

**ALIENATION IN JENNINE CAPO CRUCET'S *MAKE YOUR HOME
AMONG STRANGERS***

THESIS

By:
Rifqi Muzaqi
NIM 15320156



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2022**

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THESIS

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In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

By:
Rifqi Muzaqi
NIM 15320156

Advisor:
Asni Furaida, M.A.
NIP 19880711201802012182



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2022**

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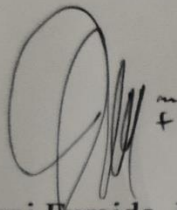
Rifqi Muzaqi
NIM 15320156

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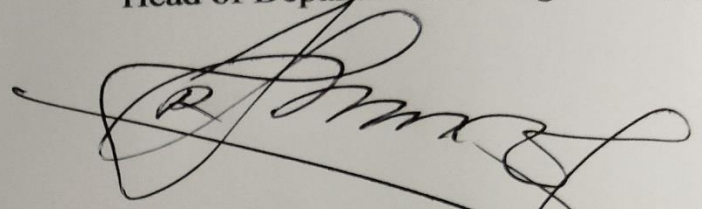
Approved by
Advisor,



Asni Furaida, M.A.

NIP 19880711201802012182

Head of Department of English Literature



Ribut Wahyudi, M.Ed., Ph.D.

NIP 198112052011011007

Acknowledged by the

Dean,



Dr. M. Faisol, M. Ag.

NIP 197411012003121003

LEGITIMATION SHEET

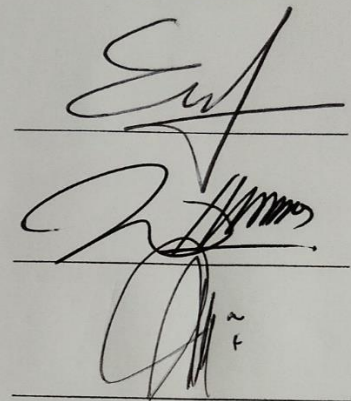
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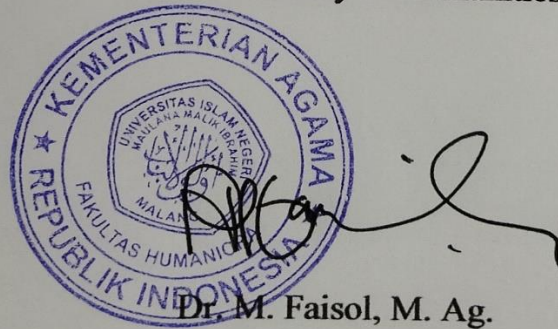
1. Muhammad Edy Thoyib, M.A (Main Examiner)
NIP 198410282015031007
2. Whida Rositama, M.Hum. (Chair)
NIP 198804222019032010
3. Asni Furaida, M.A. (Advisor)
NIP 19880711201802012182

Signatures



Approved by

Dean of Faculty of Humanities



Dr. M. Faisol, M. Ag.

NIP 197411012003121003

MOTTO

“More haste is less speed. It you’re in too much of a hurry for success, doing all your for everything, it’ll instead leave you further away from your goal. ... Just let the nature takes its course –Li Qingshan.”

-Dream Teller-

DEDICATION

This thesis is proudly dedicated to my beloved family, my mother Maria Ulfa, my father Rudi Hariyono, my siblings Shabrina and Haris. Thank you all of my friends who always support me and special thanks to Nafik Maksum, Rosyi Zakaria, Kevin Fauzul, and Arvani Zakky.

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Finally, I welcome any criticisms and suggestions from readers so that this thesis will give advantages for everyone in general and for researchers in particular.

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Rifqi Muzaqi
NIM 15320156

ABSTRACT

Muzaqi, Rifqi. (2022). Alienation in Jennine Capo Crucet's *Make Your Home Among Strangers*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Asni Furaida, M.A.

Keywords: Alienation, Socio-psychological, Latino, Cuban-American, Family

Lizet, in *Make Your Home among Strangers* novel, is a mixed descendant of Cuban-born parents and the first person in her family to study in college. This study is intended to explore social alienation experienced by Lizet on Jennine Capo Crucet's *Make Your Home among Strangers*. The researcher utilizes Seeman's alienation theory under socio-psychological approach to describe how the novel portrays alienation on Lizet. The researcher finds that Lizet encounters all five variants of alienation (powerlessness, meaninglessness, normlessness, self-estrangement, and isolation) through her experience mainly at home Miami and Rawlings College. Her sense of alienation occurs after her interactions with people surrounding her. Conflicts that result in Lizet experiencing alienation occurs under these several factors. (1) Powerlessness on Lizet's experience happens as a result from her inability to change the course of an event because of her position in the given situation. (2) Lizet's experience on meaninglessness exposes her to a situation which make her unable to make a clear judgment of the situation she faced. (3) On normlessness, Lizet exposes herself to what her Cuban-American family deems as an unusual behavior because of her dedication for education in Rawlings College. (4) This research reveals Lizet's self-estrangement as she engages in activities just for the sake of doing it, without intrinsically rewarding value for herself. (5) Lizet's isolation is the consequence of values that she believe, she often finds herself socially alienated because she lacks a sense of belonging as either a Cuban-American or a student of Rawlings College.

ABSTRAK

Muzaqi, Rifqi. (2022). Alienation in Jennine Capo Crucet's *Make Your Home Among Strangers*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Asni Furaida, M.A.

Kata Kunci: Alienasi, Sosio-psikologi, Latin, Amerika-Kuba, Keluarga

Lizet, di novel *Make Your Home Among Strangers*, adalah keturunan orang tua asli Kuba dan orang pertama dalam keluarganya yang sekolah di Rawlings College, New York. Penelitian ini bermaksud untuk menelaah alienasi sosial yang dialami Lizet dalam *Make Your Home Among Strangers* karya Jennine Capo Crucet. Peneliti menggunakan teori Seeman tentang alienasi di bawah pendekatan sosio-psikologi untuk menjelaskan cara novel menggambarkan alienasi pada Lizet. Peneliti menemukan bahwa Lizet menemui kelima varian alienasi (ketidakberdayaan, ketidakbermaknaan, ketidakteraturan, penarikan diri, dan isolasi) melalui pengalamannya di rumah Miami dan Rawlings College. Rasa alienasi Lizet terjadi setelah dia berinteraksi dengan orang-orang di sekitarnya. Konflik yang muncul atas alienasi Lizet terjadi dalam beberapa faktor berikut. (1) Ketidakberdayaan pada pengalaman Lizet terjadi sebagai akibat dari ketidakmampuannya mengubah alur peristiwa karena posisinya dalam situasi tersebut. (2) Pengalaman ketidakbermaknaan Lizet memaksanya ke situasi yang membuat Lizet tidak mampu membuat penilaian yang jelas tentang situasi yang dia alami. (3) Untuk ketidakteraturan, Lizet menemukan bahwa dedikasinya untuk pendidikan di Rawlings College dianggap sebagai hal diluar norma oleh keluarga Amerika-Kuba dia. (4) Penelitian mengungkapkan penarikan diri pada Lizet ketika dia melakukan aktivitas hanya demi melaksanakan aktivitas itu, tanpa nilai bermanfaat yang intrinsik untuk dirinya sendiri. (5) Isolasi Lizet adalah konsekuensi nilai yang dia percaya, dia sering merasa teralienasi secara sosial karena kurangnya rasa memiliki baik sebagai orang Amerika-Kuba atau siswa Rawlings College.

المستخلص

مزقي ، رفقي (2002) الاغتراب في Jennine Capo Crucet اجعل منزلك بين الغرباء. بحث جامعي. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، الجامعة الإسلامية الحكومية مولنا مالك ابراهيم مالانج. المشرف: اسني فريده، الماجستير

الكلمات الرئيسية: الاغتراب ، اجتماعيًا نفسيًا ، لاتينيًا ، كويبيًا أمريكيًا ، أسرة

في مجتمع يمر بمرحلة انتقالية إلى الحداثة ، تحصل المرأة العصرية التي تحاول ترك بيئة محافظة على معاملة غير مواتية من بيئتها الاجتماعية وحتى أسرها. ليزيت ، في رواية اجعل منزلك بين الغرباء ، هي سليل مختلط لأبوين مولودين في كوبا وأول شخص في عائلتها يدرس في الكلية. بدلاً من أن تكون سعيدة لأنها مسجلة في كلية رولينغز في نيويورك. ترى عائلتها أن قرارها بالذهاب إلى الكلية هو "خيانة". وتهدف هذه الدراسة إلى استكشاف Cruet *اجعل منزلك بين الغرباء* وفقاً لموضوع المناقشة ، وهو الاغتراب الاجتماعي الذي تعيشه ليزيت واستجابتها لتجربة الاغتراب الاجتماعي. لتحقيق أهداف الدراسة ، سوف يستخدم الباحث نظرية الاغتراب ل Seeman لوصف كيف تصور الرواية الاغتراب عن Lizet ، علاوة على ذلك ، يطبق الباحث نظرية Seeman في إطار النهج الاجتماعي النفسي ، وتوصل الباحث إلى أن Lizet تواجه جميع المتغيرات الخمسة للاغتراب (العجز) ، اللامعنى ، اللامعيار ، الاغتراب عن الذات ، والعزلة) من خلال تجربتها بشكل رئيسي في منزل ميامي وكلية رولينغز. يحدث شعورها بالغربة بعد تفاعلها مع الأشخاص المحيطين بها.

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CHAPTER I

INTRODUCTION

The purpose of this chapter is to understand the outline of the research and to explain the researcher's reasoning for discussing social alienation in the novel *Make Your Home Among Strangers* written by Jennine Capo Crucet. Problems of the study provided in this research offer several research questions that later serve as the basis for the objectives and the main issues of the study. This chapter also describes how this research is theoretically and practically beneficial and significant. Beside its significances, this chapter presents scope and limitations to make the discussion clear by narrowing down the focus of the research. In addition, the definition of key terms is discussed in this chapter.

A. Background of the Study

There are various ways to explain the human condition and its world, one of which is through a creative process of literary works. Literary works and human life are elements that complement one another. It is in the sense that literary works and real life, apart from having its respective autonomy, form a reciprocal relationship.

In literature and social life, Rudolf Unger (in Wellek & Warren, 1949) argued that literature is a response or author's attitude towards philosophical questions of life. Rudolf Unger hypothesized that the way of answering each author was different in every era and situation (Wellek and Warren, 1949: 115). Rudolf Unger tried to classify literary works based on the content of "problematics" which became the theme in various literary

works in every era. One classification explores the problem of man which include the human's nature, society, and family.

In accordance to that, prominent social phenomena from a certain period of time can influence the portrayal of stories expressed in literary works. The phenomena that appear following the passage of time generally concern the change of social system, especially in the modern society.

The development of an era has both positive and negative impacts on human life. Accordingly, woman can also benefit from the development of an era towards modernity. However, in a society under a transitional phase to modernity, modern women who try to leave a conservative environment get unfavorable treatment from the social environment and even their families. This condition appears in individuals who are separated from their environment and eventually experience alienation.

Factors that can cause a person to experience internal alienation (alienation) according to Ward and Harvey (1993) include; (1) parental divorce, (2) physical violence, (3) family system, (4) conflict, and (5) miseducation. Meanwhile, Seeman adds that alienation can happen when the dominated actors adopts orientations and social practices determined by and in the interests of the dominating class (Seeman, 1975, 92-93). In accordance to that, power relation is unavoidable and can happen in any ways and forms. It exists between teacher and student, husband and wife, doctor and patient, policeman and policewoman, and any other human relation because power is not exclusively possessed by the government or

structural position (Rahayu, Emelda, & Aisyah, 2014, 153). As a result of that, alienation can happen in any environments, such as in schools, offices, neighborhoods, and in the family (Setyaningrum, 2016, 1).

In one interview included in *Make Your Home Among Strangers* novel, Jennine Capo Crucet informs reader about familial concerns that eventually become the theme of her novel. She explained:

While my family was not against me going to college in general, they ... question why I needed to go so far away, to a more expensive school, when we had Miami-Dade Community College and Florida International University right down the expressway. And they took my leaving very personally—like a rejection of them and the way they'd raised me (Crucet, personal communication, 2015).

The notion that every first-generation who goes to college receives the support from the family is not an absolute true. Through her experience as a mentor for first-generation college students, Crucet reveals that many of them didn't receive proper support. Some of their families even outright opposed to them going to college for a whole host of reasons (Crucet, personal communication, 2015). It is in accordance to Ward and Harvey (1993) that family system may cause alienation to said individuals because their parents' stance on the matter.

This matter happens to Lizet as the main character in *Make Your Home Among Strangers*. Lizet is a descendant of Cuban-born parents and the first person in her family to study in college. Instead of being happy as she is enrolled in Rawlings College in New York, her family sees her decision to go to college as a "betrayal." As time passed on, Lizet feels a distance between her and her family –she does not feel at home even though

she is. She becomes detached because of conflicting beliefs between her family and her. It is a revelation that the main character of this novel experiences alienation because of the conflict in family system.

Not only does Lizet feel alienated from her own family, but also from fellow students when she is at the college. Lizet's feelings of being alienated and isolated during her study in Rawlings College stem from people's prejudice and stereotype over Cuban-American students. It appears this way because the discourse of exile coming from immigrants and their descendants (Oxford, 2019, 1). With differing values between Lizet and what people of Rawlings believe, it causes Lizet to feel a sense of exclusion from her peers. The dissociation of Lizet from her community prompts Lizet into social isolation (Sarfraz, 1997, 55).

Furthermore, Lizet must adapt to the colliding culture between her original culture Cuban-American and the Anglo-centered culture in Rawlings College (Nyberg, 2018, 12). With Lizet enrollment to Rawlings College, she tries to get free from the Cuban-American culture of her family that wants Lizet just enough to settle down like her mother and sister. However, she has not realized the consequence of alienation happening to her because she knows nothing about the Anglo-centered culture and circumstances compel her to assimilate with her peers. Here, Lizet no longer adheres to her family and values (Nyberg, 2018, 13).

Accordingly, there are reasons why the researcher choose *Make Your Home Among Strangers* to become the object of the study. Firstly, the

author experienced herself as the first-generation in her family who study in a university and later became a lecturer –a scientist in case of Lizet. Her bicultural experience helps Lizet’s portrayal throughout the story as an adolescent Latino facing adversities when she enters academic life in a university through her writings as an American and a Latina. Secondly, *Make Your Home Among Strangers* received writing accolades which indicates its exceptional intricacies to describe social phenomena from reality into the work. This novel was named a New York Times Book Review Editor’s Choice, won the International Latino Book Award for Best Latino-themed Fiction in 2016, and was long listed for the 2015 Center for Fiction First Novel Prize (Tanner, 2018). Based on points above, Cruet’s novels is underrated with the limited number of research applied to it.

In modern literature, the phenomenon of alienation is still significant and intriguing to many researchers and authors (Mustafa, 2019, 46). The researcher decides to study *Make Your Home Among Strangers* using social alienation theory because it is intriguing and can address the problems experienced by Lizet throughout the novel. Social alienation is a concept used by sociologists to describe the experience of individuals or groups that feel disconnected from the values, norms, practices, or social relations for a variety of social structural reasons (Crossman, 2018). Therefore, the researcher wants to reveal the experience of alienation and isolation of the main character from its surroundings, individuals they interact with, and even themselves (Mustafa, 2019, 46).

Melvin Seeman (in Ludz, 1976, p. 21-22) proposed five alternative dimensions to explain alienation; they are powerlessness, meaninglessness, isolation, normlessness, isolation, and self-estrangement. Social isolation is the alternative meaning that best describes the concept of social alienation represented by Lizet in the novel. Seeman defined social isolation as ‘the individual's low expectancy for inclusion and social acceptance, expressed typically in feelings of loneliness or feelings of rejection or repudiation’ (Ludz, 1976, p. 22).

Melvin Seeman’s alienation theory is classified as socio-psychological approach. Sarfraz (1997, 58) argues that Seeman’s model can help researcher analyze socio-psychological dilemma of humans called alienation. Imam (2016, 43) further explains that Seeman formulates his theory based on practical methodological framework for a wider aspect of psycho-sociological and literary studies.

Therefore, the researcher needs to apply Seeman’s theory of alienation based on its correlation between the internal or psychological aspect of the main character and its social context. It emphasizes psychological analysis on Lizet’s subjective experience of the circumstances she faced and the feelings involved which subsequently provoke alienation as she associates with others (Lundmark, 2021, 6).

Uwasomba (2009) applies socio-psychological approach to study Fyodor Dostoyevsky’s *Crime and Punishment*. The reason for choosing this approach is that Dostoyevsky tends to display psychological realism as he

narrates the intricate interrelation of psychology, sociology, and literature. The researcher finds that *Crime and Punishment* highlights voices of the existentialists, Marxian, Freudian, and Christianity. Under psychological aspect, the researcher investigates monologues and the flow of consciousness that are apparent from the author's writing style. From the internal monologue, the researcher is able to analyze different characters by applying psychological approach. Therefore, the researcher can provide a better understanding of the characters' motive and nature to audience and readers.

The next study that employs socio-psychological approach is Wani and Bhat (2016) *Socio-psychological Issues in the Novels of Chaman Nahal*. The researcher argues that people's frame of mind including feelings and behaviors are affected by the presence of others. In other words, socio-psychological deals with elements which are interrelated to society and psychology. The researcher wants to reveal the elements from *Azadi* novel by Chaman Nahal. From the research, Wani and Bhat expose the psychological state of the Muslim and Hindu group in the present of historical contamination with didactic and situational discursive elements after British's mandate to partition India in 1947.

Based on the previous studies, the researcher intends to analyze how Jennine Capo Crucet portrays the main character experiencing alienation. Therefore, the intrinsic element analysis of the main character in the novel is an important aspect of the research. As the novel *Make Your Home Among*

Strangers narrates the main character Lizet as an individual who is alienated from the social groups or individuals she socializes with, the researcher utilizes social-psychological approach to explore the alienation on the main character.

B. Problem of the Study

Based on the background which discuss the overview of the research, the researcher intends to answer the question of how is Lizet's alienation depicted in Jennine Capo Crucet's *Make Your Home Among Strangers*.

C. Objective of the Study

In line with the problem as mentioned above, the objective of the study is to explain Lizet's alienation in Jennine Capo Crucet's *Make Your Home Among Strangers*.

D. Significances of the Study

The researcher believes that this social alienation analysis in Crucet's *Make Your Home Among Strangers* novel can provide benefits theoretically and practically. Theoretical significance is the benefit that come from the research in relation to theoretical field. This research is expected to provide further boost to the development of literary analysis. By conducting this research, it can enrich the study on Jennine Capo Crucet's *Make Your Home Among Strangers*, specifically studies that are relevant to social alienation phenomena.

Meanwhile, practical significance is expected to provide practical importance of the research result in the real world. The researcher believes that this research is beneficial to students as it can be used as a reference when they study and analyze the same topic of alienation or different topics but with a similar framework. Besides, not only does this research benefit the students, but lecturers can also utilize this as a mediator and reference in explaining any materials about the concept of alienation or about *Make Your Home Among Strangers* novel itself.

E. Scope and Limitation

The scope of the problem to be analyzed in this research is limited to the discussion of social alienation phenomena experienced by Lizet Ramirez in Jennine Capo Crucet's *Make Your Home Among Strangers* by applying Seeman's theory of Alienation. Therefore, to answer the problems mentioned above, the researcher analyzes the intrinsic elements of the novel pertaining to the discussion of social alienation phenomena.

F. Definition of Key Terms

For this study, the researcher compiles a list of key terms and definitions which are closely related and important with the research. Therefore, to avoid misunderstanding between the reader and the researcher, key terms are restricted to offer a better and more focused discussion.

1. **Social Alienation** : Social alienation is a broad concept that describes the experience of individuals or groups that feel disconnected from the values, norms, practices, and social relations of their community for a variety of reasons (Crossman, 2018).
2. **Powerlessness** : A low expectancy that one's actions or behaviors can control the outcome of personal and social rewards that he/she wish for (Seeman, 1973).
3. **Meaninglessness** : Individuals perceives that norms are unclear, so they cannot predict what will happen because the lack of sufficient knowledge. As a result, a sense of loss, futility, and emptiness distress the individuals.
5. **Normlessness** : Situation in which social norms regulating individuals are unable to control and guide the behavior of individuals to achieve given goals.
6. **Self-estrangement** : Individuals are estranged from selves because they conduct activities that are not intrinsically rewarding for them. In a sense, it is a psychological state of denying their own interests as they engage in activities.
7. **Isolation** : Isolation may refer to cultural and social isolation. Cultural isolation disregards individuals' common value in relation to the society's held beliefs. Social

isolation is the sense of exclusion when individuals act as a part of a community or group.

4. Latino : It refers to a person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin regardless of race (United States Census Bureau).

CHAPTER II

REVIEW OF RELATED LITERATURE

A. **Sociology of Literature**

As there are many perspectives to read and understand literary works, the researcher needs a relevant literary approach that correlates with the topic of discussion. This problem appears because literary works is a product of a time, place, culture, and individual (Dobie, 2011, 15). Meanwhile, Wellek and Warren (in Dobie, 2011) proposes three areas which are significant in literary criticism: the writer, the world, and the audience.

Literary works contain ideas of a time and place. This point is related to intellectual currents of a period, its growing ideas and assumptions (Dobie, 2011, 15). People's acceptance of a work are different from time to time so some literary genres appear and are representative over that period of time. Moreover, the place of literary work distribution also become the factor why people can accept the literature because each place has its respective social condition that affect people's perspective and later develop into literary ideas.

Literary works also intends to portray a general or a specific culture representation through its narratives. Based on Wellek and Warren, the work describe the world through culture it contained. Every works have special racial characteristics (Dobie, 2011, 15) that shows the culture and its peculiarity. It helps literary readers to be aware of cultural aspects

represented in the literary work. For example in *Make Your Home Among Strangers*, the narrator describes Lizet as a Latina who lives and was raised in a Cuban culture. The narrative of the novel are able to describe customs or culture such as familial values, education, and prejudice believed by American about Latina.

In other words, literary works through language as its medium is a social creation. According to Wellek and Warren (1949, 89), literature imitates life; and life is a social reality. Even though the object of literature can be a natural world and the inner or subjective world of the individual, literature is structured using literary devices that are the conventions and norms which only present within the society (Wellek and Warren, 1949, 89). Through fictive and imaginary ideals, literature is an artwork that can capture social realities (Maulida, Intiana, & Khairussibyan, 2022, 2261).

As it develops, sociology of literature produces many theories and approaches which are applicable to analyze literary works. An example of the approach for literary criticism socio-psychological. This discipline studies factors which are related to society and psychology which are related to the life (Wani and Bhat, 2016, 71). In a perspective, socio-psychological approach is still a branch of sociology of literature even though it derives its analysis through the interrelation of sociology and psychology. The difference is that the subject matter and method of socio-psychology differ from those of sociology or psychology (Uwasomba, 2009, 143).

Socio-psychology is the study of individual's behaviors as the result of actual, imagined or implied presence of other people (Roland in Uwasomba, 2009, 143). In a community, the individual interacts with others so it construct ideas, beliefs, intentions, and goals among themselves. As a result, these aspects affects the individual's psychological state as they interact with others.

B. Alienation

The concept has been debated over the years as many scientific researches apply this theory under the scope of sociological or philosophical approaches that any researchers can possibly think of. Many literary writers also employ this theory as the theme for various contemporary literatures. Consequently, the concept is extensively used that there has not been a common consensus on even its most principal aspects yet (Dizdar and Toker, 2012, p. 73). The term of alienation proposed by many researchers is logical because they examine the concept under a clear theoretical framework within specific scientific disciplines.

Mustafa believes that each social science introduces the concept from its perspective and sometimes their definitions are "self-contradictory" or "overlapping" (Geyer in Mustafa, 2019, p. 46). It is possible that many definitions of alienation can be detrimental to researchers and especially readers because it creates confusion and results in vague impressions over the concept. However, it is still necessary to study many theoretical

definitions of alienation to help researchers to understand which alienation approach best suited for their research application.

The term alienation comes from the Latin *alienation*, derived from the verb “*alienare*”, which means to make something belong to someone else (Sarfraz, 1997, 45). Alienation refers to a condition when humans are isolated or dissociate from something, whether human beings, nature, culture, God, or even themselves. Alienation is a concept used by sociologists to describe the experience of individuals or groups that feel disconnected from the values, norms, practices, or social relations for a variety of social structural reasons (Crossman, 2018). In socio-psychological terms, alienation stems from the frustration of social and security needs, the need to belong to groups for social approval and social comparison (Festinger and Maslow in Sarfraz, 1997, 50).

As a concept and social process, alienation is generally associated with negative activities such as crime, alcoholism, prejudice, juvenile delinquency, or mental disorder (Lystad, 1972). However, those associations occurs because of human’s responds towards certain circumstances. To alienated individuals, their sense of self or others’ are equated to how people sensing objects. Fromm (in Sarfraz, 1997, 47) formulates alienation as human’s method in experiencing self passively, as the subject separated from the object, thus the object or the world is alien to alienated individuals. Individuals are detached from self so they are unable to experience their self as the acting agent in understanding the world. The

world itself stand above and against him as objects, even though the world may be objects of his own creation (Fromm in Sarfraz, 1997, 47).

Alienation is a feeling of not being a part of anything and a feeling that there is not any individuals who care about his being (Henslin, 2007). Mann (in Johnson, 2011) defines alienation as an isolated condition or experience from a community or an activity in which the individuals are engaged. Alienation is individuals' loss of intention to interact, create, and control their actions independently. In short, it ruins individuals' own potential.

From several definitions of alienation above, alienation is a situation when individuals are prevented or separated as a result of: the loss of personal urge to interact with others, the lack of harmony from a relationship, losing creativity, losing control over their own actions, detached feelings from community or even self because of others' demands or rules are imposed to individuals.

C. Melvin Seeman's Alienation

As Touraine explicitly illustrates about Seeman's theory:

alienation is (a) an integral aspect of social class relations, (b) whereby the dominated actors adopts orientations and social practices determined by and in the interests of the dominating class, presenting thus (c) a contradiction between behavior that corresponds to his true situation and behavior imposed by the going institutions in the service of the dominant order (Seeman, 1975, 92-93).

The contradiction between individuals' true situation and the imposed behaviors has caused situational discrepancy to them.

The discrepancy occurs to alienated individuals under several conditions. According to Seeman (1975, 93):

It may be a case of false consciousness (as it basically is for Touraine); unfulfilled inherent human needs (Etzioni 1968); objective deprivation at work, in politics, or elsewhere (Mandel & Novack 1970); the analyst's postulated gap between ideal conditions and social or personal reality (Marcuse 1964); or the actor's own sense of loss or frustration based on some previous or preferred state of affairs (Jessor, Jessor & Finney 1973).

These discrepancies always have the correlation between individual's intrinsic expression and the situation that causes said individuals to portray the intrinsic expression or feeling.

Therefore, Seeman studies alienation in the scope of socio-psychological. It describes that alienation is seen from the personal view of the actor and thus treated from a socio-psychological point of view (Ludz, 1976). Seeman (in Ludz 1976) further elaborates that individuals or actors tend to feel happiness or despair, well-being or discontent, futility or optimism. Accordingly, the term of alienation needs some distinctive or specific indicators to address the state of alienated individuals.

Melvin Seeman (in Ludz, 1976, p. 21-22) proposed five variants to describe distinctive and specific indicators of alienation; they are powerlessness, meaninglessness, normlessness, isolation, and self-estrangement.

1. Powerlessness

Seeman defines powerlessness as the first variant in his theory. According to Mustafa (2019, 48), powerlessness is derived from Karl Mark and Max Weber's Marxist view on labor situation within a capitalist society.

As a part of the history, Seeman stipulates that an individual have a low expectancy that one's behavior can control the occurrence of personal and social rewards (Ludz, 1976, p. 22).

In a community, individuals have their respective roles so that the system within the community can work properly. However, not all individuals have the role and rights that allow them to make decisions. It consequently cause the individuals to feel feeble and powerless to considerably change the orientation and effect of decisions from the dominative force (Dizdar and Toker, 2012, 74). As a result, alienated individuals feel that they are unable to choose from choices and to operate in alternative ways (Ngore, Nasrullah, & Max, 2022, 96). Meanwhile, Dizdar and Toker (2012, 74) propose that in the opposite edge of powerlessness is the independence and complete control.

2. Meaninglessness

The second idea of alienation in Seeman's theory is meaninglessness. According to Ludz (1976, 21), Seeman sees meaninglessness as a low expectancy that satisfactory predictions about future outcomes of behavior can be made. Individuals perceive that norms are unclear so they cannot predict what will happen because the lack of sufficient knowledge (Ngore, Nasrullah, & Max, 2022, p. 96). As a result, a sense of loss, futility, and emptiness distress the individuals.

For this type of alienation, Seeman defines it as individuals are unable to understand the events in which they are engaged (Sarfraz, 1997,

53). In other words, this alienation depends on the individual's cognitive capability comprehending the event. Sarfraz (1997, 52-53) further argues that meaninglessness occurs to individuals because the individual is unclear as to what ought to believe when the individual's minimal standards for clarity in decision making are not met. With lacking knowledge, alienated individuals cannot predict necessary actions or behaviors that they need to do as responses over the transpiring event. As a result, they have a low level of confidence to act over what they believe.

3. Normlessness

This alienation has a correlation with the regulating norm in a community. Seeman derives the idea of normlessness from Durkheim's and Merton's perspective about anomie (Ludz, 1976, 22). Sarfraz (1997, 52) explains that anomie denotes a situation in which social norms regulating individuals are unable to control and guide the behavior of individuals to achieve given goals. As a result, individuals conduct any possible effective methods whether culturally justifiable or not to achieve goals. Not following culturally justifiable conducts means that individuals' behaviors or innovations do not comply with normal norms to reach success (Lundmark, 2021, 11).

Individuals depends upon group norms for self-evaluation and for evaluating their abilities and opinions (Festinger in Sarfraz, 1997, 52). Generally, a group will offer guidance on behavioral norms. This guidance helps individuals to gain insight about regulating norms and legitimate

behaviors in a situation. This insight is also important for a self-evaluation. However, if individuals do not receive the guidance, the individuals will feel detached from the group and its norms because they are unable to conduct self-evaluation.

4. Self-estrangement

Seeman defines that being self-estranged is to be engaged in activities that are not rewarding in themselves (Ludz, 1976, 22). Seeman further describes that self-estrangement refers to the inability of the individual to find self-rewarding — or self-consummatory — activities that engage him (Sarfraz, 1997, 54).

Individuals are estranged from selves because they conduct activities that are not intrinsically rewarding for them. In a sense, it is a psychological state of denying their own interests as they engage in activities. Seeman explains further that the individual is self-estranged because the activity is instrumental in satisfying extrinsic needs, such as the need for money and security (Kanungo in Sarfraz, 1997, 54). However, the individual overlook the activity's intrinsic meaning such as pride or self-satisfaction from experiencing the activity.

5. Isolation

Seeman defined social isolation as 'the individual's low expectancy for inclusion and social acceptance, expressed typically in feelings of loneliness or feelings of rejection or repudiation' (Ludz, 1976, pg. 22). As individuals of a community, the individuals normally feels that they are a

part of the community. Which means, they are supposed to possess a sense of belonging to the community. However, the individual who does not carry the same values as the community will develop their own normative system which is different from the community. Consequently, the individual experiences dissociation from others and the system within the community that leads to the idea of social isolation (Sarfraz, 1997, 55).

Seeman also includes value isolation or later known as cultural estrangement for this variant of alienation. Seeman proposes that value isolation is the individual's rejection of commonly held values in the society vs the commitment to the group standards (Seeman, 1975, 93). Sarfraz (1977, 56) describes that alienated individuals feels himself maladjusted to ideas or values of the community. Because of this inconsistency, the individual is incapable to actively associate with the community's life. As a consequence, the alienated individuals either become retreatists or innovators.

By understanding the five variants of alienation, the researcher is expected to be able to find out the social conditions that lead to these variants to happen. In addition, the researcher notices whether individuals display alienated behaviors as the consequence of aforementioned social conditions.

CHAPTER III

RESEARCH METHOD

The research method covers research design, data source, data collection, and data analysis.

A. Research Design

As this research is intended to research a literary work, the researcher decides to analyze the object of the study on the basis of literary criticism. Literary criticism concerns with philosophical, descriptive, and evaluative inquiries about literature, including what literature is, what it does, and what it is worth (Britannica, 2011). To Peck and Coyle (1993, 165), literary criticism is the analysis, interpretation, and evaluation of literary works. Abrams and Harpham (2014, 70) further adds that literary criticism concerns with defining, classifying, analyzing, interpreting, and evaluating works of literature. By evaluation, it does not mean that researchers try to finding faults over literary works. In literary criticism, researchers conduct a scientific activity to express their view regarding their perception on what is happening in a text. In a sense, literary criticism must comment on the subject matter and method of the text (Peck and Coyle, 1993, 165).

Accordingly, this study is intended to explore Jennine Capo Crucet's *Make Your Home Among Strangers* according to the subject matter of social alienation experienced by Lizet. To achieve the objective of the study, the researcher utilizes Seeman's alienation theory to describe how the novel

portrays alienation on Lizet. The researcher applies Seeman's theory under the banner of sociology of literature, socio-psychological approach specifically. This approach, according to Wani and Bhat (2016, 71), proposes that people's thoughts, feelings, and behaviors are influenced by the actual, imagined or implied presence of others.

B. Data Source

The data of this research comes from *Make Your Home Among Strangers* novel by Jennine Capo Crucet. The book was first published in the USA by St. Martin's Press in August 2015. It consists of 400 pages that are divided into thirty-six chapters. Therefore, the data are in the form of texts, such as dialogues (words, phrases, sentences uttered by the characters), events, character actions, and narration that constitute the facts and the information under topic of alienation on Lizet.

C. Data Collection

The data collection technique used in this research is by detailed, careful, and deep reading to understand the text in general and to find any specific details (data) that match the objectives of the research. Here are the following steps to collect data:

1. The researcher conduct detailed, careful, and deep reading to understand the novel comprehensively.
2. The researcher makes notes on the text that is relevant to the objective.

3. After collecting the necessary information, the researcher classifies it systematically to match with Seeman's five alternatives of alienation.

D. Data Analysis

Based on the objectives of the research, the researcher analyzes the data by the following steps:

1. After data collection, the researcher needs to sort the data according to the objectives of the research and deletes unnecessary data.
2. Classifying data into five alternative meanings of alienation, they are: Powerlessness, meaninglessness, normlessness, self-estrangement, and isolation.
3. Describing data by using Melvin Seeman's alienation perspective.
4. Making a conclusion according to the analysis and correlating it to the research questions proposed.

CHAPTER IV

FINDING AND DISCUSSION

To complete the objective of the study by applying Seeman's alienation theory, this part of the study discusses the subject matter into five sub-chapters as the following: (1) powerlessness, (2) meaninglessness, (3) normlessness, (4) self-estrangement, and (5) social isolation that correspond to Lizet's alienated experience as the main character.

As a social being, humans are unable to be completely free from any problematic matters that constraint them as they are parts of a social group. In a sense, literary works try to portray this problematic character as the character goes through life. As previously mentioned, the characters in a novel have an interrelation with the other characters as the author construct the story. From this relationship, conflicts between the problematic character and other characters appear as the former struggles to manifest social values of a particular social group which are considered as appropriate. Besides, the relationship between the character and the social environment further establish our understanding.

This chapter mainly discusses about the dynamics of the problematic character Lizet in the novel and how she integrates with her social environment as she faces social alienation.

A. Powerlessness

Lizet's family previously lives in Hialeah before moving to Little Havana, a region Lizet considers as the place of recent refugees. However,

such distinctions that exist within Lizet's neighboring area of residence are meaningless when discussed with her college friends.

"... When people asked, So where are you from? and I said, Hialeah, they answered: Wait, where? And so I gave them a new answer: Miami, I'm from Miami. Oh, they'd say, But where are you from from? I was from from Miami, but eventually I learned to say what they were trying to figure out: My parents are from Cuba. No, I've never been. Yes, I still have family there. No, we don't know Fidel Castro. Once I learned what I was supposed to say, it became a chant, like the address I'd memorized but didn't think of as home." (p.10).

It causes Lizet to compromise with the situation she faced as it happens frequently with people at Rawlings College. Moreover, both situation about her family's new residence and people's questioning Lizet's origin have force her to feel self-estrangement, meaninglessness, and powerlessness.

She also has to follow what people at Rawlings say about her origin instead of her fellow students understanding her. In turns, she becomes powerless in her relation with other students because preconceptions about Cuban-American has caused Lizet unable to direct people's understanding about herself. Based on Sarfraz (1997, 51) on powerlessness, this phenomenon is Lizet's lack of control to determine the outcome or reinforcement she seeks.

Lizet also experience powerlessness when her sister Leidy and she talk about their familial circumstances concerning their father. Lizet leaving for a higher study is actually without her family consent, but it is a decision that she makes because she believes that it is her choice and fate.

"Just to know if I was meant for something other than what Leidy and my mom had done for themselves." (p.34).

However, her choice also becomes the trigger for her parents to divorce after which her father sells their house out-of-nowhere.

“... You knew you were leaving and you got your own place, but I’m the one who was all stressed about being basically homeless Dad selling it [the house] made things harder for like no reason. ... Leidy—still looking outside...—mumbled, Freaking asshole. I wanted to ask who was the asshole, our dad or me I ... said, I don’t have my own place. I have a roommate.” (p.45-46).

This turn of events affects Lizet in a way that makes her experience powerlessness from the guilt because her decision has provoked her parent’s marriage issue then causes her family to break apart.

“Which is why my father decided to leave, too: he no longer saw the point.” (p.29).

Lizet feels helplessness and powerlessness because no one in the family can support and explain that her decision to go to the college is very positive. She is also powerless because she cannot prevent her father leaving the family.

“I scanned the kitchen counter ... and decided to rewash everything already in the drying rack to calm down. ... I kept rinsing and scrubbing until everything was back on the drying rack I dried my hands ... and returned to the couch, trusting I’d taken enough deep breaths, my eyes on the carpet the whole way there.” (p.46).

This conversation between sisters leaves Lizet to feel agitated and dejected. As a result, she feels too weak and feeble to cause a considerable change (Dizdar and Toker, 2012, 74) in her family’s thinking orientation.

As Lizet starts to calm down, it makes her recall her experience before her father moved out.

“... My dad kept saying to me, You betrayed us, this is a betrayal. He said it so much that the word stopped meaning anything—betray betray betray betray betray.” (p.47).

The rejection from her own family as a result from her action to suddenly leave them leads Lizet to feel alienation. The respond from her family hurts her feelings and she is powerless at the same time because she still upholds the familial bond. Powerlessness that she feels comes from her inability to control the event and the consequence of her decision (Sarfraz, 1997, 52).

“... As I filled out my financial aid appeal form alone in my room ... half my things in boxes marked Send to Rawlings and the other half in boxes marked Lizet's stuff— I knew exactly how much hurt could fit into a word.” (p.47).

B. Meaninglessness

In the van, during the travel from the airport to Little Havana, Lizet meets a lady who resembles a Latino professor from the way she dresses. Both of them are the last two passengers. Instead of finding a connection with someone who can understand her because the lady comes from Hialeah and also study in a college, the lady unknowingly hurts Lizet’s feeling and almost makes the latter cries.

“... All to distract myself from the salty water brimming at the edges of my vision.” (p.20).

Even when the lady gives her a business card, she rips it apart and throw it away after the lady gets off the van.

“... I took the card in my other hand and ripped it in half, then ripped it in half again, then again and again, until the feathery edges of the paper wouldn't let me pull them apart anymore.” (p.21).

Lizet feels meaninglessness when they converse about their previous high school. As the lady asks her about where she went to high school, Lizet wonder why the lady seems overly excited about

“... such stupid, irrelevant question ...” (p.15).

Actually, young Lizet does not understand yet that such question may imply her background like how she was raised, her education level, or her community.

“... When you’re from Miami and talking to someone else from Miami after you’ve both left it—[it] was the shortcut to finding out which version of the city had raised me.” (p.15).

It indicates Lizet’s inability to comprehend the cognitive clarity of the event. Sarfraz (1997, 53) proposes that the individual fails to understand what is going on in the world today resulting the alienated feeling to said individual.

The lady studied in Hialeah Gardens for high school. Apparently, it is a good school as her expression reveals her pride in it

“... as if saying, Can you believe that? But I didn’t get the joke.” (p.16).

All she knows about Hialeah Gardens is that it’s her school rival in sports, so she responds in kind:

*—“Oh cool, I said. I went to Hialeah Lakes.
—Wow, she said, nodding. Yikes, she said. That’s rough.” (p.16).*

The lady’s belittling remark is quite shocking to Lizet. She even thinks that the lady is lying about everything and is not a Latina like her. Her sense of meaninglessness occurs to her as a consequence because she does not really understand her situation (Lundmark, 2021, 10).

The shock of being alienated even from a fellow Latina ends up with Lizet shedding tears. As she starts to open up her heart to the lady by confessing her problems during her study, the lady corrects Lizet’s accent instead of giving an encouragement or support.

“It’s going really, really bad for me....

—*Oh god, the woman said. It's – what's your name?*
—*Lizet, I told her.*
—*Lizet, she said. It's bad-lee.*
—*What?*
—*You're doing badly. Not bad. Bad-lee.*" (p.19).

The sense of meaninglessness causes confusion and dejection to Lizet because the new experience and value that had made her study life difficult were brushed aside. Lizet confesses that her study is hard because there are many things which she is lacking compared to her fellow students.

"Everyone else seems to just know stuff and I – I don't. It's like I'm the only one." (p.19).

The lady, who supposedly listen to Lizet's circumstances, complains and addresses the latter's wrong grammar instead. It portrays Lizet's inability to predict the course of the conversation that leads her to experience the sense of loss and meaninglessness. She feels unsatisfactory and confused of what to believe and what to do (Imam, 2016, 48).

The current problem with her study originates from her failure to comply with plagiarism rules for her first research paper. Her seminar professor points out a block of sentences in her work then pulls a photocopied sheet of the book she used as a reference with the same sentences marked by a red square. However, she cannot make sense of her professor's intention by comparing the two.

"She ... asked me what was going on. I said I didn't know, because that was the truth: I did not know what the problem was. ... She slid the pages away from me, tucked them into a folder she'd already labeled Ramirez, L. (plagiarism issue)." (p.54).

Lizet feels alienated from her professor's treatment because the latter refuses to elaborate the event. After that, the professor just suggests to

continue this conversation with the Dean of Students. The lack of sufficient awareness of the event is the cause for her sense of loss and confusion. This perception appears as a result of her lack of adequate knowledge and it is difficult to acquire that knowledge because the world is too complex for her (Ngore, Nasrullah, & Max, 2022, 96).

“I was so bewildered that I'd stupidly said Thank you and then bolted.” (p.54)

When Lizet reaches home, she wants to share her worry about this issue to her family because it is a serious issue that may affect her study in Rawlings College. However, she is always hesitant about how to express her worries to her family.

“—So I'm having some – issues. Serious issues, I said. Up at school.” (p.49).

Whenever she intends to bring up the issue to either her mother or sister, they avert their attention to something else which make Lizet feels loss and confused on what to do (Imam, 2016, 48) because she is lacking the minimal standards for clarity in decision making (Lundmark, 2021, 10).

“LEIDY DIDN'T SEEM TO HEAR my almost-confession about Rawlings, never asked, What were you saying? Not even when she caught up with me on the sprint to Ariel's house....”

As for her mother, Lizet sees that what happened in Ariel's house where her mother got live-interviewed by a TV media has made the latter frantic and too happy. It makes Lizet reluctant to share her worries because she is afraid to spoil her mother's mood. During dinner, her mother cooks bistec palomilla a sumptuous meal for the family.

“I lowered my face over my plate ... the smell ... fill my whole head and displace the foreign college-world terms-plagiarism, academic integrity, student code of conduct as well as the word those would boil down to were I to try and explain things to them: cheating.” (p.52).

She keeps her worry to herself, not knowing whether she should explain the issue to her family or not. She just wants to simply talk about it with her mother, about her personal life and problems. It causes Lizet to experience meaninglessness from her inability to perceive the right moment in resolving her worries. As a result, the idea that plagiarism issue can threaten her study is insignificant and meaningless as compared to what her mother and sister feel at the moment. She is afflicted with the sense of loss, futility, and emptiness which shows her meaninglessness state during her conversation with her family.

At the day of the hearing, Monday afternoon in the conference hall, Lizet attends the meeting with a nervous heart.

“—... Please don't be alarmed by what we're about to say, she said. Like telling Omar to calm himself down, this too had the opposite effect.” (p.94).

During the meeting, Lizet has no idea about the situation that she is in. Before the meeting started, she just thought that the plagiarism issue is academically a major offense in Rawlings thus a severe penalty such as being expelled is in effect.

“I kept nodding. At the hearing, they'd all asked me questions, saying Go on when my answers were short—for some reason, I thought they'd want short answers: Yes miss, No sir. Go on, they kept saying. Go on, it's OK, we're asking for a reason.” (p.95)

The sense of meaninglessness occurs to her as she is unable to make sense of the event in which she is engaged currently (Dizdar and Toker, 2012, 74). It is very difficult to understand the whole conversation because it is too complex for her.

C. Normlessness

The story in *Make Your Home Among Strangers* starts with Lizet's recollection of her past when she was still young. The initial part of this novel tries to describe a major contrast between Lizet's current and past situation. It is intended as a way of telling to readers that the young Lizet they are about to read is different from the adult Lizet who narrates her slice of life story.

The adult Lizet Ramirez who narrates the story reminisces about canals zigzag across the city of Miami, the place

"I [she] used to call home" (p.1).

She explains how her father dumped

"every single drop of motor oil...; a stack of loose CDs...; an entire transmission" (p.2)

to the body of water and how her mother threw

"a dead hamster, a cage and all...; any obvious junk mail; dried-out watercolors; homemade tape recording..." (p.2).

As she light-heartedly presents her stories, it leads to her lab colleagues and principal investigator (PI)

"... drop-jawed..." (p.1)

and laughing at her. Every Tuesday at the weekly lab meetings, she tries

“...to make our PI laugh at least once... by revealing... some new and highly illegal thing my mom or dad tossed into that canal’s water” (p.1-2).

She thinks that her story was like

“...a prize behind a curtain...”

to the PI and stirs up laughter. In disbelief, her colleagues also question

“...how [her family] could’ve behaved so irresponsibly...” (p.2).

What once used to be normal occurrences in her Cuban family are considered wrong and dangerous to the scientific society that now she is a part of. According to Sarfraz (1997, 52), the situation shows in which the individual feels the previously approved social norms no longer effective in guiding the behavior for culturally defined goals. As a result, Lizet experience a state of normlessness.

Lizet experiences normlessness as she get herself enrolled in Rawlings College. Normally, a filial daughter will explain to her family about her plans for the future, especially when it comes to undergoing higher study in a college. However, Lizet skips this step and suddenly applies to three of the top colleges in her country without her family’s permission on a whim.

“... I sent off applications to that year’s top three college without anyone’s knowledge or help or blessing just to see if I could get in: just to know if I was meant for something than what Leidy and mom had done for themselves.” (p.34).

Lizet thinks that following her sister’s and mother’s guidance will not lead her to break the circle that she lives in. Therefore, she wants to give herself

a chance even though she has to keep quiet about her decision and disregards common norms.

“... I wanted not just to get into one of those colleges but to go like immediately. I wanted to be gone already. It was a relief to think maybe I'd given myself a chance....” (p.35).

The state of normlessness that Lizet experienced occurs because her innovation that violates societal norms is needed to reach her success (Lundmark, 2021, 11).

D. Self-estrangement

In Thanksgiving 1999, young Lizet decides to go home for

“a holiday [she and her family] didn't really celebrate” (p.7).

Her arrival is

“... surprising everyone ...” (p.7)

and even Lizet herself is surprised by her decision. For Lizet,

“eating turkey on a Thursday seemed most arbitrary to my Cuban-born-and-raised-parents and, and so to my sister and me ...” (p.7).

The idea of celebrating America and its founding in Thanksgiving Day is so estranged to her because she has never had the Thursday in her life. Even her mother later thinks identically about Thanksgiving which makes it even more estranged to Lizet because she takes a flight home for Holiday which is not worthwhile for herself.

“... It's only Thanksgiving, Mami said to her [Leidy]. Blanca won't even think to ask if Lizet came back for some random days. It's no big deal, not like Christmas.” (p.57).

In Mustafa's term (2019, 51), the state of self-estrangement that Lizet experience is a situation in which a person cannot discover self-rewarding.

Lizet's alienation also proven from her narration about her family's new residence at Zone 8: Little Havana and her situation at Rawlings when her college friends ask her about her origin. Lizet and family has been living in Hialeah since her childhood before they move to Little Havana a few weeks prior to her departure to Rawlings College in New York.

"I'd memorized the new address, but only because I'd entered and reentered it on all sorts of forms during orientation ... but didn't think of as home." (p.10).

She consider her new residence's importance in name only, without any deeper sentiments and fond memories as one would have when they think of home. She experiences a sense of self-estrangement because of the loss of intrinsic meaning or pride (Sarfraz, 1997, 54) as a result of moving out from Hialeah.

"... Little Havana was a joke back then, the part of Miami only the most recent of refugees called home, a place tour buses drove through, where old Cuban men played dominos for tourists and thought that made them celebrities." (p.10).

Her view of her family's new residence is even downhearted that she considers Little Havana as the dwelling of refugees.

Self-estrangement occurs to her because she feels alienated from her interaction with other students of Rawlings College. As color people including Latinos and Black are minority in her college, Lizet frequently faces scrutiny from people at Rawlings.

"... But where are you from from? I was from from Miami, but eventually I learned to say what they were trying to figure out: My parents are from Cuba. No, I've never been. Yes, I still have family there. No, we don't know Fidel Castro. Once I learned what I was supposed to say, it became a chant, like the address I'd memorized but didn't think of as home." (p.10).

Lizet is estranged to herself because she has to answer other people's judgmental questions related to her place of origin. Lizet sees that people question her out of curiosity, not truly care about her background. Therefore, she considers her answers as a chant just for the sake of answering it. Even answering questions about her home address means nothing to Lizet. She experiences self-estrangement as the result of seeking out extrinsically satisfying needs (Ngore, Nasrullah, & Max, 2022, 97) rather than fulfilling intrinsic urges such as her happiness.

After a series of unfortunate holidays for Lizet because her mother prefer to spend her time for Ariel Hernandez rally rather than with her, Lizet returns to Rawlings. Lizet's time with her family is greatly diminished because of the event. In consequence, she feels detached during her time together with Lourdes at home. Back in her dorm, unfortunately, the news incites Jillian to question Lizet about Ariel Hernandez.

*“... Bolting up from her pillows. That baby from Cuba, Was any of that happening near you?
...
—Sort of, I said to my hands, to my lap. My mom lives around there.
...
—You have to tell me what it's like down there. Is it like World War Three or what?
... I said to it, You know, I didn't even really notice anything?” (p. 86-87).*

Her lackluster responses are Lizet's actual stand on the matter.

Lizet's downplaying attitude doesn't prevent Jillian to keep questioning her about Ariel Hernandez. Jillian eventually manages to break Lizet's stance, thus making Lizet experiencing self-estrangement.

*“... What could possibly possess a woman to force a little boy to make that kind of a trip?
I sat on my hands to keep them under control. ...
I said, I don't think you understand how bad things are in Cuba.
I almost said, His mother died trying to get him here, but I didn't want to risk sounding like a hysterical TV Cuban.” (p.88).*

Jillian's streak of questions agitate Lizet. It pushes Lizet to make things clear even though this urge does not really rewarding for Lizet's self.

*“... All the Cubans down there saying he's going to stay. No offense, but that's just insane.
...
I said, No, I don't think it's that totally clear.
—Of course you don't, she said. You're too connected to the whole thing.
...—What the fuck does that mean, connected? I'm not fucking related to that kid.
...
...I can speak more intelligently about his than you because I know more about it than you ever could.” (p. 89-90)*

Lizet's sudden outburst to response Jillian's probing questions has earned herself a sense of detachment because she is engaged in an activity that is not rewarding on herself, but still has to do it to satisfy external factor.

*“—Fine. That kid lives in a house two blocks from my mom's apartment, I finally admitted.
She dropped the hangers on her bed—her new clothes suddenly way less interesting— and came over to my desk.” (p.90).*

E. Isolation

She also remembers when she fell into a dirty canal during a research with a senior parasitologist.

“The parasitologist hauled [her] out from the nastiness...” (p.3)

and

“made some unfortunate joke about Cubans” (p.3).

Even though the parasitologist later said that the joke

“...was truly offensive in that it wasn’t even that funny” (p.3),

it further emphasizes that the sense of value coming from the joke causes a sense of isolation to Lizet. The difference of values held by both people from different cultural background is what triggers this unfortunate moment to happen. It causes Lizet to experience isolation because she is detached from popular cultural standards (Sarfraz, 1997, 55) coming from the joke.

As she is now a scientist, she adapts her view about the filthy canal to conform the values held by the scientific society. Disregarding her colleague remark about her Cuban family being irresponsible or her former parasitologist’ joke about Cubans, she also thinks that what her parents did to the canal water

“... was wrong” (p.2).

However, her profession as a scientist who conducts a research on dirty water is insignificant to her mother. Her mother even wondered

“why [Lizet] do that nasty work ...” (p.3).

Lizet through her narration describes her social alienation between her family and her. It is the result of the Cuban norms which are too restrictive and in conflict with Lizet’s personal goals (Sarfraz, 1997, 55).

Before Thanksgiving, there are reasons why Lizet decides to book a flight home. She

“... must’ve been feeling sentimental for stories of pilgrims and Indians all getting along a feast that night ...” (p.8).

Additionally, everywhere in Rawlings, everyone converses

“... about family and food ...” (p.8)

during Thanksgiving that makes her feels so detached from her peers. Although she is fine without it in her life, she feels that she

“... has no place ...” (p.8)

to join the conversation that hardly has a cultural value or sentiment for her. Lizet does not feel a sense of belonging to that community or the customs that follow (Ngore, Nasrullah, & Max, 2022, 97).

When her plane arrives at Miami International Airport, she does not truly care that her arrival is late from her scheduled ticket. Even though the best hour for celebrating Thanksgiving is already past, it does not matter to her.

“... A good hour after most of East Coast America would've finished their turkey and potatoes and apple pie and all other All-American things all Americans eat on Thanksgiving” (p.8).

This narration creates an impression that young Lizet is not someone who belongs to an American community like everyone else at Rawlings. Americans commonly make the most of time to celebrate Thanksgiving with their colleagues or families, so skipping the mealtime of celebration results in disharmony among the members. Meanwhile, Lizet are unable to perceive this value because she has no sense of belonging to American community. According to Lundmark (2021, 11), Lizet does not participate in activities or have the same values that society considers important.

The night's humidity in Miami is different compared to New York. One of the passenger, an old white man, grumbles about it and in some way irritates Lizet.

"... Dear Christ, this place! Part of me wanted to turn around and snap, What do you mean, this place, you stupid viejo? You want to freaking say something about it?" (p.8).

This response is natural because the former is huffing and sighing in front of someone who previously has a sense of belonging and has a background to that place. However, the other part of Lizet agrees and feels the same way as the old white man's.

"But the part of me that had calmly worked with the gate agent in Pittsburgh to find an available hotel room once it was clear they'd sold more tickets than seats ... knew exactly what he meant." (p.9).

Her identity as a Cuban-American and her life at Rawlings have caused discrepancy on herself. It happens because back at Rawlings, she always tries to adapt and conform to values and behaviors that Anglo-cultured people have. As a result, she lacks a sense of belonging to either side of the group because of her detached feelings. It indicates detachment from the community itself (Dizdar & Toker, 2012, 74).

After reaching the airport, Lizet rides a shuttle bus home. She has a talk with the lady that looks like a professor which later cause Lizet to experience alienation. Initially, Lizet is quite surprised by the way the lady is speaking.

"Her voice didn't sound like I thought it would, and I was surprised I'd expected something specific. ... There was no Miami accent in it, no sharpness to her I. ... She made her sound like my roommate Jillian...." (p.15).

The idea of speaking with Miami accent for Latinos, especially in a setting where both of them are Latinos and come from Hialeah Miami, is deeply etched within Lizet's mind. Lizet's inner thoughts suggest that her idea and judgment about Cuban is inconsistent with the masses (Sarfraz, 1997, 56).

When she reaches home, Lizet reminiscent about her enrollment to Rawlings College as she sees Dante.

"...On his birthday: March 25, six days before the arrival of my Rawlings acceptance. ... When I read Congratulations on the Rawlings letter ... I started to organize my arguments as to why I should be allowed to go. I folded the letter back into the envelope ... already knowing none of my reasons would work." (p.35).

Before she sent off application to Rawlings, it was without anyone's knowledge and blessings. She thought:

"Just to know if I was meant for something other than what Leidy and my mom had done for themselves." (p.34).

Normally, an enrollment to one of the top University in the country is a blessing and thus become a source of celebration for the family. However, Lizet's worry is proven true when her family is unable to accept the reality that Lizet leaves the family and go to college.

"Leidy didn't really care. ... But my betrayal—that is the word my parents used over and over again for what I'd done." (p.36).

The rejection from the family to her ideals causes social isolation to Lizet as she receives harsh comments that consider Lizet betrays her own family. This is what later makes Lizet think that her home Little Havana is just an address name without a sense of belonging to it. According to Ngore (2022, 99), she feels she is not belonging to the community or society thus indicates her alienated feeling.

*“... Like the address I'd memorized but didn't think of as home.”
(p.10).*

There is a moment when Lizet feels anger-turned-pity towards her sister Leidy when the latter asks about her study in college. The trigger for the small banter is Leidy's respond that belittle Lizet because she cannot cope with the study.

*“So how's school going finally? Leidy said.
—It's okay, I said. I swallowed and rubbed at the sore spot on my neck I said, it's way harder than I thought it would be.
—Ms. Smarty Pants can't hack it, huh?
... In my mind, I called her a stupid bitch, then pushed my anger into pity....” (p.43-44).*

While Leidy intends to joke around with her sister Lizet who has not around for a while, the latter takes the joke as something personal that supposedly not to be taken as a joke. The value that differ between sisters cause Lizet to experience isolation that pushes her to into anger, albeit she then realize that her sister may have no knowledge of college life is like.

“... She had no idea what college classes were like. She'd probably never know.” (p.44).

Based on Sarfraz's (1997, 56) ideas about social alienation, her inner dialogue shows that Lizet is sufficiently secure in her judgment of her values about college. As a result, she experiences isolation because the inconsistency of ideas between Leidy and her.

In her family, Lizet is the only one who pursues higher education in college. Therefore, her family and she may have different views or beliefs concerning academic endeavor that all students have to go through.

*“—What's your hardest class? Leidy said....
—English, I said. My writing class.*

—You're taking English? my mom said. Why? You already speak English. Great English. If anything you should be taking Spanish.” (p.55).

Her mother is baffled with Lizet's respond because learning English for English native speaker is incomprehensible. She thinks that it is more natural for her to learn Spanish instead as most people in the neighborhood are Cuban-American. However, to Lizet, her mother has the wrong view about the idea of learning English in college.

*“They make everyone take English, Leidy said. For real?
—I call that a waste of time, Mom said. ...
—It's not English like speaking English, I said. It's writing and research and stuff.” (p.55-56).*

The differing views between Lizet and her family leads to the sense of isolation on Lizet. Her family believes that Lizet's time in college is wasting time and money because she has to learn something that she has already mastered, speaking in English. Her family fails to understand that Lizet is struggling with English subject which covers literature and research writing. This experience, according to Dizdar and Toker (2012, 74), refers to detachment of the intellectual from popular cultural standards that Lizet's family believed.

The conversation then changes to Omar, Lizet's boyfriend in high school. Her mother and sister want Lizet to visit Omar while she is still in Miami for Thanksgiving. It makes Lizet restless because her family considers Omar as a part of family even though she intends to end her relationship with him.

“I'd made up my mind ... to end things the next time I saw him in person. I didn't want to face him yet, but I didn't want to set off any

alarms for my mom either. She loved him; he called her Mom; she'd known his mother Blanca for years, ever since Omar and Leidy got placed in the same seventh-grade homeroom in middle school.” (p.56).

Her family keeps urging her to meet Omar.

“—I wanted this to be more of a family trip, I said.

...

—He is family almost, Mami said. He'll be hurt if he finds out you were here.

—You really should call him, Leidy said like a warning....” (p.57).

Her trip home was specifically meant for a family trip, to visit her mother and sister. It makes Lizet experience isolation as they keep forcing the idea that Omar is also a part of it thus she has to make a visit to him too.

“... But until my mom said that about Omar and my trip, I hadn't considered the money I spent to come here as belonging in the same category.” (p.57).

This situation on Lizet is in accordance to Lundmark's (2021, 11) argument that alienated individual does not participate in activities or have the shared values with the community. Even with conflicting values, Lizet still uphold her own belief and to be independent of her values (Sarfraz, 1997, 56).

Leidy also asks about Lizet's departure back to New York. Lizet does not reveal her itinerary and just simply answers at noon because of her family's tendency to run late. It becomes a perfect excuse for her mother because she can attend Ariel meeting at one, while Lizet's time of departure is at two.

“I almost said no, almost gave her the real time.

...

I said, You should be more than fine.

...

—This is such an exciting time, Mami said, mouth full, toward the night.

—I know, I said, pretending she meant it for me.” (p.58).

Leidy does not prevent her mother from going to the meeting while the mother Lourdes considers that Ariel meeting is significant and exciting. It results in Lizet experiencing social isolation because her expectation to spend more time with her family is unconsciously disregarded. She feels detached from her family and excluded. Lizet experiences social isolation by revealing her inner conflict of being segregated from one's community (Ngore, Nasrullah, & Max, 2022, 97).

Omar and Lizet has been a couple since her junior year. Their relationship is good throughout the years, even Lourdes and Leidy bless them. Both Omar and Lizet are Cuban-American from the same neighborhood, so they have never had a fight that involves differing values or beliefs until Lizet decides to go to Rawlings College without anyone's knowledge.

When Lizet has a meeting with her writing seminar professor about plagiarism issue, she confides the issue only to Omar. However, Lizet presumes that Omar is unable to grasp the urgency of the problem.

"... He barely said anything else, and I started to suspect he didn't understand how seriously ... honor-code violation." (p. 59-60).

As Lizet makes another call to Omar, she is disappointed in him because of his belief that cannot address Lizet's worry.

*"... That could result in me being kicked out of school. He'd stayed quiet on the line and then finally said, That ain't the worse thing, right?
I ... say, The worst thing, Omar.
You're so dramatic, he said back." (p.60).*

Omar preconception is that he intends to ask for a marriage after Lizet graduate from high school. It is similar to what Leidy and Lourdes and possibly many other Cuban-American in her neighborhood experienced as higher education is not a priority. They just want to settle in. Lizet, however, thinks that pursuing higher education in Rawlings College is an opportunity and she is struggling with it. Consequently, Lizet feels the sense of isolation from the differing values between Omar and her.

“I decided I needed to start thinking of Omar as my high school boyfriend, leftovers from the old me. I love Omar, but his reaction ..., I heard it as a threat.” (p.60).

On Sarfraz (1997, 56), the researcher can categorize Lizet as an innovator because she believes in her judgment and values even though she finds her ideas inconsistent with her boyfriend and Leidy who are traditional Latinos.

In her college, she remembers orientation week held in the lecture hall where all students of color are compulsory to attend. Some of them attend in groups or pairs but most of them come alone. She sees that Latino and black students are minority in Rawlings College with three percent and four percent of that year’s class respectively. The meeting is intended to give them information about various campus resources that may help them during study. Even though the attendee are minorities in the college, Lizet still fails to connect with her fellow students of color.

“I learned that students of color struggle more in college ... when combined with being from low-income family ... your chances of graduating college fall to somewhere around twenty percent. They told us to look around and imagine most people in that auditorium disappearing, ... not realizing that when Dana and Ruben looked at me, they were imagining me gone.” (p. 82-83).

She is unable to find the fellowship from the students of color who can resonate with her. Both Ruben and Dana, people she just met, also scrutinize her when the host asks to look around. This treatment makes Lizet alienated and detached from this group because people take her presence for granted. She lacks a sense of belonging (Dizdar and Toker, 2012, 74).

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

The conflict around Lizet, as the story progresses, stems from her characterization as a Cuban who studies a high education in an elite college. From this background, she experiences alienation as a result from her differing views. According to the data, the researcher finds that Lizet encounters all five variants of alienation (powerlessness, meaninglessness, normlessness, self-estrangement, and isolation) through her experience mainly at home Miami and Rawlings College. Her sense of alienation occurs after her interactions with people surrounding her through the depiction of conflicts within the novel.

Conflicts that result in Lizet experiencing alienation occurs under these several factors. (1) Powerlessness on Lizet's experience happens as a result from her inability to change the course of an event because of her position in the given situation. (2) Lizet's experience on meaninglessness exposes her to a situation which make her unable to make a clear judgment of the situation she faced. (3) On normlessness, Lizet exposes herself to what her Cuban-American family deems as an unusual behavior because of her dedication for education in Rawlings College. (4) This research reveals Lizet's self-estrangement as she engages in activities just for the sake of doing it, without intrinsically rewarding value for herself. (5) Lizet's isolation is the consequence of values that she believe, she often finds

herself socially alienated because she lacks a sense of belonging as either a Cuban-American or a student of Rawlings College.

B. Suggestion

To improve the literary criticism on *Make Your Home Among Strangers* by Jennine Capo Crucet, the researcher suggests further criticism by applying other scientific disciplines such as psychological or sociological approach. The researcher suggests analyzing this novel under psychological approach because no previous research with this approach can be found. Meanwhile, sociological approach can be an alternative to researching this novel because of its feasibility and potential.

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