

Feminine Mystique Presented by The Main Female Character in The Novel *Dominicana*

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ABSTRACT

*This research aimed to investigate the novel *Dominicana* by Angie Cruz talked about Ana (the main female character) trapped in a feminine mystique. That novel was the primary source of data in this study. The aims were to find out how feminine mystique was presented in the novel and explain Ana's efforts to get out of these issues. The researcher used a feminist literary criticism as an approach and applied Betty Friedan's feminine mystique theory. Thus, the results of this study indicated that Ana did not get her rights as a woman and only did domestic chores without having access to public sphere. Therefore, she made various efforts, such as against her husband, find a part-time job, join an English class, and reveal her husband's affair. However, the researcher only focused on the main female character, to discuss the Feminine Mystique that she experienced and the resistance she did. In future research, the researcher hoped that many researchers will analyze this novel as an object of study in literary criticism. Many literary criticism theories and approaches can be used to analyze this novel, such as psychoanalysis, historicism, structuralism, and sociology of literature. Future researchers could also examine this novel with the same approach by choosing different theoretical references.*

Keywords: *efforts, feminine mystique, feminism, women*

INTRODUCTION

Feminism is a human rights movement in today's world. Often, the term appears when discussing gender inequality between women and men. However, feminism has no patent meaning because feminists have different conceptual and theoretical foundations. Generally, it is a social conflict movement driven by feminist pioneers to break down patriarchal values that are always protected by strong structural-functional traditions. Feminism strongly disagrees with patriarchal culture. Men are too special to be the center of power. It results in injustice for women in property ownership, access, and control over resources (Puspitawati, 2013). Thus, feminists were aggressively campaigning for the

equality of women's rights, which have long been deprived. Feminism is not a movement that invites women to fight men but an effort to find the root causes of problems that often occur in women and provide plans and policies that they can use to reduce their burden. Finally, women can develop themselves as whole person (Tong, 2009).

Along with the times, more and more extraordinary women are fighting for the freedom of their people's liberalism. One of the pioneers was Betty Friedan, an influential figure in the discourse of feminism in America. She wrote several books which contain about the condition of women in society. In her book *The Feminine Mystique*, Friedan thought that women were too passive, did not think independently, and did not have to work for themselves. They tend to be fixated on society's demanded that require women to serve their husbands at home and were valued as noble. Friedan thought all of that was a form of injustice. So, she invited women to break through all forms of gender injustice and demand human rights so that women have the chance to experience and have the right to voice in society and the world. She also emphasized that women were more aware and take seriously the problems that often befall them (Friedan and Quindlen, 2001). The development of feminism influenced several novelists to raise stories with the theme of women in literary works. One of them was a novel by Angie Cruz entitled *Dominicana*.

This research was included in studying literary criticism to examine a literary work. Wallek (in Wiyatmi, 2012) mentioned literary criticism as a concrete literary study by emphasizing the researcher's assessment. Literary criticism also classified a study of limiting, organizing, analyzing, and evaluating a literary work. One of the literary theories that could be used was feminism. Under the design of literary criticism, this study concentrated on analyzing the literary work entitled *Dominicana* used a feminist literary criticism approach. The novel that was used in this research contained social issues in the view of feminism.

In this study, the researcher described several previous studies related to research theory and topic. First, Sangeetha, Mohan, and Kannan (2022) in *Liberal Feminism: Emphasizing Individualism and Equal Rights in Meena Kandasamy's When I Hit You*. The findings of this study were that female protagonists had the essential characteristics of liberal feminism, such as autonomous freedom, individualism, patriarchal domination, and gender parity. Second, Kusumaningtyas and Nugroho (2022) in their journal entitled *Breaking Down the Concept of Feminine Mystique in Esti Kinasih's Cewek*. The results of this study revealed that female characters tried to eradicate the mystical feminine construction that developed in society. Three female characters, Febi, Langen, and Fani, constructed the concept of feminine mysticism to made people aware that women were superior creatures and have the same rights as men.

Feminine mystique was a problem that has been buried, unspoken, for years in the minds of American women stems from the notion that genuinely feminine women had no desire for careers, higher education, or political rights-independence; instead, they found complete fulfilment in the domestic sphere. It was the strange turmoil, discontent, and longing American women suffered in the mid-twentieth century (Friedan, 1974). Very few women were engaged in professional jobs resulted in a shortage of nursing, social work, and teaching workers that impacted the financial crisis in almost all of America. Scientists note that many American women's brain power needed to be used. A girl did not study physics and refused scholarships or offers of work in real estate offices because they thought it is "unfeminine." Like all American girls at that time, their happiness was self-sufficient by

having a husband and four children and living in a lovely house in the suburbs, which were imagined as having pretty faces, being educated, and only worrying about their children, husbands, and homes. It was considered a "feminine" job and was dreamed of by almost all-American girls at that time (Friedan, 1974).

Thus, the author conducted this research to dig deeper into how the feminine mystique theory espoused by Betty Friedan was applied in a literary work by answering the questions that had been formulated. In addition, feminism was a phenomenon related to real-life problems. Many women campaigned for the importance of understanding feminism to survive in the patriarchal era.

RESEARCH METHOD

This research was included in studying literary criticism to examine a literary work. Wallek (in Wiyatmi, 2012) mentioned literary criticism as a concrete literary study by emphasized the researcher's assessment. Literary criticism also classified a study of limiting, organizing, analyzing, and evaluating a literary work. One of the literary theories that could be used is feminism. Under the design of literary criticism, this study concentrated on analyzing the literary work entitled *Dominicana* used a feminist literary criticism approach. The novel that was used in this research contains social issues in the view of feminism.

The data source is a novel, *Dominicana*, by Angie Cruz, published in 2019. The novel consists of 364 pages and 6 chapters in e-book form. The data to be analyzed was in the form of quotations consisted of phrases, sentences, paragraphs, and conversations originated from the novel *Dominicana*.

During the process of collecting data from Novel *Dominicana*, there were several stages that researcher carried out. At first, the researcher read this novel to understand its contents. Then, the researcher re-read to comprehend the contents more deeply, especially those related to the research topic. Next, the researcher marked essential points, especially those related to the research topic.

After the data was collected, the researcher analyzed the data. The steps taken at this stage were sorting, categorizing, analyzing, and concluding. The researcher categorized the data according to the theory used. The actions taken in the analysis refer to Betty Friedan's theory of feminine mystique. The theory helped to answer the problems formulated. Finally, the researcher drew the conclusion from the study.

FINDINGS & DISCUSSION

Feminine Mystique Presented in the Novel

Feminine mystique is a problem that has been buried, unspoken, for years in the minds of American women stems from the notion that genuinely feminine women had no desire for careers, higher education, or political rights-independence; instead, they found complete fulfilment in the domestic sphere. It was the strange turmoil, discontent, and longing American women suffered in the mid-twentieth century that experts told them how to catch men, breastfeeding children and did all the household chores. In addition, they were

taught to look feminine to make marriage more exciting so that their husbands did not die young, and their children did not grow up naughty. (Friedan, 1974)

In the novel *Dominicana*, the feminine mystique issue was experienced by Ana Cancion. She was one of the women who decided to get married at 15. Meanwhile, Juan was an adult male aged 32 years. She was willing to drop out of school to marry Juan. The main reason she accepted Juan was that her husband would provide a better life. However, instead of getting it, Ana is trapped in the feminine mystique where she must carry out her duties as a housewife, raise children and serve her husband. These symptoms were the same as housewives in America in the feminine mystique, expressed by Betty Friedan. The description of the feminine mystique experienced by Ana was found in the following quotation:

Datum 1

Get to work, Ana! You're now a wife. You have duties.

I start with the kitchen. I mix vinegar with water in a bowl and scrub the grease from the walls and counters. I pull a hunk of ham, bottles of soda, a bag of bread, and a bunch of plátanos from the fridge and clean the shelves. I rearrange the condiments, making notes on a napkin, with a pencil I found by the saltshaker, of what Juan needs to buy at the supermarket. I place the dead chicken in the fridge for plucking, cleaning, chopping, and cooking later. I soak the sheets and scrub them clean. (p. 70)

The quotation above illustrates Ana's thoughts about the role of a wife. It happened exactly when Ana had just set foot in New York, and Juan invited her to go to the apartment they would live in. At that point, Juan left her, so Ana rushed off to do some household chores. Ana considered herself a housewife who had to carry out domestic activities such as cooking and preparing food ingredients. Like feminine mystique, which thought women had to work according to their femininity, Ana must be able to prepare all kinds of food ingredients, clean them, and store them in the refrigerator. It was also shown in the following quotation:

Datum 2

On most nights I try to wait for Juan but fall asleep on the sofa. I plate mangu and slices of ham and leave it over the gas stove in case he's hungry. (p. 77)

This section described the routine that Ana did when she became a wife. She always waited for Juan to work late into the night and prepare everything her husband needed. Ana had no other activities; she never even left the apartment or opened the door for people who wanted to visit. Ana just cooked and made sure Juan got the best service from her. In the concept of the Feminine Mystique, women will tend to prioritize and serve their husbands. They consider a husband is a person who must always be fitted and glorified. They even forget the happiness in their lives; devotion to their husbands is a special and obligatory thing to do. That was also supported by the following quotation:

Datum 3

*Dinner's ready, I say, then pop up to a sitting position. Dinner's ready **will always be ready, until death do us part.***

Get me a drink. I'm thirsty. (p. 77)

The quotation above explained how Ana serves her husband and how her husband treated her. The sentence *'will always be ready, until death do us part'* described Ana, who always fitted and suited her husband. She will carry out the role of a wife who was only tasked with domestic work for the rest of her life. Then, the quote also explains Juan, who treated his wife like a servant who must provide for all his needs; even Juan did not hesitate to snapped at Ana when she was deemed to have made a mistake. In the concept of feminine mystique, social messages from various sources urge women to seek satisfaction only in the domestic realm. Which means they had no other important role in the household. No matter how empty their lives were, women trapped in feminine mystique want their husbands to be proud of them because they were seen as capable of took care of all issues related to the domestic sphere. Friedan's statement in the feminine mystique stated that women in America at that time's only dream was to be perfect wives and mothers; their highest ambition was to have five children and a beautiful house, and their only fight was to got and kept their husbands. They had not thought for the unfeminine problems of the world outside the home; they wanted the men to make the major decisions (Friedan, 1974). It is also followed by Ana's statement below:

Datum 4

I fetch the bottle, this time hidden in the toilet tank, and pull a glass from the cabinets. My handshakes while I pour the whiskey. I want to do everything right, for him to be proud, to be without regrets. Are you sure you don't want to eat? I ask. (p. 78)

From the quotation above, Ana wanted to make Juan proud when he had a wife like her. She tried to memorize the locations of Juan's belongings so that Ana could pick them up quickly when he wanted them. Following the concept of the feminine mystique, where women wanted to have the image of a perfect wife. The word "perfect wife" in question was those who various things could relate to household chores and other things related to their femininity. In this sentence, Ana described her efforts in cleaning and organizing for weeks, indicating her responsibilities in maintaining the household. However, despite her efforts, she expressed frustration as Juan kept moving the bottle, disrupted the order she has established. This situation highlighted the unequal distribution of domestic responsibilities and the power dynamics influenced by patriarchal norms. Ana's domestic role was also shown in the following quotation:

Datum 5

Do you want coffee with milk?

He usually drinks his coffee black with a ton of sugar, but I always ask. If I don't, he'll call me lazy. Because what kind of wife won't bother to boil the milk for her husband? (p. 132)

Women were required to be able to do all things related to house chores. In contrast, that should be a shared responsibility. Whereas those who could not did household chores, such as making coffee for their husbands, were considered not feminine. Even though making coffee was easy and could be done by everyone, including men, it was regarded as women obligatory. Domestic chores given to women had a significant impact on their lives. It made them did not have much experience or relationships with society. They also tend to depend on their husbands because their days were just at home without socializing with other people. In addition, they had no personal identity. Mystique encouraged women to

ignore questions about their identity. Mystique answered questions about self-identity with the words "Juan's Wife" or "Jasmine's Mother." That is evidenced in the excerpt below:

Datum 6

So, you're Anita, the wife of Juan?

I nod, an idiot with a wide-open mouth, plain and built like a young boy. I'm the girl who doesn't know anyone. I am now Anita, or just A, a big responsibility for Juan, not capable of having my own friends, my own life. (p. 134)

The quotation above explained the beginning of Marisella's meeting with Ana. Marisella did not know Ana personally but knew that Ana was Juan's wife. In this case, it illustrated that Ana did not have an identity for herself. Inequality in the distribution of roles in the household made Juan more widely known. Besides, Juan was considered the head of the family and had power over Ana. That made Ana known as "Juan's wife," not as Ana concion, who came from the Dominican Republic, or other typical identities attached to her personally. Apart from that, the quote above showed that Ana had no companions because feminine mystique recommended that women were locked up in the house every day to do household chores without having any relations in the public world, ultimately making women become not independent and dependant a lot on men.

In addition to the image of being a housewife, feminine mystique assumed that a woman's life will be fulfilled by her sexual relationship with her husband. So many of them were only used as gratification and sexual objects for men. It was also experienced by Ana, as shown in the following quotation:

Datum 7

I place my hands over his sour breath.

And he charges at me, spreads my legs apart, grabs and pulls my breasts.

I clamp, as if through sheer force I can break his manhood in half. The more I tighten my muscles around him, the harder he thrusts. The harder he thrusts, the easier it becomes for him to enter. My thighs shake, my blood rushes to my sex. I want to die. (p. 107)

The data above described that Juan forced Ana to have sex with him. It happened in their apartment room after Juan came home late at night drunk. Ana, who was waiting for him and took the initiative to serve dinner, received unpleasant treatment from Juan instead. Their marriage, not based on love, forced Ana to satisfy Juan's lust. The author considered this a form of harassment by Juan against Ana. The thing that underlies this action was Juan, who adhered to patriarchal views and thought he has full control over his wife's life and body. In addition, stereotypes that saw women as weak creatures made them often looked down upon and treated arbitrarily. That also made women obliged to submit to men. It made them unable to develop into a firm personality and able to stand up for themselves. Meanwhile, Feminine mystique's assumption stated that a wife will meet from her sexual life, even though this was inversely proportional to the existing reality. That also supported by the quotation below:

Datum 8

Be good, pajarita.

He grabs me by the waist and mashes my lips with his mouth. He pats my cheeks three times as he would a baby's bottom.

You're finally gaining some weight, pajarita. I don't care for skinny women I can snap like a twig.

I lock the door behind him. When Juan leaves, a tangible calm comes over the apartment and also over me. (p. 132)

The above quotation also proved that women trapped in the feminine mystique were powerless to fight against their husbands. Even though Ana was uncomfortable with the treatment of Juan, who gripped her waist and pressed her lips against her, Ana never refused or protested. She reluctantly gave everything Juan wanted even though it hurt her. Women trapped in feminine mystique tend to follow all their husband's wishes because their happiness depended on the happiness of their husbands and children. Even Ana and Juan's household was not decorated with happiness because Ana had always been the object of Juan's oppression. The form of feminine mystique experienced by Ana was also described in the following quotation:

Datum 9

I can't help myself

I love you and nobody else

We sway together for a long while. Though upbeat, the song is sad. This is good-bye. I know it by the way our hands weave together and by the way I have to finally let him go. I have chosen my family. There will be no César and Ana forever. (p. 336)

The quotation above described the meeting of Ana and Cesar, her brother-in-law. They love each other and decided to go to Boston and start a new life with Ana and the baby she is carrying. However, Ana chose to leave Cesar and stayed with Juan even though she discovered that Juan was having an affair with Caridad. She chose to survive for the baby in her stomach. Ana's actions reflect women trapped in the feminine mystique. Even though Juan had mistreated her, she kept their marriage together.

Moreover, she also considered the happiness of the child she is carrying. Ana did not think about herself at all. She wanted to make her husband and children happy and maintain their marriage even though it made her more and more oppressed daily. When their child was born, Juan never took part in raising his child because it was Ana's job, as evidenced in the following quotation:

Datum 10

I carefully back myself onto the bed and slide myself into a sitting position, afraid of the shooting pain every time I cough, sit, walk, or stand. The doctors warned me not to squat, not to stretch, not to carry heavy objects. Take it easy, they said. (p. 355)

The quotation above described Ana's condition after she gave birth. She could feel the pain caused at any time when she moved or did strenuous activities. So, what she should do was get enough rest and treat the wounds caused after she gave birth according to the doctor's advice. But this was inversely proportional to Ana. Postpartum circumstances did not hinder her role as a wife. These stereotypes taught women to be complete mothers to their children. There was no significant contribution from the husband because, according to Feminine Mystique, the main task of a wife besides doing domestic work and serving her husband was to take care of their children because it was considered a woman's duty under her femininity. That was evidenced in the following quotation:

Datum 11

The baby wakes up hungry. I'm hungry too. I unravel her from the blanket, placing her on my breast. I hear Juan laugh over the blaring music in the other room. Take it easy? Here? A cool glass of water, please. A salt bath to soak in for the pain, please. Some quiet, please. The baby fusses; her gums tug at my nipple. (p. 355)

The quotation above described Ana's situation with her baby. After Ana decided to leave the party celebrating the birth of her baby that Hector and Yrene were holding, she went to the bedroom to put her child to sleep. Ana took care of Altagracia alone because Juan did not care at all. Even though Juan knew that Ana was weak after giving birth, he enjoyed the party with his siblings instead. When Altagracia woke up and was hungry, Ana decided to breastfeed her even though she was also hungry and recovering after giving birth. Ana pushed herself aside and did not seek Juan's help. Based on this, according to Feminine Mystique, women must commit to caring for their children. Starting from breastfeeding, and changing clothes and diapers, until when they grow up, the mother was obliged to take her child to school. Women should not think about things in the outside world that were considered unfeminine.

Datum 12

I fear the stitches will rip open, so I sit down. But as soon as I sit Mamá calls me to the kitchen. Where did you put this pot? Where is the extra bag of coffee? Can you please set the table? Ana, get Hector some more napkins? Juan calls. Ana, refill the water pitcher? Ana. Ana. Ana. I just had a nine-pound baby, a tenth of my own weight. Let Hector get his own napkins, I hear Yrene say. I bend over the sink in pain. Ana, the baby is crying, says Lenny. Is the baby crying? says Mamá. (p. 356-357)

The above quotation took place when Ana had finished putting her child to bed; she decided to reappear and join Juan, Yrene, and Hector to celebrate the birth of her child. Ana, who was recovering after giving birth, was required not to move much or damage the stitches the doctor gave. In addition, she also had to maintain her mental state. However, the quote above showed that the image of a housewife was very attached to Ana. No matter the circumstances, she was required to carry out the role of both wife and mother simultaneously. That can be seen in Ana's mother, who asked about some items related to the kitchen, Juan, who ordered her to get napkins and fill the teapot, and Lenny, who called out to her when Altagracia was crying. Ana's life revolves around household matters. However, Ana's passivity made her accept all the conditions that occurred to her. As reflected in Ana, she took all the nature and duties of a housewife embedded in her.

Ana Cancion's Efforts to Get Her Freedom of Feminine Mystique Issue

Ana has taken several actions to get out of her feminine mystique, represented the two ways that Friedan has formulated, such as dared to fight and opposed her husband, studied and sold to channel her cooking hobby and earn money so she did not depend on Juan. Her efforts went well. Even though, several obstacles stand in the way of found complete freedom. Despite this, she had shown her struggle not to fall into the feminine mystique trap constantly. She realized that what she was doing was a patriarchal bondage

that made her life miserable. Therefore, Ana had never given up and believed she could fulfill all her dreams in New York.

Against her husband

After some pressure from Juan that hurt Ana mentally and physically, she realized that homemakers should not be passive. They were free to do several things to fight against their husbands' oppression so that the image of a stagnant housewife will gradually be erased.

Datum 13

He clumsily pours a glass of whiskey for himself. Good. He hasn't asked me to do it. Or about dinner. Good, because wife isn't planning to serve him. Today, I don't care if he throws me out the window. (p. 116)

The quotation above described Ana's attitude after Juan abused her, causing small sores on her lips and redness on her neck. She decided not to care for or serve Juan as usual. Even though she did not altogether leave the role of a housewife, Ana only cared about her happiness and freedom this time. That was also supported by the quotation below:

Datum 14

I don't want him to touch my hand, or my shoulder. Right then I decide I will leave him. If I stay he'll kill me. Tomorrow, Juan won't find me sitting at the table like a caged bird. At La Bodeguita I heard that a bus leaves daily from the terminal on 179th to JFK airport. Just twelve blocks away. Then a three-hour plane ride to Santo Domingo. (p. 117)

The quotation above described when Ana wanted to leave Juan. Ana had never been so brave before. She did not speak English or had any other family apart from Juan in New York. That made her always obey all of Juan's wishes. However, the quote above described Ana's rejection and her attempt to escape the apartment. The author considered this a form of Ana's courage against men. Ana no longer wanted to be humiliated and tried to escape the patriarchal-based feminine mystique. Despite Ana failed to escape, she was brave enough to take risks and firmly wanted to leave the image of a housewife who was only concerned with the kitchen and her husband's happiness, which made her suffer.

Find a part-time job

Marisela gave Ana a part-time job for the first time. Their accidental meeting allows Ana to earn money with her efforts. That was evidenced in the quotation below:

Datum 15

As soon as I hang up, I start on the souvenirs: five cents apiece, two hundred pieces—that's ten dollars to feed my Dominicana! I move the coffee table against the wall and organize all the pieces on the floor. I study a ceramic doll, smaller than my pinkie nail. It's of a bride and groom to be glued on a ribbon. In the sample, the glue is untraceable. I try to do the same. At first, I can't keep the glue off my fingers, but once I establish a system I work fast and make few mistakes. (p. 160)

Ana was described as a patient and responsible person. Because this was her first time making ceramic doll souvenirs, she did it in detail and studied every part of the bead that had to be attached. Ana was also careful when using the glue to avoid making too many mistakes. Even though when doing this work, she had to do it quickly and quietly so Juan

would not find out and forbade Marisela to meet and give her a job. Ana's attitude in the quote above was under the life plan put forward by Betty Friedan, that women must assume that housework was not their primary job because women had the right to explore as much potential as possible so that they could contribute to the public sphere like men.

Datum 16

Well, it's good to be able to help my family back home. They always need. Do I have to tell Juan about the money? I say to change the subject. What you do with it is your business. (p. 160)

The quotation above showed the conversation between Marisela and Ana. Marisela compensated Ana for her hard work finishing the ceramic doll souvenir. From this, it could be demonstrated that Ana felt satisfaction when she made her own money. She finally felt financial independence and could use her money according to her needs without whining and waiting for Juan to give it to her. In this quote, Ana wanted to use her money to help her family in the Dominican Republic. It can be concluded that women could also earn a living for the family without help from men. Ana's passion for doing part-time work and being financially independent was also shown in the quotation below:

Datum 17

Were you really serious about me selling food to your friends? Don't give me Juan's sure-one-day talk, I say. I want to make some money so I can take care of myself, bring my family to New York. C'mon, are you going to help me or not? (p. 229)

Ana and Cesar conducted the conversation above. Cesar thought that Ana had a talent for cooking. So, Cesar once suggested that it would be better for Ana to sell her food so that she would have her income. In the quote above, Ana asked about Cesar's seriousness in helping to sell her food. According to Ana, she must be able to set her self-esteem so others would not belittle her anymore. In addition, Ana had the ambition to bring her family to New York, as Juan had promised. Based on this, it could be concluded that Ana was steady with a new plan in her life. It was evidenced by Ana's persistence to sell food, which was also shown in the quotation below:

Datum 18

The first day I travel downtown to sell food, the sun makes the sidewalk glisten. Sweat beads pearl on my chest and forehead. I carry a tote full of fried pastelitos stuffed with ground meat and raisins, wrapped in tin foil. César says I can sell them for ten cents each. I've made fifty pastelitos. I quickly calculate my profit, factoring in travel and ingredients: over a hundred dollars in two months. (p. 230)

The data above described Ana's first day selling. Even though she was unfamiliar with the outside world, which was very different from the kitchen in her apartment, she tried to adapt well. She did not care about the hot weather and the sweat that soaked her body because her main goal this time was to have her income. From this description, it can be concluded that as a woman, Ana wanted to equalize herself with Juan. She did not have to wait for Juan to give her money or to bring her family to New York, as Juan had promised but never did. With her persistence in working, she wanted to make her dreams come true and had plans, as evidenced in the quotation below:

Datum 19

Every day, I place my earnings in an envelope in my drawer, no longer needing to hide my money inside Dominicana. With it, I still plan to bring my family closer to me, to where they will be safe and where Lenny can go to school, to where they won't have to worry about having enough food to eat. With time, I'll buy a small cart like the hot-dog man's. Eventually a small shop. Then a chain of shops all over the city. (p.273)

The quotation above described Ana, who always kept the profits she got when selling food. Ana wanted to use the money to achieve everything she wanted. From this quote, the author considers that it was an example that Ana already had a developed mind. Work had a significant impact on her. She began to dare to take all the risks involved when Juan might find out that she has a side job; Ana was also able to manage finances and had a mature plan for her life in the future. From this, it could be proven that work can develop Ana's abilities, made her more responsible and disciplined, and elevate her degree and dignity to become an independent woman.

Join an English class

Ana, who was from the Dominican Republic, had limited English. When she went to New York, Juan promised her to continue school and learn to speak English. However, Juan only gave her false promises that were never kept. Ana's lack of English made her dependent on Juan because he was the only person who could help her and understand the specific Spanish language of the Dominican Republic. However, Juan's departure for a few months gave her some freedom. She persistently wanted to take English classes to communicate with many people without Juan being involved. This is shown in the quotation below:

Datum 20

Whatever needs to be done, I say with the sigh of a bad actress. Inside, I'm screaming. Yes! César! I can start the English classes, and go on long walks, and César will take me dancing. For sure, I will also be able to track down Marisela. (p. 191)

The quotation above described Ana's happiness when Juan left her for a work mission in the Dominican Republic for several months. She would feel the freedom to express herself and did what she wanted. Ana was no longer struggling with the kitchen and cooking but developed herself was her main goal now. Ana's enthusiasm showed that she no longer considered marriage her main goal. She wanted to feel new experiences. And learnt to speak English would lead her to contribute more to society.

Datum 21

Excuse me, can I help you?

I whip my head around and step back when I find a woman covered from head to toe in a black habit towering over me. My belly flutters.

Inglis? I point to the sign.

The nun's skin glows and her eyes brighten.

Welcome! Yes, here we learn English. You're early, but take a seat.

(p. 210)

From the quotation above described the conversation between Ana and Sister Lucia on the first day of the English course. Even though Ana did not know anyone and could not speak English, that did not make her pessimistic about continuing to study. That was

proven when she arrived earlier to boost enthusiasm and adapt to the environment or other students. Ana's enthusiasm for learning was also evidenced in the following quotation:

Datum 22

When she reads my sentence aloud, Sister Lucía says, I was born, and writes Dominican Republic over my República Dominicana.

Do-mi-ni-can Re-pu-blic, she says.

I repeat.

Very good, Ana, very good! Sister Lucía claps her hands.

My name is Marta Lucía. I was born in Chile. And you, Ana?

She points to me.

My name is Ana. I bon in Dominican Republic.

No, Ana, say, My name is Ana. I was born in Dominican Republic.

I repeat.

Very, very good, Ana. You can now say you speak English. (p. 213)

The quotation above illustrated when Ana was trying to pronounce some English vocabulary. It was so difficult for her because previously she had never studied English even when she was still at school in the Dominican Republic. However, Ana still tried and repeated Sister Lucia's words. As stated in the following data, she tried hard and did various ways to be proficient in English.

CONCLUSION & SUGGESTION

The researcher found that Ana was a central female character in *Dominicana* who was trapped in feminine mystique. It means she only did domestic sphere, took care of her husband and children. Those were proven when Ana cooked and put aside her pleasures to served her husband. That was by the feminine mystique's assumption that the highest value of women was when they can fulfill their femininity. Ana also did not work or socialize with other people according to her husband's orders because she was only considered suitable for the domestic sphere. In addition, feminine mystique believed that the duty of taking care of children was the complete responsibility of a woman. Ana also experienced that when her husband did not contribute to raising Altagracia. Ana did not have a chance to get involved to the public sphere like her husband. She was also known as a passive woman who did not dare to voice her pain due to the oppression given by her husband. All these things were contained in the novel through interactions between Ana and Juan in words and actions. However, Ana gradually had advanced thoughts. She wanted to claim her rights as a woman and erase the image of being a housewife. So, Ana attempted to escape the feminine mystique, such as against her husband, finding a part-time job, and joining an English class. Furthermore, Ana managed to get out of the feminine mystique trap by getting the freedom she longed for and living without having to depend on Juan.

The researcher found much information when reading the novel *Dominicana* by Angie Cruz. However, the researcher only focused on the main female character, Ana Cancion, to discuss the feminine mystique that she experienced and the resistance she does. That aims to narrow the study and focus. In future research, the researcher hoped that many future researchers will analyze this novel as an object of study in literary criticism. Many literary criticism theories and approaches could be used to analyze this novel, such as psychoanalysis, historicism, structuralism, and sociology of literature. Future researchers

could also examine this novel with the same approach by choosing different theoretical references. Furthermore, the researcher hoped this research could be helpful to further researchers as a reference.

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