CHAPTER I
INTRODUCTION

A. Background of Problem

As a social being, human has a consciousness to live with others and integrate with human in a society. As a human being, people deserve a place in the society, and they should adapt with the environment and placed themselves between people. But in reality this is not easy to achieve since they should deal with many types of people with different characteristics. This condition inspires, moves and arouses people’s attention and sometimes can change one’s way of life perspective and create conflicts with other and environment. The struggle of human life can be form on the novels entitled *Emma* and *Pride and Prejudice*, written by Jane Austen, that marriage dominates the novels.

Marriage is considered as one stage of life experienced by everyone, just like birth and death. It often becomes a parameter of human life success by society opinion. Ideally, it is a phase that should be experienced by every human. Hence, when this phase has not been gone through, then various assumptions, prejudices, and questions would be pointed at those who have not married yet. O’ Brien (in www.pemberley.com) pointed out that there would be a kind of suspicion pointed at prolonged singleness.

Everyone who mostly gets such question include women. When a woman has passed certain age and is supposed to build her own family and she does not seem to intend to get married, then the society would demand some explanation. Furthermore,
when she has not married yet, the label of ‘spinster’ is easily given. Meanwhile, men
don’t have such label. They don’t have to worry about their status. There would not be questions pointed at them. Moreover, the given label to them has a more positive connotation. The term of ‘bachelor’ is associated with a man who is young and available. In contrast, the term of ‘spinster’ is linked with a feature of miserable, middle-aged woman who yearns to have a family of her own. As Mustard (2000) highlighted, the term conjures up a mental image of a childless, frumpy, middle-aged woman who is somewhat depressed, and is longing to be like other ‘normal’ women.

That is why a single woman has a difficult position in society compared to her male counterpart. The burden that she has to bear is far too heavy. She has to face the questions pointed at her and to fulfill the demand of society that a woman at certain age should build her own family, it becomes such a dilemma when she finds it hard to seek a partner at her age or when she has a miserable love life. Austen (in www.pemberley.com) stated that unmarried woman also had to live with their families, or with family approved protectors, it is almost unheard of for a genteel youngish and never married female to live by herself, even if she happened to be an heiress.

Therefore, a woman who didn’t marry could generally only look forward to living with relatives as a ‘dependent’, so that marriage is pretty much the only way of ever getting out from under the parental roof – unless, of course, her family could not support her, in which case she could face the unpleasant necessity of going to live with employers as a ‘dependant’ governess or teacher, or hired “lady’s companion”(www.pemberley.com). A woman with no relations or employer was in
danger of slipping off the scale of gentility altogether (thus Mrs. And Miss Bates in 
*Emma* are kept at some minimal level of respectability only through the informal 
charity of neighbors). And in general, becoming an ‘old maid’ or ‘spinster’ was not 
considered a desirable fate. It can see in the reflection on the recompenses of old-
maid hood from her *Emma*, when she was herself 39 years old and never married. 
Even the most thorough going feminists felt that wifehood and motherhood were the 
most important aspects of female experience; what was wrong was the pretence that 
these roles were available to all (Foster, 1985: 11).

Given all this, some women were willing to marry just because marriage was 
the only allowed route to financial security, or to escape an uncongenial family 
situation. This is a problem of woman have to face in nineteenth century England 
based on Jane Austen’s novels *Emma* and *Pride and Prejudice*. Its content around the 
marriage plot: who will marry whom? For what reason will they marry? Love, 
practicality, or necessity.

The writer is interested in analyzing the idea of marriage in nineteenth century 
England based on characters and social settings in *Emma* and *Pride and Prejudice* 
using feminist literary criticism. Feminist literary criticism helps to analyze why 
certain cultural behaviors are gendered and how that marriage has been important 
thing to women in society. The writer wants to discover how the wealthy of a man 
has the first condition of women willing.
B. Statement of Problem

Marriage is a major theme on Jane Austen’s novels *Emma* and *Pride and Prejudice*. Marriage is also a problem faced by several of women characters in the novel. The primary discourse of this research entitled “The Idea of Marriage in the 19th Century England: The Characters and Social Settings in Jane Austen’s *Emma* and *Pride and Prejudice*” influence characters view and social setting to idea of marriages. This analysis will be conducted through point of view characters and social settings.

The main problems of this research have been specified into clear formulated questions as follow:

1. How are the characters point of view about institution of marriage on *Emma* and *Pride and Prejudice*?

2. How are the relation between marriage tradition and social settings on *Emma* and *Pride and Prejudice*?

C. Purpose and Significance of Research

1. The purposes of this research have been specified into statements as follow:
   a. To analyze how are the characters point of view about institution of marriage on *Emma* and *Pride and Prejudice*.
   b. To analyze how are the relation between marriage and social settings on *Emma* and *Pride and Prejudice*.

2. The significance of this research is to apply knowledge of literature that the writer got in the college, to enrich comprehension and interpretation upon the
work of Jane Austen, and to give input for the readers of Austen’s work in comprehending her work.

D. Conceptual Framework

Literary works are the forms of perception, special ways in viewing the world, and hooked with the dominant world’s point of view as social mentality or ideology in one period (Eagleton, 2002: 14). An author exploits his/her works through a society’s point of view and greets the readers to make them become more aware to their own social life.

The analysis will be focused on the idea of marriage. It based on characters view on institution of marriage and social settings in 19th Century, when Austen wrote the novels. Furthermore, Point of View is one of fiction factors which as literary device (Nurgiyantoro, 2002: 246). According to Abrams (in Nurgiyantoro, 2002: 248):

*Point of view, menyaran pada cara sebuah cerita dikisahkan. Ia merupakan cara dan atau pandangan yang dipergunakan pengarang sebagai sarana untuk menyajikan tokoh, tindakan, latar, dan berbagai peristiwa yang membentuk cerita dalam sebuah karya fiksi kepada pembaca.*

Hence, the analysis will be focused on how are the characters views about their life, especially marriage. That marriage in the novels is a tradition for them.

In the past, there was a presupposition among women that their vocation was marriage. That was why their ultimate purpose was finding a good man as a husband. Then, they hoped to live happily ever after. Modern women still have the idea of marriage as their primary purpose. As Foster (1985: 7) said that:
The issue of marriage became a primary source of anxiety for women, trapped between pervasive ideology and countering fact. Taught that a husband was essential to their existence, and all their training directed to the art of catching one, they had the choice of being relegated to the ranks of abnormality if they did not marry, or being forced into what many regarded as degrading sexual competition, in which the losers faced economic hardship as well as social obliteration.

Generally, marriage is indeed viewed as the ultimate purpose in people’s lives. Despite the options given by modern life to women to have career and become independent, most women get married at some stage in their lives. There are some reasons to explain why women choose to marriage, one of them is economic necessity.

Usually, women are dependent upon their families. They do not have their own income. Most women do not inherit land or business. True, women, especially those who come from working class could find work to support them. They could live on their own apart from marriage and living with their parents. However, their earnings often are only half of the wages of their male counterparts in the same occupation.

The other reason that makes women decide to marry is the social importance of marriage stressed by society. As Bell and Busfield (in Leonard, 1980: 5) point out, marriage is the principal way to validate one’s adult status, one’s personal and sexual proficiency, and also provide emotional support and stability.

Simone de Beauvoir is a France philosopher and the author of The Second Sex (1949). In her book, Beauvoir views that woman is defined as Other, meanwhile man is described as Self. Hence, the existence of woman depends on man as the Self.
Born in Paris in 1908, Simone de Beauvoir is a legendary figure. Known in some circles as the Ambassadress of Existentialism. Beauvoir was the lifelong companion of Jean Paul Sartre and a pioneering feminist, she wrote books that have become famous throughout the world. Simone de Beauvoir's works of fiction include The Mandarins, All Men are Mortal, The Blood of Others, When Things of the Spirit Come First, and The Woman Destroyed. Her non-fiction includes The Second Sex, A Very Easy Death, Memoirs of a Dutiful Daughter, Force of Circumstance, The Prime of Life, The Coming of Age, The Ethics of Ambiguity and Adieux: A Farewell to Sartre. Simone de Beauvoir is a major player in the Realm of Existentialism.

In her *Second Sex*, according to Beauvoir, the position of woman as the Other triggered by the conception of woman as merely the complement for others. However, woman as the Other is not an equal complement to the Self. As Beauvoir notes that the Other merely serves as a projection of everything the Self rejects: immanence, passivity, voicelessness. She is not Being in itself, Being for itself; she is Being for others. Woman’s existence is only meaningful when she is with man or related to man. Woman cannot define herself. She is defined with relation to man.

Beauvoir observes that the Self regards the Other as a threat. Hence, woman is viewed as the threat to man. Then, man establishes some ways to control woman and subordinate woman. He fancied that the situation is going upside down. If man does not control woman, she could take control of him instead. He is anxious that woman becomes the Self, he becomes the Other.

According to Leonard and Speakman (1986: 19), one of the consequences of the ideology of public and private spheres is that women continued to be seen as at
home. They are expected to primarily to provide emotional support and love. Although the family is viewed as natural, it is seen as frail. Therefore, it needs constant supports from the rest of the society.

Beauvoir (2003) points out that marriage is the traditional destiny given to woman by society. Both men and women actually need each other. However, as Beauvoir argues, there is never a reciprocal condition between them. Socially, men are considered as an independent and complete individual. Hence, they view marriage as a mere one of lifestyles. Meanwhile, for women, marriage is the important aspect in their lives to be acknowledged as a fully human. They are socially depicted as incomplete. Thus, marriage for them is the only way to integrate into the community. Beauvoir highlights that femininity as a social construction is generally respected so long as women are married. If women fail to obtain husbands, they are socially viewed as ‘trash’.

Consequently, men and women should conform to the standard way of conducting lives. Individuals who seem to act differently would be constantly constrained and regulated. It also applies to how they behave, think or feel. Women, for instance, are expected to fulfill the role as wives and mothers. As Yonge (in Foster, 1985: 21) described the wifely role:

Efficiency, sympathy, cheerfulness, unselfishness, and sweet temper: these are chiefly what go to make the real helpmeet wife…the true lady – or loaf-giver – is sure to make homes that radiate light and warmth from their glowing central hearth.

They have to endure the social pressure if they do not conform to their roles. Eventually, people turn to support the ideology of family and agree that marriage is a
good thing. There would be painful consequences if they do not conform it such as censorship from their environment or the negative labeling.

Simone de Beauvoir (2003: 226) said that men and women have different point of view towards marriage. Men consider marriage as only of lifestyle, not a mere destiny. Marriage is never a problematic issue. In contrast, to women, marriage is the only condition to integrate themselves into the community. Any efforts showed by women to seek alternatives to marriage and motherhood would always be resisted. As Comer (in Leonard, 1980: 9) asserted that those who are not married stereotyped as shirking their duties, selfish, immature, lonely, bitter, abnormal and unattractive or pathetic. And these stereotypes are mostly addressed to women. Moreover, there is a negative view labeled to those single women who remain single. They are labeled as old maid or spinsters. Such frustration was compounded by the recognition that, ironically enough, singleness was in many ways a more attractive proposition than the married state. As Foster (1985: 7) said:

The disabilities suffered by nineteenth-century wives were notorious. They could not act independently in court proceedings; they were legally and economically subject to their husbands and could obtain divorce only with great difficulty and a great expense; if separated, they could gain custody of children under the age of seven, but had right of access to older children only at stated times.

Most ‘genteel’ women could not get money except by marrying for it or inheriting it (and since the eldest son generally inherits the bulk of an estate, as the “heir”, a woman can only really be a “heirs” if she has no brothers) Austen (in www.pemberley.com). Only a rather small number of women were what could be called professionals, who though their own efforts earned an income sufficient to
make themselves independent, or had a recognized career. In addition to all these reasons why the woman herself might wish to be married, there could also be family pressure on her to be married. In *Pride and Prejudice* this issue is treated comically, since Mrs. Bennet is so silly, and so conspicuously unsupported by her husband.

For centuries marriage or cohabiting partnerships have been shaped largely by the need to control the economic and social costs of reproduction. Adult status, heterosexual activity, coupled, parenthood and household formation came as a package. It was very difficult for people, particularly women, to enjoy any one of these statuses or experiences on its own. As taken from Austen (in www.pemberley.com):

Those who didn’t marry were usually unable to form their own households and therefore remained under the control of the head of the household in which they lived, with few opportunities for sexual activity. Single mothers were stigmatized and reduced to dire poverty. The path into the package began with courting: both men and women were usually able to choose their own partners, the age difference between them tended to be relatively small, women were not rigidly chaperoned by their family members or by employers, and pre-marital sex was accepted as a stage of courting.

But once individuals passed this stage they had few choices. If the couple did not marry before pregnancy occurred, their family placed them under considerable pressure and the community to do once it had. Legitimate and illegitimate first babies were born to mothers of similar ages suggesting that little sexual activity took place before the age, at which marriage was possible, that is other than as part of courting.

However, average wages were so low that many men and women had to defer marriage until they had sufficient savings or were unable to afford to marry. This resulted in a high average age at marriage and a high proportion of people who never
married at all. As cited from www.pemberley.com that in 19th century in England the average age at marriage tended to be around 26-27 or older for men, and 23-24 for women, and 10-15% of the population never married at all. For most of the period from the sixteenth century this combination of a late age at marriage and a high proportion not marrying decreased the time women spent childbearing and thus reduced the number of children they had. Hence economic conditions shaped marriage and family formation. By contrast, in most other societies newly-wed couples have not been expected to set up a separate household: as a result nearly 100 percent of women and men have married, and women especially have tended to do so at a younger age. Traditionally British people’s lives were shaped by the financial commitment involved in having children. Pregnancy is one of the great desirable outcomes of sexual behavior, but prior to the introduction of effective birth control it was also an uncontrollable economic risk.

In addition, to stop the condition as the second sex, the Other, woman has to overcome the powers from her circumstance. She must have opinion and the way as man does. There are some of ways that woman can do to be independent woman. First, woman can go to work. By working with man, woman can affirms her status as a subject, the Self, as a person who is actively charting the course of her destiny. Second, woman can work toward a socialist transformation of society. Beauvoir believed that one of the keys to woman’s liberation is economic. Beauvoir (2003) reminded woman that their circumstances would limit their efforts to define herself.
E. Procedures of Research

1. Method of Research

According to Surakhmad (1985: 139), Descriptive method is applied by collecting data and supporting arguments needed in finishing an analysis. The writer uses the Descriptive Research Method by doing the Library Research or Textual Analysis to get the descriptive data by the approach of Feminist Literary Criticism. Library Research is exploring and analyzing Austen’s works, in this case are *Emma* and *Pride and Prejudice*. This is to make some descriptions, argumentations and to draw factually and correctly facts, characteristics and relations among phenomena being analyzed by finding the logic causes and effects.

The analysis is laid upon the idea of marriage in 19th Century England. This kind of analysis should be valuable to knowing point of view of the characters about institution of marriage in their life and knowing the relations of the social settings to the marriage itself that are built in stories.

2. Data

Data are accumulated from the novels Jane Austen’s *Emma* and *Pride and Prejudice*. Those are taken from the attitude of characters life and social settings that are described by the author in the novel. It is like a label for a woman has not married, that she called old maid, that is such as statement of Herrit to Emma on their conversation, “but then, to be an old maid at last, like Miss Bates!” (Austen, 2000: 60)
There is also the data that the wealthy man is the one, which has looking for by a woman for her marriage. That is such as statement of Mrs. Bennet to her husband, “oh, single, my dear, of course! A single man, with a large fortune—four or five thousand pounds a year. What a good thing for our girls!” (Austen, 2003:7)

3. Data Resource

In analyzing this paper, the writer uses the books that relate to the material of discussion as references in order to be easier in analyzing. Hence, the writer will conduct the research by collecting the data from Jane Austen’s novels Emma and Pride and Prejudice. Both of the novels the author’s description about marriages, in the novel will be taken as the main data in this paper. Then, the collecting various sources related to the research paper from the books such as Adam’s Critical Theory since Plato, Robson’s A Prologue to English Literature, Beauvoir’s Second Sex: Kehidupan Perempuan, Leonard and Speakman’s Women in the Family: Comparisons or Caretakers? In Women in Britain Today, Leonard’s Sex and Generation: A Study of Courtship and Weddings, Foster’s Victorian Women’s Fiction: Marriage, Freedom and the Individual, Kelly’s English Fiction of the Romantic Period, Odmark’s An Understanding of Jane Austen’s Novels, etc. The resources are used as a base theory in analyzing data.

4. Technique of Collecting Data

The writer uses the Library Research or Literary Research to collect the data. It is the process of analyzing many manuscript data. This method is needed to
analysis the material logically, comparing the source data to the secondary data, and showing the correlation among one data with the others.

5. Technique of Analyzing Data

Formally, the analysis of data means the report and picture of data that established through the step of identifying, analyzing and making generalization of the data. Thus, the writer will take correlation into data as follow:

a. Identifying Data

In this first step, the writer is editing the collected data. Data is collected from any sources such as the works of literature (they are such as the novel Austen’s *Emma* and *Pride and Prejudice*), biography of the author (biography of Jane Austen as the author of the novels), and literary criticism that is studied, which feminist literary criticism is used.

b. Analyzing Data

After identifying the data, the writer analysis through the data that have been connected. These are following steps in analyzing data:

1. Reading the novel of *Emma* and *Pride and Prejudice* written by Jane Austen.

2. Reading thoroughly and repeatedly in order to comprehend the story.

3. Taking notes on textual evidence from the novel that indicate the importance of woman to have marriage.

4. Taking notes on textual evidence from the novel that indicate the wealthy or fortune is the important thing in looking for a husband.

5. Identifying the role of woman in the novel.

7. Identifying the social class in the novel.

8. Analyzing the data from the novel text using feminist literary criticism.

9. Drawing conclusions and suggestions.

6. Organization of Writing

This paper is divided into four chapters. The first chapter includes several general introductions on the subject being studied, which are married and unmarried woman in 19th Century England. It also presents a wide scale of literary criticism, which closely related to feminist criticism. It also consists of the method of research being used, which the writer has chosen Descriptive Research Method. The second chapter includes in itself the Biography of Jane Austen and Synopsis of the novels Emma and Pride and Prejudice. The third chapter is the part of research where the writer analyzes and justifies her criticism upon the subjects. It explains how the characters view on marriage, then relates it to the theory of Simone de Beauvoir’s feminis criticism. The last chapter is the conclusion of the analysis and suggestion.