

**THE MANIFESTATION OF THE STANDARD OF  
19<sup>TH</sup> CENTURY IDEAL WOMAN IN BRITAIN  
PRESENTED BY SARA IN BURNETT'S *A LITTLE PRINCESS***

**THESIS**

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**STUDY PROGRAM OF ENGLISH**

**DEPARTMENT OF LANGUAGES AND LITERATURE**

**FACULTY OF CULTURAL STUDIES**

**BRAWIJAYA UNIVERSITY**

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**THESIS**

**Presented to  
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In partial fulfillment of the requirements  
for the degree of *Sarjana Sastra***



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**2014**

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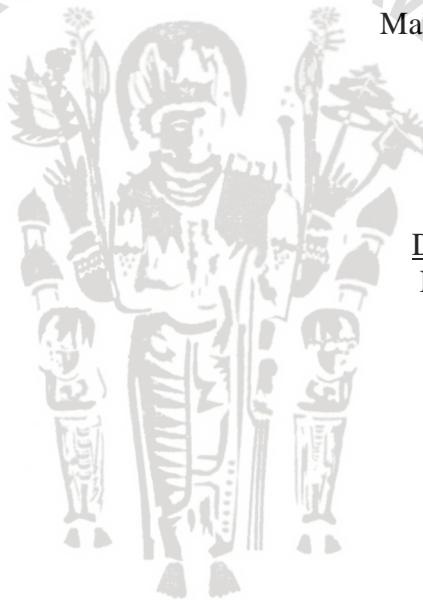
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## ABSTRACT

Kurniawati, Desi Eka. 2014. **The Manifestation of the Standard of 19<sup>th</sup> Century Ideal Women in Britain Presented by Sara in Burnett's *A Little Princess***. Study Program of English, Brawijaya University. Supervisor: Juliati; Co-supervisor: Ni Wayan Swardhani W.

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Women emancipation is not a new issue. Nowadays, people see that women have more freedom to express themselves, especially in deciding their life path. However, that opinion is not completely right because actually women are still trapped by the society's rules on how women should be. Those rules control women so they can be ideal ones, based on had their freedom, but women's subservience to the society's rules is not easy to be erased. They will follow the society's expectations consciously or not. For the analysis, the writer uses a novel entitle *A Little Princess* by Frances Hudgson Burnett as the object of analysis. This novel tells the reader about the efforts of young girl named Sara Crew to fulfill the standards of 19<sup>th</sup> century ideal women in Britain. Therefore, the writer makes a problem of the study, of the thesis is how Sara as the main character in *A Little Princess* manifests the standards of ideal woman in 19<sup>th</sup> century in Britain.

The study uses qualitative approach in relation to the use of clear and systematic description about the phenomena being studied. Descriptive study in textual analysis is applied in this study to analyze the relation between the statements of Sara Crew in the novel and the ideal women standards she wants to reach.

The result of this study shows the efforts of Sara Crew as the main character in fulfilling the standards of 19<sup>th</sup> century ideal women had created her an ideal woman in the society. She successfully fulfills those standards in every condition. Those standards control women to be piety, patient, frugal, and industry.

The writer suggests English Department students to analyze the 19<sup>th</sup> century standards of ideal women in Britain by using different object. The next researcher can also find an object which has different theme from this analysis.

## ABSTRAK

Kurniawati, Desi Eka. 2014. **The Manifestation of the Standard of 19<sup>th</sup> Century Ideal Women in Britain Presented by Sara in Burnett's *A Little Princess***. Program Studi Sastra Inggris, Universitas Brawijaya. Pembimbing: (I) Juliati (II) Ni Wayan Swardhani W

Kata Kunci: Feminisme, Patriarkaki, Standar ideal wanita abad 19.

Emansipasi wanita bukanlah isu yang baru untuk dibahas dan telah banyak diketahui oleh banyak orang. Wanita sudah dianggap memiliki kebebasan untuk berekspresi maupun menentukan jalan hidupnya sendiri karena cara berfikir masyarakat yang lebih modern. Namun realita menunjukkan hal berbeda, bahwa wanita belum sepenuhnya merdeka dan masih terbelenggu oleh aturan masyarakat. Untuk menjadi wanita yang dianggap ideal oleh masyarakat, para wanita harus memenuhi standar tertentu. Walaupun telah dikatakan bahwa wanita telah mendapatkan kebebasannya, tetapi kepatuhan wanita akan aturan-aturan yang dibuat oleh masyarakat masih ada. Sebagai gambaran kondisi ini, penulis menggunakan sebuah novel berjudul *A Little Princess* karya Frances Hodgson Burnett sebagai bahan penelitian. Novel ini menceritakan tentang seorang gadis muda bernama Sara Crew yang berusaha untuk memenuhi aturan wanita ideal masyarakat Britania abad ke 19. Oleh sebab itu, dalam studi ini penulis akan menjawab rumusan masalah yaitu bagaimana Sara Crew sebagai tokoh utama dalam novel *A Little Princess* memenuhi aturan wanita ideal abad ke 19 di Britania.

Studi ini menggunakan pendekatan kualitatif untuk mendeskripsikan fenomena yang dipelajari dengan jelas dan sistematis. Studi deskripsi secara tekstual digunakan karena studi ini bertujuan untuk menganalisa korelasi antara usaha-usaha Sara Crew yang tertuang dalam novel dan aturan wanita ideal abad 19 yang ingin dicapainya.

Hasil studi menunjukan bahwa usaha-usaha yang dilakukan oleh Sara sebagai tokoh utama dalam memenuhi aturan wanita ideal abad 19 telah membuat Sara menjadi seorang gadis yang ideal bagi masyarakat pada abad itu. Sara telah berhasil memenuhi aturan tersebut di segala kondisi. Aturan itu mengatur para wanita agar dapat menjadi sosok yang agamis, sabar, rendah diri, dan aktif.

Penulis menyarankan kepada mahasiswa Sastra Inggris/ konsentrasi sastra yang nantinya akan menggunakan teori yang sama mengenai Feminisme agar mencari bahan penelitian yang berbeda, bukan hanya berbeda secara bentuk, namun juga tema.

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First of all, I would like to thank God who always protects me and has given me strength and guidance in conducting the research entitled “The Manifestation of the Standard of 19<sup>th</sup> Century Ideal Women in Britain Presented by Sara in Burnett's *A Little Princess*.”

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Malang, January 25, 2014

the writer



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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Deaux (1984, p.105) states that gender has been defined as “culturally determined cognitions, attitudes, and belief systems about females and males.

Gender is a concept that varies across cultures, that changes through historical time, and that differs in terms of who makes the observations and judgments.”

Gender issue has already existed since long ago. Human creation is created by so many aspects like society, historical background or culture. According to Tyson (2006), the difference of gender in the society has created different roles between man and woman. Man as the active figure, is called as masculine. Then woman as the passive figure, is called as feminine. Haeberle (1981, p.9) mentions that the male social role is designed to reward masculine men, while the female social role offers its relative advantages only to feminine women. While man is doing his responsibility to find a job, work, and reach his achievements, woman has to do her household responsibility. This role division is managed by a system called as Traditional Gender Roles.

Traditional Gender Roles is the society’s way of thinking which is related to gender’s ability and responsibility. This system of gender division has already used by most society from around the world. It can not be said as ‘used’ but it has been buried in the mind of society consciously or unconsciously. Tyson (2006, p.85) states that “These gender roles have been used very successfully to justify

inequities, which still occur today, such as excluding women from equal access to leadership and decision-making positions.” These roles give big influence in creating women’s image as weak, family helper, and obedient.

Patriarchal society will never fade away because it has been part of the society’s culture itself. Tyson (2006, p. 85) states that “It [patriarchy] promotes the belief that women are innately inferior to men.” Not only that, patriarchal society also takes a role in creating patriarchal women. By definition, patriarchal woman is a woman who unconsciously or not live in the norm and value of patriarchal family. Tyson (2006) also says that it is not ending. Patriarchal society does not only create something which determines women in such criteria, but also dividing women into two types, those are ideal women and bad women. Members of pro-patriarchy decide that woman who does not follow her natural criteria is the bad one. Bad women themselves are described as violent, aggressive, ambitious, and monstrous women. Those are basically categorized as men’s behaviors. However, when women have those behaviors, they will turn into women who are not ideal enough to bear men’s name or having the child. On the other hand, the ideal women are rewarded by patriarchal culture. The ideal one must be modest, down to earth, self-sacrificing, nurturing, completely satisfied by serving the family, sad about the problems of others, worries about those in her care, and never gets angry. Those criteria are unfortunately used by men or patriarchal society, but slowly influenced the mindset of women themselves.

Nowadays, there are still many work of arts which unconsciously make reference to women’s stereotype. In Indonesia for example, most soap operas,

which are called *sinetron*, tells about ideal woman figure through the female character who can not get mad easily, loyal, under pressure, patient, and being saved by handsome man character. The exposure of ideal woman who is actually constructed by patriarchal society in work of art can be even clearly found in literary work written in the past, such as the 19<sup>th</sup> century when the feminism issue bloomed. One of literary works that exposes the ideal of ideal women is in a novel by Frence Hudgson Burnett entitled *A Little Princess*. Through one of the characters, Sara Crew, the novel shows women's stereotype in patriarchal society according to 19<sup>th</sup> century standards in Britain.

In 19<sup>th</sup> century, British society had their own standards for women. They made standards which basically limited women in the area on only serving the family. Women who had ideal ability in serving her family would be called as the Angel in the House. So, they would try so hard to obtain this predicate, even injustice for their rights became its consequence. From the explanation above, the writer is interested in analyzing the evidences of British women subordination in 19<sup>th</sup> century from direct or even indirect explanation expressed by the main character in *A Little Princess* novel by Frances Hodgson Burnett. The novel also describes the criteria of a girl who want to be a princess. The writer will also find similarities of the princess' criteria and the standards of a ideal woman made by patriarchal society. Society and environment made her as a perfect patriarchal woman or girl.

The aim of this study is to investigate how the main character of *A Little Princess* fullfil, her dream to fit in the ideal standards, according to the 19<sup>th</sup>

century's standards of ideal woman in Britain. Therefore, the writer conducts an analysis on this novel with the title "The Manifestation of the Standard of 19<sup>th</sup> Century Ideal Women in Britain Presented by Sara in Burnett's *A Little Princess*."

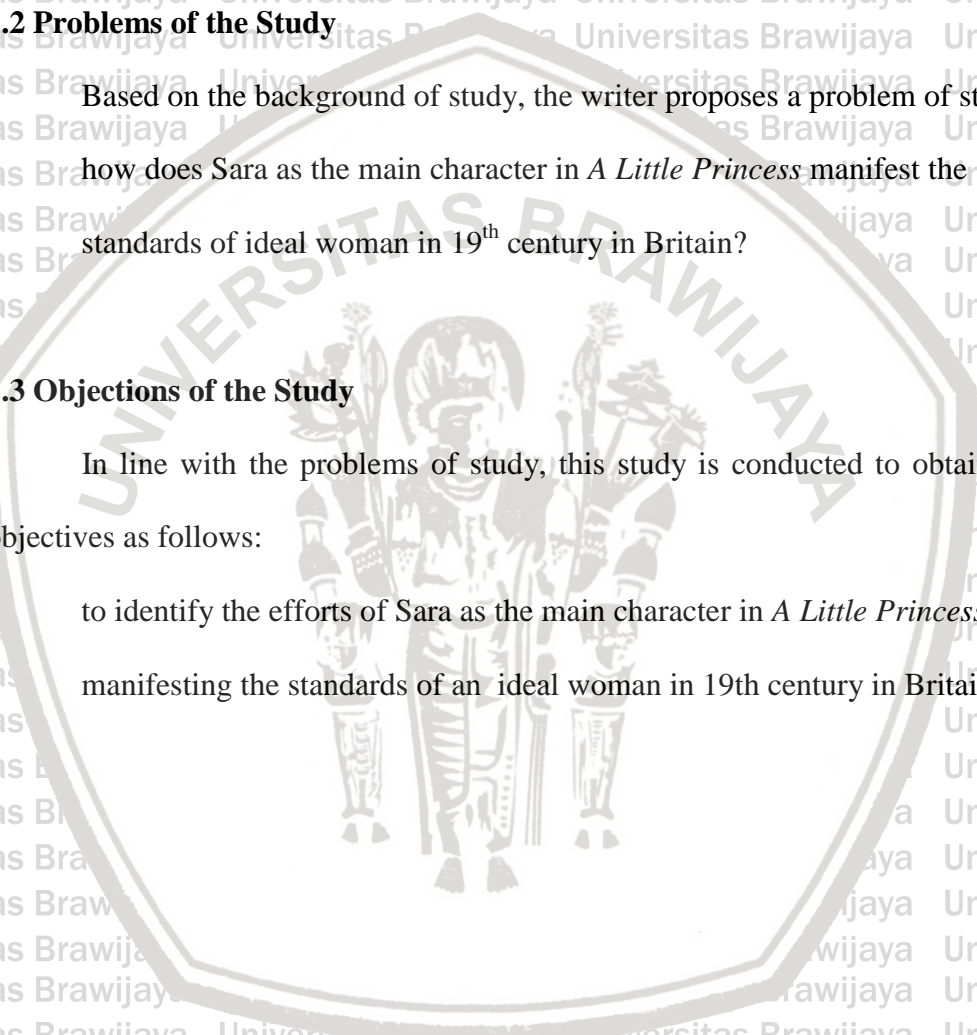
### 1.2 Problems of the Study

Based on the background of study, the writer proposes a problem of study:  
how does Sara as the main character in *A Little Princess* manifest the standards of ideal woman in 19<sup>th</sup> century in Britain?

### 1.3 Objections of the Study

In line with the problems of study, this study is conducted to obtain the objectives as follows:

to identify the efforts of Sara as the main character in *A Little Princess* in manifesting the standards of an ideal woman in 19th century in Britain.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter explores the theory used in process of analysis about feminism which is related to object. Then, the analysis about the object, other explanations, and the previous studies related to this study are also mentioned in this chapter.

#### 1.1 Feminist Theory

The very first feminist, who voiced out her thought in 1792, is Sojourner Truth, African-American who was born as a slave in Swartekill, Ulster County, New York. She was arrested for voting illegally. She gave a speech *Ain't I a Women?* as the exposure of her disappointment toward the society's structure at that time which limited women's right. Feminism existed, but it did not develop yet. However in 1970, it bloomed once more. Alway (1995) stated "Feminist theory first developed in the 1970s as result of profound changes in women's experiences and situations that led to a political movement that challenged prevailing explanations of women's subordinate positions in society" (2009, as cited in Cox, p. 2). Due to the opportunities women had in 1970, it was not surprising if this theory was once again bloomed. Women had been more conscious about their position in the society. They had more awareness about gender or sex issue. Women had their part in the society like in politics, law, etc. Therefore they had more confidence to show their opinion.

Feminist theory cannot be explained separately from women subordination or the different's role between sex and gender which have been made by the society. Women subordination itself is a condition made by the society which women's place is considered to be lower than men. This issue has been already existed since the 18<sup>th</sup> century since women realized that their position in the society was not considered by the other. The society built an understanding of women's roles from patriarchal view which is continuously brought by the next generation until now. The base assumption of this subordination is sex and gender.

Sex refers to the difference between men and women in the biological area.

Tyson's (2006) underlines that this is not what the feminists think. Feminists openly accept this difference since human will bring it forever, since they were born. However, the feminist will react when it comes to the different roles between men and women, based on gender. Feminist will always seriously take this problem as something which has to be solved.

Ritzer (2003) states:

Feminist theory propounds a generalized, wide-ranging system of ideas about human experience and social life from a woman-centered perspective. Its primary object and starting point of study is the experiences and situations of women. It tries to view the social world from the vantage points of women, and it seeks to create a better world for women and all of humankind.

From the explanation above, it is concluded that actually feminist theory is not only created as a movement, but also as an approach which is used to change the structure in the mind of society because this embedded mind of society has made an unrighteous for women's life. A feminist thinks that a thing which can be



used by people to measure someone's ability is experience. The society cannot use 'gender or sex' as a measurer of an ability.

The development of feminism is divided into three waves. They are First wave, Second wave, and Third wave. The First Wave happened in 1848 - 1920.

Simone de Beauvoir was the most influenced feminist at that time. The biggest problem of women in this era was domestic violence and the opportunity to speak their mind. Women could not vote at that time or else they would be punished.

According to Sojourner, women can be punished by law but law could not save them from injustice. The Second Wave happened in 1960s in United States (the

first presence). The citizen of United States used to call the movement of feminist as Women's Liberation Movement. They only used this term for movement which happened in United States at that time. The most influenced feminist was Betty

Friedan. The biggest challenge at that era was about the same opportunity of having the same job and position with men. Still in this era, Phyllis Schlafly called herself as anti-feminist. She made STOP (Stop Taking Our Privileges) campaign

to against the Equal Rights Amendment during 1970s. She once said..."Happiness resulted from being a wife and mother and working with her husband to reach their goals, not in helping other women and families reach their own". Second

wave of feminism ended in 1970. The Third Wave happened in 1990s.

**1.2 Patriarchal Society**

Patriarchal society has made certain roles on how women should behave.

They use the difference of gender to limit women's moves in the society. While

men are considered as the right figures to stand in the most vital areas in the society, women are on the other. Women are considered as the improper figures because the society think that the difference of gender will also affect their ability in doing something or job. Monagan (2010, p. 161) says:

In patriarchal systems, as a collective group, women are systemically unrepresented or underrepresented in the economic, political, military, criminal justice, legislative and educational arenas. Men serve in the highest levels in all areas of society. This is particularly important when examining women's rights of equality and freedom from violence. Men ultimately decide freedom and the extent to which it is afforded to others. Woman only has the freedom that man has willingly given to them.

It has been too long for the society to make women's position in that uncomfortable stage. These standards of women will be difficult to erase because it has already become culture. It has been continuously given from older generation to the younger one. In the end, it is not necessary anymore to force women to fulfil those standards because they will unconsciously follow the roles.

In the society, whether men or women, will not force or will not be forced to follow because that system has been burried in their mind. This kind of society is called as Patriarchal society.

Women do not have any options in deciding something. Everytime, they are told not to become like this and that without any explanation. So when something is continuously given to them, there will be a time when they consciously or not accept it as their self-culture. Women will create their position as the same as the society expectation that women have to be modest, down to earth, self-sacrificing, nurturing, and so on. They will limit themselves not to do

something out of the sphere which is actually made by the society from the first place. This kind of women are called as Patriarchal Women.

These patriarchal society and women are imprisoned by Traditional Gender Roles. Traditional Gender Roles had been among the society since 17<sup>th</sup> century but it could not be recognized yet, even to the mid of 19<sup>th</sup> century. From 17<sup>th</sup> to the mid of 19<sup>th</sup>, women were still in the position which was legally, economically, politically, educationally, or even physically restricted to the domestic sphere. For a single woman, she had to be obedient to the father, family of man guardian, or society's rules and mother could not save her whether from their fair or unfair decision. Then, for a married woman, her life would be owned by her husband. Ickes (1993, p. 1) says that

Despite societal pressure for change in traditional gender roles, the coevolution of genes and culture may still lead us to be attracted to potential mates whose appearance and behavior is stereotypically masculine or feminine. This attraction is ironic in light of a growing body of research evidence indicating that the relationships of men and women with traditional gender roles are far from optimal—and are generally worse than those of androgynous men and women.

Even nowadays, people will talk about the change that the society will let women to show their deeper potential. When it comes to the Traditional Gender Roles, it can not be separated with the emancipation issue. Traditional Gender Roles will not be easily erased. It has not only become society's idea but the culture which is influenced by history.

#### 1.4 Women in the British Society in 19<sup>th</sup> Century

Women in the British society in 19<sup>th</sup> century had to follow the society's rules so that society would recognize her as an ideal woman. They got less education than men. Women who could get education were only those from the higher class of society, but they learnt different things from men. They were taught things for a purpose to make them great wives like dancing, sewing, or attitude lesson. It is possible for them to get a job, but they will obtain low salary.

In 1890, Florence Fenwick Miller (1854-1935), a midwife turned journalist, describes woman's position succinctly:

Under exclusively man-made laws women have been reduced to the most abject condition of legal slavery in which it is possible for human beings to be held...under the arbitrary domination of another's will, and dependent for decent treatment exclusively on the idealness of heart of the individual master. (cited in Wojtczak 2013, p. 1)

According to Wojtczak in her article entitled *Women's Status in Mid 19<sup>th</sup> Century England* (2009), the same treatments were also received by the married women. At home, a wife was not different from a slave. They had to do all the husband's requests or they would get the brutalities of her husband, physically or mentally. After a woman got married, her family would not have the right to protect or save her because all responsibilities would be given to her husband.

Once a woman tried to escape from her husband, she would be under arrest by the apparatus and they would send her back to her husband. After that, there would be consequences she would get. This condition happened until 1891.

In 1857, divorce was allowed judically but not acceptable by the society.

A divorced woman would get a bad and immoral image from society, but not with men. Before 1857, divorce was not acceptable by law, culture, and religion which were the most important elements of the society. Citizens would listen well to the church's opinion.

19<sup>th</sup> century was a big time for Queen Victoria. She was the monarch of the United Kingdom from 1837 to her death in 1901. She was an icon of femininity for the society especially for middle-class women. She was a *par excellence* for women. She made rules about how to be a ideal women and women would follow them. She called a ideal women as The Angel in the House. She mentioned that a ideal woman or an angel has to be loved by husband, surrounded by children, took care of home well, and became the center position at home too. She must have the ability to serve her husband well and waited him beautifully at home while her husband did his job. Therefore, the usage of term princess in the novel is also affected by how people see Queen Victoria as an icon. Queen Victoria is an idol for most 19<sup>th</sup> century women in Britain. They see her as a perfect woman, that is why they will also use term of princess or queen's attitude to describe good deed women should have at that time. In the Burnett's novel, Sara as the main character also uses this term to describe good attitude she wants to reach. Abrams (2001, p. 1) also explains that during the reign of Queen Victoria, a woman's place was considered to be in the home.

Abrams (2001) says that there are four standards for ideal women in 19<sup>th</sup> century which followed by the most women in Britain. Women should live with

“piety, patience, frugality, and industry.” Piety means that women should not only give her devotion to their husband or family but also to their God. They have to be pious and carry out the moral idealness of the family. Patience means that women should separate the activity in the house and the workplace. Anything happens in the house should not be shown outside. They have to control their attitude with the patience and should be always stoical. They are offered a moral duty.

Therefore, they would be able to take care of their family’s reputation in the society. Frugality, it does not emphasize on the expenditure budget but in the effectiveness and simplicity. Most middle-class households have just one servant (1890, cited in *Ideals of Womanhood in Victorian Era* 2001, p. 2 ). A servant is only a relief but all the major tasks involves washing and ironing clothes, boiling water, and cooking should be done by woman or wife of the house. So, by using more ability from women, spending extra budget for a servant is not needed.

However, if it is for a comfortable house, women would give more attention.

Frugality is also explained as modest. Industry means that women have no life of leisure for them. Spending the most time of hers for family was a must, but finding more activities than that was also important. Women have no capability to participate in business, politics, and commerce because they were in men’s territory. However, when it comes to novels and literature, it would be in women domain. Women are also usually spent their time on it, whether reading or learning them.

## 1.8 *A Little Princess* Novel

### 1.8.1 Synopsis

Sara is a perfect figure of a patriarchal woman. She is rich and has a lot of opportunities to show her potential. Unfortunately, she chooses to serve her father, Captain Crewe. She lived in India once only with her father. Her mother is already passed away, that is why she loves her father very much. When her father tells her that she has to move to London for her education, she is doubtlessly agree. She will do anything, she will even choose to get an education for her father. Her dream is to graduate so she will be able to serve and take care of her father.

The day finally comes, she comes to London. She and her father arrive at Miss Minchin's boarding school for girls. Sara is very intelligent, polite, and creative. Headmistress Miss Minchin is secretly jealous and dislikes Sara for her cleverness, but still praises and flatters her because of her father's wealth. Before coming back to India, Captain Crewe purchases Sara so many beautiful yet elegant dresses and a doll whom Sara adores, named "Emily." Sara's friendliness and love for pretending and storytelling makes her popular with most of the school's students. They soon begin regarding her as a princess, which she embraces. Sara befriends Ermengarde, the school dunce; Lottie, a spoiled four-year-old student; and Becky, a young maid.

A few years later, Sara gets news from her father that he and his childhood friend have become partners in building a business of diamond mine which potentially will double up his wealth enormously. Hearing the news, Miss Minchin treats Sara as a very favourite student even more and later makes a very

luxurious eleventh birthday party by Captain Crew's request. However surprisingly, Captain Crew's lawyer arrives at Miss Minchin's boarding house and tells her that Captain Crew is already passed away of jungle fever. He has invested all his wealth to the diamond mine but it does not go well and make him totally bankrupt, leaving Sara an orphaned beggar. Miss Minchin is very upset because the money she has spent for Sara's birthday party. Sara is popular so Miss Minchin cannot just kick Sara out for protecting her school's reputation. Miss Minchin then tells Sara that she will live in the attic next to Becky and work as a servant in order to continue living in the school.

For the next several years, Sara has to teach younger students and helps other servants' duties in all weathers. She is starved and abused by Miss Minchin. Her only friends are Lottie, Ermengarde, and Becky who will secretly visit her at night. Sara extensively uses her imagination as a means of coping, pretending that she and Becky are prisoners in the Bastille. Sara also continues pretending she is still a princess, and continues to be kind and polite to everyone, including her offenders. She also has an unexpectedly friend, a rat she names Melchisedec. One day Sara finds a fourpence in the street and uses it to buy six buns from a friendly baker. The baker admires Sara when she gives five of the buns to a beggar girl before leaving even though she herself is starving.

Meanwhile, a man from India, Tom Carrisford, moves into the house next door. Sara becomes interested and sympathetic when she learns about Mr. Carrisford, who is sick. It is revealed that Mr. Carrisford was Captain Crew's childhood friend and partner. During their time in India, they had both caught



high fevers Mr. Carrisford abandoned Captain Crewe. They thought that the business of diamond mine they built together had been bankrupt, but it is wrong.

After Captain Crew's death, Mr. Carrisford became extraordinarily rich. He feels extremely guilty that his friend died and leaved nothing for his daughter and yet his daughter is missing. Therefore, he tries everything to find her. He has no idea of her name or school. He comes to Paris and Moscow, trying to follow the information he got from people. Sara meets Ram Das, Mr. Carrisford's head servant, when suddenly his pet monkey escapes into her room through her skylight. Ram Dass immediately admires Sara when she speaks to him in Hindustani. Ram Das tells Mr. Carrisford about a girl named Sara and he also immediately becomes interested in her. He and Ram Das make a secret idea for Sara. They will decorate Sara's room comfortably and serves so many delicious foods without Sara or someone recognize it. Sara is very thankful but does not know who her "mysterious friend" is.

One night, the monkey escapes into Sara's room through the skylight. Sara decides to return the monkey to Mr. Carrisford the next morning because it is already late in the night. When she is speaking to Ram Das and Mr. Carrisford, she mentions she had lived in India and her father is passed away because his wicked friend abandoned him. Mr. Carrisford now recognizes Sara as his friend's missing daughter. Sara also forgives his faults and then knows that actually her mysterious friend is Mr. Carrisford. When Miss Minchin visits to reclaim Sara, she is informed that Sara will be living with Mr. Carrisford and her entire fortune has been restored. Miss Minchin kindly asks Sara to come back and continue

being a student at her school, but Sara rejects her offer. Becky is invited to live with Sara and be her personal attendant. With her wealth, Sara makes a deal with the baker, proposing to cover the bills for food given to any hungry child. Sara thus proves her worth as a true "princess."

### 1.8.2 Biography

Frances Hodgson Burnett was an English-American author. She was born in Cheetham, England at 24 November 1849. After her father's death in 1852, she and her family preferred to move to United States in 1865. Helping the financial problem of the family, she started her writing when she was nineteen. Her mother passed away in 1870. In 1872, she arranged her marriage with Swan Burnett. She and her small family moved to Paris for about two years because her husband's job as a medical doctor. In two years, she had two sons already and right after the second birth, they once again moved to Washington, USA.

She created some famous novels or stories. *Little Lord Fauntleroy*, written in 1885. It is about seven old Cedric who lived in United States as an American.

This children story was a description of a cinderella boy who lived in lacking but because of his kind and strong heart, he got a better life with his mother. He could reach his fame. *A Little Princess* which was written in 1905 is an expanded version of her short story written in 1888 entitled *Sara Crewe: or, What Happened at Miss Minchin's Boarding School*. In 2007, this novel became one of the

'Teachers' Top 100 Books for Children', vote by National Education Association.

In 2012, it was one of the 'Top 100 Chapter Book' poll by School Library Journal.

The next is *The Secret Garden* written in 1911 which theme is very simple and easy to understand, “When you are nice, nice thing will come back to you.”

Frances was the famous author in 19<sup>th</sup> century because of her children books or novels. She helps people to show the description of not only ideal women but also ideal people by using 19<sup>th</sup> century standards. She was also invited to the Queen Victoria’s Jubilee as a courtesy of her ability to describe women’s way of thinking through her works.

## 1.6 Research Method

This sub chapter explains about the methodology used in this study including the research design, data source, data collection, and data analysis.

### 2.5.1 Research Design

This study is conducted by using qualitative approach since the writer analyzes the relation between the main character and feminism as one of the sensitive issues in the society which is reflected in the novel entitle *A Little Princess*. Ary *et al.* (2010, p. 425) say that qualitative research will mostly deal with data collection, interview, or written document. It has the most rich explanation because it will be bonded to the writer’s personal views and self-concept. It is not about calculation, but how to do an analysis and combine it with the writer’s personal view, feeling, assumptions, motives, and rationale for decisions made.

### 2.5.2 Data Source

The data source of this study is a novel entitled *A Little Princess*. However, the writer takes the main character as the main object of the study. It is originally written in English but it is translated into some other languages. For the research, the writer uses the English version.

### 2.5.3 Data Collection

There are three steps of data collection as follows:

1. Reading

The writer read the English version novel as the original data source.

2. Finding

The writer found the important evidences related to feminist's issue for the study. For this case, the writer had to find some supporting data like books, articles, or journal to support the evidences.

3. Highlighting

The writer highlighted the relation between patriarchal standards from feminist's views and the data source. The purpose is in order to maintain the finding to control analysis' limitation.

### 2.5.4 Data Analysis

After all data were collected, the writer started the analysis for this study.

Barney G. Glaser (1978, as cited in Ary *et al.* 2010, p. 63) states that after collect the data, the first thing to do is analyzing it and generating theory are the next

steps. When the theory seems sufficiently grounded and developed, then the writer shall review the literature in the field and relate the theory to it through integration of ideas.” These processes of analysing are summarized into two steps below:

### 1. Categorizing

According to Ary *et al.* (2010, p. 481):

Data analysis in qualitative research is a time-consuming and difficult process because typically the researcher faces massive amounts of field notes, interview transcripts, audio recordings, video data, reflections, or information from documents,... The researcher must organize what he or she has seen, heard, and read and try to make sense of it in order to create explanations, develop theories, or pose new questions.

So the writer categorized concepts, themes, and actions in the novel with the chosen theory. Here, the writer found the criteria of ideal women standards which has been created by patriarchal society. The writer compared the actions of the main character to the patriarchal society standards of ideal women.

### 2. Summarizing

After doing the categorizing, the writer did the summarizing. According to Ary *et al.* (2010, p. 483) summarizing is important. By doing it, all concepts or themes in the data source will be linked to each other and made one conclusion which has one meaning. In order to make them more united and understandable, additional informations are also needed. For this case, the writer linked all of the concepts, such as main character's actions, ideal

women standards by patriarchal society, and feminist's point of view. So that, they can appeared as one complete study.

### 1.7 Previous Studies

For the previous study, the writer uses two references. The first is "Women Subordination in British Society in *The Duchess* the Movie" by Aulia Jeny Setiyawati (2012) from English Literature Department, Faculty of Cultural Studies, Brawijaya University. The second is "The Chinese Women in Patriarchal Society Reflected in Pearl S. Buck's *The Mother*" by Nurma Wahyulita (2012) from English Literature Department, Faculty of Cultural Studies, Brawijaya University.

In the first previous study, Setiyawati tries to find the issue of women subordination from *The Duchess* movie. She relates it with women position in 19<sup>th</sup> century which is clearly shown in *The Duchess*. She also uses feminist theory to analyze the movie. She also explains the definition of patriarchy by using Monagan's opinion. She does not give a deep explanation about the related topic such as traditional gender roles. It helps the writer's thesis a lot because Setiyawati also gives review about British women in the 19<sup>th</sup> century. Yet, they have different object of analysis, Setiyawati used a movie entitle *The Duchess* while this thesis uses a novel entitle *A Little Princess* by Burnett.

In the second previous study, Wahyulita explains more about patriarchal system in Chinese family. She analyzes Chinese women subordination done by the family, the smallest part of the society. Her thesis adds some information

about the history of feminist which helps the writer in collecting information about feminist. However, different with Wahyulita's, this thesis analyzes the manifestation of women subordination through Sara's efforts to fulfill her dream to be a ideal woman in British patriarchal society.



### CHAPTER III

#### FINDING AND DISCUSSION

In this chapter, the writer presents the finding and discussion about the analysis of the study, *A Little Princess*, using feminist approach which has been explained in Chapter II. This chapter will explain Sara's efforts as the main character to fulfill the standard of 19<sup>th</sup> Century good woman in Britain.

Afterwards, the writer will mention four standards in each sub-chapter. They are piety, patience, frugality, and industry.

##### 3.1 Piety

The subservience of religion was the greatest influence for British's mind to be formed. The British, especially in 19<sup>th</sup> century, believe that their belief will always bring the good things, and the priest is the chosen one who helps them to communicate with God. This belief also influences them in judging something and becomes their guide, the way of seeing a woman as a good one or a bad one is not the exception. Abrams (2001, p. 2) finds the following:

Mrs Goodby exemplified the good and virtuous woman whose life revolved around the domestic sphere of the home and family. She was pious, respectable and busy - no life of leisure for her. Her diligence and evident constant devotion to her husband, as well as to her God.

According to British's way of thinking, a good woman has to dedicate herself not only to her family but also to God. Religion always brings goodness and peace.

Religion helps them to live their life in a good way. Therefore, British think that if a woman lives closely with her belief, the goodness will always also accompany



her. The goodness she brings with her will also spread around the house and the family. Afterwards, related to the women's position as the center of family's moral, it will also help her to manage her emotion.

Sara Crew brings this standard through her hobby of creating a story for her friends. This situation can be seen below:

"You wicked thing," said Lavinia, turning on Sara; "making fairy stories about heaven."

"There are much more splendid stories in Revelation," returned Sara. "Just look and see! How do you know mine are fairy stories? But I can tell you" \_with a fine bit of unheavenly temper\_ "you will never find out whether they are or not if you're not kinder to people than you are now (Burnett, 1905 p. 23).

Imagining and storytelling are Sara's favorite. She loves telling the story about heaven from the Bible as can be seen from this expression "turning on Sara; "making fairy stories about heaven." "There are much more splendid stories in Revelation," returned Sara" (Burnett, 1905 p. 23). The Bible contains many things about human's life. She uses the word splendid here. It can be concluded that she reads the Bible a lot because "splendid" here means much in a good way.

However, one of those is about how heaven looks like. Sara in this novel loves to make a story about heaven the same as the description in the Bible. She opens and reads the Bible frequently, so that is why she can make a lot of stories about heaven from the Bible. After making the story, she will tell it to her friends so they will understand the beauty of heaven without opening the Bible directly.

Also, according to the dialogue between Lavinia and Sara above, Sara's thought about religion, goodness, and good people is revealed. It can be seen from this dialogue, "How do you know mine are fairy stories? But I can tell you" with a

fine bit of unheavenly temper "you will never find out whether they are or not if you're not kinder to people than you are now" (Burnett, 1905 p. 23) Bible affects Sara's understanding about the criteria of how good people should be. Sara says to Lavinia implicitly that Lavinia will not understand the meaning of the Bible if she does not change her bad attitude which likes to hurt someone else's heart. Lavinia does not know that the stories of heaven which is made by Sara are true. Sara tells her that a good man will hold his religion and be obedient with it. Lavinia herself is described as bad girl, because she is rude to younger students. It can be seen in the expression below:

Lavinia, in fact, was spiteful. She was inordinately jealous of Sara. Until the new pupil's arrival, she had felt herself the leader in the school. She had led because she was capable of making herself extremely disagreeable if the others did not follow her. She domineered over the little children, and assumed grand airs with those big enough to be her companions (Burnett, 1905 p. 17).

Here, the writer wants to show the evidences about Sara's thought about bad people who will not understand the Bible. Lavinia is spiteful, ruthless and dominant. That is why, Lavinia will not be able to understand whether Sara's story about heaven in the Bible is true or not.

According to Both (1859, p.4):

By nature [woman] seems fitted to grace either [sphere]. God has given to woman a graceful form and attitude, winning manners, persuasive speech, and, above all, a finely toned emotional nature, all of which appear to us eminent natural qualifications for public speaking.

From the explanation above, it can be concluded that actually women have not only graceful form and attitude, but also have ability to win and face society.

Women who can do public speaking means that actually they have the ability to influence other through their speech, not being controlled by the society's speech of how women should be. God would not empower women with such abilities if He never intends the power to be used. However, the reality shows different thing that a woman has to be restricted to the kitchen more than a man has to be restricted to the field of workshop. According to Tribett (2005, p.3) these rules were not even only made by the society themselves, but they could be seen in the Napoleonic Code. The Napoleonic Code is a civil law code established by Napoleon in 1804 in France that restricted the rights of women. The code soon spread to other regions of Europe and the New World as a source of order and set the standard for the treatment of women on a more widespread basis. Napoleonic Code defined the space women would occupy in the new regime as marital, maternal, and domestic, but all public matters would be determined by men. Therefore, women could not act freely or independently unto themselves.

Coming from Tribett (2005, p.3):

This widespread restriction (Napoleonic Code) encompassing economic, social and political roles of women within the public sphere certainly affected the ability of women to participate in religious activities outside of the home. Yet, even those responsibilities that fell within the home were under the authority of the husband to delegate to his wife.

From the quotation above, it can be seen how the society through Napoleonic Code control women's sphere in the society. Economic, social and politic are in men's sphere. On the other hand, when a woman is expected to participate in religious activity outside of the home, it will be complicated. Briefly, outside

activities are men's authority and domestic activities which are usually done inside the house are women's authority. Therefore, when women have religious activity which will be held outside of the home, they have to get the permission from the husband or family. It is also applied to religious activities which will be held inside of the home.

Women are expected to teach her family good moral. So that is why, women have to always bring herself nearer to God by coming to the church at least once on Sunday. By bringing herself nearer to God, a woman will be able to finish her task as the centre-moral of her family. The society teaches this habit starting from the school, woman students are expected to be religious from such a young age. It can be seen from the dialogue,

"I've been opening her trunks and putting her things away," said Miss Amelia. "I never saw anything like them\_sable and ermine on her coats, and real Valenciennes lace on her underclothing. You have seen some of her clothes. What DO you think of them?"

"I think they are perfectly ridiculous," replied Miss Minchin, sharply; "but they will look very well at the head of the line when we take the schoolchildren to church on Sunday" (Burnett, 1905 p. 6).

Most of schools in Britain usually will bring their student to the church every Sunday. According to Gillard (2011) most of 19<sup>th</sup> century schools in Britain are under the church's control. It is related to the society's belief on their religion. For example, if the Presbyters say that school A is not a good school just because school A never bring their students to the church, the society will also judge school A as bad school which is not worth to consider. Yet, schools have to donate fund for church so they can promote themselves as religious school which

will attract more students, because the church will help them to promote their school to the congregation.

19<sup>th</sup> Century in Britain, the society had their expectations for ideal women.

According to Tribett (2005, p. 6):

Women's role in the religious and moral standards went beyond simply teaching their children, or gaining rights to education as it became a matter of living out the convictions they themselves had, but only in a manner acceptable to society. Many feminists fought the double standard that existed regarding the rights of sexual activity for men and women. Purity was expected of women as both a societal standard and personal piety, but men, on the other hand, were allowed sexual exploitation.

Women have to do two religious duties. Women shall hold her belief for herself and other people especially for her family. She has to control herself, attend religious event in the church, and teach her family or children about moral standards from the Bible, even when it goes beyond the simply teaching and gaining education. The activities are done by women shall be in the forms accepted by society. However, to some extent, while women are busy with their religious event, men are allowed to do prostituted activities outside. It became unfair when women have to take care of the family's moral, but the head of the family does the opposite thing.

Tribett (2005, p.3) found the following:

During the mid-nineteenth century, decline in religious commitment was taking place. There was the gradual dissipation of the "Victorian Sabbath," which had consisted of many prohibited

practices on Sundays. The reason for attending worship services was merely social rather than pious.

If there is a cause, there will be an effect. Women realized that society had done the injustice by treating women and men differently. Women are expected to go to the Church on Sunday so they can keep closer to their observance, but the society did not force men to do the same thing. Therefore, the deviation appears. For women, attending those kinds of event was just to fulfil the society's expectation.

Being piety is a must, but when the injustice appears between the piety itself and the adherents, the meaning of the piety will not reach them perfectly. Victorian Sabbath itself is religious event made by Protestant church. According to Muether (2009, para 1):

Victorian Sabbath often described as the "Puritan Sunday," the mind-set of Sabbath keeping might be more accurately described as "Victorian Sunday." The Sabbath became a symbol of middle-class Protestant respectability, linked with other symbols such as temperance. And in good Victorian fashion, the Sabbath was lauded as "a day of intellectual and moral improvement

Women especially from middle class society would come to the Victorian Sabbath every Sunday. As the explanation above, the purpose of this event was to show people that Victorian women were patient, pious, and honourable.

### 3.2 Patience

According to Abrams (2001), a good woman should be a patient one. She is not allowed to show too much expression such as anger or dissatisfaction. She has to hide her true feeling because it will be considered as protecting her family

from bad image. A woman brings moral duty of her family, so it is forbidden for her to show her family's inner conflict to the society or put them into a situation which makes people judge them in a bad way. Sara as the main character maintains it inside her mind. She tries to put her mind at rest when she knows that anger comes at her. This condition is depicted in the dialogue below:

"I am afraid," said Miss Minchin, with a slightly sour smile, "that you have been a very spoiled little girl and always imagine that things are done because you like them. My impression is that your papa wished you to learn French." If Sara had been older or less punctilious about being quite polite to people, she could have explained herself in a very few words. But, as it was, she felt a flush rising on her cheeks (Burnett, 1905, p.9).

In this situation, Miss Minchin forces Sara to learn French because she thinks that Mr Crew wish to. Sara speaks French actually, because her mother is French and her father speaks the language too. Sara, who can speak French very fluently, tries to not show her offensiveness. It can be seen from the statement "If Sara had been older or less punctilious about being quite polite to people, she could have explained herself in a very few words. But, as it was, she felt a flush rising on her cheeks." She is actually insulted by Miss Minchin's rashly judgement, but she still tries to find proper words carefully to explain the situation to Miss Minchin.

Because Sara is a polite and patient girl, she will explain it clearly and smoothly.

However, she has an ability to manage her anger all the time. It is also shown from how her cheeks blushing, because she controls her emotion.

In the dialogue below, Sara shows her patience in covering her family's conflict. Sara and her father have to life separately because Captain Crew has to

go back to India. The condition of Sara's effort to reach this standard is stated below:

"I love mine more than all the world ten times over," Sara said.  
"That is what my pain is. He has gone away."

She put her head quietly down on her little, huddled-up knees, and sat very still for a few minutes.

"She's going to cry out loud," thought Ermengarde, fearfully.

But she did not. Her short, black locks tumbled about her ears, and she sat still. Then she spoke without lifting her head.

"I promised him I would bear it," she said. "And I will. You have to bear things. Think what soldiers bear! Papa is a soldier. If there was a war he would have to bear marching and thirstiness and, perhaps, deep wounds. And he would never say a word—not one word (Burnett, 1905, p. 16).

This situation can be also called as the family's inner conflict because it is happened between father and daughter. It can be seen in her statement, "I promised him I would bear it" (Burnett, 1905, p. 16) that she has to be able to bear her feeling because she will only show her sadness in front of her father. She rather chooses to hide her feeling and keep it for herself. She promises to her father that she will bear her sadness. Her effort to restrain her feeling is also shown from the explanation "She put her head quietly down on her little, huddled-up knees, and sat very still for a few minutes" (Burnett, 1905, p. 16).

Putting her head quietly, huddling-up knees and sitting very still are kind of gestures which shown that someone is getting shock of something. Sara somehow feels a great shock of being suddenly separate to her father but she does not want to show it. She comforts her own feeling by assuming between the power of a soldier in bearing something and her power in bearing her sadness. It can be seen in her dialogue, "And I will. You have to bear things. Think what soldiers bear! Papa is a soldier. If there was a war he would have to bear marching and



thirstiness and, perhaps, deep wounds. And he would never say a word not one word." (Burnett, 1905, p. 16)

From the explanation of how she bears the pain of separating from her father, the most clear statement which shows how strong she is in keeping her sadness is when she express her love to her father, "I love mine (father) more than all the world ten times over," Sara said. "That is what my pain is. He has gone away" (Burnett, 1905, p. 16). She loves her father more than anything, but she still strongly holds back her tears. Her pain is when her father has to leave her.

Therefore, the pain will not go away before she meets her father again. This effort of not showing her family's conflict might be called as good woman's attitude. Her father's leaving was the greatest pain for her but she chose not to show her sorrow. She still maintained herself as a calm and quite girl.

Sara loves to pretend that she is a princess. In her imagination, she is a princess who is pretending to be an ordinary girl. However, even though she is an undercover princess, she does not want to forget her good princess' attitude. She holds her politeness everywhere and anytime, even though sometimes it is hard for her to hold back her anger and almost break her good girl image. This situation is revealed:

This used to interest and amuse her more than anything else; and queer and fanciful as it was, she found comfort in it and it was a good thing for her. While the thought held possession of her, she could not be made rude and malicious by the rudeness and malice of those about her.

"A princess must be polite," she said to herself (Burnett, 1905, p. 71).

Through her direct expression, she mentions a manner that a princess should have.

"A princess must be polite," she said to herself." Politeness according to Hartley

(1860) is one principle which must be carried by a true lady in every circumstance

of life, family, or friendship. Being polite is a condition where a person put

another in a pleasure feeling when they have a conversation or contact. Sara, who

is pretending to be a princess, holds that principle of being polite too. "While the

thought held possession of her, she could not be made rude and malicious by the

rudeness and malice of those about her." From this expression, it can be

concluded that politeness also holding her from being rude. She is patient enough

to not act wickedly. She always thinks first before doing something.

There are also other efforts of her to fit in the standard of a good woman.

It happened when Sara is reading, but suddenly Lottie cries out loud. This

condition can be seen below;

She was so far away from the schoolroom that it was not agreeable to be dragged back suddenly by a howl from Lottie. Never did she find anything so difficult as to keep herself from losing her temper when she was suddenly disturbed while absorbed in a book. People who are fond of books know the feeling of irritation which sweeps over them at such a moment. The temptation to be unreasonable and snappish is one not easy to manage.

"It makes me feel as if someone had hit me," Sara had told Ermengarde once in confidence. "And as if I want to hit back. I have to remember things quickly to keep from saying something ill-tempered."

She had to remember things quickly when she laid her book on the window-seat and jumped down from her comfortable corner.

(Burnett, 1905, p.29)

Reading is one of Sara's hobbies. By reading a book, she can imagine things and

tell them to her friends later. Therefore, she hates it when suddenly someone

comes to disturb her. "It makes me feel as if someone had hit me," Sara had told

Ermengarde once in confidence. "And as if I want to hit back". It explains more how she hates it so much. When someone suddenly ruins her imagination, it is like she cannot hold her anger back. It is shown in these statements "Never did she find anything so difficult as to keep herself from losing her temper when she was suddenly disturbed while absorbed in a book. People who are fond of books know the feeling of irritation which sweeps over them at such a moment. The temptation to be unreasonable and snappish is one not easy to manage." She has anger too. In some moments, she will feel it is hard to calm herself down. Sara loves reading a book. While reading, she needs to be focus on that book and the story in it. She uses her imagination to visualize anything from the book. However, when someone suddenly disturbs her, it is like destroying her imagination in one second. She hates that kind of disturbance. Normally, people will get angry when they are being disturbed in doing their hobby. Whereas, Sara has a great capability to do more than restrained her feeling. It can be seen in the last statement from the quotation above, "She had to remember things quickly when she laid her book on the window-seat and jumped down from her comfortable corner." She puts her mind together and decides to hold her bad emotion. Being disturbed is an insult for her, but it does not make her lose her patience and show her anger. She will always warn herself to stay cool.

She also shows her patience when she got a big problem of life, when it is not comparable with her age. The death of her father destroys her whole life. Sara is forced to become Miss Minchin's slave to pay her debt because her father left her nothing. This situation is revealed:

"It has been hard to be a princess today, Melchisedec," she said. "It has been harder than usual. It gets harder as the weather grows colder and the streets get more sloppy. When Lavinia laughed at my muddy skirt as I passed her in the hall, I thought of something to say all in a flash and I only just stopped myself in time. You can't sneer back at people like that— if you are a princess. But you have to bite your tongue to hold yourself in. I bit mine. It was a cold afternoon, Melchisedec. And it's a cold night." (Burnett, 1905, p.77)

She gets two different jobs from Miss Minchin, teaching other younger students and also helping other older servants in the kitchen. It is not the ending, because she will get many tortures from Miss Minchin, other servants and also other students. She does not get enough food and yet she still has to work outside in every condition, even in rainy days. Sometimes it is hard for her to pretend that she is good. It can be seen from this statement, "It has been hard to be a princess today, Melchisedec," she said. "It has been harder than usual. It gets harder as the weather grows colder and the streets get more sloppy." She does not have a friend in her room, especially in midnight so she loves talking to a mouse. She names it as Melchisedec. She tells Melchisedec how difficult her life is when she has to deal with a lot of insults every day. However once more, she will prefer to be patient. This effort of holding back her anger is shown in her statement, "You can't sneer back at people like that— if you are a princess. But you have to bite your tongue to hold yourself in." She bites her tongue to restrain her annoyed feeling. By biting her tongue, her concentration will move to the other pain. Therefore, she will keep calm as a princess.

This attitude of Sara Crew was also shown by almost all British middle class women. Jennings (2001, p.12) says that "women were thought to be more innocent and generous than men; naturally more disposed to sacrifice ... led the

Victorians to attach a high value to traditional symbols of goodness and innocence.” According to the explanation before, women in the 19<sup>th</sup> century could not even just read a newspaper, for fear of the evil effects of contact with the real world. Since the society said that men who took control, women could do nothing but accept it patiently.

God creates men and women differently. This statement becomes the way of thinking for British in the 19<sup>th</sup> century. They are not only biologically different, they will also bring different natural behaviors. It can be revealed below:

The Queen is most anxious to enlist every one who can speak or write to join in checking this mad, wicked folly of "Woman's Rights", with all its attendant horrors, on which her poor feeble sex is bent, forgetting every sense of womanly feeling and propriety... It is a subject which makes the Queen so furious that she cannot contain herself. God created men and women different - then let them remain each in their own position.' (2013, cited in Queen Victoria letter 1870)

Traditionally, woman would be described as a weaker one when she lived in the man authority. Women would be in the second place everywhere they went. In the family, women have to be obedient to her father, brothers, or husband even adult sons. Women are created with their own natural rights so they had to stick with those. Explanation can be read below:

The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation, and invention; his energy for adventure, for war, and for conquest... But the woman's power is for rule, not for battle - and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision... She must be enduringly, incorruptibly good; instinctively, infallibly wise -wise, not for self-development, but for self-renunciation: wise, not that she may set herself above her husband, but that she many never fail from his side.' (2013, cited in John Ruskin, *Sesame and Lilies*, 1865, part II)

So, why do women have to be patient? The reason is because the society who is always trapped into these kinds of thought. Men are the productive side, while women have to help quietly. The society kills the productive side of women by inculcating expectation which comes from older generation to the younger generation. The society itself cannot stop this pattern even most of women cannot deny it because something which become a mind-set will not be erased easily.

Some women understand their position and know well that they lived as a bird in a cage, but do nothing. While man goes to work, the only thing that can help him is a quite woman.

Patience is a good deed because peace will be happening if people hold this in their mind. Being patient is when someone is trying to control their emotion. However, it will not be good if it is used for or affected by other purpose.

The society and men forced this deed to women. Women have to also patiently accept it. In the name of patience, they have to accept everything even though those are bad treats. The British in 19<sup>th</sup> century headed toward their religion and the Bible. They thought that men and women were different. However, different explanation stated in the Bible (Genesis 2:18-25):

Some expositors have taught that all women should be subordinate to adult men because Eve was created after Adam to be his “helper” (NIV; “help meet”, KJV). Yet the word *ēzer* (“helper”) is never used in the Hebrew Bible with a subordinate meaning. Seventeen out of the twenty times it is used, it refers to God as the helper. Eve was created to be a help (*kenegdo*) “suitable” or “corresponding to” Adam, not a subordinate.

Some people argue that God does not only create men and women differently in behaviour but also in characteristics and desires. These explanations show the fact differently that man and woman are created in pair. Eve is created by God to accompany Adam in Heaven because Adam feels so lonely. It is also explained that 'helper' in the verse above does not refer to Eve but God. God helps Adam from his loneliness through Eve, so the helper is actually God. It is also mentioned in the Bible (Mark 10:45; cf. Matthew 20:28) that "For even the Son of Man did not come to be served [*diakoneō*], but to serve [*diakoneō*], and to give his life as a ransom for many." Men are not created to be served by women. Men and women are the same. They are not created to be in higher position than others. Physically different is too obvious to hide, but gender difference and subordination are irrational. Humans have the same potential. Hard working will give them more ability than others, whether they are women or men.

Wojtczak (2008, para 1) says that "Women of mid-19<sup>th</sup> century had no such choices... They had to obey men, because in most cases men held all the resources and women had no independent means of subsistence." It was hard for women to rebel because men held the power. Therefore, women had no option but patiently followed the society's rules on them. They had no opportunity to speak so restraining was the only option they had. One of the evidences that women had to obedient with the society's expectation was marriage. Woods (2012, p.4) :

Women were given one goal, marriage. Most women were unable to support themselves economically and those who were, but chose to remain unmarried were often ridiculed, labelled as 'old maids and spinsters'. Being a wife, a mother and a lady were viewed as the pinnacle of success for a female.

Most women tried so hard to fulfil this expectation. They even married to someone they did not love because society's bad judgment was way scary. They got marry on such a young age and they were not even ready to marry yet.

According to Pouba and Tianen (2006, p. 97):

Within this time period, males were more likely to marry solely for their own personal gratification or for the woman's reproduction abilities. An example of how a young woman was treated when first married... some women may have been treated from the first day of their marriage, and how the wife's sole purpose was to please the man. The role of a woman once she was married went from the role of an individual to her husband's possession... It is important to be aware of these dismal positions, of women's status and lack of opportunities to be able to understand why so many women were deemed insane for very minimal reasons

Women want to rebel, but they are too afraid to start. Their incapacitation of rebelling created stress in them. The rate of patients in British Asylum was precisely high. Johnson (1992, p. 3-9) says that Victorian women are easily identified as mad than Victorian men. Women did not have enough room to express themselves, but on the other hand men would have more space for them to express their mind. This narrow space and limitation were given to women by society had given women more stress feeling than men. Although the number of men and women in the asylum is basically the same, certain age groups (those under 20 and between 50 and 59) contains many more women than men. Women under 20 seem to be viewed as both crazier and more dangerous than their male counterparts; and women between the ages of 50 and 59 stays in the asylum much longer than their male counterparts, basically because their societal role at that age is less important than a man's, and there is less of a role to return to.



There were many types of diagnosis such as hysteria, eating disorder, anxiety, depression, epilepsy, and unknown diagnosis. All diagnosis had also some causes. However, the most cause for women came from the society's pressure. Firestones (1970) says that Feminine psychology saw the society in seeing both gender identity and biological difference the same as they saw norms and values. When human was born as a man or a woman, they would bring their own natural behaviour and norms or values they had to fulfil. British in the 19<sup>th</sup> century could not let women to have a job. The term of career woman was not existed. Women would be isolated whether from productive skill or outdoor activity. They were too busy to complete the domestic tasks. Even though, they have the opportunity to escape but values from the society which patience is one of them, is buried into women's mind. It creates internal conflict for women. Unsayng and closed felling of a woman become an uncureable wound, as the result is mental illness like the writer has mentioned before.

The hot issue of women's mental illness was also showed in the Victorian literature.

I care for myself. The more solitary, the more friendless, the more unsustained I am, the more I will respect myself. I will keep the law given by God; sanctioned by man. I will hold to the principles received by me when I was sane, and not mad — as I am now. Laws and principles are not for the times when there is no temptation: they are for such moments as this, when body and soul rise in mutiny against their rigour; stringent are they; inviolate they shall be. If at my individual convenience I might break them, what would be their worth? They have a worth — so I have always believed; and if I cannot believe it now, it is because I am insane — quite insane: with my veins running fire, and my heart beating faster than I can count its throbs. Preconceived opinions, foregone determinations, are all I have at this hour to stand by; there I plant my foot (Brontë, Jane Eyre, 1847, p. 408)

The quotation from Charlotte Brontë above represents women's desirability of a freedom. British women's life in 19<sup>th</sup> century was full of expectation. They lived on it when they were still a human being who needed freedom and other activity they wanted to do. However, they just got nothing but a cage.

### 3.3 Frugality

A woman is the center of a house. She has to be able to do household management. Therefore, frugality is really needed because a woman had to decide which one is important and which one is not. She is expected to give much but simple, without wasting too much things and money. Abrams (2001, p. 3) finds the following:

"She [the housewife] is the architect of home, and it depends on her skill, her foresight, her soft arranging touches whether it shall be the "Iodestar to all hearts", or whether it shall be a house from which husband and children are glad to escape either to the street, the theatre, or the tavern...most middle-class households had just one servant..."

Women have to restrain themselves from buying something unnecessary but still give her family a cozy home to stay. Sara Crew shows her frugality from such a young age. She is very rich even though she comes from a middle-class family.

Her father gives her all things she wants to own. However, she still limits herself.

The situation can be seen in the dialogue below:

"Papa," said Sara, "you see, if I went out and bought a new doll every few days I should have more than I could be fond of. Dolls ought to be intimate friends. Emily is going to be my intimate friend" (Burnett, 1905, p.4).

She buys only something she really want to have or something important. It is possible for her to have a dozen of doll in one shopping but she complains it.

Captain Crew loves his only daughter so much, that is why he will buy everything for Sara even though Sara does not ask for them. She also never selfishly asks her father to buy something. She will stop her father from buying something she does not need. It can be seen in this dialogue when Sara tries to stop her father from buying too much dolls for her, "Papa," said Sara, "you see, if I went out and bought a new doll every few days I should have more than I could be fond of."

(Burnett, 1905, p.4). Sara realizes that she has too much dolls. Therefore, she tries to say that to her father but she does it implicitly because she does not want to have something more than she can enjoy.

The other expression is when Captain Crew says something about Sara, "She is a sensible little thing, and she never wants anything it isn't safe to give her," he said" (Burnett, 1905, p.6). From this short statement from Captain Crew about her daughter, it can be said that Sara is not a greedy girl in wanting something. She has everything, even though she never really asks her father to buy her anything, because basically Mr Crew buys things he likes for Sara and he thinks that would be nice if Sara wears it.

Women do not only have to be frugal, they are also expected to live in simplicity. Abrams (2001) says that 19<sup>th</sup> century good women should have uprightness and remarkable frugality. They should live with simplicity, not for the appearance but how they brought themselves in the society. The same attitude of remarkable frugality is also shown by Sara. This condition can be seen below:

"There's one thing about Sara Crewe," Jessie had enraged her "best friend" by saying honestly, "she's never grand about herself the least bit, and you know she might be, Lavvie. I believe I couldn't help being - just a little - if I had so many fine things and was made such a fuss over. It's disgusting, the way Miss Minchin shows her off when parents come" (Burnett, 1905, p.17).

Captain Crew gives Sara the world, or even something Sara does not want to have it. It can be seen from this statement, I believe I couldn't help being - just a little - if I had so many fine things and was made such a fuss over. (Burnett, 1905, p.17).

Jessie says that Sara has so many fine things from her father. She is also treated as an honoured princess by Miss Minchin. It is revealed in this statement, "It's disgusting, the way Miss Minchin shows her off when parents come." (Burnett, 1905, p.17). However, she is never haughty. She also never grinds about herself.

While other people will not deny ostentatious of themselves if they were Sara, she is still able to restrain it. She has everything, but it is not because she asks for it. Her father gives everything without asking her opinion. What makes Sara frugal is not only from her efforts not to buy something she does not need, but also her efforts not to be haughty even though she has everything.

However, frugality for British women in 19<sup>th</sup> century is not only about living in simplicity, they also have to be modest. The society's sympathy is in men's side. Women are considered as susceptible one who can be hurt easily even give or bring negative effect, it is caused by their emotional feeling. Therefore, they have to be protected and controlled by the society and men. O'Brien (2009, p. 24) finds the following:

Women are the female form of shame, and merely 'the Result of Custom and Education'. It is purely social in orientation, and is

designed to teach women to control their sexuality in public. Women are not naturally ashamed of their sexuality, and the blush on the cheek of the young lady disappears when she contemplates sexual matters in private. They do, however, internalise the social laws of censure, and blush in private if they overhear themselves discussed disrespectfully. Shaftesbury's philosophy gives no place to female desire, whereas Mandeville believes that it is as strong as male desire, but that the laws of 'the Polite and knowing World' demand that it should be more closely concealed.

Therefore, women have to restrain her feelings in every conditions, it even affirmed women's position in the second place after men. For example, when men talk about them disrespectfully, women have to express the social laws of being polite. They are also forced to conceal their feelings in private.

### 3.4 Industry

According to Abrams (2001), a good woman would give her life and time for her family. No time to rest. She would manage and prepare the family's needs.

Sara has this kind of dream. She wants to give her time for her father as the only family. It can be seen in the following scene:

She had liked to think of that. To keep the house for her father; to ride with him, and sit at the head of his table when he had dinner parties; to talk to him and read his books—that would be what she would like most in the world, and if one must go away to "the place" in England to attain it, she must make up her mind to go (Burnett, 1905, p.2).

Her father is the one she holds most dearly. She thinks that school is a place where she can learn about serving his father at home. The only reason for her to study is her father. She expects that by studying at school, she can dedicate herself to her father and take care of him. She reads book also for her father. It all can be seen in the dialogue above when she mentions all her dreams.

The writer has mentioned in the previous chapter, industry means active and having no time for leisure. Finding other activities which have no relation with duties at home is also important. Abrams (2001, p.2) mentions that "...the good and virtuous woman whose life revolved around the domestic sphere of the home and family. She is pious, respectable and busy - no life of leisure for her."

After they are done with the household management, they will find other activities or hobbies. However, there is also limitation for those. Abrams (2001, p.2) found the following:

...the ideology that assigned the private sphere to the woman and the public sphere of business, commerce and politics to the man had been widely dispersed. In popular advice literature and domestic novels, as well as in the advertisement columns of magazines and newspapers, domesticity was trumpeted as a female domain... The increasing physical separation of the home and the workplace, for many amongst the professional and commercial classes, meant that these women lost touch with production, and came to fashion an identity solely within the domestic sphere.

The option of activities which in female domain were also various like reading book, dancing, something related to fashion, or writing a poem. Abrams (2001, p.2) also says that "...the ideal woman at this time was not the weak, passive creature of romantic fiction. Rather she was a busy..." However, a woman had to always active. Sara has this attitude. She cannot really do something. The most favourite activity she loves is reading. This condition can be seen below:

Captain Crewe said, with his gay laugh, as he held Sara's hand and patted it. "The difficulty will be to keep her from learning too fast and too much. She is always sitting with her little nose burrowing into books. She doesn't read them, Miss Minchin; she gobbles them up as if she were a little wolf instead of a little girl. She is always starving for new books to gobble, and she wants grown-up books great, big, fat ones French and German as well as English history and biography and poets, and all sorts of things.

Drag her away from her books when she reads too much. Make her ride her pony in the Row or go out and buy a new doll. She ought to play more with dolls." (Burnett, 1905, p.4)

She reads so many books so her free time is never wasted. She also reads so many types of book and made a story from those stories in book. She creates imagination from book she read. That is why she never stops to read. For her, the most terrible loneliness is when she does nothing in a room. However, after she reads a book, even though it is about history, she never really wants to jump to it.

The best parts part of reading are only enjoying it and making up a story from it.

The writer concludes that it is unconscious limitation for herself. Sara limits herself to not study about the books she read too far. She just loves to make a beautiful story from the books she read. In 19<sup>th</sup> century, people also gave education for women, but they also created a wall between them and a real world.

They never let women to come to the reality using their knowledge. They just made women know but not familiar with it.

The writer has explained about female domain in the beginning of this sub-chapter that people made a domain special for women. Sara does not only love reading and telling a story, but also fashion and dancing. This situation as reflected in the scene as follow:

Today a frock the color of a rose had been put on her, and Mariette had bought some real buds and made her a wreath to wear on her black locks. She had been learning a new, delightful dance in which she had been skimming and flying about the room, like a large rose-colored butterfly, and the enjoyment and exercise had brought a brilliant, happy glow into her face. (Burnett, 1905, p.75)

She also spends her time to learn dancing. It can be seen from this statement above. It is normal for girl students in 19<sup>th</sup> century to take this lesson, especially girls from upper class family. It is one of ways for young girls like Sara in spending her time by learning other activity which is still in the domestic sphere.

Gillard (2011) says that girl's education is consisted of religious instruction, reading, writing and grammar, drawing, music, dancing, and calisthenics (strengthening and beautifying exercises). Most of them are related to art and can be done inside of the school.

Abrams (2001):

The ideal woman at this time was not the weak, passive creature of romantic fiction. Rather she was a busy, able and upright figure who drew strength from her moral superiority and whose virtue was manifested in the service of others.

Basically, all those expectations for women made by the society are good deeds.

Piety, patience, frugality, and even industry are deeds people should have.

Unfortunately, the society's understandings are not right enough. Ideal woman is a busy one. It is not enough to stay home after doing house management, but she

has to find other activities. Ideal women are not weak indeed, but it is not to

encourage women to stand their rights strongly. A woman shall not be weak

because she has to do many things without complaining. She has to be able to

divide her time, time for her family at home, time for her social life, and the last

time for her husband. The society also makes domestic sphere for women.

Productive sphere such as business, politic, and economy are men's territory, but



for women, reading poems, fashion, dancing, and painting are women's territory.

Abrams (2001, p.2) finds the following:

By the time that the industrial era was well advanced in Britain, the ideology that assigned the private sphere to the woman and the public sphere of business, commerce and politics to the man had been widely dispersed. In popular advice literature and domestic novels, as well as in the advertisement columns of magazines and newspapers, domesticity was trumpeted as a female domain... The increasing physical separation of the home and the workplace, for many amongst the professional and commercial classes, meant that these women lost touch with production, and came to fashion an identity solely within the domestic sphere. It was through their duties within the home that women were offered a moral duty, towards their families, especially their husbands, and towards society as a whole.

On the other hand, even women do so many duties for her family and the society, they are still considered as 'the second position'. The society and men think that doing those duties as women's destiny and natural task, not a burden for women.

It is different from men's business. It is the burden for men so women have to understand and try not to give more troubles. This thought makes the society gives no respect for women.

However, the reality says different thing about women that they have no right to do everything related to the husband's business. Men will not be able run their business without women's help. Lambert (2014, para 2) says that most man cannot run a farm or a business without their wife's help. Poor and middle class wives will help their husband to manage their farm. They have two tasks, finishing the household schedule and also helping their husband's business. Then, for upper class family, a wife has to do her husband's account. They also had to look after the business and run the estate if her husband is away. Therefore, it

would be not fair for women that they are called as the second position because they do what men can do or men cannot do. Women have to help their husband's business without leaving her responsibility to the house activities.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter presents the conclusion of the results of the study and the suggestion for the next researchers.

#### 4.1 Conclusion

From the result of analysis, the main character of *A Little Princess*, Sara Crew, performs the standards for 19<sup>th</sup> century ideal women in Britain. This analysis also shows Sara as the representative of British women can be regarded as a woman who is trapped in the society's expectation.

Society expectations about women include piety, patience, frugality, and industry. A woman is expected to be religious, but her rights in religion are restricted in the domestic sphere. Women also have to accept everything happens to them without complaining. Women have no option but to follow the rules because their position is considered as the weaker one to compare to men. It is not ended there. Women are expected to be frugal too. Women cannot show her feelings to the public to protect their family's image. They have to manage their attitude. The last is industry. Women do not have time of leisure. They have to find other activities after finishing their tasks at home. Those activities also have to be beyond the society's agreement. For example dancing, painting, or helping husband's business, etc. However, men still have more authorities in social life than women. On the other hand, women have more limitations in doing anything. This limitation somehow gives many stresses to women. Even though, there will

be also some women who follow the rules consciously because that hegemony about an ideal women has been buried in women's mind so it becomes women's mind-set too. In this novel, Sara successfully restrains her angers and gets a predicate as a good and patient girl from the society.

#### 4.2 Suggestion

According to the finding of this study, the writer suggests that the next researcher will analyze the 19<sup>th</sup> century standards of ideal women in Britain by using different object. The object the writer uses here is about a girl who has a desire to fulfill those standards. Therefore, the next researcher can find other object which shows a woman rebels to the standards of ideal woman which is created by the society.



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5. Judul Skripsi : The Manifestation of the Standard of 19<sup>th</sup> Century Ideal Women in Britain Presented by Sara in Burnett's *A Little Princess*
6. Tanggal Mengajukan : 14 Februari 2013
7. Tanggal Selesai Revisi : 6 Februari 2014
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No.	Tanggal	Materi	Pembimbing	Paraf
1	13 Februari 2013	Pengajuan dan persetujuan judul	Pembimbing I	
2	25 Februari 2013	Penyerahan Bab I, II	Pembimbing I	
3	11 April 2013	Konsultasi Bab I, II	Pembimbing I	
4	16 April 2013	Konsultasi Bab I, II	Pembimbing I	
5	25 April 2013	Konsultasi Bab I, II	Pembimbing I	
6	30 April 2013	Konsultasi Bab I, II	Pembimbing I	
7	13 Mei 2013	Konsultasi Bab I, II	Pembimbing II	
8	14 Mei 2013	Konsultasi Bab I, II	Pembimbing II	
9	21 Mei 2013	Seminar Proposal	Pembimbing I	

*Lanjutan tabel...*

No.	Tanggal	Materi	Pembimbing	Paraf
10	21 Mei 2013	Seminar Proposal	Pembimbing II	
11	8 November 2013	Konsultasi Bab I,II	Pembimbing I	
12	11 November 2013	Penyerahan Bab III	Pembimbing I	
13	11 November 2013	Penyerahan Bab III	Pembimbing II	
14	15 November 2013	Konsultasi Bab III	Pembimbing I	
15	18 November 2013	Konsultasi Bab III dan penyerahan Bab IV	Pembimbing I	
16	03 Januari 2014	Konsultasi Bab III, IV	Pembimbing I	
17	07 Januari 2014	Konsultasi Bab III, IV	Pembimbing I	
18	09 Januari 2014	Konsultasi Bab III, IV	Pembimbing I	
19	09 Januari 2014	Konsultasi Bab III, IV	Pembimbing II	
20	12 Januari	Konsultasi Bab III, IV	Pembimbing II	
21	13 Januari 2014	Konsultasi Bab III, IV	Pembimbing I	
22	16 Januari 2014	Seminar Hasil	Pembimbing I	
23	16 Januari 2014	Seminar Hasil	Pembimbing II	
24	16 Januari 2014	Seminar Hasil	Penguji	
25	21 Januari 2014	Revisi Seminar Hasil	Pembimbing I	
26	21 Januari 2014	Revisi Seminar Hasil	Pembimbing II	
27	24 Januari 2014	Ujian Skripsi	Pembimbing I	
28	24 Januari 2014	Ujian Skripsi	Pembimbing II	
29	24 Januari 2014	Ujian Skripsi	Penguji	



Lanjutan tabel...

No.	Tanggal	Materi	Pembimbing	Paraf
30	4 Februari 2014	Revisi Ujian Skripsi	Pembimbing I	
31	4 Februari 2014	Revisi Ujian Skripsi	Pembimbing II	
32	06 Februari 2014	ACC Penjilidan	Pembimbing I	
33	06 Februari 2014	ACC Penjilidan	Pembimbing II	
34	06 Februari 2014	ACC Penjilidan	Penguji	

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