Chapter II
Theoretical Frame work

Literary work is a very unique one. It is sometimes written because the writer wants to share the experience or to criticise the society at that time.

Anybody who wants to understand literary work should first learn about the work itself. Those who want to know deeper should know the background of the author, the society and the background of the story. Furthermore, one should also understand about the theory of literary works.

In analysing this Cinderella story, the writer uses some theories that are relevant and suitable for the analysis. The writer uses Iser's reception theory and combines it with some psychological theories about gender. To give further analysis, she also uses Gadamer's hermeneutics theory and historical approach.

A. Wolfgang Iser's Reception Theory

In Germany, this theory was at first a development of the hermeneutics theory. But then, it became another theory, since it is no longer focused on the same thing as hermeneutics.

In general, the reception theory examines the role of the reader in the literature as mentioned by Eagleton in his book *Literary Theory : An Introduction* (64). Lately, the readers are no longer considered as the passive side of the literary works and its development.

In Iser's theory, readers are free to interpret and understand the literary work, not only following the author's intention as it was in the former time. In this

theory, the readers are free to have different opinions although it may be against the author or other reader since there is no single perfect or thorough interpretation from one reader to another.

> Iser is a much more liberal kind of employer, granting the reader a greater degree of co-partnership with the text : different readers are free to actualise the work in a different ways, and there is no single interpretation which will exhaust its semantic potential (Eagleton 70).

Each reader might have different interpretation and that is acceptable according to Iser. This is very logic since one single reader has different backgrounds. Appleyard commented about Norman Holland's research on his earlier psychoanalytic theory of reading.

> Norman Holland's extention of his psychoanalytic theory of reading to study how individual students' reading of sample stories and poems were influenced by their unique personality structures (Appleyard 7).

In the developing of the reception theory, this has connection with the psychology theories either about the psychology of a child or of an adult. As Holland's research, the background of the reader affects the reader to interpret the work, so in folktale especially for children, the childhood is playing an important role in it.

In *Becoming a Reader: The experience of fiction from Childhood to Adulthood*, Appleyard, mentioned that there are 5 roles that readers have to make:

1. The reader as player. In the pre-school years the child, not yet a reader but a listener to stories, becomes a confident player in a fantasy world.

2. The reader as Hero and Heroine. The school-age child is the central figure of a romance that is constantly being rewritten as the child's picture of the world and how people behave in it is filled in and clarified.

3. The reader as Thinker. The adolescent reader looks to stories to discover insights into the meaning of life, values, believes, worthy of commitment, ideal images, and authentic role models for imitation.

4. The reader as Interpreter. The readers are usually the students who study literature systematically.

5. The Pragmatic reader. The adult reader may read in several ways, which mimic, though with appropriate differences, the characteristic responses of each of the previous roles (14-15).

B. Hermeneutics Theory

The hermeneutics theory is often called as the science or art of interpretation (Eagleton 57). Heidegger, who firstly describes this, was of the opinion that language is not only a media of human to communicate, but also to express idea. And human existence in the world is rather referring to listening than to speaking.

Human existence is the dialogue with the world, and the more reverent activity is to listen rather than to speak (Eagleton. 54).

Later, Gadamer developed it into hermeneutics theory, which is almost the similar to the reception theory : a reader is supposed to have different interpretations. The difference is that Gadamer's theory is more concerned about the symbols that are used in a story, while in the reception theory, the focus is on the reader's opinion and understanding about a story.

In hermeneutics theory, the interpretation is given only to some symbols that are found in the literary work. This is similar to semiotic theory but the difference is that the reader may have different interpretations that may be against the author's intention and may probably be different from the symbols that are popular in the society. For instance, a flower is a symbol of girl, a ♡" is symbol of love.

> For Gadamer, the meaning of a literary work is never exhausted by the intentions of its author; as the work passes from one cultural or historical context to one another, new meanings may be culled from at which were perhaps never anticipated by its author or contemporary author (Eagleton 61-62).

According to Gadamer the interpretation is connected with the past, present and future. "Hermeneutics sees history as living dialogue between past, present and future, and seeks patiently to remove obstacles to this endless mutual communication," (Eagleton 64). So the interpretation of a symbol in literary work is influenced by the event in the past, and it might cause something in the future.

Gadamer also explains a little bit about 'hermeneutics circle'. The term is to represent that "an individual features are intelligible in terms of the entire context, and the entire context becomes intelligible through the individual features,"(64). So, the symbols can not be separated from the text and the text can not be separated from the symbols either.

C. Cinderella Complex and Cinderella Syndrome

These two theories about the effect of Cinderella story in the psychological side have brought pro and contra between the critics and the society themselves. However, since these two theories are related to the work and the analysis in the next chapter, the writer will give a brief explanation concerning them.

C. 1 Cinderella Complex

The term Cinderella Complex was first known because of Collette Dowling's book entitled "Cinderella Complex: Women Hidden Fear" which was published around the 1980s. The term is used to described a condition where women are afraid of being masculine, such as taking a great responsible in decision making, or having a high career when they are not married yet, or having a better career than their husbands`. But that is not all. There are few more problems. The women especially think that they should act as passively as Cinderella otherwise they could not "win the battle", in this case of course to get a lifetime partner or husband who has been their ideal criteria.

The problem faced by the women nowadays is that the society still believes in the male supremacy. Betty Friedan also proved this in her book entitled

The Feminine Mystique, which was published in 1963, a long time before this Cinderella Complex existed. In Freud's theory, a child usually imitates the parents' behaviour and knows the gender role at the same time make the situation of this phenomenon become more complicated. The society believes in such perception that influences one's perception about gender role and this perception will be passed on to the children without the society's awareness.

The other problem is that the female or woman's brain has been set with that perception for centuries and it is not that simple to change as the desire of the radical feminist. Therefore, it is not surprising when many women tend to be more dependent on men rather than to be on their own.

> Women have been socially conditioned to fear independence and instead seek to be "taken care of" by men. Women who wait passively for a man to rescue them, instead of changing their own lives, are stuck in a fairy-tale (Dowling. Online. 1).

Or in other situation, some women take this chance as an advantage, so that they do not have to do something very hard because of their negligence and ignorance. In her article entitled "Cinderella Complex", Dowling via Muljani stated that the ladies tend to keep their "secondary gains" or become the subordinate of the men just for the sake of love, assistance and protection. It seems that either the women are reluctant or unwilling to trouble themselves when they have to face or encounter difficulties by themselves. And this has caused them to become more passive in their actions, their way of thinking and in voicing their opinions (42).

C. 2. Cinderella Syndrome

Cinderella syndrome is almost the same as the theory of Cinderella Complex. The difference is that Cinderella syndrome somehow points out the society's perception about gender role rather than female's perception about the gender role. The syndrome is usually only about the symptoms that indicates a "complex". So if Collete Dowling gives a certain perception about a female point of view, on the other hand Jacqui Stewart gives a different perspective, derived from the society's point of view. This is then, the symptom that is caused by the society that resulting a fear to the female.

Jacqui Stewart agrees with Catherine MacKinnon's opinion that the society has a perception that femininity is prepared for love and marriage (Steward, Online 2).

> MacKinnon explains the foundations of the social construction of gender. Also pornography is not so different from classic children's tales such as Little Riding Hood, Sleeping Beauty, and Cinderella all of which are male creations and projections that suggest that acceptable femininity is about preparing for love and marriage.

D. Historical Approach

We have to admit that the story of Cinderella, which was originally written by Perrault is very popular. In fact Perrault wrote the story to criticise the society at that time, especially these young girls or women who act radically concerning the marriage-arrangement.

> In his hands the old folk traditions became moralistic tales instructing youngsters in the correct way to behave themselves and including several cautionary tales which predicted dire consequences should these lessons be disregarded (Bramson, pp. online).

At that time, Perrault wanted that the girls, particularly the aristocrat young ladies, to understand how to behave well; a manner that should be carried out properly due to breed and education. Ladies are not supposed to act improperly and radically regarding arranged marriage.

> While modifying the tale's style, Perrault also changed to tone of the message carried by the tales to one which is more appropriate and palatable to his aristocratic audience. In the aristocratic world at which Perrault aimed his tales, gender distinctions were far more finely refined and strictly enforced than in the world of the peasantry. His tales, also, take care to spell out the dichotomy, reflecting a rigidity of social opinion and stratification previously unknown (Bramson, online).

Perrault's Cinderella was meant as a model for the girls, a means to act wisely, to disagree does not mean to fight especially with sword. He wanted the girls to act decently, which according to the society's perception women need the assistance of the men. A properly brought up girl would not hurt their parent's feeling and although she disagreed she would choose other way to express it rather than to do something that was against the parent's will.

The complete dependence of the female upon her male environment is regarded as a normal fact of life by bourgeois-bred Perrault and his upper class audience, yet it provides a stark contrast to the quick-witted self-sufficient heroine one encounters in many traditional versions of the folk tales. (Bramson. online)

BAB III

ANALYSIS