THE LIBERTARIAN RADICAL FEMINIST
CHARACTERISTICS OF BIBI CHEN IN THE NOVEL
SAVING FISH FROM DROWNING

A thesis
Submitted to the Letters and Humanities Faculty
In Partial Fulfillment of the Requirements
For the Degree of Strata 1 (S1)

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JAKARTA
2010
ABSTRACT

Purwo Sasmito, The Libertarian Radical Feminism Characteristics of Bibi Chen in The Novel “Saving Fish from Drowning”, English Letters Department, Civilization and Humanities Faculty, State Islamic University Syarif Hidayatullah, Jakarta 2010.

This objective of the study is to know more about the libertarian radical feminism characteristics of Bibi Chen in the novel “Saving Fish from Drowning” by Amy tan. This study applies the library research and the compiled data which be analyzed through the descriptive qualitative analysis method.

To answer the research question and to make this research more complete, the writer finds the life of Bibi Chen’s family comparing to the libertarian radical feminism. Through the life of Bibi Chen’s family, it was known how her childhood full of patriarchal system which made her as a libertarian radical feminist.

Bibi Chen was the woman ideal character. She was androgyny, who succeeded in combining between the soft of feminine and the strong of masculine in life. She was independent in economic and had special place in public world, two things that could not be reached by women in patriarchal system. Bibi Chen was able to take equality and erased the class differentiation based on sexes.
ACKNOWLEDGMENT

In the name of Allah the Lord of universe, the most gracious, the most merciful, who has given the writer guidance in completing this research. My great thank is also for Allah who has given me the power during my study in the English Department, Faculty of Adab and Humanities, State Islamic University. Peace and salutation be upon our prophet Muhammad, his families, companions, and adherents.

Next, the writer would like to express his gratitude to his family, especially to his beloved mother and father for their struggle of growing him up, educating, inspiring, empowering, leading, and supporting him until this time. Thanks for their ever lasting love to the writer.

Special thank is also dedicated to Ms. Elve Oktafiyani, M.Hum, the writer’s advisor of the thesis. Thanks for her time, guidance, patience, and kindness in correcting and helping him in finishing this thesis. She has really taught the writer about how to see another alternative and to change paradigm.

At this occasion, the writer would also like to thank to the following people:

1. Dr. KH. Abd. Wachid Hasyim, MA., the Dean of Adab Faculty The State Islamic University.

2. Dr. H. Muhammad Farkhan, M.Pd., the Head of English Letters Department.
3. All lecturers of English Letters Department for having taught and inspired him during his study at the university.

4. The library staff of main library of UIN Syarif Hidayatullah Jakarta, the library staff of English Letters Department, for their kindness during the writer finding of references.

5. The writer’s relatives, who have given their support to the writer to finish this paper immediately.

6. His best classmates: Imas, Hanafi Haris, who have given their thoughts in analyzing the novel that the writer analyzed.

There is nothing that the writer can dedicate for expressing his thanks to all people who have helped him in finishing this thesis. Success and prosperity is the only hope that the writer can pray to God for all of you.

Jakarta, August 2010

Purwo Sasmito
DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and believe, it contains no material previously published or written by another person nor material which to a substantial extend has been accepted for the award for any other degree of diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, August 2010

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This paper has been defended before the Examination Committee of Adab and Humanities Faculty on August 30, 2010. It has been accepted as a partial fulfillment of the requirements for the Degree of Strata One (S1).

Jakarta, September 17th, 2010

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CHAPTER I
INTRODUCTION

A. Background of the Study

Literature is one of documentation processes done by human, as a product of culture; literature tried to internalize the culture. While as a part of art, literature has a close relationship with their society as well as their culture, and it also becomes a mirror of society. Even, literature cannot be isolated from it culture and society\(^1\). The condition of society can be clearly reflected through the work of literature, although they are containing of imagination and forging (manipulation) patterns\(^2\). The terminology of literature etymologically is taken from the Latin word *literature* (*litera* means the writing or the alphabet). The literature is divided into many forms such as poetry, drama and prose. Unlike poetry and drama, which go back thousands of years to works such as the Babylonian Epic of Gilgamesh (c. 2000 B.C.) and the Greek play Oresteia (458 B.C.), the novel is a somewhat recent literary creation. Novel is fictious prose

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narrative of considerable length, portraying character, action, and scenes representative of real life in a plot of more or less intricacy.³

Based on that, the writer purposes to explore a novel, which in this case is a part of literature and probably the most popular literary from in the present age. As a product of society, novel can be discuss from several perspectives. And one of them is feminism.

Feminism can not be separated from the feminist. Feminist theory is the extension of feminism into theoretical or philosophical ground.⁴ Feminist theory aims to understand the nature of inequality and focuses on gender politics, power relations and sexuality. While generally providing a critique of social relations, much of feminist theory also focuses on analyzing gender inequality and the promotion of women’s right, interest, and issues. Themes explored in feminism include discrimination, stereotyping, objectification (especially sexual objectification), oppression, and patriarchy.

Many theories of feminist emerged from these feminist movements. Feminist theory is based on a series of assumptions. First, it assumes that men and women have different experiences; that the world is not the same for men and women. Some women think the experiences of women should be identical to

⁴ http://www.istheory.yorku.ca/Feminism.htm, accessed on January, 2ⁿᵈ 2010
the experiences of men. Secondly, feminist theory assumes that women’s oppression is not a subset of some other social relationship.⁵

The theory of feminist assumes that women’s oppression is a unique constellation of social problems and has to be understood in itself, and not as a subset of class or any other structure. So feminist theory assumes that the oppression of women is part of the way the structure of the world is organized, and that one task of feminist theory is to explain about how and why this structure evolved.

This structure was named “patriarchy” in feminist theory perspective, and assumes that a historical force that has a material and psychological base. Patriarchy is the system in which men have more power than women have, and have more access to whatever society esteems. What society esteems obviously various from culture to culture; but if you look at the sphere of power, you will find that all who have it are male.⁶ This is a long-term historical fact rooted in real things. It is not question of bad attitudes; it is not a historical accident – there are real advantages to men in retaining control over women.

There are several purposes in feminist theory. The first is to understand the power differential between men and women. Secondly, the purpose is to understand women’s oppression-how it evolved, how it changes over times, how

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⁶ Ibid, p. 82
it is related to other forms of oppression, and finally, how to change our oppression. A third purpose of feminist theory is to overcome oppression. Feminist theory is the foundation of action and there is no pretense that theory can be neutral.

Within feminist theory is a commitment to charge oppressive structures and to connect abstract ideas with concrete problems for political action. It is senseless to study the situation of women without a concomitant commitment to do something about it. The theorist has to draw out the consequences of the theory and use life experience as a part of her basis for understanding, for feeding into the development of theory.

In the novel “Saving Fish from Drowning” written by Amy Tan, a female novelist, is described an ill-fated art expedition into the southern Shan state of Burma, eleven Americans leave their Floating Island Resort for a Christmas-morning tour — and disappear. Through twists of fate, curses, and just plain human error, they find themselves deep in the jungle, where they encounter a tribe awaiting the return of the leader and the mythical book of wisdom that will protect them from the ravages and destruction of the Myanmar military regime.

The main character in this novel is Bibi Chen, who had a bad history with the men. This is why Bibi Chen decided to not get married until she passed away. According to her opinion, marriage and child both are miserable. Her decision to
not being married seems as practical point of view, beside her trauma with her father in the past.

The novel also described how the men do not have to work in order to fulfill their families need. The women do the work to fulfill all families need. This situation has a paradox with other countries, where the men should take work to fulfill the families need.

B. Focus of the Study

The writer will use novel “Saving Fish from Drowning” by Amy Tan, as a unit of analysis, by the libertarian radical feminism approach for analyzing the data.

C. Research Question

Based on the background of study, there are two research questions for this paper:

1. How is the life of Bibi Chens family comparing to the libertarian radical feminism?

2. What the libertarian radical feminism characteristics does Bibi Chen have in the novel “Saving Fish from Drowning”?
D. Research Methodology

1. The goal of the study

The goal of this study is to know the life of Bibi Chen and the libertarian radical feminism characteristics that Bibi Chen has in the selected novel.

2. Method of the Research

The method used in this research is qualitative method by describing clearly the data taken from the unit of analysis. The description will be developed further by using the feminist theory from several references.

3. Data Analysis Technique

The writer uses descriptive analysis technique to analyze the compiled data which is supported by the conflicts of the libertarian radical feminism.

4. Analysis Unit

The material which is taken as the unit of analysis in this research is a novel by Amu Tan “Saving Fish from Drowning” which published by Penguin Group USA in the year of 2005.

5. Instrument of the Study

The instrument used in this study is the writer himself, through reading and analyzing every kind of sources that potentially support this study.

6. Time and Location

This study will start in even semester in the academic year 2009-2010 in Department of English Literature, Faculty of Adab and Humanities of Jakarta.
State Islamic University and this research will be possibly held in other libraries in Jakarta to get additional references in finishing this paper.
CHAPTER TWO

THEORETICAL FRAMEWORK

In this chapter, the writer will describe theories which are used as analytical supports of Amy Tan work “Saving Fish from Drowning”.

A. Feminist

Feminist is a movement, and set of belief, that problematical gender inequality feminist believe that women have been subordinated through men’s greater power, variously expressed in different arenas. They value women’s lives and concerns, and work to improve women’s status.¹

Feminist theory assumes that women’s oppression is not a subset of some other social relationship.² Feminism theory showed two basic different in gender perspective. The term male-female shoed the natural biological difference, taken for granted. And the term masculine-feminine was the physicological and cultural difference.

¹ Marjorie L. Devault, Liberating Method; Feminism, and Social Research, Philadelphia: Temple University Press, 1999, p. 27
B. Radical Feminism

In Western societies, feminism remains a predominantly modern set of ideas of practices both derived from and opposed to the enlightenment.\textsuperscript{3} Feminism in general, of course has along political history, developing as a substantial force, in America and Britain at least, throughout the nineteenth and early twentieth centuries. Women’s right and women’s suffrages movements were the crucial determinants in shaping this phase, with their emphasis on social, political and economic reform.\textsuperscript{4}

One of the feminism thoughts is radical feminism. It’s basic thought that they consider if the violance among the women form men based on the men sex and their patriarchal ideology. So, men biologically or politicalyt were part of the problems. Radical feminism born form the unsatisfaction of some feminism groups in 1960-1970 in Amerika against liberal feminism. In those years, liberal feminism movement joined with National Organization for Women, stated that the system reform movement is the way to reach the gender equality. Many of liberal feminism activist activelyt in political movement which brought them entering the American political system, then fight the women rights to get the equality of the policies in eduaction, law and economy. This reform liberal feminism movement, condisederd by some women movements joined in The Redstocking, The Feminist and The New York Radical Feminist too soft and too compromise before patriarchal system.

\textsuperscript{3} Gerge Rizer, Encyclopedia of Social Theory, (California USE: Saga Publication Inc, 2004), p. 268
\textsuperscript{4} Raman Selden and Peter Widdowson, A Rider’s Guide to Contemporary Literary Theory, (Kentucky: The University Press, 1999), p. 206
The movement groups which againts the liberal feminism could be called as radical feminism.

As in the case of the socialist feminist and the Marxist feminist, once equality has been achieved and the structuring of society corrected, prostitution as we know it will play a diminished role in society—if one at all. Liberal feminism and radical feminism contrast sharply in certain of their fundamental views. Liberal feminist thinking is a more reasoned, intellectual perspective than the radical feminist position, which has both emotional and political centering in its logical expressions. It has been said of the radical feminists that their tactics and their philosophy are inseparable.\textsuperscript{5}

This revolutionary radical feminism movement refuses in joining the political system because according to them, that would make women became the practical political needs and used by the supporter of patriarchal system. Supporting and cooperating with men was a traitor among the feminist goal, whic erase the patriarchal system by men dominating and women’s loses.

By the opening of dialogue space between radical feminist which caused by the appearance of the essential feminism, so the radical feminism can be divided in two parts:

1. Libertarian radical feminism

2. Cultural radical feminism

\textsuperscript{5} “Radical feminist writings are consciously deemed inseparable from group tactics, rather than as a discrete contribution to an abstract philosophical position.” Imelda Whelehan, \textit{Modern Feminist Thought} (Washington Square, New York: New York University Press, 1995), p. 73
But, here, the writer only discusses the libertarian radical feminism in order to make this discussion focused. In studying the novel “saving fish from drowning” by Amy Tan, the writer focusses the study by using the libertarian radical feminism.

According to Gayle Rubin, as a libertarian radical feminist said: “sex/gender system is a set of organization that used by the society to transform the biological sexuality into the humanity product.” So, the patriarchal society uses the certain fact about the women and men physiology (cromosom, anatomy, and hormon) as the basic to build a set of identity and behaviour of masculine and feminine which aimed to empowering men and weakening women. In the process to reach this ideological goal, the patriarchal society has succeeded to convinced themself that the cultural construction was natural, so the normality of someone depends on their capability to show the gender identity and behavior which related with the biological sex of someone.6

Libertarian radical feminism refuses the assumption that there is a certain relation between someone’s sex (man and woman) and someone’s gender (masculine and feminine). According to them, gender was separated from sexes. The patriarchal society uses the conservative gender differenciation by mean to ensure that women are passive and men are active.

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The gender order is imagined generally in agrarian society and women’s role as mother are guardians of cultural identity, symbolizing stability in the face of change. Men are creative in the public sphere; women are centered in private domain where cultural continuity is guaranteed along with the identity of family, community and nation.7

The patriarchal ideology movement indeed, killed the equality of women to accept someone’s differentiation unconditionally based on conservative gender through cultural construction that benefecial for men. The only way to wake up the women conciousness is by realizing that women are not meant to be passive such as men are not meant to be active. After the conciousness growth in every women, the next step is increasing any combination form feminine and masculine characters.8

The main idea of libertarian radical feminism are:

1. Role and responsibility of reproduction are often used to bound the women developing as a human.

2. Believing in androgynious concept as an ideal concept which human has to develop the combination of masculine and feminine characters.

3. Erasing the human discrimination based on sex/gender system by actualizing women to be brave become masculine and feminine.

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8 Tong, *Feminist Thought*, p. 73
According to Millet in his book “Sexual Politics, stated that sexes were politic, especially because the relation between men and women are paradigm from all power relations: “social status precedes all kind of egalitarianism: race, politic, economy and if the acceptance of men supremacy as the brith right was not ommitted, so all oppression systems would continue just by logical and emotional mandate in prime human situation.” Becuase of men control in politic and private life which appeared patraichy, men domination must be ommitte if women want to get their freedeom.9

Basic ideological matter of sexual/political from women submission and men domination rooted from the role of men and women reproduction. In his book The Dialectic of Sex, Firestone claimed that patriarchy, sistematic women subordination based on biological unconsciousness from both sexes.10

The reason of keeping the life through biological reproduction process, patriarchal society has succeeded to put women in the corner to pregnant, born and keeping child untul the women role limited on domestic area. By women elimination to domestic area, so men take control public area. Then libertarian radical feminism believe that more less women involvedin reproduction process, the more women have time and power used in social productive process.

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9 Tong, Feminist Thought, p. 73
10 Tong, Feminist Thought, p. 107
Another women’s burden is keeping the biological reproduction to keep running which given by patriarchy system after pregnant and birth is caring and raising child. This is the next trap of patriarchal society to cut women’s contact with outside world, by making women become bussy with their domestic bussnissess.

In other side, according to Alison Jaggar, mothering refers to “any relation in an individual to care and love the other”.\(^{11}\) If we refer to the Jaggar’s explanation about mothering, an individual should not become a biological mother to become sociological mother. But the patriarchal society trap teached their members if women that pregant a child was the right person to raise the child. The consequence of this social consensus demand many things from the women’s body and energy. To libertarian radical feminism, the refuse the biological mother concept because it’s one of women oppressions.

Moreover, Millet alos said that porn oftenly used by the same way of an adverticement. Women pursued to become pretty by patriarchal system based on model beautiful standard which showed on magazines’ cover. On the opposite, all of those thins were to fulfil men desire, and women oppressed to take it without asking.

Millet has a dream to realize androgini society, which is the human ideal condition by joining the power of masculine and the soft of feminine.\(^{12}\)

\(^{11}\) Tong, Feminist Thought, p. 119
\(^{12}\) Tong, Feminist Thought, p. 77
According to Millet this is a solution to destroy someone’s differentiation based on sex/gender difference. Combination between masculine and feminine characters in androgini society has to combine the bes men and women characteristics. Through the biological and social revolution, patriarchal system that subordinate women could be destroyed and the result is women could be trully free.

Beside as cultural, political, social, and economical memovent, feminism also become one of literature theory, feminism literature. Feminisme literature theory sees how the values of culture in a society, a culture, which place women on certain position and also how those values influenced the relation among women and men in psychological and cultral level. Based on that paradigm, the writer uses feminism literature theory in analyzing this novel, especially the libertarian radical feminsm theory.
CHAPTER III

RESEARCH FINDINGS

The writer uses feminism literature theory, especially libertarian radical feminism to discuss the character of Bibi Chen in novel “Saving Fish From Drowning” written by Amy Tan in order to know the libertarian radical feminism characteristic in Bibi Chen character.

To know the libertarian radical feminism characteristics in “Saving Fish from Drowning, first the writer wants to explain Bibi Chen’s life and comparing with the libertarian radical feminism.

A. Bibi Chen Patriarchy Family and Comparing to Libertarian Radical Feminism

Beside the educational and religious institution, patriarchal ideology were taught through family institution. So the writer saw the seed of libertarian radical feminism in Bibi Chen because of her refusal of the past. According to Millet, the basic institution in shaping the patriarchy culture was family, where the patriarchy ideology kept well in traditional and modern society. As the smallest part of
patriarchy, family has big contribution in strengthening this ideology.\textsuperscript{1} Family has pushed every members to thing and act as the social rule which submitted patriarchy.

The childhood of Bibi Chen was spent in China, Shanghai. Bibi Chen was born in 1937. “I came along in 1937, and Sweet Ma (Bibi Chen step mother) was there to witness my dramatic arrival” (Tan, 2005 : 43)

She was born in business family environment with international relation.

My father’s family had a longtime cotton mill business and the department store Honesty, which my grandfather had started in 1923. It was maybe one degree less prestigious than the department store Sincerity, and while our store was not as large, our merchandise was just as good, and in the case of cotton goods, the quality was even better for the same price. All my father’s foreign customers said so. (Tan, 2005 : 39)

As the business family, it can be said that the life of Bibi Chen family have a settle life economically. Eventhough born in a settle family, the life of Bibi Chen family less harmonious because her father has two wives. That is why it beings Bibi Chen has libertarian radical feminism characteristic. First wife of her father named Bao Tian which then called by Sweet Ma. “She was named Bao Tian—“Sweet Bud”—which was not quite suitable. We, her stepchildren, were obliged to call that old sour-mouth by the affectionate name of Sweet Ma” (Tan, 2005 : 36)

\textsuperscript{1} Millet in Rosemarie Putnam Tong, Feminist Thought: A More Comprehensive Introduction, (Jogjakarta: Jralutra, 2010), 5\textsuperscript{th} edition, p. 73
Biological mother of Bibi Chen was the second wife of his father. Her father first wife could not give any child, so her father get married again with her biological mother and took her as illegal wife.

“I tell you this,” Sweet Ma would say to me, “only so you won’t be stricken sick to hear it from someone else.” And she would tell me once again that my mother had been a tiny girl like me, but not as squat, barely seventy pounds at age sixteen when my father took her in as his breeding concubine. (Tan, 2005: 37-38)
She died when I was a baby. So it was my father’s first wife who raised my two brothers and me. (Tan, 2005: 18 – 19)

China’s cultural construction submitted patriarchal system, where men have dominant right and put women on their subordinate. That is why in patriarchal family who the dominant is husband and father. The patriarchal mind idea is “that women created as men image, from men and for men, the inferior creature which has to surrender to men. This cultural construction that caused Sweet Ma has to let he husband to take another woman to be his wife and she has to share her happiness with another woman.

According to libertarian cultural feminism, the patriarchal system uses the traditional role where woman becomes the only person who is responsible to give the descent in order the life keep on going. The process of birth and having a child are seen by patriarchal society as women full responsible. If a women could not give a child then she will stigmatized as useless woman, and her husband allowed to marry again with another woman who can give him a child.
The differentiation based on biological sex of someone puts men as superior who have the right to dominate women. Bibi Chen’s father acts to take another woman as his wife, that is her biological mother seem to be accepted in society.

It was widely known, the servants said, that my grandfather was a man of high morals for forcing his eldest son to marry a girl so plain, so lacking in any charms that would compensate for her embarrassingly meager dowry. No wonder the son took on a concubine as soon as he could. (Tan, 2005 : 42),

The humble girl is Sweet Ma, Bibi Chen step mother, and the boy is Bibi Chen father. China’s patriarchal cultural construction had legitimated Bibi Chen father to take an illegal wife, and this action was taken without asking permission from Sweet Ma as his legal wife.

In this patriarchal prison, woman had pushed to take all men oppression act. Women consciousness has taken, because they never realized that men had oppressed them. The lose form women consciousness was a result from patriarchal ideology that has succeeded to pack all subornitaion among women naturally.

With the natural reason, women have to surrender theirselves to be dominated by men. This is what happened to Sweet Ma, because she really respects to her husband until she justifies her husband act to marry another woman, and the worse is she her self that gives advised to her husband to take another woman as his wife. “..........I suggested her to your father, and he said I was wife enough. But I insisted that a stallion must have mares, and mares produce broods, so he mustn’t be a mule.” (Tan, 2005 : 42)
Sweet Ma has become a victim of patriarchal system because she has to let her husband marry again because of her condition that can not give her husband a child. Bibi Chen biological mother becomes a victim because she has to marry Bibi Chen father on her 16 years old and loose her teenager.

Women in the patriarchal culture society are paired, so they can not choose their husband. In other side, men are free to chose their wives. Women are expected to give a child and serve their husband sexual needs. “The gossip has to do with the union between Sweet Ma and my father. It has been agreed to before their births.... That would be my father’s family.” (Tan, 2005 : 23)

The unconditioned married that caused the marriage between Sweet Ma and Bibi Chen father run without any communication. “Superfluous words are not necessary when the marriage is balanced, in perfect harmony,” she told me. (Tan, 2005 : 23)

So, we can imagine that their home life ran without any communication. “According to Sweet Ma, the relationship of my father and my mother was “very polite, as one should be toward strangers.” (Tan, 2005 : 24)

Nietzce, as quated by De Beauvoir stated that love for women not only about commitment but also surrender of all body and soul without any conditions. In other side, men love women, they just want her love and there were no feedback between them. Firestone described that love is the core from sexual oppression for women. He also stated that love is men cultural power to dominate women. Love
according to women is everything. Sometimes she would sacrifice for someone she loved, meanwhile she did not understand if that love would made her sufferedg.²

The basic material of sexual/political ideology from women submission and men domination are based on the role of men and women reproduction. In The Dialect of Sex, Shulamith Firestone claimed: patriarchy, systematic women suordination, are based from biological unequality from both sexes.³

Those condition that Bibi Chen step and biological mother through. Bibi Chen step mother as the first wife has to let her feeling in order her husband could take another woman became his wife just because of her uncapability to give him a child. So do what happens with Bibi Chen biological mother which has to let her teenager gone when she decided to marry the man she did not love to, where she accept a child from her.

According to Sweet Ma, my mother proved true to her breeding and excelled at becoming pregnant every year. “She gave birth to your eldest brother,” Sweet Ma said, counting on her fingers. “Then there was your second brother..........” (Tan, 2005 : 43)

And more worse is that Bibi Chen biological mother had born from illegal wife too. “......”Your mother,” she said, “was the daughter of a concubine to a family of only middle status. The concubine had given birth to ten healthy babies,.......... “ (Tan, 2005 :. 42)

This condition that made the class diversity in patriarchy society based on sex. It also made Firestone redefine Engels definition on history of materialism, by

² Firestone in Tong, 2004, p. 79
³ Firestone in Tong, 2004, p. 107
developing feminism version derived from the historical materialism, which the main concept is in the sex class not in economical class. Firestone formula on Engels definition are below:

Historical materialisme is a view about the history tract which tries to figure out the beginning and the big motor of all historical events in dialectic of sex; the social division in to different biological class to became procreative reproduction, and the struggle from those classes againts each other in the marriage modus, reproduction, children conseling that created by class, and differed based on physic difference; in the first work division based on sex which transformed to be class system (culture and economy).  

This sex based division class, caused women as suffering side because of pragnancy and put their life when birth, and also has to responsible on children conseling. Meanwhile, men as top class society pushed women to be pregnant and birth with the reason those in order to create the next generation, without considering the difficulties and suffers they felt along the pregnancy and birth. The effect of class differences based on sex, so women had birth and gave children to men, but it does not mean that women get the guarantee to not be dumped by men. ”........ No matter how many sons she had, he would probably one day turn her out the door and replace her with another.” (Tan, 2005 : 44)

Based on the biological reproduction reason, women were arounded their movement. Libertarian radical feminism believe that more less women involved in

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4 Firestone in Tong, 2004, p. 108
the reproduction process, they have more time to be used in involving the social productive process.

Libertarian radical feminism principally refuses the assumption that there is a certain relation between someone sex (male and female) with someone gender (masculine and feminine), as the opposite they claimed that gender is different from the sex. Patriarchal society used the conservative gender role to ensure that women are still passive and men are active. Beside public world, men also dominate women in private world.

The contrary condition happened to women, where they surrounded their move in domestic area. They had no education and always became second class in society. This condition was described in Sweet Ma character, Bibi Chen step mother. “..... Sweet Ma, who knew only Shanghainesec” (Tan, 2005 : 22).

Patriarchal ideology according to Millet was taking the biological differences between men and women as a big thing and ensure that men had masculine and dominant role, even women always had subordinate and feminine role. This ideology became deep impressed until men could get agreement from women they oppressed. They did through many institutions such as academical institution, church, and family which each institution justified and stressed the women subordination from men. Furthermore, this inferior had controlled women consciousness until they put theirself under men. This condition revealed when Bibi Chen family went to America, then

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6 Tong, *Feminist Thought*, p. 73-74
Sweet Ma said: “....... She refused to go. “I would be useless over in America, unable to speak English,” she said coyly to my father” (Tan, 2005 : 27).

This class difference continue onto women physical nature as second society. The competitive became active in second society. Women competed with their own kind to get men attention. Sweet Ma as the first wife who had no child, so she revenged to Bibi Chen biological mother, but Bibi Chen biological mother had past away so the step mother expressed her feeling to Bibi Chen. Bibi Chen daily life filled with the angry from her step mother. No days without any obscenities from her step mother.

The violance that Bibi Chen got from her step mother was the logical consequence from patriarchal system. Because Sweet Ma had to take her role as a mother in patriarchal society even she was not biological mother, because woman who was responsible in educating and counselling a child. Men or father had no responsible of that role, because men duties were looking for money and took role in politics. Biological motherhood that institutionalized was a patriarchal society succeed to boundary the job discription based on sex. The effect was women think that mothering was the only job they could get. This view in the end ignoring women to access the public area and culture.

In Sweet Ma case, she was not biological mother for Bibi Chen, but according to patriarchal society she had to take the role of sociological motherhood because she

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7 Tong, Feminist Thought P. 124
was a woman. By hurt feeling to Bibi Chen biological mother which she assumed as the one who stole her husband affection because Bibi Chen biological mother gave her husband a child. Sweet Ma had to raise and guided and also educated Bibi Chen. So, the education and guidance pattern of Sweet Ma to Bibi Chen was unexpected education and guidance pattern.

“……. It was because I never had a proper mother while I was growing up. A mother is the one who fills your heart in the first place. She teaches you the nature of happiness: what is the right amount, what is too much, and the kind that makes you want more of what is bad for you.” (Tan: 2005, 50)

The obscenities and insult from Sweet Ma to Bibi Chen made she hated very bad to Sweet Ma. “I pictured Sweet Ma alone in our family house on Rue Massenet, the rooms still richly furnished, but ghostly, empty of life....” (Tan 2005 : 29).

The patriarchy system was so great until it was able to erase women consciousnes and could grow the hate among Sweet Ma, Bibi Chen biological mother and Bibi Chen herself. In fact, they were victims of patriarchal system.

Beside father who had dominant role, boys in patriarchal family also got higher position if compared with girls. Even in the birth process, boys have special treatment from girls. “…….After that, three blue babies, drowned in the womb, which was a shame but not so tragic, since they were girls” (Tan, 2005 : 24).

Patriarchal society had convinced theirself that their cultural construction was natural me, someone’s normality depends on his capability to show the gender identity and behaviour which related to the someone biological sex culturally.8

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8 Tong, Feminist Thought, p. 72
In this novel, the writer found that Bibi Chen big brother had the special treatment. Not only from Bibi Chen father, but also from his step mother. Even Bibi Chen and her two big brothers as Sweet Ma step children, but Bibi Chen big brothers always escaped from the insult of Sweet Ma, and Bibi Chen herself who get it. “My older brothers managed to escape her grasp. They were immune to her influence and treated her with blank-faced disdain…” (Tan, 2005: 37).

Bibi Chen big brother also got freedom so they had more time to go outside than Bibi Chen. “More often, however, my brothers were not at home to buffet Sweet Ma’s assaults upon me” (Tan, 2005: 22).

Social reality in Bibi Chen past life that shaped the paradigm of Bibi Chen when she grew up. Her past locked in patriarchy, made her thought and acted to refuse in repeating her past. In other word, she refused patriarchal system in her life.

B. Libertarian Radical Feminism Characteristics of Bibi Chen in the Novel Saving Fish from Drowning

1. Independent Woman

Living in patriarchal system made Bibi Chen thought not to depend her life on men, as what her biological and step mother (Sweet Ma) did to her father. The dependence happened in whole of her life. Conventionally, men were the main source of income in family and women was the house keeper. Men work outside to get living and women work inside to do all homework. Women were
not allowed to earn money by their own effort because men made them as the properties when they married.

The evidences about the refuse of Bibi Chen to patriarchal traps, that the marriage traps, as wife and mother, dependent to men in economy in this novel, the writer found that Bibi Chen and her family moved out from China to America because China was ruled by communist. Bibi Chen family in the end life and settled in America. “When we boarded the boat to Haiphong, I reflected in terror over what I had done. I stood on the deck as the boat pulled away, the black sky clotted with stars and galaxies, and I imagined what bright life awaited us in a new land just over the horizon”(Tan, 2005 : 28)

2. Educated Woman

In America she graduated from university, teaching as guest lecture, has business and socialized in high class society. “…..An alumna of Mills College and guest lecturer there, in art history...Proprietor of The Immortals... Board member of many organizations...” There was an account of my delight in the arts and the substantial amounts I had given to fund artist colonies, the Youth Orchestra with the San Francisco Symphony, and the Asian Art Museum….”(Tan, 2005 : 6)

3. Unmarried Woman

In this novel also proved that Bibi Chen never married or had a family until her death in 63 years old, even her life economically settled. “…..at last, to feel so deeply—and I was glad, truly this time, that I did not have children, no
dear daughters or sweet sons to feel the kind of pain that would have come from losing me as their mother” (Tan, 2005 : 13).

In this novel, the reason Bibi Chen refused the marriage institution was her statement such as: I always minded. I was always cautious of what could go wrong, what was already “not ideal.” I paid attention to the divorce rates….“ (Tan, 2005 : 15)

This perspective was from her experiences that she through with her father and Sweet Ma, and also between her father and her biological father, all those caused Bibi Chen had wrong perspective about marriage.

At the time, it did not occur to me to question what she said, and my brothers had no opinions on love, or if they did, they would not share them with me. I was thus left to assume that a good marriage was one in which the husband respected the wife’s privacy. He did not intrude in her life, visit her rooms, or bother her with questions. There was no need to speak to each other, since they were of the same mind. (Tan, 2005 : 23).

Actually Bibi Chen almost married and had a child. This is happened when she was forty. “As I approached forty, I almost persuaded myself to marry and had a child. The man loved me deeply and spoke in the romantic verbiage of destiny and diminutive nicknames that are too embarrassing to repeat…”(Tan, 2005 : 16)

But her bad past with her step mother guidance caused she burried her dream to marry and had a child. “I was intrigued with the idea of a child, but inevitably it would arrive in a package called motherhood, which raised memories of my stepmother…” (Tan, 2005 : 16).
Her refusal to become a mother was created from her bad past when she was trapped in patriarchy, she considered that becoming a mother was patriarchal trap that would take the relation access with the cultural public world; which that happened to her biological mother and Sweet Ma. This feeling came because Bibi Chen grown up not by her biological mother; but she was raised with her step mother and hated her soo much. Sweet Ma hated to Bibi Chen because from the patriarchal society rules which put women to take responsible in raising a child, sweet Ma was not biological mother of Bibi Chen. This condition caused the educational pattern implemmented by Sweet Ma to Bibi Chen was wrong and full of intimidation. So, Bibi Chen feeling about a child was a strange feeling.

I admit that whenever I heard that certain offspring of friends had turned into misfits and ingrates, I received the news with schadenfreude, and also was relieved to have missed the entire spectrum of parental frustration and despair. What could possibly be more socially devastating than having your own child declare that she hated you, and in front of your less-than-best friends? (Tan, 2005 : 17)

4. An Androgynous Woman

Learn not get trapped anymore in patriarchal prison, Bibi Chen grow up to become an independent woman, an androgyn. She refused to depend on men. “But I could not give up my work to be an addendum to his.” (Tan, 2005 : 14)

As an androgyny, which combined the feminine and masculine character at the same time, Bibi Chen lived in settle economically, got high social status and was able to do anything she wanted. “.....retail maven, socialite, and board member of the Asian Art Museum,…….” (Tan, 2005 : 2).
The independence of men was the key from the feminist mindset, especially libertarian radical feminism. By destroying the man domination among women it meant that women were not meant to become passive, such as men were not meant to become active. The solution if women do not want to depend on men by developing any combination of the best feminine and masculine character until reflected the unique from each women. This dream was what Millet called as androgyny.

So, based on the libertarian radical feminism that the writer used, the character of Bibi Chen assumed that the marriage institution was patriarchal prison, and being a mother was a form of oppression from patriarchal society system. Those two things all women needed if they wanted to release their self from the trap of men domination. So, women had to release theirself from depending on men.

In libertarian radical feminism perspective, Bibi Chen was the woman ideal character. She was androgyny, who succeeded in combining between the soft of feminine and the strong of masculine in life. She was independent in economic and had special place in public world, two things that could not be reached by women in patriarchal system. Bibi Chen was able to take equality and erased the class differentiation based on sexes.
CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the libertarian radical feminism theories, which consisted of (1) role and responsibility of reproduction are often used to bound the women developing as a human, (2) believing in androgynous concept as an ideal concept which human has to develop the combination of masculine and feminine characters, and (3) erasing the human discrimination based on sex/gender system by actualizing women to be brave become masculine and feminine, that the writer used, the character of Bibi Chen assumed that the marriage institution is patriarchal prison, and being a mother is a form of oppression from patriarchal society system. Those two things all women need if they want to release themselves from the trap of male domination. So, women have to release themselves from depending on men.

In libertarian radical feminism perspective, Bibi Chen was the woman ideal character. She was androgyny, who succeeded in combining between the soft of feminine and the strong of masculine in life. She was independent in economic and had special place in public world, two things that could not be reached by women in patriarchal system. Bibi Chen was able to take equality and erased the class differentiation based on sexes.
B. Suggestion

Based on the above analysis, the writer has some suggestions. Those are:

1. For the students who want to use radical feminism as the tool to analyze a literary work, they can find the sources through books or the internets.

2. For those who want to take the theory of Rosemary Phutnam Tong about the radical feminism they should try to comprehend the theory deeply in order to have a good understanding in applying the theory.

3. The writer suggests the readers to have a basic comprehension at radical feminism literary criticism if they have an attention to analyze a literary work by using the theory.

Finally, the writer hopes this research will be useful for the future improvement of studying.
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APPENDIX I

Synopsis
Saving Fish from Drowning
By Amy Tan

On an ill-fated art expedition into the southern Shan state of Burma, eleven Americans leave their Floating Island Resort for a Christmas-morning tour — and disappear. Through twists of fate, curses, and just plain human error, they find themselves deep in the jungle, where they encounter a tribe awaiting the return of the leader and the mythical book of wisdom that will protect them from the ravages and destruction of the Myanmar military regime.

Filled with Amy Tan's signature "idiosyncratic, sympathetic characters, haunting images, historical complexity, significant contemporary themes, and suspenseful mystery" (Los Angeles Times), Saving Fish from Drowning seduces the reader with a façade of Buddhist illusions, magician's tricks, and light comedy, even as the absurd and picaresque spiral into a gripping morality tale about the consequences of intentions—both good and bad — and about the shared responsibility that individuals must accept for the actions of others.

A pious man explained to his followers: "It is evil to take lives and noble to save them. Each day I pledge to save a hundred lives. I drop my net in the lake and scoop out a hundred fishes. I place the fishes on the bank, where they flop and twirl. 'Don't be scared,' I tell those fishes. 'I am saving you from drowning.' Soon enough, the fishes grow calm and lie still. Yet, sad to say, I am always too late. The fishes expire. And because it is evil to waste anything, I take those dead fishes to market and I sell them for a good price. With the money I receive, I buy more nets so I can save more fishes."
APPENDIX II

Amy Tan Biography

Amy Tan was born in Oakland, California. Her family lived in several communities in Northern California before settling in Santa Clara. Both of her parents were Chinese immigrants.

Her father, John Tan, was an electrical engineer and Baptist minister who came to America to escape the turmoil of the Chinese Civil War. The harrowing early life of her mother, Daisy, inspired Amy Tan's novel The Kitchen God's Wife. In China, Daisy had divorced an abusive husband but lost custody of her three daughters. She was forced to leave them behind when she escaped on the last boat to leave Shanghai before the Communist takeover in 1949. Her marriage to John Tan produced three children, Amy and her two brothers.

Tragedy struck the Tan family when Amy's father and oldest brother both died of brain tumors within a year of each other. Mrs. Tan moved her surviving children to Switzerland, where Amy finished high school, but by this time mother and daughter were in constant conflict.

Mother and daughter did not speak for six months after Amy Tan left the Baptist college her mother had selected for her to follow her boyfriend to San Jose City College. Tan further defied her mother by abandoning the pre-med course her mother had urged to pursue the study of English and linguistics. She received her bachelor's and master's degrees in these fields at San Jose State University. In 1974, she and her boyfriend, Louis DeMattei were married. They were later to settle in San Francisco.
DeMattei, an attorney, took up the practice of tax law, while Tan studied for a doctorate in linguistics, first at the University of California at Santa Cruz, later at Berkeley. By this time, she had developed an interest in the problems of the developmentally disabled. She left the doctoral program in 1976 and took a job as a language development consultant to the Alameda County Association for Retarded Citizens and later directed a training project for developmentally disabled children.

With a partner, she started a business writing firm, providing speeches for salesmen and executives for large corporations. After a dispute with her partner, who believed she should give up writing to concentrate on the management side of the business, she became a full-time freelance writer. Among her business works, written under non-Chinese-sounding pseudonyms, were a 26-chapter booklet called "Telecommunications and You," produced for IBM.

Amy Tan prospered as a business writer. After a few years in business for herself, she had saved enough money to buy a house for her mother. She and her husband lived well on their double income, but the harder Tan worked at her business, the more dissatisfied she became. The work had become a compulsive habit and she sought relief in creative efforts. She studied jazz piano, hoping to channel the musical training forced on her by her parents in childhood into a more personal expression. She also began to write fiction.

Her first story "Endgame," won her admission to the Squaw Valley writer's workshop taught by novelist Oakley Hall. The story appeared in FM, literary magazine, and was reprinted in Seventeen. A literary agent, Sandra Dijkstra, was impressed enough with Tan's second story "Waiting Between the Trees," to take
her on as a client. Dijkstra encouraged Tan to complete an entire volume of stories.

Just as she was embarking on this new career, Tan's mother fell ill. Amy Tan promised herself that if her mother recovered, she would take her to China, to see the daughter who had been left behind almost forty years before. Mrs. Tan regained her health and mother and daughter departed for China in 1987. The trip was a revelation for Tan. It gave her a new perspective on her often-difficult relationship with her mother, and inspired her to complete the book of stories she had promised her agent.

On the basis of the completed chapters and a synopsis of the others, Dijkstra found a publisher for the book, now called The Joy Luck Club. With a $50,000 advance from G.P. Putnam's Sons, Tan quit business writing and finished her book in a little more than four months.