

CHAPTER II

LITERATURE REVIEW

A. ANTHROPOLOGICAL APPROACH

Anthropology is the study of all aspects of human life and culture. Two interrelated anthropological concepts, society and culture, are crucial to understanding what makes humans unique. In its general sense, society consists of any group of interacting animals, such as a herd of bison. But human societies often include millions or billions of people who share a common culture.

Culture refers to the ways of life learned and shared by people in social groups. Culture differs from the simpler, inborn types of thinking and behavior that govern the lives of many animals. The people in human society generally share common cultural patterns, so anthropologists may refer to particular societies as cultures, making the two terms somewhat interchangeable. Cultural anthropology involves the study of people living in present-day societies and their cultures. Cultural anthropologists study such topics as how people make their living, how people interact with each other, what beliefs people hold, and what institutions organize people in society.

Anthropology shares certain interests and subjects of study with other fields of social sciences, especially sociology, psychology, and history, but also economics and political science. Anthropology also differs from these fields in many ways. Anthropology involves the comparison of different societies in order

to understand the scope of human cultural diversity. Sociology, on the other hand, frequently examines universal patterns of human behavior.

Anthropology also examines certain aspects of human psychology. Anthropology studies how people become enculturated—shaped by their culture as they grow up in particular society. Through enculturation, people develop culturally accepted ideas of what behavior is normal or abnormal and of how the world works.

Both anthropology and literature talk about human, so those can be combined in a research. As mentioned in Nyoman Kutha Ratna's *Teori, Metode dan Teknik Penelitian Sastra* that "Definitively literary anthropology is a study concerning literary work relevancy with human being (*anthropos*)" (351).

Anthropology can be used in literary research by concentrate on characters' lifestyle and cultures surround them. According to Suwardi Endraswara in his book *Metodologi penelitian Sastra* literary anthropology can be done in two ways,

The first way is to observe the esthetic values to examine the ethnography texts that are influenced by literatures, while the second way to examine the literary works that are influenced by ethnography's view to observe the cultural values (107)

The literary anthropology dealing with human character in literary works therefore it can be related to sociology and psychology because all of them observe human although they are different in some ways.

B. FEMINIST THEORY

According to The Winston Canadian Dictionary, feminism is "the belief that women are mentally as highly endowed as men, and should be given social, economic, and political equality (Online)." It doesn't say anything about anger, who to hate, or who should open the door for you. There are different types of feminism such as liberal feminists, radical feminists, eco-feminists, socialist feminists, cultural feminists and so on.

Feminist theory aims to understand the nature of gender inequality and focuses on gender politics, power relations and sexuality. Feminism is also based on experiences of gender roles and relations. Feminist political activism commonly campaign on issues such as reproductive rights, violence within a domestic partnership, maternity leave, equal pay, sexual harassment, discrimination, and sexual violence. Feminist activism, however, is a grass-roots movement that seeks to cross boundaries based on social class, race, culture, and religion.

Many cultures have attitudes towards women which place them at a considerable disadvantage to men. In some societies, women's lives are effectively controlled by their husband, family or tribe. In the most extreme forms of these views, women can be victims of honor killings if they do not conform, or even do not appear to conform, to these constraints, or women can be literally regarded as property. These attitudes are still prevalent to some degree in most cultures in the world, where the stereotype is still that of a nuclear family

consisting of a married couple where the man goes out to work and earns money, and the woman stays at home and raises the children.

In this thesis, the writer will focus on feminist radical cultural theory as the main theory. Feminist radical cultural believes that women have been oppressed by patriarchy therefore women should resist it by affirm women's privilege. Radical cultural feminist expresses their view that it is better to be female than to be male. Thus, to liberate women, women should not try to be like men. On the contrary, women should emphasize the value of women. Rosemarie Tong explains in her book about Linda Alcoff's view.

Nevertheless, stressed Alcoff, these variations of essentialism do not seem to make that much different in the end. Whether men's behavior toward women is the result of their nature or their culture, radical-cultural feminist still condemned it as bad. "Masculinity" is just a big problem for women as "maleness" is. Thus, radical-cultural feminist, unlike radical-libertarian feminist, instruct women to keep their feminine characters free from poisonous masculine activity. (48)

Radical-cultural feminist believes that women should not let go their character and turn exactly like men to releasing the patriarchal oppression but women should emphasize their own and use it to their freedom. For instance is the ability of reproduction and motherhood as women's privilege; can be used to gain freedom although, those often use by patriarchal but women should not get rid of them.

Adrienne Rich offered theory in her book "Of Woman Born". She identifies two aspects of motherhood: that of an experience and that of an institution. The institution of motherhood was created by patriarchy and served to oppress women through "forced labor." This institution is the process in reproducing the dominance of the male and the oppression of the woman. According to Rich, Motherhood as an institution consists of the following elements:

rape, the economic dependence of marriage, the concept of illegitimacy, laws concerning abortion, unsafe birth control methods, the rights of fathers over children, unequal pay for women and inadequate public childcare, the unrecognized emotional work women do in the family, and feelings of love and guilt (293).

To destroy the institution means not to get rid of motherhood but to release it from the control of men

The purpose of radical cultural is not to eliminate women's rights such as reproduction and nurturing in order to gain equality with men, but the purpose is to release the women's right from men's interventions so women can gain equality with men. Each person – men or women – desires to decide and create their own destiny creatively and actively. Therefore, men and women should give the equal rights to decide their life without any control from other side. As mention in Tong's Feminist Thought, that actually according to radical-cultural feminist, "women actually crave individuation – the freedom to reject their

connectedness as both the ontological and political level so they can pursue their own separate lives (297).”

CHAPTER III

ANALYSIS