

**The early feminists' struggle against patriarchy and its impetus to the
nineteenth century american women's rights movement in henry james's
the bostonians**



SKRIPSI

Submitted as a Partial Fulfillment of Requirements
For The Sarjana Degree in English Department

By:

Dessy Nuraini Anggariningsih
NIM. C.0397025

**FACULTY OF LETTERS AND FINE ARTS
SEBELAS MARET UNIVERSITY
SURAKARTA
2003**

APPROVAL

Approved to be examined before The Board of Examiners
Faculty of Letters and Fine Arts Sebelas Maret University

Thesis Consultant :

1. Dra. Endang Sri Astuti, MS ()
First Consultant NIP. 130 902 533

2. Dra. Rara Sugiarti, M. Tourism ()
Second Consultant NIP. 131 918 127

Approved by the Board of Examiners

Faculty of Letters and Fine Arts

Sebelas Maret University

On March 27th, 2003

The Board of Examiners:

1. Dra. Hj. Tri Retno Pudyastuti, M.Hum
Chairman ()
NIP. 131 472 639
2. Dra. Zita Rarastesa, MA
Secretary ()
NIP.132 206 593
3. Dra. Endang Sri Astuti, MS
First Examiner ()
NIP.130 902 533
4. Dra. Rara Sugiarti, M.Tourism
Second Examiner ()
NIP 131 918 127

Dean

Faculty of Letters and Fine Arts

Sebelas Maret University

Dr. Maryono Dwi Rahardjo, SU

NIP. 130 675 176

MOTTO

“Verily, along with every hardship is relief. So, when you have finished your occupation, devote yourself for Allah’s worship. And to your Lord Alone turn all your intention and hopes.” (Surat Al Insyoroh : 6 –7)

A thousand miles begins at zero ...

DEDICATION

To my beloved Ibu' and Bapak

ACKNOWLEDGMENT

Alhamdulillahirabbil 'alamiin. Nothing else can be uttered after long exhausting struggle have been done to complete this thesis. Praise to Allah, the Supreme Lord for His guidance and thank Him for his infinite grace.

However, this thesis would not be finished without good help and encouragement from special people who keep me continuing. Therefore, I am very thankful and grateful for all their contribution.

I would like to thank to these important persons : **Dr. Maryono Dwi Rahardjo, SU** as the Dean of The Faculty of Letters and Fine Arts and **Drs. Riyadi Santosa, M.Ed** as the Chief of English Department. I also would like to thank my first consultant, **Dra. Endang Sri Asrtuti, MS** for patience, discussion , and assistance and **Dra. Rara Sugiarti, M. Tourism**, my second consultant, dfor care, advices and support for finishing my thesis. Also thanks to my Academic Advisor, **Drs. Agus Hari Wibowo, MA** who has helped me during the academic period.

My great and sincere appreciation goes to *my beloved Ibu' and Bapak*, for your endless affection, support, and prayer. Thans to my sister and brothers, *Mbak Yan, Mas Piq, Mas Ris, Farid*, for the deep understanding and unspoken love. Very much thanks to *Boim, Endut, Minty*, and *Kity* (in mem), funny 'njalma cipus' for giving the cheerful atmosphere in our home.

Special thanks to these very special people : *Heny*, my true sahring friend , I miss you and your cheerful laugh very much, my shadow *Ika*, my old pen friend *Anik T.C*, the sturdy *Nurhid*, the openhearted *Nurma*, the easy going *Utik*, my spiritual inspirations, *Mbak Nanik*, *Mbak Nana*, *Mbak Iin*, *Mbak Idho*, *Mbak Fe*, *Mbak Ut*. With you my sisters, I know how to appreciate yhe true meaaning of togethernesss and whole heartedness.

Also for my friends in English Departemnt of 97 : the brave heart *Lysa*, the generous *Fajarini*, the white heart *Zulaicha*, the tiny *Cicik*, the calm *Kartini*, the never speechless *Rini*, the wise *Asih*, the mysterious *Dewi*, the sensitive *Cahaya*, the beautiful *Anik*, the melodious *Ratih*, the sweet *Nanung*, the kind *Anjar*, the funny *Memet*, *Habib*, and *Fa'I*, *Mbak Eka'96* for the ‘good luck”, and the others that I cannot mention one by one. Thanks a lot for giving me the nice friendship.

Then for the *Tarbiyah Community of Surakarta*, the greatest thank for making me more “vertical”.

The researcher realizes that this thesisi is far from being perfect. Therefore, the constructive suggestion and correctness are fully needed.

Surakarta, March, 2003

Researcher

Dessy Nuaraini AN

TABLE OF CONTENT

TITLE	i
APPROVAL OF THESIS CONSULTANTS	ii
MOTTO	iii
DEDICATION	iv
ACKNOWLEDGEMENT	v
TABLE OF CONTENT	vi
ABSTRACT	viii
CHAPTER I. INTRODUCTION	1
A. Background of Study	1
B. Scope of Study	8
C. Problem Statement	8
D. Objective Study	9
E. Benefits of Study	9
F. Research Methods	9
G. Theoretical Approaches	12
H. Thesis Organization	14
CHAPTER II. LITERARY REVIEW	15
A. Review of Related Literature	16
B. Feminist Concept and Movement in Struggling for the Rights of Women	18
1. <u>Gender Conception (Nature vs. Nurture)</u>	18

a. Natural Distinction of Men and Women (Concept of Nature)	19
b. Cultural Factor in the Construction of Gender Conception (Concept of Nurture)	20
c. The Wiping Out of Feminine 'Nature' Through Social Transformation.....	22
2. <u>Feminist Movement in America</u>	23
C. Henry James's Biography	26
1. <u>Henry James's Career</u>	26
2. <u>Henry James's Life</u>	30
D. New England - America in the Nineteenth Century.....	34
E. Feminist Literary Criticism.....	39
1. <u>Reading as a Woman</u>	39
2. <u>Gender Studies</u>	40
CHAPTER III. ANALYSIS	42
A. The Cause of Women's Exclusion from American Patriarchal Institution	42
1. <u>The Cult of True Womanhood</u>	42
2. <u>The Lower Consciousness of Women's Self-Existence</u>	47
3. <u>The Antipathy of Feminism as an Idea of Reform</u>	50
B. The Struggle of American Women for The Equal Rights	59
1. <u>Women's Rights Movement in American Democratic Principle</u>	59

2. <u>Feminists' Struggle for Women's Public Rights</u>	61
CHAPTER IV. CONCLUSION AND RECOMMENDATION	70
A. Conclusion	70
B. Recommendation	75
BIBLIOGRAPHY	

ABSTRACT

This thesis is in the framework of American study approach, which attempts to analyze the problems through interdisciplinary study. The researcher takes the issue of the early feminists' movement in rising the conscience of women's rights in America as the subject matter to discuss Henry James' *The Bostonians* (TB). This present study focuses on how the struggle of early feminists against sexual discrimination engenders women's rights movement in the 19th century America.

In accordance to the problem above, the objectives of this study are to find out the causes why women are excluded from the public domain and rights in patriarchal system of American society and how some feminists' efforts to struggle for women's public rights in equal basis with men.

This study is library research. To achieve those objectives, this thesis employs some approaches as a representation of interdisciplinary study. The researcher attempts to reveal the American experience in this novel by applying literary, historical, and sociological approaches. The use of these approaches is meant to affiliate theories and knowledge from various disciplines in analyzing a work of literature. In other words, those approaches require collaboration among the disciplines to get a deep interpretation of the work. The literary approaches used in this study is feminist literary criticism to know how far the ideology sexes is provided by the author in controlling the text and to have interpretation to the text based on the woman reader's point of view. The sociological and historical approaches are used to know the background of the social values and the crucial moments in the time. These approaches are applied in order to get most appropriate analysis and it will find supporting evidence dealing with the problem of the thesis.

As the result of this research, the researcher finds out that due to the conservative and conventional values of patriarchal society, women had suffered from subordinate, oppressive, unequal, and injustice treatments that basically ignore their rights as individual beings. These treatments were legalized in a set of Victorian values of "the cult of true womanhood". However, as a result of American modernization, industrialization, and democracy, American women became increasingly, though gradually, more independent. Believing in their own abilities and potential for power, they obliged themselves to help their oppressed sisters and to seek the need for independence, self-respect and serious purpose in life. Apparently, this social conflict between the feminist and the conservatives had engendered political excesses in the era of American reform, in the form of women rights movement. Though, many sacrifices are greatly needed as the consequences of their struggle, at least American women have realized that the equality of human rights of men and women is far more important than sexual differences.

CHAPTER I

INTRODUCTION

A. Background of Study

Traditionally, women and men have accepted the fact that men have rights in public or political life and women do not. Many stereotypes about women's nature and roles hold that women have been viewed, to some degree, as inferior. Through history, women have been labeled physically weaker than men, more emotional, less reasonable, less able to learn, and dependent. Therefore, women's public decision making has often been dismissed as illogical, emotional, and subjective. Men's on the other hand, has always been considered logical, rational, and objective (see Horton and Hunt, 1996: 157).

As a result, traditionally, women had not enjoyed the same rights as men in American law. They were denied the vote, barred from professional schools and most of higher education, forbidden to speak in public or attended public convention, and unable to own property, as partly described in *The Outline of American History*: "Women were not permitted to vote and their education was limited largely to reading, writing, music, dancing, and needle work." (p. 138)

The industrial revolution, however, had brought many changes in American life, including the life styles of the women in different classes. While the lower-class women were forced to survive their life by working outside of their house as labors, the middle and upper-class women had better opportunity to enjoy their status as "ladies" or to choose of preparing themselves for professional

career by advanced education. Yet, there was a set of Victorian values called “a cult of true womanhood” that was getting stronger justifying women’s proper sphere, especially for the middle and upper-classes, in the home. Based on the reason of protecting women and children from the wild and harmful life condition of industrial era, men excluded women from outside interests, as illustrated below:

As the more complex economy of the nineteenth century matured, economic production came to be increasingly separated from the home, and the home in turn became a refuge from the cruel world outside (Woodman, 1984 : 324)

Hopefully, women’s exclusion from public would give a sphere of “independence” in which they might exercise a new degree of initiative and leadership in civilizing their husband and family.

However, for some militant women who constituted well education that made them had a wider perspective and broader knowledge, the cult was protested as a trap for women that hindered their need of self-expression and self-freedom. Their act of challenging the societies’ patriarchal values and questioning the roles that had been assigned to them then sprung up the feminism idea that sought to eliminate the subordination, oppression, inequalities, and injustices women suffered because of their sex. Of course, such idea was quite radical for America at the turn of the century. The greatest public debate of defining the status and role of women became an extreme polemic between the feminists and the conservatives. For those who did not welcome the efforts to change women’s

status and role regarded feminism as a threat for the American civilization. At least it is illustrated in the following statement: “Feminist in particular seemed to encourage the “terrible propensities” which conservatives feared were being released as America approached democracy.” (Bradburry, 1981: 88)

As a matter of fact, the more the antipathy toward feminism arose, the more the women’s fighting against sexual discrimination struggled. Especially, when the American democracy, as stated above, was on the march. Apparently, the upheaval of democracy in the nineteenth century basically gave a great contribution to turn women’s agitation of the sentiment of sex into a social and political reform in the name of women’s rights movement. The doctrine of equality or natural rights philosophy included in the democratic values seemed to rise women’s awareness to fight against the subordinate role of females. On the other words, they insisted that the relation between the sexes must be governed by both doctrines.

In this case, literature as a work of art, as well as a documentary record of man’s life, tries to reveal social phenomena. Damono said that “sastra menampilkan gambaran kehidupan; dan kehidupan itu sendiri adalah suatu kenyataan sosial” (Damono, 1979: 1). Hence, in 1870s and 1920s, there were many of American fictions published that dealt with the women suffrage movement because this was the period of greatest public debate about such movement. One of American novelists and critics, who remained one of the greatest and most influential figures in American literature and lifted up this feminine issue, was **Henry James** (1843 – 1916). Gifted with talents in literature,

psychology, and philosophy, James wrote 20 novels, 112 short stories, 12 plays, and a number of criticisms. Among James's many popular novels are *Daisy Miller* (1878), *The Portrait of A Lady* (1881), *Princess Cassamassima* (1886), *The Wings of The Dove* (1902), *The Ambassadors* (1903), *The Golden Bowl* (1904).

Characteristics for James's novel were understanding and sensitively drawn lady portraits.

His favorite scheme is that of women who find the conventional plot inadequate, who strove to be more free to realize themselves. It is his suspicion of stereotypes that makes him a sympathetic painter of female portraits ([http:// www.4ncsu.edu](http://www.4ncsu.edu)).

The Bostonians (1886) was one of James's works, which was center on women's question too. Took up the dominant setting in Boston in the era of the rising feminist movement (1870s), he thought that his book would be as local as possible, as full of Boston, an attempt to show that he can wrote an American story (Buttlers, 1992: xi). Therefore, *The Bostonians* became James's actualization and exploration of the scenery of his own mind in its response to the national and human landscapes of America. It, for instance, was intended to be very national and very typical, as James's statement quoted by Martin:

I wished to write a very American tale, a tale very characteristic of our social condition, and I asked myself what was the most salient and peculiar point in our social life. The answer was: the situation of women, the decline of the sentiment of sex, the agitation on their behalf (Martin, 1967: 334).

In accordance to James's concern with environment, this novel tried to encompass a critical look at the popular interest in feminism and related reform movement that swept the country around the time of Civil War.

James had consciously set out to write a very American tale, and the result is a mature balanced study of an eccentric reform movement, and of the psychology of the middle-class values and certain fundamental sexual antagonism (Encyclopedia Americana vol. VI, 1984: 680)

With James's work which was characterized by subtle description of character rather than by dramatic incidents or complicated plots, in *The Bostonians* James presented his main characters, i.e. Olive Chancellor, Verena Tarrant, and Basil Ransom. Olive Chancellor was an aggressive and somewhat masculine social reformer who had mainly a character of strong-minded feminist. Her concern to the cause of feminism was mostly motivated by her anger toward the injustice, suffering, and unhappiness of women in the male dominated world that made her being "so 'hungry for revenge', that after so many ages of wrong, men must take their turn, men must pay." (TB, 1992: 141).

One day she found Verena Tarrant in an informal meeting held in Miss Birdseye's house. This meeting particularly invited Bostonian community who were interested to the cause of womanhood, which was publicly discussed as a new reformed idea at the time. Verena in her "unconscious" speech about the injustice condition suffered by women mainly due to the strictly social obligation, domestic values, and also conventional values, had emotionally influenced

Olive's self-awareness. Verena's speech made Olive realize that she must be seriously involved in this humanitarian cause.

Inspired by Miss Birdseye's struggle as a feminist-abolitionist in the pre-Civil War era, Olive motivated to be the real crusader of feminism to help her "oppressed sisters" from every form of bondage. Being realized that she was psychologically unable to express publicly her strong-minded feminism, Olive then made a personal friendship with the beautiful girl Verena. It is illustrated that Verena was a well-educated middle-class young girl who had a great potential to be a public orator. Unfortunately she thought that her talent was merely an immediate gift which could only be expressed as it was requested. So, it seems that she did not really realize to what she spoke about. Therefore, with high financial capacity as an upper-class woman, Olive was inspired to hold a grand mission to educate Verena, to infiltrate her protégé with militant idealism, and to make her as the champion of feminine freedom. Thus, together they would face up and challenge the societies' view of women's proper sphere and they would make a solid union with other feminist crusaders to spread out feminism idea as a movement of reform. Furthermore, as a form of militancy, Olive made Verena eventually promised not to marry of any men on principle as a kind of protest and rebellion toward patriarchal system of the day.

Yet, their harmony no longer lasted when Basil Ransom came with his possessive sexual egoism to Verena and his conservative Southern view, which was so antipathetic and reactionary toward feminism and reformism. He made Olive as his enemy that encouraged him to rescue Verena who had been

enthralled by Olive. He wanted Verena to keep away from a life of public speaking and to get her into a private life dominated by Ransom's notions of 'chivalry' that women were made for marriage and the home.

Here, the struggle of feminism idea of both women was getting stronger. All the debate defending the idealism of womanhood was confronted to the conservatives' values argued by Ransom and any other conservative contemporaries. In short, the feminists had to accept unsympathetic treatment from their opponents too as a consequence of their struggle.

The interesting aspect that makes the researcher wants to analyze *The Bostonians* is the feminism issue, which reflects the American social and political excesses of the day. It may say that this novel has critically recorded the fact about the decisive changes occurred in the role and status of American women in the past; that the consolidation of women's proper sphere is in the home has to confront with the rising awareness of women toward their equal rights to men.

Thus, the themes of social conflict between militant women and the conservatives in that case and its political excesses so that engender women's rights movement in the 19th century of America are the main point the researcher got from this novel. It evokes the researcher's interest to seeks evidence of the phenomena above through the concept of American interdisciplinary in American Studies' approach by using historical and sociological approaches, and also feminist literary criticism as seen on *The Bostonians*. Moreover, the fact that none of the students of Letters Faculty of UNS has attended to write a thesis proposal of this novel proves that this novel is worth to be discussed.

1

B. Scope of the Study

In accordance with the theme of the study, the research will be based on the main object of the study, Henry James' *The Bostonians*. The research focuses on the subject that seemed crucial in America, the problem of Bostonian feminist who had dreamed of self-freedom but find themselves in reality ground in the very mill of the conventional and even conservative.

To come to the aim of this research, the analysis will be focused on the aspects of the causes why American women are sexually and systematically oppressed in their society, and how the struggle of feminists against the unsympathetic treatment of the conservatives engenders Boston women's rights movement in the 19th century America.. How are the argument of those of contradictive forces in defending their beliefs and how their action to realize their ideals will be analyzed also.

C. Problem Statements

Based on the background of the study, the researcher presents the problem as follows:

1. Why American women are excluded from the public domain and rights in the nineteenth century patriarchal society of America?

2. How does the early feminists' struggle in fighting against patriarchy engender women's rights movement in the nineteenth century America in Henry James's *The Bostonians*?"

D. Objectives of the Study

The objectives of the research are:

1. To reveal the causes of the exclusion of American women from American patriarchal institution
2. To figure out the early feminists' struggle in women's rights movement in fighting against the nineteenth century American patriarchy in Henry James's *The Bostonians*.

E. Benefits of the Study

This research is expected to give some benefits as follows:

1. To give some contribution in understanding American women's studies, particularly the struggle of the early feminist movement in rising the conscience of women's rights movement in America
2. To give more description about feminism and antifeminism phenomena in American society in the nineteenth century

F. Research Methods

The type of research of this study is library research in the form of descriptive qualitative one. A library research is a study where the data are taken from bibliographical resources. While the descriptive qualitative is a way used in a research where the researcher gives a description about something, in this case about the research object (Kartono, 1976: 43).

In this study, the sources of data, which are considered and relevant to the topic of the thesis, are:

1. The main data

The main data is the data that lies closest to the source of the answer of a research. It will be taken from Henry James's novel, *The Bostonians*, published by Everyman's Library of London in 1992. In this study, the main data are in the form of detailed information or data taken from the novel, particularly the setting and all the significant characters related to the main researched problem. It consists attitudes, idea, and opinion of the main characters expressed from their statement and response to the problem they meet, the response from the other characters, and the author's commentary to the main characters that will be analyzed.

2. The supporting data

The supporting data is the data that encompasses other facts or information supporting the primary data to find the answer. The supporting data in this research will be taken from all resources that are relevant with the object, such

as essays, critics, articles, the author's biography, historical information, and also books related to the subject matter.

The method of collecting data is started by reading and observing the novel as the source of primary data carefully and repeatedly to get a deep comprehension of the issue. Then the next step after getting the comprehension of the novel is to make a note of important facts, which relates to the problems that will be analyzed in this study, i.e. the conflict between feminist and antifeminist based on the concept of gender nature and roles in the issue of women's right movement.

The data from supporting data are collected by selecting and making note of essential facts relevant to the problems of research. All the data are gathered in line to classification and relevance towards the problems of the study.

The method of processing data in qualitative research involves four continuous phases as follows:

a. Descriptive Phase

The data classified in order to get the suitable ones to solve the problems, which will be discussed in the analysis phase. Those data are edited and classified as needed to make the easily use in analysis.

b. Analysis Phase

It is the step to make an analysis on the subject of analysis by employing the proper approach intended. In this study, interdisciplinary approach chosen to help in classifying how is the battle of sexes in Boston women's movement of nineties as seen on the novel.

c. Interpretation Phase

This step results the crystallization of all the analysis, which have been done in the beginning of this research. The results based on the aims and the problems that have been formulated.

d. Evaluation Phase

This is the final phase in this research. It constitutes a conclusion and evaluation of the problem solving of the previous phase.

G. Theoretical Approaches

This research is based on American Studies. To hold the research through American Studies means that the study tries to reveal the American experiences which may cover the history of American growth and change, image, reality, inner national dynamic and external radiation and influence. It may simply mark out that the analysis of this study draws on a wide variety of discipline and methods. Spiller stated that:

This approach has, in a number of cases, given depth to historically oriented programs which are presumably economic, sociological, or even political or constitutional in their primary emphasis, and so given them an interdisciplinary and holistic orientation (Spiller, 1981: 225)

Therefore, based on the principle of American Studies, the researcher tries to reveal the American experience as reflected in Henry James' novel *The Bostonians*. Though *The Bostonians* as a literary work is fictional, it is possible to

use it as an object of American Studies ‘ research because “...literature is the expression through the art of language, of the total culture of a people drawn together at a time and place. History provides the facts; art and philosophy provide the cultural pattern and meaning.” (Spiller, 1981: 3). So, the main aim of studying literature in the American Studies is to understand literature that reflects the dominant tendencies and the spirit of the age.

Thus, by using the interdisciplinary methods in the analysis, this study will apply some approaches, i.e. historical, sociological approaches, and feminist literary criticism.

The use of historical and sociological approaches in this study cannot be separated from each other because as a product of social world, which is usually in change, literature becomes a meaningful dynamic unity as an embodiment of values and crucial moments in the time. As Goldmanns statement quoted by Damono in *Sosiologi Sastra, Sebuah Pengantar Ringkas* that to become realistic, sociology has to be historical; as well as to be scientific and realistic, historical observation has to be sociological. Thus, an effort to analyze human facts both in their essential structure and their concrete reality requires a method, which is simultaneously sociological, and historical (Damono, 1979: 43). So, by these approaches, it enables the writer to show the totality of the literature as a work of art as well as a documentary record of man’s life.

The feminism matter that can be seen from the conflict among the characters caused by the clash of values, vested interests, and arguments dealing with gender’s nature and roles in case of gaining the emancipation of women will

be analyzed through feminist literary criticism. Humm said that: “This criticism is thematic – focusing on women’s oppression as a theme in literature and assuming a woman reader as a consumer of male-produced works. “(Humm, 1986: 14)

This criticism is applied to know how far the ideology of sexes is provided by the author (Henry James) through his representation of characters in the novel and how far the ideology of sexes controls the text. Thus, by using this criticism, this study can provide new ideas about the interaction of author, characters, and reader.

H. Thesis Organization

In conducting the thesis, the writer will present the outline of the thesis that covers four chapters. Chapter one is Introduction which have some points discussed i.e. Background of the Study, Scope of the study, Problem Statement, Objectives of the Study, Significance of the Study, Research Methods, Theoretical Approach, and Thesis Organization.

Chapter two will constitute literary review consisted of four parts. The first part is the discussion about the feminist’s concept or ideology and their movement as their realization in struggling for the rights of women. The second part is Henry James’s biography. The third one is social condition of New England, or Boston in particular, in the nineteenth century, included the historical and cultural loads that provide the impetus of American women’s movement as the part of reform act in American democracy. While the fourth part will be the

feminist literary criticism used in analyzing the novel theoretically based on the feminist point of view.

Chapter three will be the analysis. The analysis will be presented in two parts, first is about the anti-feminist's conservatives' point of views in their confrontation toward women's personal freedom. It will be discussed generally from the internal and external factors which both contribute to the impetus of movement of women's rights. And the second part is the discussion of the political or public rights struggled by the feminists as a movement of social and political reform.

The last chapter, chapter four will be the conclusion and suggestion of the topic discussed.

CHAPTER II

LITERARY REVIEW

A. Review of Related Literature

This study is going to reveal the aspect of women's movement in the 19th century America as reflected in Henry James's novel *The Bostonians*. Actually, James's reveal about women's rights consciousness is not only illustrated in *The Bostonians*, but also in his many previous novel which depicted American women as his heroines. In this case, the writer use *Daisy Miller* as a related literary study compared to *The Bostonians*.

Sumayyah in her study on the aspects of Romanticism in Daisy Miller's character (Aspek-aspek Romantisme dalam Daisy Miller karya Henry James, 1991), found that Daisy as Henry James's representation of American girl who had romanticism values applied in her individual life. Her character that was independent, innocent, natural, and individualistic were the reflection of romantic mind and values that made her the representation of American freedom. As a matter of fact, romanticism in its greater influence to American social and political identity catalyzes the expansion of democracy in poor and oppressed nations. American Declaration of Independence includes this individualism spirit in its content, whereas the 19th centuries' New England Transcendentalism supports reform movements which fostered human potential such as abolition of slavery, and enfranchisement of woman (Holman & Harmon, 1986: 309-310).

Thus, reform idea as a further development of this ism is then portrayed on American social and political life, one of them was women movement. Moreover, in the Post-Civil War era, there was a tendency of the American change in social and political life, included the transition of American literary tradition from romanticism toward realism. The trends in literature after the War expressed the social change that was affecting the American society. Writer had to face up the reality of their national issues caused by the industrial order and may to seek for the truth “whether social change, as they were witnessing it, was a progressive movement guided by supernatural force toward always higher goals or was a haphazard and uncontrolled process tending to no particular end” (Williams & Current, 1963: 68). And it was reflected on Henry James’s novel *The Bostonians* that will be analyzed in this study. “*The Bostonians* is one of Henry James’s novels that attempt to give a broad social and documentary picture of movements and issues.” (Richards, 1991: 12).

Related criticism of feminist movement in the 19th century is stated also by Carol Iannone in her *Perspective about Feminism in Henry James’s The Bostonians*:

“The nineteenth-century women’s movement is also offered as an instance of a moderate feminism based on the classical liberal principles of the American Founding- individual rights, political equality, the primacy of reason. This view sounds plausible, inasmuch as early feminism apparently pursued a limited, rational goal – the vote – and, retired quietly from the scene. But scratch the surface of this picture and you find the

utopianism beneath, that aspect of the 19th century women's movement that Henry James caustically satirized *in The Bostonians*" (Iannone, 2001).

B. Feminists Concept and Movement in Struggling for the Rights of Women

Generally, feminism means the advocacy of women's rights to full citizenship – which is political, economic, and social equality with men. Feminism encompasses some widely differing views, however, including those, which advocate separatism. (Grolier Academic Encyclopedia, 1991: 92)

However, before discussing the gender equality as the main spirit of feminism, it is important to know the social-conflict paradigm, which has been coloring the feminist's thought and activity in gaining the social equality based on gender concept. Therefore, theoretical concept of gender is needed to describe as written by Megawangi in *Membiarkan Berbeda : Konsep Relasi Gender* (2000)

1. Gender Conception (Nature vs. Nurture)

Man's characteristic is divided into two, i.e. feminine and masculine. Masculine characteristic is identified to instrumental orientation, such as active, self- conspicuous, protective, and leadership qualitative. While feminine characteristic is related to emotional orientation, such as passive, sacrificial, dependent, affectionate, and full of care. Both characteristics are different and the

basic of men's behavioral distinction that create division of labor between men and women at final.

The distinction of the sexes between men and women cannot be debatable. Biologically, men and women sexual organs are not the same. However, there are disagreement dealing with the concept of masculinity and femininity. Basically, there are two confronted arguments related to the construction of men's masculinity and women's femininity. The first argument believes that the distinction of masculine and feminine is closely related to the influence of biological distinction of men and women. Such distinction is natural, as well as the construction of masculine and feminine. Therefore, gender stereotype is difficult to be changed. This argument is called *biological essentialism* or *biologically oriented contestants*.

The second argument states that the construction of masculine and feminine is not caused by biological distinction, but by socialization or cultural process. This argument disregard the nature of masculine and feminine, but convince that masculinity and femininity is constructed by social-cultural values through process of socialization or cultural process. These arguments differentiate between sex as a concept of nature and gender as a concept of nurture. The idea is called *culturally oriented contestants* and it is followed by most of feminists who demand social transformation, so that gender distinction between men and women can be abolished.

a. Natural Distinction of Men and Women (Concept of Nature)

Charles Darwin scientifically reviews the distinction of the sexes in his work, *The Descent of Man*. He controversially wrote that men are different from women in case of size and energy of body and of intelligence. The following theory of some researchers then believe that though boys and girls are given a life in the same environment, the instinct of sexual distinction will create different mental ability and activity among them.

Man's biological condition is considered to give influence toward man's behavior. Man's physical condition and physiology cause it. The physical distinction of men and women is obviously seen; most of men have strong muscle than women, whereas women have bigger pelvic bone structure, which is appropriate to support pregnancy. The hormone distinction also influences aggressiveness in which men are more aggressive than women. All of these physical distinctions give significant implication to women's public life, that women have more little role than men. It can be seen, for instance, from the social policy in some countries that due to their biological condition, women are forbidden to have high-level education and right to vote in public election in equal basis with men. Those phenomena are the evidence that factor of nature do influence the gender conception in social area.

b. Cultural Factor in the Construction of Gender Concept (Nurture)

As mentioned before, the culturally oriented contestants believe that the division of labor between men and women is not caused by biological distinction

(nature), but more by cultural factor. The interaction between cultural and biological factor will be institutionalized. Then, the institutions have function to provide socialization, in which the prevailing habit and norm will be passed on from one generation to the other.

Formerly, women's major duty for their lifetime is raising the child, suckling the baby, and all activities related to child care-taking and domestic jobs. This condition creates the kind of institution in which division of labor becomes the prevailing norm in society. Here, women have a role as expressive figure, while men as instrumental figure who protect their family from outside danger and make a living. But, along with the invention of modern technology, there is a change in division of labor. Since biological constraints can be dismissed, gender role can be altered too. It means that the distinction of gender role that prevailed is not caused by the distinction of nature between men and women, but by culture or tradition. In brief, those who are culturally oriented believe that gender role is a construction of social-cultural factor.

Some reality presents that there are women who have role the same as men in a cultural tradition supporting gender conception. Therefore, changing the cultural institution is an important agenda for egalitarian feminists in order to gain gender equality. This change could be norms, values, and religion, which along this time are giving high standard value toward gender role. This norm in the early feminist era was called as "the cult of true womanhood", which preached four cardinal virtues for women, i.e. piety, purity, submission, and domesticity. As the weaker beings that could easily fall prey to sin, women and their children should

be protected from the evils of society in the safe place of their own home and family. Men (fathers and husbands) were viewed as the rightful protector of the family, which gave them unlimited authority over their wives and children excused their despotism over them. Such norms, for feminists, are all the same to place women as slaves who are willingly oppressed by men, though in smooth way. Most of egalitarian feminists believe that the change is not an impossible thing, though it has to be expensively paid. Thus, most of feminist's movements include some effort to change 'nature' of women as it inhibits women to have equal right and role as men.

c. The Wiping Out of Feminine 'Nature' Through Social Transformation

Most of egalitarian feminists judge that women subordination is caused by androcentric institution, i.e. male-dominated social system. This system is a hierarchical or patriarchal system that has class stratum in society. The pattern of social relation in this system is a paternalistic system in which upper stratum hold the power in society while the lower stratum becomes the subordinate class society. In the institution of family, androcentric system is reflected by pattern of patriarchal relation, which place husband or father as the head of household, while wife and kids as father's underprotected and underauthorized.

According to egalitarian feminist, androcentric system is not able to create gender equality. Therefore, such system should be reformed from hierarchical-paternalistic system into horizontal-egalitarian system. Thus, there is a general similarity of various feminist movements, i.e. anti-patriarchal institution or

everything that reeks of hierarchy. The resistance of feminists to patriarchal system has included in their movement. They want to destroy patriarchal structure in order to get more egalitarian system. Such effort can be organized by introducing social transformation. The feminists suggest that in attempt to create such transformation, women have to involve in men's world to achieve position and status in equal basis with men.

2. Feminist Movement in America

Some of theoretical foundation to achieve the goal had been spread out. And the the early American women's rights movement that developed into modern feminism as seen now was stimulated by the emergence of liberal feminism. Liberal feminism spread out in Western community in the 18th century, along with the popularity of new mind "enlightenment or age of reason". Basic assumption used in this movement is John Locke's doctrine about natural rights (human rights), that every man has his own rights, i.e. rights to live, to have freedom, and to pursuit happiness. However, in the history of Western community, the fulfillment of human rights was applied more to men. To gain the rights as a citizen, one should have adequate rational ability. Women are considered less rational than men, so that they do not have rights as normal citizen, just like what men have until the early 20th century. In USA, women have no rights to vote or any political involvement, and it has just already given in 1920 (Grolier Academic Encyclopedia, 1991: 79)

Some of early feminists attempt to internalize such idea that women are also the same creatures as men. The basic assumption is that there is no distinction between men and women. They give theoretical basis about the similarity between men and women in potential ratio. But, since women are placed in the position depended on their husbands and their limited domestic role, there is a tendency that women's emotion are developed dominantly than their ratio. They judge that if women are independent creatures and non-domestic subjects, they will be rational creatures as men. Therefore, their criticism toward social institution is never apart from criticism of family institution.

The most dramatical effort in manifesting women's rights was poured in a well-known declaration, Declaration of Sentiment, arranged by Elizabeth Candy Stanton. It was on July, 19-20th, 1848 in Seneca Falls, New York. The conference was attended nearly 100 people, most of them were women. Modeled on the Declaration of Independence, the Declaration of Sentiments indicted a society that kept women from voting, from owning property, and from having equal access to education and employment.

Those who struggled for the rights of women in early feminist's movement were the followers of natural rights philosophy and characterized as liberal feminists. Some of them were Mary Wolltonescrafz (1759 – 1797), Sarah Grimke (1792 – 1873), Elizabeth Candy Stanton (1815 – 1902), Susan B. Anthony (1820 – 106), Harriet Taylor (1807 - 1858), and John Stuart Mill (1806 – 1873).

Encouraged by the first meeting, the new women's movements were established in rampant. From 1870s until World War I, there were three major groups of reformers in American feminists' movements, i.e. The Suffragists, Social Feminists, and Radical Feminists. The Suffragists put all their energy into getting the vote for women. Social Feminists agreed with suffragists that women should get the vote, but dedicated themselves to social reforms other than suffrage. In its advanced development of views and goals, they believed that it was women's natural rights to participate in politics and they also wanted women to have the vote in order to reform society. It is reasoned that if women had political power, they could not only improve life for themselves and for their children, but have influence over more global issues such as world peace. And the third, radical feminists, those who offered a much stronger critique of American society, economics, and politics. The core of their views was that social environment, not biology, determined roles of men and women in society. They argued that in an industrial society, women would be released from the home, enabled to make a broad human contribution rather than a narrow feminine contribution to society. Such views were quite radical for America at the turn of century since it condemned the Victorian values and norms of "the cult of true womanhood".

In brief, their chief assumption of establishing such reform movements was that women's rights equality to men could be applied if it was supported by strong law basis. Therefore, American liberal feminists and their followers focused more on the changing constitution and law that supported patriarchal

family institution, such as the role of the husband as the head of household, so that in advance the more democratic rights for women could be gained. It was included the rights to have education, to work, to own property, to vote, to involve in parliament, to arrange pregnancy, and to make a divorce. In other words, the early feminism was to struggle for law reform in the same basis as men and society before the law (Bhasin, 1986: 6).

C. Henry James's Biography

1. Henry James's Career

As the 19th century were on, other forces were at work that influenced the nation's writers. In its picturesque, colorful detail and adventure, regionalism was an important aspect of the growing awareness of America in literature. However, a revolt against romanticism was gradually taking place – a movement toward realism. Realism in literature is an attempt to present life as it actually is, without making it appear better or worse (Michael, 1985: 895).

One of the principal factors influencing the movement of realism in literature was the rise of an industrial society. Industrialism brought a new way of life to America, creating a wealthy class in sharp contrast to thousands of underprivileged laborers who lived. The economic warfare among the industrialism was in contrast to the former idealized concept of a peaceful,

agrarian society. Such industrialized civilization made the individual seem no longer capable of guiding his own destiny in the harsh realities of life.

A writer of this period who was influenced to some extent by the realists but who felt that psychological realities were more important than economic ones was Henry James. He was brother of the pragmatist philosopher, William James, and son of prosperous and cultivated American parents, partly Irish and Scottish by descent. He had traveled extensively in Europe with his family during childhood and decided to settle there in the 1870s, domiciling himself in London in 1876 after a long stay in France.

He was thirty-eight years old and an established, prolific and hard-working if not especially successful professional writer when he wrote the novel. From spending most of his adult life as a voluntary expatriate in London, James produced elegant novels that for the first time explored the international society of Americans in Europe. As quoted by Leon Edel from William Troy's statement:

Everything in James's mind and work – his character, his themes, his form and style – even – because immediately clear when it was one remembered that he was an American who had spent most of his adult-years in Europe. (Edel, 1963: 68)

Many of James's international themes juxtaposed such American innocence and European experiences in a series of intense, psychologically complex works. And most often, they explored young American women in his masterpieces, such as *Daisy Miller*, *The Portrait of A Lady*, *The Ambassadors*, and *The Golden Bowl*. His intense exploration of the inner selves of his

characters, his mastery of symbolism, and his concern for psychological realism allowed him to extend the horizons of his work to depict a timeless struggle between innocence and evil, moral idealism and corruption.

Henry James Jr. was born in New York City on April 15, 1843. The son of an eccentric and brilliant father, the heir to an estate of \$ 3 million, Henry James Sr. devoted his life to the study of philosophy and religion and to an exploration of the cultural richness of his own city and that of the major capitals of Europe. Both Henry and his philosopher scientist brother, William, were strongly influenced by their father and by their acquaintance with such family friends as Carlyle and Emerson.

Henry spent most of his first 12 years in New York City, educated along with his brothers and sister, by private tutors. In 1855, the family went to Geneva, London, Paris, and France, returning to the US in 1858. At the age of 19, he entered Harvard Law School, but spent most of his years there reading fiction and preparing himself to become a writer. Two years later, his family moved from New York to Boston, and then to Cambridge. At this time, James began to contribute short stories and articles to American periodicals. The American novelist, William Dean Howells encouraged him and introduced his work to the magazine *The Atlantic Monthly*.

In 1869, James left for Europe and produced numerous travel sketches and short stories, developing the talent for depicting realistic detail that appears even in his earliest work. During his absence, a beloved cousin, Minnie Temple, died of tuberculosis and her death, as James later observed, marked the end of his youth.

Returning to Cambridge, James wrote his first novel, *Watch and Ward* (1870). In 1876, The Atlantic Monthly published his first major short story, *The Passionate Pilgrim*. James went back to Europe in 1872, spending most of his next 18 months in Rome. It was there that he began *Roderick Hudson* (1875), a novel about an expatriate artist. He completed the novel in New York City, where he also tried to write literary journalism for The Nation. In 1875, James decided to take up residence abroad. He was going first to Paris, where he met Turgenev and such leading authors as Flaubert and Zola. There he was contributor to the New York Tribune. Late in 1876, he moved to England, living first in London and then in Rye, Sussex. A good businessman as well as a prolific author, James made a comfortable living. He was also a highly sociable man, welcomed by fashionable hostesses and distinguished writers alike.

During his first year in Europe, James wrote his early novels and tales that the theme was the impact of European culture on Americans travelling or living abroad. As Martin said, “In his early books, James variously explored to American and Europe “ (Martin, 1967: 329) Example from this phase were: *The American* (1877) which had begun to appear serially in 1876, *Daisy Miller* (1879), a memorable presentation of an American girl abroad, and *The Portrait of a Lady* (1881), which made his reputation was firmly established.

Between 1881 and 1883, James returned to the US twice – during the final illness of his parents, who died in 1882. After 1883, he did not visit the US for about two decades. In the 1880’s, he wrote such works as *Washington Square* (1881), *The Princess Cassamassima* (1886), and *The Bostonians* (1886).

Between 1890 and 1895, he made several unsuccessful attempts at playwritings. In 1892, he was saddened by the death of his sister, Alice, who from 1883 had lived with him in London.

In 1879, James purchased Lamb House in Rye, Sussex, where he lived for the rest of his life. This phase he published his three extraordinary novels, i.e. *The Spoils of Paynton* (1897), the famous tale *The Turn of The Screw* (1898), and *The Ackward Age* (1879). In 1904-1905, he revisited the US, giving lectures in several American cities. At the time, James's writing also included of substantial body of literary criticism and novel essays, notably *English Hour* (1905) and *The American Scene* (1907), impression of his native country after an absence of 20 years.

Between 1906 and 1910, James selected and revised the contents of the 24-volume New York edition of his works and prepared the 18 critical prefaces that were included in it. Also, he incorporated into *The Art of The Novel* (1934), provide a richness of self-appraisal unequaled by any other author in the English language, as well as valuable insights into his techniques, style, and ideas. The remaining of six years of his life was devoted to the writing of a projected five-volume autobiography, of which he finished only two volumes (the data source is mostly taken from Encyclopedia Americana vol. VI, 1984 : 680 - 684)

2. Henry James's Life

Born in New York City on April 15, 1843, Henry spent his earliest years in England and France and then commuting between New York and Albany, before his family settled near Union Square for his fifth to twelve years. Then the James's were off to Europe again so that Henry and his three brothers and a sister could get a better education. From 1855 to 1860, they lived in Switzerland, England, and France, returning to America to settle in Newport on the eve of the Civil War.

On April 12, 1861, three days before Henry James's eighteenth birthday, The South fired on Fort Sumter. Four years later, on the night before James's twenty-second birthday, President Lincoln was shot. James did not experience the Civil War, as did many of his contemporaries, including his two younger brothers, because of his obscure back injury. He suffered a slipped disk, a sacroiliac or muscular strain while fighting a fire in Newport, Rhode Island, in the fall of 1861, six months after the war began. James's vagueness about his injury, coupled with his lifelong celibacy and reticence about sex, led critics in the 1920s such as Ernest Hemingway to conclude that James had been castrated. That the hurt was exacerbated by the tensions of the Civil War seems quite clear. Henry found himself a prey to anxieties over the fact that he might be called a malingerer - the one who was pretended to be ill, and had a feeling that he was deficient in the masculinity being displayed by others of his generation on the battlefield. However, James's first and all but sole direct view of the war consisted of a visit

in August of 1861 to a military convalescent camp at Portsmouth Grove, near Newport, where he listened to the stories of the wounded soldiers and gave them what money he had.

That he did not experience the Civil War was a source of intense regret to James. His passive role during the war removed him forever from the center active of American life. It effectively placed him in the marginal position of an observant stranger to his homeland, to society, even to traditional male role. James became a chronicler of society and sensibility, and eventually famous for his portrayals of American abroad in his many works. His international themes reflected his own life, most of which spent on foreign soil.

James also emerged from the war years with haunting memories of his young cousin, Minny Temple, the orphaned heroine of James's common sense, as she seemed to him the summer after the war ended. She was twenty years old, young and shining, and she would die before her twenty-fifth birthday, inspiring James to create several beautiful and high-spirited, but tragic heroines. With Minnie Temple as his model, James fixed in the literary imagination the image of a new type American girl, restless, and independent. Her incarnations included *Daisy Miller* and *The Portrait of A Lady's* Isabel Archer.

James had long been praised for his insightful portrait of female characters, but recently critic Alfred Habegger had pointed out the ambivalence in these portraits. Habegger argued that James inherited his father's conservative views of women, views that Minnie had forthrightly challenged, and Henry loved her for it. Everything came together for him in her. She was not only the sort of

person – restless, intellectual, female – his father’s doctrines could not tolerate, but she was the free orphan that the good and loyal son had always dreamed of being. The conflict James felt between his loyalty to his father and his admiration for Minnie expressed itself by rewriting Minnie’s life in such a way as to neutralize her threat to women’s conventional roles.

James’s ambivalence toward Minnie and his female characters reflected uneasy feelings about his masculinity, as well. James was divided between a warm attachment to Minnie and the necessity (extremely pressing during the Civil War) of proving himself be a man.

James’s ambivalence about gender roles as he entered middle age was also expressed in *The Bostonians* (1886), his most American novel, set in the 1870s. In *The Bostonians*, James presented the battle between a Southern male chauvinist and a New England feminist for possession of an attractive young trance speaker. The novel encompassed a critical look at the popular interest in spiritualism, as well as feminism and related reform movement that swept the country around the time of the Civil War. James began to write the novel soon after the death of his parents and his brother, Wilky, in 1882 and 1883. The novel’s hero, Basil Ransom, reflected James’s father’s conservative views about women.

In *The Bostonians (TB)*, Basil Ransom wanted to marry the gifted orator, Verena Tarrant, and put an end to her public speaking career. At the novel’s climax, he succeeded in whisking her away, in tears, from the Boston Music Hall just as she is about to make an important speech. James’s ambiguous last words in the novel are: It is to be feared that with the union, so far from brilliant into which

she was about to enter, there were not the last she was destined to shed. (TB, 1992: 394)

Although the novel seemed to endorse James's father's view that women should willingly enslave themselves in marriage for the sake of their husband's moral redemption, James himself opted for celibacy, as he said that "Singleness consorts much better with my whole view of existence (of my own and of that of the human race), my habits, my occupations, prospects, tastes, means, situation 'in Europe', and absence of desire to have children."

James declined to participate in love or war and he stayed on the sidelines in the battle of the sexes, as well as the war between states were the casualty of the obscure hurt that was both personal and national in his mind. His choices not to marry nor fight were linked to his desire to dedicate himself to recording the impression society based on his finely tuned sensibility.

He accomplished the role of observant stranger to the extent of most of his adult life as an expatriate, settling eventually at his beloved Lamb House in Sussex. When World War I broke out, he expressed solidarity with his adopted country by becoming a naturalized citizen of England on July 28, 1915. He died on February 28, 1916 (the data source is mostly taken from <http://www.visit.geocities.com>. *Henry James's Biography* on December, 27th, 2001)

D. New England – America in the Nineteenth Century

America was and is a nation of movers. During the 19th century, Americans moved to West, while immigrants from Europe more than filled the opportunities that opened in the city. During this period, America freed itself intellectually from Europe. Urban life began to outstrip rural life as characteristic feature of the nation. Mass education was spreading rapidly state by state. A distinctive American literature was born. The reform movement grew apace as Americans sought rights for women and an end to slavery.

America in the 19th century began to change rapidly after the War Between the States (Civil War). The war itself encouraged the growth of industries using machine. Machines and the factory system had accounted to a great extent, for the success of the North in the war. “War needs had enormously stimulated manufacturing, speeding an economic process based on the exploitation of iron, steam and electric power, as well as the forward march of science and invention” (An Outline of American History). When the war was over, factories multiplied and the rate of invention increased. The United States was on its way to becoming a leading industrial nation.

In those postwar years, more and more Americans moved to cities. From foreign lands came thousands of immigrants in search of new and greater opportunities in the nation’s industry and commerce. The US began to change from land of small farms and small businesses to a land of great cities and large industries. (Moon,1964: 487). In this new industrial order, the city was the nerve

center, bringing to a focus the entire nation's dynamic economic forces, such as vast accumulations of capital, business and financial institutions, spreading railroad yards, smoky factories, and armies of manual and clerical workers. Villages, attracting people from countryside and from lands across the sea, grew into towns and towns into cities almost overnight.

New England was the main center of manufacturing, commerce, and finance in America at time. Principal products of these areas were textiles, lumber, clothing, machinery, leather, and woven good. At the same time, shipping had reached the height of its property, and vessels flying the American flag plied the oceans, distributing wares of all nations.

In the region of New England, there were American nation's great cities, i.e Boston, New York, and Philadelphia. Yet, along with Philadelphia and New York, Boston was the key forum for the discussion and dissemination of reform, as indeed for the radiation of all-important cultural trends (Bradburry, 1989: 86). Nineteenth century Boston rejoiced its nickname "the Athens of America". As a historic city, Boston had the rich architectural heritage. Industrialization and booming of commerce in the late 19th century made Boston as the city where the job opportunities concentrated. It also took pride in its vast concentration of clubs, societies, and improving establishment. In addition, Boston was the center for historical scholarship due to its active society in education and ideas.

In response toward all the pressures and problems attending rapid social and economic change was the reform movements. Began with slavery issue, the reform movement extended to nearly all areas of the nation's institutional life.

Reform, as a way of bridging political, religious, and economic problems became a central preoccupation of the New England society in the nineteenth century. Many organizations were established, such as the Bible Society, the American Temperance Society, the Sunday School Union, the Home Missionary Society, etc. They aimed at keeping society godly and orderly, stable and quiet. But as urbanization and industrialization had changed the society, they took up new issues: the building of art galleries and libraries, educational and prison reform, women's rights and anti-slavery and abolition. In all these enterprises the emphasis on individual liberation and humanitarianism was important. The essential part of the great intellectual 'flowering of New England' was Transcendentalism, which had crucial implication in American philosophy and literature. Transcendentalism doctrine that led to a celebration of men who had the strength and confidence to strike out on their own were the main point interested by many American people of the day. In a sense, it contributed to the country's intellectual climate of reform, as illustrated in this statement : "Transcendentalists were primarily held together by "the wide range of reform movements they so freely and publicly discussed" in pursuit of 'an ethical way of life', and theirs became the "popular reform philosophy of the day."(Bradburry, 1989: 85). In some cases, all the reform phenomena could not apart form democratic upheaval in politics exemplified by Jackson's election. It was merely one phase of the long American quest for greater rights and opportunities for all citizens.

During this time, reformers turned their attention to the education of the American people. It was thought that through education, people would be united,

democracy made to work, inequalities ended, and social ills cured. “ Education, it was also argued, would be a means of social reform by improving manners and lessening crime and poverty” (Woodman,1984: 352). So, the public school system became common throughout the northern part of the country, including Boston and New England. Therefore, Boston had long been noted as the home base of many leading educational institution, for instance Boston University, Harvard University, Northeastern University, etc.

Another influential social movement that emerged during this period was the women’s rights movement. In earlier agrarian societies, sex-based functions were closely tied to the household. As the more complex economy of the 19th century matured, economic production came to be increasingly separated from the home, and the home in turn became a refuge from the cruel world outside, with separate and distinctive functions. Some have argued that the home became a trap for women, a prison that hindered fulfillment, while others have noted that it often gave women a sphere of independence in which they might exercise a new degree of initiative and leadership.

However, gradually, such social reforms brought many women to a realization of their own unequal position in society. The fact that they were not permitted to vote, not allowed to get higher education, and after marriage they were denied legal control of their property and even of their children made them complained more and more about their status which were not different from a minor, a slave, or a free Negro.

Thus, by the 1840s a group of American women emerged to advocate women's rights movement. In 1848, Elizabeth Cady Stanton and Lucretia Mott organized women's rights convention – the first in the history of the world – at Seneca Falls, New York. Delegates drew up a declaration demanding equality with men before the law, the right to vote, and equal opportunities in education and employment.

In 1869, National Women Suffrage Association promoted a women suffrage amendment to the constitution. And others formed the American Women Suffrage Association, which focused single-mindedly on the vote as the first and basic reform. Despite the focus on the vote, women did not confine their public work to that issue. In 1866, a Young Women's Christian Association (YMCA) appeared in Boston and spread elsewhere. The New England's Women's Club, started in 1868 by Julia Ward Howe and others, was an early example of the women's clubs. Many women's clubs confined themselves to 'literary' and social activities, but others became deeply involved in charities and reform.

E. Feminist Literary Criticism

1. Reading as a Woman

Feminist literary criticism will be applied in this study, since the whole theme is closely tied to the women's struggle in gaining self-existence in the male-dominated world. According to Guerin in *A Handbook of Critical*

Approaches to Literature, “Feminists literary criticism try to explain how that they term engendered power imbalances in a given culture are reflected, supported, or challenged by literary texts. Feminists critics focus on absence of women from discourse as well as meaningful spaces opened by women’s discourse.” (Guerin, 1992 : 182).

Unlike the other literary approaches, feminists literary criticism is a political attack upon other modes of criticism and theory. And because of its social orientation, it moves beyond traditional literary criticism that is organized in favor of interest of men. Therefore, reading as a women approach is greatly needed here. In this point, the criticism suggest the readers, especially female readers, to understand literary works from woman’s point of view. In attempt to get such understanding, firstly, the readers should aware the basic literary principals that is a records of the collective consciousness of patriarchy, as Sholwater’s statement quoted by Habsari : “a concept of creativity, literary history or literary interpretation based entirely on male experience and put forward as universal.” (1986 : 21).

Assuming that the male-produced works have long dominated the literary theory and criticism, to be a woman reader is required in account of infiltrating feminism awareness or consciousness in literary world. Jonathan Culler *on Deconstruction* as quoted by Humm said “that reading as a woman is “to play a role”, that critics, male or female, can set up the hypothesis of a woman reader” (Humm, 1986 : 13). Therefore, ‘reading as a woman’ approach is greatly needed

here in attempt to breakdown masculinity and patriarchy in literary writing and reading.

2. Gender Studies

There are four main types currently most pervasive in feminist criticism : gender studies, Marxist studies, psychoanalytic studies, and minority studies (black and lesbian) (Guerin, 1992: 191). This research will be approached with gender studies as the analysis is trying to reveal the 19th century American feminists to struggle their social role in their debate with anti-feminists in account of gender issues.

There are currently two major types of gender studies. First, feminists argue that gender determines everything , including value systems and language structure. Second, the others argue that the entire concept of female difference is what has caused female oppression, so they wish to move beyond ‘difference’ altogether. Important to feminists distinction concerning gender is the contrast between masculine and feminine writing. While some would argue that writing is writing and cannot be categorized as masculine or feminine, feminists critics disagree. Some feminist argue that the entire notion of authorship is patriarchal notion. There are some mechanism by which men use symbolic language to exclude and objectify women, as stated bellow :

“The pioneers of feminists literary criticism established that one of the features of patriarchal literature was its ability to use language to

‘naturalize’ stereotypes of women as an inevitable part of literary production “ (Humm, 1986: 42).

Thus, by studying male’s writing, as a gender issue, in a sense of criticism and of literature, the feminists critics “ will identify sex-related writing strategies, including the matters to subject, vocabulary, syntax, style, imagery, narrative structure, characterization, and genre preference” (Guerin, 1992: 192) that control the text’s ideology of sexes expressed by the author. Clearly this notion that only by making literary criticism be a flexible mixture of cultural themes and linguistic techniques, feminist criticism could mount an adequate attack on the patriarchal institution of literature.

CHAPTER III

ANALYSIS

This chapter will be divided in two main parts. The first point is the analysis of gender stereotype as the cause of American women's oppression. It will make the revelation of the 19th century American perspective in the cult of true womanhood point of view and the lower consciousness of the society, especially the women themselves, toward women self-existence, and the negative response of antifeminist toward women's rights movement. While the second is the analysis of feminists' struggle for the rights of women in movements of reform. It will give historical evidence that American women, in spite of their exclusion from the public domain, can function as the agents of social reform in the upheaval of American democratic realm.

A. The Cause of Women's Exclusion from American Patriarchal Institution

1. The Cult of True Womanhood

During the early 1800's, Americans generally believe that there is a definite difference between the sexes – man was active, dominant, and materialistic, while woman is religious, modest, passive, submissive, and domestic. As a result, there develops an ideal of American womanhood or a cult of true womanhood. This cult still hold sway in the last of the 19th century

American society, at least among members of the middle and upper-classes. There are four basic attributes of female character: piety, purity, submissiveness, and domesticity. In piety, it is believed that woman is far more religious and spiritual in nature than man. Purity, it is supposed that American woman is pure of heart, mind, and of course body, not engaging in sexual intercourse until marriage, and even not enjoying it. Submissiveness means woman is supposed to live in a kind of perpetual childhood, passively responding to the actions and decisions of man. While domesticity, as created in industrial era, affirms that home becomes the domain of woman and her refuge from the temptations of everyday life.

The consolidation of the idea that proper sphere for woman is in the home, and that she should be domestic, submissive, subservient, and even invalid become divine rights believed by most of men and women. Even, they believe that a rapid change of value, social, and economic mobility should not change the virtues anyway. If anyone, male or female dare to tamper with complex of virtues that make up True Womanhood, he or she is damned immediately as an enemy of God. Moreover, the women's magazines and related literature give much influence to spread out a fear of the dislocation of values and blurring of women's role. By careful manipulation and interpretation, they seek to convince women that they have the best of both worlds – power and virtue – and that a stable order of society depends upon the maintaining their traditional place in it. To that end they are identified with everything that is beautiful and holy.

For some women, however, they often feel that they do not live up to the ideal of True Womanhood. Women's position in society which is depended on the

men of their own family, or the men they have married bring a realization of their oppressed status as a daughter and wife, not as individual.

In *The Bostonians*, there is a feminist character named Olive Chancellor. She disagrees with any forms of gender oppression to women. In most of her debate with the conservatives, it reveals her strong-minded feminism which is not compromise with the conservatives' narrow-mindedness in viewing the cause of womanhood, the equal rights among the sexes, and the related reform movements to quest women's self-identity. Her cruel enemy who always tries to defeat her feminist idealism and all the movements toward it was Basil Ransom. He is Olive Chancellor's cousin coming from Mississippi and moving to New York after the Civil War who meets her in Boston by Olive's deliberate invitation. After the death of Olive's mother, she wants to make a contact with Ransom's family. Yet, their first meeting is proved resentful for both of them. Olive's modern view and her mania of reform are definitely contrary to Ransom's conservative view, especially when they debate about women's nature and role in society and the effort to change the American women's status. On account of Ransom's argument to defend the cult of true womanhood, it is illustrated as follows:

'Don't you believe, then, in the coming of a better day – in its being possible to do something for the human race?' ... 'Well, Miss Olive,' he answered, putting on again his big hat which had been holding in his lap, 'What strikes me most is that the human race has got to bear its troubles.'

'That's what men say to women, to make them patient in the position they have made for them.' (TB, 1992:19)

From the conversation above, it is clearly seen that the submission virtue as one of four ideal American womanhood as denoted by Ransom is still in its existence in society. The lesson of submission is forced upon women. To suffer and to be silent under suffering seem to be the great command they have to obey. It was exactly the most feminine virtue expected of women, especially when they are going to marry. To be perfect wives, women have to realize ‘the three golden threads with which domestic happiness is woven: to repress a harsh answer, to confess a fault, and to stop (right or wrong) in the midst of self-defense, in gentle submission.’ (Davis & Wodman, 1984: 250)

Any other gender oppression accepted by American women, as the manifestation of the perfect true womanhood is the domesticity. The true women’s place is unquestionably by their own fireside – as daughters, sisters, but most of all as wives and mothers. Therefore, domesticity is among the virtues most prized by the 19th century society. It is in these decade that the values and beliefs that cluster around the assertion ‘women’s proper place is in the home’ becoming an ideology that extols women’s predominance in the domestic sphere. But in fact, in the same time, it also tries to justify women’s exclusion from public domain. ‘No place in public. My plan is to keep you at home and have a better time with you there than ever’ (TB, 1992:293). That was Basil Ransom’s statement to Verena Tarrant, a young girl activist of feminism that Ransom loves. He plans to marry her in account of rescuing Verena from further involvement to such movement led by Olive. Her charismatic appearance and her ability to be a public speaker provoking the equality between men and women are so influential.

Being motivated by his mission to rescue the purity and the innocence (TB, 1992: 53) of the young girl Verena, he insists on turning Verena back to her former nature as a woman who is made for marriage and home.

In domesticity virtue, woman is expected to comfort and cheer, to nurse and support, and to manage and oversee the household. Marriage is the proper sphere for woman where she can fulfill her divinely missions as wife that she can be the counselor and friend of the husband. In woman's function as a comforter, she can soothe her husband's sorrows and augment his joys. In addition, woman's feminine delicacy such as pious, assiduous, and attractive will be able to render her husband more virtuous, more useful, more honorable, and happier. It can be what Ransom's meant by 'have a better time with you there than ever.' The impression of holiness and beauty of women who perform their traditional role can be noticed bellow:

'My dear young woman, it will be easy to solve the difficulty; the dining-table itself shall be our platform, and you shall mount top of that ... charming to me, charming to all the world? What will become of your charm? – Is that what you want to know? It will be about five thousand times greater than it is now; that' s what will become of it. We shall find plenty of room for your facility; it will lubricate our whole existence. Believe me, Miss Tarrant, these things will take care of themselves. You won't sing in the Music Hall, but you will sing to me, you will sing to every one who knows you and approaches you.' (TB, 1992:340)

In this point, Ransom convinces Verena that a woman will not lose her charm in her domestic (private) function as she no longer practices in public. Even, as Ransom says, the charm will be greater for a domestic woman than those of a public one.

2. The Lower Consciousness of Women's Self Existence

The doctrine of 'sexual spheres' in the 19th century America arises to facilitate and justify the segregation of women into the home and men into productive work. While the latter attends to politics, economics, and wage earning, popular thought assigns women the newly professionalized task of child rearing and housekeeping. It is caused by the natural difference between men and women. Men are physically strong, women are naturally delicate; men are skilled in practical matters, women in moral and emotional concerns; men are prone to corruption, women to virtue; men belongs to the world, women to the home.

It is Adeline Luna – Olive Chancellor's conservative older sister – who obediently and proudly accepts such virtues. She is a conservative character who has no concern to woman's question, especially about the effort to change women's status in patriarchal society. She is one of Henry James's characters who greatly opposes the reformed society struggled by women activists, including her own younger sister, Olive. In Luna's opinion, women have no need to make a fuss about the elevation of their position in society. Accepting women's fate as the

inferior creatures that have no authority in public and even in political interest is the most proper sphere for women.

In spite of the difference in their age, Olive had long since judged her; and made up her mind that Adeline lacked of every quality that a person needed to be interesting in her eyes. She was rich (or sufficiently so). She was conventional and timid, very fond of attention from men (with whom indeed she was reputed bold, but Olive scorned such boldness as that), given up to a merely personal, egotistical, instinctive life, and as unconscious of the tendencies of the age, the revenges of the future, the new truths and the great social questions, as if she had been a mere bundle of dress-trimmings, which she very nearly was. It was perfectly observable that she had no conscience and it irritated Olive deeply to see how much trouble a woman was spared when she was constructed on that system. (TB, 1992: 138)

The description of Luna's characterization is the real illustration of the lady status in the part of American women's life styles in the 19th century. It is one of the results of industrialization that increase differences in lifestyles between women of different classes. While poor women have to work in factory, the middle and upper class women can use their newly gained time for leisure pursuits to become ladies. Their greatest interest is elevating the status of themselves and their family by setting proper standards of behavior, dress, and literary tastes. They are busy from one party to the other, displaying their husbands' wealth, or attracting men's attention in a sense of finding the right man

to be engaged in matrimony. Automatically, by such kind of life style, they will have no time to concern the greater social questions, including the feminist movement though it is the great social phenomena of the day. As a matter of fact, their ignorance even develops into cynicism and antipathy to any kinds of reformed ideas. Of course, Adeline Luna is one of the busy ladies as illustrated above. Her lower consciousness toward women self-existence and women's effort to get more active role in public domain shows her assertion to male authority over the emotional nature of women. She even believes that it is not in female nature to care about personal freedom. In this point, Luna's arrogance is clearly denoted bellow:

Mrs. Luna declared that if she must be trampled upon - and very likely it was her fate – she would rather be trampled upon by men than by women.
(TB, 1989 : 139)

She thinks that women are not born to be the superior creatures. Their disability to control public affair due to their lack of skill in practical matters will be the cause of the worse despotism for the society.

The naïve interpretation 'being trampled by men was better than that of women as one of women's fate' reflects the fact that women themselves have preserved the idea that women's superiority is unfeminine. Even, they refuse women's power in public arena. Most of men and women consider feminists as aggressive women. Feminists' ambition is dangerous. That is the reason why conservative women are unwilling to be attributed with such negative characteristics. As a result, feminists' egotism and their idea of 'destroying' the

prevailing society engenders rejection and antipathy from their surrounding people.

In political realm, the lower consciousness of women can be seen also from their less concern of having a ballot as a realization of women's political rights. Having a ballot or a vote for feminists is the essential media for women to improve life for themselves or their rights as individuals. Their major aspiration by means of vote can possibly influence the decision-makers to support women's private and public rights. For instance, in the matter of bad condition of women labors that are fatigued and under-paid whom Olive Chancellor makes an acquaintance with. It is Olive's great concern to make them realize their oppressed condition and then have positive response and approval to the rights of vote in advocating their life improvement. Unfortunately, in fact, they care far more about insignificant and trivial matters than about the ballot.

There were two or three pale shop-maidens whose acquaintance she (Olive Chancellor) had sought, but in point of fact, she had seemed afraid of her, and the attempt had come to nothing. She took them more tragically than they took themselves. They couldn't make out what she wanted them to do, and they always ended being odiously mixed up with Charlie. Charlie was a young man in a white overcoat and a paper collar, it was for him, in the last analysis, that they cared much the most. They cared far more about Charlie than about the ballot (TB, 1989: 28)

3. The Antipathy of Feminism as an Idea of Reform

One of the main characteristics of democratic upheaval in the 19th century America is its impulse toward reform. The reform movements are the manifestation of American response to the pressures and problems attending rapid social and economic change that extend to nearly all areas of the nation's institutional life. American reformers move to correct the institutional restraints that prevent self-realization and the pursuit of happiness promised to every individual. Freedom from these restraints seems to many reformers a part of America's destiny.

There is variety of reasons why America becomes a nation of reformers. One of them is the influence of rational belief that man can improve their world. Like most Americans these reformers have faith in progress, and they are confident that they can speed the way toward a perfect social order. They have a perfect program as described here:

'They looked to society that full of industry and abundance, full of wisdom, virtue, and the poetry of life; a state with unity among all, with freedom for each; a church without tyranny, a society without ignorance, want, or crime, a state without oppression; yes, a world with no war among the nations to consume the work of their hands, and no restrictive policy to hinder the welfare of mankind.' (Blum, 1963: 86)

Yet, when they take part in such crusade to change society, the reformers, for some reasons, are severely criticized by their conservative contemporaries and

have been treated unsympathetically. In *The Bostonians*, it can be indicated from Adeline Luna's cynicism toward Olive's personality and her interest on reform movement. Luna's judgement about the participants who involve in the movements of reform are subjectively noted when she comments on Olive's intense meeting with others Bostonian reformers.

‘It wasn't a party. Olive didn't go to parties; it was one of those weird meetings she was so fond of...’

‘What kind of meetings do you refer to? You speak as if it were a rendezvous of the witches on the Brocken?’

‘Well, so it is, they are all witches and wizards, mediums, and spirit-rappers and roaring radicals.’

Basil Ransom stared, the yellow light in his brown eyes deepened. ‘Do you mean to say your sister's a roaring radical?’

‘A radical? She's a female Jacobin – she's a nihilist. Whatever is, is wrong, and all that sort of things. If you are going to dine with her, you had better know it!’ (TB, 1992:3)

It is the illustration of the 19th century American worldview toward the movement of reform. Not all Americans give approval to the idea of reformer in changing society. The goals of the perfectionists – the other name of reformists – program, for conservatives, is a mere of naïve optimism. Therefore, Luna in other cynical expression comments that reformer's profile, such Olive, ‘would reform the solar system if she could get of it.’ (TB, 1992:4).

One of many forms took by the impulse of reform is to win more opportunities and more rights for women. There are few militant women reformers who rebel against their subservient position. But, again, not all women welcome the efforts to change their role and status. Dr. Prance, a Bostonian medical woman, is one of them. She represents Henry James's arrogant character in this novel.

It is illustrated that she has impatience of women's question and bored with being reminded, even for the sake of her rights, that she is a woman. Though she has intense relationship with a Bostonian senior activist of feminism, called Mrs. Birdseye, as her private doctor and automatically has been familiar with feminists' platform, Dr. Prance still in her stand rejecting such idea. It is reflected on her preference that she will not listen to the public speaking that will be held by Mrs. Farrinder, another Bostonian feminist' leader.

'Well, I've got some work. I don't want anyone to teach me what a woman can do!' Doctor Prance declared, 'She can find out something if she tries. Besides, I'm familiar with Mrs. Farrinder's system; I know all she has got to say.'

'Well, what is it, then, since she continues to remain silent?'

'Well, what it amounts to is just that women want to have a better time. That's what it comes to the end. I'm aware of that without her telling me!'

(TB, 1992:34)

Dr. Prance evidently doesn't care for the great movement. Even she gives a negative remark when Basil Ransom asks her opinion about the capacity of

ladies. She says that 'They have a capacity of making people waste time. All I know is that I don't want any one to tell me what a lady can do!' (TB, 1992:40). In other word, Dr. Prance subjectively observes that the effort to provoke women's rights movements is impractical, ineffective, shortsighted, and neurotic enterprises. Actually, Dr. Prance's character is an illustration of hypocrisy. She is a woman who has successfully entered a public sphere in medical profession, which in time is no longer considered as something taboo belongs to women's public career, besides teacher. And she greatly enjoys her position now. But, in fact, she forgets that the pioneer of American medical women in the past were reliable strugglers over their public rights amid the masculinity of paternal social system. Historically, since the founding of medical faculties in several colleges, the standardization of training requirements, and proliferation of medical societies intensified during the last quarter of the 18th century, it is the beginning of the women's exclusion experience from the institutionalized medical training. In 1800s, it is recorded that there are four medical schools and in 1850s have reached the number of forty-two. Almost all the institutions exclude women from admission as students. Then, women take the initiative of turning to eclectic schools to keep their devotion toward health-care. For instance, they have to learn medical training from apprenticeship with a team of physician. After being in the teens-years of practice, many of them attempt to enter all regular medical schools. Yet, they find that the schools close against them or sarcastically, they are repeatedly rebuffed from the institutions. The description of the discrimination above proves that the way to institutionalize an exclusion of women is by means

of social pressure. As time goes by, the hurtful experience of physician women pioneer entering public domain as a professional doctor finally find its legal gain. There is a legal admission of public career of nursing and teaching as the only job opened to educated women. Though, in fact, both are still the extension of domestic roles of health care and nurture into the world outside. At least, it is an evidence that women with their effort to rise the self-realization have opened a smooth improvement and progress in public domain for the next generation of their same sex. However, in *The Bostonians*, it is ironically illustrated how arrogant Dr. Prance is in rejecting the idea of ‘having a better time’ for women. A better time when women as individuals are legally admitted to have the same freedom and equal opportunity in private and public rights as men.

In a sense of Basil Ransom’s antipathy toward feminism issue as the part of reformed idea, actually it can be traced back from his background as a Southerner who has undergone traumatic experience of Civil War. Being grown up in a slave holding land accomplished the feudalistic system of plantation government, Basil Ransom inherits an aristocratic attitude. Just by chance, he comes from a wealthy slave holder family in Mississippi. After the Civil War, his family face the hardest reality, not only in economic crisis, but also in the self-esteem crisis in exact.

Basil Ransom had lived, but she knew he had lived to see bitter hours. His family was ruined; they had lost their slaves, their property, their friends and relations, their home; had tasted of all cruelty of defeat. He had a millstone of debt round his neck, and he longed for some work, which

would transport him to the haunts of men. The State of Mississippi seemed to him the state of despair; so he surrendered the remnants of his patrimony to his mother and sisters, and, at nearly thirty years of age, alighted for the first time in New York, in the costume of his province, with fifty dollars in his pocket and a gnawing hunger in his heart. (TB, 1992: 9)

This incident has revealed to Basil Ransom his ignorance of many things, except that he will be very determined to enter the next game of life and win it. On that account, he becomes an arrogant and reactionary man, especially to the cause of the womanhood introduced by Olive that, in fact, has teased his masculinity. The bitter experience of Civil War had taught him the antipathy of reform. In his opinion, Abolitionists reform is the main cause of many Southerner's misery. While the more hurtful fact is that the early movers of abolitionist reform are principally women who also the first feminists in American history. Therefore, he attempts to reconstruct his masculine power - that has been 'destroyed' by the antislavery women - by expressing his reactionary to the idea of women's power to have direct influence over public policy. He reactionary disapproves with the idea of equality on the subject of positioning between men and women. The idea of questioning women's bottom place in society that is inferior in position and the demand of giving them the top one.

'Ah, the bottom is better place, depend on it, when from there you move the whole mass! Besides, you are on the top as well; you are everywhere, you are everything. I am of the opinion of that historical

character – wasn't he some king? – who thought there was a lady behind everything. Whatever it was, he held, you have only to look for her; she is the explanation. Well, I always look for her, and I always find her; of course, I am always delighted to do so; but it proves she is universal cause. Now, you don't mean to deny that power, the power of setting men in motion. You are at the bottom of all wars.'... 'What do you say to Helen of Troy and the fearful carnage she excited? It is well known that the Empress of France was at the bottom of the last war in that country. And as for our four fearful years of slaughter, of course you won't deny that there the ladies were the greatest motive powers. The Abolitionists brought it on, and were not the Abolitionists principally females? Who was that celebrity that was mentioned last night? – Eliza P. Moseley. I regard Eliza as the cause of the biggest war of which history preserves the record.' (TB, 1992 : 77)

Ransom affirms that women's bottom or sub-dominant position in society should not be questioned. Actually, the women crusaders who demand the top or dominant position equal to men do not realize that in the bottom position, women have in the top as well. That their indirect influence through men is able to take decisive effect in the public decision making. It is more or less similar with the popular claim citing 'behind a successful husband, there is a wife supporting'. Moreover, Ransom also wants to give strong evidence that those women who involve in public, especially on political matter – which is incompatible with women's nature – are the main cause of world disaster. It is indicated from his

statement depicting the American female abolitionists who are the feminists as well. They are the women who mainly the movers of the four fearful years of slaughter of the Civil War. What Ransom wants to emphasize on from his argument is that there are many infliction of loss upon a society if the women of the state are the women who are aggressive and ambitious of demanding a power in public. And the pity is that they are the women who in nature have no practical and technical ability to control and manage their desire to put the world in order.

In brief, it is the conservatives' common sense that always gives negative respect toward women' s subject positioning in society. Men tend to inhibit women occupying public territory due to their interest to keep in save their status quo. Therefore, men attempt to preserve the stereotype of claiming the aggressive and creative women who have initiative, competitive, critical, and leadership qualitative as deviate women who have to be turned back to their proper sphere: piety, purity, submissiveness, and domesticity.

At least, all the statement above can be affirmed by Basil Ransom's conception about women's position as follows:

He was addicted with the ladies to the old forms of address and gallantry; he held that they were delicate; agreeable creatures, whom Providence had palced under the protection of the bearded sex ...women were essentially inferior to men, and infinitely tiresome when they declined to accept the lot which men had made for them ... he hated to see women eager and argumentative, and thought that their softness and docility were the inspiration, the opportunity (the highest) of men (TB, 1998 : 166)

Thus, from the analyzed section above, this novel gives an illustration of how American women in account of struggling for the changing women's traditional role and status in society always face the reality of the patriarchal society that chains women with the strictly social obligations, domestic rules, and conventional values. Therefore, in response toward it, they are motivated to organize political movement that will unite women solidly in a one 'sisterhood', which has a great mission to help their oppressed sisters and to struggle for the need of women for independence, self respect, and serious purpose in life. Moreover, the American political condition of the age that was in the upheaval march of democracy became a significant energy for feminists crusaders to come up publicly with their movement of reforms, particularly in women's rights movement. And it will be discussed in the following analysis.

B. The Struggle of American Women for The Equal Rights

1. Women's Rights Movement in American Democratic Principle

The nineteenth century of America is often called as the second revolution. This is the golden day of progress and optimism; in which science and technology made great advances; in which knowledge is popularized; and in which patriotic and nationalistic ideas are assimilated to the democratic theory. It is also in the same time that in the name of equality and individualism, the triumph of protest

and reform ideas is sounding through the world for a revolution of all human affairs.

The revolt of the feminists, in large part, is a protest in the name of democracy against the subordinate role of females. They insist that the relation between the sexes must be governed by the doctrine of equality and of democracy..

And the equality and the democracy they have in mind are based on the natural rights philosophy. Its framework is the reinterpretation of religious belief that God had created all human beings equal, that He intended to each individual to achieve the full realization of every potentiality. Women, the argument goes on, are human beings. All human beings possess the same inalienable rights to life, liberty, and the pursuit of happiness. It is just the same argument that men had ever employed precisely to demand their rights as citizens and human beings.

The increasing participation of women in the larger world of ideas then gives an obvious illustration of bringing out the democratic implication in any kinds of humanitarian movements. In this novel, the growth of humanitarian thought and feeling is portrayed on Olive Chancellor's interest toward the cause of womanhood. 'It is humanity,' she said, the basic principle to devote most of her attention to the women's crusades (TB, 1992: 16). She wants to give herself up to the others. She wants to enter into the lives of women who are lonely and piteous. It is her obsession to do something to brighten the darkness of the dreadful image of the unhappiness of women that always before her. She wants to against it. It seems to her at times that she had been born to lead a crusade.

‘The unhappiness of women! The voice of their silent suffering was always in her ears; the ocean of tears that they had shed from the beginning of time seemed to pour through her own eyes. Ages of oppression had rolled over them; uncounted millions had lived only to be tortured, to be crucified. They were her sisters, they were her own, and the day of their delivery had dawned. This was the only the sacred cause; this was the great, the just revolution. It must triumph, it must sweep everything before it; it must exact from the other, the brutal, bloodstained, ravening race, the last article of expiation! It would be the greatest change the world had seen; it would be a new era for the human family, and the names of those who had helped to show the way and lead the squadrons would be the brightest in the tables of fame. They would be names of women weak, insulted, persecuted, but devoted in every pulse of their being to the cause, and asking no better fate than to die for it (TB, 1992: 30).

Brightening the darkness of the unhappiness of women from ‘enslavement’, not only enable women to achieve their dignity, potentiality, and power of the individuality, but it will also make ‘the better day for human races’. This is the main idea of progress included in humanitarian movements of the emancipation of women, just like what Olive believes in (TB, 1992: 15). Only through effort and that democracy, science, and a rationalistic, humane education human progress will provide the key to realize.

2. Feminists' Struggle for Women's Public Rights

As it has been explained previously, the discrimination of women's public rights based on gender are caused by the consolidation of the protectionism idea. It is the idea to protect women from many of the occupations of civil life due to the justification that such occupations are unfit for women's natural and proper timidity and delicacy, which belong to female sex. Yet, as described before, as a result of modernization, industrialization, and the accompanying changes in society, women become gradually more independent. Common humanity of men and women is far more important than sexual differences. The increasing women's self-realization of the conviction that women ought to be free to do whatever their powers enable them to do well then create new social roles for women. It means that women begin to involve and realize their struggle for public rights.

In American history, what really launches the 19th century feminists crusade is the desire to participate in the movement for abolition of slaves. Motivated to work against slavery by the same indignation as men, they find themselves outside women's traditional sphere and are faced with cries of 'unsexed women' (Davis & Wodman, 1984: 382). Formerly, it is the moral movement they intend to reform society through abolishing human enslavement. But, lately, they move surely and inevitably toward the realization that the traditional view of relationship between men and women is the form of human enslavement too. Being strengthened by the claim of sacred obligation that 'divine

will place women in a position to fight for emancipation of women as well as slaves ‘ (Davis & Wodman, 1984: 382), their antislavery movement then produce the first public discussion of women’s rights. Here are the two themes of feminists-abolitionists’ rhetoric appeared: first, women, as the more sensitive and sympathetic sex are the natural enemies of slavery, and further, they had a special obligation because members of their own sex are in bondage, as well as slaves.

It seems Henry James in this novel also pays his attention to the historical fact of the vital link between abolitionism and feminism. Most of women who involved in the abolitionist movement become feminists and fighters for women’s rights. It is described in this novel that Boston feminists club where Olive Chancellor and her friend, Verena Tarrant join in has a leading abolitionist as the leader called Miss Birdseye. Her life’s story is a record of a woman who struggles over her own public rights to fight against the society which is prevailing false belief and discrimination support in its system. She is one of the earliest and most passionate old abolitionists who have played important roles in religious and social reform movement in the pre-Civil War era.

She had the great work of her life; her mission, repeated year after year, among the Southern blacks. She had gone among them with every persecution, to teach them to read and write; she had carried them Bibles and told them of the friends they had in the North who prayed for their deliverance (TB, 1992:345)

Miss Birdseye's social activities as a public woman illustrates the struggle of the early feminists-abolitionists in pioneering the works to set women free from old patterns in order to exert an influence on the world around them.

For Olive and Verena, she is a feminist-abolitionist who is not only sources of inspiration for their later feminists movement. But, she is also a role model for a new type of woman who is challenging the societies' view of woman's proper sphere and expanding women's roles to include in public work. She is Olive's inspirational first spirit to be the crusader of women's justice though a sacrifice will be required of her, just the same as Miss Birdseye's.

Olive Chancellor looked at her with love, remembered that she had never, in her long, unrewarded, weary life, had a thought or an impulse for herself. She had been consumed by the passion of sympathy; it had crumpled her into as many creases as an old glaze, distended glove. She had been laughed at, but she never knew it; she was treated as a bore, but she never cared. She had nothing in the world but the clothes on her back, and when she should go down into the grave, she would leave nothing behind her but her grotesque, undistinguished, pathetic littler name (TB, 1992:31)

While Verena in similar admiration states that she would have like to do as what Miss Birdseye has done 'to wander alone, with her life in her hand, on an errand of mercy, through a country in which society was arrayed against her' (TB, 1992:345). Again, this line is referred to the struggle of Miss Birdseye, as a model of woman crusader, who in her singleness and devotion is capable of 'stood

against the world'. Still, the end of Negro-slave abolitionism after the Civil War era does not stop her continuity to advocate the equal rights of the 'other slaves' (women). The political issue is now in the shift. Miss Birdseye explains it to Basil Ransom when by chance they meet in the street after her departure from Olive's house. Though he is a reactionary man to the issue of womanhood especially brought by Olive's radical idealism, but he never underestimates Miss Birdseye's spirit to keep fighting in this feminism line. Without hypocrisy, he gives his salutation to this old woman's endless fighting spirit amid the bad condition of her health, that lately she suffers from insomnia.

'You ought to come down South,' the young man suggested. 'In that languid air you would doze deliciously!'

'Well, I don't want to be languid,' said Miss Birdseye. 'Besides, I have been down South, in the old times, and I can't say they let me sleep very much; they were always round after me!'

'Do you mean on account of the Negroes?'

'Yes, I couldn't think anything else then. I carried them the Bible.'

Ransom was silent a moment; then he said, in a tone which evidently was carefully considerate, 'I should like to hear about that!'

'Well, fortunately, we are not required now; we are required for something else.' And Miss Birdseye looked at him with a wandering, tentative humour, as if he would know what she meant.

'You mean for other slaves!' he exclaimed, with a laugh.

'You can carry them all the Bibles you want.'

‘I want to carry them the Statute-book; that must be our Bible now.’

Ransom find himself liking Miss Birdseye very much, and it was quite without hypocrisy or a tinge too much of the local quality in his speech that he said: ‘Wherever you go, madam, it will matter little what you carry. You will always carry your goodness.’ (TB, 1992: 186)

What she wants to struggle is only raising the consciousness the self-realization and self-identity of women toward themselves. If in the South she has a mission to fight against ‘the sin of enslavement’ through the spread of Bible in the themes and methods, now she changes her platform to fight against the discrimination of equal justice and rights of women by reinterpreting the law suit dealing with women’s status in the Statute-book. It means that to struggle for their rights, women should understand their equal position before the law. Hence, women will realize themselves as full-citizens that they have a direct relationship with the government, not through their husbands or their sons. This is the way supposed to make use, reinterpret, and even rearrange the law on the Statute book in order to side with and strengthen women’s private and public rights as full-citizens as men.

There are some strategies used by women’s activists in their struggle. The most effective way is planing and coordinating campaigns from place to place. The public speaking, though criticized as unfeminine attitude, proves that at the time women have mastered political strategy to influence public opinion through their campaigns. There they come up with the contradiction of True Womanhood ideology: how can women accomplish moral duty only with their silence in

response to the fundamental dilemma of morality of the age? So, they should surely take a more active part in running the world, especially since men are making such a chaos and confusion in wider area of man's life. This protest is clearly seen on Verena Tarrant's public speaking in the feminists' meeting hold in Miss Birdseye's house. She said that men pretend to admire women very much by the affirmation and socialization of the narrower idea of the cult of true womanhood. By the claim of such cult which is sounded so holy and beautiful for women, actually it makes women have no wider space to actualize their potential, even it ignores women's rights as human beings. There is no trust from men to women to let women contribute their constructive and progressive idea for the development of a better society. Keeping women out of everything, but their own home and marriage is a reflection of men's narrow-mindedness to keep in safe their status quo. Yet, the full-power of men to make the order of society with the exclusion of women in making the public policy, is proved to be ineffective. The fact that poverty, ignorance, crime, disease, wickedness, and wars which become the major problem of the 19th century American society are one of the result of men's brutal policy. It can be said that war is also the most negative result of mislead masculine power.

Wars, always more wars, and always more and more. Blood, blood – the world is drenched with blood! To kill each other, with all sorts of expensive and perfected instruments, that is the most brilliant thing they have been able to invent. It seems to me that we might to stop it, we might invent something better. (TB, 1992:52)

As the demand of involving in more active part to run the world better, women then should rise their own consciousness that they are also able to be the agents of social reforms. The effort to rise women's awareness is through the great sisterhood of women. It is women's political strategy to lift up their voices above the brutal uproar of the world. Hopefully, with their union, women's aspiration toward any moral and social issues will be heard and resulting a decisive changes to the public policy in future.

‘...It is what the great sisterhood of women might do if they should all join hands, and lift up their voices above the brutal uproar of the world, in which it is so hard for the plea of mercy and justice, the moan of weakness and suffering; to be heard. We should quench it, we should make it still, and the sound of our lips would become the voice of universal peace! For this we must trust one another, we just be true and gentle and kind. We must remember that the world is ours too, ours – little as we have ever had to say about anything – and that question is not yet definitely settled whether it shall be a place of injustice or a place of love!’ (TB, 1992: 52)

In brief, it is seen that women in their reform movement organize and demonstrate a keen of understanding of, and sensitivity to some of the social problems of the day. They react to objective condition, not merely to their own internal need for self-expression. Through the campaigns, women activists want to give a realization that women should not be excluded from outside interests - by keeping them only in the narrower morality uplifting task in their own home - for women also have potential to do more. However it may be, women also have to

bear a burden of personal guilt for the evils in their society. They cannot keep in silent so that they feel driven to do something to eliminate them. This is the inestimable value that should be realized by both men and women.

Furthermore, along with the rising consciousness of women toward the benefits of democracy, women as individuals should be free to participate in government and politics they want and as much as they want. Each citizen's ability to influence government should be equal to that of every other citizen, so that differences in personal resources do not work against the poor or otherwise disadvantaged. The right to vote, then, serves the ideal of equality better than any other means of political participation. By formalizing political participation through rules of suffrage or enfranchisement and counting the ballot, ordinary citizens are able to make political decisions and to control government. Therefore, American women who have retained the longer position as the disfranchised group in their own country, then struggle to gain voting rights because of their belief in the political power that comes with suffrage. Olive Chancellor has a great concern toward this issue. She believes that the enfranchisement of women will set women free from every form of bondage in realizing their private and public rights.

...then there must be something for her to do. It was one thing to choose for herself, but now the great representative of the enfranchisement of their sex (from every form of bondage) had chosen for her (TB, 1992: 30).

Besides the belief in the natural rights of women to participate in politics, the right to vote is also demanded by women in order to reform society. If women

have political power, they could not only improve life for themselves (as being struggled by Olive toward the three pale shop-maidens who are fatigued and under-paid due to the worse condition of labor as described previously), but they also have influence over more global issue such as world peace. This is the idea Verena Tarrant meant in her above public speaking (TB, 1992: 52). In addition, when Verena says that ‘the sounds of our lips would become the voice of universal peace’, it implies the political argument which can affirm the importance of the rights to vote for women. In brief, the struggle over the rights of women give some significance that basically, women not only have political equality to bear the social responsibility over the government, but they also have moral obligation to clean up any forms of corruption caused by men’s inability to govern and control their dominant power.

CHAPTER IV

CONCLUSION AND RECOMMENDATION

A. Conclusion

The nineteenth century of America was a period in which industrial revolution has created many changes in almost all aspect of human life. Norms and values changed frequently, while social and economic mobility provided instability. This period is also one in which decisive changes occurred in the status of American women. It is the time when the idea that proper sphere for women is in the home has to confront with the rising awareness of women toward their equal rights to men. Henry James in *The Bostonians* has recorded the phenomena. This chapter will answer the problem statements of this research that have been formulated in Chapter I.

We know that women existence constitutes an interesting problem in the context of human world. Their existence as human beings who carry out maternal / reproductive function biologically have excluded them from the public involvement. Moreover, when it is connected to the identification that physically and psychologically women are different from men, their exclusion from public sphere then facilitate and justify the segregation of women into the home and men into productive work. Such doctrine of 'sexual sphere' as stated above, in the 19th century America is formulated in the complex virtue of a so called 'the cult of true womanhood'. As a result, most of American women have no conscience to their

rights as individual in realizing their self-existence. They are constructed in this system and the worse thing is they don't care at all for the reform movement to change their status and role in society.

Apparently, the cult has engendered much dissatisfaction for some women. They are few of well-educated middle and upper class women who begin to realize that the ideology of true womanhood is the form of men's discrimination to women's rights. Some of them blame themselves, some try to keep the virtues and enlarge the scope of womanhood, and some challenge the standard. Moreover, drawing parallel with the issue of the abolition of the Negro and women "enslavement", the early feminists then lift up the advocating of women's rights in broader sphere as the feminism issue at the day. In response to such social pressure and pain, feminists who are mostly militant women are motivated to constitute a struggle by the name of the oppressed sex (women) through social and political movement against antifeminist male and female.

In this case, James's uses Olive Chancellor and Verena Tarrant as the representation of smart, talented, independent, and ambitious women. Both are well-educated women and have individual concern to the cause of womanhood. However, these qualities belonged to both women doesn't find the outlet yet.. Thus, their good quality just "sleep" inside of their body. Until they meet each other and the outside stimulus coming from the other characters (external factor) motivates them to further their sympathy and, slowly but surely, turns it into a movement of social and political reform. Here, Miss Birdseye's character plays a significant role to the establishment of this movement. Her life's record as

feminist-abolitionist in the pre-Civil War era is the source of inspiration and the role model for the feminists' generation of Olive and Verena to be sturdy in challenging the societies' view of women's proper sphere and expanding women's roles to include in public work.

The continuing strategy used by these militant women is holding an open confrontation to the conservative community, planning and coordinating campaigns from place to place to spread out the feminism idea, and taking an active part in the other social reform movements of the day. To give real evidence that they are militant crusaders of women's rights movements, they are active in broad humanist movements, such as war relief efforts, temperance, and suffrage movements. They assert themselves publicly before mixed audiences and seek leadership position in the movements. Miss Birdseye, Olive Chancellor, Verena Tarrant and other Bostonian feminists in this novel shows all the reality above.

To underscore the answers to the problem, it can be explained briefly that Henry James has critically described the struggle of American women in fighting against the patriarchal society. The narrow perspective of the cult of true womanhood that, in fact, has excluded women from their rights in public has gradually but surely engendered protest in the name of equality and democracy against the subordinate role of females. Motivated by the internal need of self-expression and their objective reaction to all the social problems of the day, this protest then develops into a movement of reform, namely women's rights movement. Women of the period learn how to master political strategy to further social change. All of these efforts have a main goal to persuade their opponents to

change gradually their conventional views as well as to rise women's awareness toward their own potential and rights as human beings as men have.

B. Recommendation

The Bostonians is a novel that provides a portrait of the battle of the sexes between feminists and anti feminists that engenders women's rights movement of the nineteenth century America. However, the researcher realizes that nothing in this world is perfect, including this research. Though it is analyzed in some approaches, this research is still limited on one aspect of theme, i.e. feminism. It means that there are still other aspects beyond feminism, which remain for more researchers to discuss from many other points of views as well as other disciplines. Thus, the readers of *The Bostonians* are expected to get the deeper and larger comprehension toward the novel. Thereby, more exploration to reveal other sides of the novel would give meaningful contribution to American Studies field with literature as the main source object of research.

Last but not least, although it is far from being perfect, this simple research is hoped to be able to give any benefits, particularly for the students of English Department who are interested in further study in *The Bostonians*, and also the readers of other Henry James's works,

BIBLIOGRAPHY

- _____. **An Outline of American History**. United States Information Agency. 1986.
- Baron, Robert & Donn Byrne. **Social Psychology**. USA: Allyn and Bacon, 1997.
- Bhasin, Kamla . **Feminisme dan Relevansinya**. Jakarta : PT. Gramedia Pustaka Utama, 1986.
- Bradburry, Malcolm and Howard Temperly. **Introduction to American Studies**. London and New York : Longman, 1989.
- Buttler, Christopher. **An Introduction to The Bostonians**. London: Everyman's Library, 1992.
- Coolidge, Olivia. **Edith Wharton 1862 – 1937**. New York : Charles Scribner's Sons, 1964.
- Damono, Sapardi Joko. **Sosiologi Sastra Sebuah Pengantar Ringkas**. Jakarta : Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan , 1979.
- Edel, Leon. **Henry James**. New Jersey : Prentice Hall. Inc, 1963.
- Encyclopedia Americana** vol. 4, Grolier Incorporated, 1984.
- Encyclopedia Americana** vol. 6, Grolier Incorporated, 1984.
- Encyclopedia Americana** vol. 16, Grolier Incorporated, 1984.
- Evans, M. Sara. **Lahir Untuk Kebebasan,, Sejarah Perempuan Amerika**. Jakarta : Yayasan Obor Indonesia , 1989.
- Grolier Academic Encyclopedia** vol 10, Grolier International, Inc, 1992.
- Guerin, Labor, Morgan, Willingham. **A Handbook of Critical Approaches to Literature**. USA : Oxford University Press, Inc, 1992.
- Habsari, Sri Kusumo. **Skripsi : Isu-isu Feminisme Dalam Novel “Pride and Prejudice”**. Fakultas Sastra Universitas Sebelas Maret , Surakarta, 1986
- Holman, CE and William Harmon. **A Handbook to Literature**. New York: : Macmillan Publishing. Co. , 1986.

<http://www.4ncsu.edu.Woman> in *The Jamesian Eye* written by Millicent Bell (December, 14th,2001)

<http://www.visit.geocities.com>. *Henry James's Biography* (December, 27th, 2001)

Horton, B. Paul and Chester L. Hunt. **Sosiologi**. Jakarta: Penerbit Erlangga, 1996.

Humm, Maggie. **Feminist Literary Criticism : Women as Contemporary Critics**. London : The Harvester Press Limited, 1986.

Iannone, Carol . **An Article : Perspective about Feminism in Henry James' The Bostonians**. New York Press : 2001.

Inge, Thomas. **A Nineteenth – Century American Reader**. Washington D.C : United States Information Agency : 1989.

James, Henry. **The Bostonians**. London: Everyman's Library, 1992.

Kartono, Kartini. **Pengantar Methodology Research Social**. Jakarta: C.V. Rajawali., 1976.

Luedtke, Luther S. **Making America: The Society and Culture of The United States**. Washington D.C.: United States Information Agency, 1987.

Martin, Jay. **Harvest of Change American Literature 1865 – 1914**. New York: Prentice-Hall, Inc. Englewood, Cliffs., 1967.

Megawangi, Ratna . **Membiarkan Berbeda**. Jakarta: Penerbit Mizan, 2000.

Michael, George (edt). **Concise Anthology of American Literature**. New York: Macmillan Publishing Company, 1989.

Murphy, Jr, Cornelius F. **Beyond Feminism, Toward a Dialogue on Difference**. Washington, D.C : The Catholic University of American Press , 1995.

Moon Glen W. and Cline, Don C. **Story of Our Land and People**. USA : Holt Rinehart and Winston, Inc. , 1964.

Newton, K.M. **Menafsirkan Teks**. Semarang : IKIP Semarang Press, 1994.

Richards, Bernards. **The Princess Cassamassima – Henry James**. London : Everyman's Library, 1991.

Spiller, Robert. E. **Late Harvest, Essays and Addresses in American Literature and Culture**. Connecticut: Greenwood Press, 1981.

Sumayyah. **Skripsi : Asek-aspek Romantisme dalam Daisy Miller**. Fakultas Sastra Universitas Sebelas Maret. Surakarta, 1991.

William, T. Harry, Current, Richard, et.al. **A History of The United States**. New York : Alfred & Knopf, Inc, 1993.

Woodman & Davis. **Conflict and Consensus in Modern American History**. USA : DC. Heath & Company, 1984.