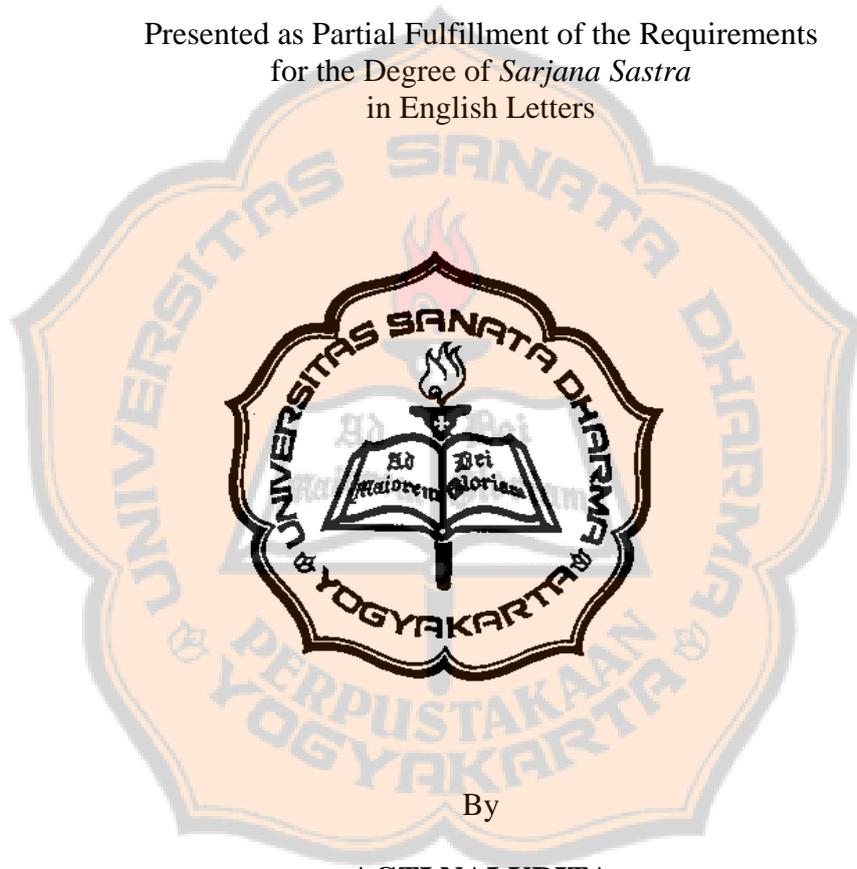


**SUFFERINGS LEADING TO THE SPIRIT OF FEMINISM:
A STUDY ON LYNDALL CHARACTER
IN RALPH IRON'S *THE STORY OF AN AFRICAN FARM***

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements
for the Degree of *Sarjana Sastra*
in English Letters



By

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**ENGLISH LETTERS STUDY PROGRAMME
DEPARTMENT OF ENGLISH LETTERS
SANATA DHARMA UNIVERSITY
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2007**

A Sarjana Sastra Undergraduate Thesis

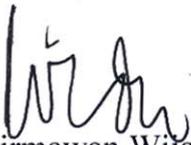
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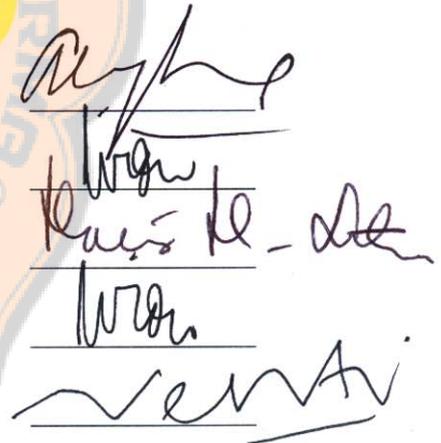
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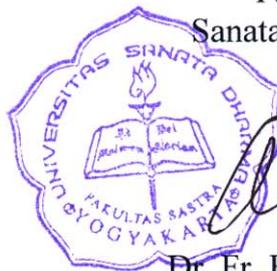
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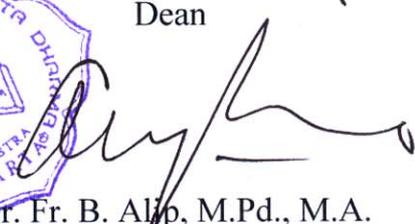
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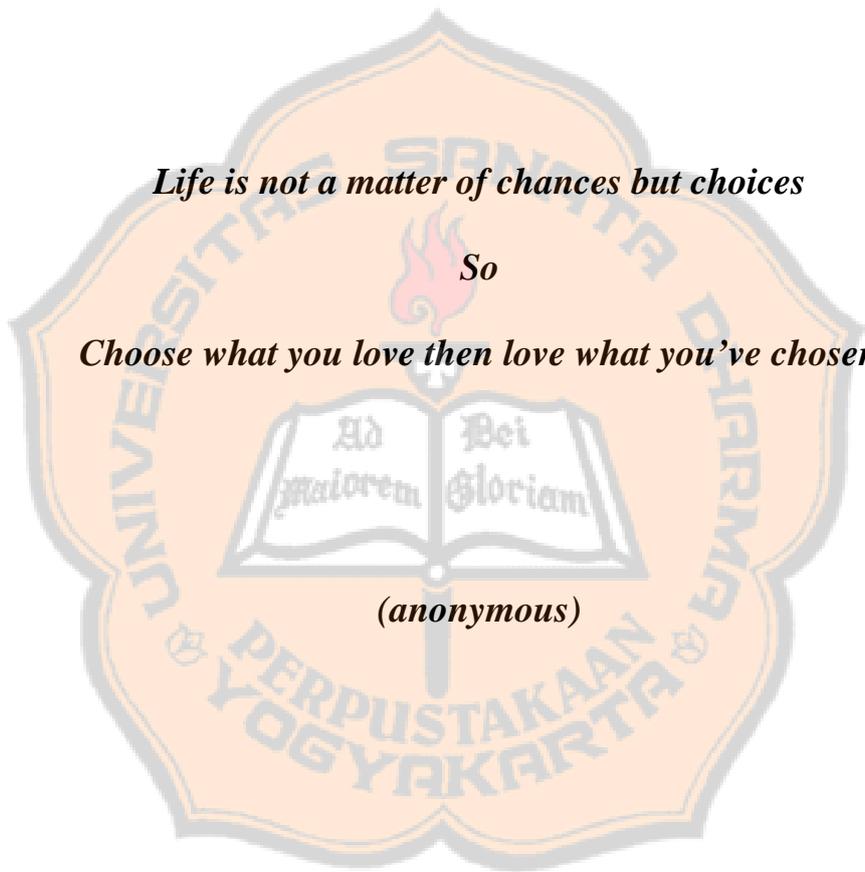

Dr. Fr. B. Alip, M.Pd., M.A.

Life is not a matter of chances but choices

So

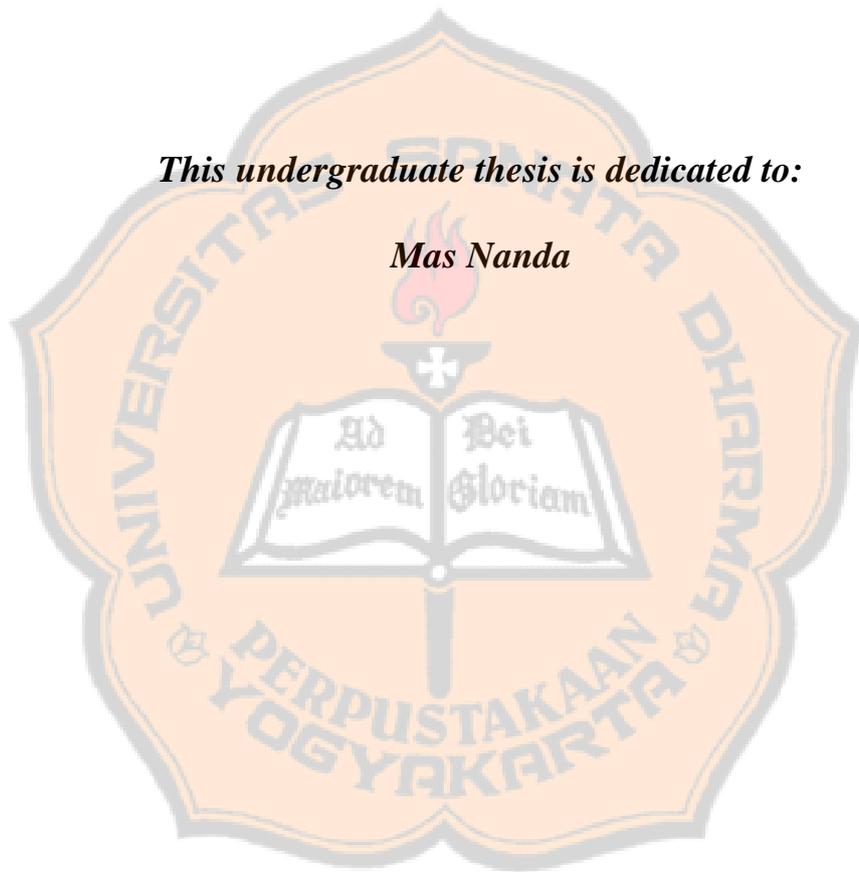
Choose what you love then love what you've chosen

(anonymous)



This undergraduate thesis is dedicated to:

Mas Nanda



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ABSTRACT

AGTI NALURITA (2007). **Sufferings Leading to the Spirit of Feminism: A Study on Lyndall Character in Ralph Iron's *The Story of an African Farm***. Yogyakarta: Department of English Letters, Faculty of Letters, Sanata Dharma University.

Women are stereotyped to have less power and fewer skills compare with men. Some people believe that women's fates are to care for their children physically, protect them from bad influences, and inspire them to pursue good spiritual values. Women have the responsibility to bring up their children but still, the patriarchal society see them as fragile creature. When women begin to make significant contributions toward social life, they are oppressed in order to keep the norm that already set. Women are always suffering from being the lower part in society. This thesis discusses the spirit of feminism that is found in Ralph Iron's *The Story of an African Farm*. The novel itself is about Lyndall's struggle to find a better life. Through her experiences the real situation of women in her time can be revealed. Lyndall, in deed, represents how a woman wants to change her fate to be equal with men.

The objectives of the study are: first, to discover how the sufferings that the main character experienced can lead her to develop into a tough woman, free to live her life, independent, educated and self-aware about marital relationships; and second, to analyse the spirit of feminism from the main character's condition.

The feminist approach is applied to understand the idea of the study. This approach is considered as the most suitable one because it explores women's oppression. The method of the study is library research. The main data is from Ralph Iron's novel entitled *The Story of an African Farm* and it is supported by some references from books, criticism and theories on the novel and the author.

From the analysis, it can be concluded that Lyndall's sufferings lead her to have the spirit of feminism. This result is drawn from answering the problem formulations. Lyndall suffers from being an orphan, living in poverty, longing for education, facing discrimination, facing inequality. But instead of being depressed, she can motivate herself to leave all her sufferings. She gains power and chooses her own ways, against the norms. From her actions, the writer sees that Lyndall shows the spirits of feminism. They are independent, intellectual life, critical, liberal, and recognition on marital status.

ABSTRAK

AGTI NALURITA (2007). **Sufferings Leading to the Spirit of Feminism: A Study on Lyndall Character in Ralph Iron's *The Story of an African Farm***. Yogyakarta: Jurusan Sastra Inggris, Fakultas Sastra, Universitas Sanata Dharma.

Wanita selalu dianggap mempunyai kekuatan dan ketrampilan yang kurang dibandingkan dengan laki-laki. Beberapa orang percaya bahwa takdir wanita adalah mengasuh anak secara fisik, melindungi dari pengaruh buruk, dan memberikan inspirasi untuk mengejar nilai-nilai agama bagi anak-anak mereka. Wanita memiliki tanggung jawab untuk membesarkan anak-anaknya tetapi masyarakat yang masih menganut paham patriarki tetap melihat mereka sebagai makhluk lemah. Saat wanita mulai memberikan kontribusi nyata kepada masyarakat, mereka ditindas dengan tujuan mempertahankan norma yang ada. Wanita selalu menderita sebagai bagian yang lebih rendah di masyarakat. Skripsi ini membahas semangat feminisme yang ditemukan di novel Ralph Iron, *The Story of an African Farm*. Novel ini bercerita tentang perjuangan Lyndall untuk memperoleh kehidupan yang lebih baik. Melalui pengalaman-pengalaman Lyndall, situasi nyata yang terjadi pada wanita di masa Lyndall dapat diungkapkan. Lyndall mewakili kegigihan wanita untuk mengubah takdir, menjadi sejajar dengan pria.

Tujuan skripsi ini adalah pertama, menemukan bagaimana penderitaan-penderitaan yang dialami tokoh utama dapat membuatnya berkembang menjadi wanita yang tangguh, bebas menentukan jalan hidup, mandiri, berpendidikan, dan menyadari akan hubungan dalam pernikahan. Kedua, menganalisa pemikiran mengenai feminisme melalui kondisi tokoh utama.

Untuk memahami ide pokok skripsi ini, penulis menggunakan pendekatan feminisme. Pendekatan ini dirasa paling cocok karena mengungkap penindasan wanita. Metode yang digunakan adalah studi pustaka. Data utamanya novel Ralph Iron *The Story of an African Farm* dan didukung dengan referensi dari buku-buku, kritik-kritik, and teori-teori mengenai novel dan pengarang.

Dari analisa dapat disimpulkan bahwa penderitaan-penderitaan Lyndall membuatnya memiliki jiwa feminisme. Kesimpulan ini diperoleh melalui ulasan dari masalah pokok. Lyndall menderita menjadi yatim piatu, hidup dalam kemiskinan, haus akan pendidikan, menghadapi diskriminasi, dan mempunyai pasangan yang tidak sejajar. Hal ini tidak menjadikannya depresi tetapi sebaliknya, memotifasi Lyndall untuk terbebas dari penderitaan-penderitannya. Dia mengumpulkan kekuatan dan memilih jalannya sendiri dengan melawan norma-norma yang ada. Dari perilaku Lyndall, penulis melihat bahwa dia memiliki jiwa feminisme yaitu menjadi mandiri, terpelajar, kritis, bebas, serta paham akan status pernikahan.

CHAPTER I

INTRODUCTION

A. Background of the Study

Women have always had an important role in all sectors of human life. As a mother, for example, the most important function is bearing and raising children. In this field, women's duties are to take care of their children physically, protect them from bad influences and inspire them to pursue good spiritual values. There are also many women who have to work to fulfil their family needs. This means that they are responsible for feeding and provide clothes for the family, which involves many complicated skills, as well as cooking, laundering, cleaning and child care (Hoffnung, 1984: 125). Not to mention the child's initial education, also provided by a mother. This is why some people believe that behind a great man, there is a great woman. When women begin to become involved in economics they make a significant contribution towards social life, this is because they work side by side with men to develop the economics both for the family and for society.

Unfortunately, women, even those in high positions, are stereotyped as having less power and fewer skills than men. *<http://www.findarticles.com/p/articles>* quotes that the normative female trajectory is imagined by and for the man as "a home and a wife and children." The statement means that a woman's role is only to complete the needs of the men. "A home" is a place where we are protected from danger like weather and animals.

But women's role is not to protect men from such situation. Men feel being protected at home because they believe that women are harmless. The house is a perfect place to control women. For a man, "a wife" means a partner to please their sexual needs and "children" means reproduction. "A married woman is described as property, with the wife as the compliment and as the junior partner" (Steil, 1984: 113). A husband has the right to collect and use his wife's wages, to decide on the education and religion of their children and to punish his wife if she displeases him.

Nowadays, women have begun to recognise that they are being trapped in the patriarchal system. Educated women try to escape from the boundaries that society has made and become more critical of the gender issue. Women realise that they have the same rights as men do and set new roles in society, which is commonly known as a feminist perspective. Jo Freeman's *Women: a Feminist Perspective* states, "The feminist perspective looks at the many similarities between the sexes and concludes that women and men have equal potential for individual development" (1984: xii). The idea comes when women began to recognise that they should have the same opportunities as men in every part of social life, especially in education and labour.

Related to the women's struggle, *The Story of an African Farm* is an interesting novel to study, as there are many vivid descriptions of women's life in the past. Even though it was published in 1883, the concept of 'new women' was already being introduced. Through Lyndall's character, the stereotypes of women as having less power and fewer skills and following their husband command have

supposedly ended. Ralph Iron's *The Story of an African Farm* shows that the main character, Lyndall, has a feminist perspective and carries out many feminist spirits throughout her life. She does not want to be dependent on men, nor to be steered and dominated by men. Lyndall's life represents the situation of women at that time and also represents their social reality. Rene Wellek and Austin Warren stated in *Theory of Literary*, "Furthermore, literature represents 'life' and 'life' is a large measure, a social reality, even though the natural world and the inner subjective world of the individual have also been objects of literary imitation" (1956:56). In *The Story of an African Farm*, the sufferings that the main character experiences and the unfriendly situation which leads to the character development can reveal descriptions about women's life in society.

The Story of an African Farm tells the story of Lyndall, who suffers of living on a farm. Instead of being desperate, she prefers not to surrender and leaves the farm to have a better life. The sufferings that she experienced become her motivation to continue her life. In Lyndall's case, the suffering she faces drives her to be independent, critical, educated, and liberated. It also drives her to understand the essence of marital status and motherhood.

The main character, Lyndall, argues against the domination of men in marriage. She declares that to be married is to be trapped in an unpleasant situation where men become the oppressors. In marriage men are in a higher position. Women have to be at home and must follow their husband's command. The stereotypes of women in Lyndall's time are that their natural destiny is to be married and as wives they are under men's authority. But Lyndall is different, she

decides not to get married even when she is pregnant and the father of her baby wants to marry and to take care of her. Lyndall is candid in her mind that she wants to live in her own way without any help and to overcome her sufferings until her death.

Lyndall is described as a woman who has self-authority. She refuses matrimony. She believes that she will have freedom if men do not possess her. She wants to be independent to show that women have sufficient strength to live without any man's help. She believes that she can only free from the roles of society when she is free from men's authority.

Women and men are differentiated by gender. The physical constraint of women becomes the main issue in this matter. From a very young age boys and girls are treated differently and socialised in childhood into sex specific gender roles (Humm, 1994: 27-28). There are limited opportunities for women to get their rights in education, in intellectual labour, and even in the family. The domination of men does not allow women to give the same contributions to society because they infer that men are higher than women. Lyndall faced the same situation and she wanted to be free.

The facts above impress the writer to study Lyndall's character, remembering that in general, when people experience great sufferings they usually become depressed and sometimes accept their sufferings as their fate. The main character's struggle provides lessons in how not to be hopeless and how to keep fighting to achieve a good life. The reader can use the story as a mirror for the journey of life; as a device to see their habits and to know the right or wrong in

their life. The characters in the story are sometimes similar to us. The way they face their problems, the struggles, and the results can become an asylum for the reader. They can learn and experience new things from the story. Sometimes the situations that occur in the story and the way the characters resolve their problems can be a good example to follow in order to solve the reader's problems.

In this thesis the writer limits the discussion of feminism from Lyndall's behavior; Lyndall realises that she lives in a patriarchal society but she does not want to follow the roles. The writer explores how and what kinds of sufferings Lyndall faces and how they lead to her development into a strong person with a strong feminist attitude.

B. Problem Formulation

From the explanation above the writer formulates two problems, they are:

- 1) What sufferings does the main character, Lyndall, have to deal with in her life?
- 2) How do the sufferings that Lyndall has to deal with lead her to the spirit of feminism?

C. Objectives of the Study

The objectives of the study are, first, to discover how the sufferings that the main character experienced can lead her to develop into a tough woman, free to live her life, independent, educated and self-aware about marital relationships

and motherhood. Second, to analyse the spirit of feminism from the main character's condition.

The sufferings and conditions that people face can give a certain reason or lead to certain actions in living life. Seeing the characters act and react to each problem, observations about the rights and wrongs in the society of the story can be made. Moreover from the main characters feelings and thoughts we know their views about their surroundings.

Sufferings that lead to the spirit of feminism are reflected through the main character's development. The experiences that the main character has throughout her life give certain results, which are considered to have the same ideas as feminist thought. Therefore, the writer will pay attention to Lyndall as the main character of the novel, *The Story of an African Farm*.

This study is aimed at knowing which of the main characters sufferings motivated her to search for a better life and how the sufferings lead to the character's development and to the development of feminist attitude.

D. Definition of Terms

The definition of terms bellow will explain the key words in the title to avoid misunderstanding.

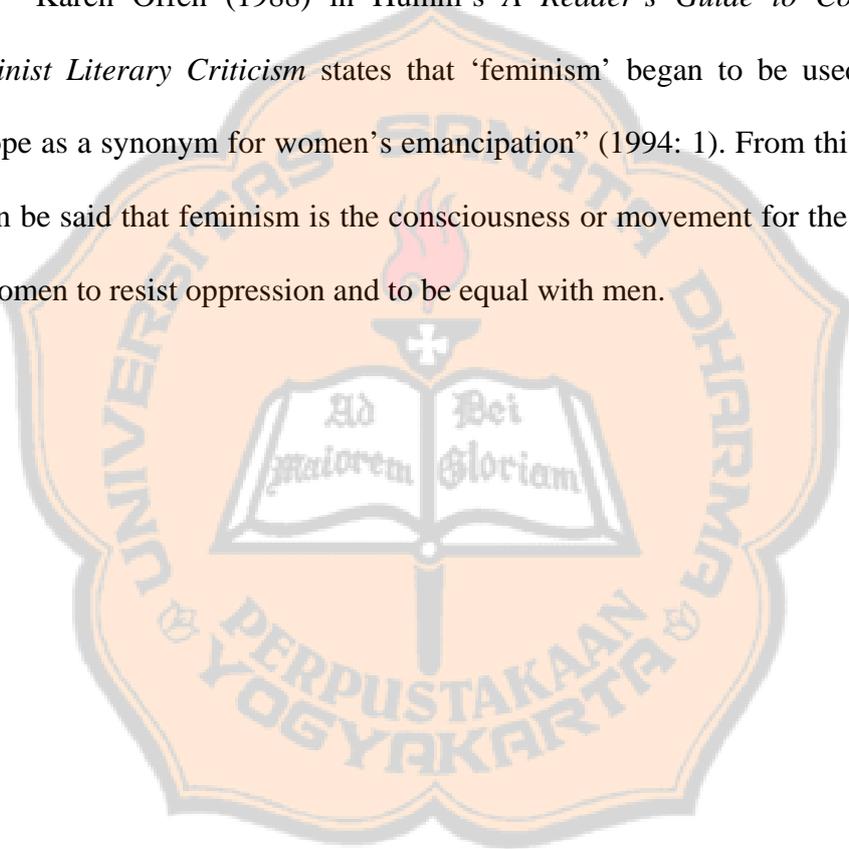
Suffering

In the *Oxford Advanced Learner's Dictionary of Current English*, it is stated that 'suffering' is pain of body and mind, feelings of pain, or unhappiness

(Hornby, 1974:864). Suffering in this study refers to Lyndall who suffers from being an orphan, living in poverty, yearning for education, facing discrimination, and facing inequality.

Feminism

Karen Offen (1988) in Humm's *A Reader's Guide to Contemporary Feminist Literary Criticism* states that 'feminism' began to be used widely in Europe as a synonym for women's emancipation" (1994: 1). From this definition, it can be said that feminism is the consciousness or movement for the recognition of women to resist oppression and to be equal with men.



CHAPTER II

THEORETICAL REVIEW

A. Review of Related Studies

Iron's novel *The Story of an African Farm* talks about the daily life that took place in the setting of a farm in Africa. The various members of the farm, not only the origin of each character but also their characteristics, develop into a story of complex unity. The background of the story clearly shows that there are a lot of troubles and unfriendly situations, which force the characters to attempt to gain a better life. Studying, travelling, or going on journeys are some of the methods to escape their pains.

Criticisms of the author and her works provide a better understanding of both the author and her works. Some criticisms of the novel are found on the Internet. From <http://www.findarticles.com/p/articles/search?q=ralph+irons> it is said "The book won international recognition as the first realistic description of life in South Africa, but there was also significant controversy over its strong, progressive views about marriage and religion", and from <http://www.bartleby.com/65/sc/Schreine.html>, *The Columbia Encyclopaedia Sixth Edition, 2001* states that "*The Story of an African Farm* (1883) is an intense story of two children living in the African veld" Veld is treeless grass land of the South Africa. It enables people living there to plant and to farm. *The Story of an African Farm* tells story about Lyndall and Waldo but the thesis writer will focus on Lyndall. Lyndall's character is described as a strong, motivated woman. Her

rebellious decision not to be married is different from stereotypical women in her time. Her feminist views about marriage interested the writer to study Lyndall's character beyond what is told in the story.

The Story of an African Farm is included as Iron's early work. www.findarticle.com/p/articles states that the young women of Schreiner's novel prepared for motherhood and were not groomed as intellectuals. The writer also agrees with this statement and adds that Lyndall's intellectual life is not only about giving childbirth without a husband but also about her independence, critique, liberalism and recognition of marital status.

Here the writer concludes that both the author and her work can invite many positive and negative criticisms. In this paper, the emphasis will be on the spirit of feminism seen from Lyndall's character. Lyndall's independence and freedom of thought will be the main theme of the thesis.

The idea about marriage and life categorised as a progressive movement is captured in Lyndall's character. The development of her character becomes the emphasized element in this research. How she acts and reacts throughout the situations she encounters show her spirit of feminism.

B. Review of Related Theories

1. Theory of Character

Character is an important element to study in the story. There are many writers who discuss the term of character. Rohrberger and Woods state that, "characters have an important role in a story since they help the readers to

participate vicariously in the experience of the story by sharing imaginatively the feelings or the activities of the characters in the story” (1971:19). The statement means that character is the most important feature in the novel because without character a novel is worthless.

Barnett, in his book *Literary for Composition*, says that the character is the cause of events that happen in a story since he has his character traits and his responses to the other characters he meets (1988:71). Barnett (1988:20) also gives some points to be considered when observing someone’s character. The character can be seen from what he or she says, what he or she does and what other characters say about him or her: Here the other’s opinion about him or her adds information and clear description. What others do - their actions - may help indicate what he or she could do but does not do.

Henkle distinguishes characters in two ways, namely the major or main characters and the minor or secondary characters. The major characters are the most important characters in the novel and the attention is given to them (by the author or by the other characters). These characters deserve our fullest attention because they perform a key structural function: we build expectation and desires and establish our values upon them. Besides the minor characters are the characters that perform more limited functions. They are less sophisticated, so their responses to experience are less interesting (1977:87).

Abrams says that “a character may remain essentially stable or unchanged in his outlook and dispositions, from the beginning to the end of the work, or he

may undergo a radical change, either through a gradual development or as the result of an extreme crisis” (1981:20).

The author is the one who creates the characters so that the characters have the author’s characteristics, which can be analysed by the reader. The creation of the character by the author is called characterisation. It means that characterisation helps us to build a complete description of the character, either physically or even through morality.

Rohrberger and Woods define the word “Characterisation” as “the process by which an author creates character, the devices by which he makes us believe a character is the particular type of person he is” (1971:20).

Mary and Samuel Woods said, “Characterisation is the author’s process in creating a character. The author can use direct or dramatic method to identify a character. ‘Direct’ method means describing physical appearance. He can describe how much the character weighs, how tall the character is, etc. ‘Dramatic’ method means the author places the character’s situations to show her or his personality from the way she or he behaves or speaks” (1971:20).

On the complexity, characters are distinguished into flat and round characters (Foster, 1974:46). Flat or two-dimensional characters are made from “a single idea or quality” and are not presented in detail, but in an outline without much individualising detail, so that it can be described in a single phrase or sentence. Holman builds on this idea by saying that a flat character never surprises the reader. ‘Flat’ is immediately recognisable by the reader, and he or she can usually be represented by a single sentence (1986: 204) On the contrary, a round

character is dynamic and complex in temperament and motivation. It is difficult to classify because the character is always change and hard to guess. Round character can change or develop according to a certain action. Also, the character can keep still, change, or develop in the same manner as human being (Foster, 1974:73)

According to Murphy on his book *Understanding Unseen* (1972), there are nine ways in which an author attempts to make his or her character understandable, and to come alive for the readers. These nine ways of characterisation are (1972:161-173):

a. Personal Description

This is when the author describes a person's appearance and clothes.

b. Character As Seen by Another

This is when the author describes a character through the eyes and opinions of other people in the novel.

c. Speech

This is when the author gives the reader an insight into the character of a person in the novel through what that person says. Whenever that person speaks or puts forward an opinion or is in conversation with another, he or she is giving the reader some clues to his or her character.

d. Past Life

This is when the author makes the reader know a person's character by looking at his or her past life.

e. Conversation of Others

This is when the author gives the reader clues to a person's character through the conversation of other people and the things they say about him or her.

f. Reaction

This is when the author makes the reader know a person's character by seeing how the person reacts to various situations and events in his or her life. People do talk about other people and the things they say often give the reader a clue to the character of the person spoken about.

g. Direct Comment

This is when the author describes or comments on the character of a person directly.

h. Thoughts

This is when the author makes the reader know the character of a person through what this character is thinking about. It means that the author can give the reader direct knowledge of what a person is thinking about. In this respect the author is able to do what cannot usually be done in real life. The author can tell the reader what different people are thinking. In novels it is accepted. The reader then is in a privileged position; the reader has, as it were, a secret listening device plugged into the innermost thoughts of a person in a novel.

i. Mannerism

This is when the author describes a person's mannerisms and habits which may also tell the reader about his or her character.

Purpurne says that “to be convincing, characterisation must also observe three principles” (1974:69). Those principles are:

a. Consistency of behaviour

Characters must not behave one way on one occasion and a different way on another unless there is a clearly sufficient reason for the changes.

b. Motivation

Characters should be motivated in whatever they do especially when there is any change in their behaviour. Readers must be able to understand the reasons for what they do, if not immediately, at least by the end of the story.

c. Plausibility

Characters must be plausible or lifelike. They must be relevant to the readers. Characters must have some traits that are the same as those of human beings in the real world.

2. Theory of Feminism

Maggie Humm in her book *The Dictionary of Feminist Theory* states that ‘feminism is the ideology of women’s liberation since intrinsic in all its approaches is the belief that women suffer injustice because of sex’ (1990:74) regarding the biological characteristics, society claims that women are weak. This opinion carries the assumption that women are the second class in society and are less valuable than men. Under this broad umbrella, various feminists offer differing analyses of the causes or means of female oppression. Still in her book,

Maggie Humm states that ‘feminism is a term used by cultural and essentialist feminism to describe the ideology of female superiority (1990:73).

Bressler, in his writing *Literary Critics, an Introduction to Theory and Practice*, says that feminist criticism examines the traditional literary canon. It discovers an array of male dominances and prejudices that supported Beauvoir and Millet’s assertion that males consider females to be “The Other”. In the past women were sex maniacs, goddesses of beauty, mindless entities, or old spinsters. Related to his statement it can be seen that literary can be functional to determine gender and become an incorrect justification to portray women. This is the reason of feminist inception as it stated in *A Reader’s Guide to Contemporary Feminist Literary Criticism* “women become feminists by becoming conscious of, and criticising, the power of symbolic misrepresentation of women” (Humm, 1990:2).

Feminists can be recognised through their characteristics. Lyndall is a character who has feminist characteristics such as being independent, has an intellectual life, is critical, liberal, and has recognition of marital status and motherhood.

a. Independent

Being independent is about not being controlled by others. Independence in feminism can be related to the word “autonomy”. Autonomy is fundamental to the main arguments of liberalism to limit the power of the state. Feminism places autonomy as a struggle concept in the context of sexual politics. Women who retain a sense of self-direction and self-determination that grows with the help of

affiliation and connection with others rather than in competition against them are autonomous (Humm, 1990:14).

b. Intellectual life

To be intellectual means to be educated. Feminism states education significantly affects women's opportunities in work and society (Freeman, 1984:238). Humm in the *Dictionary of Feminist Theory* states that education means both the process of social rearing and what occurs in institution. Education is one of the most powerful ways in which the state reproduces the gender and social relations of production. The combined influence of gender and class construction in school on both boys and girls is a central concern of feminist theory, which aims to show how schools reproduce female subordination (1990:55).

c. Critical

Women are critical when they are aware of the oppression that occurs around them. Feminist criticism analyses the discourse and each ideology and culture with a woman-centred perspective. Criticism is feminist if it critiques existing disciplines, traditional paradigms about women, the nature of social roles, or documents such work by others, from the point of view of women (Humm, 1990:40).

d. Liberal

Maggie Humm states that 'the liberation of women is the chief goal of feminist theory. Contemporary women's liberation, or feminist action, is consciously revolutionary. It breaks with reformism, it is internationalist, and it

simultaneously attacks the state, cultural ideology, and the economy' (Humm, 1990:119).

Wollstonecraft in Bressler's *Literary Criticism, an Introduction to Theory and Practise* states that women must stand up for their rights and not allow male-dominated society to define what it means to be a woman. Women themselves must take the lead and articulate what they are and what role they will play in society. Most importantly, they must reject the patriarchal assumption that women are inferior to men (1994:181).

e. Marriage

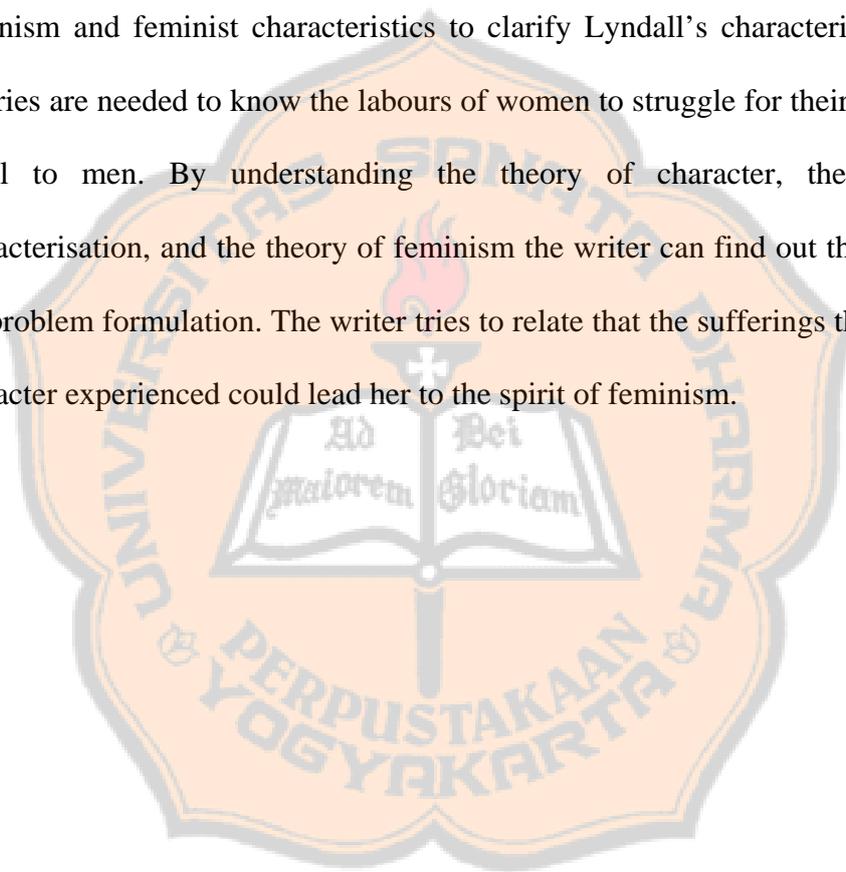
The Dictionary of Feminist Theory defines marriage as "the institution (that) traditionally provides women with a social identity" (Humm, 1990:127). She also explains some aspects of marriage. First, it is the state where categories of gender are reproduced. Second, it is the state of sexual division of labour and women subordination. Third, it is the model for other social institutions of sexual norm. She also reveals that sociologists and historians suggest marriage is "a simple social contract" which is closely related with the reproduction of children (Humm, 1990:128).

Again, according to Adrienne Rich in *Dictionary of Feminist Theory*, marriage is a form of compulsory heterosexuality whose main aim is to control women's sexuality by tying her to her husband. This, combined with men's control over women's labour in house work, makes marriage the central source of women's oppression under patriarchy (Humm, 1990:128).

C. Theoretical Framework

The theory on character and characterisation helps the writer in doing the analysis, since the writer focuses on the characters' development of the main character, Lyndall.

Theory of feminism is also needed. The writer includes the theory about feminism and feminist characteristics to clarify Lyndall's characteristics. These theories are needed to know the labours of women to struggle for their rights to be equal to men. By understanding the theory of character, the theory of characterisation, and the theory of feminism the writer can find out the answer of the problem formulation. The writer tries to relate that the sufferings that the main character experienced could lead her to the spirit of feminism.



CHAPTER III

METHODOLOGY

A. Object of the Study

The object of the study is the novel by Ralph Iron entitled *The Story of an African Farm*. The novel was written in 1883 and published by American Publishers Corporation, New York. It consists of 256 pages and has two parts. The first part consists of 8 chapters and the second 14 chapters. *The Story of an African Farm* won international recognition as the first realistic description of South Africa.

There are nine characters that support the story, they are Lyndall, Waldo, Em, Uncle Otto, the Boer-woman, Tant' Sannie, Bonaparte Blenkins, Gregory Rose, and the two stranger who have a certain effect on Lyndall and Waldo's characters. Lyndall's stranger is her lover, he is the father of Lyndall's baby but she does not want to accept him because she does not want to be controlled. Waldo's stranger is a man who passes by the farm and gives him a book. He shares a story with Waldo about wisdom, knowledge, and truth, which draw him to find a good job outside the farm.

The novel itself is an intense story of the main character, Lyndall, who lives in the African veldt. In Iron's novel *The Story of an African Farm*, the main character develops into a strong person because of sufferings and miseries that she gets from her surroundings. She struggles to escape from her unfortunate life. The main stories in this novel are about the acts, feelings, and mind of the main

characters' sufferings of injustice and her unlucky life as a victim of the circumstances. Moreover, the novel also shows the spirit of feminism through Lyndall's character.

B. Approach of the Study

The feminist approach is applied to understand the idea of the study; the feminist approach guides the study to discover that literature can be functional in determining gender. Some feminists stress gender differences; others believe that the entire concept of female difference is what has caused female oppression (Guerin, 1999: 29). It is an approach that is different from other approaches and is often defined as a matter of what is absent rather than what is present. When examined, feminist literature is often a political attack upon other modes of criticism. In its diversity, feminism is concerned with the marginalisation of all women and that they are being relegated to a secondary position (Guerin, 1999:196). From the statements above, it is obvious that the feminist approach is an approach that explores women's oppression.

Using this approach the writer wants to reveal the struggle reflected through the characters' representation. With the application of this feminist approach, it can be analysed that the character of Lyndall in the novel has a feminist characteristic. She is struggling for women's equality and freedom in choosing her way of life. Lyndall's attitude towards her surroundings and her thoughts on marriage and motherhood can also be seen more meaningfully under this approach.

C. Method of the Study

The method used in this study is library research. This means that all the data, both primary and secondary, were from books or references. The primary data is from Ralph Iron's novel entitled *The Story of an African Farm*. The secondary data was collected from books, critiques and theories on the novel and the author.

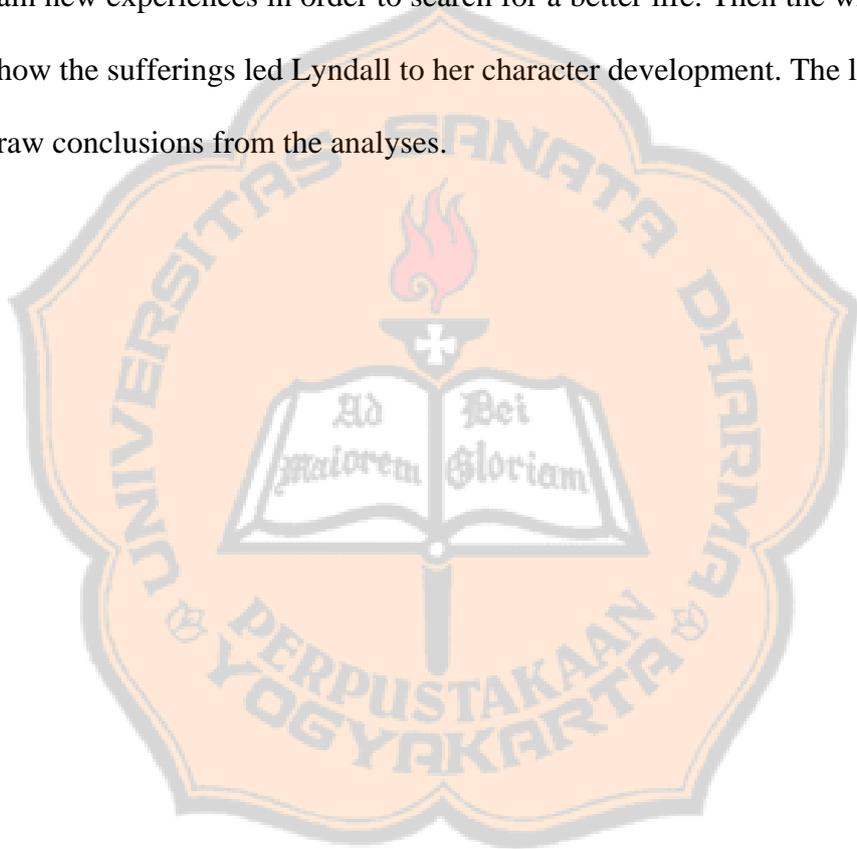
There are some steps that the writer took in order to answer the questions stated in problem formulation. The first step was reading the novel many times in order to understand the content of the story and focus attention on the main character, Lyndall. The writer made notes of the important descriptions of Lyndall's character, her character development in the novel and any other important points that might help her to understand the novel, such as the location and place, the situations and conditions at that time, and how other characters react to the surroundings. She also pays attention to certain dialogues or descriptions from the author, which illustrates the character development of Lyndall and her attitudes that reflect the spirit of feminism.

The second step was reading some books on feminism. Those books were: Maggie Humm's *The Dictionary of Feminist Theory*, Maggie Humm's *A Reader's Guide to Contemporary Feminist Literary Criticism*, Jo Freeman's *Woman: A Feminist Perspective*, Charles E. Bresler's *Literary Criticism, An Introduction to Theory And Practice* and some articles about feminism on various websites.

The writer also read some references related to the theory of literature that concerns the character and characterisation. Those books were: *Aspect of the*

Novel by Forster, *A Handbook to Literature* by Holman and Harmon, and *Glossary of Literary Terms* by Abrams.

The fourth step was applying the most suitable theory of feminism to support the study. The fifth step that the writer did was making observations by focusing on the suffering that the main character dealt with which motivated her to gain new experiences in order to search for a better life. Then the writer tried to see how the sufferings led Lyndall to her character development. The last step was to draw conclusions from the analyses.



CHAPTER IV

ANALYSIS

A. The Sufferings Lyndall has to Deal with in Her Life

The main character of *The Story of an African Farm* is Lyndall. She is a strong, motivated woman. She has her own thoughts that in that time are rather strange and against the norm. As a woman she should be at home serving the husband, nursing children and doing housekeeping. But on the contrary, she wants a better life through education and to live on her own two feet. Lyndall's acts seem to break away from how society is constructed. She determines herself in society to have her own liberty as a woman.

Lyndall is described as a rebellious woman who has different characteristics from ordinary women. She does not want to be dependent on men if the consequence that she plays a lower role in the family. Lyndall's resistance to male subjection makes her see marital status as bondage. Therefore, Lyndall stays single, in her opinion she cannot be oppressed if she belongs to no one. To have a family, for her, is like being in a prison when there is no respect for the duties that the wife does. She wants to be equal and to have the same role in society, while other women only want a secure life preferably with a rich husband, a big farm and good wealth doing nothing other than being an obedient wife. Even though she faces a lot of sufferings, she wants to have her own world with her own actions. Here are Lyndall's sufferings from young age to adult:

1. Being an Orphan

Lyndall's father passed away when she was child. He was a consumptive Englishman who married a Boer-woman, Tant' Sannie, to help him handle the farm. After his death, Lyndall lived with the Boer-woman and her daughter, Em. Tant' Sannie, is a woman who lacks responsibility. Lyndall inherits her father's wealth but she never accepts any rights that belong to her. As an orphan, Lyndall has no one to depend on or to speak her mind to. 'The barb in the arrow of, childhood's suffering is this: its intense loneliness, its intense ignorance' (1883: 21). It is clear that the circumstances are difficult for Lyndall. As a child she should be provided with extra care so that she can grow up to be a woman with a good personality. Unfortunately, she has no one to stand up for her. Her loneliness makes her suffer pain both in body and mind. The example of her physical pain is when her stepmother, displeased with what she has done, beats her and doesn't give her supper. Her emotional pain is shown when her stepmother ignores her. Without care and love from her parents she does not receive her rights as a child. This situation forces Lyndall to do things by herself. Without proper attention from her stepmother, she has to struggle to live on the farm because she has nothing to support her life if she leaves.

Lyndall's stepmother, who should take care of her, does not do her duty nor does she contribute any of the things that she should by rights have. Tant' Sannie only thinks about her own profit, takes care of her own business and keeps the wealth for her own pleasure. Em knows the situation and says to Lyndall:

Tant' Sannie is a miserable old woman, " she said. " your father married her when he was dying, because he thought she would take better care of the farm, and of us, than an English woman. He said we should be taught, and sent to school. Now she saves every farthing for herself, buys us not even one old book... (1883: 22).

Lyndall's father needs someone who can handle the farm when he passes away. He became bankrupt because of his own consumptive greed. He then married a Boer-woman whom he believed could overcome the problems on the farm. He thought the farm would be better if it were in the right hands. Her father also wanted his daughter to be well cared for after his death, but Lyndall gets the opposite - the Boer-woman owns everything and saves the profits for herself.

It wasn't Lyndall's choice to be an orphan, but she has to be brave facing the situation. She suffers loneliness throughout her life; no one will defend her when something wrong happens. This makes Lyndall lose everything on her farm. Tant' Sannie takes all she has and gives nothing. She is alone facing problems that occur through her life.

2. Poverty

Africa is not an ideal land to cultivate. The weather is hostile and there are many deserts that have been dry for a long time. *The Story of an African Farm* gives a clear illustration how people face the situation. Life on the farm is the same as other places in Africa; they suffer from a lack of water and lose cattle because of it.

At last came the year of the great drought, the year of eighteen–sixty–two. From end to end of the land the earth cried for water... On the farm, day after day, month after month, the water in the dams fell lower and lower; the sheep died in the fields; the cattle, scarcely able to crawl, tottered as they moved from spot to spot in search of food... (1883: 21).

In summer, as described above, the farm cannot produce good food. There is nothing to harvest because it is impossible for farmers to grow plants. They cannot get good meat to consume or enough milk to drink. Everywhere there is hunger and thirst; people have to work hard to save a little food. ‘...Nevertheless the physical sensations are real. Hunger hurts, and thirst, therefore we eat and drink: inaction pains us, therefore we work like galley–slaves...’(1883:116). It can be seen that they already work hard to get something to eat. But there is nothing to do on the land. The poverty means that they cannot buy things they need from other places. For Lyndall, losing her possessions on the farm worsens the situation. It is true that in fact the farm is her heritage but the Boer–woman will give the farm to her child, Em, so Lyndall does not have anything to support her life in the future.

"But I should not like to go to school!" persisted the small freckled face. "And you do not need to. When you are seventeen this Boer-woman will go; you will have this farm and everything that is upon it for your own; but I," said Lyndall, "will have nothing. I must learn." (1883: 23).

Em does not have the spirit to study. She believes it will not profit her in the future. Lyndall sees Em’s attitude as the effect of what society has constructed. Women at that time only wanted wealth and when they had it they did not need anything else. Thus, Em prefers not to go to school.

Lyndall's poverty is a result of being an orphan. She cannot possess the rights that she should have. When other women do not want to have good knowledge Lyndall believes that the method of escape for her is to go to school. She can do nothing except study in order to get a job outside the farm. She needs to save money with her own hard work. She has to work to fulfil her own needs because no one will give her any attention. Lyndall is disappointed with her parents' ignorance of her future:

They say, 'God sends the little babies'. Of all the dastardly revolting lies men tell to suit themselves, I hate that most. I suppose my father said so when he knew he was dying of consumption and my mother when she knew she had nothing to support me on, and they created me to feed like a dog from a stranger's hands... (1883:172).

Lyndall feels her parents neglect her. Her statement shows that she feels that society leaves responsibility to God. It implies when a child is no longer desired; man throws the whole fate on God. Lyndall had hoped her parents would take care of her because she is entrusted to them. When her parents became bankrupt she hoped they would do something to save for her future, not to hand her over to someone else. However, Lyndall poverty is not as bad as the native people. The origin people are excluded from the daily activities especially in the Sunday service. "The Kaffir servant were not there, because Tant' Sannie held they were descended from apes, and needed no salvation" (1883: 44) They are threatened badly even though the owner depend on their strength to do the house keeping, to grow crops and to raise animals in the farm. Lyndall is included as a lucky one. She is an English woman who has a big farm with a lot of servant. In fact, she is

rich enough to live with glamour stuff. Her poverty is the result of her step-mother decision to give all the wealth to her own daughter, Em.

Lyndall experienced great sufferings from poverty; her strong disappointment is clearly shown when she compares herself to a dog. She realises that she is on the lowest rank of society when she has nothing and has to ask someone else to give her what she needs. She hates to depend on others for things such as food to help her to live. Lyndall loathes living in poverty.

3. A Hunger for Education

Lyndall is a smart woman. She likes to read books and knows things better than people around her. She always wants to know everything that is not described in books. She can learn by herself and absorb materials easily. Lyndall also has the courage to ask and to criticise when the teacher's answers dissatisfy her. But there are not enough supporting devices, nor good teachers, to fulfil her hunger for education while she still lives in the farm.

...then she asked him who Copernicus was; and he said he was one of the Emperors of Rome, who burned the Christians in a golden pig, and the worms ate him up while he was still alive. I don't know why," said Em plaintively, "but she just put her books under her arm and walked out; and she will never come to his school again, she says, and she always does what she says. .. (1883:51).

Lyndall wants to test whether her teacher understands things she said or not. She already knows the answer but she needs to be sure her teacher is not a liar. From the teacher's answer she concludes that the teacher is not capable and she does not want to accept false education.

Lyndall leaves the class because she knows that the teacher does not give the correct answers. It can be seen that she cannot accept the teacher's explanation. She wants to learn more and it cannot be achieved by studying on the farm where the teacher tells lies to save his own face from being ashamed of lack of intellect. Lyndall's education is not immediate; she has to wait for a long time:

Long years ago I resolved to be sent to school. It seemed a thing utterly out of my power; but I waited, I watched, I collected clothes, I wrote, took my place at the school; when all was ready I bore with my full force on the Boer-woman, and she sent me at last. It was a small thing; but life is made up of small things, as a body is built up of cells. What has been done in small things can be done in large... (1883:179).

In her opinion education is a must. She refuses to surrender to not gaining knowledge even when the Boer-woman does not allow her to go to school. In this situation, Lyndall chooses to wait instead of leaving the farm in a rush without any financial support. She does other things to support herself. Lyndall prepares the clothes to wear and the administration to apply to go to a boarding-school.

She believes that she can do a lot of things with education, so she tries with all her power to get it. Her hunger for knowledge cannot be filled without studying at a good school. Lyndall is willing to suffer and to wait patiently living on the farm in order to be allowed to enter the school.

4. Discrimination

Olive Schreiner's novel, *The Story of an African Farm*, shows that discrimination against women did occur at that time. Physical determinism was one of the reasons; the conversation below describes the physical constraints, which made women less active and forced them to stay at home.

...We sit with our little feet drawn up under us in the window, and look out at the boys in their happy play. We want to go. Then a loving hand is laid on us: 'Little one, you cannot go,' they say, 'your little face will burn, and your nice white dress be spoiled.' We feel it must be for our good, it is so lovingly said: but we cannot understand... (1883: 153).

This biological determinism is something that Lyndall is forced to recognise at a very tender age. She knows that she is being differentiated from men. Society construes that women are fragile creatures. Lyndall cannot understand why she gets different treatment. She is not afraid of having burnt skin, nor a spoilt dress, but people around her tell her not to do so. Society says that it is for her own good, but later on she recognises that men build such conditions to be superior to women. People then believe that women need to be protected from hard work and are supposed to be nice and calm. Firstly, women see that the protection is good for them; it seems that society cares about their powerless nature but the fact is on the contrary. The reason why society builds such circumstances is to minimise a woman's role. If women are allowed to work they will have the same economic position as men. It means that men will not be able to control their families anymore because women will have the same responsibilities to fulfil the family needs. This discrimination occurs because women are thought more suitable than men to care for families and do only domestic work.

Lyndall feels that from a young age she is treated differently from men. She realises that her life is already constructed by society. There are no ways for women to do what they want. If they try to go against the norm they will be trodden down; society will not allow it happen. They will not contribute or even

support women to develop their rights, which are less than men, even in education.

...In the second place, I have discovered that of all cursed places under the sun, where the hungriest soul can hardly pick up a few grains of knowledge, a girls' boarding-school is the worst. They are called finishing schools, and the name tells accurately what they are. They finish everything but imbecility and weakness, and that they cultivate... (1883: 149).

Education institutions do not secure women's rights to be treated the same as men. Women are considered nothing compared to men. When they begin to study the school treats them differently based on gender and class construction. Educational institutions produce female subordination by building uncomfortable situations when they are in boarding schools. Lyndall feels that she is oppressed and intimidated while she studies. She can finish all subjects but she only gets rude remarks. Others see what she does as stupid. They will only show respect if she acts like other women who stay at home and wait on their husbands. She is treated as a weak woman unable to do anything other than domestic work.

From Lyndall's point of view, to have intellectual life for women at that time seems to be useless because there is no respect in such an environment. Women are kept in the lower part of society to secure patriarchy. However, she believes that later on intellectual women will gain self awareness about having the right to share intellectual life, good labour, and equal opportunities in every part of human life and these are what men try to resist.

5. Facing Inequality

Lyndall's appearance attracts people to desire her. She is beautiful and loveable. However she cannot meet a man who is good, according to her. She feels that men's powers do not allow her to grow in the way she wants. Men are always above her and this becomes one of her reasons to resist being married.

I am not in so great a hurry to put my neck beneath any man's foot; and I do not so greatly admire the crying of babies," she said, as she closed her eyes half wearily and leaned back in the chair. "There are other women glad of such work (1883: 148).

The quotation above implies that Lyndall rejects both being married and having a baby. She does not want to be controlled by men. She is different to other women who are glad to be a housewife and obey their husband. Lyndall expects a husband who frees her to do what she wants. She needs a man who does not give authority to her because she has power to govern herself. She finds that all she is longing for will not be realised soon. She cannot be free to do what she wants, especially if she gets married. The norm does not yet allow her to be an equal in the family. Lyndall knows she will be under her husband's foot. Lyndall's consciousness draws her to seek a partner who will see her intellectual nature and spirit not just her body. The reason Lyndall reject having a baby is not because she is physically unready but more to psychology. On the previous pages, it was discussed that Lyndall suffers loneliness and ignorance because her parents did not give her any support or things to secure her life. It becomes her intention not to treat her baby the same way. She wants to have everything for her child. She believes that she cannot afford to do this if the society still treats women as lower

class citizens. She knows that it is impossible become real in a place where women are universally subordinate to men – where men are dominant due their participation in public life and their relegation of women domestic sphere.

Lyndall will not marry her lover because her attraction to him is entirely physical. When her lover asks her why she will not marry him if she loves him, Lyndall gives a reasonable answer:

Because, if I had been married to you for a year I should have come to my senses and seen that your hands and your voice are like the hands and the voice of any other man. I cannot quite see that now. But it is all madness. You call into activity one part of my nature; there is a higher part that you know nothing of, that you never touch... (1883:197).

She is afraid of meeting a man who does not appreciate her intellectuality. She does not want to have a husband who only needs sexual intimacy. She wants her husband to know her 'higher part' which means to share an intellectual relationship and to govern the family in joint responsibility for both husband and wife. In Lyndall's society, a woman's job is bearing and raising children and a man is the leader whose job it is to earn money and to govern his family. A man has the right to decide what his family will be in the future.

Here the writer observes that Lyndall suffers both physically and psychology. She is aware that men always think they are superior compared with women. She cannot accept this norm and wants to escape from it. Moreover her pregnancy worsened the situation. Physically she cannot do her activities because of her baby and because her health deteriorates after giving birth. Meanwhile, her psyche is also disturbed by her own thoughts that all men had only taken advantage of her body and soul.

From the analysis above it can be seen that Lyndall's great sufferings are never resolved. So much so that in the end of the story she dies as a result of her own decision to give birth despite a lack of interest in having children. She struggles to show her society that she is able to live her life without being married to a man.

B. The Sufferings Lyndall has to Deal with Lead Her to the Spirit of Feminism

Lyndall is a kind of woman who does not want to surrender even when she is alone. The sufferings she faced did not make her desperate; on the contrary, it motivated her to grow and to raise her being. In this part the writer would like to prove and observe the sufferings that lead to the spirit of feminism.

Feminist can be recognised through their characteristics such as being independent, being critical, being liberal, having intellectual life, and having self-consciousness on marital status and motherhood. Lyndall is seen to have the spirit of feminism because she has similar characteristic to a feminist. The sufferings she has to deal with give certain effects in her life:

1. Independent as a Result of Being an Orphan

Feminism rejects women's dependence on men. Women recognise that they have the strength to be free from control. In a positive way, Lyndall cannot be controlled. She cannot be controlled to obey her stepmother -the Boer-woman- because she does not get the things that belong to her. Lyndall does not want to stop reading books because she wants to gain knowledge. When her stepmother

did not even give one book she asked uncle Otto to lend her some and tried to understand the content. Lyndall could not be controlled when she decided to study instead of finding a husband to secure her life like other women did and she could not be controlled to live a life that they wanted her to live.

Lyndall becomes independent from the time she is a child. She had no parents except her stepmother who did not pay any attention to her. She did everything by herself. Lyndall's independence can also be considered as autonomous because she has autonomy when she is on her own. She decides whether she wants to obey her stepmother's commands or not without worrying about being beaten or not being given supper. She knows that she has the right to live on the farm and to have better treatment because her father, now deceased, was the owner of the farm. She stood up against her stepmother.

She looked into the Boer-woman's eyes. Tant Sannie understood the meaning of the look if not the words. She waddled after them, and caught Em by the arm. She had struck Lyndall once years before, and had never done it again, so she took Em (1883: 63).

The above quotation shows that Lyndall has powers to do things as she likes and even the Boer-woman cannot stop her. The Boer-woman releases her anger on others. She will not harm Lyndall because she is afraid of her hard-headedness; Lyndall will not obey the Boer-woman even if she hurts her. The Boer-woman knows that there is nothing she can do to make Lyndall calm down and forget the wrong doings against her so she gives up and puts pressure on her own daughter, Em.

It has been difficult to be alone since childhood but Lyndall can defend herself to avoid trouble. She realises that being independent will help her to continue her life on the farm. In this study the writer sees Lyndall's independent character as a woman who has the freedom to make decisions. This is proven not only when without any support she leaves the farm to get a better education, and when she rejects marriage. Although most women at that time preferred to stay at home, do domestic work and serve their husbands, Lyndall decides to lead an independent life so she doesn't have to be under the control of others.

Here, Lyndall's is considered to have a spirit of feminism because she refuses to surrender to others, has freedom to govern her own mind, and is able to make her own decisions to live independently. She believes that a single woman is powerful in her own capacity. It means that she is an integrated woman who does not have to rely on others because she can stand on her own two feet. While she is independent she can retain her autonomy and authority, which allows her to live as an equal to men.

2. Intellectual Life as a Result of Poverty

Lyndall is eager to find something new. She loves books and easily absorbs things she has read. The farm does not provide good facilities for her to gain knowledge so she leaves it. Lyndall wants to find a good school because she realises that education is the only way to save her from poverty. "There is nothing helps in this world," said the child, slowly, "but to be very wise, and to know

everything, - to be clever” (1883:23). She does not want to become rich with the help of a man. She wants to do things on her own:

“I do not want your sheep,” said the girl, slowly; “I want things of my own. When I am grown up,” she added, the flush on her delicate features deepening at every word, “there will be nothing that I do not know. I shall be rich, very rich; and I shall wear, not only for best, but every day, a pure white silk... (1883:23).

Lyndall rejects Em’s help because she believes that when she knows everything she can satisfy all of her needs and she dreams that wealth is easy to gain with her knowledge. Without anyone else’s help she expects to be successful independently.

Poverty can make people do everything they can to secure life. Some of them choose wrong way such as become criminals, become beggars, or even involve in prostitution. Lyndall knows that there are limited opportunities available to woman, but she prefer to choose education to make others see that she is able to be equal with men. She thinks if she can be smart, she will be able to gain some money from it. She believes that a woman college would enable women to enter professions and change the professions to more feminine. Having an education is the turning point for her from the inferior position into superior one. Lyndall expects to do something that cannot be done before the education. Unfortunately the facts do not support this. Lyndall enters a boarding school but she does not get an open welcome to study and gain knowledge, only the revelation of how hopelessly confined women were in that era.

The statement “I have discovered that of all cursed place under the sun... a girls’ boarding-school is the worst” (1883: 149) shows that even in an academic

place women are still discriminated against. Lyndall does not even have the free space to develop herself. Some people see her as a weak person who does not need to have good knowledge. Instead of supporting Lyndall, they oppressed and intimidated her. She feels crushed by her surroundings and those who see her as a weak person. Lyndall is seen to be stupid because she can get all wealth and glory when she gets the right husband to secure her future.

However, Lyndall continues to study, writes some plays, and goes back to the farm after four years. She shares her experiences and talks to Em and Waldo about what is on her mind. She says to Waldo that she is dissatisfied with her studies and has not learnt what she expected but has learnt something else. She learns that she is trapped within the narrow roles assigned to her by a patriarchal society. She cannot escape from this condition but her intellect can help her understand what is happening around her and help her to face the oppression.

Lyndall's intellectual life is regarded as the spirit of feminism because education significantly affects women's opportunities in work and society. Even though Lyndall's attitude cannot significantly change society, she becomes a role model or even the starting point for feminism and for women to claim rights to be equal with men. The way she describes her treatment in the boarding school can lead other women to fight in order to avoid the same treatment.

3. Being Critical due to a Hunger for Education

Critical women are those who are aware of the oppression occurring in society; they criticise existing disciplines, traditional thought on women, social

roles or works from the point of view of women. They try to escape from the burdens of society. *The Story of an African Farm* shows that the main character has critically analysed her surroundings.

Lyndall can be described as a critical woman because she can find things wrong with her surroundings. As discussed in the previous pages, Lyndall's hunger for education makes her leave the stagnant farm life and enter a boarding school. But instead of getting a good welcome, she receives more direct discrimination than on the farm. Lyndall does not remain calm dealing with this situation and she begins by working to criticise gender discrimination. However, she is still unable to change things that she does not like.

When Lyndall returns to the farm after her four years of study, she tells Waldo about the discrimination she faced. She criticises the relationship between men and women; how men see women with better education, and how grateful men are that they are not born as women. "... Men are like the earth and we are the moon; we turn always one side to them, and they think there is no other, because they don't see it – but there is" (1883:163). This statement strengthens Lyndall's opinion of male and female relationships and that men see women as being different. Just like the moon which always accompanies the earth that is the position of women – to accompany man without having any right to share an equal part of life. Men believe they are the centre and women are only a completion.

Lyndall also criticises the limited work opportunities for women, recognising that men will not allow women to do a man's job. She believes that men will not accept well educated women replace them in their jobs.

“And they tell us we have men's chivalrous attention!” she cried. “When we ask to be doctors, lawyers, law-makers, anything but ill-paid drudges, they say – No; but you have men's chivalrous attention; now think of that and be satisfied!” (1883:154).

The quotation above clearly shows Lyndall's disbelief in men's intentions. She is convinced that kindness in men is nonsense. Lyndall knows that she is not free to be what she wants. Men say that they are devoted to the weak and helpless but when those people want to escape from their situation they cannot get help from men. Men are also expected to be devoted to the service of women. They are deemed honourable if they treat women well. But the contrary is true. In fact what still happens is the rejection of women increasing and developing their knowledge through stable work positions. Some men do not even believe that women really want their freedom:

“They bring weighty arguments against us when we ask for the perfect freedom of women,” she said; “but, when you come to the objections, they are like pumpkin devils with candles inside, hollow, and can't bite. They say that women do not wish for the sphere and freedom we ask for them, and would not use it! If the bird does like its cage, and does like its sugar and will not leave it, why keep the door so very carefully shut? Why not open it, only a little?” (1883: 156).

Lyndall is aware of what is going on. Men are seen as intimidating objects but they cannot hurt women. If women have the willingness to struggle and object, men can do nothing to stop them. They justify their arguments by saying

that sphere and freedom are not what women wish for. She recognises that she is entrapped within the narrow role of a patriarchal society.

It seems she is behind iron bars and would like to escape if she could. Society builds a kind of prison for women to profiteer from them. Lyndall wants to be free from this. She struggles to be equal to men by being educated. Even when she is not in a conducive environment, she can still strive to study from books or newspapers. Lyndall is proud to be a woman and she will fight for her rights. She makes a statement that makes Waldo see her as a different person. "It is delightful to be a woman; but every man thanks the Lord devoutly that he isn't one" (1883:151). Lyndall sees that to be born a man is exceptionally fortunate as men are dominant, powerful and superior in society. They have all the rights that women want. Men do not have to struggle because they already get all their needs. But Lyndall does not want to surrender; she wants other women to have the same point of view as her:

...she must but bear the burden bravely, and labour on. There is no use for wailing and repentance here: the next world is the place for that; this life is too short. By our errors we see deeper into life. They help us." She waited for a while. "If she does all this – if she waits patiently, if she is never cast down, never despairs, never forgets her end, moves straight toward it, bending men and things most unlikely to her purpose – she must succeed at last... (1883:179).

As an educated woman she knows how to escape from the social boundaries. She criticises other women who are satisfied with domestic work, and encourages them to rise and struggle for their freedom. Lyndall encourages others to be brave - to throw off the burden. They should not wail any longer because they only have

limited time. They must learn from the past and move straight, bending men if necessary. The results that Lyndall wants are equality and labour rights.

Lyndall is described as a powerful woman. She can stand and fight whereas a man would not want to struggle if faced with the same kind of trouble as Lyndall. *The Story of an African Farm* paints a perfect picture of a feminist since a woman is generally identified as a feminist when she recognises the oppression against her. Indeed, Lyndall can be included as she tries with all her power to free herself from life's limitations by using the knowledge that she has developed.

4. Being Liberal as a Result of Discrimination

Lyndall is considered to be a liberal woman when she decides to leave the farm in order to get a better education. She does not want to be the same as other women who stay at home, do housekeeping and serve their husbands in order to secure a life in society. She tries everything to escape from this system through the scant opportunities she has. She believes that she can get what she wants if she has the willingness to live for it. Lyndall tries to convince Waldo how important it is to struggle to achieve great goals:

I wish I could make you see that you must decide what you will be and do. It does not matter what you choose - be a farmer, businessman, artist, what you will - but know your aim, and live for that one thing. We have only one life. The secret of success is concentration; where ever there has been a great life, or a great work, that has gone before (1883:178).

She wants to make Waldo believe in freedom. She explains that he can choose whatever he wants and whatever he wants to be. No matter who he is, he can be

successful at the highest levels if he sets his mind to it. Lyndall wants him to concentrate and do great works. She shares her thoughts about being free so that Waldo can experience the world the way she does.

Lyndall becomes a woman who is supposed to be equal to men and she wants to break those barriers constructed by society. Lyndall's rebellious attitude has a relevancy to Simone de Beauvoir's statement "women see themselves as an autonomous being." "Women," she maintains, "must reject the social construct that men are the subject or the absolute and that women are 'the other'" (Beauvoir, 1994:182). Lyndall's autonomous being is described when she has a self-governing attitude. She realizes that she should help herself to be liberated:

Suppose a woman, young, friendless as I am, the weakest thing on God's earth. But she must make her way through life. What she would be she cannot be because she is a woman; so she looks carefully at herself and the world about her, to see where her path must be made. There is no one to help her; she must help her self (1883: 178).

Her statement indicates what she must do. She has to govern herself to see any opportunities opening in society. She needs to be proactive to make her way through life. Lyndall knows she has to fight for the right to be what she wants. Her decision not to get married is also considered self-government.

Lyndall believes that she will attain liberty when she becomes a free woman not possessed by any man. She remains single until her death because she wants to show that it is not necessary for women to be dependent on men. Lyndall sees that, as a woman, she has right to be equal to men. While society still positioned women at lower levels compared to men she would not get married. Lyndall's rebellious thoughts about marriage are against the society norms of the

time, showing us that society cannot force her to be what they want. She has authority to determine her self what ever she wants to be. She has her own authority. She rejects her lover's invitation to marry him through a simple statement "Because if once you have me you would hold me fast. I shall never be free again" (1883:196). Lyndall unequivocally states that she does not want to be tied down.

The rejection of marriage occurs because Lyndall does not want to be under the authority of men. She believes that the position of wife is not an ideal position for her. She will live independently and keep her autonomy. She wants society to view her as powerful as men. She also wants to be equal to men by not being possessed. Lyndall thinks that if she is single, she will have her own rules and will make her own decisions. In her mind, not being married means she will not be oppressed. Therefore, the writer relates her to Simone de Beavoir's statement 'woman must break the bonds of her patriarchal society and define herself if she wishes to become a significant human being in her own right and defy male classification as the other' (Beavoir, 1994:182). Lyndall views marriage as a kind of legal institution which men build to conquer women. She refuses to deal with the ironclad contract of marriage.

Lyndall is also liberal when she decides to give birth to her daughter. She saves the little soul to experience the world despite not having a father for security. Lyndall again goes against the society norm, which demands that to have a baby one must have a complete family. She will not be disturbed by

society prejudice because she knows exactly what is right or wrong for her.

Lyndall speaks about her baby to Gregory:

“It was so small,” she said; “it lived such a little while-only three hours. They laid it close by me, but I never saw it; I could feel it by me.” She waited; its feet are so cold; I took them in my hand to make them warm and my hand closed right over them, they were so little” (1883: 234-235).

Her statements show how she cares for the child. She is alone when giving childbirth but she is not ashamed of it. She is free to make the decision without any interference from others.

The explanation above shows Lyndall as a feminist. Her power to decide at liberty to study and be free from men’s control shows us that others cannot govern her. She has the broad-mindedness to see what is right according to her own perspective. She does not care about society’s prejudice towards her and she lives her life exactly as she wants.

5. Recognition on Marital Status as a Result of Facing Inequality

According to Maggie Humm, ‘Marriage is a form of compulsory heterosexuality whose main aim is to control women’s sexuality by tying her to her husband. This combined with men’s control over women’s labor in house work, makes marriage the central source of women’s oppression under patriarchy’ (Humm, 128).

The writer correlates the character of Lyndall in *The Story of an African Farm* based on the aforementioned theory. Lyndall tells her cousin Em, “I am not in so great a hurry to put my neck beneath any man’s foot” (1883:148). The

statement is not made because Lyndall is not ready to get married but it is more to reject the nature of institutionalized marriage. She refuses marriage because she sees it as an instrument to oppress women. Lyndall resists man's absolutism and supremacy in marriage. This is evidenced when she refuses to marry her lover:

"I cannot marry you," she said slowly, "because I cannot be tied; but, if you wish, you may take me away with you, and take care of me; then when we do not love anymore we can say goodbye. I will not go down country she added; I will not go to Europe. You must take me to Transvaal. That is out of the world... (1883:198).

She refuses a marriage because she does not want to be at home. She believes she does not deserve to be treated as a glorified servant who must serve her husband. Lyndall wants to be at the same level as a man. For that reason she wants to be able to decide whether or not to continue the intimate relationship with her lover if or when the time comes that they do not love each other anymore. She will not ask anything of her lover. Lyndall does not need romantic travels or a great place to live. She can live in any place, as long as it is well out of the patriarchal system.

Lyndall does not want to be dependent on men for her economy. She sees that marriage is a legal prostitution where women are bought and sold. She criticizes it when she talks to Waldo:

"Then when that times comes, " she said slowly, "when love is no more bought or sold, when it is not a means of making bread, when each woman's life is filled with earnest, independent labor, then love will come to her, a strange sudden sweetness breaking in upon her earnest work; not sought for, but found. Then, but not now" (1883:159).

Most women of her time used marriage to obtain good wealth and a secure life from their husbands. They were willing to be treated badly as long as their needs were still fulfilled by their husbands. But Lyndall is different. She wants to have an equal role in the marriage. She believes that as long as women are made to depend on men economically, she cannot be equal to men. She wants to have the same employment opportunities. The writer sees that if Lyndall were able to share an equal role in marriage; if she could do what she dreamed of in the future (to be equal to men, to be their comrade, and to share in their intellectual efforts), she would get married. Unfortunately the true situation is not so. Discrimination still occurs so she does not change her mind.

At the end of the story, Lyndall dies because her health deteriorates after giving birth. However, she is proud of being single and of having lived her own life. She dies without any regrets because she has done her best. Lyndall's recognition of marriage drives her to have same characteristic to a feminist. Lyndall's opinion that a wife should have an equal role to her husband in marriage is considered as the spirit of feminism because it means that she believes women have the same equality as men. She cannot accept if in a family, women are forced to take responsibility for bearing children and men are meant to provide the money only. She does not want man's superiority to still occur and she views marriage as the central method to oppress women.

CHAPTER V

CONCLUSION

As a woman, Lyndall suffers a lot of miseries through her life. From very young age she discovered that women are threatened different with men. But instead of desperate, the sufferings she faced motivated her to grow and raise her being. Lyndall's acts seem to break away from how the society is constructed. She determines herself to have her own liberty. While other women only want a secure life preferably with a rich husband and become an obedient wife, Lyndall wants to be equal to men.

From the analysis, it is found that Lyndall's sufferings leading to the spirit feminism. The answer of the first problem formulation, the sufferings Lyndall has to deal with in her life, are being an orphan, living in poverty, facing discrimination, facing inequality and giving birth. Whether the second problem formulation question, how the sufferings that Lyndall has to deal with lead her to the spirit of feminism, are answered; First, she becomes independent as a result of being orphaned. She has to do everything by herself because she had no parents except her stepmother who did not pay attention to her. Lyndall's independence can also be considered as autonomous because she has autonomy when she is on her own. She has powers to do things as she likes. She refuses to surrender to others, has freedom to govern her own mind, and is able to make her own decisions to live independently.

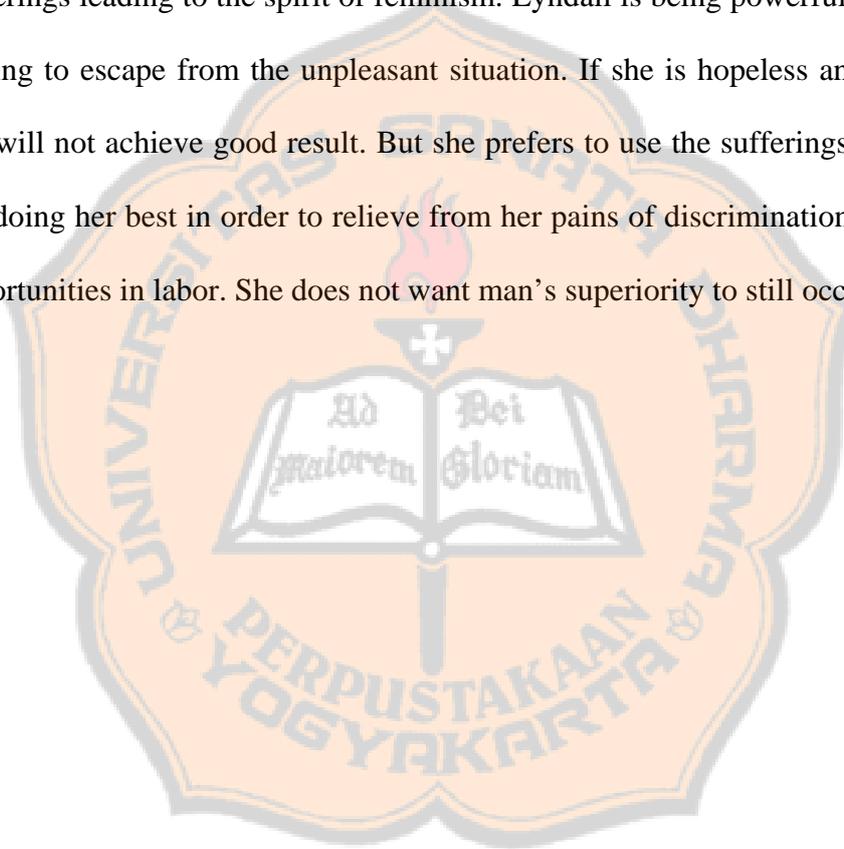
Second, Lyndall has intellectual life as a result of poverty. She believes that when she knows everything she can satisfy all of her needs and she dreams that wealth is easy to gain with her knowledge. Lyndall knows that there are limited opportunities available to woman, so she wants to be educated to make other see that she is able to be equal to men. She also learns that she is trapped within the narrow roles assigned to her by a patriarchal society. She cannot escape from this condition but her intellect can help her understand what is happening around her and help her to face the oppression. Lyndall's intellectual life is regarded as feminist because education significantly affects women's opportunities in work and society.

Third, Lyndall is being critical due to a hunger for education. It makes her leave the stagnant farm life and enter a boarding school. But instead of getting a good welcome, she receives more direct discrimination than on the farm. Lyndall does not remain calm dealing with this situation and she begins by working to criticize gender discrimination and the limited work opportunities for women. She also criticizes other women who are satisfied with domestic work and encourages them to rise and struggle for freedom. Here, Lyndall is a feminist as she tries with all her power to free herself from limitations by using the knowledge that she has developed.

Fourth, Lyndall is being liberal as a result of discrimination. Lyndall believes that she will attain liberty when she becomes a free woman not possessed by any man. Her powers to decide at this liberty (to study and be free from men's control) show us that she is a feminist. Fifth, Lyndall's has recognition on marital

status as a result of having facing inequality. She refuses marriage because she sees it as an instrument to oppress women. Lyndall's opinion that a wife should have an equal role to her husband in marriage is considered feminism because it means that she believes women have the same equality as men.

From all the result above the writer conclude that in Lyndall's case sufferings leading to the spirit of feminism. Lyndall is being powerful when she is willing to escape from the unpleasant situation. If she is hopeless and desperate, she will not achieve good result. But she prefers to use the sufferings to motivate her doing her best in order to relieve from her pains of discrimination and limited opportunities in labor. She does not want man's superiority to still occur.



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