *Domesticity*; urusan kerja didefinisikan sebagai dunia laki-laki, urusan rumah tangga didefinisikan sebagai dunia perempuan.

Hasil dari penelitian ini adalah fenomena *cult* tersebut dapat ditemukan di novel *Little Women* karya Louisa May Alcott. Sikap para perempuan March sesuai dengan aturan-aturan yang ada, begitu pula dengan Josephine atau Jo, dia termasuk perempuan yang saleh sebab ketika keimanannya dibandingkan dengan anggota keluarga yang lainnya, penulis melihat bahwa keluarga March adalah keluarga yang saleh dilihat dari hidup keseharian mereka yang patuh terhadap nilai-nilai agama. Yang kedua adalah kemurnian, Jo tahu batasan dari apa yang boleh atau tidak boleh dilakukan oleh perempuan lajang. Jo memenuhi kedua syarat kesalehan dan kemurnian, tetapi dia mempunyai pendapat sendiri mengenai kepatuhan dan pekerjaan yang membuat dia memiliki kepribadian yang unik. Dia menunjukkan sikap pemberontaknya, dia kecewa terlahir sebagai perempuan karena adanya batasan-batasan terhadap perilaku perempuan. Jo berjuang keras mengejar mimpinya sebagai penulis, dia tidak pernah menyerah meskipun penulis perempuan pada saat itu dianggap sebagai hal yang tidak wajar pada abad ke 19. Kesimpulannya, sikap perempuan March sesuai dengan 4 prinsip di atas, dan Jo meskipun menentang Kepatuhan dan *Domesticity* namun tetap sesuai dengan Kesalehan dan Kemurnian

Penulis juga ingin memberi saran pada para pembaca dan peneliti berikutnya, bahwa analisa ini bisa dibuat lebih mendalam dengan membaca cerita kelanjutan dari *Little Women* yang berjudul *Good Wives*, sebab perkembangan karakternya akan lebih terlihat lagi ketika perempuan-perempuan March dewasa.

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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Since many years ago, there are many rules which make women submissive, such as women have to do house chores and only men who are allowed to have jobs outside the house. Like what happens to American women in the 19<sup>th</sup> century, which is known as the cult of true womanhood. These cults determine what are good and bad for women. Herndl (1959, p. 98) states that:

Women who were not synchronized with the cults were usually considered invalid. The invalid women were the ones who tried to break the cults which were usually patriarchal. With values courage and assertiveness, these women struggled for equality between men and women.

In other words, women who are not appropriate to the cults of womanhood are considered as invalid women by society around them. Those invalid women usually broke patriarchal roles in which they try to gain equality between them and men.

As it is stated by Beauvoir (1995):

Women -like human beings- were in essence free but that they had almost always been trapped by particularly inflexible and limiting conditions. Only by means of courageous action and self-assertive creativity could a woman become completely free person and escape the row of inferior "other" than men had constructed for her gender. (p.1055)

So it can be concluded that women are limited by certain rules which make their position become lower than men. In order to get more freedom women had to be more active and be braver so that they could flee from the inferiority toward men.

One of literary works which depicts American women in 19<sup>th</sup> century is *Little Women*, this novel gives portrayal how women live in certain rules and how their reaction toward those rules for American's women. This novel is written by Louisa May Alcott in June 1868 and published in October 1868. Alcott struggles with the ladylike behavior that is expected of girls in the nineteenth century.

Although she is required to be calm and stay at home, Alcott is a boyish and she has an unladylike temper that she struggles to control. Like Josephine March or she is also known as Jo in *Little Women*, Alcott could not get over her displeasure in not being a boy, since chance for women are limited. In journal which explains about Alcott (2002, para. 5), it is found that Alcott becomes active in the women's suffrage movement in the United States, whose supporters sought to extend the right to vote to women. Alcott's struggles sympathies are expressed through the character of Jo March in *Little Women*. This story is considered as pioneer of woman's struggles novel, since at that era this kind of narrative is still rare.

Literature actually introduces people to the new world of knowledge and experience. When an author writes his or her work, unconsciously his or her writing is influenced by the environment at that time. Eventually, people may find out significance in literature by looking at what the author says and how he or she states it. Warren and Wellek (1956, p.95) also state in *Theory of Literature* that, "as an author should express the life of his own time fully, that he should be 'representative' of his age and society". From that definition, it can be said that through literature the readers can learn a culture of a particular society because literature is the mirror of the society or the reflection of the spirit of the age. Most

literary works represent the era when the works are made, and so does *Little Women* novel.

This novel is worth analyzing because it reveals sides which are women at that time rarely behave like Jo. This novel brings some new ideas which are novels in the early nineteenth century do not discuss. The foremost character in this novel is Jo with her rebellious characteristics. Jo is the second daughter of Marmee who does not look like women in general tradition, as the contrary of Marmee and her other siblings who have characteristics of ideal women at that time. The characteristics of ideal women at that time are measured by the Cult of Domesticity, an ideology concerning the depiction of an ideal womanhood and also regarding the attitudes about work and family. The Cult of Domesticity includes four fundamental characteristics of good women; they are Piety, Purity, Submissiveness, and Domesticity.

Then Jo's characteristics however still reflects some of women's roles which are at that time considered as appropriate behavior, and yet her disobedient attitudes toward such roles show that she is a kind of rebellion person. The uncertain feeling of Jo makes the researcher curious to reveal and unlock her thought, particularly the thought which is related to her idea about her bravery in behaving defiantly to rules and the pursuing her dream that uncommon at that era.

Alcott as the writer of *Little Women* creates the character of Jo different from the other March's girls. The depiction about Jo's physical appearance foreshadows the rebellious attitudes. Jo's rebellions however are not in the sphere of Piety and Purity, but she rebels toward Submissiveness and Domesticity. That is why the

researcher chooses the title “The Cult of Domesticity and Characteristics of True Womanhood and Josephine March’s Attitude towards it in Louisa May Alcott’s novel *Little Women*”

## 1.2 Problems of the Study

Based on the background stated previously, the problems of the study that can be formulated are:

1. How the cult of Domesticity and characteristics of true womanhood are reflected in *Little Women* Novel.
2. What attitudes of Jo that show rebellion against the cult of Domesticity and characteristics of true womanhood in *Little Women* Novel.

## 1.3 Objectives of the Study

According to the problems of the study above, this study is intended:

1. To reveal women’s lives in *Little Women* novel which reflect the spirit of the obedience toward the rules cult of Domesticity and characteristics of true womanhood.
2. To reveal Jo’s attitudes which are irrelevant to cult of Domesticity and characteristics of true womanhood in *Little Women* Novel.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter presents the review of related literature consisting The Cult of Domesticity and Characteristics of True Womanhood in 19<sup>th</sup> Century, American Women in 19<sup>th</sup> Century in the Work Field, Previous Studies, and Synopsis of *Little Women*.

#### 2.1 The Cult of Domesticity and Characteristics of True Womanhood in 19<sup>th</sup> Century America

Welter (1966, p. 151-152) defines The Cult of Domesticity and Characteristics of True Womanhood as an “ideology concerning the depiction of an ideal womanhood and also regarding the attitudes about work and family.”

Those ideas present a new notion of women's responsibility and role while classifying the cardinal qualities of true womanhood for a new age. Based on Barbara Welter (1966, p. 172-174) there are four fundamental characteristics of a good woman: piety, Purity, Domesticity, and Submissiveness. Then other theory about The Cult of Domesticity and True Womanhood is compiled by Professor Catherine Lavender (1910)

##### 2.1.1 Piety

In the 19<sup>th</sup> century Americans believe that women have a tendency to a certain religion. A modern young woman in 1820s until 1830s is considered as a new Eve that works with God. A religion is contemplated as a good thing for

women, a work which is able to be done in their surroundings. Irreligion women are considered as the most awful human characteristic (Welter, 1966, p. 172-174).

Woman's frugality and energy are really admired and bring pride to her family.

Woman at that time considered as a good one if she will be able to manage her needs, family needs and also her surroundings'. Care not only means for the sake of herself but for the others too. To be a good wife, the women are Biblically charged to help the poor and the needy (Holmes, 2009, para. 5). Even at that time feminist movement slightly raising, but mostly women still hold on to the Biblical instructions, for most of those women are not ready yet for such feminist things and still consider that as morally wrong and does not suitable with Biblical instructions. As it is stated by Holmes (2006, para. 6) many women held Biblical instructions, although the antebellum period shows the rising to activism and feminism in its early forms. But most of women are not yet ready to hold such immoral and irreligious notions.

Besides, there is another guide book related to the religious matters which is in form of story, for an instance John Bunyan's allegories *Pilgrim Progress and II*.

It tells how a good Christian can overcome the obstacles in his way to the heaven.

Many obstacles try to bring him down, but this story gives depictions how to survive. Christian's pilgrimage is followed by his wife and children in the second part. The second part tells about Christian's wife and his sons' journey, it gives an inspiration to women that they can do the same as men in order to reach heaven.

Those two stories are actually kind a depiction of Christian life, which teach goodness and how the Christians' people have to copy the good characteristics of

Christian's family.

### 2.1.2 Purity

Without sexual Purity, a woman is not considered as a true woman, but somewhat a lower form of failed woman, worthless of the love of her sex and improper for their community. And women's Purity is also seen as weapon which is used by good women to control their desires, needs, and willingness for the sake of their own goodness. Then a woman will be considered has power as if she is able to act wisely when facing sexual matters (Welter, 1966, p. 172-174).

American society in 19<sup>th</sup> still holds on the religious values even if it is not as strong as in the Puritans era, cited from (Women of Christianity, para. 7). Female Purity is also highly revered. Without sexual Purity, a woman is no woman, but rather a lower form of being, a "fallen woman," unworthy of the love of her sex and unfit for their company. That is why, American society at that time, holds on to their biblical instruction where a woman has to be appropriate to the teaching in it.

### 2.1.3 Submissiveness

Men are supposed to be religious, pure, but men are never supposed to be submissive like women. A true woman knows her place, and knows what behaviors are expected from her, Burnap (cited in Lavender, 1910, para. 18).

According to Godey (1867, p. 16) in *The Young Ladies Book*: "It is certain that in whatever situation of life a woman is placed from her cradle to her grave, a spirit of obedience and submission, pliability of temper, and humility of mind are

required of her". As cited from Burnap (1910, para. 18) from his book, *The Sphere and Duties of Woman*:

She (woman) feels herself weak and timid. She needs a protector. She is in a measure dependent. She asks for wisdom, constancy, firmness, perseveredness, and she is willing to repay it all by the surrender of the full treasure of her affection. Women despise in men everything like themselves except a tender heart. It is enough that she is effeminate and weak; she does not want another like herself.

Those ideas are common and have already well known by the society, and yet here are some other opinions that are widely notorious and have been said many times, whether a really sensible woman feels her dependence. She is actually able to do many things, but she is aware of her inferiority and as a result she feels thankful for support that she gets. A woman has a head almost too small for intellect but just big enough for love. True feminine genius is ever timid, doubtful, and clingingly dependent; a perpetual childhood (Welter, 1966, p. 172-174).

However, related to the Purity notion Biblical teaching instructs women to be submissive to their husbands as they are the Lord, going so far as to specifically states that a husband is the head of his wife, (Holmes, 2009, para. 4). Women are supposed to be silent in church, not question except in the privacy of the home.

Older women are to teach what is good and religious and to train the younger generation to love their husbands, to live pure lives above reproach, to take care of the home and the sexual needs of their husbands so as not to bring shame on the Lord God. In the pursuit of Piety, wives even sacrifice their bodies to the sensual whims of husbands. Pleases both God and Man is the central and initial education for women, (Holmes, 2009, para. 4).

#### 2.1.4 Domesticity

Based on Welter (1966, p. 163-165) since the world of work is defined as male, the world of the home is defined as female. Part of its value lies in its leisurely aspects. Purity of body and mind is also an essential element of the Godly wife. Even the wardrobe of the 19<sup>th</sup> century American woman with all its corsets, sheaths, and bustles do just that – protects her chastity, (Holmes, 2009, para. 7). It means that, yet women become a house's ornament still they have to take care of their body. Women are demanded to be fancy good yet to be able to do house works too. Besides women become house's ornament who have to be beautiful and yet obedience to God and their husband. More or less its affect to their duty, then work related to house sphere becomes women's most vital occupation. Women increasingly become a complement to leisure, a kind of useless but beautiful object, set by her special setting. The nineteenth-century household is jumbled with beauty, ornate objects, ornate furniture, pianos, and paintings. Colors are mute, darken, and deepen the quiet of the home, and to accentuate the softness, Submissiveness, and leisure of the woman within it, the angel of the house. A good Christian wife is reliable and greatly improves the life of her husband. She also makes clothing and provides food, getting up before dawn to prepare the meal for the household and to plan the work for the day. Woman is set to settle in home, and her role is to be busy at those morally uplifting tasks aimed at maintaining and fulfilling her Piety and Purity.

Needlework and crafts are also standard activities which keep women in the home where women are busy about her tasks of wifely duties and childcare,

keeping the home a cheerful, peaceful place which will attract men away from the problems of the outer world. For the true women, they are supposed to do as follows:

The right to love whom others scorn, the right to comfort and to mourn, the right to shed new joy on earth, the right to feel the soul's high worth, such woman's rights a God will bless, and crown their champions with success (Welter, 1966, p. 172-174)

The Cult of Domesticity is developed as women lost its function as economic unit. Women remain in the home, as a kind of cultural hostage. Women are expected to support the values of stability, morality, and democracy by making the home a special place, a shelter from the world where her husband could get away from the highly competitive, unstable, immoral world of business and industry (Welter, 1966, p. 170)

Besides women have to keep the steadiness of home, then in the other side men have duty too. It is widely expected that in order to succeed in the work world, men have to adopt certain values and behaviors: materialism, aggression, vulgarity, hardness, rationality. But men also need to develop another side of their nature, a human side, an anticompetitive side. The home becomes the place where they could do this and this is where they could express humanistic values, aesthetic values, love, honor, loyalty and faithfulness. Then now home no longer becomes an element valued for its function in the community but rather for its separation from the community and its service to its members.

Terhune (cited in Holmes, 2009, para. 8) a writer and opponent of women's rights, states that developing a quality family and home is the best profession a woman could have. In the separate sphere of public (male) and private (female)

identities, women are cautioned to maintain virtue and propriety. The most obvious fact in the family is the differences in the sexes and it is here in these separate spheres that the family finds its —sweet and sacred bond (Abbott, p. 23).

However, he affirms that difference does not make someone becomes more important or superior to the other, which supports in his review as a promoter of feminism matter. Women competence in housekeeping and entertaining and the development of a good family are her measure of success (Solomon, 1985, p. 37).

Those statements basically mean that whether a family is considered as a good one or not depends on quality and ability of the women in that house. The house chores are meant to be women's profession, and then if in that house are managed by a good woman and run well, so it could be said that the growth of the family is successful. Both of the house condition and the children are well balanced.

Norton et. al. states that the education of majority middle class is limited to the bare essentials of basic literacy, domestic skills, and perhaps the female accomplishments' of music and painting. She asserts that too much education — of the scholarly nature — makes a woman categorically unfeminine (2005, p. 26).

That is why women's education mostly is limited, since based on society it could be considered as women who are not reflecting women attitude, where women is supposed to be under man even in the intelligence aspect. Then it makes the women's education subjects are limited such as in the field which are related to house ornament. As stated by Nash, author of *Women's Education in the United*

*States* affirms that women's education has ornamental characteristic such as limited to music, needlework, or the fine arts (2005, p. 36). It means that women's

education has to be able to support the requisite of successful family as it is stated above. Women are only formed to be able to complete the house need such as taking care of the children well and running the house chores.

From those theories above, the Cult of Domesticity will become the guidance to cross check whether the character of Jo in the *Little Women* novel is appropriate with a figure of ideal American woman in 19<sup>th</sup> century or not. Then there is one more additional way to check the character's appropriateness toward the society's standards related to women Domesticity. Women mostly live at home such as what is stated in Cult of Domesticity about women Domesticity, yet there are some of them who have an occupation outside house. Here are some American women occupations which are usually held and still accepted by American society in 19<sup>th</sup> century, such as:

#### A. The Working Class

Working in factories or farms or other jobs that could raise families' income are commonly done by this class. But here are other common jobs that are available for the lower and working class.

##### 1. Teacher

Working class women as it is stated by Beecher should give contribution and become —missionary teacher, and upper-class women should do —whatever they could to contribute to the proper education of American children (1976, p. 173).

Towne also states that educator or teachers as one of most common works which are commonly done by American Women in 19<sup>th</sup> century, an educator tends to teach children of a family and yet in other side she is still tutored by her mother or

her other sisters. Teaching is considered as one of allowed occupation to be done by American women in 19<sup>th</sup> century since education is one of the requirements to fulfill the fundamental requisite in Domesticity, to be a good wife means having good skills and ability in taking care of family. This occupation is also held by the Middle Class too since many families want their children to be the best, so they try to hire teacher. So this occupation becomes one of the most chosen jobs which are held by American women at that time.

## 2. Maid

Maid becomes one of alternative occupations for American women since most of wealthy families need maid to take care of the house chores because they have already been busy with family's business so that they do not have enough spare time. So this opportunity is used by the working class to get some money to help their family's economy.

## 3. Nurses

Nurses become one of most common occupations chosen by American women in the 19<sup>th</sup> century because at that time there are some wars such as civil wars, so there are many women from working class are engaged to this occupation.

## 4. Laundress and Seamstress

These ladies could very well do this job at home; working to launder and repairing clothes, knitting and crocheting, adding lace to dresses, ironing, and pressing clothes (Towne, 1999, para. 11). This work arises because of the existence of wealthy families which chose not to do those kinds of works by themselves.

## 5. Midwives

This occupation becomes one of alternative jobs for American women to do because many women need the midwives to help them while giving birth.

#### 6. Dressmakers

The same as the Laundress and Seamstress, this occupation exists because the wealthy families do not want to do this kind of work by themselves.

#### B. The Middle Class

Since the middle class gives more attention to their children then they try to give the best education for them, especially their sons. They give more attention on meeting these needs than ever before as new opportunities open up for their sons to improve and take the idea for being successful in life. It is not all about inheritance with these families as it is ambition to strive to have stability and success (Towne, 1999, para. 13). Although the ideal married women in the 19<sup>th</sup> century America are not supposed to work, women do contribute to the family's well-being. Wealthy women plan formal dinners, balls, and other social gatherings that are crucial to their husbands' political and business success. Middle-class women also sew for what they call pin money, small amounts of money that can give contribution to balance the family budget.

It is also common in middle and working-class families for sons to be sent to school, while their teenage sisters support this schooling by working in a factory, teaching in elementary schools, or taking in sewing. Such works are considered acceptable as long as they are either done in the house or by unmarried young women.

### C. Upper Class

The upper class women are used to live in luxury, once they have their own household and plantation to run however, things change drastically for the young ladies. She has to take over all the responsibilities involve in running a slave plantation. She is a nurse to the slaves and she is in charge of making their clothes, overseeing the food preparation and managing the work plans. These women are lucky enough to have their slaves to take care of household chores like cleaning or cooking, (Faragher, 1979, para. 12).

American women endure many inequalities in the 19th century. They are denied the vote, banned from professional schools and most higher education, forbidden to speak in public and even attend public gathering, and unable to own property. Despite these obstacles, a strong women's network springs up. Through letters, personal friendships, formal meetings, women's newspapers, and books, women further social change. Intellectual women draw parallels between themselves and slaves. They daringly demand fundamental reforms, such as the abolition the movement to end slavery in America and women's suffrage. Their works are the front line of intellectual expression of a larger women's literary tradition that includes the sentimental novel. They demand to the emotions and often dramatize debatable social issues, particularly those touching the family and women's roles and responsibilities.

### 2.2 Synopsis of Little Women

The beginning of *Little Women* implies the story of John Bunyan's *The Pilgrim's Progress*. *Little Women* itself tells about the struggle of women in March

family in New England in the nineteenth Century. Marmee or Mrs. March takes care alone her four daughters —Margaret, Josephine, Elizabeth, and Amy— because her husband goes to Washington, DC to serve as a Union chaplain in the Civil War. The Marches' life changes after they lose their prosperity. But Marmee is a wise mother who always has good ideas to help her daughters to pass their hard life. All of her daughters are submissive, except Jo who likes to rebel and feels that lady-like behavior is not suitable for her. Thus she is the unique one of all, since she tries to behave differently from what the society expects toward a girl or a woman.

The girls love each other although they often have quarrels, and yet they protect each other because they realize that the presence of sibling is more valuable above all. The Marches have a neighbor, Laurie and his grandfather. Their presence gives another color to their life especially for Jo since she likes to behave like a boy then she feels that she and Laurie can be good friends. Her boyish attitude is sometimes criticized by her mother and Meg, the eldest, and yet she never changes her behavior and she still wants to replace their father's position along his absence. She feels that women's rules are too complicated and gives limitation to her willingness on how to get more freedom like boys.

Then in one mournful day, their life becomes even harder not because their lack of poverty, but because Mr. March suffers from a serious illness in Washington and Beth is caught by a disease that threatens her life. Their lack of money arouses Jo's willingness to give more contribution. She sacrifices her hair to be sold in a store as a wig in an exchange to get more money to pay her mother

fee to go to Washington. Jo also works as a writer even actually a female writer cannot be accepted since it is not common at that time. The struggle of the March girls to take care of Beth while she is in her deathbed is so complicated because their mother goes away to take care of their father's illness. In that condition the two eldest have to take care of Amy's health too. They do not want Amy to be caught by the same disease as Beth's, so that they send Amy away to Laurie's house. The Marches are scattered and yet because of that problem, their love for each other grows even greater.

Their life gets better after Marmee returns back from Washington after their father gets well. With the patient care of Marmee and the March girls, Beth also survives from the disease and it means Amy can come back to the house. The unity of March family brings happiness toward all of the people in that house. But Jo feels somewhat a little unhappy with the presence of a man in Meg's life. Then Mr. Brooke -Laurie's tutor- and Meg are engaged by the end of the story.

### 2.3 Previous Studies

The first is a study which has been conducted by Marbet Holmes (2009), and the topic is *Circumcision of the Female Intellect: 19th Century Women Who Opposed Scholarly Education*. The writer finds that women who are opposed scholarly education argue that God has not created men and women equally; therefore, women should not desire nor be granted equality in social expectations or roles but remain in the sphere of gender difference. These women prefer the Biblical submission to male-dominant authority, the domestic tranquility of doilies and embroidery, the notion of the morality of motherhood, and the absence

of intellectual stimulation and development -objecting to academic education and its consequential outgrowths of political participation, gainful employment, matrimonial choice, and independent living. It is here among these women we find the desire for womanly piety, Purity, social graces, and the necessity of the development of Christian character.

The second one is a study which has been conducted by Heidy Parvitasari (2009), and the topic is *Patriarchal Ideology in Devil Wears Prada Movie*. Hence the writer finds that patriarchal ideology is still implemented by society. The emancipation of woman has made many changes in society but still there is a patriarchal perception that binds them to develop their career and personal life. This study shows that women are still psychologically and physically weaker than men when they have to reach their dreams. Consequently the patriarchal system forms women's perception to see themselves as weak creature. It also influences to the view of other women in society especially in the way they look and the ability in maintaining their career and personal life.

The first one presents the women who are opposed scholarly education in 19<sup>th</sup> century and the second one is shape of women limitation nowadays. However the difference of this study with those two is, this study conducts a research in women's rebellious attitudes in 19<sup>th</sup> century America, which is at that time that notion is still rare. This thesis has Josephine such a rebellious character in 19<sup>th</sup> century and provides the depictions in real life circle of American women through March family in *Little Women* novel.

## CHAPTER III

### FINDING AND DISCUSSION

This chapter discusses the research problems and presents the result of them.

The discussion is classified into two subchapters since it needs a wider concept to acknowledge first the ideas that are related to how the circles around Josephine as the main subject of analysis face the Cult of Domesticity and Characteristics of True Womanhood. Then in the next subchapters, those four is to explain how Jo is in between by breaking Submissiveness and Domesticity.

#### **3.1 Analysis of the Cult of Domesticity and Characteristics of True Womanhood in *Little Women* Novel**

Power imbalance due to gender inequality in some cultures can be traced in literary work. As we can see in some literary works the symptoms of gender inequality mostly happen to women. It is because literary works are kind of portrays of general issues in a certain time and community. For example is the condition of a country can be seen in a story as a setting, like what kind of war that happens and how the situation is. Readers can even see behavior of a certain society from characteristic of the characters which are engaged in the story, such as how a woman has to behave and what kind of rules which become standard for women. For an instance, America in 19<sup>th</sup> century, a woman is considered as the good one if her behavior is suitable to certain rules. One of the rules related to women which is well-known at that time is The Cult of Domesticity and Characteristics of True Womanhood which is an ideology concerning the

depiction of an ideal womanhood and also regarding the attitudes about work and family (Welter, p. 151-152).

*Little Women* is suitable to be analyzed since everything in the novel tells about the condition at that time. The reader can see how the characters in this novel behave. Based on *The Cult of Domesticity and Characteristics of True Womanhood*, there are four fundamental characteristics of a good woman: piety, Purity, Domesticity, and Submissiveness. The writer will dig each of the elements deeply.

### 3.1.1 Piety

In the 19<sup>th</sup> century, Americans believe that women have a tendency to a certain religion (Welter, 1966, p. 172-174). Religion is thought to be a good thing in women, a salve for a potentially restless mind, an occupation which could be undertaken within woman's proper sphere, the home, cited by Gibson in *The Cult of Domesticity and True Womanhood* (1910, para 9). *Little Women* novel is influenced by John Bunyan's *Pilgrim Progress I and II*. It sets the atmosphere of religiousness in *Little Women*'s story especially in parts which are related to religious matter. *Pilgrim Progress* becomes the March daughters' guidance book beside bible

The allegory tells of Christian, an *Everyman* character, who must make his way from the "City of Destruction" to the "Celestial City" of Zion. The figure of his being weighed down by a great burden stands for the awakened sinner's being convicted of his sins by God's law as written in the Bible. The burden, which would cause him to sink into hell, is Christian's acute, immediate concern that impels him on his journey. During his travel, he must make his way past hazards. Due to the long popularity of this devotional book, many of these phrases have become proverbial in English. (*The Pilgrim Progress*, n.d., Para. 2)

It tells how a good Christian can overcome the obstacles in his way to the heaven.

Many obstacles try to bring him down, but this story gives depictions how to survive. Christian's pilgrimage is followed by his wife and children in the second part, *Pilgrim Progress II* tells about

Christiana and sons, who once denounced Christian's ideas, follow his path to the Celestial City. With a longer time taken by the pilgrims to reach their journey's end, which includes marriage and childbearing, the Second Part illustrates more than the First the idea that the pilgrimage is the life of the Christian figuratively traveling from this world to heaven. By its female heroines it shows how women too can be brave pilgrims as well as men. (*The Pilgrim Progress*, n.d., Para. 3)

The second part tells about Christian's wife and his sons' journey, it gives an inspiration to women that they can do the same as men in order to reach heaven.

In *Little Women*, Jo and all of her siblings read *Pilgrim Progress* and try to follow the good example of Bunyan's. The March women are considered as religious family, it can be seen even from the first chapter "*Playing Pilgrim*" when all of March daughters are used to play *Pilgrim Progress*, and her mother, Marmee reminds them that it is not too childish to play *Pilgrim Progress* since they have already been at their age for actual pilgrim in their achievement to reach real heaven instead of City of Celestial. This novel is much influenced by John Bunyan's work entitled *Pilgrim Progress*, which is a Christian allegory. Allegory itself is:

A form of extended metaphor, in which objects, persons, and actions in a narrative, are equated with the meanings that lie outside the narrative itself. The underlying meaning has moral, social, religious, or political significance, and characters which are often personifications of abstract ideas as charity, greed, or envy. Thus an allegory is a story with two meanings, a literal meaning and a symbolic meaning. (*Literary Terms*, n.d., Para. 1)

Alcott (1868) as the writer puts *Pilgrim Progress II's* term since it has a close relationship to her novel *Little Women* where the characters in both stories are women. As information, *Pilgrim Progress II* quite resembles to *Pilgrim Progress* but the difference lies in the characters, while in the first is Christian and in the second part is his wife and his four sons. The goal is the same that is to reach Celestial City or heaven. Bunyan makes *Pilgrim Progress II* just to show that there is no difference between men and women in their effort to go to the heaven, everyone has their opportunity equally before God. The reader can see, it seems that Alcott wants to do like what Bunyan does which is to give the women courage to live well in God's path until they reach their last resort, heaven.

In *Little Women* novel, there are some chapters which are named similarly to *Pilgrim Progress* terms both of *Pilgrim Progress* and *Pilgrim Progress II*, it just seems like a simple thing but it has a significant meaning. Such as in the sixth chapter "*Beth Finds the Palace Beautiful*". In *Pilgrim Progress* there is a term of Palace Beautiful that means a palace that serves as a rest stop for pilgrims to the Celestial City, and in *Little Women* it refers to Mr. Laurence's house in which is depicted as a house full of splendid things. It reflects one of the characters in *The Cult of Domesticity and Characteristics of True Womanhood*, piety. Beth is an example of girl that obeys all of the rules, for she believes *Pilgrim Progress* as her second guidance after the Bible itself, where it could indicate that this novel indirectly tries to show that the characters in *Little Women* novel are pious. Beth imagines Mr. Laurence's house as the place for pilgrim to take a pause and get some fancies before continue the journey to reach heaven or celestial city such as

what the *Pilgrim Progress* says.

In the second chapter, "Merry Christmas", when they get Christmas gift from their mother, Marmee, Marmee says "Look under your pillows Christmas morning and you will find your guidebook," (Alcott, 1868, p.11). Then Margaret or Meg as the oldest daughter thinks something good to her sisters related to those books that they get from Marmee.

"Mother wants us to read and love and mind these books, and we must begin at once. We used to be faithful about it, but since Father went away and all this war trouble unsettled us, we have neglected many things. You can do as you please, but I shall keep my book on the table here and read a little every morning as soon as I wake, for I know it will do me good and help me through the day." (Alcott, 1868, p. 13).

That book has two possible meanings which indicate that those books consist of story which tells something good or even it can become their guidance since Margaret or Meg says that they used to devote to that book when March family is in stable condition or before all of the troubles come to them. When they finally could get used to live in harsh life, Meg wants their life back again like it is then.

It can be indicated that Meg talks about her sisters who should get back to their habit related to their faithfulness to their religious view through re-read the guidance book which possibly means that the book is their scripture bible since they are Christians. Meg tries to imitate Marmee's ways to be their good role model to bring them back to March's habit which is very firm toward their belief.

Then the second possibility is *Pilgrim Progress* book which the terms are widely used by Alcott in her novel. Whichever is the right one, both of them bring religious message in it. As we know that *Pilgrim Progress* is a Christian allegory which tells about a journey of Christian in an aim to reach heaven through right

ways. So it can be concluded that the most possible book the March daughters get is *Pilgrim Progress* since it tells about people's Piety in an interesting ways, and of course because in *Little Women* is found many terms of *Pilgrim Progresses*.

A lot of metaphors are used in *Pilgrim Progress*, and many of those metaphors in form of the characters and places in the story are subjected to religious terms. Such as, the simplest one is, the main character which is named Christian, a man who begins a journey of progress toward spiritual achievement.

Then Christian companions or people near him are named after religious terms like Help, Faithful, Hopeful, Evangelist, Piety, Prudence and many more. Like what is happened in *Little Women*, for an instance Jo says to her siblings "We were in the Slough of Despond tonight, and Mother came and pulled us out as Help did in the book. We ought to have our roll of directions, like Christian..." (Alcott, 1868, p.11). In those two sentences which are said by Jo, there are four terms that come from *Pilgrim Progress* terms, first is Slough of Despond the swamp on the way to the Wicket Gate, one of the hazards of the journey to the Celestial City, it can be associated as obstacles that have to be conquered by pilgrims. Celestial City means a place which becomes the main aim of every faithful pilgrim, heaven.

Then Help is the one that helps pilgrims out of Slough of Despond, and also Christian himself who is the main character in *Pilgrim Progress*, the pilgrim who wants to get into Celestial City through right ways. (*Places encountered on the Pilgrim's Progress*, n.d., para. 3)

Same goes to the following chapters, "*Jo Meets Appolyon*" and "*Meg goes to Vanity Fair*" are similar term used in *Pilgrim Progress*. Appolyon in *Pilgrim*

### *Progress*

Foul fiend whom Christian encounters in the Valley of Humiliation. The monster has scales like a fish, wings like a dragon, feet like a bear, and a mouth like a lion. Out of a hole in his belly belch smoke and flame. Christian has a narrow escape from death when Apollyon attacks him. (cited from *Cliffs Notes's Characters List*, n.d., para. 12).

His encounter with Apollyon is actually a metaphor of the "fruit of those slips" he has made along the way (*Cliffs Notes Valley of Humiliation and Gaius' Inn*, n.d., para. 18). So does with term "*Vanity Fair*", Vanity Fair in *Pilgrim*

*Progress* means kind of place which has temptations, and also the King's Highway passes through this place, in which a fair is held. (*Places encountered on the Pilgrim's Progress*, n.d., para 3). The *Pilgrim Progress* terms are not only found in the chapters' title of *Little Women*, but also in the story. The readers can find many *Pilgrim Progress* terms used by Alcott in characters' conversation too.

Those titles show how the March women are pious by applying *Pilgrim Progress'* terms which are indicated as religious matter. These titles show that this novel provides some conflicts but still lingers on religious affair. Even when the characters in the novel are facing problems, yet the readers still remind many times through using *Pilgrim Progress'* terms that even in confronted with both of personal and social problems are actually there is still religion to hold on. The purpose of this novel uses many *Pilgrim Progress'* is because this novel is a kind of didactic novel. So it has to bring so many depictions of good deeds to the readers especially the young readers.

The purpose of Bunyan's excerpts of *Pilgrim Progress* are put in *Little Women* is to give religious values in the novel. All of March women love *Pilgrim*

*Progress*, this implicitly means that they are religious too, since Marmee gives such a religious book to her daughters in order to teach them religion through interesting method. The four March daughters apply the message of the story well in their real life. Many signs that implicitly show the March women are religious, such as in the chapter 8 "*Jo Meets Apollyon*".

Once Jo is really furious for Amy burns her little book which in it is written her masterpiece like what all of the March women know that Jo's book is the pride of her heart, and is regarded by her family as a literary sprout of great promise. Jo has an intention that someday she could become a writer, and yet all of her hard work is burnt up by her littlest sister as the result of their quarrel before. It really makes Jo lost her sanity and becomes very mad to her. For both of them have less control in managing the temper, so that it makes the situation turns out to be even harder. As stated in the following quotation,

Jo had the least self-control, and had hard times trying to curb the fiery spirit which was continually getting her into trouble. Her anger never lasted long, and having humbly confessed her fault, she sincerely repented and tried to do better. Her sisters used to say that they rather liked to get Jo into a fury because she was such an angel afterward. Poor Jo tried desperately to be good, but her bosom enemy was always ready to flame up and defeat her, and it took years of patient effort to subdue it. (Alcott, 1868, p. 70).

Jo actually is a kind of person who is very humble, she could not angry for a long time and she tends to plead guilty soon for her mistakes after a quarrel. But this time is an exception above all of the clashes that ever happens to her. She could not calm her rage down after her loss. The rest of her family may not feel as that miserable for the lost of Jo's little book, but for her it is similar to a few part of her life is gone. Her huge anger leads her to abandon the safety of Amy so that

this chapter is entitled "*Jo Meets Apollyon*". It has similar feature to *Pilgrim Progress* which Jo encounters an enormous rage within herself which is metaphorized as meet horrible Appolyon, which brings bad thing not only for her but also for her family. Appolyon itself according to CARM - The Christian Apologetics & Research Ministry: Apollyon Greek for "destroyer." He is the angel of the Abyss, "They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon," (cited from *Christian Apologetics & Research Ministry*, para. 1). Apollyon simple meaning is destroyer that is why the title "*Jo Meets Apollyon*" gives the reader visualization about what kind of problem which is related to horrible anger that Jo encountered.

Marmee tries to help Jo to defeat her anger by suggesting her to pray. As the reader can read "Watch and pray, dear, never get tired of trying, and never think it is impossible to conquer your fault," (Alcott, 1868, p. 75). Marmee's comfort sounds somewhat simple, and yet it has deep meaning. This means March women still hold such a religious notion to find solution for the problem that they has encountered. March women believe that religion can give the best way out for a problem. As the reader can see that March women are religiously observant, they hold tight Christianity's values and apply those in a lot of aspects while running their daily life.

Then the lesson that is given from Marmee related to the faithfulness toward religion can still be seen in the "*Jo Meets Apollyon*":

My child, the troubles and temptations of your life are beginning and may be many, but you can overcome and outlive them all if you learn to

feel the strength and tenderness of your Heavenly Father as you do that of your earthly one. The more you love and trust Him, the nearer you will feel to Him, and the less you will depend on human power and wisdom. His love and care never tire or change, can never be taken from you, but may become the source of lifelong peace, happiness, and strength. Believe this heartily, and go to God with all your little cares, and hopes, and sins, and sorrows, as freely and confidently as you come to your mother. (Alcott, 1868, p. 77).

Here, Marmee teaches Jo how to manage emotion by means of religious ways. Marmee's says that every problem has its own way out if we deem it through the power of religion. Marmee teaches Jo a lesson which is learnt by her own experience that if we believe in God, everything will be much easier since we will get closer to Him and lessen our dependency to mankind. It does not mean that people no longer need each other and yet it will help someone to become even stronger when facing separation or distance. For an instance when Jo asks her mother how in the world she could survive without her father's help in managing her anger. As Jo's has known that along this time his father is the one who gives warning sign to Marmee when she will burst into anger such as what happens in page 76-77. By her husband's help, Marmee tells Jo that she could control her rage in front of their daughters. Marmee also admits that at the first time by Jo's father departure to war, Marmee feels weak.

But soon after she remembers her Piety to her believe, she gets back her strength through God's hand. Marmee convinces Jo that by getting closer to God it will help Marmee feels that there is still another savior which she forgets at the feeling of desperation of loosing, Marmee sobers from her weak to the strong faith that God never leaves her and will be near to her whenever

she is as if she puts her trust in Him. As sequences, it will reduce people's feeling of loneliness and loss. The distance between Marmee and Mr. March will not be a matter anymore for Marmee, because she has already put her sincerity to God, she does not feel alone anymore. Marmee teaches Jo by trusting God her problem with whole of her earnestness will have a great impact to someone by bringing back the strength of loss and the misbehave acts to the right path. Marmee encourages Jo that she will be able to overcome her anger problem through believing in God's power.

It makes Jo realize that there is not any single problem in this earth which does not have a solution. She gets enlightenment from her mother, and it makes her faith toward her belief become even stronger. Like in the passage in page 77,

...and in the silence which followed the sincerest prayer she had ever prayed left her heart without words. For in that sad yet happy hour, she had learned not only the bitterness of remorse and despair, but the sweetness of self-denial and self-control, and led by her mother's hand, she had drawn nearer to the Friend who always welcomes every child with a love stronger than that of any father, tenderer than that of any mother. (Alcott, 1868, p. 77).

From the paragraph above we can see that Jo finally finds her enlightenment to back to the God's path through her mother's guidance. She feels that God's help is real and it can come in any kind of ways. For now Jo feels that she is not alone in facing that problem, because instead of feeling desperate of her incapable in controlling her anger, she has a good model, Marmee who is at last could pass the anger problem and the last is, there will always be a very faithful friend who will

love her sincerely more than anyone in the world. Her most faithful friend here is no one but her God almighty.

Other part which is related to Piety is in chapter 13 "*Castle in the Air*" when they are on little picnic and talk about *Pilgrim Progress* for Beth's dream about to go to the Celestial City, and Jo answers her "You'll get there, Beth, sooner or later, no fear of that," says Jo. "I'm the one that will have to fight and work, and climb and wait, and maybe never get in after all." (Alcott, 1868, p. 132). Beth's goal is to reach heaven and yet she is not confident enough to get there. However Beth gets encouragement from Jo even Jo feels unsure about her opportunity about it.

While Jo tries to encourage her little sister, and at the same time she feels a harder time for her to get into Celestial City instead of saying heaven. Jo feels that her Piety is not as great as her sister's, and tries to cheer her sister up. Then Beth also gives courage to Jo still in page 132,

"If people really want to go, and really try all their lives, I think they will get in, for I don't believe there are any locks on that door or any guards at the gate. I always imagine it is as it is in the picture, where the shining ones stretch out their hands to welcome poor Christian as he comes up from the river." (Alcott, 1868, p. 132).

Beth believes that every person who has immense willingness and always keeps trying never gives up; there must be a way for she believes that there will not be any problem that do not have a way out. Beth even has a wonderful imagination about angel (in *Pilgrim Progress*, the shining one refers to angel) that will raise obedient pilgrims after struggle their best in their life.

Then in the Chapter 15 "*Telegram*", in the middle of chaos after knowing that Mr. March is sick, Marmee still remembers about religion matters, "...and to pray the fervent prayers which only mothers utter..." for she prays and keeps massive belief that problems will not be last forever "Be comforted, dear soul! There is always light behind the clouds." (Alcott, 1868, p. 153). It can be seen that Marmee is a good model of mother. She wants to give examples to her daughters that in a harsh condition God is the savior for even the most impossible matter. This is good to be done for a mother since children usually copy their parents' acts and on how they solve problem as well.

In the chapter 16 "*Letters*", the March daughters enter their real harder life than ever, when their mother finally has to take care of Mr. March in war district in Washington :

...the sisters lit their lamp and read their chapter with an earnestness never felt before. For now the shadow of a real trouble had come, the little books were full of help and comfort, and as they dressed, they agreed to say goodbye cheerfully and hopefully, and send their mother on her anxious journey unsaddened by tears or complaints from them. (Alcott, 1868, p. 154).

Here the readers can see that March girls' Piety becomes stronger, they read the little book sincerely, in which as stated before, that this book is about religious notions. They read the book as guidance in order to make their relation to God becomes closer, so that it will thicken their faithfulness. They tries to get closer to God in order to be able to become stronger when their mother has to leave to take care of Mr. March who suffers from an illness while he is in war. The girls try to

send her mother departure sincerely and they send prayers for their father's health along with Marmee's leave.

Then still in chapter 16 "Letter", March girls show their gratefulness to Mr. Brooke because he will accompany Marmee to go to Washington. The March sisters gratefulness is shown in this line "...and Mr. Brooke looked so strong and sensible and kind that the girls christened him 'Mr. Greatheart' on the spot" (Alcott, 1868, p. 155). Mr. Greatheart term can be found in the Pilgrim Progress Part II, stalwart and well-armed Christian soldier, who is assigned by Interpreter to escort Christiana and her party to the Celestial Gate; he is a great giant-killer, and fond of giving religious advice and delivering sermonettes on almost any occasion. (*Pilgrim Progress's Characters List*, n.d., para. 26). From those examples above, the writer finds that March women are religious. The March daughters are raised in such religious family, March family hold a lot of religious matters, apply religious values, and have a great faith to their God.

### 3.1.2 Purity

Purity in America's 19<sup>th</sup> century is considered as important thing, in which it is explained in Cult of Domesticity and Characteristics of True Womanhood.

Without sexual Purity, a woman is not considered as a true woman, but somewhat a lower form of failed woman, worthless of the love of her sex and improper for their community (Welter, 1966, p. 172-174). People's ideas at that time are the same with the religious notions. It happens because the society still holds on the religious values even if it is not as strong as in the Puritans era. Female Purity is also highly revered. Without sexual Purity, a woman is no woman, but rather a

lower form of being, a "fallen woman", unworthy of the love of her sex and unfit for their company. Those words indicate how meaningful virginity for American's society is at that time, the unmaiden woman is categorized as low level in society.

In *Little Women* novel, the writer finds that those women in March are considered as true women since they can keep their Purity well. For example in part "*Meg Goes to Vanity Fair*", when Marmee answers Jo:

"Then we'll be old maids," said Jo stoutly.

"Right, Jo. Better be happy old maids than unhappy wives, or unmaidenly girls, running about to find husbands," said Mrs. March decidedly. "Don't be troubled, Meg, poverty seldom daunts a sincere lover. Some of the best and most honored women I know were poor girls, but so love-worthy that they were not allowed to be old maids. Leave these things to time. Make this home happy, so that you may be fit for homes of your own, if they are offered you, and contented here if they are not. One thing remember, my girls. Mother is always ready to be your confidant, Father to be your friend, and both of us hope and trust that our daughters, whether married or single, will be the pride and comfort of our lives." (Alcott, 1868, p. 132).

Marmee comments on Jo's statement when she says that it is better to be old maids. Here the writer sees that Marmee implies being single and unmarried is much better than becoming unmaiden girl and chasing for a man who wants to marry her. From Marmee's statement, the writer notices that Marmee teaches her daughters that better to be an unmarried but pious and happy. Marmee who is a religious woman is honored a pious one, she is a kind of good examples of a pious woman for she is usually obedient to what is written down in scripture (1 Corinthians 6:12-20) related to virginity,

"All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food"—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will

also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." (Bible Study Tools. 2011, para.1)

As the verse in Bible says that body is not for sexual immorality, it means that people have to really take care of their Purity well. For God, the virginity is an important thing; in the scripture even the word says "Never" is followed by exclamation mark. It is depicted that how serious the matter is for His religious people. God truly prohibits His people prostitute themselves since it is hated by Him. The warning has been sent by Him for those who obey Him through the scripture, then He hopes that His people especially women will follow his guidance.

Marmee is a kind of good examples of a pious woman for she is faithful to what the Bible says, that is why she tells her daughters not to be the lowest one from a failed woman. She implicates that the unmaiden women are much worse than those who do not marry. It is better to be maiden than has to chase a man in order to marry unmaiden one. March daughters who are very obedient confirm their mother's words which they know for sure that Marmee's words must base on religious concepts.

Another kind of example related to Jo's Purity is in chapter "*Laurie Makes Mischief, and Jo Makes Peace*" when Laurie creates such disaster for Meg by making a fake letter from Mr. Brooke which in his letter confesses his feeling and proposes her. For the March women, it is such a shame disaster, love and marrying things should not become a joke at all because it could hurt someone's

feeling. Marmee tells Laurie not to tell such this shame thing to anyone, and Laurie promises not to do. While Laurie feels guilty and makes his grandfather furious and shakes him in his arms. Jo comes to persuade Laurie not to run away from his quarrel with his grandfather whom has been hurt his pride of being a man. Yet Laurie asks her to run away to Washington D.C where Mr. March and Mr. Brooke are there. Jo who has an adventurous nature, at first is tempted to follow him for challenging activity suits her best.

However, she remembers her role; she is a woman and realizes what a good woman should behave. "If I was a boy, we'd run away together, and have a capital time, but as I'm a miserable girl, I must be proper and stop at home. Don't tempt me, Teddy, it's a crazy plan." (Alcott, 1868, p. 196). She shows that her instinct wants to be free and yet her faith that says she is a woman is the opposite. But her heart truly leads her to the right path. She realizes woman's destiny is somewhat lower than man's freedom. It means that she is not allowed to hover around with boys everywhere for it is impolite to do for a woman and a man who are not in a marriage relationship. While Laurie convinces Jo that his plan to go to the Washington D.C is a very fun idea for both of them, yet Jo surprisingly could push this temptation well in her line of her disapproval "Hold your tongue!" cries Jo, covering her ears. "Prunes and prisms' are my doom, and I may as well make up my mind to it. I came here to moralize, not to hear things that make me skip to think of." (Alcott, 1868, p. 196). Those lines show that Jo does not agree to his crazy idea, even actually this kind of adventurous plan is her dream. Jo actually really wants to be able to travel around, finds something new, and broads her

experience so that she could get fresh ideas for her writing for Jo's nature is being independent and longing for freedom. Yet her woman status ties her in such tight rules. She knows that she has hidden willingness that surpasses women rules and she knows herself well that she is actually could seize her freedom someday. Instead of following his idea, Jo turns him down by using terms 'Prunes and prism' from Charles Dickens' novel *Little Dorrit*. The term 'Prunes and prisms' becomes metaphoric for disapproval, lack of humor, and snootiness, just as the pursed lips that Mrs. General advocates for suggesting an air of displeasure. The function she uses this term is to emphasize her disapproval and her displeasure toward his idea which is tempting her so much (Wisegeek, n.d., para. 5).

By those explanation above the writer can take a hypothesis that Jo fulfills prerequisite of purify for she still remembers her position of being a good woman who has to be obedient to her belief in keeping her pride safe by giving up such entertaining pleasures like having a brighter future by marrying rich man or hovering around with a boy in order to seize her freedom to see the outer world. She knows her virginity is kind of pride that she has to keep until the most proper time has come. She knows marriage is such kind of serious matter. Therefore playing around with a boy could worsen her esteem since a virgin woman has to know what is good or bad to do, related to their relation with man. Even those seem like trivial things, yet for a girl in Jo's age it is something great, she knows how to keep a dignity about woman issues. Meticulously in analyzing what has to do for the sake of her virginity matter which has already been stated in scripture how important it is.

### 3.1.3 Submissiveness

Men are supposed to be religious, pure, but men are never supposed to be submissive like women. A true woman knows her place, and knows what behaviors that are expected from her, Burnap (cited in Lavender, 1910, para. 18).

*In The Young Ladies Book or Godey's Lady's Book*, the passive virtues are necessary in women: "It is certain that in whatever situation of life a woman is placed from her cradle to her grave, a spirit of obedience and submission, pliability of temper, and humility of mind are required of her." (Godey, 1867, p. 16).

Bowden (2011) finds that Puritans are still found in Americans 19<sup>th</sup> century, that is why it still has impact to the Americans' society at that era:

During the whole colonial period Puritanism had direct impact on both religious thought and cultural patterns in America. In the 19th century its influence was indirect, but it can still be seen at work stressing the importance of education in religious leadership and demanding that religious motivations be tested by applying them to practical situations.

The society however still holds on Christianity as their religious point of view, which means it has correlation to the society's believe. Even the influence of Puritans is not that strong anymore at that era, but American still apply the values of Christianity.

So does with the March women, they are Christians and they believe in Bible, while in Bible states that <sup>3</sup> "But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (1 Corinthians: 11:3). Another one is <sup>8</sup> "For man did not come from woman, but woman from man; <sup>9</sup> neither was man created for woman, but woman for man" (1

Corinthians 11:8-9). Actually there is no difference between men and women right before God, the difference however only happened in the tasks division in home.

Both man and woman are completing each other like the parts of body which need, help and support each other. Needed one of another, and cannot be separated since it is a wholeness of a body. Like it is stated in Corinthians 12:25-26:

“<sup>25</sup> So that there should be no division in the body, but that its parts should have equal concern for each other. <sup>26</sup> If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.”

Woman's equality to man stated in the Genesis 2:22 “Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man” (*Bible Gateway*, n.d., para. 1). Woman's made from man's rib none other for protecting man's inner self. Rib can be metaphoric of woman, it has the same characteristics with woman. Even small and delicate, and yet she has a great contribution and function to man's life. If there is no rib which protects his heart and lungs or it can be means as supports his life, man will be weak. As heart and lungs are vital organs to man, it possibly means that woman is metaphor of man's guardian. For she created by God to accompany man in the world, being friend of him, share her life with him, support and protect each other, it seems like woman is sent to man as his angel. As it is stated in Journalynne (2006, para. 7), Man represents God image, woman God emotion. Together, you represent the totality of God. It can be seen that both of them has its own meaning before God but has different functions.

Man needed a woman and vice versa, they are equal but however woman is still supposed to be submissive to his man. Woman is created as guardian and not

his leader, so that she had to acknowledge her position as well. For God loves His creatures, He made every of His creation has its own important function in this world. Man or husband in the scope of a family as the leader and woman or wife as the protector of her family. Like a ship needed a captain, so does woman needed a man in a family as her leader so that everything will run well. Every creature has its sacred duty that had to be obeyed so that everything goes well, as God creates everything based on His well-structured plan. As it is stated in Ephesians (5:22-24)

“<sup>22</sup> Wives, submit yourselves to your own husbands as you do to the Lord. <sup>23</sup> For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. <sup>24</sup> Now as the church submits to Christ, so also wives should submit to their husbands in everything.” (*Bible Gateway*, n.d., para. 1)

Another decree which is said about woman's fate is in (1 Timothy 2:11-14):

“<sup>11</sup> A woman should learn in quietness and full submission. <sup>12</sup> I do not permit a woman to teach or to assume authority over a man she must be quiet. <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> And Adam was not the one deceived; it was the woman who was deceived and became a sinner.” (*Bible Gateway*, n.d., para. 1)

Then (I Corinthians 14:34-35) is decree that tells woman to know how or recognize her place or position:

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.” (*Bible Gateway*, n.d., para. 1)

So many decrees that tell about women position, those have to be the foundation that strengthens the cult of Domesticity related to Submissiveness of women to men. From those verses, it can be seen that essentially women are

created for men not vice versa. The Bible's decree of male supremacy has kept woman inferior to men for centuries. It means that women have to be submissive to men like God becomes the head of Christ, then Christ becomes the head of man, and the same goes to women, men are their head. As the decrees say that woman has to be quiet and wives should submit to their husbands in everything, every single thing that will be learnt or done by a wife, has to be agreed by her husband. Woman actions are considered to be limited under some rules since a woman is made from man's rib as it is stated in (Genesis 2:21-23),

“But for Adam no suitable helper was found.<sup>21</sup> So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh.<sup>22</sup> Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.<sup>23</sup> The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” (Bible Gateway, n.d., para. 1)

Woman is essentially made from man's rib, and is aimed for man's helper. That is why there are many verses that talk about a woman has to be submissive to men like Ephesians, Timothy, and Corinthians. It can be because those come from this Genesis verses. It can be ascertained that the Cult of Domesticity is created from collections of decrees, especially the part of Submissiveness.

According to George Burnap in *The Sphere and Duties of Woman* (cited by Lavender, 1910, para. 21)

“She feels herself weak and timid, she needs a protector. She is in a measure dependent. She asks for wisdom, constancy, firmness, perseveredness, and she is willing to repay it all by the surrender of the full treasure of her affection...”

Marmee represents a good woman at that time, Marmee even teaches Jo how Submissiveness toward husband could lead to the goodness. She depends at her

husband in managing her anger at first, then she learns to manage it herself. Like what is said in *The Young Ladies Book* (cited by Lavender, 1910, para. 15) “It is certain that in whatever situation of life a woman is placed from her cradle to her grave, a spirit of obedience and submission, pliability of temper, and humility of mind are required of her.” It has been explained in that book that controlling anger is one kind of virtues necessary in women. Since it is one kind of woman’s feature at that era, this novel gives one of the examples which shows that woman has to be able to manage her fury. Managing anger in the novel is depicted as help of God and yet through Mr. March’s interferences. Like what Jo says in “*Jo Meets Apollyon*”

“...I used to see Father sometimes put his finger on his lips, and look at you with a very kind but sober face, and you always folded your lips tight and went away. Was he reminding you then?” asked Jo softly.” (Alcott, 1868, p. 76-77).

The March daughters see the signs given by her father to her mother so that she knows how obedient her mother is. They know that her mother’s obedience in her father’s warning signs are for the sake of her goodness and for her family, and yet her attitude somehow will give great influences to her daughter as well. Because children usually copy their parents’ behavior, that is really good if Marmee gives her daughters such a nice model. Marmee obeys to almost all of the women rules, it might be because she is a pious woman so that she realizes if the core of women rules comes from those decrees above such as (Ephesians 5:22-24), (1 Timothy 2:11-14), (I Corinthians 14:34-35), and (Genesis 2:21-23) which means she as a good Christian feels a must to follow every single thing which comes

from it and feels her duty as a good mother to convey message of womanhood faiths to her daughters.

Not only obedience that gives nice result such good behavior that is shown by Marmee to Jo, but also her sacrifice to let Mr. March to help in a war wholeheartedly. Lavender (1910, para. 14) says that women are to be passive bystanders, submitting to fate, to duty, to God, and to men.

“I gave my best to the country I love, and kept my tears till he was gone. Why should I complain, when we both have merely done our duty and will surely be the happier for it in the end? If I don't seem to need help, it is because I have a better friend, even than Father, to comfort and sustain me. My child, the troubles and temptations of your life are beginning and may be many, but you can overcome and outlive them all if you learn to feel the strength and tenderness of your Heavenly Father as you do that of your earthly one...” (Alcott, 1868, p. 77).

That is a huge sacrifice for Marmee, since Mr. March is her role model of good deeds. Marmee has to submit her faith as a woman as stated by Lavender above about characteristics of a good woman. Marmee lets go her husband away even if actually she does not want it, it shows that Marmee possesses almost all of the qualities of True Womanhood which makes her become good role model in *Little Women* novel. Instead of keeping him safe in home, she lets him go to serve country in a war. This is kind of contribution that she could give although it means she has to give her dearest up. She endures the pain of letting him go in order to be submissive too to her husband's willingness. She even never complains for she believes that someday everything will be better if she will not mind to give her up her greediness to keep her husband safe. That is why she surrenders everything to God, when she loses her ace she realizes that God will be nowhere but near her every time. That is the key of her success of being

submissive lady, when she does her duty to be the submissive one to her husband, which is the encounter point to be a Piety woman.

### 3.1.4 Domesticity

Based on Welter (1966, p. 163-165) since the world of work is defined as male, the world of the home is defined as female. Lavender (1910, para. 19) says that "Woman's place was in the home. Woman's role was to be busy at those morally uplifting tasks aimed at maintaining and fulfilling her Piety and Purity." Woman is staying at home, taking care of the children and doing the house chores orderly, and making sure that she is always obedient in Piety and Purity.

Here is another task of women according to *Godey's Ladies Book* cited by Lavender (1910, para. 20)

Housework was deemed such an uplifting task. *Godey's Ladies Book* argued, "There is more to be learned about pouring out tea and coffee than most young ladies are willing to believe." Needlework and crafts were also approved activities which kept women in the home, busy about her tasks of wifely duties and childcare, keeping the home a cheerful, peaceful place which would attract men away from the evils of the outer world.

Women's works actually look simple yet complicated, since it is about daily house chores or activities that have rules, such as etiquette of pouring tea which look easy but actually the society has rules that has to be learnt for young women.

Women have to be able to create such a peaceful air, to be able take care her children and her husband, and lead her family to the God's teaching her husband so that they will not make mistakes. Besides those duties above, women are still

allowed to do some light house works such as needlework and crafts, kind of works which is able to make woman busy in home.

Then the other kinds of work which are acceptable to do for American women middle class society in 19<sup>th</sup> century according to Norton et. al. (2005, p. 36) are teacher, and also according to Towne (1999, para. 13) married women in the middle and working classes take in boarders, sell hot lunches or pastries to neighbors, and save money by doing their own baking, brewing, gardening, and other chores. It is also common in middle and working-class families for sons to be sent to school, while their teenage sisters support this schooling by working in a factory, teaching in elementary schools, or taking in sewing. Such works are considered acceptable as long as they are either done in the house or by unmarried young women.

So do with characters in *Little Women*, and Marmee is an example of a great woman since she does her job well as a mother who struggles alone in taking care of her daughters alone after the departure of Mr. March to war can be seen in "...the love, respect, and confidence of my children was the sweetest reward I could receive for my efforts to be the woman I would have them copy." (Alcott, 1868, p.76). It indicates all of her efforts are dedicated to her daughters, it will become her greatest pleasure for Marmee if her entire daughters will give her love, respect and confidence as a present for her. Because it will be her best gift for her success in raising children, having them as lovely kind daughters.

When Mr. March lost his property in trying to help an unfortunate friend, the two oldest girls begged to be allowed to do something toward their own support, at least. Believing that they could not begin too early to cultivate energy, industry, and independence, their parents consented,

and both fell to work with the hearty good will which in spite of all obstacles is sure to succeed at last. (Alcott, 1868, p.35).

Meg and Jo begin to work right after Mr. March loses his property, both of the oldest girls want to help financial problem at home at least to cover their needs.

So that they try to have a job that is suitable for her age, such as Meg who is being a tutor for King's kids and Jo is taking care of Aunt March. Being a teacher is still allowed for women in 19<sup>th</sup> Century America and so do being a care taker. Both jobs are considered acceptable as long as they are either done in the house or by unmarried young women.

Among the fourth girls, Beth is the clearest example of Domesticity, "Mine is to stay at home safe with father and mother, and help take care of the family," says Beth (Alcott, 1868, p.35). "She was a housewifely little creature, and helped Hannah keep home neat and comfortable for the workers, never thinking of any reward but to be loved." (Alcott, 1868, p.37). She does the most house chores than her siblings. Referring to the women's rules, she is a kind of girl who fulfills the prerequisite to be a good mother someday. Beth reflects the qualities of good woman, she does obey the woman's rules. However Jo is still in line with Piety and Purity concepts in Cult of Domesticity and Characteristics of True Womanhood, but somehow in Submissiveness and Domesticity concepts, she does not.

### **3.2 Rebellious Attitude of Josephine against the Cult of Domesticity and Characteristics of True Womanhood in *Little Women* Novel**

Jo's rebellious attitudes are mostly found in Jo's attitudes, which show unladylike behaviors, and also in submissive and Domesticity point of Cult of Domesticity and Characteristics of True Womanhood.

### 3.2.1 UnSubmissiveness Seen in Jo's Attitudes

Jo's unSubmissiveness is seen on the way how she behaves unladylike, speaks bluntly, and cares less to her appearance. Those qualities are not the characteristics of a woman but man. Those acts could be considered as rebellious because she is not submissive to the rules that well accepted by society at that time. Her rebellion can be seen from her attitude, for she dresses more casually than her siblings, does not like to dress her hair like the other women, loves to walk like man, imitates man's gestures, and the most important thing, she feels the inequality between women and men in which women are very limited by women rules at that time, Cult of Domesticity and Characteristics of True Womanhood.

Along with this, it seems an instruction book becomes more focus on women's behavior. (*Manners from Jane Wilderbloode's The Polite World, para. 13*)

Despite these subtle changes it was still expected that a fashionable woman, when walking, would only take short strides, no longer than a foot; when sitting she should slink into her chair: she should sit neither slouching nor posturing herself too erectly, and she should never show or cross her feet (*Manners from Jane Wildebloode's The Polite World, n.d., para. 25*)

From the information above, Jo's behaviors are not suitable to those characteristics. The depiction of Jo in the novel is very careless and she even

prefers to act gentlemanliness. Some of Jo's unlady like behaviors are exposed in the first chapter "...I'm sure we work hard enough to earn it," cried Jo, examining the heels of her shoes in a gentlemanly manner (Alcott, 1868, p.3). Young women at that time do not do like her, they never imitates what men's do. But Jo does not care if her act is not common to be done by young women, for she mostly behaves like what she wants. Then after several conversations happen, Amy who is the first who observes Jo's attitude and then followed by Meg

"Jo does use such slang words!" observed Amy, with reproving look at the long figure stretched on the rug.

Jo immediately sat up, put her hands in her pockets, and began to whistle.

"Don't, Jo. It's so boyish!"

"That's why I do it."

"I detest rude, unladylike girls!"

"I hate affected, nimitypiminy chits!"

(Alcott, 1868, p.4).

Meg really tries hard to warn Jo for her manly behaviors such as examining her heels gentlemanly, putting her hands in pockets then whistling. Those acts are truly against women's rules that are why Meg says that she hates Jo's acts for she considers anything related to unlady like behaviors as something impolite to do.

Yet Jo repulses by saying that she does not like being affected to be child or young woman is nimitypiminy. The meaning of this word is somewhat confusing, and yet the writer finds in Auerbach Emily's article *The Geese vs. the "Nimity Pimity Spinster"*: *Virginia Woolf Defends Jane Austen*. This Professor of English at the University of Wisconsin-Madison says that in other words 'nimitypiminy' means fussily dainty, mincing, and prim (Auerbach, Emily. 2008. para. 17).

According to Auerbach, 'nimitypiminy' means affectedly delicate or refined.

Then it can be meant that Jo does not want to be preached by Meg for she does not wish to be a delicate girl who is dainty, mincing, and prim.

But Meg keeps going with her preaches and she says,

"Really, girls, you are both to be blamed," said Meg, beginning to lecture in her elder-sisterly fashion. "You are old enough to leave off boyish tricks, and to behave better, Josephine. It didn't matter so much when you were a little girl, but now you are so tall, and turn up your hair, you should remember that you are a young lady." (Alcott, 1868, p.5).

Meg warns Jo about her fashion style and behaviors that do not represent lady like. Meg teaches Jo to leave her boyish acts in order she could be a better one, since Jo is not a little girl anymore and she is in her way of becoming a lady.

Nevertheless Jo refuses to accept all of Meg's suggestions,

"I'm not! And if turning up my hair makes me one, I'll wear it in two tails till I'm twenty," cried Jo, pulling off her net, and shaking down a chestnut mane. "I hate to think I've got to grow up, and be Miss March, and wear long gowns, and look as prim as a China Aster! It's bad enough to be a girl, anyway, when I like boy's games and work and manners! I can't get over my disappointment in not being a boy. And it's worse than ever now, for I'm dying to go and fight with Papa. And I can only stay home and knit, like a poky old woman!" (Alcott, 1868, p.5).

Jo reveals all of her willingness that is kept in her heart all this time, makes her rebellious acts split all over. She clearly denies Meg's suggestions, and even makes real act by pulling over her hairnet so that her hair disentangled. She rather uses two tails for her hair than pulled it up if it will make her become a Miss March, which means she has to use lady's fashion such as a long gown and stand still formally like an ornamental thing. She even shows her disappointment for being born as a girl instead of a boy. Her displeasure toward becoming a girl is caused by limitations of woman behaviors. For she loves to do boy's games, and

man's manner which is more free than woman's, and her willingness to do some works that it must be limited due to her status as woman. All of women faithfully tied her down in household stuffs, such as sewing and taking care of house which for Jo those activities are not suited her best but those activities will made her look like an old woman. She desperately wanted to work much than what the women's rules had stated. She even extremely wants to help his father in a war land. Her soul is longing for challenging activities, not the household things which for her are a kind of very dull thing to do, her defense is probably come out from her mouth unconsciously since all of her words above seem like an exploding feeling which burst coincidentally without she, as the owner of the mouth, even realizes it. Her disobediences toward woman's rules make her become the most rebellious one among all of March family.

Beth joins in the conversation and speaks up too related to Jo's behavior. She wishes she could wake her up from her quite weird ideas for being a boy. She said to Jo "Poor Jo! It's too bad, but it can't be helped. So you must try to be contented with making your name boyish, and playing brother to us girls," says Beth (Alcott, 1868, p.5). Beth revealed Jo's others boy-dream-wannabe, by making Jo remembered again the reason why she preferred to be called as Jo than Josephine.

Jo likes a nickname "Jo" because it sounds like boy's name, while for her Josephine is too much girly and she really do not enjoy such girlish stuffs. Then she also states that Jo even acts like she is brother for the entire March daughters, for she wants to keep her siblings safe and become their family savior.

Then in manners side, she has a problem in managing her temper and also her sharp tongue for she cannot control it well so that it makes her feel very bad for hurting people's feeling. Yet her enormous spirits make her life is colorful, a lot of interesting various stories start from the happy part until the unpleasant one. Her life is very interesting because there are mixture of firm, great willingness, and at the same time funny and naïve. This complicity makes her like sunshine of March family, bring warmness and cheeriness. Her job as a care taker of her aunt somewhat is helpful to train her patient even though it means she has to endure a more girly nickname than her real name which is given by Aunt March to her, "Josy-phine", a name that she surely hates the most above all of the possibility her name can be modified.

Meg comes back again into previous conversation and comments in Amy's behavior but still in the end she compares her attitudes to Jo's.

"As for you, Amy," continued Meg, "you are altogether too particular and prim. Your airs are funny now, but you'll grow up an affected little goose, if you don't take care. I like your nice manners and refined ways of speaking, when you don't try to be elegant. But your absurd words are as bad as Jo's slang." (Alcott, 1868, p.5).

Meg comments on Amy's way of speaking, in which she always wants to look as an elegant lady, then causes she tends to use weird choice of words and misspelled those. Just because she wants to be heard as an aristocrat lady, she usually chooses quite difficult choice of word for a girl in her age, so that it brings many mispronunciations. It makes her unnatural way of speak for Meg is as bad as Jo's slang. It shows that this is the other piece of evidence that Jo acts outside the mapped manner for woman. However, even slang at that time is uncommon used

by woman, and yet some authors use slang language in their literary work. Cited from an article *Language in the 18th and 19th century* (1999, para. 11)

“Through the 1800s a variety of authors breaking down that notion, often by making their written English match the spoken vernacular more closely. Romantic-era poets did that—Wordsworth comes to my mind. Decades later Mark Twain had a very successful career in writing English that matched how he heard it from regular folks.”

From the article above, even the famous writer Wordsworth and Twain write kind of reality of how people at that time used to speak. They tend write what they really hear and see in their surroundings. Same goes to Alcott as the author of *Little Women* novel, she wants to give her opinion about freedom in her literary work. As at that time some folks use slang language, Alcott herself tries to show how independence even can be seen in language. Slang words can be form of American people’s way in expressing their willingness to break the English authority which is along that time become their shadow after they are migrating from England. Then as the author, Alcott wants to give her readers slight depictions of how was the condition of talk in “English-aristocratic” way through the character of Amy, and show how the “American-freedom” way of speak through the character of Jo.

Then here Meg once again states about Jo’s behavior after she sees Jo and Laurie racing run at hill "You have been running, Jo. How could you? When will you stop such romping ways?" says Meg reprovingly, as she settles her cuffs and smoothes her hair, with which the wind has taken liberties, (Alcott, 1868, p.142).

It indicates that Jo’s act is very inappropriate for a girl to do for a girl should walk slowly and elegantly but Jo is running instead of doing those two. "What shall we

do with that girl? She never will behave like a young lady," sighs Meg, as she watches the race with a disapproving face. Meg's disapproval toward Jo's hobby is actually meaningless because Jo with all of her freedom ideas is unbearable.

Meg is Amy's closest friend and Jo becomes Beth's. That kind of relationship is very helpful since it can help to train those two eldest sisters in order to gain their motherly instincts.

From the novel, it could be seen the comparison between Jo with her other siblings through their characteristics and appearances, and the result is that Jo is the most deviant among others. Her instinct to protect her family is somewhat improper because she makes it look like she has already crossed the line.

"I'm the oldest," began Meg, but Jo cut in with a decided, "I'm the man of the family now Papa is away, and I shall provide the slippers, for he told me to take special care of Mother while he was gone." (Alcott, 1868, p.6).

Acting like a boy makes her look like the unusual one. Just if she does not protect her family by not considering herself as the man at home, it can be seen that she is not deviant, but she is exactly disappoint her woman fate while the others do not.

Then there is a quite well known quote in *Little Women* novel in the line which is said by Jo's littlest sister while seeing Jo's struggles in dressing for attending party, her sister says "...and Jo's nineteen hairpins all seemed stuck straight into her head, which was not exactly comfortable, but, dear me, let us be elegant or die!" (Alcott, 1868, p.25). Here it could indicate that these words are meant to satirically commenting on the discomfort of party's preparation of Jo and Meg. Through using words 'let us be elegant or die!' which is added by an

exclamation mark in its end means that women have to suffer in order to be “elegantly beautiful”, to be a beautiful means women have to do many things including to do something uninteresting or even hurting their selves. This is concluded as one of example for both of Jo’s and Alcott’s dislike of being a girl.

All of March siblings admit that Jo is somewhat unlady like as it is stated by Beth in this following line "If Jo is a tomboy and Amy a goose, what am I, please?" asks Beth, ready to share the lecture. (Alcott, 1868, p.5) Without any objection toward Beth’s statement, it means that her ideas about Jo is tomboy however are agreeable. They all know already that Jo does not act properly as what her gender has to be. Jo behaves unlady like since she does not want all the strict woman rules tie her soul because she loves freedom more than her siblings.

Her willingness to be a boy may be caused by the departure of Mr. March, then the absence of man in home which man is identically as the head of the family as it is stated in Ephesians 5:22-24. Her ideas of becoming the replacement of man in home could be caused by the support of her suitable appearance than the other daughter in that house. Below are the depictions of March daughters’ appearance and slight of their natures. First is the second daughter in March family Josephine or more known as Jo as she does not like people call her Josephine, the most unique one.

Fifteen- year-old Jo was very tall, thin, and brown, and reminded one of a colt, for she never seemed to know what to do with her longlimbs, which were very much in her way. She had a decided mouth, a comical nose, and sharp, gray eyes, which appeared to see everything, and were by turns fierce, funny, or thoughtful. Her long, thick hair was her one beauty, but it was usually bundled into a net, to be out of her way. Round shoulders had Jo, big hands and feet, a flyaway look to her clothes, and

the uncomfortable appearance of a girl who was rapidly shooting up into a woman and didn't like it. (Alcott, 1868, p.5-6).

Her appearance shows a depiction of a firm strong girl which her sharp eyes make her like a tough one. However she is kind a girl who does not care much about appearance even though she is blessed by having such a beautiful hair. In which at that time the hair is a part of women that is praised that much. Her long thick hair becomes Jo's most beautiful woman-thing.

Jo's ambition was to do something very splendid. What it was, she had no idea as yet, but left it for time to tell her, and meanwhile, found her greatest affliction in the fact that she couldn't read, run, and ride as much as she liked. A quick temper, sharp tongue, and restless spirit were always getting her into scrapes, and her life was a series of ups and downs, which were both comic and pathetic. But the training she received at Aunt March's was just what she needed, and the thought that she was doing something to support herself made her happy in spite of the perpetual "Josy-phine!" (Alcott, 1868, p.36-37).

Those characteristics of Jo give the writer a great amount of view like what kind of person Jo is. She is an ambitious girl, who has a great spirit to do something superb. Even it is pretty funny since she does not know yet what her ambition is, and yet it makes her look so awesome because her abundance spirits. However, she faces a great enough problem for she cannot be able to read and run as much as she wants because the barrier of women's rules that pushes her to do women's suggested activities such as knitting and the others instead of doing her hobbies.

She is used to take men's role while the March's are playing little theater at home as it is written in chapter 2 "*Merry Christmas*", "No gentleman were admitted, so Jo played male parts to her heart's content and took immense satisfaction in a pair of russet leather boots given her by a friend, who knew a lady who knew an actor." (Alcott, 1868, p.17). Because Jo loves to perform as a boy and Jo at that

role plays in *Pilgrim Progress* it does not show that instead of dislike that task, she enjoys her role as well. Other lines that show unlady like behavior is in chapter 3 "The Laurence Boy", "Then I'll stay still. I don't care much for company dancing. It's no fun to go sailing round. I like to fly about and cut capers." (Alcott, 1868, p.24). So does with these lines "...Jo, who didn't care much for girls or girlish gossip, stood about, with her back carefully against the wall, and felt as much out of place as a colt in a flower garden." (Alcott, 1868, p.26). Those lines show her uninterested statement toward party's things that are usually loved by majority of all women. Her dislike can be indicated that she does not like those woman's activities. "I know I shall forget. If you see me doing anything wrong, just remind me by a wink, will you?" returned Jo, giving her collar a twitch and her head a hasty brush. (Alcott, 1868, p.26). Jo asks Meg to warn her whether she makes mistake or not in party by winking to her, but Meg really disagrees to her idea,

"No, winking isn't ladylike. I'll lift my eyebrows if anything is wrong, and nod if you are all right. Now hold your shoulder straight, and take short steps, and don't shake hands if you are introduced to anyone. It isn't the thing." (Alcott, 1868, p.26).

Meg who is really detest unlady like behaviors cannot accept Jo's request, for she feels an obligation to teach her what a real women proper to do. She suggests raising eyebrows instead of winking, and also prohibits Jo not shaking her hands while introducing herself to other people.

Jo immediately sat up, put her hands in her pockets, and began to whistle.

"Don't, Jo. It's so boyish!"

"That's why I do it."

"I detest rude, unladylike girls!"

"I hate affected, nimitypiminy chits!" (Alcott, 1868, p.4).

Then another Jo's boyish act is "You have been running, Jo. How could you?

When will you stop such romping ways?" says Meg reprovingly, as she settles her cuffs and smooths her hair, with which the wind has taken liberties. (Alcott, 1868, p.142). Jo characteristics seem like never portray ladylike behaviors, but she lives with her own way and she loves it.

Let me now recommend to you that dignity of manner, which next to modesty, is the highest ornament of the female character. It gives a distinguishing luster to every look, every motion, every sentence you utter; in short it gives that charm and beauty, without which it generally fails to please. By dignity of manner I would not be understood to mean pride, or the least tincture of haughtiness, but a care not to let yourself down in opinion of the rational part of your acquaintance. You certainly may possess dignity without pride, affability without meanness, and elegance without affectation. (*Manners from Jane Wildebloode's The Polite World*, n.d., para. 12)

The emphasis on dignity and away from gestures and other such ornamental behavior show a change. However Jo does not conform to those ladylike manners, for she is rather to choose gentlemanliness' behaviors.

There is a time when Jo's unSubmissiveness becomes very touching, when Marmee has to take care of Mr. March in Washington D.C due to his bad health for they do not have much money, Jo decides to help Marmee by a very extreme way and yet touching people's heart around her. She sells her precious thing for women at nineteenth century, she sells her hair. She receives \$25 for she does it to give contribution to Marmee's next departure to visit her dying father in Washington DC. The entire family shocks by this news "Your hair! Your beautiful hair!" "Oh, Jo, how could you? Your one beauty." "My dear girl, there was no need of this." (Alcott, 1868, p. 150). For all of the family know that Jo's

most beautiful feature is her long thick hair, and so does Jo. She is actually aware of it,

As everyone exclaimed, and Beth hugged the cropped head tenderly, Jo assumed an indifferent air, which did not deceive anyone a particle, and said, rumpling up the brown bush and trying to look as if she liked it, "It doesn't affect the fate of the nation, so don't wail, Beth. It will be good for my vanity, I was getting too proud of my wig. It will do my brains good to have that mop taken off. My head feels deliciously light and cool, and the barber said I could soon have a curly crop, which will be boyish, becoming, and easy to keep in order. I'm satisfied, so please take the money and let's have supper." (Alcott, 1868, p. 150).

And sadly she actually cares about her hair much and acts as if she does not care at all and lies that she loves her short hair cut for it looks like boyish style. Her sacrifice is for the sake of her family, but even it makes her more to boy's appearance of boy similar to what she wants along this time for being a boy. And yet the real truth is she hurts her heart so much.

It has already been explained how Jo and her sisters behave related to the rules that is well accepted at that time. The writer sees Jo's rebellious point of view from the way she thinks and behaves, her rebellious acts lead her becomes the most different one in her family. While the others are meek women, Jo is the rebellious one. Jo's behaviors do not conform with women's rules which are led women into well behaved. Jo is careless about her fashion and also she behaves gentlemanliness. However even Jo is facing disapproval toward her deviant behaviors but it never makes her down, since she lives with her own way so she does not feel bothered with being unsubmitive to the rules around her. She is really kind of strong headed woman who loves freedom, freedom of what to do

and freedom of what she wants to be. Like her deepest passion of becoming a writer.

### 3.2.2 Jo's Attitudes against Domesticity

American's society in 19<sup>th</sup> century believes woman fates are staying at home, taking care of the children and doing the house chores orderly, and making sure that she is always obedient in Piety and Purity. In contrary from the work field side, Jo has a willingness to be the one who gives money to her entire family as stated above in Domesticity's point. Jo wants to replace father or son position in that house, to be the one who protects her family and fulfill her family's needs.

Both of Jo and Meg's jobs however do not cross the women's rules at that time, and yet actually Jo's hidden ambition to be a writer is not mentioned as one of women's works that well accepted by American women in 19<sup>th</sup> century.

According to Towne as it is stated in chapter 2 woman writer is not included, that is why Jo's dream is actually out of woman's rules. As known from [America.gov](http://America.gov) Archive, a link which is produced by the U.S. Department of State's Bureau of International Information Programs say paragraph 37 with the subtitle "Women Writers and Reformers"

American women endured many inequalities in the 19th century: They were denied the vote, barred from professional schools and most higher education, forbidden to speak in public and even attend public conventions, and unable to own property. Despite these obstacles, a strong women's network sprang up. Through letters, personal friendships, formal meetings, women's newspapers, and books, women furthered social change. Intellectual women drew parallels between themselves and slaves. They courageously demanded fundamental reforms, such as the abolition of slavery and women's suffrage, despite social ostracism and sometimes financial ruin. Their works were the vanguard of intellectual expression of a larger women's literary tradition that included the

sentimental novel. Women's sentimental novels, such as Harriet Beecher Stowe's *Uncle Tom's Cabin*, were enormously popular. They appealed to the emotions and often dramatized contentious social issues, particularly those touching the family and women's roles and responsibilities. (America.gov Archieve, 2008. Para. 37)

From article above it is shown that American Women in 19<sup>th</sup> century suffered regarding inequality between them and men. They do not have any right to own property, they are not allowed to attend public gathering, meaning that they are not allowed to speak in front of public, they are banned to join proficient schools and other level of advanced education. In political side women are not allowed to attend public vote. Those prohibitions seem to become the trigger of the raise of women's association in gaining equality. Women from many levels are gathered via many medium such as through letters, private friendships, formal meetings, women's newspapers, and books, then women enlarge struggle for social position alteration. They want reformation of some states such as abolition matter, women suffrage, social isolation and even financial inequality.

Unlike Beth, Jo does not wish to stay at home and spend her life doing house chores. Instead of doing house chores, Jo loves to write and struggle to give a better life to her family. Jo says to Meg "Poor dear, just wait till I make my fortune, and you shall revel in carriages and ice cream and high-heeled slippers, and posies, and red-headed boys to dance with." (Alcott, 1868, p.35). As it is stated above that Jo willing to work and gain a lot of money so that she can support family's financial and she also wants to give more than that. She wants to give so much pleasure such as nice party's things and its nice feature for her older sister Meg whom she knows that Meg loves fancy high class stuffs. Jo wants to

fulfill her family needs and dreams, those become one of her point to courage herself in gaining some great amount of money through working hard.

Jo's problems such as what is told in the novel that March family suffers from economic problem which causes Jo eager to help her family financial problem. Jo however comes in difficult situation, for her desire is to be a great writer but again her wish collide with economic problem that makes her has to work as Aunt March's care taker since that is the only thing that she could do to get salary at her age. She loves dearly to be a writer but she has to stick at her Aunt house for her natures actually are not suitable to be a caretaker. Jo does her caretaker job just because her young age makes it hard for her to find a job, that is why she accepts this job even her heart really could not enjoy it at all.

To be caretaker does not mean that Jo forgets about her wish to be a writer, in her spare times she writes her short story as it is stated "Jo's book was the pride of her heart, and was regarded by her family as a literary sprout of great promise. It was only half a dozen little fairy tales, but Jo had worked over them patiently, putting her whole heart into her work, hoping to make something good enough to print." (Alcott, 1868, p. 150). It indicates that Jo actually never gives up, although at that time to be woman writer is not something common.

As nineteenth-century women increasingly began to write fiction, however, critical reviews of the age often derided the inferior talents of women novelists, faulting what they perceived as women's lack of worldly experience, critical judgment, and rationality—traits thought to characterize men—and dismissing their works as little better than pulp designed to appeal to the unrefined tastes of an ever-expanding female readership. (Women's Literature in the 19th Century – Introduction, n.d., para. 3)

She keeps struggle until she finds one publisher who publishes her short story.

She tries her best in literary life:

Quite absorbed in her work, Jo scribbled away till the last page was filled, when she signed her name with a flourish and threw down her pen, exclaiming..."There, I've done my best! If this won't suit I shall have to wait till I can do better." (Alcott, 1868, p.137).

However her works are not easily accepted, as the information above that women arbiters in America 19<sup>th</sup> century are not common things. The great thing about Jo is she never surrenders even if she faces many rejections. She comes in and goes out several times, she finds difficulties in gives her story to be published

If anyone had been watching her, he would have thought her movements decidedly peculiar, for on alighting, she went off at a great pace till she reached a certain number in a certain busy street. Having found the place with some difficulty, she went into the doorway, looked up the dirty stairs, and after standing stock still a minute, suddenly dived into the street and walked away as rapidly as she came. This maneuver she repeated several times ...

On returning for the third time, Jo gave herself a shake, pulled her hat over her eyes, and walked up the stairs, looking as if she were going to have all her teeth out. (Alcott, 1868, p.138).

Finally she gets her first acknowledgment from her surroundings that she is a good writer

"Hurrah for Miss March, the celebrated American authoress!" cried Laurie, throwing up his hat and catching it again, to the great delight of two ducks, four cats, five hens, and half a dozen Irish children, for they were out of the city now.

"Hush! It won't come to anything, I dare say, but I couldn't rest till I had tried, and I said nothing about it because I didn't want anyone else to be disappointed."

"It won't fail. Why, Jo, your stories are works of Shakespeare compared to half the rubbish that is published every day. Won't it be fun to see them in print, and shan't we feel proud of our authoress?"

Jo's eyes sparkled, for it is always pleasant to be believed in, and a friend's praise is always sweeter than a dozen newspaper puffs. (Alcott, 1868, p.140).

All of the Marches burst into happiness when know that Jo finally makes it, she can pursue her dream, become a woman writer. Even it is Jo's first publication and yet it shows her first step of her success in literary world.

Even Jo is a kind of example of deviant woman at that time, but she can prove to her surrounding that women deserve to choose their own job. Jo only cares about her family and her ambition to be a writer. Like what has been stated above in part Cult of Domesticity and Characteristics of True Womanhood, many explanations which depicts about how is Jo's displeasure toward being a woman.

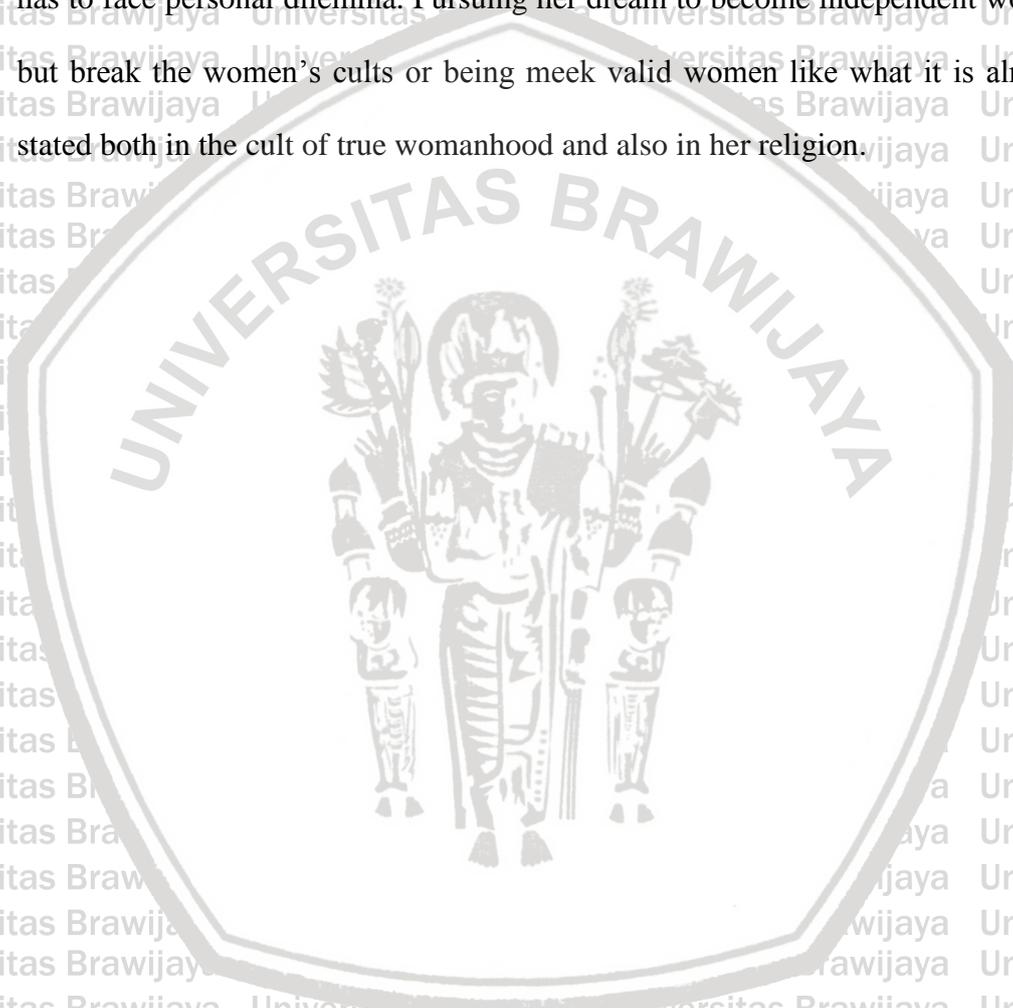
She will rather being a man since man owns more freedom than woman, she only cares about her sibling and grumbles around about women's limitations.

Besides her main passionate being a writer, she has another way to show her patriotic way and to give more contribution to the country, she chooses nursing in war than just sitting in home. Jo as it is told in the novel that she intends to go to the war and helps there, for she knows she could not help to in battle field since she is a woman, she considers to be a nurse in war is one of great brave contribution. It depicts that she does not like wandering around in house since Alcott is kind of woman who loves freedom and wants to be someone useful which she means it as working outside the house and doing something better than housekeeping.

Her choice of becoming a writer and nurse in war shows that she really means it, she really tries to make her dream come true by pursuing her freedom and doing what is right in her opinion not by rules which is well accepted by society.

Jo desperately living in 1800's rules which keep women to be a meek creature

lives in home. She knows it will be hard for her to pursue her dream to be a writer someday, for she realizes that Cult of Domesticity and Characteristics of True Womanhood at that time are much influenced by religious matters. It makes her efforts become harder, since she and her family are Piety women it means that she has to face personal dilemma. Pursuing her dream to become independent women but break the women's cults or being meek valid women like what it is already stated both in the cult of true womanhood and also in her religion.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

Here are the conclusion and suggestion dealing with the finding of the research.

#### 3.1 Conclusion

By analyzing from Cult of Domesticity and Characteristics of True Womanhood, the writer finds that based on the first point of Cult of Domesticity and Characteristics of True Womanhood as measurement of the validity of woman at that time, women at Jo's circle are kind of obedient people. The Marches are considered as good family, obey all of four characteristics; piety, Purity, Submissiveness and Domesticity. They possess all of the quality that makes them considered as valid women.

They conform to the rules and so does with Jo, she is considered as Piety woman too, since her religiosity when it is compared to the rest of her family the writer sees that March family is Piety from their daily life that shows they obey the religion's values, that is why the writer says Jo is a Piety one. The second point is Purity, where it is not much told in the story since she is still in very young age. But the clue that shows that Jo fulfils the Purity point is, for she knows the limitation of what a single woman and man are and what things are not supposed to do.

However, character of Josephine or Jo in *Little Women* who has unique characteristics such as she dresses more casually, does not like to hair dress her hair like the other women, she does not like to behave ladylike, she loves to walk like man, imitates man's gestures, and also she feels the inequality between women and men in which women are very limited by women rules in America in 19<sup>th</sup> century. Her uniqueness are found in her rebellious acts which at that time are still rare and considered as unusual since the characters of American women at that time are obedient to the rules.

Next is related to Submissiveness, where here it is found that she is not obedient enough to be said as submissive woman since she makes her rebellious acts split all over. She even shows her disappointment for being born as a girl instead of a boy. Her displeasure toward becoming a girl is caused by limitations of woman behaviors which are much shown in what happens to her at the Domesticity point. Jo's struggle in pursuing her dream as a writer is very tough, as she never surrenders for the rejection from publisher which is at that time woman writer is not considered as a job that is well accepted for woman at that time.

### 3.2 Suggestion

This study is actually could be made deeper by reading the sequence of *Little Women* novel, *Good Wives*, because the development of characters will be seen more when they became adult. By the end of this research, the writer recommends to continue this study by analyzing their characters when they are prepared for marriage life. The next writer will be able to see the change of their

characters and will make it more complete by analyzing through Cult of Domesticity and Characteristics of True Womanhood. Then next writer will unlock how the ending of Josephine's natures completely.



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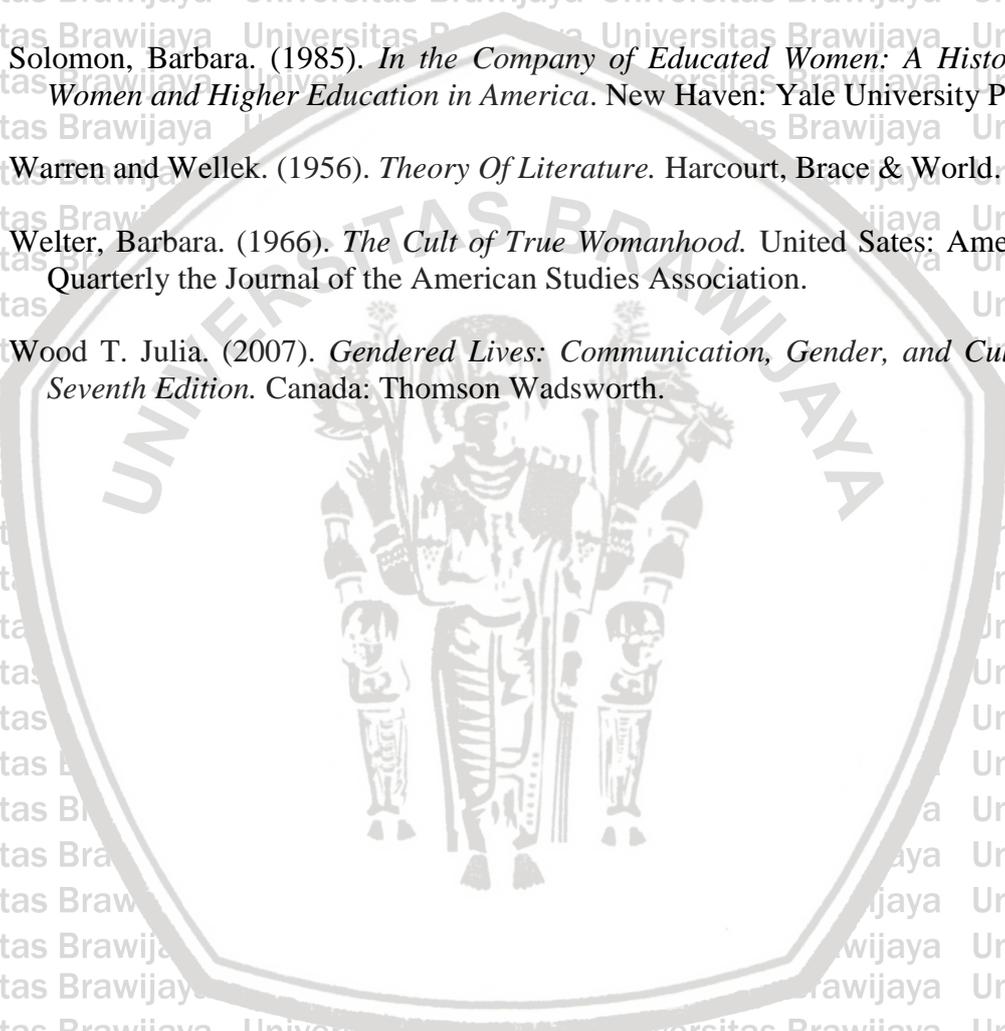
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Appendix: Berita Acara Bimbingan Skripsi



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2. NIM : 0811112015
3. Program Study : Sastra Inggris
4. Judul Skripsi : The Cult of Domesticity and Characteristics of True Womanhood and Josephine March's Attitude towards it in Louisa May Alcott's novel *Little Women*
5. Tanggal Mengajukan : 09 /03 /2010
6. Tanggal Selesai : 19 /08 /2011
7. Nama Pembimbing : I. Dyah Eko Hapsari, M.Hum  
II. Dr. Sugeng Susilo Adi, M.Hum
8. Keterangan Konsultasi \*)

No.	Tanggal	Materi	Pembimbing	Paraf
1.	9 Maret 2010	Pengajuan judul	Pembimbing I	
2.	9 Maret 2010	Pengajuan judul	Pembimbing II	
3.	22 Maret 2010	Pengajuan bab I	Pembimbing I	
4.	7 April 2010	Revisi bab I	Pembimbing I	
5.	3 Mei 2010	Pengajuan bab I&II	Pembimbing I	
6.	10 Mei 2010	Revisi bab I & II	Pembimbing I	
7.	17 Mei 2010	Revisi bab I & II	Pembimbing I	
8.	2 Juni 2010	Revisi bab I & II	Pembimbing I	
9.	3 Juni 2010	Pengajuan bab I & II	Pembimbing II	
10.	8 Juni 2010	Revisi bab I & II	Pembimbing II	
11.	21 Juni 2010	Revisi bab I & II	Pembimbing II	
12.	25 Juni 2010	Revisi bab I & II	Pembimbing II	
13.	4 Agustus 2010	Pengajuan bab I & II	Pembimbing II	
14.	13 Agustus 2010	Revisi bab I & II	Pembimbing II	
15.	27 September 2010	Revisi bab I & II	Pembimbing II	
16.	15 Oktober 2010	Revisi bab I & II	Pembimbing II	
17.	29 Oktober 2010	Revisi bab I & II	Pembimbing II	

18.	8 November 2010	Revisi bab I & II	Pembimbing II
19.	29 November 2010	Revisi bab I & II	Pembimbing II
20.	2 Desember 2010	Revisi bab I & II	Pembimbing II
21.	13 Desember 2010	Revisi bab I & II	Pembimbing II
22.	28 Desember 2010	Revisi bab I & II	Pembimbing II
23.	12 Januari 2010	Revisi bab I & II	Pembimbing II
24.	25 Januari 2011	Revisi bab I & II	Pembimbing II
25.	1 Februari 2011	Acc seminar proposal	Pembimbing I
26.	1 Februari 2011	Acc seminar proposal	Pembimbing II
27.	10 Februari 2011	Seminar proposal	Pembimbing I
28.	21 Februari 2011	Revisi seminar proposal	Pembimbing I
29.	8 Maret 2010	Revisi seminar proposal	Pembimbing II
30.	18 Maret 2011	Pengajuan bab III	Pembimbing I
31.	23 Maret 2011	Revisi bab III	Pembimbing I
32.	7 April 2011	Revisi bab III	Pembimbing I
33.	20 April 2011	Revisi bab III & IV	Pembimbing I
34.	9 Mei 2011	Pengajuan bab III & IV	Pembimbing II
35.	16 Mei 2011	Revisi bab III & IV	Pembimbing II
36.	20 Mei 2011	Revisi bab III & IV	Pembimbing II
37.	27 Mei 2011	Revisi bab III & IV	Pembimbing II
38.	3 Juni 2011	Revisi bab III & IV	Pembimbing II
39.	23 Juni 2011	Revisi bab III & IV	Pembimbing I
40.	5 Juli 2011	Revisi bab III & IV	Pembimbing I
41.	11 Juli 2011	Revisi bab III & IV	Pembimbing I
42.	28 Juli 2011	Revisi bab III & IV	Pembimbing I
43.	1 Agustus 2011	Pengajuan bab III & IV	Pembimbing II
44.	1 Agustus 2011	Revisi bab III & IV	Pembimbing II
45.	4 Agustus 2011	Acc Seminar hasil	Pembimbing I
46.	4 Agustus 2011	Acc Seminar hasil	Pembimbing II
47.	8 Agustus 2011	Seminar hasil	Pembimbing I
48.	10 Agustus 2011	Revisi seminar hasil	Penguji I
49.	10 Agustus 2011	Revisi seminar hasil	Penguji II
50.	15 Agustus 2011	Ujian skripsi	Pembimbing I
51.	16 Agustus 2011	Revisi ujian	Penguji I
52.	16 Agustus 2011	Revisi ujian	Penguji II
53.	16 Agustus 2011	Revisi ujian	Pembimbing II
54.	19 Agustus 2011	Revisi ujian	Pembimbing I

9. Telah dievaluasi dan diuji dengan nilai :



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